



THE LUTHERAN STUDY BIBLE



The story of the salvation of

Presented by

Date





Family Records

Births/Adoptions

Marriages

Baptisms

Special Events

Confirmations

Deaths



Color Map 1

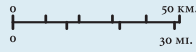


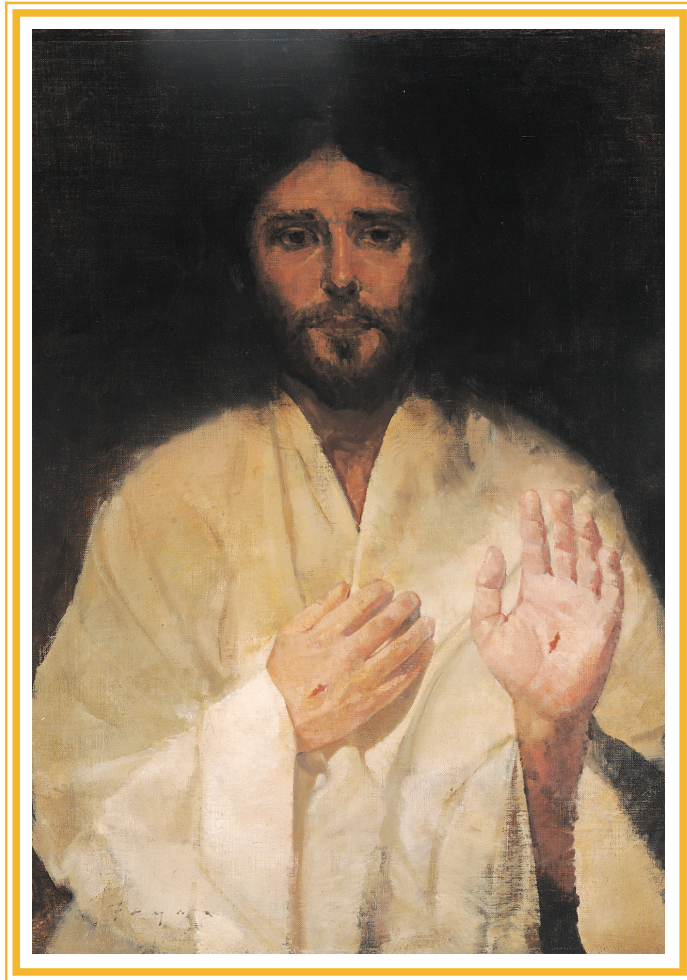
Color Map 3



Color Map 4

**NEW
TESTAMENT
CITIES**



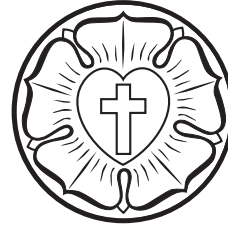


Jesus came and stood among them and said to them,
“Peace be with you.” John 20:19



THE
LUTHERAN
STUDY BIBLE

ENGLISH STANDARD VERSION



THE LUTHERAN STUDY BIBLE

ENGLISH STANDARD VERSION

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Whoever believes and holds to Christ's Word, heaven stands open to him, hell is shut, the devil is imprisoned, sins are forgiven, and he is a child of eternal life. That is what this book teaches you—the Holy Scripture—and no other book on earth.

—Martin Luther

(WA 48:155)

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Contributors

Around 600 laypeople, church workers, and scholars contributed to the development of *The Lutheran Study Bible*, including people from Lutheran churches in Australia, Brazil, Canada, Czech Republic, England, Ethiopia, Finland, Germany, Ghana, Haiti, India, Kenya, Korea, Latvia, Lithuania, Norway, Russia, South Africa, Ukraine, and the United States. The editors wish to thank God for the service of each person. Because of the number of contributors, the material needed to be edited for consistency of content and presentation. The general editor finalized the text in consultation with colleagues and reviewers.

Grow in His Word Research Project

The development team believed that it was most important to seek input from people who would actually use the Study Bible day-by-day. To begin development, we invited more than 400 laypeople and church workers to read portions of the ESV translation and submit their questions about the readings. We carefully studied the nearly 1,500 questions people submitted. Then we prepared our notes to answer the kinds of questions people asked. The result is a very thorough set of notes that presents both insight and application.

Consultants

The following scholars served as consultants for books of Scripture, introductions, and biblical chronology.

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Foreword

The Reformation started from a man studying the Bible: Martin Luther. It grew from an educational setting: Wittenberg University. As these facts show, biblical studies and Christian education had the greatest importance for early Lutherans. Everywhere the Reformation spread, Bible reading and Christian education followed. Lutheran congregations, schools, missions, colleges, and universities still place great importance on study of Holy Scripture.

But there is another, perhaps even more important, factor binding the Lutheran Church to the careful study of Scripture, something that distinguished the Lutheran Reformation from other movements—its beliefs about God’s Word.

In contrast with what Luther learned about the Word in his youth, he came to believe that the Word was not lifeless and passive but was truly lively and life-giving. He saw that, through His Word, God worked to bless and guide His Church. Therefore, Luther viewed the Gospel of God’s Word as a means of grace, as he described it in the Large Catechism:

You must always have God’s Word in your heart, upon your lips, and in your ears. But where the heart is idle and the Word does not sound, the devil breaks in and has done the damage before we are aware [Matthew 13:24–30]. On the other hand, the Word is so effective that whenever it is seriously contemplated, heard, and used, it is bound never to be without fruit [Isaiah 55:11; Mark 4:20]. It always awakens new understanding, pleasure, and devoutness and produces a pure heart and pure thoughts [Philippians 4:8]. For these words are not lazy or dead, but are creative, living words [Hebrews 4:12]. (LC 1:100–101)

For Lutherans, studying the Bible is never merely an intellectual exercise. Study is meditation on God’s Word (*meditatio*), an act of devotion. The form and content of earlier Lutheran study Bibles bears this out, including not simply commentary notes but also prayers based on each portion of Scripture or notes on the practical application of the text. By opening the Bible and turning its pages, we petition heaven for mercy, wisdom, and strength. This prayerful study at the heart of Lutheran doctrine and practice was also the chief motive for editors and writers of this study Bible.

What’s “Lutheran” about This Study Bible?

When describing *The Lutheran Study Bible* project to the CPH Board of Directors, to CPH staff, and to potential contributors, we included six goals for the work. We sought to create a study Bible that does the following:

1. Presents justification by grace alone, through faith alone, in Christ alone, as the chief teaching of Scripture (Lk 24:44–47; Jn 5:39; SA II I 1–4)
2. Properly distinguishes and applies Law and Gospel (reading the Bible as a book about justification; Jn 1:17; Gal 3:21–22; Ap XIII 53–54)
3. Emphasizes God’s work through the means of grace (Mt 26:26–29; Jn 3:5; 20:22–23; Rm 10:17; SA III IV)
4. Functions from a “Scripture alone” point of view and presents a “Scripture interprets Scripture” approach to using the Bible (Ps 119; 1Tm 6:3; 2Tm 3:16–17; FC Ep Sum)
5. Equips the laity for works of service, with a particular focus on evangelism in their various vocations/callings in life (Ps 145:4–13; Eph 2; Ap XV 41–42)
6. Presents a uniquely Lutheran study Bible that features genuinely Lutheran notes and comments throughout, references to the Lutheran Confessions where appropriate, focus on the Small Catechism for helps and explanations, citations from Luther throughout, and materials to aid daily devotion and prayer

In the Lutheran Church, a broad range of readers use study Bibles. Users vary in age from thirteen-year-old confirmation students, who may be reading the Bible for the first time, to mature pastors with a master’s degree in theology. We have tried to provide a resource that could offer help to this broad readership. For example, readers who

are new to the Bible will likely appreciate the overviews that appear on the first page of each introduction to a biblical book. Mature students of Scripture may appreciate the citations of Luther and other Church Fathers that appear in the introductions and notes. We pray that all readers may grow in faith and in confidence in applying Scripture by growing in the use of the various helps provided. See pp xx–xxiii.

We should also add a brief comment about including quotations from Luther and other Church Fathers. The *Concordia Self-Study Bible* included some such material. We decided to offer more citations in *TLSB* to illustrate our continuity with faithful Christian teachers across the ages and to introduce people to the richness of their insights. We do not intend to suggest that the Church Fathers should become a source of doctrine or that their authority equals or rivals the Bible. We receive their faithful statements like the good counsel of faithful older pastors who serve among us today, imparting their wisdom and refreshing us by their encouragement and example. Martin Chemnitz, a major Lutheran theologian with extensive knowledge of the Church Fathers, commends their use with many helpful cautions in his “Treatise on the Reading of the Fathers or Doctors of the Church” (*LTh* 1:27–33).

Our first reflections on *The Lutheran Study Bible* project began in 2003 when Interim President Paul T. McCain contacted me about how CPH might accomplish such a large project. Development began in earnest in 2004 with the Grow in His Word Research Project in the Adult Bible Study area.

We at CPH are very grateful to the Lord and to His faithful servants who contributed in so many ways to this work. We pray that it may lead you to meditate with joy on God’s life-giving Word.

Rev. Edward A. Engelbrecht
Concordia Publishing House
Senior Editor, Professional and Academic Books and Bible Resources
General Editor, *The Lutheran Study Bible*

The Engravings



In 1860, artist Julius Schnorr von Carlsfeld (1794–1872) published a monumental collection of 240 biblical illustrations for an edition of Luther's translation of the Bible. Schnorr was a member of the artistic Guild, or Brotherhood, of St Luke (tradition held that St Luke was a painter; the brotherhood was also called the Nazarene Movement). These artists focused on religious subjects, admired Medieval and Renaissance art, and inspired the Pre-Raphaelite Movement in England.

As an expression of their Christian faith, the Brotherhood of St Luke set a goal of fully illustrating the Bible. Several members started on the project but never produced many illustrations. Schnorr, as a Lutheran artist inspired by the graphic illustrations of Albrecht Dürer and Hans Holbein the Younger, dedicated himself fully to the Bible illustration project, which he completed. Schnorr's style is realist with a Romantic touch. His cross-hatching is influenced by Dürer, but the illustrations have Holbein's quality of draftsmanship.

Portions of Schnorr's engravings in this Bible are drawn from *Die Bibel in Bildern* (Leipzig: Georg Wigand, [1860]).

Preface to the English Standard Version

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word . . . is that inestimable treasure that excelth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, it is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *hioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it. Similarly, where God and man are compared or contrasted in the original, the ESV retains the generic use of “man” as the clearest way to express the contrast within the framework of essentially literal translation.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek terms. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with the special, personal name, whose consonants are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, they would normally read the Hebrew word *adonai* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed suit. When the vowels of the word *adonai* are placed with the consonants of YHWH, this results in the familiar word Jehovah that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) with the word LORD (printed in small capitals). An exception to this is when the Hebrew word *adonai* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lower case] God [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *'elohim* and its related forms of *'el* or *'eloah*, all of which are normally translated “God” (in lower case letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to the English reader, enabling the reader to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Features Adapted from the ESV Deluxe Reference Edition

Section Headings

Section headings have been included throughout the text of *The Lutheran Study Bible*. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics throughout the Bible.

Center-Column Cross-Reference System

The Lutheran Study Bible includes one of the most extensive and useful cross-reference systems available, based on a comprehensive system developed more than a hundred years ago by a team of Bible scholars from Oxford and Cambridge universities. As far as possible, this system also includes the cross-references used in the original King James Version of 1611. The resulting cross-reference system was first used in the English Revised Version (RV) and has been highly regarded around the world for its effectiveness in showing the internal interrelationship of the text throughout the Bible.

The cross-reference system as it appears in *The Lutheran Study Bible* has been adapted as needed from the RV system for use with the ESV text. It was also supplemented with the Luther Bible tradition, which provided another 10,000 cross-references not found in the KJV or RV system. In some cases, therefore, the specific wording of the reference passage may differ, although the underlying meaning and relationship to the referenced text is normally the same.

Because the ESV is essentially a literal, word-for-word translation, it is especially suited for cross-reference study of key words and concepts throughout the Bible.

Using the ESV Cross-Reference System

An *alphabetical* superscript, *preceding* a word or phrase, is used to indicate each word or phrase that is cross-referenced. *Numerical* superscripts, however, that *follow* words or phrases, refer to footnotes at the bottom of the page. See, for example, the word “*sound*” in Titus 2:1, where the letter superscript “*x*” preceding the word refers to the cross-reference, while the number superscript “*4*” refers to the footnote at the bottom of the page.

Types of Cross-References

The ESV cross-reference system includes several types of cross-references, as illustrated here from Romans 3:3–4:

1. *References to Specific Words or Phrases.* References to *words and phrases* within the same chapter appear as, e.g., “*v 7*”; within the same book, as, e.g., “*ch 9:6*”; in other books of the Bible, as, e.g., “*Heb 4:2*.”

2. *Comparative References.* These references direct the reader to passages with the same theme and are indicated by square brackets, e.g., “[*ch 9:6; 2Tm 2:13*].” In this example, the theme of God’s faithfulness as found in Romans 3:3 is cross-referenced with the same theme found later in Romans 9:6 and in 2 Timothy 2:13.

3. *Less Direct References.* These references generally provide additional information or insight about a specific theme and are introduced with the word “*See*”; e.g., “*See Jn 8:26*.” In this example, the reader is directed to John 8:26, where God is presented as a trustworthy judge, thereby illustrating the theme of God’s faithfulness as taught in Romans 3:4.

4. *Quoted References.* These references indicate the source for verses or phrases quoted from other places in the Bible; e.g., “*Cited from Ps 51:4*.”

Romans 3:3–4

³ch 10:16; Heb 4:2
⁴[ch 9:6; 2Tm 2:13]
^xSee ch 11:29; Nu 23:19
⁴See Jn 8:26
⁴Jn 3:33; [Ti 1:2]
⁴[v 7]; Ps 62:9;
116:11
⁴Cited from Ps 51:4 (Gk) [Jub 9:32]

³What if some were unfaithful? ²Does their faithlessness nullify the faithfulness of God?
⁴By no means! ⁴Let God be true though every one were a liar, as it is written,

“That you may be justified in your words, and prevail when you are judged.”

The notations “(Hb)” and “(Gk)” indicate that the reference is clearer in Hebrew or Greek than in English. “(Gk)” in New Testament citations of the Old Testament indicates that the reference is most clear in the Septuagint, a Greek translation of the Old Testament.

