

ANSELM ACADEMIC

# STUDY BIBLE



New American Bible Revised Edition

*Sampler*  
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## *Letter from the Editor*

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Dear Reader,

The Bible is the essential book of all Christians, but the importance of studying the Scriptures extends far beyond the Christian community. In addition to matters of faith, the Bible also serves as an academic resource and a testimony to life in its time. Considered by many to be one of the greatest works of literature ever written, it is certainly the most influential. In the Western world, one simply cannot be culturally literate without knowing the Bible. Deepening one's knowledge and understanding of the Bible, then, is of benefit to all.

In the *Anselm Academic Study Bible*, an extraordinary group of biblical scholars have come together to advance this worthy endeavor. Forthcoming in Spring 2013, this new resource will be a milestone publication, one that will enrich the experience of all readers of the Bible—newcomers and veterans alike. Organized and developed specifically for a diverse readership, the *Study Bible's* rigorous scholarship and accessible, engaging format will be a valuable addition to any reader's shelf.

The following pages in this sampler show some of the key features that make the *Anselm Academic Study Bible* an excellent resource. I invite you to preview what's on its way and take advantage of the opportunity to order a copy. I know you'll like what you see.

With warmest regards,



Carolyn Osiek, RSCJ  
General Editor

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**STUDY BIBLE**

New American Bible Revised Edition

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# Contents

## ARTICLES

### **The Formation of the Bible**

James Chukwuma Okoye, CSSp

### **Geography, Archaeology, and the Scripture**

Leslie J. Hoppe, OFM

### **Social Context of the Bible**

Eric Stewart

### **Deuterocanonical and Noncanonical Scriptures**

John Endres, SJ (OT), François Bovon (NT)

### **The Christian Bible and the Jews**

Mary C. Boys

### **Jewish Biblical Interpretation**

Amy-Jill Levine

### **The Distinctiveness of Jesus**

Seán Charles Martin

### **The Many Faces of Jesus**

Seán Charles Martin

### **The Lectionary: A Canon within the Canon**

Regina Boisclair

### **A Brief History and Practice of Biblical Criticism**

Marielle Frigge, OSB

### **Critical Issues in Contemporary Biblical Interpretation**

Stephen J. Binz and Anselm Academic

### **Sacred Scripture in the Catholic Tradition**

Stephen J. Binz

### **Contextual and Transformative Interpretation**

Stephen J. Binz

## *Timely Topics*

Academic articles examine how cultural, ethnic, religious, social, relational, gender, political, and other factors informed composition of the Scriptures and continue to influence how they are read and understood today.

### ISSUES EXPLORED INCLUDE:

- Inclusive language and translation
- Jesus in the Islamic tradition
- Biblical fundamentalism
- Scripture in the Catholic tradition
- Geography, archaeology, and Scripture
- *Lectio divina*
- Christian-Jewish relations and Jewish biblical interpretation
- How Jesus has been understood through the centuries and across cultures

## MAPS

- The Israelite Kingdoms
- Neo-Babylonian Empire, ca. Sixth Century BCE
- The Table of Nations
- The Tribal Territories
- The Kingdom Years
- The Assyrian Empire
- The Babylonian Empire
- Roman Empire in First Century CE
- Palestine at the Time of Jesus
- Jerusalem of David and Solomon; Jerusalem after the Exile; Jerusalem in Jesus' Time
- Paul's Journeys in Acts (First and Second Journeys)
- Paul's Journeys in Acts (Third and Fourth Journeys)
- Ministry of Jesus and Acts of the Apostles
- The Holy Land in Modern Times

## CHARTS

- Deities of the Ancient Near East
- Spiritual Ancestors of the Monotheistic Faiths
- Prophets and Kings
- Wonders, Miracles, and Signs in the Old Testament
- Sacred Time: Festivals, Feasts, and Fasts of Judaism Practiced by Jesus, the Apostles, and Their Contemporaries
- Greco-Roman Rulers in the New Testament Period
- Titles of Jesus of Nazareth
- Wonders, Miracles, and Signs in the New Testament
- The Men Who Followed Jesus
- The Women Who Followed Jesus
- Beatitudes and Parables of Jesus
- The Historical Critical Method of Scripture Analysis
- The Gospel of Luke and Acts

*Preview* some key features of this excellent resource.

# Bible Books in Alphabetical Order

Book	Abbreviation	Page	Book	Abbreviation	Page
Acts	Acts	1525	1 Kings	1 Kgs	403
Amos	Am	1223	2 Kings	2 Kgs	437
Baruch	Bar	1116	Lamentations	Lam	1106
Ben Sira	Sir	902	Leviticus	Lv	147
1 Chronicles	1 Chr	468	Luke	Lk	1412
2 Chronicles	2 Chr	499	1 Maccabees	1 Mc	612
Colossians	Col	1685	2 Maccabees	2 Mc	644
1 Corinthians	1 Cor	1605	Malachi	Mal	1284
2 Corinthians	2 Cor	1635	Mark	Mk	1374
Daniel	Dn	1180	Matthew	Mt	1300
Deuteronomy	Dr	231	Micah	Mi	1242
Ecclesiastes	Eccl	853	Nahum	Na	1251
Ephesians	Eph	1666	Nehemiah	Neh	546
Esther	Est	599	Numbers	Nm	186
Exodus	Ex	92	Obadiah	Ob	1234
Ezekiel	Ez	1126	1 Peter	1 Pt	1756
Ezra	Ezr	533	2 Peter	2 Pt	1765
Galatians	Gal	1655	Philemon	Phlm	1725
Genesis	Gn	20	Philippians	Phil	1677
Habakkuk	Hb	1256	Proverbs	Prv	813
Haggai	Hg	1266	Psalms	Ps(s)	706
Hebrews	Heb	1728	Revelation	Rv	1786
Hosea	Hos	1203	Romans	Rom	1578
Isaiah	Is	960	Ruth	Ru	332
James	Jas	1747	1 Samuel	1 Sm	339
Jeremiah	Jer	1747	2 Samuel	2 Sm	374
Jeremiah	Jer	1040	Song of Songs	Song	865
Job	Jb	672	1 Thessalonians	1 Thes	1693
Joel	Jl	1217	2 Thessalonians	2 Thes	1700
1 John	1 Jn	1771	1 Timothy	1 Tm	1706
2 John	2 Jn	1779	2 Timothy	2 Tm	1716
Joshua	Jos	278	Titus	Ti	1722
Jude	Jude	1783	Tobit	Tb	564
Judges	Jgs	305	Wisdom	Wis	875
Judith	Jdt	581	Zechariah	Zec	1270
			Zephaniah	Zep	1261





