A Note on the Critical Use of Instrumenta for the Retrieval of Patristic Biblical Exegesis

Steven R. Harmon

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STEVEN R. HARMON

The retrieval of patristic biblical exegesis has become something of a growth industry in early Christian studies. The current level of interest is attributable to at least six major developments since the middle of the twentieth century. First, in the 1943 encyclical *Divino Afflante Spiritu,* Pope Pius XII strongly encouraged the study of patristic exegesis along with modern historical-critical methods.[2] Second, the *ressourcement* emphasis of the *nouvelle théologie* movement in mid-twentieth-century Catholic theology sought a renewal of the Church through retrieval of the classical sources of the Christian faith.[3] The work of Henri de Lubac in particular within that movement highlighted the continuing relevance of patristic perspectives on the interpretation of scripture.[4] Third, the 1969

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1. Earlier versions of this essay were presented at the annual meeting of NAPS in Chicago in May 2001 and the Southeast Region of the Society of Biblical Literature in Charlotte, North Carolina in March 2001. I wish to thank the hearers of these presentations for their thoughtful questions and observations and the two anonymous *JECS* referees for helpful criticism.

2. Pius XII, *Divino Afflante Spiritu*, in *Acta Apostolicae Sedis* 35 (Rome: Typis Polyglottis Vaticanis, 1943): 297–326; English tr. in *Rome and the Study of Scripture: A Collection of Papal Enactments on the Study of Holy Scripture Together with the Decisions of the Biblical Commission*, 5th ed., ed. Conrad J. Louis (St. Meinrad: Grail, 1953), 79–107. On the influence of *Divino Afflante Spiritu* on Catholic biblical scholarship, see Robert Bruce Robinson, *Roman Catholic Exegesis Since Divino Afflante Spiritu: Hermeneutical Implications*, SBL Dissertation Series 111 (Decatur: Scholars Press, 1988).

3. See Fergus Kerr, "French Theology: Yves Congar and Henri de Lubac," in *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, 2nd ed., ed. David F. Ford (Cambridge: Blackwell, 1997), 105–17; Marcellino D'Ambrosio, "Ressourcement Theology, Aggiornamento, and the Hermeneutics of Tradition," *Communio* 18 (1991): 530–55; John F. Kobler, "On D'Ambrosio and Ressourcement Theology," *Communio* 19 (1992): 321–25.

4. See especially Henri de Lubac, *Exégèse médiéval: Les quatres sens de l'Écriture*, 2 vols. (Paris: Aubier, 1959); English tr., *Medieval Exegesis*, 2 vols. (Grand Rapids: Eerdmans, 1998).

Strasbourg colloquy on "The Bible in the Fathers" focused international attention on the importance of the topic and the need for ongoing research.[5] Fourth, postwar interaction between Christian and Jewish scholarship has produced a burgeoning literature comparing late antique Jewish and Christian readings of their common sacred text, the Hebrew Bible.[6] Fifth, there has emerged a postmodern consciousness of the limits of historical-critical methodologies for biblical interpretation. While some interpreters have attempted to move beyond these limits through various synchronic methodologies, others have sought aid from pre-modern readings of scripture. Representative of the latter quest are two major anthology projects currently underway: *The Ancient Christian Commentary on Scripture*, edited by Thomas Oden and published by InterVarsity Press, and *The Church's Bible*, edited by Robert Wilken and slated for publication by William B. Eerdmans.[7]

5. André Benoit and Pierre Prigent, eds., *La Bible et les Pères: Colloque de Strasbourg (1er–3 Octobre 1969)* (Paris: Presses Universitaires de France, 1971); André Benoit, Pierre Prigent, K. Aland, J. Duplancy, and B. Fischer, "Pour un inventaire général de citations patristiques de la Bible Grecque: Appel et propositions aux Patrologues et aux Biblistes," *Greg* 51 (1970): 561–65. There has been a noteworthy increase in the annual number of articles and essays on patristic biblical exegesis in the years following the colloquy. A subject heading search of the *ATLA Religion Database* (Evanston: American Theological Library Association, 2001; used with *OCLC FirstSearch* [Dublin: OCLC Online Computer Library Center, 2001]) using the keyword search string "'fathers OR gnostic' AND 'biblical OR bible' AND 'interpretation'" yields the following annual numbers of articles and essays: 1949—0; 1950—1; 1951—2; 1952—1; 1953—1; 1954—0; 1955—1; 1956—0; 1957—2; 1958—1; 1959—5; 1960—2; 1961—1; 1962—1; 1963—6; 1964—1; 1965—5; 1966—1; 1967—5; 1968—6; 1969—2; 1970—16; 1971—10; 1972—15; 1973—7; 1974—13; 1975—11; 1976—10; 1977—9; 1978—9; 1979—15; 1980—17; 1981—33; 1982—47; 1983—38; 1984—69; 1985—76; 1986—46; 1987—37; 1988—45; 1989—59; 1990—47; 1991—40; 1992—47; 1993—53; 1994—41; 1995—49; 1996—37; 1997—73; 1998—45; 1999—65; *2000—33 (*index coverage currently incomplete).