Footnotes

Several kinds of footnotes related to the ESV text are provided throughout *The Lutheran Study Bible* to assist the reader. These footnotes appear at the bottom of the Scripture section and are indicated in the ESV text by a superscript number that follows the word or phrase to which the footnote applies (e.g., “Isaac²⁷”). Superscript letters that precede a word (e.g., “Isaac^c”) are used to indicate cross-references (see cross-reference explanation above).

The footnotes included in *The Lutheran Study Bible* are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

Types of Footnotes

1. *Alternative Translations.* Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way; e.g., “Or *keep awake*” (see Mt 26:38) and “Or *down payment*” (see Eph 1:14). In such cases, the translation deemed to have the stronger support is in the text, while other possible renderings are given in the note.

2. *Explanation of Greek and Hebrew Terms.* Notes of this kind relate primarily to the meaning of specific Greek or Hebrew terms, as illustrated by the following examples:

a. Notes about the meaning of names in the original languages; e.g., “*Isaac* means *he laughs*” (see Gn 17:19) and “*Simeon* sounds like the Hebrew for *heard*” (see Gn 29:33).

b. Notes that give the literal translation of a Greek or Hebrew word or phrase deemed too awkward to be used in the English text; e.g., “Greek *girding up the loins of your mind*” (see 1Pt 1:13).

c. Notes that indicate that the absolute certainty of the meaning of a word or phrase is not possible given our best understanding of the original language (e.g., Hebrew words occurring so infrequently in the Old Testament that their meaning cannot be determined with certainty). Such words are identified with a note stating that “The meaning of the Hebrew is uncertain” (see, e.g., Jsh 17:11).

d. Notes that indicate the specialized use of a Greek word; e.g., “brothers” to translate the Greek word *adelphoi*, as in the extended note on Rm 1:13 (corresponding to the first occurrence of *adelphoi* in any New Testament book) and the abbreviated note on Rm 7:1 (corresponding to subsequent occurrences of *adelphoi* in any New Testament book), and “sons” to translate the Greek word *huioi*, as in Rm 8:14 (see also the discussion of *adelphoi* and *huioi* in the Preface to the English Standard Version).

3. *Other Explanatory Notes.* Footnotes of this kind provide clarifying information, as illustrated by the following examples:

a. Notes that clarify additional meanings not always otherwise apparent in the text, such as “*Leprosy* was a term for several skin diseases; see Leviticus 13” (see, e.g., Ex 4:6).

b. Notes that clarify important grammatical points that would not otherwise be apparent in English, such as “In Hebrew *you* is plural in verses 1–5” (see Gn 3:1).

c. Notes that clarify when the referent for a pronoun has been supplied in the English text, such as “Greek *he*” (see, e.g., Mk 1:43).

d. Notes that give English equivalents for weights, measures, and monetary values.

4. *Technical Translation Notes.* Footnotes of this kind indicate how decisions have been made in the translation of difficult Hebrew and Greek passages. Such notes occasionally include technical terms. For an explanation of these terms, the reader is referred to standard Bible study reference works. See further the section in the Preface to the English Standard Version on “Textual Basis” for an explanation of the original-language texts used in the translation of the ESV Bible and how the translation of difficult passages has been resolved.

Features of The Lutheran Study Bible

Biblical Book Heading.

Appears at the top outer margin above the ESV translation.

ESV Bible Translation.

Always presented in two columns divided by a narrow center column of cross-references. For a description of the translation, see pp xv–xvii.

Chapter Reference Numbers.

Standard in Bibles; first appeared in thirteenth-century Latin Bibles.

Verse Reference Numbers.

Standard in Bibles; introduced by Robert Estienne in 1551.

MATTHEW 3:9

repentance. ⁹And do not presume to say to your selves, "We have Abraham as our father," for I tell you, God is able from these stones to raise up children for Abraham. ¹⁰Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. ¹¹"I baptize you with water for repentance, but the one who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

The Baptism of Jesus

¹³Then Jesus came from Galilee to the Jordan to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you,

having repented and confessed their sins. Their works would give evidence of sincere repentance (cf Lk 3:10–14). "Confession," too, cannot be false, uncertain, or fragmentary. A person who confesses that everything in him is nothing but sin includes all sin, excludes good, forgets none. Neither can satisfaction be uncertain, because it is not our uncertain, sinful work. Rather, it is the suffering and blood of the innocent Lamb of God, who takes away the sin of the world" (SA III 37–38).

¹⁵Abraham as our father. Personal confidence based on biological descent from Abraham was no substitute for repentance, stones . . . children. See note, Lk 3:8.

¹⁶10 See note, Lk 24.

¹⁷11 with water for repentance. See note, v. 2. sandals I am not worthy. See note, Mt 1:7. baptize you with the Holy Spirit and fire. Jesus will baptize with the Holy Spirit those who repent, but the unrepent will experience fire of eternal punishment. Jesus baptized His disciples with the Holy Spirit at Pentecost (Ac 2:33) and continues to pour out the Spirit as believers through Word and Sacrament. See p 1815.

¹⁸12 winnowing fork . . . threshing floor. John compares the final judgment to threshing. See pp 422–23. wheat into the barn. Just as the harvesters saved the wheat, God will save His people. barn. Pt or silo for storing grain. chaff He will burn. Likely refers to cleanup at the end of threshing season. Chaff had no value and so was burned. This is the typical fate of those who refuse to repent. unquenchable fire. God's judgment (cf Is 30:27; Mal 3:2).

¹⁹13–17 John was a preacher of repentance, as was Martin Luther, who often emphasized that we sinners must not only sincerely confess our sins but also be certain of forgiveness. Thank God for such preachers. • ²⁰14 mighty God, be merciful to me, a sinner. Burn my chaff, but quench my sinful passions in the daily washing of Holy Baptism. Amen.

²¹15 Jesus traveled at least 15 mi, perhaps much farther, to receive John's baptism. The Jews were crucified (Lk 1:58–63) and only knew each other. ²²16 would have prevented. John refused to baptize the Pharisees and Sadducees because they failed to repent (v 8). Because Jesus was without sin, John did not want to refuse baptism to this One who was mightier than he (v 11). I need to be baptized. In Jesus' presence, John felt unworthy (cf Lk 9:1–5). He recognized that Jesus could do for him what no one else could.

²³16 Jesus answered. First recorded words of Jesus in Mt. now. In the present context of Jesus' mission to save sinners (Lk 21), fitting for us to justify all righteousness, Jesus submitted to John's Baptism, the same that sinners were undergoing, in order to affirm His identity with sinners and to provide them with perfect righteousness (2Co 5:21). Hips: "I am the Fullest of the

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AB 29

9:16–18:29 Jn

4:7

10 ch 7:18

14 13:7, 38, 39

15:2, 6

19 v 1, 2; Ac

1:5–9; 13:24

19:4–20:1, 15

27:28–30; 1 Jn

13:25–14:1–3; 3

Ac 11:16–18

16:14–15

Ac 2:29

12:15, 30, 24

13:30, 24; 4:1

Mk 9:43, 48

13:17

13–17

10:9–11; Lk

12:32; 22:34

1:32–34 ch

10:1, 2, 22

10:1, 2, 22

10:1, 2, 22

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and do you come to me?" ¹³But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. ¹⁴And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁵and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

The Temptation of Jesus

¹⁶Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ¹⁷And after fasting forty days and forty nights, he was hungry.

¹⁸Then the devil said to him, "If you are the Son of God, command these stones to become bread." ¹⁹Jesus answered and said to him, "It is written, 'Do not put the Lord your God to the test.'"
²⁰Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here, for it is written, 'I will command my angels concerning you, and on their hands they will support you, so that you will not stumble.'"
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repentance. ⁹“And do not presume to say to your selves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. ¹⁰Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. ¹¹“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

The Baptism of Jesus ¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, “I need to be baptized by you,

and do you come to me?” But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. ¹⁵And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

The Temptation of Jesus ¹⁶Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ¹⁷And after fasting forty days and forty nights, he was hungry. ¹⁸Then the devil came and said to him, “If you are the Son of God, command these stones to become bread.” ¹⁹Jesus answered and said to him, “It is written, ‘Do not put the Lord your God to the test.’” ²⁰Again he said to him, “If you are the Son of God, throw yourself down from here, for it is written, ‘I will command my angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’” ²¹Jesus answered and said to him, “It is written, ‘Do not put the Lord your God to the test.’” ²²Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here, for it is written, ‘I will command my angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’” ²³Jesus answered and said to him, “It is written, ‘Do not put the Lord your God to the test.’” ²⁴Then the devil said to him, “If you are the Son of God, worship me.” ²⁵Jesus answered and said to him, “You shall worship the Lord your God, and you shall serve him only.” ²⁶Then the devil left him, and behold, angels came and served him.

having repented and confessed their sins. Their works should give evidence of sincere repentance (cf Lk 3:10–14). “Confession, too, cannot be false, uncertain, or fragmentary. A person who confesses that everything in him is nothing but sin includes all sins, excludes none, forgets none. Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work. Rather, it is the offering and blood of the innocent Lamb of God, who takes away the sin of the world” (SA III 37–38).

3:9 *Abraham as our father.* Spiritual confidence based on biological descent from Abraham was no substitute for repentance, stones . . . children. See note, Lk 3:8.

3:10 See note, Lk 3:9.

3:11 *with water for repentance.* See note, v 2, sandals I am not worthy. See note, Mk 1:7, baptize you with the Holy Spirit and fire. Jesus will baptize with the Holy Spirit those who repent, but the repentant will experience the fire of eternal punishment. Jesus baptized His disciples with the Holy Spirit at Pentecost (Ac 2:33) and continues to pour out the Spirit on believers through Word and Sacrament. See p 1615.

3:12 *winnowing fork . . . threshing floor.* John compared the final judgment to threshing. See pp 422–23, *wheat into the barn.* Just as the harvester saved the wheat, God will save His people. *barn.* Pit or silo for storing grain. *chaff* He will burn. Likely refers to cleanup at the end of threshing season. Chaff had no value and so was burned. This is the eternal fate of those who refuse to repent. *unquenchable fire.* God’s judgment (cf Is 30:27; Mal 3:2).

3:13–12 John was a preacher of repentance, as was Martin Luther, who often emphasized that we believers must not only sincerely confess our sins but also be certain of forgiveness. Thank God for such preachers. • **All** mighty God, be merciful to me, a sinner. Burn my chaff, but quench my sinful passions in the daily washing of Holy Baptism. Amen.

3:13 Jesus traveled at least 15 mi, perhaps much farther, to receive John’s Baptism. The two were cousins (Lk 1:36–45) and likely knew each other.

3:14 *would have prevented.* John refused to baptize the Pharisees and Sadducees because they failed to repent (v 8). Because Jesus was without sin, John also wanted to refuse baptism to this One who was mightier than he (cf v 11). *I need to be baptized.* In Jesus’ presence, John felt unclean (cf Is 6:1–5). He recognized that Jesus could do for him what no one else could.

3:15 *Jesus answered.* First recorded words of Jesus in Mk. now, in the present context of Jesus’ mission to save sinners (1:21), *fitting for us to fulfill all righteousness.* Jesus submitted to John’s Baptism, the same that sinners were undergoing, in order to affirm His identity with sinners and to provide them with perfect righteousness (2Co 5:21). Hipp: “I am the Fullest of the

law; I seek to leave nothing wanting to its whole fulfillment. . . . Baptize Me, John, in order that no one may despise baptism!” (ANF 5:236). Jesus’ Baptism marked the beginning of His public ministry and anticipated His death on the cross (cf Mk 10:38; Rm 6:3). The fact that all four Gospels report the Baptism of Jesus points to its importance. Luther captured the primary meaning for His Baptism: “Christ accepted it from John for the reason that he was entering into our stead, indeed, our person, that is, becoming a sinner for us, taking upon himself the sins which he had not committed, and wiping them out and drowning them in his holy baptism” (AE 51:315).

3:16–17 What happened after the baptism of Jesus was startling and completely unexpected. The entire Trinity was revealed when the Father’s voice declared Jesus to be His beloved Son and the Spirit descended on Him. Mel: “In the New Testament the three persons are most clearly revealed in the baptism of Christ, where the Father says, ‘This is My beloved Son,’ and the Son is seen standing publicly in the river, and the Holy Spirit sits in visible form upon the Son” (Chem, J79 1:511).

3:16 *up from the water.* See note, Mk 1:10, behold Cf v 17; see note, 2:1, opened to Him, and He saw. Matthew emphasizes that the Spirit’s descent was for Jesus’ benefit. *Split.* See note, Mk 1:10; cf Jn 14:26.

3:17 *voice.* The Father’s voice, so often heard in the OT, was heard anew. *My beloved Son.* The Father’s declaration is for all time, including today. Even John was not fully aware of Jesus’ divine origin till now (Jn 1:31–34), *well pleased.* As the Father’s beloved Son, Jesus fulfilled all righteousness (v 15), something that Israel, God’s OT son, failed to do.

3:18–17 Because Jesus is our substitute, we need not fear the blood of the Lamb (Rv 7:14), who prepared the waters of Baptism for us. • **Lord Jesus,** You stood next to sinners in the waters of the Jordan. Stand with me now, and wash away my sins. Amen.

4:1 *Then . . . led up by the Spirit.* The Holy Spirit, whom Jesus received at His Baptism (3:16), at once led Him to be tested. *wilderness.* In Judaea. See map, p 158A. A place associated with demons (cf 12:43). God also led Israel into the wilderness to wander 40 years. *to be tempted.* These temptations were not willed by the devil but by God, whose eternal plan called for the Savior to be tempted and to triumph. Jesus met the test as Israel had not (Ex 15:20; 20:20). As true man, Jesus experienced genuine temptation. As true God, He could overcome temptation, defeat Mevans “slandere.” Also called the tempter (v 3) and Satan (v 10), which means “adversary.”

4:2 *Hungry.* Israel had also experienced great hunger in the wilderness (Ex 16:3; 24:18). The devil’s first temptation attacked a basic need.

TLSB Study Notes.

At the bottom of each Bible page appear two columns that explain specific terms and phrases (*italic*) or provide other insights regarding biblical history, culture, literary features, and theology. Some notes contain Hebrew, Aramaic, or Greek terms transliterated

into English (see p lxx). Bible texts have long appeared with notes called “glosses”; in Luther’s first Bible publication of 1522, he included such notes to aid readers of his German translation. Historic Lutheran study Bibles include *Das Altenberger Bibelwerk*, *Das Weimarische Bibelwerk*, and Calov’s *Biblia Illustrata*.