## SCRIPTURE AND *Superior Scholarship...*

The publication of the *Anselm Academic Study Bible* marks a significant contribution to biblical studies. With the New American Bible Revised Edition as its core, the *Anselm Academic Study Bible* has been developed specifically to be accessible, engaging, and informative for all readers, of all backgrounds, no matter their level of familiarity with the Bible. The academic articles and the introductions accompanying the biblical books are wide-ranging and present the best and latest scholarship.

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*...and much more!*

*The following pages include*  
sample introductions, article, and Scripture.

# The Book of Wisdom

## INTRODUCTION

Dianne Bergant, CSA

Many engaging passages from the book of Wisdom are quite well known. Chief among these are: “The spirit of the LORD fills the world” (Wis 1:7) and “The souls of the righteous are in the hand of God” (3:1). Despite this familiarity, the book itself is relatively unknown. Unlike the Prophets or the Psalms, Wisdom is seldom the focus of Bible study. This is unfortunate, because the book of Wisdom demonstrates something that few biblical books do. It demonstrates how believers reshape their religious traditions in order to make them relevant in a new cultural situation.

The conquest of Alexander the Great (ca. 333 BCE) was not merely military, it was cultural as well. This was particularly true in centers such as Alexandria, Egypt. The Jewish community living there was faced with a serious dilemma: How much of Hellenistic (Greek) culture could they accept without it undermining their religious principles (a challenge not unlike the one facing Christians living in society today)? How was one to be faithful to the precepts of the faith while living in a society that was not Jewish? The struggle these believers faced was twofold: they had to contend with the Hellenistic influences and also with those Jews who accepted Hellenization more than others.

The author of the book of Wisdom is referred to as Pseudo-Solomon because he assumed the identity of that wise king (Wis 7:7–12) though he wrote hundreds of years after Solomon’s death (ca. 930 BCE). This teacher was a skillful theologian. Religiously he was Jewish, treating Jewish themes such as justice and the story of the Exodus; culturally he was a Hellenist, employing several Greek literary forms and ideas as he developed his theology. He, along with the author of Ben Sira, brought the religion of ancient Israel out of the confines of

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## Outline of Wisdom

- I. **The Reward of Righteousness (1:1–6:21).**
  - II. **Praise of Wisdom by Solomon (6:22–11:1).**
  - III. **Special Providence of God During the Exodus (11:2–16; 12:23–27; 15:18–19:22) with digressions on God’s mercy (11:17–12:22) and on the folly and shame of idolatry (13:1–15:17).**
- 

a strictly Israelite faith into the broader world of Hellenism. In his writing, religion met a foreign culture and both benefited from the encounter.

## Justice, Death, and Immortality

The first section of the book (Wis 1:1–6:21) treats three distinct yet interrelated themes: the justice of God, the inevitability of death, and the possibility of immortality. The first two themes are prominent in earlier Israelite teaching. Justice or righteousness is a divine characteristic. It describes how God acts toward us (Pss 119:138; 143:1; 145:17). The Israelites accepted the fact that death is the natural fate of all living things. They did not seem to be troubled by death if it followed a long and fruitful life. However, premature death, particularly the death of the righteous, presented a real problem. It was considered unfair. Furthermore, though they did not equate death with ultimate annihilation, they did not have a clear idea of life after death, whereas many other ancient Near Eastern religions did. The Israelites held that the dead went to Sheol, which

was not a place of reward or punishment, but a shadowy existence where one could not even praise God (Ps 6:6). Finally, the Israelites viewed the human creature as an integral “living being” (Gn 2:7), not as a composite of an impermanent, material body and an eternal, spiritual soul, as many Greeks did.

The author of Wisdom championed three important concepts that were new to Jewish thinking: soul (Wis 1:11; 3:1; 4:11, 14; 9:15; 10:7, 16; 13:17; 15:11; 16:14; 17:8), immortality (3:4; 4:1; 8:13, 17; 15:3), and incorruptibility (6:18–19). Though the concepts are Greek, the author used them in ways that are faithful to ancient Jewish thinking. According to him, the basis of incorruptibility is not the immortal character of the soul, but one’s relationship with wisdom (6:18–19). Furthermore, this author does not state that the soul is immortal. Rather, hope (3:4), memory (4:1; 8:13), kinship with wisdom (8:17), and knowledge of God (15:3) are immortal. It is clear that immortality is rooted in one’s relationship with God.

An examination of a passage often read at funerals reveals just how the author employs Greek concepts to develop Jewish theology.

