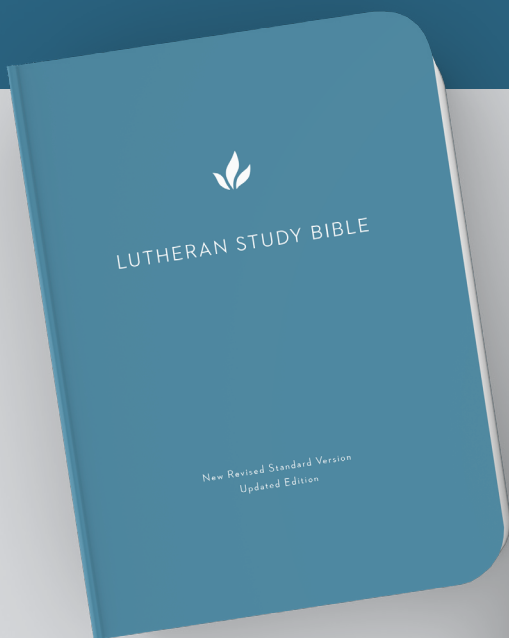




LUTHERAN STUDY BIBLE

Second Edition

New Revised Standard Version
Updated Edition



NEW FROM AUGSBURG FORTRESS

Dear Partner in Ministry,

Greetings from Augsburg Fortress!

We invite you to take a sneak peek at *Lutheran Study Bible, Second Edition*, with the New Revised Standard Version Updated Edition (NRSVue, 2021) and new and updated feature content.

The New Revised Standard Version Updated Edition

In the years since the publication of the New Revised Standard Version (NRSV, 1989), discoveries of ancient manuscripts and further study have led to new insights and greater understanding of the writings and cultures of the time. The NRSVue carries forward the work of the NRSV with meticulous research, rigorous review, and faithful accuracy, resulting in greater readability, accessibility, and inclusivity.

Feature content

All articles, introductions, and study notes from the first edition of *Lutheran Study Bible* (2009) were reviewed by teaching theologians and biblical scholars. In many cases, this review involved updating the content and adding study notes and reflection questions. In addition, two new articles now appear in the Reading and Interpreting the Bible section: “Interpreting the Bible and Jewish-Christian Relations” and “The Greatest Story: To Be Continued.”

How you might use this Bible

Lutheran Study Bible, Second Edition is designed as a core resource for confirmation study and adult learning but can be used for much more. Here are some ideas:

- Introduce individuals and families to the practice of daily reading with the Bible Reading Plan.
- Spark discussion in youth groups, adult forums, or Bible study groups with an article, Faith Reflection question, or Lutheran Perspectives note.
- Give copies of the Bible to church council and committee members.
- Provide copies of the Bible in your youth and adult learning spaces.

May God bless you and your ministry!

Laurie Hanson
Project Director
Lutheran Study Bible, Second Edition
Augsburg Fortress Publishers



LUTHERAN STUDY BIBLE Second Edition

Introducing *Lutheran Study Bible, Second Edition*, a Bible offering the newest scholarship paired with accessible features that invite readers into deeper engagement with God’s word.


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Study Notes
and Questions

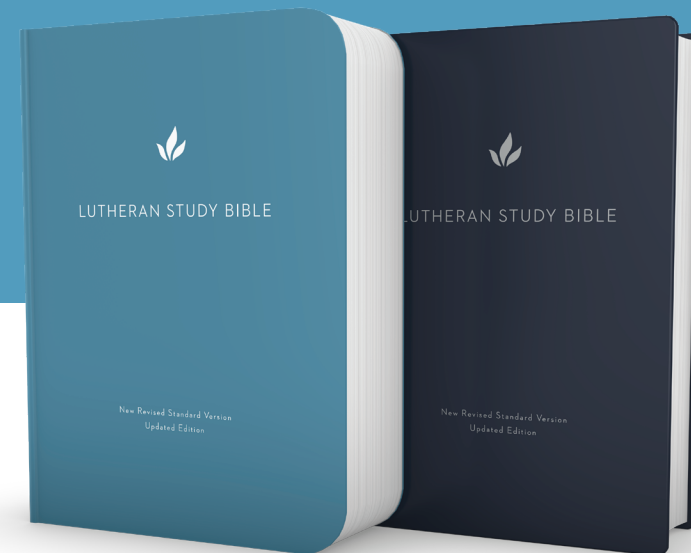

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Study Notes and Questions

Three types of study notes, along with faith reflection questions, accompany each book of the Bible. These notes and questions appear in the margin near the corresponding Bible text and are designated by easy-to-spot icons.