TLSB Law and Gospel Application

Notes. These notes summarize sections of Scripture, applying both Law and Gospel for the reader and providing a petition or praise to guide the reader into prayer, since studying the Bible is always a devotional act for Lutherans (see p xi).



MATTHEW 4:16

3And *the tempter came and said to him, "If you are *the Son of God, command *these stones to become loaves of bread." 4But he answered, *"It is written,

AD 29
3*1Th. 3,5 *ch
3:17. See ch
14:22 *Joh 3:9
4*vv 7, 10 Eph
6:17 *Cited from
18:9, 11 (4:24)
5*ix 4,9 *ch
21:52. See
11:18; 14:8; 2:
52; 16: 11, 2;
19: 46-4; 48:7;
16:21; 22: 19
*Cited from Ps
81: 11, 12
Pw 4, 10
*Cited from Dt
6: 16 *He 7:12
8*ix 4, 5
10* See 1ch
21: 1v 4, 7
*Cited from Dt
8: 13 *10m 7:3
1*ch 26:53. 1x
22:42. See Heb
1:14
12*ch 14:3;
1:18, 20. 1h
1:24 *1x 4:14

5"Then the devil took him to *the holy city and set him on the pinnacle of the temple 6and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,"

and

"On their hands they will bear you up,
lest you strike your foot against a stone."

7Jesus said to him, "Again *it is written, *'You shall not *put the Lord your God to the test.'" 8Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory, 9and he said to him, "All these I will give you, if you will fall down and worship me." 10Then Jesus said to him, "Be gone, *Satan! For *it is written,

43 See note, Lk 4:3. If you are the Son of God. The devil attempted to get Jesus to prove what the Father had just declared (3:17) and so satisfy His hunger. *loaves of bread.* Jesus was tempted to provide bread miraculously for His own needs, just as God miraculously provided manna for Israel.

44 *It is written.* Repeated by Jesus in vv 7, 10. Here, Jesus quoted Moses' explanation to Israel of why He did not let them hunger in the wilderness. Life does not depend on food alone but on the Word of God. Jesus did not exhibit His own glory by performing a miracle but displayed trust in the Word of His Father.

45 *took Him.* The devil only seemed to be in charge. Ultimately, it was the Spirit who continued to lead Jesus (v 1). *holy city, Jerusalem, pinnacle of the temple.* See note, Lk 4:9.

46 *Son of God.* See note, v 3. *throw Yourself down.* Such a rash action would likely result in death or severe injury. *It is written.* The devil sought to overthrow Jesus' previous use of Scripture by quoting a psalm in which God promises to command His angels to protect those who trust in Him (though significantly Satan omitted the phrase "in all your ways").

47 Jesus met this temptation by quoting Moses' warning to Israel against testing God as they had done at Massah (cf. Ex 17:2-7). Jesus would have been guilty of the same sin had He felt it necessary to prove God's power by jumping from the temple pinnacle in an attempt to gain personal glory and fame.

48 *very high mountain.* In this climactic temptation, the devil was permitted to create for Jesus a spiritual vision of "all the kingdoms of the world and their glory." An earthly mountain from which one could see all this does not exist. The nearest high point likely would have been Hermon in *Lebanon.* See color map 4.

49 Though Satan has some dominion in this world (Col 1:3; 1Jn 5:19), here he offered things that were not his to give. Satan demanded that the Son of God worship him rather than do His Father's will.

410 *Be gone, Satan!* Jesus had heard enough from Satan and ordered him to leave. This demonstrates the true extent of Jesus' authority as manifested later (cf. 7:29). *It is written.* Jesus' third quotation of Scripture was from a passage where, with similar words, Moses rebuked Israel to fear and serve the Lord rather than idols when they entered the Promised Land. If Jesus had

worshiped the devil and rejected the way of the cross, He might well have earned earthly glory for Himself.

411 *the devil left Him.* Satan was forced to depart. The Son of God had vanquished the evil foe. Cf. Jas 4:7; angels came and were ministering; Jesus had refused to relieve His hunger with a miracle (v 4). Now, miraculously, the angels served Him, probably also with food (cf. 1Kl 196-7).

41-11 The devil tempts Jesus to seek His own glory. Jesus refuses this path to walk the way of the cross. In fact, He "did not count equality with God a thing to be grasped, but made Himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil 2:6-8). He did all this for the sake of Israel, who had failed God's test. He did all this for our sake, because we, too, have failed God's test. Jesus is our substitute who defeated Satan for us, setting us free from sin, death, and the devil's power. *Highly Holy, though devils fill the world, we do not fear because You have won the victory. Amen.

412 *arrested.* Herod Antipas, son of Herod the Great and ruler of Galilee, imprisoned John for condemning his adulterous relationship with his brother's wife (cf. 14:1-12), withdrew. Cf. word can mean simply "departed" (2:12), with no idea of escape. As John's public ministry ended, Jesus' began.

413 *Capernaum.* Modern Tel Hum. Fishing village and important garrison on the northwest shore of the Sea of Galilee. See map, p 158. *House of Peter (8:14) and also the town where Matthew collected taxes (9:9). Capernaum served as Jesus' base of operations. *Zebulun and Naphtali.* Two of Israel's 12 tribes originally occupied this territory west of the Sea of Galilee. See map, p 305.

415-16 *The land of Zebulun . . . light has dawned.* The prophet Isaiah foretold that this land, through which the conquering Assyrian army had marched, would later see a "great light." Jesus, the light of the world (Jn 8:12), dispelled the darkness in which these people had walked. Hugs: "The two people [were] being brought together into one and will be the hand of one chief Shepherd, the good (Shepherd) by nature, that is Christ" (ANF 5:165).

415 *Galilee of the Gentiles.* See note, 2:22. Galilee had a significant Gentile population. Here in despised Galilee, light dawned.

Theology Icons. Three different icons mark weighty theological passages:

1. The Trinity Icon marks passages about the triune God and Old Testament messianic prophecies.



2. The Word and Sacrament Icon marks passages about the means of grace (see SC, pp xxxiii-xliv).



3. The Mission Icon marks passages about spreading the Gospel.



Cross-Reference to an Article. The study notes will often refer to introductions, articles, charts, and maps throughout *TLSB*. Follow these references to gain further insights. See also the Reference Guide, pp lxx-cx.

Church Father Quotations. Numerous insights from the Book of Concord, as well as Ancient, Medieval, and Reformation-era Christian writers, are included to add greater depth to the notes (see p xii). A complete list of abbreviations and works cited is on pp lxvi-lxix.

How to Read and Study the Holy Bible

As you open your Bible to read and study, begin with this little prayer, drawn directly from Scripture passages.

Pray

Speak, Lord, for Your servant hears.

Please show me now Your ways,

that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the Law, but that which comes through faith in Christ.

Your Word is a lamp to my feet and a light to my path. Give me life, O Lord, according to Your Word,

and I will declare Your greatness. Amen.

Remember

1Sm 3:9; the Lord speaks to us through His Word.

Ex 33:13; the Lord speaks to us in two basic ways: Law and Gospel.

Php 3:8–9; Scripture teaches us about Christ and His righteousness.

Ps 119:105, 107; Scripture faithfully guides our lives.

Ps 145:6; Scripture leads us to declare the Lord's ways to others.

Read the following essay to deepen your understanding of what the Bible is and how to read and study it.

An Introduction to Studying the Holy Bible

For thousands of years, people have turned to the Bible for wisdom, comfort, and hope; the Bible has changed their lives. Lutherans read the Bible, or hear it read at church, because they believe that through Holy Scripture God answers essential questions about life, death, and eternal life. They believe that God works through the message of the Scripture to call them to repentance and take away their sins. However, those who read and study the Bible may also feel challenged and, at times, confused by what the Bible says.

Learning from a Challenging Passage

The first recorded example of someone publicly reading the text of the Bible (Ex 24) illustrates important truths about the Bible as well as challenges in understanding it and applying it. After the Lord rescued the Israelites from Egypt, He spoke certain laws and promises to the prophet Moses. Moses began to write down God's Word, the first person named as doing so. The first things Moses recorded and read to the people are now part of the Book of Exodus.

Moses wrote down all the words of the LORD. . . . And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. . . . *Then he took the Book of the Covenant and read it in the hearing of the people.* And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood [of the sacrifices] and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words." (Ex 24:4–8, emphasis added)

This first known example of Bible reading introduces many of the truths and the challenges (throwing blood?) you will meet when you read the Bible. This essay will prepare you to study such truths and challenging texts. It will also show how all of Holy Scripture (including Ex 24) continually points to the most important truth: the Lord grants you forgiveness, life, and salvation through the blood of His Son, Jesus Christ. For Jesus taught:

Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. . . . I am the way, and the truth, and the life. No one comes to the Father except through Me. . . . The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said to you. (Jn 5:24; 14:6, 26)

I. The Lord Works through His Word

A. The Lord Speaks through His Word, Jesus Christ

From eternity, Jesus Christ is “the Word” of God (Jn 1:1; cf Heb 1:1–2). All other words from God truly come through Christ.

B. The Lord Speaks through the Words of the Bible

The meaning and use of the Bible ultimately belong to the One who first guided the writing of the words: the Lord. The first texts of the Bible came from the Lord speaking and from Moses writing down the Lord’s Word for our sake, as Ex 24:4 shows.

At the time of the exodus, Moses recorded that the children of Israel did not truly know Him (Ex 3:13–15). They had lost His earlier promises to Abraham (e.g., Gn 12:1–3) and could not know the Lord’s mind or His gracious heart toward them (1Co 2:9–12). They could not love Him or trust in Him, even if they were religious. For the people to know the Lord’s gracious heart, they had to hear from the Lord. So He introduced Himself, revealing and bestowing His grace through the Word. (The Gospel of God’s Word is a *means of grace*.)

The apostle John also writes that this communication from the Lord was essential:

The law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God [the Father]; the only God [the Son], who is at the Father’s side, He has made [the Father] known. (Jn 1:17–18)

In Exodus, the Lord introduced Himself to the people by giving them the Law through Moses. Yet, as John explains, the Lord was not finished revealing who He was. John calls Jesus “the Word” (Jn 1:1, 14) and explains that we most fully know the Father through the revelation of His Son—the Gospel of Jesus Christ.¹

C. The Lord Works in Two Ways: Law and Gospel

When the Lord speaks His Word, He reveals that He works with people in two basic ways, or teachings (e.g., God’s self-revelation in Ex 34:5–7). Lutherans call these two ways *Law* and *Gospel*, though they may be described with other terms, as biblical and Christian history show (see p xxxi). These ways, or teachings, appear throughout Scripture. The Law and the Gospel show God’s ways of working with us as a Father. They help us focus on His purpose for Scripture.

We need to focus on Law and Gospel and distinguish them because people come to the Bible with so many different interests and demands. These often interfere with interpreting and applying the Father’s Word. For example, the Bible includes history, but it was not written just to be a history book. The Bible includes poetry, but it was not written as a guide to fine literature. It includes a coherent worldview, but it was not written as a book of philosophy. Focusing on Law and Gospel helps us use the Bible for what it truly is: a book about the heavenly Father’s gift of salvation through Jesus Christ.

When the heavenly Father spoke to Moses in Ex 24, He spoke laws, or rules, for the people to obey. In view of these laws, He spoke threats and punishments if the people did not obey. Just as an earthly father has rules for his household, the heavenly Father has laws for His creation. Passages that command good works or threaten punishment for sin are passages of God’s *Law*. This is God’s first way of working with people.

In Exodus, the Father also promises mercy for the people (e.g., 34:6–7a). The people have peace with God through the blood of the offerings (24:5). He will be their God and care for them. Just as a loving earthly father has mercy on his children, so the heavenly Father is gracious and merciful. All His promises reach fulfillment in Jesus Christ, through whom the Father created the world and bestows blessings, life, and salvation (Jn 1:1–4). Passages that declare God’s forgiveness, life, and salvation in Christ are passages of the *Gospel* (e.g., Jn 3:16–17). Such passages ap-

¹For example, various OT passages point forward to the truth that God is three in one (trine). However, the persons of the Trinity are more fully revealed only later, in the NT, at the announcement of Jesus’ birth (Lk 1:35) and Baptism (Mt 3:16–17). With Jesus—the Word—comes the fullest revelation of who the Lord is.

pear in both the Old Testament and the New Testament (see below). The Gospel is God's second way of working with people, the way by which He saves them.

As you discover the Law and the Gospel throughout the Scripture, bear in mind how they work together. The Law cannot save sinners. But the Law has essential functions. For example, through the Law, the Lord shows us our sins and drives us to repentance. In this way, the Law serves the central and most important message of the Bible: the Gospel, through which God saves us. The entire pattern of biblical history describes God commanding and condemning through the Law and then forgiving and saving through the Gospel. Though parts of Scripture proclaim nothing but the Law, the Gospel still predominates, because the Law serves the purpose of the Gospel. (See p 320.)

D. The Lord Makes Promises and Fulfills His Word

The Bible is divided into two testaments. The Old Testament describes the creation of the universe and the creation of a special nation, Israel. The Lord established Israel as His chosen people by giving them the Law and the Gospel-promises (Ex 19:5–6; 24). Just as God works through means to accomplish His purposes, He chose to work through Israel to fulfill His promises of salvation.

The New Testament describes how the Lord fulfills the Law and Gospel-promises of the Old Testament through the life, death, and resurrection of Jesus Christ. It also reveals how the Lord sends His Word of salvation to all nations. Through the preaching of the Gospel, the Lord created His Church—all who trust in Jesus Christ for the forgiveness of sins. The Church is the “new Israel,” promised in the Old Testament and fulfilled in the New Testament.

E. The Lord Does Not Lie

After the Lord spoke to His people and His Spirit moved the prophets and apostles to preach and write, their words were collected into books. (The Bible is not a single book but a collection of books. See pp 1559–61.) Just as God works through means, such as Baptism and the Word, to accomplish our salvation, He worked through the prophets and apostles, who “spoke from God as they were carried along by the Holy Spirit” (2Pt 1:21).

The Bible is the “Holy Scripture” because God the Holy Spirit gave to His chosen writers the thoughts that they expressed and the words that they wrote (verbal inspiration). Therefore, the Bible is God's own Word and truth, without error (inerrancy). (*Luther's Small Catechism with Explanation*, question 3; see also p 1646)

At times, people have assumed that the books of Scripture must contain errors, falsehoods, or useless materials because human beings wrote them down. However, Martin Luther continually pointed out that “God cannot lie” (cf Nu 23:19; Ti 1:2; Ps 12:6; 18:30; Pr 30:5; Jn 3:31–33). Because God's Spirit worked through the writers of Scripture, it is God's infallible Word and is completely reliable.