The souls of the righteous are in the hand  
of God,  
and no torment shall touch them.  
They seemed, in the view of the foolish, to  
be dead;  
and their passing away was thought an  
affliction  
and their going forth from us, utter  
destruction.  
But they are in peace.  
For if to others, indeed, they seem punished  
yet is their hope full of immortality.  
(Wis 3:1–4)

According to Israelite thinking, what appears to be an untimely death, perhaps the result of violence, may actually be evidence that secretly those who died were sinners, and their passing away was really punishing affliction, and their going forth was truly destruction. However, this passage says that whoever thinks this way is, in truth, foolish. The dead are not destroyed; they are in peace. The theology has significantly changed.

To be in peace one must be in right

relationship with God. According to the author of Wisdom, immortality and incorruptibility are also rooted in right relationship, a very Jewish idea. This means that it is this right relationship that assures peace, and those who die in such a relationship hope that not even death will sever the relationship. The author’s discussion of justice, death, and immortality in this first section may best be understood from the perspective of this theological development.

## Engaging ANSELM ACADEMIC INTRODUCTIONS

The second section of the book (Wis 6:22–11:1) advances the traditional understanding of Wisdom found in the book of Proverbs. Both books characterize Wisdom as a remarkable female figure, originating from God at the time of creation (Prv 8:22–31; Wis 9:6, 9). Woman Wisdom is given to human beings that they may live righteous lives (Prv 8:32–36; Wis 9:10–11). Further descriptions of Woman Wisdom are derived from Hellenistic culture. She is said to possess the cardinal virtues found in the writings of Plato—moderation, prudence, justice, and fortitude (Wis 8:7). A more extensive description of her consists of terms found in Hellenistic philosophy:

For in her is a spirit  
intelligent, holy, unique,  
Manifold, subtle, agile,  
clear, unstained, certain,  
Never harmful, loving the good, keen,  
unhampered, beneficent, kindly,  
Firm, secure, tranquil,  
all-powerful, all-seeing,  
And pervading all spirits,  
though they be intelligent, pure and very  
subtle.

For Wisdom is mobile beyond all motion,  
and she penetrates and pervades all  
things by reason of her purity.

(Wis 7:22–24)

Some see a similarity in this depiction of  
Woman Wisdom with that of Isis, the Egyptian

# THE BOOK OF GENESIS

## New American Bible, Introduction

NC

Genesis is the first book of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), the first section of the Jewish and the Christian Scriptures. Its title in English, “Genesis,” comes from the Greek of Gn 2:4, literally, “the book of the generation (*genesis*) of the

ancient covenant with God is eternal, remaining valid even when the human party has been unfaithful. By highlighting such concerns, the editor addressed the worries of exiled Israel and indeed of contemporary Jews and Christians.

### Official NABRE INTRODUCTIONS

deals with God and the nations, and the second deals with God and a particular nation, Israel. The opening creation account (1:1–2:3) lifts up two themes that play major roles in each section—the divine command to the first couple (standing for the whole race) to produce offspring and to possess land (1:28). In the first section, progeny and land appear in the form of births and genealogies (chaps. 2–9) and allotment of land (chaps. 10–11), and in the second, progeny and land appear in the form of promises of descendants and land to the ancestors. Another indication of editing is the formulaic introduction, “this is the story; these are the descendants” (Hebrew *tōledôt*), which occurs five times in Section I (2:4; 5:1; 6:9; 10:1; 10:31) and five times in Section II (11:10; 25:12, 19; 36:1 [v. 9 is an addition]; 37:2).

**The Composition of the Book.** For the literary sources of Genesis, see Introduction to the Pentateuch. As far as the sources of Genesis are concerned, contemporary readers can reasonably assume that ancient traditions (J and E) were edited in the sixth or fifth century B.C. for a Jewish audience that had suffered the effects of the exile and was now largely living outside of Palestine. The editor highlighted themes of vital concern to this audience: God intends that every nation have posterity and land; the ancestors of Israel are models for their descendants who also live in hope (rather than in full possession of what has been promised; the

**Genesis 1–11.** The seven-day creation account in Gn 1:1–2:3 tells of a God whose mere word creates a beautiful universe in which human beings are an integral and important part. Though Gn 2:4–3:24 is often regarded as “the second creation story,” the text suggests that the whole of 2:4–11:9 tells one story. The plot of Gn 2–11 (creation, the flood, renewed creation) has been borrowed from creation-flood stories attested in Mesopotamian literature of the second and early first millennia. In the Mesopotamian creation-flood stories, the gods created the human race as slaves whose task it was to manage the universe for them—giving them food, clothing, and honor in temple ceremonies. In an unforeseen development, however, the human race grew so numerous and noisy that the gods could not sleep. Deeply angered, the gods decided to destroy the race by a universal flood. One man and his family, however, secretly warned of the flood by his patron god, built a boat and survived. Soon regretting their impetuous decision, the gods created a revised version of humankind. The new race was created mortal so they would never again grow numerous and bother the gods. The authors of Genesis adapted the creation-flood story in accord with their views of God and humanity. For example, they attributed the fault to human sin rather than to divine miscalculation (6:5–7) and had God reaffirm without change the original creation (9:1–7). In the biblical version God is just, powerful, and not needy.

How should modern readers interpret the creation-flood story in Gn 2–11? The stories are neither history nor myth. “Myth” is an unsuitable term, for it has several different meanings and connotes untruth in popular English. “History” is equally misleading, for

# GENESIS

## PREAMBLE. THE CREATION OF THE WORLD

**1** **The Story of Creation.**† <sup>1</sup>In the beginning, when God created the heavens and the earth\*—<sup>2†</sup> and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters—\*

<sup>3</sup>Then God said: Let there be light, and there was light.\* <sup>4</sup>God saw that the light was good. God then separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” Evening came, and morning followed—the first day.†

<sup>6</sup>Then God said: Let there be a dome in the middle of the waters, to separate one body of water from the other. <sup>7</sup>God made the dome,† and it separated the water below the dome from the water above the dome. And so it happened.\* <sup>8</sup>God called the dome “sky.” Evening came, and morning followed—the second day.