 **8:1-10 a great crowd without anything to eat:** This story is similar to the account in 6:30-44. In light of what happened there, the disciples' lack of understanding (8:4) here is stunning. The disciples still do not know who Jesus is (see note on 1:25), but attentive readers should know.

Feeding the Four Thousand

8 In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, ^{2a}“I have compassion for the crowd because they have been with me now for three days and have nothing to eat. ³If I send them away hungry to their homes, they will faint on the way—and some of them have come from a great distance.” ⁴His disciples replied, “How can one feed these people with bread here in the desert?” ⁵He asked them, “How many loaves do you have?” They said, “Seven.” ⁶Then he ordered the crowd to sit down on the ground, and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute, and they distributed them to the crowd. ⁷They had also a few small fish, and after blessing them he ordered that these, too, should be distributed. ⁸They ate and were filled, and they took up the broken pieces left over, seven baskets full. ⁹Now there were about four thousand people. And he sent them away. ¹⁰And immediately he got into the boat with his disciples and went to the district of Dalmanutha.^a

The Demand for a Sign

11 The Pharisees came and began to argue with him, asking him for a sign from heaven, to test him. ¹²And he sighed deeply in his spirit and said, “Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation.” ¹³And he left them, and getting into the boat again he went across to the other side.

The Yeast of the Pharisees and of Herod

14 Now the disciples^b had forgotten to bring any bread, and they had only one loaf with them in the boat. ¹⁵And he cautioned them, saying, “Watch out—beware of the yeast of the Pharisees and the yeast of Herod.”^c ¹⁶They said to one another, “It is because we have no bread.” ¹⁷And becoming aware of it, Jesus said to them, “Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened? ¹⁸Do you have eyes and fail to see? Do you have ears and fail to hear? And do you not remember? ¹⁹When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?” They said to him, “Twelve.” ²⁰And the seven for the four thousand, how many baskets full of broken pieces did you collect?” And they said to him, “Seven.” ²¹Then he said to them, “Do you not yet understand?”

Jesus Cures a Blind Man at Bethsaida

22 They came to Bethsaida. Some people^d brought a blind man to him and begged him to touch him. ²³He took the blind man by the

hand and led him out of the village, and when he had put saliva on his eyes and laid his hands on him, he asked him, “Can you see anything?” ²⁴And the man^e looked up and said, “I can see people, but they look like trees, walking.” ²⁵Then Jesus^f laid his hands on his eyes again, and he looked intently, and his sight was restored, and he saw everything clearly. ²⁶Then he sent him away to his home, saying, “Do not even go into the village.”^g

Peter's Declaration about Jesus

27 Jesus went on with his disciples to the villages of Caesarea Philippi, and on the way he asked his disciples, “Who do people say that I am?” ²⁸And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” ²⁹He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.”^h ³⁰And he sternly ordered them not to tell anyone about him.

Jesus Foretells His Death and Resurrection

31 Then he began to teach them that the Son of Man must undergo great suffering and be rejected by the elders, the chief priests, and the scribes and be killed and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

34 He called the crowd with his disciples and said to them, “If any wish to comeⁱ after me, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words^j in this adulterous and sinful generation, of them the Son of Man will also be ashamed when **9** he comes in the glory of his Father with the holy angels.” ¹And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with^k power.”

The Transfiguration

2 Six days later, Jesus took with him Peter and James and John and led them up a high mountain apart, by themselves. And he was transfigured before them, ³and his clothes became dazzling bright, such as no one^l on earth could brighten them. ⁴And there appeared to them Elijah with Moses, who were talking with Jesus. ⁵Then Peter said to

 **8:27 Caesarea Philippi:** This city was primarily a gentile area north of Galilee (see Map 12, p. 2001).

 **8:28 John the Baptist . . . Elijah . . . one of the prophets:** See 6:14-16 and note on 6:15.

 In your own words, who is Jesus?

 **8:29 the Messiah:** The writer of this gospel identifies Jesus as the Christ (1:1; see also note on “Christ” at 1:1), which is the Greek word for the Hebrew title *Messiah*, which means “anointed.” This is the first time that a character in Mark’s gospel recognizes Jesus in this way. See note at 6:15.

 **8:30 not to tell anyone:** See note on 1:25.

 **8:31 the Son of Man must undergo great suffering:** This is the first of three predictions Jesus makes (see also 9:31; 10:33-34) about the suffering, death, and resurrection of the Son of Man (see note on 2:10). Jesus’ main foes are the elders (see note on 7:1-23), chief priests, and scribes (see note on 2:6).