Over the centuries, people copied the books of Scripture with great care because they recognized them as God's Word. Although we no longer have the original documents written by Moses, Peter, or others, we do have the text faithfully preserved. For example, scholars have carefully studied the thousands of handmade copies of the New Testament. They have recognized that, though minor differences exist between the copies, the books of Scripture were so faithfully recorded that no doctrine has been lost.

The English Standard Version is an excellent and reliable translation of the Hebrew, Aramaic, and Greek texts of the Bible (see p xvii). Just as we call the writings of the prophets and apostles “God's Word,” we call reliable translations of the Bible “God's Word.”

II. Scripture Interprets Scripture

As our reflection on Ex 24 has shown, helpful principles of interpretation flow from the Law and Gospel teachings of Scripture.

A. The Scripture Focuses on Jesus Christ

As stated above, the Gospel of Jesus Christ is the most important teaching of Holy Scripture. Although many passages do not explicitly refer to Jesus, all the books of Holy Scripture serve the saving purpose of Jesus. For this reason, Jesus said, “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me” (Jn 5:39). Jesus explained that He and His saving work were the true focus of all God's Word (Lk 24:44–48). So no matter what part of Scripture you read, understand it in view of Jesus Christ and His work (see pp xiv–xivii).

B. The Scripture Agrees within Itself

Because Jesus is the focus of all of God's Word, the books of Scripture have remarkable agreement. The stories, proverbs, teachings, and other passages present the Law, which drives us to Christ, and the Gospel, which proclaims Christ.

Law and Gospel: Identifying God's Ways with Mankind

In the sixteenth century, the great reformer Martin Luther wrote the first treatise on distinguishing Law and Gospel. However, Luther's work was hardly new, since Scripture and its interpreters had always made this distinction. The following quotations show the long history of distinguishing God's two ways. These examples will help you recognize terms of Law and Gospel and apply His ways in your life as you read the Scripture.

Examples from Scripture

The Lord Commands and Promises, Curses and Blesses (c 2090 BC)

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (Gn 12:1–3)

The Lord Reveals His Two Ways (c 1446 BC)

"Now therefore, if I have found favor in Your sight, please show me now Your ways, that I may know You in order to find favor in Your sight. Consider too that this nation is Your people." . . . The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love . . . for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." (Ex 33:13; 34:6–7)

Jesus Preaches Repentance and Forgiveness (c AD 28)

Jesus came into Galilee, proclaiming the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mk 1:14–15)

He opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in His name to all nations, beginning from Jerusalem." (Lk 24:45–47)

The Apostle Paul Distinguished the Work of Law and Gospel (c AD 53)

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham. . . . Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. (Gal 3:8, 21–22)

Examples from the Early Church

The Creator's Twofold Power (c 207)

Both [testaments] belong to [God] who says: "I kill, and I make alive; I wound, and I heal" (Deuteronomy 32:39). We have already made good the Creator's claim to this twofold character of judgment and goodness, "killing in the letter" through the law, and "quickening in the Spirit" through the Gospel (2 Corinthians 3:6). (Ter, ANF3:452–53)

The Law and the Promise Cannot Be Mixed (c 380)

The [Gospel's] promise was distinguished from the Law, and since it is different it cannot be mixed [with the Law], for a condition [of the Law] invalidates the promise. (Tyc, Rule 3)

The Law Kills and the Gospel Gives Life (c 386–98)

In the Law, he that has sin is punished; here, he that has sins comes and is baptized and is made righteous, and being made righteous, he lives, being delivered from the death of sin. The Law, if it lay hold on a murderer, puts him to death; the Gospel, if it lay hold on a murderer, enlightens, and gives him life. (Chrys, *NPNF1* 12:307)

The Old Testament Proclaimed Righteousness through Christ (c 412)

His words are, “The righteousness of God is manifested” (Romans 3:21). . . . This is witnessed by the law and the prophets; in other words, the law and the prophets each testify about it. The law, indeed, does this by issuing its commands and threats, and by justifying no one. It shows well enough that it is by God’s gift, through the help of the Spirit, that a person is justified. The prophets [show this righteousness] because it was what they predicted that Christ accomplished at His coming. (Aug, *NPNF1* 5:88–89)

Examples from the Medieval and Reformation Eras

Confess the Lord in Two Ways (Twelfth Century)

Let [your works] confess Him in two ways, let them be clad, as it were, in a double robe of confession. That is: confession of your own sins, and of the praise of God. . . . Let the humility of confession of your imperfection supply what is lacking in your daily life. For that imperfection is not hidden from God’s eyes. If He has commanded that His precepts should be diligently kept (Psalm 119:4) it is in order that, seeing our constant imperfection and our inability to fulfill the duty that we ought to do, we may fly to His mercy, and say, “Your steadfast love is better than life” (Psalm 63:3a). And not being able to appear clad in innocence or righteousness, we may at least be covered in the robe of confession. (Bern, *The Life and Works of St Bernard of Clairvaux: The Advent and Christmas Sermons* [London: John Hodges, 1889–96])

The Law Demands, the Gospel Gives (1540)

The Gospel proclaims repentance and the promise of grace and eternal life. The promise should be diligently distinguished from the Law. And although the Law has certain promises of its own, nevertheless, these differ from the unique promise of the Gospel. Moreover, the promises of the Law require the condition of perfect obedience as is said in the first commandment: “I will do good to those who love me” [cf. Deut. 5:10]. But the evangelical [Gospel] promise—about remission of sins, justification, and the gift of eternal life—is gratuitous, offered on account of Christ, without a condition of our merits or our worthiness. (Mel, *Romans*, p 22)

Why We Distinguish Law and Gospel (1580)

The distinction between the Law and the Gospel is a particularly brilliant light. It serves the purpose of rightly dividing God’s Word [2 Timothy 2:15] and properly explaining and understanding the Scriptures of the holy prophets and apostles. We must guard this distinction with special care, so that these two doctrines may not be mixed with each other, or a law be made out of the Gospel. When that happens, Christ’s merit is hidden and troubled consciences are robbed of comfort, which they otherwise have in the Holy Gospel when it is preached genuinely and purely. For by the Gospel they can support themselves in their most difficult trials against the Law’s terrors. (FC SD V 1)

From these examples, one can easily see why the preacher and writer C. F. W. Walther concluded, “Only he is an orthodox teacher who not only presents all the articles of faith in accordance with Scripture, but also rightly distinguishes from each other the Law and the Gospel” (*L & G*, p 1; Concordia Publishing House will release a Reader’s Edition of Walther’s *Law and Gospel* in 2010).

Luther's Small Catechism

“A Short and Brief Summary of All the Holy Scriptures” (LC Preface 18)

In 1529, Martin Luther published his now famous Small Catechism, one of the most enduring and widely used summaries of biblical teaching. Beginning with the Ten Commandments, Lutherans study and memorize the catechism's summary of Scripture as a guide to understanding the Bible and as a guide for faith and life.

Luther's Preface to the Small Catechism

Luther included this preface to the Small Catechism, which addresses particular issues of his day. Headings are added for the convenience of the reader.

Martin Luther, to all faithful and godly pastors and preachers; grace, mercy, and peace be yours in Jesus Christ, our Lord.

The deplorable, miserable conditions which I recently observed when visiting the parishes have constrained and pressed me to put this catechism of Christian doctrine into this brief, plain, and simple form. How pitiable, so help me God, were the things I saw; the common man, especially in the villages, knows practically nothing of Christian doctrine, and many of the pastors are almost entirely incompetent and unable to teach. Yet all the people are supposed to be Christians, have been baptized, and receive the Holy Sacrament even though they do not know the Lord's Prayer, the Creed, or the Ten Commandments and live like poor animals of the barnyard and pigpen. What these people have mastered, however, is the fine art of tearing all Christian liberty to shreds.

Oh, you bishops! How will you ever answer to Christ for letting the people carry on so disgracefully and not attending to the duties of your office even for a moment? One can only hope judgment does not strike you! You command the Sacrament in one kind only, insist on the observance of your human ways, and yet are unconcerned whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or indeed any of God's Word. Woe, woe to you forever!

[Word for Word]

Therefore dear brothers, for God's sake, I beg all of you who are pastors and preachers to devote yourselves sincerely to the duties of your office, that you feel compassion for the people entrusted to your care, and that you help us accordingly to inculcate this catechism in the people, especially the young. If you cannot do more, at least take the tables and charts for catechism instruction and drill the people in them word for word, in the following way:

First, the pastor should most carefully avoid teaching the Ten Commandments, the Lord's Prayer, the Creed, the sacraments, etc., according to various texts and differing forms. Let him adopt one version, stay with it, and from one year to the next keep using it unchanged. Young and inexperienced persons must be taught a single fixed form or they will easily become confused, and the result will be that all previous effort and labor will be lost. There should be no change, even though one may wish to improve them.

The honored fathers understood this well, and therefore they all consistently used one form of the Lord's Prayer, the Creed, and the Ten Commandments. We should do as they did by teaching these materials to the young and the common man without altering a single syllable and by never varying their wording when presenting or quoting them year after year.

So adopt whatever form you wish and then stick with it at all times. If, however, you happen to be preaching to some sophisticated, learned audience, then you certainly may demonstrate your skill with words by turning phrases as colorfully and masterfully as you can. But with young persons keep to a single, fixed, and permanent form and wording, and teach them first of all the Ten Commandments, the Creed, the Lord's Prayer, etc., according to the text, word for word, so that they can repeat it after you and commit it to memory.

[Rude Persons]

But those who refuse to learn are to be told that they are denying Christ and do not belong to Him. They are not to be admitted to the Sacrament, accepted as sponsors at Baptism, or allowed to exercise Christian liberty in any way. They should instead be simply directed back to the pope and his functionaries, yes, even to Satan himself. Moreover, their parents and superiors should refuse them food and drink, telling them that the prince is of a mind to expel such rude persons from his realm, and so on.

Of course we cannot, and we should not try to, force the Christian faith on anyone. Yet we should steadily keep on urging people toward it and help them know what is considered right and wrong in the society in which they want to live and earn their living. A person who wants to live in a certain city and enjoy its privileges should know and observe its laws, no matter whether he believes in them or is at heart a rogue or scoundrel.

[Explain the Meaning]

Second, after they have well memorized the text (of the catechism), then explain the meaning so that they understand what they are saying. Do so again with the help of these charts or some other brief uniform method of your choosing; adhere to it and do not change a single syllable, as said above concerning the text, taking your time with it. For it is not necessary to teach everything at once, but one thing after the other. After they understand well the meaning of the First Commandment, proceed to the Second, and so on, otherwise they will be too overwhelmed to the point of remembering nothing.

[The Large Catechism]

Third, after you have so taught them this short catechism, take up the Large Catechism and use it to give them a broader and richer understanding. Here enlarge on every individual commandment, petition, segment, explaining in each case the various words, uses, benefits, dangers, and hurts involved, as you will find them amply described in many a book dealing with these topics. Stress specially that commandment or any other specific part of the catechism doctrine which your people neglect most. For example, among craftsmen and merchants, farmers and employees, you must powerfully stress the Seventh Commandment, which forbids stealing, because among such people many kinds of dishonesty and thievery occur. Also, for young persons and the common man you must stress the Fourth Commandment, urging them to be orderly, faithful, obedient, and peaceable, always bringing in many Bible examples of how God punished or blessed such people.

You should particularly urge those in authority and parents to govern the young well and to send them to school. Show them why it is their duty to do this and explain what a damnable sin it is if they fail to do so. For by such neglect they ruin and destroy both the kingdom of God and that of this world and prove themselves to be the worst enemies of both God and man. Thoroughly underscore what terrible harm they do by not helping train children to become pastors, preachers, writers, and the like, and how God will punish them for it. There is a great need to preach about these things. For parents and those in authority are guilty beyond words in this regard, and the devil has horrible things in mind.

[Highly Prize the Sacrament]

Finally, now that the pope's tyranny is over, people no longer want to go to the Sacrament but despise it. Here again urging is necessary, however, with the understanding that we are not to force anyone into the faith or to the Sacrament, nor set any law, time, or place for it. Our preaching should instead be such that of their own accord and without our command, people feel constrained themselves and press us pastors to serve the Sacrament. The way to go about this is to tell them that if anyone does not seek or desire the Lord's Supper at the very least four times a year, it is to be feared that he despises the Sacrament and is not Christian, just as no one is a Christian who does not believe or hear the Gospel. For Christ did not say, "Omit this" or "Despise this," but "This do, as often as you drink it," etc. He most certainly wants it done and does not want it left undone and despised. "This do," he says.

For a person not to prize highly the Sacrament is tantamount to saying that he has no sin, no flesh, no devil, no world, no death, no danger, no hell. That is to say, he believes in none of these although he is overwhelmed by them and is the devil's possession twice over. On the other hand, he needs no grace, life, paradise, kingdom of heaven, Christ, God, or any good thing. Surely, if he recognized how much evil is in him and how much he needs all the good things he lacks, he would not neglect the Sacrament, which gives help against such evil and bestows so much goodness. He will not need to be forced by law to the Sacrament but will himself come running in a hurry to the Lord's Table, constrained within himself and pressing you to give him the Sacrament.

Therefore do not set up any law concerning it, as the pope does. Only emphasize clearly the benefit, need, usefulness, and blessing connected with the Sacrament, and also the harm and danger of neglecting it. The people will then

come of themselves without your using compulsion. But if they still do not come, then let them go their way and tell them that all who are insensitive or unaware of their great need and God's gracious help belong to the devil. But if you fail to urge these things or if you make it into law and bitterness, then the fault will be yours if they despise the Sacrament. Why should they not be lazy if you are asleep and silent?

[A Saving Responsibility]

So look to it, you pastors and preachers. Our ministry today is something else than it was under the pope. It has become a serious and saving responsibility. Consequently it now involves much more trouble and labor, danger and trial, and in addition it brings you little of the world's gratitude and rewards. But Christ Himself will be our reward if we labor faithfully. The Father of all grace help us to do just that. To Him be praise and thanks forever through Christ our Lord. Amen.

SECTION 1

THE TEN COMMANDMENTS

As the head of the family should teach them in a simple way to his household

[The text of the commandments is from Ex 20:3, 7, 8, 12–17.]