<sup>9</sup>Then God said: Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened: the water under the sky was gathered into its basin, and the dry land appeared.\* <sup>10</sup>God called

the dry land “earth,” and the basin of water he called “sea.” God saw that it was good. <sup>11\*</sup> Then God said: Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so it happened: <sup>12</sup>the earth brought forth vegetation: every kind of plant that bears seed and every kind of fruit tree that bears fruit with its seed in it. God saw that it was good. <sup>13</sup>Evening came, and morning followed—the third day.

<sup>14</sup>Then God said: Let there be lights in the dome of the sky, to separate day from night. Let them mark the seasons, the days and the years,\* <sup>15</sup>and serve as lights in the dome of the sky, to illuminate the earth. And so it happened: <sup>16</sup>God made the two great lights, the greater one to govern the day, and the lesser one to govern the night, and the stars.\* <sup>17</sup>God set them in the dome of the sky, to illuminate the earth, <sup>18</sup>to govern the day and the night, and to separate the light from the darkness. God saw that it was good. <sup>19</sup>Evening came, and morning followed—the fourth day.

<sup>20\*</sup> Then God said: Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky. <sup>21</sup>God created the great sea monsters and all kinds of crawling living creatures with which the water teems, and all kinds of winged birds. God saw that it was good, <sup>22</sup>and God blessed

† **1:1–2:3** This section, from the Priestly source, functions as an introduction, as ancient stories of the origin of the world (cosmogonies) often did. It introduces the primordial story (2:4–11:26), the stories of the ancestors (11:27–50:26), and indeed the whole Pentateuch. The chapter highlights the goodness of creation and the divine desire that human beings share in that goodness. God brings an orderly universe out of primordial chaos merely by uttering a word. In the literary structure of six days, the creation events in the first three days are related to those in the second three.

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| 1. light (day)/darkness (night) = | 4. sun/moon                     |
| 2. arrangement of water =         | 5. fish + birds from waters     |
| 3. a) dry land =                  | 6. a) animals                   |
| b) vegetation                     | b) human beings:<br>male/female |

The seventh day, on which God rests, the climax of the account, falls outside the six-day structure.

Until modern times the first line was always translated, “In the beginning God created the heavens and the earth.” Several comparable ancient cosmogonies, discovered in recent times, have a “when...then” construction, confirming the translation “when...then” here as well. “When” introduces the pre-creation state and “then” introduces the creative act affecting that state. The traditional translation, “In the beginning,” does not reflect the Hebrew syntax of the clause.

**1:2** This verse is parenthetical, describing in three phases the pre-creation state symbolized by the chaos out of which God brings order: “earth,” hidden beneath the encompassing cosmic waters, could not be seen, and thus had no “form”; there was only darkness; turbulent wind swept over the waters. Commenc-

ing with the last-named elements (darkness and water), vv. 3–10 describe the rearrangement of this chaos: light is made (first day) and the water is divided into water above and water below the earth so that the earth appears and is no longer “without outline.” *The abyss*: the primordial ocean according to the ancient Semitic cosmogony. After God’s creative activity, part of this vast body forms the salt-water seas (vv. 9–10); part of it is the fresh water under the earth (Ps 33:7; Ez 31:4), which wells forth on the earth as springs and fountains (Gn 7:11; 8:2; Prv 3:20). Part of it, “the upper water” (Ps 148:4; Dn 3:60), is held up by the dome of the sky (vv. 6–7), from which rain descends on the earth (Gn 7:11; 2 Kgs 7:2, 19; Ps 104:13). A *mighty wind*: literally, “spirit or breath [*ruah*] of God”; cf. Gn 8:1.

**1:5** In ancient Israel a day was considered to begin at sunset.

**1:7** *The dome*: the Hebrew word suggests a gigantic metal dome. It was inserted into the middle of the single body of water to form dry space within which the earth could emerge. The Latin Vulgate translation *firmamentum*, “means of support (for the upper waters); firmament,” provided the traditional English rendering.

**1:1** Gn 2:1, 4; 2 Mc 7:28; Ps 8:4; 33:6; 89:12; 90:2; Wis 11:17; Sir 16:24; Jer 10:12; Acts 14:15; Col 1:16–17; Heb 1:2–3; 3:4; 11:3; Rev 4:11.  
**1:2** Jer 4:23.  
**1:3** 2 Cor 4:6.

**1:7** Prv 8:27–28; 2 Pt 3:5.  
**1:9** Jb 38:8; Ps 33:7; Jer 5:22.  
**1:11** Ps 104:14.  
**1:14** Jb 26:10; Ps 19:6; Bar 3:33.  
**1:16** Dt 4:19; Ps 104:24.  
**1:20** Jer 31:10.  
**1:20** Jb 12:7.

# Geography, Archaeology, and the Scriptures

Leslie J. Hoppe, OFM

## Geography of Palestine and the Levant

The territory controlled by the ancient Israelite kingdoms was relatively small—about the size of New Jersey. From Dan to Beersheba (see 1 Sm 3:20; 2 Sm 3:10; 17:11; 24:2; 1 Kgs 4:25), it is just 125 miles. From the Mediterranean Sea to the Jordan River (running through Jerusalem), it is about fifty miles. Still, because of its geographical location, this area had significance that transcended its size. It was the crossroads of the ancient Near East.