 **8:33 Satan:** See note on 3:22.

 **How does God work in the world?** Many people value power, wealth, and fame, and those who have these things are able to impose their will on those who do not. Martin Luther called this way of God working through things that are powerful a “theology of glory.” Jesus, however, reveals that God often works through weakness—even shame and death. Luther called this “the theology of the cross.” As followers of Christ (see note on 1:17-20), taking up a cross is about serving others, perhaps even dying for others, because Christ died for us. *Mark 8:33-37*

 **8:38 Son of Man:** See note on 2:10.

 **9:1 kingdom of God:** See note on 1:15.

 **9:2 a high mountain:** It is not clear what mountain this is, but God is revealed here. In the book of Exodus, God is also revealed on a mountain (see Ex 3:1-6; 24:16-18).

 **9:4 Elijah with Moses:** See note on 6:15.

^a Gk he ^f Other ancient authorities add or tell anyone in the village ^g Or the Christ ^h Other ancient authorities read follow ⁱ Other ancient authorities read lose their life for the sake of the gospel ^j Other ancient authorities read and of mine ^k Or in ^l Gk no fuller



World of the Bible notes explore people, places, events, and artifacts mentioned in the Bible. These notes may also describe why a particular book might have been written and what literary form it takes.



Faith Reflection questions encourage individuals and groups to think about and discuss the meaning of the Bible.



Lutheran Perspectives notes begin with a key question that connects a Bible verse or passage with Lutheran theological perspectives, teachings, or practices. The icon for these notes draws from Luther’s seal. The cross within a heart symbolizes faith in Christ.



Bible Concepts notes focus on ideas and theological insights. Here you will find connections between how such concepts are expressed in different books and how Old Testament themes influence the New Testament.

 **8:11 Pharisees:** See note on 2:16.

 **8:15 Herod:** See note on “Herodians” at 3:6.

 **8:17-21 Do you not yet understand?** See note on 1:25.

 **8:19-21 five loaves:** “Five loaves” refers to the event in 6:35-44 and “the seven” loaves to 8:1-9. The meaning of the different numbers is unclear but may be symbolic. See 4:11-13.

 **8:22-26 a blind man:** See the note on 7:32-37 for how this healing of a blind man pairs up with the previous healing of a deaf man. The two-stage healing here (8:24-25) may also foreshadow Peter’s two-stage recognition of Jesus’ identity and mission (8:27-38).

^a Other ancient authorities read Mageda or Magdala ^b Gk they ^c Other ancient authorities read the Herodians ^d Gk They

Lutheran Study Bible Second Edition Contributors

More than 70 Lutheran scholars and pastors from colleges, universities, seminaries, and congregations contributed to the additional content throughout this Bible, including articles, study notes, overviews, and book introductions.

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Articles

Lutheran Study Bible Second Edition features articles that dive deep into history and context, helping readers grow in faith and understanding.

- What Is the Bible?
- How Did the Bible Come to Be?
- What Is in the Bible?
- The Shape of the Sacred Bible
- What Should We Expect When We Read the Bible?
- Lutheran Insights That Open the Bible
- Reading the Bible Through Cross-Cultural and Interreligious Lenses
- Interpreting the Bible and Jewish-Christian Relations
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- Martin Luther on the Bible
- The Small Catechism: A Simple Guide for the Book of Faith

From "Martin Luther on the Bible"

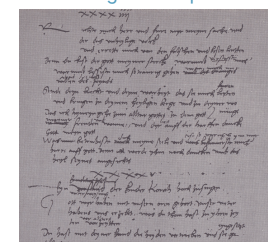


"Genesis," frontispiece depicting the creation, Luther Bible, first edition, 1534.

So Luther never simply equated the word of God (both law and gospel) with the written scriptures. On the contrary, he taught that the word of God is essentially oral in character; it is a "living voice." In a famous passage from the *Church Postil* of 1522, Luther contrasts Moses as a writer of "doctrine" with Christ, who commanded that his teaching "should be orally continued giving no command that it should be written." That the New Testament finally took written form is, for Luther, evidence of "a serious decline and a lack of the Spirit which necessity forced upon us."⁶