THE FIRST COMMANDMENT

You shall have no other gods.

What does this mean? We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT

You shall not misuse the name of the Lord your God.

What does this mean? We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

THE THIRD COMMANDMENT

Remember the Sabbath day by keeping it holy.

What does this mean? We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

THE FOURTH COMMANDMENT

Honor your father and your mother.

What does this mean? We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.

THE FIFTH COMMANDMENT

You shall not murder.

What does this mean? We should fear and love God so that we do not hurt or harm our neighbor in his body, but help and support him in every physical need.

THE SIXTH COMMANDMENT

You shall not commit adultery.

What does this mean? We should fear and love God so that we lead a sexually pure and decent life in what we say and do, and husband and wife love and honor each other.

The Unity of Scripture

The unity of Scripture is not imposed upon Scripture but found there.

—Robert D. Preus, *Doctrine Is Life*

Our English word *Bible* comes from the Greek word for “a book.” It came into English by way of medieval Latin, when book technology allowed all the Sacred Scripture to be gathered under one cover—the Bible as we think of it today. But the idea that the Sacred Scripture is unified and, indeed, one book is hardly a medieval or modern notion. The unity of Scripture is already taught in the Scripture itself as the following points will reveal.

The Chief Character of the Scripture

While teaching beside the Bethesda pool in Jerusalem, Jesus told a group of Judeans, “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me” (Jn 5:39). Like other rabbis, Jesus spoke of the Old Testament Scripture as a united testimony.¹ But unlike other rabbis, Jesus joined the purpose of the Scripture—salvation for eternal life—to the key character of the Scripture, Himself as the promised Savior (cf Lk 24:44–47). Since all the Scripture bears witness to Jesus, Jesus understood and taught that the Scripture was unified.

The One Author of the Scripture

St Paul also taught this unity of Scripture. Shortly before his execution under Emperor Nero (AD 68), Paul wrote to his son in the faith, Timothy, a younger Christian leader:

From childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work. (2Tm 3:15–17)

Paul attributes all the Sacred Scripture to the work of God and understands the Scripture as focused on salvation through Jesus. He demonstrates the early Christian belief that the Scripture is unified in its teaching (cf 2Tm 1:13–14 about Christian doctrine generally).

The Fulfillment of Prophecy

The unity of the Scripture is graphically illustrated by the way it is interconnected through promises and fulfillments as well as commentary on earlier texts. The chart on p xvii lists places where the Scripture builds on other passages of Scripture. The sheer number of such examples speaks to the unity of the Scripture. The writers saw themselves as teaching in continuity with what God had previously revealed (cf 2Tm 3:15–17).

The Unity of the Covenants

Scripture itself teaches that the revelation of God was delivered under a “covenant,” or “testament,” first given to Abraham and confirmed/renewed through Moses (Gn 17:9; Ex 2:24; chs 3–6; Lv 26:42; Dt 1:8; 29:12–13; Jsh 24;

¹Collection and canonization of Scripture began already in the OT with the Law of Moses (see pp 335–37). The Law, Psalms, and Prophets were read, studied, and explained together at the temple and in Jewish synagogues, as early Jewish and Christian testimony shows (e.g., 1Macc 12:9; 2Macc 2:13; 15:9; 4 Maccabees 18:10; Eccius Prologue; Jos, *Ag Ap* 1:38–40; Philo, *On the Contemplative Life* 75, 78; Mishnah Yadayim 3:5; *Letter of Aristeas* 155, 317–18; Mt 22:23–46; Lk 24:44; Ac 13:15; 28:23). Jesus and the disciples continued this practice, focusing on the fulfillment of OT prophecies in the person and work of Jesus (Mt 5:17; 11:13–15; Lk 16:16; Jn 1:45; Ac 13:15; Rm 3:21–22). The NT teachers and writers assumed the unity of the OT Scripture. The NT is more or less a commentary on the OT in view of the life, death, and resurrection of Jesus. For more on the transition from early Judaism to early Christianity, see Oskar Skarsaune, *In the Shadow of the Temple: Jewish Influences on Early Christianity* (Downers Grove, IL: InterVarsity Press, 2002), 279–93.

see p 127). Although many covenants are described in the Old Testament, Jeremiah saw the covenant given to Abraham and confirmed through Moses as *the* covenant (Jer 31:32), which the people of Israel broke. He then prophesied a second covenant, or “new covenant” (Jer 31:31–33; cf Is 59:20–21; Gal 3:17).

When Jesus instituted the Lord’s Supper, He proclaimed the establishment of this new covenant (Mt 26:28; Mk 14:24; Lk 22:20). Paul refers explicitly to an old covenant (2Co 3:14) and a new covenant established in Christ (1Co 11:25; 2Co 3:6). The writer to the Hebrews affirms this understanding of God’s revelation by citing Jeremiah (Heb 8:8; 9:15; 12:24; cf Jn 1:17).

The two great covenants of Scripture—the old and the new—relate to each other as prophecy and fulfillment. The first covenant pointed forward to the second, which would fulfill God’s plan of redemption. This relationship of old and new, of prophecy and fulfillment, likewise reveals the unity of the Scripture.

A comment should be added about the enduring usefulness of the Old Testament. What is true and good always applies. When Jesus fulfilled the laws and promises of the Old Testament, He did not abolish them (Mt 5:17–18; Rm 3:31). They are not now useless to us, for God still uses them for our instruction (1Co 10:11).

In Christ, our relationship to the Old Testament has changed. Christ fulfilled the laws and the ordinances so that they can no longer condemn those who live by faith in Christ (Rm 7:6; Gal 3:23–26; see note, Rm 10:4). The ministry of the new covenant outshines the glory of the old (2Co 3:7–18). The civil and ceremonial laws and ordinances of the Old Testament no longer apply to us as laws and ordinances (Eph 2:11–22; see note, Eph 2:15), but they still stand as testimonies of God’s holiness and mercy. They teach us about the goal, or “end,” of the ministry of salvation: the deliverance from evil that God brought about in Christ.

Law and Gospel

Interpreting and applying the Scripture as a unified body of teaching is perhaps best understood through the study of Law and Gospel (see pp xxxi–xxxii). God’s Law condemns our sin and drives us to despair of our own righteousness. Yet this harsh message of the Law prepares us for God’s other great message: the forgiveness of sins in Christ. Although the Law and the Gospel are very different teachings and must be distinguished, they drive toward a unified purpose: our salvation.

As demonstrated in our notes on Ex 34:6–7, Law and Gospel are the enduring themes of all the Scripture. They are the ways of God with mankind. Their constant use unifies the Scripture (see p 320).

Speak, Lord, for Your Servant Hears

Whenever you study a passage of Scripture, keep these broad truths and themes in mind. They will help you understand the meaning of the passage and how it applies to your life. Treasure the Holy Bible as God’s dear gift to you. It is His message of your personal salvation.

Scripture Written in View of Scripture

Some ancient and modern teachers have been confused about the relationship between the books of Scripture. For example, Marcion of Sinope (c 110–c 160) taught that the God of the Old Testament was a different God from that proclaimed by the New Testament. He and his followers did not regard the Old Testament as applying to them. The controversy Marcion raised was an important factor in driving early Christians to list carefully which books they regarded as Holy Scripture and which they rejected (see pp 1559–61).

Modern critics of the Bible have regarded the Old Testament as a diffuse collection of national literature, one that lacks true unity. For example, the History of Religions School (nineteenth and twentieth centuries) was an approach to the Bible that compared the beliefs and practices of ancient Israel with the beliefs and practices of other ancient religions. It argued that the religion of Israel more or less developed out of the religions of the ancient Near East. In this view, the Scripture is just part of the evolution of religion. This view has greatly undermined biblical teaching among liberal Christians, who increasingly pick and choose which parts of Scripture they will believe and follow.

The modern evangelical preacher Alexander Campbell (1788–1866) held that the Old Testament was valuable to read but no longer applied to Christians. Other writers have similarly dismissed one part of the Old Testament or another as alien to the Christian faith (e.g., C. S. Lewis).

The Lectionaries

The following lectionaries are drawn from *Lutheran Service Book*, pp xiv–xxiii, and include Bible Readings from Sundays, festivals, and occasions. A lectionary may be read devotionally in the following manner:

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
OT/First Reading	Epistle/Second Reading	Holy Gospel	OT/First Reading	Epistle/Second Reading	Holy Gospel

In this way, a person would hear/read the appointed readings three times during the week in a meditative way, a good approach for those who are new to reading and studying the Bible (see p xxx). (Pastors may wish to read the lectionary devotionally a week or two in advance to facilitate their preparation for preaching.)

Three-Year Lectionary¹: Series A

Sunday/Festival	Old Testament/ First Reading	Epistle/ Second Reading	Holy Gospel
Advent 1	Is 2:1–5	Rm 13:(8–10) 11–14	Mt 21:1–11 <i>or</i> Mt 24:36–44
Advent 2	Is 11:1–10	Rm 15:4–13	Mt 3:1–12
Advent 3	Is 35:1–10	Jas 5:7–11	Mt 11:2–15
Advent 4	Is 7:10–17	Rm 1:1–7	Mt 1:18–25
Christmas Eve	Is 7:10–14	1Jn 4:7–16	Mt 1:18–25
Christmas Midnight	Is 9:2–7	Ti 2:11–14	Lk 2:1–14 (15–20)
Christmas Dawn	Is 62:10–12	Ti 3:4–7	Lk 2:(1–14) 15–20
Christmas Day	Is 52:7–10	Heb 1:1–6 (7–12)	Jn 1:1–14 (15–18)
Christmas 1	Is 63:7–14	Gal 4:4–7	Mt 2:13–23
Christmas 2	1Kl 3:4–15	Eph 1:3–14	Lk 2:40–52
Epiphany	Is 60:1–6	Eph 3:1–12	Mt 2:1–12
Baptism of Our Lord	Is 42:1–9	Rm 6:1–11	Mt 3:13–17
Epiphany 2	Is 49:1–7	1Co 1:1–9	Jn 1:29–42a
Epiphany 3	Is 9:1–4	1Co 1:10–18	Mt 4:12–25
Epiphany 4	Mi 6:1–8	1Co 1:18–31	Mt 5:1–12
Epiphany 5	Is 58:3–9a	1Co 2:1–12 (13–16)	Mt 5:13–20
Epiphany 6	Dt 30:15–20	1Co 3:1–9	Mt 5:21–37
Epiphany 7	Lv 19:1–2, 9–18	1Co 3:10–23	Mt 5:38–48
Epiphany 8	Is 49:8–16a	1Co 4:1–13	Mt 6:24–34
Transfiguration	Ex 24:8–18	2Pt 1:16–21	Mt 17:1–9
Ash Wednesday	Jl 2:12–19	2Co 5:20b–6:10	Mt 6:1–6, 16–21

¹Because the date of Easter changes from year to year, its place on the calendar during a particular year determines whether there will be a greater or lesser number of Sundays during the season after Pentecost.

For the Three-Year Lectionary, each set of appointed readings is assigned to a specific seven-day period during the season after Pentecost and given a “proper” number. When Easter falls late, the proper numbers immediately following Trinity Sunday are skipped, and the readings resume with the proper number appropriate to the seven-day period. For the One-Year Lectionary, the proper appointed for the Trinity Season follow immediately after Trinity Sunday, and the Sundays immediately prior to the Last Sunday of the Church Year are skipped.

Sunday/Festival	Old Testament/ First Reading	Epistle/ Second Reading	Holy Gospel
Lent 1	Gn 3:1–21	Rm 5:12–19	Mt 4:1–11
Lent 2	Gn 12:1–9	Rm 4:1–8, 13–17	Jn 3:1–17
Lent 3	Ex 17:1–7	Rm 5:1–8	Jn 4:5–26 (27–30, 39–42)
Lent 4	Is 42:14–21	Eph 5:8–14	Jn 9:1–41 <i>or</i> Jn 9:1–7, 13–17, 34–39
Lent 5	Ezk 37:1–14	Rm 8:1–11	Jn 11:1–45 (46–53) <i>or</i> Jn 11:17–27, 38–53
Palm Sunday Procession Sunday of the Passion	Is 50:4–9a	Php 2:5–11	Jn 12:12–19 Mt 26:1–27:66 <i>or</i> Mt 27:11–66 <i>or</i> Jn 12:20–43
Monday in Holy Week	Is 50:5–10	Heb 9:11–15	Mt 26:1–27:66 <i>or</i> Jn 12:1–23
Tuesday in Holy Week	Is 49:1–7	1Co 1:18–25 (26–31)	Mk 14:1–15:47 <i>or</i> Jn 12:23–50
Wednesday in Holy Week	Is 62:11–63:7	Rm 5:6–11	Lk 22:1–23:56 <i>or</i> Jn 13:16–38
Holy Thursday	Ex 24:3–11	Heb 9:11–22	Mt 26:17–30
Holy Thursday (alt)	Ex 12:1–14	1Co 11:23–32	Jn 13:1–17, 31b–35
Good Friday	Is 52:13–53:12	Heb 4:14–16; 5:7–9	Jn 18:1–19:42 <i>or</i> Jn 19:17–30
Holy Saturday Vigil of Easter	Dn 6:1–24 Selected Readings	1Pt 4:1–8	Mt 27:57–66
Easter Sunrise	Ex 14:10–15:1	1Co 15:1–11	Jn 20:1–18
Easter Day	Ac 10:34–43 <i>or</i> Jer 31:1–6	Col 3:1–4	Mt 28:1–10
Easter Evening/Monday	Ex 15:1–18 <i>or</i> Dn 12:1c–3	Ac 10:34–43 <i>or</i> 1Co 5:6b–8	Lk 24:13–35 (36–49)
Easter Tuesday	Dn 3:8–28	Ac 13:26–33	Lk 24:36–49
Easter Wednesday	Ac 3:13–15, 17–19	Col 3:1–7 <i>or</i> 1Co 11:23–26	Jn 21:1–14
Easter 2	Ac 5:29–42	1Pt 1:3–9	Jn 20:19–31
Easter 3	Ac 2:14a, 36–41	1Pt 1:17–25	Lk 24:13–35
Easter 4	Ac 2:42–47	1Pt 2:19–25	Jn 10:1–10
Easter 5	Ac 6:1–9; 7:2a, 51–60	1Pt 2:2–10	Jn 14:1–14
Easter 6	Ac 17:16–31	1Pt 3:13–22	Jn 14:15–21
Ascension	Ac 1:1–11	Eph 1:15–23	Lk 24:44–53
Easter 7	Ac 1:12–26	1Pt 4:12–19; 5:6–11	Jn 17:1–11
Pentecost Eve	Ex 19:1–9	Rm 8:12–17 (22–27)	Jn 14:8–21
Day of Pentecost	Nu 11:24–30	Ac 2:1–21	Jn 7:37–39
Pentecost Evening/Monday	Is 57:15–21	Ac 10:34a, 42–48	Jn 3:16–21
Pentecost Tuesday	Is 32:14–20	Ac 8:14–17	Jn 10:1–10
Holy Trinity	Gn 1:1–2:4a	Ac 2:14a, 22–36	Mt 28:16–20
Proper 3 (May 24–28)	Is 49:8–16a	Rm 1:8–17	Mt 6:24–34
Proper 4 (May 29–June 4)	Dt 11:18–21, 26–28	Rm 3:21–28	Mt 7:15–29
Proper 5 (June 5–11)	Hos 5:15–6:6	Rm 4:13–25	Mt 9:9–13
Proper 6 (June 12–18)	Ex 19:2–8	Rm 5:6–15	Mt 9:35–10:8 (9–20)
Proper 7 (June 19–25)	Jer 20:7–13	Rm 6:12–23	Mt 10:5a, 21–33
Proper 8 (June 26–July 2)	Jer 28:5–9	Rm 7:1–13	Mt 10:34–42
Proper 9 (July 3–9)	Zec 9:9–12	Rm 7:14–25a	Mt 11:25–30
Proper 10 (July 10–16)	Is 55:10–13	Rm 8:12–17	Mt 13:1–9, 18–23
Proper 11 (July 17–23)	Is 44:6–8	Rm 8:18–27	Mt 13:24–30, 36–43
Proper 12 (July 24–30)	Dt 7:6–9	Rm 8:28–39	Mt 13:44–52