6. E.g, Judith Frishman and Lucas Van Rompay, eds., *The Book of Genesis in Jewish and Oriental Christian Interpretation: A Collection of Essays* (Louvain: Peeters, 1997).

7. Thomas Oden, ed., *The Ancient Christian Commentary on Scripture* (Downers Grove: InterVarsity Press, 1998–); Robert L. Wilken, ed., *The Church's Bible* (Grand Rapids: Eerdmans, forthcoming). The following volumes of *The Ancient Christian Commentary on Scripture* have been published or are scheduled for publication through 2002: *Genesis 1–11* (ed. Andrew Louth); *Genesis 12–50* (ed. Mark Sheridan); *Exodus, Leviticus, Numbers, Deuteronomy* (ed. Joseph Lienhard); *The Twelve Prophets* (ed. Alberto Ferreiro); *Matthew 1–13* (ed. Manlio Simonetti); *Matthew 14–28* (ed. Manlio Simonetti); *Mark* (ed. Thomas Oden and Christopher Hall); *Luke* (ed. Arthur Just); *Romans* (ed. Gerald Bray); *1–2 Corinthians* ed. Gerald Bray); *Galatians, Ephesians, Philippians* (ed. Mark J. Edwards); *Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon* (ed. Peter Gorday); and *James, 1–2 Peter, 1–3 John, Jude* (ed. Gerald Bray). Additional volumes planned for the series are

A sixth factor, and the subject of the present note, is the production of a growing number of tools that facilitate the retrieval of patristic exegesis. It is now much easier than ever to locate biblical citations, allusions, and commentary in ancient Christian writers. I will address the merits and limitations of these print and electronic resources, using as a test case the "parable of the householder" in Matt 13.52. Its brevity, the lack of synoptic parallels, the presence of distinctive keywords, and its relative infrequency of citation make it an ideal text for a concise comparison of the results obtained through the use of these tools.[8]

I. *Print Resources for the Retrieval of Patristic Biblical Exegesis*

For the researcher working any time prior to 1975 to locate references to Matt 13.52 in early Christian literature through the eighth century, the best set of tools would have been the index volumes of the Migne *Patrologiae Cursus Completus.*[9] An index of the 161 volumes of the *Patrologia Graeca* (PG) was prepared in 1912 by Ferdinand Cavallera.[10] A section on *Scriptura Sacra* lists nineteen Greek patristic commentaries on Matthew.[11] If one consults each of these for commentary on 13.52, one discovers that only the commentaries by Origen, John Chrysostom, and Cyril of Alexandria treat that passage.

The 217 volumes of the *Patrologia Latina* (PL) are indexed in volumes 218 through 221. A general commentary index lists twenty-nine Latin commentaries on Matthew, and an index of specific chapters of each biblical book lists eight treatments of chapter 13.[12] Specific verses within chapters are not indexed. Perusal of these commentaries for interaction with 13.52 discovers five references for that text: one in Hilary of Poitiers, two in Jerome, one in Augustine, and one in Bede.

Joshua, Judges, Ruth, 1–2 Samuel; *1–2 Kings, 1–2 Chronicles, Ezra, Nehemiah, Esther*; *Job*; *Psalms 1–50*; *Psalms 51–150*; *Proverbs, Ecclesiastes, Song of Solomon*; *Isaiah 1–39*; *Isaiah 40–66*; *Jeremiah, Lamentations*; *Ezekiel, Daniel*; *Apocrypha*; *John*; *Acts*; *Hebrews*; and *Revelation*. For a helpful analysis of the limitations of the *Ancient Christian Commentary on Scripture* project, see Robin Darling Young's review of the initial volumes of the series, "Texts Have Consequences," *First Things* 91 (1999): 40–43. Although *The Church's Bible* was originally scheduled to begin publication in 2000, the initial volume on Romans is now tentatively planned for release in 2003, according to representatives of William B. Eerdmans.

8. Most texts for which a researcher may want to locate patristic references will of course not be ideal: they will more often than not be lengthier than Matt 13.52 and may have parallels, lack distinctive keywords or contain vocabulary found in several passages of scripture, or be cited with infinitely greater frequency. The complexities of searches involving such exceptions to the ideal will receive attention in section IV below.

9. Jacques-Paul Migne, ed., *Patrologiae Cursus Completus: Series Graeca* (Paris: 1857–66); idem, *Patrologiae Cursus Completus: Series Latina* (Paris: 1841–64).