There are three geographical barriers to efficient east-west communications in the globe's eastern hemisphere: mountains, deserts, and seas. There are mountains from the Pyrenees in Western Europe to the Tsingling Shan in Western Asia. Deserts stretch from the Sahara in North Africa to the Gobi in Mongolia. In antiquity, travelers had to contend with five seas: the Mediterranean, Black, Caspian, and Red Seas, and the Persian Gulf. The Levant, the territory now controlled by the modern states of Syria, Lebanon, Jordan, and Israel, and the Palestinian Authority, provided the only land passage that was relatively free of obstructions, making possible communication and trade between Egypt, Africa, and Arabia to the south, Asia Minor to the north, and Mesopotamia to the east. Travelers, merchants, soldiers, and refugees all met on this 125-mile long, 50-mile wide corridor between the Mediterranean Sea and the Arabian Desert. Controlling this area was important to every nation with an expansionist agenda.

During the Iron Age in the Levant (twelfth–sixth cen. BCE), the small national states in the area (Aram, Israel, Judah, Ammon, Moab, and Edom) vied with one another for control of the region's resources and trade routes. Beginning in the eighth century, these states lived in the shadow of the Mesopotamian states. By

the middle of the sixth century BCE, Israel and Judah succumbed to the imperialist policies of neo-Assyrian and neo-Babylonian kingdoms. Conflicts among the nations of the Levant and with the Mesopotamian states explain the animosity toward the nations frequently exhibited in the Hebrew Scriptures, for example, in the prophetic oracles against the nations (see Is 13–23; Jer 46–51; Ez 25–32; Jl 4:1–16; Am 1–2; Obadiah; and Nahum). In the fourth century BCE, Alexander the Great added the Levant to his empire, adding the West to what was already a volatile mix.

The Fertile Crescent is another name for the land mass where the east-west lines of communication meet in the Eastern Hemisphere. This sickle-shaped piece of land north of the Arabian Desert has water supplies sufficient to support agriculture and, in turn, enable settlement in towns and villages. The Fertile Crescent is divided into two subsections. The eastern section is known as *Mesopotamia*, a Greek name meaning “[the land] between the rivers.” In the northern part of this region, the two rivers—the Tigris and the Euphrates—supplied water necessary for agriculture. In addition, the amount of rainfall allowed for settlements away from the rivers as well. The south was subject to spring flooding because the melting winter snows in the mountains ran off into its low-lying areas. At times, these floods were catastrophic and probably occasioned the composition of epics similar to the biblical flood story (Gn 6–9). Here the kingdoms of Sumer, Babylon, and Assyria held sway from the fourth millennium BCE until the Greeks came in the fourth century followed by the Romans in the first century BCE.

The western part of the Fertile Crescent extends from the mountains of Lebanon in the north to the Red Sea in the south—a distance of five hundred miles. It is a geographically complex area. There are four topographical

zones that run north-south in the region: the Coastal Plain along the Mediterranean Sea, the Western Highlands, the Central Rift Valley, and the Eastern Plateau. Besides these zones, there is, in Israel, an important depression that runs northwest to southeast—the Jezreel Valley that extends from the Carmel Range to the Rift Valley.

At the foot of Mount Hermon in the north, a major transverse fault causes the Rift Valley to drop suddenly as it begins its descent to the Red Sea. For most of that descent, the valley is below sea level. The Jordan River flows south from the Sea of Galilee in the center of the Rift Valley to the Dead Sea. The Coastal Plain widens, beginning just south of Mount Carmel, until it reaches Gaza along the shore of the Mediterranean Sea in the south. The Western Highlands descend in two steps (Upper and Lower Galilee) to the low-lying Jezreel Valley that connects the Jordan Valley with the Mediterranean coast at Acco. South of the Jezreel Valley are the highlands of Manasseh, Ephraim, and Judah. It is in these highlands that the Israelite tribes emerged. Exploiting this region for agriculture was difficult, requiring intense and constant labor. The hills had to be terraced both to provide a suitable place for the cultivation of grain and to control the runoff water. The Israelite tribes prospered there because most other peoples preferred to work the soil in the Coastal Plain or the foothills, which did not pose the obstacles to agriculture that were characteristic of the highlands.

Other important geographical subdivisions of the Levant include the area north of the territory of the kingdom of Israel. This region receives more than thirty inches of rain annually, making possible the grain production and lush pastures for which it was renowned. Tyre and Sidon, the principal cities of the Syro-Phoenician region along the Levant's northwestern coast, were prosperous ports and commercial centers. The southwestern coastal region did not have much agricultural potential or viable port facilities, but the Via Maris and other caravan routes crisscrossed through the area, and people lived off trade. The southern region received barely enough rain to support village agriculture. People living in these subdivisions of the Levant did not easily cooperate with one

another—perhaps due to the geographical barriers separating them. People here had a strong regional consciousness and regarded outsiders with suspicion.

The Central Rift Valley, the Jezreel Valley, and several of the valleys along the Coastal Plain are covered by fertile alluvial soil, which could produce substantial crops when the supply of water was sufficient. The Plain of Sharon located in the center of the Coastal Plain, however, had a red, sandy soil that was not

## *Illuminating* ACADEMIC ARTICLES

rock that turns into a rich, soft, red, and porous soil that sops up the winter rains and releases moisture during the dry summer months. Olive trees, in particular, thrive in this soil. Limestone also served as an excellent building material and was used extensively in antiquity for private dwellings and public, monumental structures. Above the limestone is a layer of chalk and above this is sometimes another limestone layer.

Soil with high chalk content is easier to plow because the soft chalk erodes more easily than limestone. The downside is that the soil is not as fertile as that made from the much harder limestone.