A Two-Year Reading Plan

A life goal for every mature Christian should be to read the entire Holy Bible. To read *The Lutheran Study Bible* devotionally, bookmark this page and adopt the steps below:

1. Recite the “Prayer to Abide by God’s Revealed Will” or another prayer about God’s Word (see the inside front and back covers or pp 2374–77).
2. Read the assigned Bible passage in the reading plan below.
3. Read the Law and Gospel Application Note(s) in the assigned passage.
4. Add your daily prayer concerns, beginning with the brief prayer(s) in the application notes.

Options:

- Supplement your readings with a psalm as described on p 845.
- Read the Bible passages in conjunction with other devotional resources.
- Journal your insights and prayer concerns.

Using this devotional plan will guide you through the entire Bible in two years. (You do not have to start at the beginning of the year; you can start immediately with Week 1.)

WEEK 1

<input type="checkbox"/>	Mon	Gn 1:1–2:25
<input type="checkbox"/>	Tues	Gn 3:1–24
<input type="checkbox"/>	Wed	Gn 4:1–6:8
<input type="checkbox"/>	Thurs	Gn 6:9–8:22
<input type="checkbox"/>	Fri	Gn 9:1–10:32
<input type="checkbox"/>	Sat	Gn 11:1–12:9

WEEK 2

<input type="checkbox"/>	Mon	Gn 12:10–13:18
<input type="checkbox"/>	Tues	Gn 14:1–15:21
<input type="checkbox"/>	Wed	Gn 16:1–17:27
<input type="checkbox"/>	Thurs	Gn 18:1–19:38
<input type="checkbox"/>	Fri	Gn 20:1–21:34
<input type="checkbox"/>	Sat	Gn 22:1–24

WEEK 3

<input type="checkbox"/>	Mon	Gn 23:1–24:67
<input type="checkbox"/>	Tues	Gn 25:1–26:35
<input type="checkbox"/>	Wed	Gn 27:1–28:22
<input type="checkbox"/>	Thurs	Gn 29:1–30:43
<input type="checkbox"/>	Fri	Gn 31:1–33:20
<input type="checkbox"/>	Sat	Gn 34:1–35:29

WEEK 4

<input type="checkbox"/>	Mon	Gn 36:1–37:36
<input type="checkbox"/>	Tues	Gn 38:1–39:23
<input type="checkbox"/>	Wed	Gn 40:1–23
<input type="checkbox"/>	Thurs	Gn 41:1–40
<input type="checkbox"/>	Fri	Gn 41:41–57
<input type="checkbox"/>	Sat	Gn 42:1–44:34

WEEK 5

<input type="checkbox"/>	Mon	Gn 45:1–46:34
<input type="checkbox"/>	Tues	Gn 47:1–48:22
<input type="checkbox"/>	Wed	Gn 49:1–50:26
<input type="checkbox"/>	Thurs	Ex 1:1–22
<input type="checkbox"/>	Fri	Ex 2:1–25
<input type="checkbox"/>	Sat	Ex 3:1–4:31

WEEK 6

<input type="checkbox"/>	Mon	Ex 5:1–6:30
<input type="checkbox"/>	Tues	Ex 7:1–25
<input type="checkbox"/>	Wed	Ex 8:1–9:35
<input type="checkbox"/>	Thurs	Ex 10:1–29
<input type="checkbox"/>	Fri	Ex 11:1–12:51
<input type="checkbox"/>	Sat	Ex 13:1–22

WEEK 7

<input type="checkbox"/>	Mon	Ex 14:1–31
<input type="checkbox"/>	Tues	Ex 15:1–27
<input type="checkbox"/>	Wed	Ex 16:1–17:16
<input type="checkbox"/>	Thurs	Ex 18:1–27
<input type="checkbox"/>	Fri	Ex 19:1–20:26
<input type="checkbox"/>	Sat	Ex 21:1–22:31

WEEK 8

<input type="checkbox"/>	Mon	Ex 23:1–24:18
<input type="checkbox"/>	Tues	Ex 25:1–27:21
<input type="checkbox"/>	Wed	Ex 28:1–29:46
<input type="checkbox"/>	Thurs	Ex 30:1–31:18
<input type="checkbox"/>	Fri	Ex 32:1–35
<input type="checkbox"/>	Sat	Ex 33:1–23

WEEK 9

<input type="checkbox"/>	Mon	Ex 34:1–35
<input type="checkbox"/>	Tues	Ex 35:1–36:38
<input type="checkbox"/>	Wed	Ex 37:1–38:31
<input type="checkbox"/>	Thurs	Ex 39:1–40:38
<input type="checkbox"/>	Fri	Lv 1:1–17
<input type="checkbox"/>	Sat	Lv 2:1–3:17

WEEK 10

<input type="checkbox"/>	Mon	Lv 4:1–6:30
<input type="checkbox"/>	Tues	Lv 7:1–9:24
<input type="checkbox"/>	Wed	Lv 10:1–11:47
<input type="checkbox"/>	Thurs	Lv 12:1–15:33
<input type="checkbox"/>	Fri	Lv 16:1–17:16
<input type="checkbox"/>	Sat	Lv 18:1–19:37

WEEK 11

<input type="checkbox"/>	Mon	Lv 20:1–22:33
<input type="checkbox"/>	Tues	Lv 23:1–25:55
<input type="checkbox"/>	Wed	Lv 26:1–27:34
<input type="checkbox"/>	Thurs	Nu 1:1–3:51
<input type="checkbox"/>	Fri	Nu 4:1–6:27
<input type="checkbox"/>	Sat	Nu 7:1–8:26

WEEK 12

<input type="checkbox"/>	Mon	Nu 9:1–10:36
<input type="checkbox"/>	Tues	Nu 11:1–12:16
<input type="checkbox"/>	Wed	Nu 13:1–15:41
<input type="checkbox"/>	Thurs	Nu 16:1–18:32
<input type="checkbox"/>	Fri	Nu 19:1–20:29
<input type="checkbox"/>	Sat	Nu 21:1–35

WEEK 13

<input type="checkbox"/>	Mon	Nu 22:1-25:18
<input type="checkbox"/>	Tues	Nu 26:1-27:23
<input type="checkbox"/>	Wed	Nu 28:1-30:16
<input type="checkbox"/>	Thurs	Nu 31:1-54
<input type="checkbox"/>	Fri	Nu 32:1-34:29
<input type="checkbox"/>	Sat	Nu 35:1-36:13

WEEK 14

<input type="checkbox"/>	Mon	Dt 1:1-46
<input type="checkbox"/>	Tues	Dt 2:1-37
<input type="checkbox"/>	Wed	Dt 3:1-29
<input type="checkbox"/>	Thurs	Dt 4:1-49
<input type="checkbox"/>	Fri	Dt 5:1-33
<input type="checkbox"/>	Sat	Dt 6:1-25

WEEK 15

<input type="checkbox"/>	Mon	Dt 7:1-26
<input type="checkbox"/>	Tues	Dt 8:1-20
<input type="checkbox"/>	Wed	Dt 9:1-10:22
<input type="checkbox"/>	Thurs	Dt 11:1-12:32
<input type="checkbox"/>	Fri	Dt 13:1-18
<input type="checkbox"/>	Sat	Dt 14:1-15:23

WEEK 16

<input type="checkbox"/>	Mon	Dt 16:1-17:20
<input type="checkbox"/>	Tues	Dt 18:1-19:21
<input type="checkbox"/>	Wed	Dt 20:1-21:23
<input type="checkbox"/>	Thurs	Dt 22:1-23:25
<input type="checkbox"/>	Fri	Dt 24:1-22
<input type="checkbox"/>	Sat	Dt 25:1-26:19

WEEK 17

<input type="checkbox"/>	Mon	Dt 27:1-26
<input type="checkbox"/>	Tues	Dt 28:1-68
<input type="checkbox"/>	Wed	Dt 29:1-29
<input type="checkbox"/>	Thurs	Dt 30:1-20
<input type="checkbox"/>	Fri	Dt 31:1-29
<input type="checkbox"/>	Sat	Dt 31:30-32:52

WEEK 18

<input type="checkbox"/>	Mon	Dt 33:1-29
<input type="checkbox"/>	Tues	Dt 34:1-12
<input type="checkbox"/>	Wed	Jsh 1:1-18
<input type="checkbox"/>	Thurs	Jsh 2:1-3:17
<input type="checkbox"/>	Fri	Jsh 4:1-5:12
<input type="checkbox"/>	Sat	Jsh 5:13-7:26

WEEK 19

<input type="checkbox"/>	Mon	Jsh 8:1-9:27
<input type="checkbox"/>	Tues	Jsh 10:1-43
<input type="checkbox"/>	Wed	Jsh 11:1-12:24
<input type="checkbox"/>	Thurs	Jsh 13:1-15:63
<input type="checkbox"/>	Fri	Jsh 16:1-17:18
<input type="checkbox"/>	Sat	Jsh 18:1-19:51

WEEK 20

<input type="checkbox"/>	Mon	Jsh 20:1-21:45
<input type="checkbox"/>	Tues	Jsh 22:1-34
<input type="checkbox"/>	Wed	Jsh 23:1-16
<input type="checkbox"/>	Thurs	Jsh 24:1-33
<input type="checkbox"/>	Fri	Jgs 1:1-36
<input type="checkbox"/>	Sat	Jgs 2:1-23

WEEK 21

<input type="checkbox"/>	Mon	Jgs 3:1-31
<input type="checkbox"/>	Tues	Jgs 4:1-5:31
<input type="checkbox"/>	Wed	Jgs 6:1-8:35
<input type="checkbox"/>	Thurs	Jgs 9:1-10:18
<input type="checkbox"/>	Fri	Jgs 11:1-12:15
<input type="checkbox"/>	Sat	Jgs 13:1-16:31

WEEK 22

<input type="checkbox"/>	Mon	Jgs 17:1-18:31
<input type="checkbox"/>	Tues	Jgs 19:1-20:48
<input type="checkbox"/>	Wed	Jgs 21:1-25
<input type="checkbox"/>	Thurs	Ru 1:1-2:23
<input type="checkbox"/>	Fri	Ru 3:1-4:22
<input type="checkbox"/>	Sat	1Sm 1:1-28

WEEK 23

<input type="checkbox"/>	Mon	1Sm 2:1-36
<input type="checkbox"/>	Tues	1Sm 3:1-21
<input type="checkbox"/>	Wed	1Sm 4:1-22
<input type="checkbox"/>	Thurs	1Sm 5:1-7:2
<input type="checkbox"/>	Fri	1Sm 7:3-17
<input type="checkbox"/>	Sat	1Sm 8:1-22

WEEK 24

<input type="checkbox"/>	Mon	1Sm 9:1-10:27
<input type="checkbox"/>	Tues	1Sm 11:1-15
<input type="checkbox"/>	Wed	1Sm 12:1-25
<input type="checkbox"/>	Thurs	1Sm 13:1-23
<input type="checkbox"/>	Fri	1Sm 14:1-52
<input type="checkbox"/>	Sat	1Sm 15:1-35

WEEK 25

<input type="checkbox"/>	Mon	1Sm 16:1-23
<input type="checkbox"/>	Tues	1Sm 17:1-58
<input type="checkbox"/>	Wed	1Sm 18:1-19:24
<input type="checkbox"/>	Thurs	1Sm 20:1-21:15
<input type="checkbox"/>	Fri	1Sm 22:1-23
<input type="checkbox"/>	Sat	1Sm 23:1-29

WEEK 26

<input type="checkbox"/>	Mon	1Sm 24:1-22
<input type="checkbox"/>	Tues	1Sm 25:1-44
<input type="checkbox"/>	Wed	1Sm 26:1-25
<input type="checkbox"/>	Thurs	1Sm 27:1-29:11
<input type="checkbox"/>	Fri	1Sm 30:1-31
<input type="checkbox"/>	Sat	1Sm 31:1-13

WEEK 27

<input type="checkbox"/>	Mon	2Sm 1:1-2:32
<input type="checkbox"/>	Tues	2Sm 3:1-4:12
<input type="checkbox"/>	Wed	2Sm 5:1-25
<input type="checkbox"/>	Thurs	2Sm 6:1-23
<input type="checkbox"/>	Fri	2Sm 7:1-29
<input type="checkbox"/>	Sat	2Sm 8:1-10:19

WEEK 28

<input type="checkbox"/>	Mon	2Sm 11:1-12:31
<input type="checkbox"/>	Tues	2Sm 13:1-14:24
<input type="checkbox"/>	Wed	2Sm 14:25-16:23
<input type="checkbox"/>	Thurs	2Sm 17:1-18:33
<input type="checkbox"/>	Fri	2Sm 19:1-20:26
<input type="checkbox"/>	Sat	2Sm 21:1-22:51