10. Ferdinand Cavallera, *Patrologiae Cursus Completus, Series Graeca: Indices* (Paris: Garnier, 1912).

11. Ibid., 152.

12. PL 219:110–11, 117.

Four supplemental volumes for PL that appeared between 1958 and 1967 as *Patrologia Latina Supplementum* (*PLS*) are indexed in a fifth volume, published in 1974, which does contain an index of biblical citations referenced by chapter and verse. This index lists seven citations of Matt 13.52: two in Gregory of Elvira, one in a treatise ascribed to an unknown Pontius Maximus, one in Avitus of Vienne, two in Pelagius, and one in Defensor.

It is therefore possible to locate patristic references to Matt 13.52 using the various index volumes of the Migne patrology, but such work would be hindered by three major limitations. First, with the exception of the index for *PLS*, all the references are to whole commentaries on Matthew or to treatments of whole chapters. One must sift through quite a bit of material before determining whether a particular commentary contains a reference to 13.52. Second, these indices are limited to commentaries or homily series contained in Migne; they do not provide easy access to biblical citations and allusions in doctrinal treatises and other genres of patristic literature. Third, many previously lost or unknown patristic writings have come to light since the publication of Migne, and most of the texts printed by Migne have been superseded by more recent critical editions. It is not uncommon for variant readings in patristic manuscripts to have significant implications for the exegetical arguments in which they appear. Researchers would be oblivious to many such cases without reference to an up-to-date critical apparatus.

In 1905 a committee of the Oxford Society of Historical Theology published a comprehensive index of New Testament citations and allusions in the Apostolic Fathers. They found no references to Matt 13.52 in this literature.[13] The Oxford Committee's work is useful for tracing interaction with New Testament texts and traditions in the subapostolic era, but it has the obvious limitation of omitting the Hebrew Bible and deuterocanonical books.

The *Clavis Patrum Graecorum* (*CPG*) published by Brepols as part of the Corpus Christianorum series contains an *Index Biblicus* in volume 5. The section for each biblical book lists commentaries and collections of homilies on that book, followed by a listing of uncollected individual homilies on specific passages from the book. According to the *CPG*, there are twenty-one Greek commentaries or homily collections on Matthew; no individual homilies are listed that would encompass 13.52.[14] *CPG* not only provides a more complete listing of commentaries and homilies than does the index to the Migne Greek patrology; because the items indexed are keyed to their *CPG* entry numbers, one may easily locate the most recent editions of these works. In the case of Matt 13.52, however, *CPG* lists no commentary on that text beyond what could be located using the index to PG. The current edition of *Clavis Patrum Latinorum* (*CPL*) does not contain a scripture index.[15]

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13. Committee of the Oxford Society of Historical Theology, *The New Testament in the Apostolic Fathers* (Oxford: Clarendon Press, 1905), 139.

14. Maurice Geerard and F. Glorie, *CPG*, vol. 5, *Indices, Initia, Concordantiae* (Turnhout: Brepols, 1987), 132–36.

15. Eligius Dekkers and Emil Gaar, ed., *Clavis Patrum Latinorum,* 3d ed. (Turnhout: Brepols, 1995).

Herman Josef Sieben published an index to patristic homilies on the New Testament in 1991 in the series *Instrumenta Patristica*.[16] The entry for Matt 13.52 indicates that Augustine devoted an entire homily to that text. An appendix lists patristic commentaries on single books of the New Testament. It does not add anything to the references to 13.52 located through the Migne indices or *CPG*, and it is of course limited to the New Testament. Nevertheless, if the New Testament is the object of inquiry, Lieben's index does provide the advantage of listing both Greek and Latin homilies and commentaries together.

The most significant development for the retrieval of patristic exegesis has been the ongoing work of the Center for Patristic Study and Documentation at the University of Strasbourg, published in the volumes of *Biblia Patristica*. The objective of the Center is the production of a comprehensive inventory of all biblical citations and allusions in ancient Christian literature.[17] Seven volumes have been published to date, along with a supplementary volume for biblical references in Philo of Alexandria, who served as an exegetical model for many patristic authors.[18] Volume 1, which appeared in 1975, covers the beginnings of extracanonical Christian literature up to Clement of Alexandria and Tertullian.[19] Volume 2 indexes the literature of the third century, apart from Origen, to whom volume 3 is devoted exclusively.[20] Coverage of the fourth century begins with volume 4, which includes the writings of Eusebius of Caesarea, Cyril of Jerusalem, and Epiphanius of Salamis.[21] Volume 5 covers Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, and Amphilochius of Iconium, and volume 6 turns to the Latin writers Hilary of Poitiers, Ambrose of Milan, and the

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16. Herman Josef Sieben, *Kirchenväterhomilien zum Neuen Testament: Ein Repertorium der Textausgaben und Untersuchungen, mit einem Anhang der Kirchenväterkommentare*, Instrumenta Patristica 22 (The Hague: Martinus Nijhoff International, 1991).