While the soil in the western part of the Fertile Crescent is rich enough to support agriculture, the region does not have anything like the two great rivers (the Tigris and the Euphrates) of the eastern part. Most rivers in Israel flow only during the rainy season (November to March). The Jordan River, a perennial stream, is located in the Rift Valley, which rendered it useless for irrigation in antiquity because people were not able to move the water from the low elevation of the river to the land where it was needed, since the valley in which the river is located is narrow and deep. There are springs in the highlands, but they could not support intensive agriculture. *(These are the first pages of the article "Geography, Archeology and the Scriptures," one of thirteen academic articles in the Anselm Academic Study Bible.)*

his eyes and saw Abraham far off and Lazarus at his side. <sup>24</sup>And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' <sup>25</sup>Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented.\* <sup>26</sup>Moreover, between us and you a great chasm is established to prevent anyone

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to them. <sup>30</sup>† He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' <sup>31</sup>Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"<sup>\*</sup>

**17** **Temptations to Sin.** <sup>1</sup>\* He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. <sup>2</sup>It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. <sup>3</sup>Be on your guard!† If your brother sins, rebuke him; and if he repents, forgive him.\* <sup>4</sup>And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him."<sup>\*</sup>

**Saying of Faith.** <sup>5</sup>And the apostles said to the Lord, "Increase our faith." <sup>6</sup>The Lord replied,

† **16:30–31** A foreshadowing in Luke's gospel of the rejection of the call to repentance even after Jesus' resurrection.

**17:3** *Be on your guard:* the translation takes Lk 17:3a as the conclusion to the saying on scandal in Lk 17:1–2. It is not impossible that it should be taken as the beginning of the saying on forgiveness in Lk 17:3b–4.

**17:7–10** These sayings of Jesus, peculiar to Luke, which continue his response to the apostles' request to increase their faith (Lk 17:5–6), remind them that Christian disciples can make no claim on God's graciousness; in fulfilling the exacting demands of discipleship, they are only doing their duty.

**17:11–19** This incident recounting the thankfulness of the cleansed Samaritan leper is narrated only in Luke's gospel and provides an instance of Jesus holding up a non-Jew (Lk 17:18) as an example to his Jewish contemporaries (cf. Lk 10:33 where a similar purpose is achieved in the story of the good Samaritan). Moreover, it is the faith in Jesus manifested by the foreigner that

"If you have faith the size of a mustard seed, you would say to [this] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.\*"

**Attitude of a Servant.**† <sup>7</sup>"Who among you would say to your servant who has just come in from plowing or tending sheep in the field, 'Come here immediately and take your place at table'? <sup>8</sup>Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished'? <sup>9</sup>Is he grateful to that servant because he did what was commanded? <sup>10</sup>So should it be with you. When you have done all you have been commanded, say, 'We are unprofitable servants; we have done what we were obliged to do.'"

**The Cleansing of Ten Lepers.**† <sup>11</sup>As he continued his journey to Jerusalem,\* he traveled through Samaria and Galilee.† <sup>12</sup>As he was entering a village, ten lepers met [him]. They stood at a distance from him <sup>13</sup>and raised their voice, saying, "Jesus, Master! Have pity on us!"\* <sup>14</sup>And when he saw them, he said, "Go show yourselves to the priests."† As they were going they were cleansed.\* <sup>15</sup>And one of them, realizing he had been healed, returned, glorifying God in a loud voice; <sup>16</sup>and he fell at the feet of Jesus and thanked him. He was a Samaritan. <sup>17</sup>Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? <sup>18</sup>Has none but this foreigner returned to give thanks to God?" <sup>19</sup>Then he said to him, "Stand up and go; your faith has saved you."\*

**The Coming of the Kingdom of God.** <sup>20</sup>† Asked by the Pharisees when the kingdom of God

has brought him salvation (Lk 17:19; cf. the similar relationship between faith and salvation in Lk 7:50; 8:48, 50).

**17:11** *Through Samaria and Galilee:* or, "between Samaria and Galilee."

**17:14** See note on Lk 5:14.

**17:20–37** To the question of the Pharisees about the time of the coming of God's kingdom, Jesus replies that the kingdom is *among you* (Lk 17:20–21). The emphasis has thus been shifted from an imminent observable coming of the kingdom to some-

**16:25** 6:24–25.

**16:31** Jn 5:46–47; 11:44–48.

**17:1–2** Mt 18:6–7.

**17:3** Mt 18:15.

**17:4** Mt 6:14; 18:21–22,

35; Mk 11:25.

**17:6** Mt 17:20; 21:21; Mk

11:23.

**17:11** 9:51–53; 13:22, 33;

18:31; 19:28; Jn 4:4.

**17:13** 18:38; Mt 9:27;

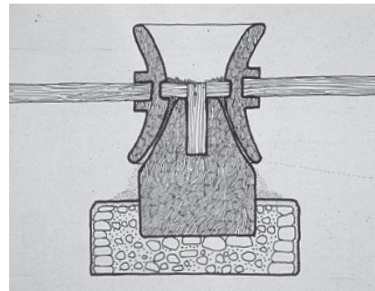
15:22.

**17:14** 5:14; Lv 14:2–32; Mt

8:4; Mk 1:44.

**17:19** 7:50; 18:42.





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Admonishing his disciples regarding sin, Jesus used an analogy involving a grinding stone, a heavy, conical stone used to mill grain. “It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin” (Lk 17:2).

would come, he said in reply, “The coming of the kingdom of God cannot be observed,\*<sup>21†</sup> and no one will announce, ‘Look, here it is,’ or, ‘There it is.’\* For behold, the kingdom of God is among you.”