WEEK 29

<input type="checkbox"/>	Mon	2Sm 23:1-39
<input type="checkbox"/>	Tues	2Sm 24:1-25
<input type="checkbox"/>	Wed	1Ki 1:1-2:46
<input type="checkbox"/>	Thurs	1Ki 3:1-4:34
<input type="checkbox"/>	Fri	1Ki 5:1-7:51
<input type="checkbox"/>	Sat	1Ki 8:1-66

WEEK 30

<input type="checkbox"/>	Mon	1Ki 9:1-10:29
<input type="checkbox"/>	Tues	1Ki 11:1-43
<input type="checkbox"/>	Wed	1Ki 12:1-33
<input type="checkbox"/>	Thurs	1Ki 13:1-14:31
<input type="checkbox"/>	Fri	1Ki 15:1-16:34
<input type="checkbox"/>	Sat	1Ki 17:1-18:46

WEEK 31

<input type="checkbox"/>	Mon	1Ki 19:1-21
<input type="checkbox"/>	Tues	1Ki 20:1-43
<input type="checkbox"/>	Wed	1Ki 21:1-22:53
<input type="checkbox"/>	Thurs	2Ki 1:1-2:25
<input type="checkbox"/>	Fri	2Ki 3:1-4:44
<input type="checkbox"/>	Sat	2Ki 5:1-27

WEEK 32

<input type="checkbox"/>	Mon	2Ki 6:1-7:20
<input type="checkbox"/>	Tues	2Ki 8:1-29
<input type="checkbox"/>	Wed	2Ki 9:1-10:36
<input type="checkbox"/>	Thurs	2Ki 11:1-12:21
<input type="checkbox"/>	Fri	2Ki 13:1-14:29
<input type="checkbox"/>	Sat	2Ki 15:1-16:20

WEEK 33

<input type="checkbox"/>	Mon	2Ki 17:1-41
<input type="checkbox"/>	Tues	2Ki 18:1-19:37
<input type="checkbox"/>	Wed	2Ki 20:1-21
<input type="checkbox"/>	Thurs	2Ki 21:1-26
<input type="checkbox"/>	Fri	2Ki 22:1-23:37
<input type="checkbox"/>	Sat	2Ki 24:1-25:30

WEEK 34

<input type="checkbox"/>	Mon	1Ch 1:1-4:43
<input type="checkbox"/>	Tues	1Ch 5:1-8:40
<input type="checkbox"/>	Wed	1Ch 9:1-12:40
<input type="checkbox"/>	Thurs	1Ch 13:1-14:17
<input type="checkbox"/>	Fri	1Ch 15:1-16:43
<input type="checkbox"/>	Sat	1Ch 17:1-27

WEEK 35

<input type="checkbox"/>	Mon	1Ch 18:1-20:8
<input type="checkbox"/>	Tues	1Ch 21:1-30
<input type="checkbox"/>	Wed	1Ch 22:1-19
<input type="checkbox"/>	Thurs	1Ch 23:1-27:34
<input type="checkbox"/>	Fri	1Ch 28:1-21
<input type="checkbox"/>	Sat	1Ch 29:1-30

WEEK 36

<input type="checkbox"/>	Mon	2Ch 1:1-2:18
<input type="checkbox"/>	Tues	2Ch 3:1-5:14
<input type="checkbox"/>	Wed	2Ch 6:1-7:22
<input type="checkbox"/>	Thurs	2Ch 8:1-9:31
<input type="checkbox"/>	Fri	2Ch 10:1-11:23
<input type="checkbox"/>	Sat	2Ch 12:1-16

Abbreviations

AD	anno Domini (in the year of [our] Lord)	Jer	Jeremiah
Aram	Aramaic	Lm	Lamentations
BC	before Christ	Ezk	Ezekiel
c	circa	Dn	Daniel
cf.	confer	Hos	Hosea
ch	chapter	Jl	Joel
chs	chapters	Am	Amos
Eng.	English	Ob	Obadiah
esp	especially	Jnh	Jonah
Gk	Greek	Mi	Micah
Hbr.	Hebrew	Na	Nahum
Lat	Latin	Hab	Habakkuk
lit	literally	Zep	Zephaniah
NT	New Testament	Hg	Haggai
OT	Old Testament	Zec	Zechariah
p	page	Mal	Malachi
pp	pages		
St	Saint	Mt	Matthew
v	verse	Mk	Mark
vv	verses	Lk	Luke
		Jn.	John
Scripture		Ac	Acts
Gn	Genesis	Rm	Romans
Ex	Exodus	1Co	1 Corinthians
Lv	Leviticus	2Co	2 Corinthians
Nu	Numbers	Gal	Galatians
Dt	Deuteronomy	Eph	Ephesians
Jsh	Joshua	Php	Philippians
Jgs	Judges	Col	Colossians
Ru	Ruth	1Th	1 Thessalonians
1Sm	1 Samuel	2Th	2 Thessalonians
2Sm	2 Samuel	1Tm	1 Timothy
1Ki	1 Kings	2Tm	2 Timothy
2Ki	2 Kings	Ti	Titus
1Ch	1 Chronicles	Phm	Philemon
2Ch	2 Chronicles	Heb	Hebrews
Ezr	Ezra	Jas	James
Ne	Nehemiah	1Pt	1 Peter
Est	Esther	2Pt	2 Peter
Jb	Job	1Jn	1 John
Ps	Psalms	2Jn	2 John
Pr	Proverbs	3Jn	3 John
Ec	Ecclesiastes	Jude	Jude
Sg	Song of Solomon	Rv	Revelation
Is	Isaiah		

- The Apocrypha
- Jth Judith
 Wisd of Sol The Wisdom of Solomon
 Tob Tobit
 Ecclus Ecclesiasticus (aka Sirach)
 Bar Baruch
 1Macc 1 Maccabees
 2Macc 2 Maccabees
 Rest of Esther The Rest of Esther
 Sus Susanna
 Bel and Dragon Bel and the Dragon
 Pr of Azar Prayer of Azariah
 Song of Three Children
 The Song of the Three Holy Children
 Pr of Man Prayer of Manasses (or Manasseh)
- Church Fathers and Other Quoted Authors
- Ambr Ambrose
 Ap Const Apostolic Constitutions
 Aph Aphrahat
 Ath Athanasius
 Aug Augustine
 Bach Johann Sebastian Bach
 Bas Basil the Great
 Bede Bede, the Venerable
 Bern St Bernard of Clairvaux
 Calov Abraham Calov
 Chem Martin Chemnitz
 Chrys John Chrysostom
 1 Clem Clement of Rome (1st Epistle)
 Cypr Cyprian
 Cyr Al Cyril of Alexandria
 Cyr Jer Cyril of Jerusalem
 Did *Didache*
 Ephr Ephraim Syrus
 Eus Eusebius of Caesarea
 Fran St Francis of Assisi
 Ger Johann Gerhard
 Greg Gregory the Great
 Gr Naz Gregory of Nazianzus
 Gr Nys Gregory of Nyssa
 Hdt Herodotus
 Hil Hilary of Poitiers
 Hipp Hippolytus
 Hus John Hus
 Ign Ignatius of Antioch
 Iren Irenaeus of Lyons
 Jerome Jerome
 Jn D John of Damascus
 Jos Flavius Josephus
 Just Justin Martyr
 Leo Leo the Great
 Luth Martin Luther
- Mel Philip Melancthon
 Nv Novatian
 Pol Polycarp
 Sav Savonarola
 Sulp Sulpitius Severus
 Ter Tertullian
 Thom K Thomas à Kempis
 Tyc Tyconius
 Walth C. F. W. Walther
 Wycl John Wycliffe
- Commonly Cited Books and Works
- AC Augsburg Confession. From *Concordia*.
 AE Luther, Martin. *Luther's Works*. American Edition. General editors Jaroslav Pelikan and Helmut T. Lehmann. 56 vols. St. Louis: Concordia, and Philadelphia: Muhlenberg and Fortress, 1955–86.
- Ag Ap Josephus, Flavius. *Against Apion*. In *The Works of Josephus*. Translated by William Whiston. Peabody, MA: Hendrickson Publishers, 1987.
- ALF Pusey, E. B., et al., eds. *A Library of Fathers of the Holy Catholic Church Anterior to the Division of the East and West*. 39 vols. Oxford: John Henry Parker, 1838–81.
- ANF Roberts, Alexander, and James Donaldson, eds. *The Ante-Nicene Fathers: The Writings of the Fathers Down to AD 325*. 10 vols. Buffalo: The Christian Literature Publishing Company, 1885–96. Reprint, Grand Rapids, MI: Eerdmans, 2001.
- Ant Josephus, Flavius. *Antiquities of the Jews*. In *The Works of Josephus*. Translated by William Whiston. Peabody, MA: Hendrickson Publishers, 1987.
- Ap Apology of the Augsburg Confession. From *Concordia*.
- BEC Brief Exhortation to Confession. From *Concordia*, Appendix B.
- CC Concordia Commentary series. St. Louis: Concordia, 1996–.
- CC 1Co Lockwood, Gregory J. *1 Corinthians*. CC. St. Louis: Concordia, 2000.
- CC Am Lessing, R. Reed. *Amos*. CC. St. Louis: Concordia, 2009.
- CC Col Deterding, Paul E. *Colossians*. CC. St. Louis: Concordia, 2003.
- CC Dn Steinmann, Andrew E. *Daniel*. CC. St. Louis: Concordia, 2009.
- CC Ezk1 Hummel, Horace D. *Ezekiel 1–20*. CC. St. Louis: Concordia, 2005.
- CC Ezk2 Hummel, Horace D. *Ezekiel 21–48*. CC. St. Louis: Concordia, 2007.

CC Jnh	Lessing, R. Reed. <i>Jonah</i> . CC. St. Louis: Concordia, 2007.	Kitchen	Kitchen, K. A. <i>On the Reliability of the Old Testament</i> . Grand Rapids, MI: Eerdmans, 2003.
CC Jsh	Harstad, Adolph L. <i>Joshua</i> . CC. St. Louis: Concordia, 2004.	KJV	King James Version of Scripture.
CC Lk1	Just, Arthur A. <i>Luke 1:1–9:50</i> . CC. St. Louis: Concordia, 1996.	L&G	Walther, C. F. W. <i>The Proper Distinction between Law and Gospel</i> . St. Louis: Concordia, 1929, 1986.
CC Lk2	Just, Arthur A. <i>Luke 9:51–24:53</i> . CC. St. Louis: Concordia, 1997.	LC	Large Catechism of Martin Luther. From <i>Concordia</i> .
CC Lv	Kleinig, John W. <i>Leviticus</i> . CC. St. Louis: Concordia, 2003.	Life	Josephus, Flavius. <i>The Life of Flavius Josephus</i> . In <i>The Works of Josephus</i> . Translated by William Whiston. Peabody, MA: Hendrickson Publishers, 1987.
CC Mt1	Gibbs, Jeffrey A. <i>Matthew 1:1–11</i> . CC. St. Louis: Concordia, 2006.	LSB	Commission on Worship of The Lutheran Church—Missouri Synod. <i>Lutheran Service Book</i> . St. Louis: Concordia, 2006.
CC Phm	Nordling, John G. <i>Philemon</i> . CC. St. Louis: Concordia, 2004.	LSB Altar Book	Commission on Worship of The Lutheran Church—Missouri Synod. <i>Lutheran Service Book Altar Book</i> . St. Louis: Concordia, 2006.
CC Ru	Wilch, John R. <i>Ruth</i> . CC. St. Louis: Concordia, 2006.	LTh	Chemnitz, Martin. <i>Loci Theologici</i> . Edited by J. A. O. Preus. 2 vols. St. Louis: Concordia, 1989.
CC Rv	Brighton, Louis A. <i>Revelation</i> . CC. St. Louis: Concordia, 1999.	LW	Commission on Worship of The Lutheran Church—Missouri Synod. <i>Lutheran Worship</i> . St. Louis: Concordia, 1982.
CC Sg	Mitchell, Christopher W. <i>The Song of Songs</i> . CC. St. Louis: Concordia, 2003.	LXX	Septuagint. Koine Greek Old Testament.
Concordia	McCain, Paul Timothy, ed. <i>Concordia: The Lutheran Confessions</i> . 2nd ed. St. Louis: Concordia, 2006.	MPG	Migne, Jacques-Paul, ed. <i>Patrologiae cursus completus: Series Graecae</i> . 161 vols. Paris and Turnhout, 1857–66.
CS	Hallo, William W., and K. Lawson Younger Jr., eds. <i>The Context of Scripture</i> . 3 vols. Leiden: Brill, 2003.	MPL	Migne, Jacques-Paul, ed. <i>Patrologiae cursus completus: Series Latina</i> . 221 vols. Paris, 1844–80.
CSSC	Roehrs, Walter R. (OT), and Martin H. Franzmann (NT). <i>Concordia Self-Study Commentary</i> . St. Louis: Concordia, 1971, 1979.	NJV	New Jewish Version of Scripture (Old Testament only).
CT	Catalog of Testimonies. From <i>Concordia</i> , Appendix A.	NPNF1	Schaff, Philip, ed. <i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church</i> , Series 1. 14 vols. New York: The Christian Literature Series, 1886–89. Reprint, Grand Rapids, MI: Eerdmans, 1956.
CTCR	Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod.	NPNF2	Schaff, Philip, and Henry Wace, ed. <i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church</i> , Series 2. 14 vols. New York: The Christian Literature Series, 1890–99. Reprint, Grand Rapids, MI: Eerdmans, 1952, 1961.
CTQ	<i>Concordia Theological Quarterly</i> . Published by the faculty of Concordia Theological Seminary, Fort Wayne, IN.	PIML	Cameron, Bruce A., trans. <i>Psalms with Introductions by Martin Luther</i> . St. Louis: Concordia, 1993.
Ep	Epitome of the Formula of Concord. From <i>Concordia</i> .	Preus	Preus, Robert D. <i>The Theology of Post-Reformation Lutheranism</i> . 2 vols. St. Louis: Concordia, 1970.
FC	Formula of Concord. From <i>Concordia</i> .		
Franzmann	Franzmann, Martin H. <i>Concordia Commentary: Romans</i> . St. Louis: Concordia, 1968.		
FSEP	Maclean, Douglas, ed. <i>Famous Sermons by English Preachers</i> . London: Pitman, 1911.		
Hdt	Herodotus. <i>The History</i> . Translated by David Grene. Chicago: The University of Chicago Press, 1987.		
Hummel	Hummel, Horace D. <i>The Word Becoming Flesh</i> . St. Louis: Concordia, 1979.		
JSBS	Leaver, Robin A., ed. <i>J. S. Bach and Scripture: Glosses from the Calov Bible Commentary</i> . St. Louis: Concordia, 1985.		