Where is the word then? Luther believed that all humanity, all institutions, including the church, are affected by the hurly-burly of events and infected with sin. God's word is mingled with and hidden under the forces that oppress the church at all times and places. God's word is realized in the community of faith only because the word itself acts in us. It forms in us confession of faith, a loving response to divine grace. Although that has been true from creation to the present day, knowledge and proper understanding of God's word are not a continuous, unbroken achievement of the church. Rather, our knowledge

Discerning the scriptures



of God is best understood as God's gift, which draws the spontaneous response of the Christian community to the gospel. It is a response created within the hearts of believers by the Holy Spirit's work in the word. God—not doctrinal propositions, a pope, or a succession of bishops—provides faithfulness in the church. Therefore, under the guidance of the Spirit, responsible faith requires critical discernment of the text of scripture, not just listening to the traditions of the church.⁷

Luther sought to discern or understand the meaning of biblical texts within his overall theological framework. At the same time, he paid close attention to a number of factors, including historical context and literary style: "For before one learns the reason and the motive for what a man says, it is only letters, the shouts of choristers or the songs of nuns. . . . There are many passages in Holy Scripture that are contradictory according to the letters; but when that which motivates them is pointed out, everything is all right."⁸ This sense of context even extends to individual authors of scripture and their differences. In speaking of understanding Paul, for example, Luther declares:

Luther generally rejected literal, allegorical, moral, latest and best critical translations of the Bible, achievements of his age, texts in other ways when biblical texts. He realized them to persevere in unscripture, will shine forth

I beg and really ca guage and stories may seem, these and wisdom of the wise and underst your own opinion holy things, as th you may find that quench all pride. lies, and to which swaddling cloths,

Luther's focus on Christ does not in any wa ture in no uncertain term him—whether the cosm scheming politicians, or subordinate themselves should not be masters, j

Scripture interpret Luther believed that scri not understand it, the p scripture. His belief in th important aspects. First, identical with its histori behind the text in orde than the event reported not even arise. Second,

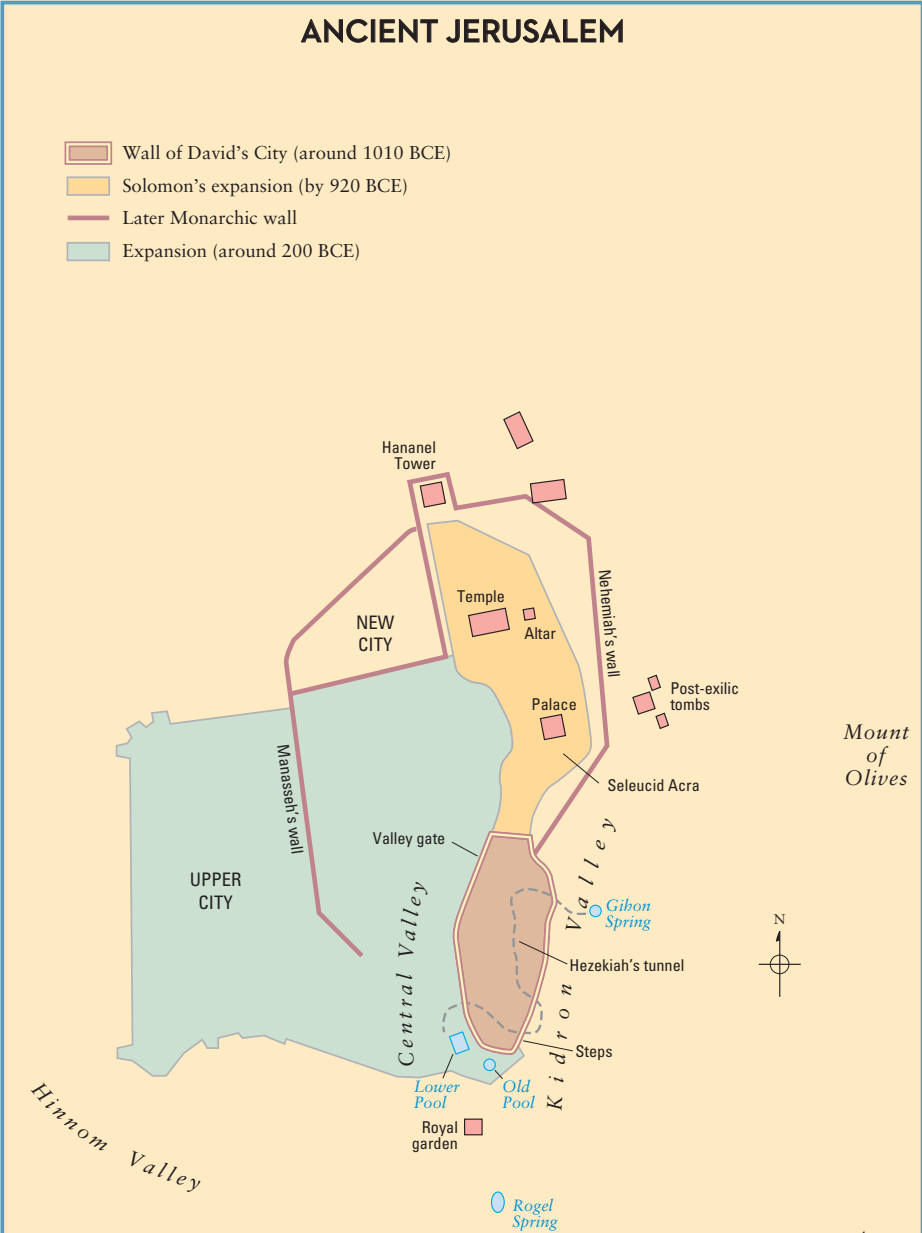
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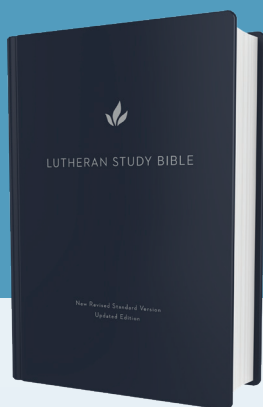
Fifteen full-color maps and occasional spot maps help you to follow the action.