17. André Benoit and Pierre Prigent, "Les citations de l'Écriture chez les Pères: Le fichier microphotographique du Centre d'Analyse et de Documentation Patristiques de la Facultè de Théologie protestante de Strasbourg," *Revue d'histoire et de philosophie religieuses* 46 (1966): 161–68; Benoit, et al., "Pour un inventaire général," 561–65.

18. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica: Supplément, Philon d'Alexandrie* (Paris: Éditions du centre national de la recherche scientifique, 1982).

19. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica: Index des citations et allusions bibliques dans la littérature patristique*, vol. 1, *Des origenes à Clément d'Alexandrie et Tertullien* (Paris: Éditions du centre national de la recherche scientifique, 1975).

20. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica*, vol. 2, *Le troisième siècle (Origène excepté)* (Paris: Éditions du centre national de la recherche scientifique, 1977); vol. 3, *Origène* (Paris: Éditions du centre national de la recherche scientifique, 1980).

21. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica*, vol. 4, *Eusèbe de Césarée, Cyrille de Jérusalem, Épiphane de Salamine* (Paris: Éditions du centre national de la recherche scientifique, 1987).

Ambrosiaster.[22] Volume 7 on Didymus the Blind appeared in 2000.[23] Each volume contains bibliographical information for the editions used for each patristic work, and each entry indicates the book, chapter, section, and inclusive line numbers for the quotation or allusion.

A consultation of volumes 1 through 7 of *Biblia Patristica* for references to Matt 13.52 yields the following results. In the second century, there are three references in Irenaeus of Lyons and one in Tertullian. In the third century, there are two citations or allusions in Victorinus of Pettau, two in pseudo-Clement of Rome, two in pseudo-Hippolytus, and ten in Origen. The fourth century is examined only partially thus far, but the literature indexed to date contains one reference in Basil of Caesarea, one in Gregory of Nyssa, three in Hilary of Poitiers, five in Ambrose, and two in Didymus the Blind. The seven volumes of *Biblia Patristica* list a total of thirty-two references to Matt 13.52.

When complete, *Biblia Patristica* will be the definitive resource for the location and retrieval of patristic biblical exegesis. In the meantime, those who consult *Biblia Patristica* will encounter two limitations. First, there is the obvious chronological limitation. Ancient Christian writings through ca. 300 C.E. have been reviewed *in toto*, but only a fraction of the literature of the fourth century is indexed, and nothing is included from the fifth century onward. Researchers wishing to examine the history of the interpretation of Phil 2.1–11 in light of the patristic christological controversies, for example, will find in *Biblia Patristica* material from only the initial phases of these doctrinal developments. Second, those who track down the references will soon discover that the entries do not distinguish between quotations and allusions, and criteria for the latter are rather loose. For example, an examination of the entries for Acts 3.21 suggests that the mere presence of some form of the phrase ἀποκατάστασις πάντων is the primary criterion for identifying an allusion to this text. In the vast majority of these purported allusions, however, the phrase is more likely a technical designation for the Origenist doctrine of the ultimate restoration of all rational souls than a conscious allusion to Acts 3.21. It must be kept in mind that *Biblia Patristica* is an inventory of citations and *possible* allusions. It is a comprehensive inventory precisely because its compilers have not ruled out any text that might conceivably be interpreted as an allusion.

II. *Electronic Resources for the Retrieval of Patristic Exgesis*

Fortunately, the search for patristic references to Matt 13.52 is not thwarted by the chronological incompleteness of the *Biblia Patristica* project. Four major electronic databases on CD-ROM provide keyword-searchable access to an extensive range of Greek and Latin early Christian literature: the *Thesaurus*

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22. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica*, vol. 5, *Basile de Césarée, Grégoire de Nazianze, Grégoire de Nysse, Amphiloque d'Iconium* (Paris: Éditions du centre national de la recherche scientifique, 1991); vol. 6, *Hilaire de Poitiers, Ambroise de Milan, Ambrosiaster* (Paris: CNRS Éditions, 1995).

23. Centre d'Analyse et de Documentation Patristiques, *Biblia Patristica*, vol. 7, *Didyme d'Alexandrie* (Paris: CNRS Éditions, 2000).

Linguae Graecae (*TLG*), the *Patrologia Latina Database* (*PLD*), the *Cetedoc Library of Christian Latin Texts* (*CLCLT*), and the *Archive of Celtic Latin Literature* (*ACLL*).