- Romans* Melancthon, Philip. *Commentary on Romans*. Translated by Fred Kramer. St. Louis: Concordia, 1992.
- SA Smalcaid Articles. From *Concordia*.
- Sasse Sasse, Hermann. *The Lonely Way*. Translated by Matthew C. Harrison. 2 vols. St. Louis: Concordia, 2001, 2002.
- SC Luther, Martin. *Luther's Small Catechism*. St. Louis: Concordia, 1986.
- SD Solid Declaration of the Formula of Concord. From *Concordia*.
- SLSB Eales, Samuel J., trans. and ed. *Some Letters of St. Bernard, Abbot of Clairvaux*. Vol. 1, *The Complete Works of S. Bernard, Abbot of Clairvaux*. London: John Hodges, 1904.
- Starck Starck, Johann F. *Starck's Prayer-Book*. Translated and edited by W. H. T. Dau. St. Louis: Concordia, 1921.
- StL Luther, Martin. *Dr. Martin Luthers Sämmtliche Schriften*. Herausgegeben von Dr. Joh. Georg Walch. Neue revidirte Sterotypausgabe. St. Louis: Concordia, 1880–1910.
- ThC E2 Gerhard, Johann. *Theological Commonplaces. Exegesis 2, On the Nature of God*. Edited with annotations by Benjamin T. G. Mayes. Translated by Richard J. Dinda. St. Louis: Concordia, 2007.
- The Church* Hus, John. *The Church*. Translated by David S. Schaff. New York: Scribner's, 1915.
- TLH The Evangelical Lutheran Synodical Conference of North America. *The Lutheran Hymnal*. St. Louis: Concordia, 1941.
- TLWA Engelbrecht, Edward, comp. and ed. *The Lord Will Answer: A Daily Prayer Catechism Drawn from Holy Scripture, the Church Fathers, and Luther's Small Catechism with Explanation*. St. Louis: Concordia, 2004.
- Tr Treatise on the Power and Primacy of the Pope. From *Concordia*.
- TT Wycliffe, John De. *Tracts and Treatises*. Edited by Robert Vaughan. London: Wycliffe Society, 1845.
- Tyc Burkitt, B. C. *The Book of Rules of Tyconius, Texts and Studies*. Vol. 3, no. 1. Cambridge: Cambridge University Press, 1894. Translated for TLSB by Edward Engelbrecht.
- Vß Browne, G. F. *The Venerable Bede*. The Fathers for English Readers. London: Society for Promoting Christian Knowledge, 1891.
- Vulg Vulgate. Latin Bible.
- WA DB *D. Martin Luthers Werke: Kritische Gesamtausgabe: Die Deutsche Bibel* [Luther's Works, Weimar Edition: German Bible]. Weimar: Hermann Böhlhaus Nachfolger, 1906–.
- War Josephus, Flavius. *The Wars of the Jews*. In *The Works of Josephus*. Translated by William Whiston. Peabody, MA: Hendrickson Publishers, 1987.
- WDC Scott, Robert, and George W. Gilmore, eds. *Selections from the World's Devotional Classics*. 10 vols. New York: Funk and Wagnalls, 1916.
- WGS Kleiser, Grenville, comp. *The World's Great Sermons*. 10 vols. New York: Funk and Wagnalls, 1908.
- WLS Plass, Ewald M., comp. *What Luther Says*. St. Louis: Concordia, 1959.
- WSFA Robinson, Pascal, trans. *The Writings of St. Francis of Assisi*. Philadelphia: Dolphin, 1906.
- Dead Sea Scrolls:
 1QIsa^a Great Isaiah Scroll from Qumran
 4QJer^b Jeremiah
 4QJer^a Jeremiah
 1QS 1.4 Matthew
 3Q15 The Copper Scroll from Qumran
 4Q184; 185; 510–11
 Wisdom Fragments from Qumran Cave 4
 1QS Two Ways

Transliteration Guidelines

HEBREW AND ARAMAIC TRANSLITERATION

References to the Hebrew, Aramaic, and Greek texts of the Bible appear at various places in *TLSB*, especially in the key terms lists. Transliterated terms were included to support in-depth study of the text. Readers who do not desire to study a foreign term or phrase may skip over it just as one may skip over etymological information in an English dictionary.

A transliterated word in *TLSB* is usually a lexical form, but may also be (1) a form in a specific text, or (2) a form found in English usage (e.g., Baal).

Hebrew Consonants	English Consonants
א : alef	'
ב : bet	b
ג : gimel	g
ד : dalet	d
ה : he	h
ו : waw	w
ז : zayin	z
ח : chet	ch
ט : tet	t
י : yod	y
ך or כ : kaph	k
ל : lamed	l
מ or מן : mem	m
נ or נן : nun	n
ס : samek	s
ע : ayin	'
פ or פּ : pe	p; f; or ph
צ or צ׃ : tsade	ts
ק : qof	q
ר : resh	r
שׁ : sin/shin	s; sh
ת : taw	t; th

Hebrew Vowels	English Vowels
patach	a
furtive patach	a
gamets	a
final gamets he	ah
seghol	e
tsere	e
tsere yod	e
short hireq	i
long hireq	i
hireq yod	i
gamets chatuph	o
holem	o
full holem	o
short qibbuts	u
long qibbuts	u
shureq	u
chatef gamets	o
chatef patach	a

GREEK TRANSLITERATION

Greek Letters	English Letters
α : alpha	a
β : beta	b
γ : gamma	g
γ : gamma nasal (before γ, κ, ξ, χ)	n
δ : delta	d
ε : epsilon	e
ζ : zeta	z
η : eta	e
θ : theta	th
ι : iota	i
κ : kappa	k
λ : lambda	l
μ : mu	m
ν : nu	n

Greek Letters	English Letters
ξ : xi	x
ο : omicron	o
π : pi	p
ρ : rho	r
ρ : initial rho (or in medial double rho)	rh
σ and ς : sigma	s
τ : tau	t
υ : upsilon (not in diphthong)	y
υ : upsilon (in diphthong)	u
φ : phi	ph
χ : chi	ch
ψ : psi	ps
ω : omega	o
ˊ : rough breathing mark	h

Adapted from *The SBL Handbook of Style* (Peabody, MA: Hendrickson Publishers), 1999, 28–29.

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More than 880 references to maps and their captions are also found throughout the introductions, study notes, and articles. (We used cross-referencing rather than more maps so that we would have more space for commentary.) In some cases, archaeologists cannot locate places in the Bible with certainty. This may be due to general references in the Bible, lack of inscriptions at a site, or disruption of a site. For those desiring more geographical information, we recommend the *Oxford Bible Atlas*, 4th ed. (Oxford University Press, 2007).

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CONFESSING/CONFESSION

Ps 51; see notes, Lv 26:40; Pr 28:13; Mt 3:6; Jas 5:16

CONFIRMATION

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See note, Gn 3:15; see notes, 2Ki 6:8–23; Mt 10:34–39; see pp 376, 1867

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Ps 63; Php 4:11–13; 1Tm 6:3–10; see note, Ec 6:9; see notes, 1Sm 18:6–16

COURAGE

Jsh 1:1–9; 2Co 5:6–8; see notes, 2Ch 15

Biblical Chronology and World History

Calculations based on the biblical record make it possible to date many events and the lives of people who participated in those events. Biblical history did not merely occur “once upon a time” as storytellers say. Biblical and Christian religion is historical, since God’s supernatural revelation entered ordinary space and time. (See “History and God’s People,” pp 336–37.)

Stone Age culture shows some evidence of record keeping. (See the interesting overview of research in Richard Rudgley, *The Lost Civilizations of the Stone Age* [New York: The Free Press, 1999].) However, historians and archaeologists typically date the development of writing as we know and use it today to the end of the fourth millennium BC and associate early writing with Mesopotamia and Egypt. The genealogies of Genesis 5; 10–11 are incomplete, so historians cannot effectively calculate dates from them (see p 9). The first dateable person in the Bible is Abram (Abraham), who was born in Mesopotamia near the end of the third millennium BC and later traveled to Egypt (Gn 12).

Calculating Dates

The following chronology allows the reader to compare the biblical record of events with parallel records of events in world history, with special attention to the civilizations that most often interacted with the people of Israel. Users should be aware that scholars of history may differ considerably when dating specific kings and events (e.g., dates proposed for the early dynasties of Egypt often differ by as much as 50 years). Although historians may fix some dates on the basis of astronomical events described in ancient texts, they estimate most dates by comparing lists of kings and events.

Historians sometimes have difficulty determining the dates for biblical persons and events after Abram. (E.g., dates for the exodus and conquest are hotly debated in academic circles.) Dating usually grows easier and clearer as one moves forward in history (e.g., for Israel, dates from the kingdom period and forward are more easily calculated). The editors of *TLSB* are grateful to Andrew Steinmann, whose research on the dates of biblical persons and events was especially helpful for the development of the tables below. Bracketed notes represent a proposed construction based on biblical and historical contexts.

EVENTS FROM CREATION TO THE FLOOD	
BIBLICAL RECORD	RECORDS OF OTHER CIVILIZATIONS
Creation in six days (Gn 1–2)	Creation accounts in Mesopotamia and other cultures have similarities with biblical themes but differ markedly in theology.
Fall into sin (Gn 3)	
Children of Adam and Eve (Gn 4–5; 10). Moses may refer to an earlier resource for his information: <i>The Book of the Generations of Adam</i> (see note, Gn 5:1; see also pp 3–4).	
Noah called to build the ark (Gn 6)	Flood accounts in various world cultures describe a great worldwide flood during which a hero rescues animals and mankind (e.g., <i>Sumerian Kings List</i> , <i>Atrahasis Epic</i> , <i>Eridu Flood Story</i> , and <i>Epic of Gilgamesh</i>). Such flood accounts are not limited to Mesopotamia.
The flood (Gn 7–8)	
God’s promise to Noah (Gn 9)	
The tower of Babel (Gn 11)	The <i>Sumerian Epic of Enmerkar</i> refers to a common language spoken by all people.

Anatolia, Greece, and Rome	Egypt and Africa	Dates	Syria, Canaan, and Israel	Mesopotamia and Persia
		c 2112– c 2095		Ur-Nammu, founder of the 3rd Sumerian Dynasty of Ur and the Sumerian legal code, builds step pyramid
		c 2100	Amorite invasion destroys Gebal/Byblos	
		2091		Abram moves from Haran to Canaan (Gn 12:4)
		2067	Abram given the name Abraham, circumcised with Ishmael (Gn 17:1–6, 24–25)	
	Egyptian Middle Kingdom	c 2040– 1786		
		c 2030	Sarah dies (Gn 23:1–2)	
		2026	Isaac marries Rebekah (Gn 25:20)	
		2006	Jacob and Esau born (Gn 25:24–26)	
		2004		Dynasty of Ur-Nammu ends
Minoan culture builds palaces on Crete		c 2000	Pottery imported from Cyprus reaches Canaan	
	Mentuhotep unites Egypt; 12th Dynasty begins with powerful pharaohs	1991	Abraham dies (Gn 25:7)	
		1966	Esau marries Judith (Gn 26:34)	
		1943	Ishmael dies (Gn 25:17)	
Hittites emerging in Anatolia; Greek pottery uses hieroglyphic script		c 1900		
	[Joseph sold into slavery in Egypt (Gn 37:2, 12–28)]	inter 1901– 1897		
		1894		Sumuabum establishes Amorite Dynasty at Babylon
		1886	Isaac dies (Gn 35:28–29)	
	[Joseph enters service in Pharaoh's court (Gn 41:46)]	inter 1888– 1884		
	Jacob goes to Egypt (Apr; Gn 47:9, 28; Ex 12:40–41)	1876		

TABLE OF
WEIGHTS AND MEASURES
 AND MONETARY UNITS

The following table is based on the best generally accepted information available for biblical weights, measures, and monetary units. All equivalents are approximate. Weights and measures also varied somewhat in different times and places in the ancient world. Most weights, measures, and monetary units are also explained in footnotes on the pages where they occur in the ESV text.

Biblical Unit	Approximate American and Metric Equivalents	Biblical Equivalent
bath	A <i>bath</i> was about 6 gallons or 22 liters	1 ephah
beka	A <i>beka</i> was about 1/5 ounce or 5.5 grams	10 gerahs
cor	A <i>cor</i> was about 6 bushels or 220 liters	10 ephahs
cubit	A <i>cubit</i> was about 18 inches or 45 centimeters	6 handbreadths
denarius	A <i>denarius</i> was a day's wage for a laborer	
daric	A <i>daric</i> was a coin of about 1/4 ounce or 8.5 grams	
ephah	An <i>ephah</i> was about 3/5 bushel or 22 liters	10 omers
gerah	A <i>gerah</i> was about 1/50 ounce or 0.6 gram	1/10 beka
handbreadth	A <i>handbreadth</i> was about 3 inches or 7.5 centimeters	1/6 cubit
hin	A <i>hin</i> was about 4 quarts or 3.5 liters	1/6 bath
homer	A <i>homer</i> was about 6 bushels or 220 liters	10 ephahs
kab	A <i>kab</i> was about 1 quart or 1 liter	1/22 ephah
lethech	A <i>lethech</i> was about 3 bushels or 110 liters	5 ephahs
log	A <i>log</i> was about 1/3 quart or 0.3 liter	1/72 bath
mina	A <i>mina</i> was about 1 1/4 pounds or 0.6 kilogram	50 shekels
omer	An <i>omer</i> was about 2 quarts or 2 liters	1/10 ephah
pim	A <i>pim</i> was about 1/3 ounce or 7.5 grams	2/3 shekel
seah	A <i>seah</i> was about 7 quarts or 7.3 liters	1/3 ephah
shekel	A <i>shekel</i> was about 2/5 ounce or 11 grams	2 bekas
span	A <i>span</i> was about 9 inches or 22 centimeters	3 handbreadths
stadion	A <i>stadion</i> was about 607 feet or 185 meters	
talent	A <i>talent</i> was about 75 pounds or 34 kilograms	60 minas

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