**The Day of the Son of Man.**<sup>22</sup> Then he said to his disciples, “The days will come when you will long to see one of the days of the Son of Man, but you will not see it.<sup>23</sup> There will be those who will say to you, ‘Look, there he is,’ [or] ‘Look, here he is.’ Do not go off, do not run in pursuit.\*<sup>24</sup> For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be [in his day].\*<sup>25</sup> But first he must suffer greatly and be rejected by this generation.\*<sup>26</sup> As it was in the days of Noah,\* so it will be in the days of the Son of Man;<sup>27</sup> they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all.<sup>28\*</sup> Similarly, as it was in the days of Lot: they were eating, drinking,

buying, selling, planting, building;<sup>29</sup> on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all.<sup>30</sup> So it will be on the day the Son of Man is revealed.<sup>31\*</sup> On that day, a person who is on the housetop and whose belongings are in the house must not go down to get them, and likewise a person in the field must not return to what was left behind.\*<sup>32</sup> Remember the wife of Lot.<sup>33</sup> Whoever seeks to preserve his life will lose it, but whoever loses it will save it.\*<sup>34†</sup> I tell you, on that night there will be two people in one bed; one will be taken, the other left.<sup>35\*</sup> And there will be two women grinding meal together; one will be taken, the other left.” [36]†<sup>37</sup> They said to him in reply, “Where, Lord?” He said to them, “Where the body is, there also the vultures will gather.”\*

## 18 The Parable of the Persistent Widow.

<sup>1†</sup> Then he told them a parable about the necessity for them to pray always without becoming weary.\* He said, <sup>2</sup>“There was

† thing that is already present in Jesus’ preaching and healing ministry. Luke has also appended further traditional sayings of Jesus about the unpredictable suddenness of the day of the Son of Man, and assures his readers that in spite of the delay of that day (Lk 12:45), it will bring judgment unexpectedly on those who do not continue to be vigilant.

**17:21** *Among you*: the Greek preposition translated as *among* can also be translated as “within.” In the light of other statements in Luke’s gospel about the presence of the kingdom (see Lk 10:9, 11; 11:20) “among” is to be preferred.

**17:36** The inclusion of Lk 17:36, “There will be two men in the field; one will be taken, the other left behind,” in some Western manuscripts appears to be a scribal assimilation to Mt 24:40.

**18:1–14** The particularly Lucan material in the travel narrative concludes with two parables on prayer. The first (Lk 18:1–8) teaches the disciples the need of persistent prayer so that they not fall victims to apostasy (Lk 18:8). The second (Lk 18:9–14)

condemns the self-righteous, critical attitude of the Pharisee and teaches that the fundamental attitude of the Christian disciple must be the recognition of sinfulness and complete dependence on God’s graciousness. The second parable recalls the story of the pardoning of the sinful woman (Lk 7:36–50) where a similar

**17:20** Jn 3:3.  
**17:21** 17:23; Mt 24:23; Mk 13:21.  
**17:23** 17:21; Mt 24:23, 26; Mk 13:21.  
**17:24** Mt 24:27.  
**17:25** 9:22; 18:32–33; Mt 16:21; 17:22–23; 20:18–19; Mk 8:31; 9:31; 10:33–34.  
**17:26–27** Gn 6–8; Mt 24:37–39.

**17:28–29** Gn 18:20–21; 19:1–29.  
**17:31–32** Gn 19:17, 26.  
**17:31** Mt 24:17–18; Mk 13:15–16.  
**17:33** 9:24; Mt 10:39; 16:25; Mk 8:35; 12:25.  
**17:35** Mt 24:40–41; 24:28.  
**17:37** Jb 39:20–21; Col 3:1.  
**18:1** Rom 1:17; Col 3:1; 1 Thes 5:7.

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## Women Who Followed Jesus

These women were among the first Christian witnesses of the mission of Jesus of Nazareth. Some of their names we know, and some remain a mystery. All of them, however, embraced the teachings of Jesus, witnessed his healings, and became his disciples.

Name	Significance	Reference
<b>Mary of Nazareth</b>	Jesus' mother accepted her vocation at the invitation of the Archangel Gabriel, became the wife of Joseph, visited her cousin Elizabeth in her early pregnancy, prayed in solidarity with the poor (Lk 1:46-55; the prayer is known as the Magnificat), gave birth to Jesus in a stable, and consecrated Jesus to the Lord. After fleeing to Egypt to escape Herod, Mary and Joseph returned and settled in Nazareth. On one occasion, they lost Jesus for three days in the Temple. Mary prompted Jesus to perform his first miracle at a wedding in Cana and stood at the foot of the cross as he died. She was present at Pentecost.	Mt 1:16-25; 2:11, 13-23; Lk 1:39-56; 2:3-19, 21-24, 39, 42-51; Jn 2:1-12; 19:25-27; Acts 1:12-14; 2:1-4
<b>Mary of Magdala</b>	After Jesus cast out seven demons from her, Mary became a patron of Jesus and the apostles. She stood at the cross with the holy women, laid Jesus in the tomb and kept watch, brought spices to anoint Jesus, and was a primal witness to Christ's Resurrection. She called Jesus Rabbouni, Master, and he commissioned her to tell the brothers he had risen. Her proclamation, "I have seen the Lord," became foundational for the Christian faith.	Mt 27:55-56; 28:1; Mk 15:40-47; 16:1-11; Lk 8:2-3; 24:1-11; Jn 19:25; 20:1-18
<b>Martha of Bethany</b>	The sister of Mary and Lazarus of Bethany, Martha was a patron and disciple of Jesus who proclaimed that Jesus was "the Messiah, the Son of God" and witnessed Jesus raise Lazarus from the dead.	Lk 10:38-42; Jn 11:1-44; 12:2
<b>Mary of Bethany</b>	The sister of Martha and Lazarus, not to be confused with Mary of Magdala, Mary sat at the Lord's feet as a disciple while Martha continued with the duties of hospitality. Mary anointed Jesus' feet with perfumed oil. The anointing in the Gospels of Matthew (26:6-13) and Mark (14:3-9) may be the same story as the one in John's Gospel.	Lk 10:38-42; Jn 11:1-44; 12:3-8
<b>Joanna, wife of Chuza</b>	The wife of Chuza, Herod's steward, Joanna was a disciple of Jesus and served as patron for his community of followers. She was among the first to witness the Resurrection of Jesus.	Lk 8:1-3; 24:9-10
<b>Mary, wife of Cleopas</b>	She was the sister of Mary of Nazareth, the wife of Alphaeus (Cleopas), and the mother of James the Less and Joses (Joseph). She stood at the foot of the cross and accompanied Mary of Magdala to the tomb to anoint Jesus' body, where they encountered angels who told them Jesus had risen.	Mt 27:55-61; 28:1-10; Mk 15:40-47; Jn 19:25
<b>Susanna</b>	A patron and disciple of Jesus, she was listed among those healed from demons and other infirmities by Jesus.	Lk 8:1-3
<b>Samaritan woman</b>	Unnamed woman who met Jesus at a well in Sychar, Samaria. Offering her "living water," Jesus revealed his mission as the Messiah to her. The Eastern Church remembers the Samaritan woman as Saint Photini.	Jn 4:1-28, 42
<b>Salome</b>	One of the witnesses to the death of Jesus and the empty tomb.	Mk 15:40; 16:1
<b>The unnamed woman sinner</b>	She burst in on a banquet to wash Jesus' feet with her tears and wipe them with her hair. Jesus assured her that her sins were forgiven because she loved much.	Lk 7:36-50
<b>Peter's mother-in-law</b>	She was ill with a fever in Peter's house. Jesus cured her and she immediately rose and began to perform service for them.	Mt 8:14-15; Mk 1:29-31; Lk 4:38-39