TLG contains nearly all extant Greek texts from Homer to 600 C.E. and much of the Byzantine literature from 600 to 1453.[24] Periodic updates are issued; a significant addition to release E in 2000 is the corpus of Cyril of Alexandria, among other authors.[25] *PLD* contains the complete, uncorrected text of PL.[26] *CLCLT* contains the more reliable editions of the *Corpus Christianorum Latinorum*.[27] At present *PLD* is more extensive, but *CLCLT* is updated periodically and already contains a number of texts not found in *PL*. *ACLL* complements the *CLCLT* database by including Latin texts produced in Gaelic-speaking areas of Europe from 400–1200 C.E.[28] Each database is keyword-searchable; one may modify keyword searches by using Boolean operators, truncated forms, word proximity limits, and date ranges. The Boolean operator "AND" allows the selection of a combination of keywords that will yield a high percentage of close matches to a particular biblical text. Truncating a keyword to its stem will help one avoid missing a quoted biblical phrase when a different grammatical construction requires other inflected forms and when an author is paraphrasing rather than quoting. Searching for a combination of keywords within a word proximity range of ten words does not yield a significantly higher number of false matches than proximity limits of two or three words. Proximities above ten words, however, tend to produce a fair number of false matches, and proximities below ten words sometimes miss a few true matches found within ten words. Search engines for *TLG* enable one to specify a particular century or a range of centuries for searches, and *PLD*, *CLCLT*, and *ACLL* allow searches of patristic authors only, medieval authors only, or both. The latter three databases identify the Venerable Bede in the eighth century as the *terminus ad quem* of the patristic period. *TLG* also provides for searches of specific epithets such as "ecclesiastical authors" or specific genre classifications such as "theology," but limiting a search by a date range of the first through eighth centuries C.E. generally yields more comprehensive results for early Christian writers than does a search limited by appropriate epithets or classifications.[29]

24. *Thesaurus Linguae Graecae,* CD-ROM E (Irvine: University of California Irvine, TLG Project, 1999; used with *TLG Workplace* version 8.0 [Cedar Hill: Silver Mountain Software, 2000]).

25. On other new features in *TLG* CD-ROM E, see the review by P. J. Heslin in *Bryn Mawr Classical Review* 2001.09.23 (http://ccat.sas.upenn.edu/bmcr/2001/2001-09-23.html); see also "Works New to *TLG* CD ROM #E" (www.tlg.uci.edu /CDEworks.html).

26. *Patrologia Latina Database,* CD-ROM (Alexandria: Chadwyck-Healey, 1995).

27. *CLCLT Library of Christian Latin Texts,* CD-ROM 4 (Centre de Traitement Electronique des Documents, Université Catholique de Louvain; Turnhout: Brepols, 2000).

28. *Archive of Celtic Latin Literature,* CD-ROM, compiled by Anthony Harvey, Kieran Devine, and Francis J. Smith (Turnhout: Brepols, 1994).

29. Results may vary according to the idiosyncrasies of the search engine interface software used with these databases. *TLG* does not supply or endorse software for use

In order to retrieve patristic references to a specific biblical text using these databases, one first needs to select appropriate keywords and search strings from the Greek and Latin texts. For Matt 13.52, three phrases provide possible candidates: first, γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ and *scriba doctus in regno*; second, ἀνθρώπῳ οἰκοδεσπότῃ and *homini patri familias*; third, ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά and *de thesauro suo nova et vetera*. One should next consult the textual apparatus to see whether any variant readings need to be included in the search strings. Consultation of the apparatus of the Nestle-Aland *Novum Testamentum Graece* and *Novum Testamentum Latine* indicates no textual variants in these phrases. Finally, after truncating the keywords to their stems and setting word proximities and date ranges, one is ready to begin the searches.[30]

Initial results with trial search strings may suggest some necessary modifications. In this case, the number of matches is significantly greater for ανθρωπ AND οικοδεσποτ (and Latin equivalents) than the results for the other two search strings, and random spot checks of the matches suggest that most of these are not references to Matt 13.52.[31] That set of keywords may then be eliminated from the search. Spot checks of the results also identify two other variants that ought to be included in the search. The previous consultation of *Biblia Patristica* indicated that there may be two references to Matt 13.52 in Didymus the Blind. Since the works of Didymus are included in *TLG*, it seems odd that these search strings yield no results for Didymus. Examination of the references listed in *Biblia Patristica* leads to the discovery that while one reference is to a work extant only in Latin translation, the other contains a variant not reflected in the Nestle-Aland apparatus: it substitutes νέα for καινά. If the search is repeated with the string θησαυρ AND νε AND παλαι, using a truncation operator to require that ν be the first character in any words containing νε, the results contain not only the missing reference in Didymus but also additional matches in Basil of Caesarea, John Chrysostom, Cyril of Alexandria, and Theodoret of Cyrus. Examination of results from the first search string used for *PLD* reveals instances in Augustine in which the phrase targeted in the third search string is paraphrased *scribi eruditi in regno Dei*. This calls for another search of both *PLD* and *CLCLT* using the string *scrib* AND *erud* AND *regn*, yielding additional matches in Augustine, Possidius, Quodvultdeus, and Eugyppius.