Different Canons of the Hebrew Bible/Old Testament

Jewish Tanakh	Protestant Old Testament	Roman Catholic Old Testament	Greek Septuagint (LXX)
Torah (The Law)	Pentateuch	Pentateuch	Pentateuch
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
The Prophets	Historical Books	Historical Books	Historical Books
Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges
	Ruth	Ruth	Ruth
Samuel	1 & 2 Samuel	1 & 2 Samuel	1 & 2 Kingdoms
Kings	1 & 2 Kings	1 & 2 Kings	3 & 4 Kingdoms
	1 & 2 Chronicles	1 & 2 Chronicles	1 & 2 Paralipomenon
Isaiah			1 Esdras
Jeremiah	Ezra	Ezra	2 Esdras (Ezra & Nehemiah)
Ezekiel	Nehemiah	Nehemiah	
	Esther	Esther and Additions	Esther and Additions
The Twelve		Tobit	Tobit
Hosea		Judith	Judith
Joel		1 & 2 Maccabees	1 & 2 Maccabees
Amos			3 & 4 Maccabees
Obadiah	Poetic/Wisdom Books	Poetic/Wisdom Books	Poetic/Wisdom Books
Jonah	Job	Job	Job
Micah	Psalms	Psalms	Psalms/Psalm 151
Nahum			Odes, including the Prayer of Manasseh
Habakkuk			
Zephaniah	Proverbs	Proverbs	Proverbs
Haggai	Ecclesiastes	Ecclesiastes	Ecclesiastes
Zechariah	Song of Songs	Song of Songs	Song of Songs
Malachi		Wisdom of Solomon	Wisdom of Solomon
		Ecclesiasticus (Sirach)	Ecclesiasticus (Sirach)
			Psalms of Solomon
The Writings	Prophetic Books	Prophetic Books	Prophetic Books
Psalms	Isaiah	Isaiah	Isaiah
Job	Jeremiah	Jeremiah	Jeremiah
Proverbs	Lamentations	Lamentations	Lamentations
Ruth		Baruch and the Letter of Jeremiah	Baruch and the Letter of Jeremiah
Song of Songs			



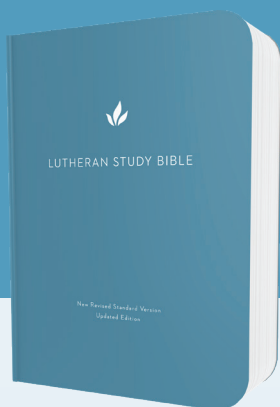
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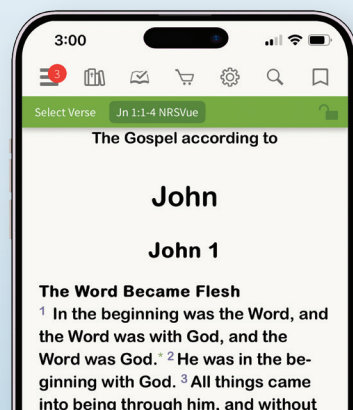
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