# Stunning Photographs

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## PLACES

The history and culture of different peoples, as well as where they lived and traveled, are chronicled over millennia in the Bible. Many places such as, mountains, canyons, deserts, and bodies of water that figure prominently in the Bible remain popular visitor sites, many unchanged yet today. Striking images of some of these sites as they appear today are showcased.



## PLANTS

The Bible is rich with horticultural imagery, apt for an agrarian society who lived off the land. Fruit and other plants sustain life, but also demand cultivation and nurturing. The farming process also makes an excellent metaphor for faith, and the Bible's stories and literary language feature plants to help convey meaning.



## ARTIFACTS

Significant manmade sites and artifacts in the Bible include tombs, altars, architectural monuments, and religious ceremonial objects. Numerous artifacts or their replicas survive today. Photographs of some of these historical artifacts and archaeological finds in the Study Bible bring the world of the Bible alive for the reader.



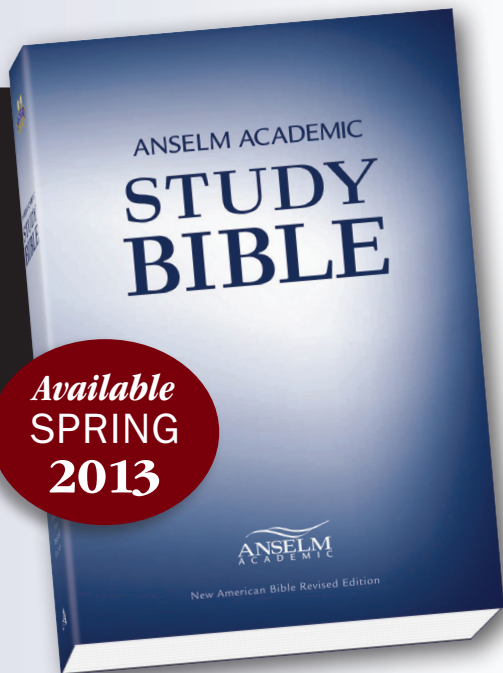
## ANIMALS

Animals figure prominently throughout the Bible, appearing in parables, metaphors, and other figurative and symbolic language. Biblical civilizations were agricultural societies that worked with and depended on animals on a daily basis. Members would have been familiar with the function, value, and characteristics commonly associated with animals such as donkeys, sheep, goats and oxen.

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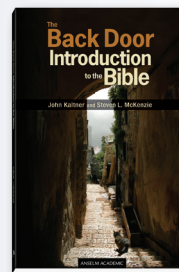
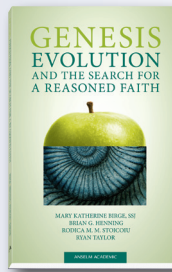
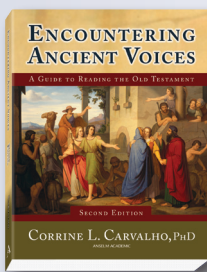
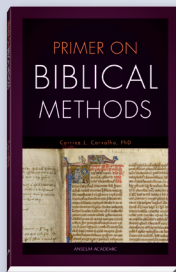
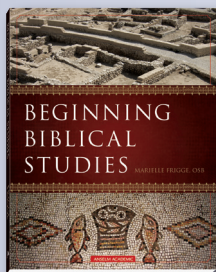
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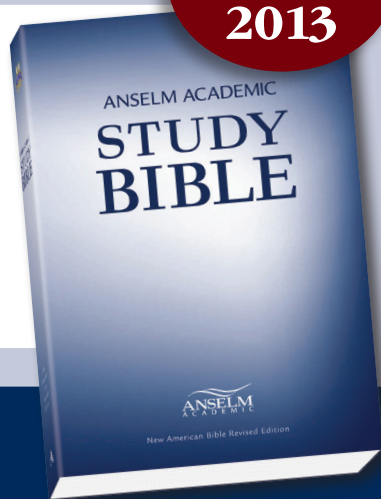
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