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with the CD-ROM but does provide information on a number of third-party programs on its web site (www.tlg.uci.edu/Software.html). As a reviewer of this article observed, some researchers with expertise in computer programming have written their own interface programs in order to surmount the limitations of commercially available software. The other databases discussed in the present article are supplied with their own searching interfaces.

30. Since these databases are not yet grammatically tagged, one will need to search all possible truncated verb stems. For this reason, in some cases nouns, adjectives, and adverbs will be less problematic as keywords.

31. Many of these false matches are echoes of similar language in Matt 20.1 and 21.33.

III. *Summary of Results for Matt 13.52*

A combined search of the Migne index volumes, *CPG*, *Biblia Patristica*, *TLG*, *PLD*, *CLCLT*, and *ACLL* points to a total of 146 non-duplicated references to Matt 13.52 in the Greek and Latin Christian literature of the first eight centuries.[32] Of these, no references are located through the use of the index volumes of PG or PL that cannot be located with other tools, but the index to *PLS* does identify three citations not found elsewhere. Although twenty-three quotations or allusions listed in *Biblia Patristica* are paralleled in the search results from *TLG*, *PLD*, and *CLCLT*, nine references are unique to *Biblia Patristica*. The *TLG* searches yield twenty-seven unique references, thirty-eight are found in the *PLD* results, and five appear only in *CLCLT*. The searches of *ACLL* return only a single reference to Matt 13.52 in the early medieval "Lambeth Commentary."

Table 1. Search Results for Matthew 13.52

Search Strings for Electronic Resources (proximities of 10 words)

Greek:	1	γραμματ AND μαθητευ AND βασιλει	Latin:	1.1	*scrib* AND *doc* AND *regn*
	2.1	θησαυρ AND καιν AND παλαι		1.2	*scrib* AND *erud* AND *regn*
	2.2	θησαυρ AND >νε AND παλαι		2	*thesaur* AND *nov* AND *vet*

	PG Indices	PL Indices	PLS Indices	Biblia Patr.	TLG (1)	TLG (2.1)	TLG (2.2)	PLD (1.1)	PLD (1.2)	PLD (2)	CLCLT (1.1)	CLCLT (1.2)	CLCLT (2)
Second Century													
Irenaeus of Lyons (3)	—	—	—	3	—	—	—	—	—	—	2	—	3
Tertullian (2)	—	—	—	1	—	—	—	1	—	1	—	—	1
Third Century													
Origen (13)	1	—	—	10	8	6	—	—	—	—	—	—	3
Ps.-Clem. Rome (2)	—	—	—	2	—	—	—	—	—	—	—	—	1
Ps.-Hippolytus (2)	—	—	—	2	—	—	—	—	—	—	—	—	—
Victorinus of Pett. (2)	—	—	—	2	—	—	—	1	—	1	—	—	—
Fourth Century													
Ambrose (6)	—	—	—	5	—	—	—	1	—	4	1	—	1
Athanasius (1)	—	—	—	—	—	1	—	—	—	—	—	—	—
Basil of Caesarea (1)	—	—	—	1	—	1	1	—	—	—	—	—	—

(continued)

32. This number excludes false matches in electronic database searches and reflects a checking of all hits and index entries against the patristic texts to which they refer to verify that references to Matt 13.52 located in a given patristic treatise by multiple resources are not discrete references. In the case of Matt 13.52, all references listed by print indices prove to be bona fide citations, paraphrases, or clear allusions.

Table 1 (continued). Search Results for Matthew 13.52

Search Strings for Electronic Resources (proximities of 10 words)

Greek: 1 γραμματ AND μαθητευ AND βασιλει
2.1 θησαυρ AND καιν AND παλαι
2.2 θησαυρ AND >νε AND παλαι

Latin: 1.1 *scrib* AND *doc* AND *regn*
1.2 *scrib* AND *erud* AND *regn*
2 *thesaur* AND *nov* AND *vet*

	PG Indices	PL Indices	PLS Indices	Biblia Patr.	TLG (1)	TLG (2.1)	TLG (2.2)	PLD (1.1)	PLD (1.2)	PLD (2)	CLCLT (1.1)	CLCLT (1.2)	CLCLT (2)
Fourth Century (continued)													
Didymus (2)	—	—	—	2	—	—	1	—	—	—	—	—	—
Eusebius of Verc. (3)	—	—	—	—	—	—	—	3	—	1	—	—	—
Gregory of Elvira (2)	—	—	2	—	—	—	—	—	—	—	—	—	1
Gregory of Nyssa (1)	—	—	—	1	—	—	—	—	—	—	—	—	—
Hilary of Poitiers (2)	—	1	—	2	—	—	—	1	—	1	—	—	—
Jerome (7)	—	2	—	—	—	—	—	3	—	6	1	—	4
John Chrysostom (6)	1	—	—	—	2	5	1	—	—	—	—	—	—
Maximus of Turin (1)	—	—	—	—	—	—	—	—	—	1	—	—	—
Pontius Max.? (1)	—	—	1	—	—	—	—	—	—	—	—	—	—
Zeno of Verona (1)	—	—	—	—	—	—	—	1	—	2	1	—	2
Fifth Century													
Ammonius Alex. (1)	—	—	—	—	—	—	—	1	—	2	—	—	—
Anastasius (2)	—	—	—	—	—	—	—	1	—	—	—	—	—
Arnobius Young. (1)	—	—	—	—	—	—	—	—	—	1	—	—	—
Augustine (18)	—	1	—	—	—	—	—	4	10	16	4	9	12
Avitus of Vienne (1)	—	—	1	—	—	—	—	—	—	1	—	—	—
Catenae—NT (4)	—	—	—	—	4	2	—	—	—	—	—	—	—
Cyril of Alex. (11)	1	—	—	—	11	10	6	—	—	—	—	—	—
Luculentius (2)	—	—	—	—	—	—	—	2	—	2	—	—	—
Palladius (2)	—	—	—	—	—	2	—	—	—	—	—	—	—
Pelagius (2)	—	—	2	—	—	—	—	—	—	—	—	—	—
Possidius (1)	—	—	—	—	—	—	—	—	—	—	1	1	1
Ps.-Prosper Aq. (1)	—	—	—	—	—	—	—	—	1	—	—	—	—
Quodvultdeus (2)	—	—	—	—	—	—	—	—	—	—	—	1	2
Ruricius of Lim. (1)	—	—	—	—	—	—	—	—	—	1	—	—	1
Theodoret of Cyr. (1)	—	—	—	—	1	—	1	—	—	—	—	—	—
Sixth Century													
Cassiodorus (1)	—	—	—	—	—	—	—	—	—	—	—	—	1
Cyprian of Toulon (1)	—	—	—	—	—	—	—	—	—	1	—	—	—
Eugippius (1)	—	—	—	—	—	—	—	—	1	1	—	—	—
Ferrandus Carth. (1)	—	—	—	—	—	—	—	—	—	1	—	—	1
Gregory the Great (6)	—	—	—	—	—	—	—	6	—	5	5	—	4
Oecumenius (1)	—	—	—	—	1	1	—	—	—	—	—	—	—
Primasius (2)	—	—	—	—	—	—	—	—	—	2	—	—	1
Procopius Caesar. (1)	—	—	—	—	1	1	—	—	—	—	—	—	—

Table 1 (continued). Search Results for Matthew 13.52

Search Strings for Electronic Resources (proximities of 10 words)

Greek:	1	γραμματ AND μαθητευ AND βασιλει
	2.1	θησαυρ AND καιν AND παλαι
	2.2	θησαυρ AND >νε AND παλαι

Latin:	1.1	*scrib* AND *doc* AND *regn*
	1.2	*scrib* AND *erud* AND *regn*
	2	*thesaur* AND *nov* AND *vet*

	PG Indices	PL Indices	PLS Indices	Biblia Patr.	TLG (1)	TLG (2.1)	TLG (2.2)	PLD (1.1)	PLD (1.2)	PLD (2)	CLCLT (1.1)	CLCLT (1.2)	CLCLT (2)
Seventh Century													
Defensor (1)	—	—	1	—	—	—	—	—	—	—	1	—	1
Eligius of Noyon (1)	—	—	—	—	—	—	—	—	—	—	1	—	—
Heterius Uxam. (1)	—	—	—	—	—	—	—	1	—	—	—	—	—
Idatius of Barcel. (2)	—	—	—	—	—	—	—	2	—	2	1	—	1
Isidore of Seville (3)	—	—	—	—	—	—	—	—	—	—	3	—	1
Eighth Century													
Alcuin (3)	—	—	—	—	—	—	—	—	—	—	3	—	—
Bede (13)	—	1	—	—	—	—	—	10	—	8	7	—	5

Total references per resource:	PG—3; PL—5; PLS—7; *Biblia Patr.*—32; *TLG*—38; PLD—81; CLCLT—46
Total non-duplicated references:	146
Total unique references per resource:	PG—0; PL—0; PLS—3; *Biblia Patr.*—9; *TLG*—27; PLD—38; CLCLT—5

IV. *Implications for Research Methodology*

This pattern of results suggests an order for the most efficient use of these tools. First, one should consult the volumes of *Biblia Patristica*. Second, one should supplement *Biblia Patristica* with keyword searches of the electronic databases. Third, one should compare the combined results from *Biblia Patristica* and electronic databases with the entries in the scripture indices for PG, PL, *PLS*, and *CPG*, since it is possible that these could yield a reference not located by the other tools; in the test case, that did in fact happen with the *PLS* index.

Although the results of the test case might suggest electronic resources as the court of first appeal, since the electronic searches yielded seventy references not found in the print resources while the print indices contained only eleven references not found in the electronic databases, the ideal nature of the test case greatly simplified these electronic searches. Scripture texts that are longer than a single verse, have biblical or extra-canonical parallels, or lack distinctive keywords will necessitate search strings that are likely to produce high numbers of false matches, requiring much labor in eliminating dead-end pathways in the

initial stages of research.[33] This sample search is also statistically skewed in favor of electronic resources by the current chronological limits of *Biblia Patristica*. When complete, the number of references located by electronic resources but not listed in *Biblia Patristica* will no doubt be greatly diminished, and electronic searches will have a much more supplementary function than is currently the case.

It must be kept in mind that these tools for the retrieval of patristic exegesis provide an incomplete picture of the use of the Bible in early Christian literature. Not only are many of these resources partially complete at present; they are also limited to Greek and Latin texts and therefore do not provide access to interaction with the Bible in the literatures of the early Christian Orient. There are no comprehensive indices for *Patrologia Syriaca*, *Patrologia Orientalis*, or the various sub-series of the *Corpus Scriptorum Christianorum Orientalium*.[34] At present there are no extensive electronic databases for Christian literature in Syriac, Coptic, Armenian, Arabic, Georgian, Ethiopic, or Slavonic. Pending the creation of such tools, one will need to supplement the Greek and Latin results by consulting commentaries and homilies written in these other important languages of early Christianity.

The location of biblical citations and allusions in early Christian literature is of course only a first step in the study of the patristic interpretation of a particular passage. One must then examine these uses of scripture and determine their significance. Rather than eliminating the need for such studies, the publication of

33. In the case of a longer passage, one should divide the passage into several smaller key units, select appropriate keywords for each unit, and perform separate searches for each set of keywords. For example, a *TLG* search for references to feeding of the five thousand in Matt 14.13–21 (with parallels in Mark 6.32–44, Luke 9.10b–17, and John 6.1–15) might utilize the following search strings in order to locate all possible references to any portion of the pericope (number of possible first-through eighth-century C.E. matches in parentheses excludes matches in the New Testament): Ιησου AND πλοι AND ερημ AND ιδι (5); σπλαγχνι AND θεραπευ AND αρρωστ (6); οχλ AND κωμ AND γορα AND βρωμα (4); πεντε AND αρτ AND δυ AND ιχθυ (30); οχλ AND κλι AND χορτ (5); ευλογ AND κλα AND μαθητ AND αρτ (2); φαγ AND παν AND χορτ (36); κλασμα AND δωδεκα AND κοφιν (8); ανδρ AND πεντακισχιλι AND γυναικ AND παιδι (8).

34. R. Graffin, ed., *PS* (Paris: Firmin-Didot, 1894–1926); R. Graffin, F. Nau, F. Graffin, and R. Lavenant, eds., *PO* (Paris: Firmin-Didot, 1903–; Turnhout: Brepols, 1903–); *CSCO: Scriptores Aethiopici* (Louvain: Peeters, 1904–); *CSCO: Scriptores Arabici* (Louvain: Peeters, 1903–); *CSCO: Scriptores Armeniaci* (Louvain: Peeters, 1953–); *CSCO: Scriptores Coptici* (Louvain: Peeters, 1906–); *CSCO: Scriptores Iberici* (Louvain: Peeters, 1950–); *CSCO: Scriptores Syri* (Louvain: Peeters, 1903–). A comprehensive scripture index of *PS*, *PO*, and *CSCO* would be a most useful tool; pending such an undertaking, one may consult the scripture indices in the back of each volume in these series (for the *CSCO* volumes, the scripture indices normally appear in the appendices to the accompanying translations of the works rather than following the Oriental-language texts).

The Ancient Christian Commentary on Scripture and *The Church's Bible* will necessitate the publication of more exhaustive studies of the fathers' exegesis of specific texts than may be undertaken in a representative anthology. These *instrumenta* are indispensable for this task.

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