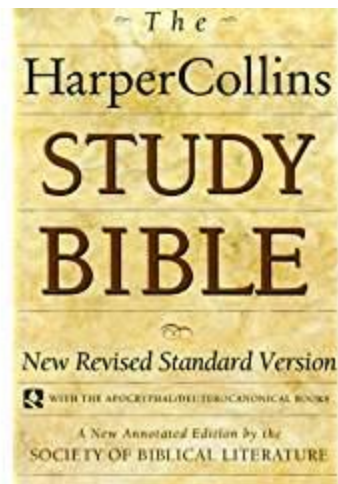
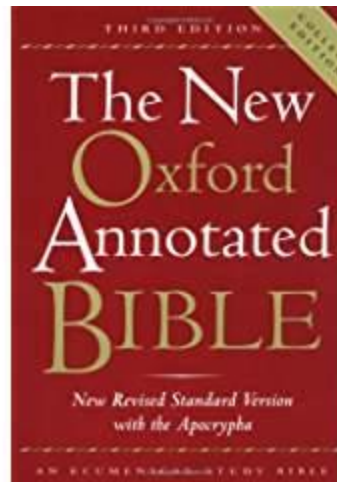


Study Bibles

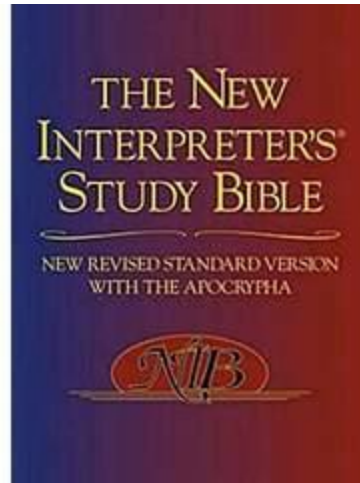
HarperCollins SB



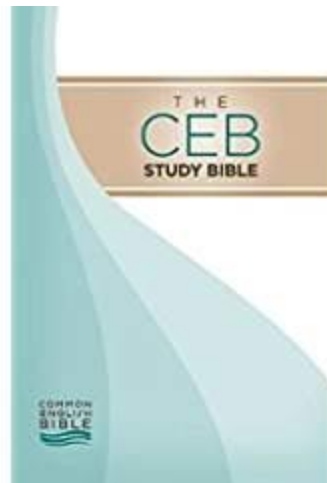
New Oxford Annotated Bible NRSV



New Interpreter's SB



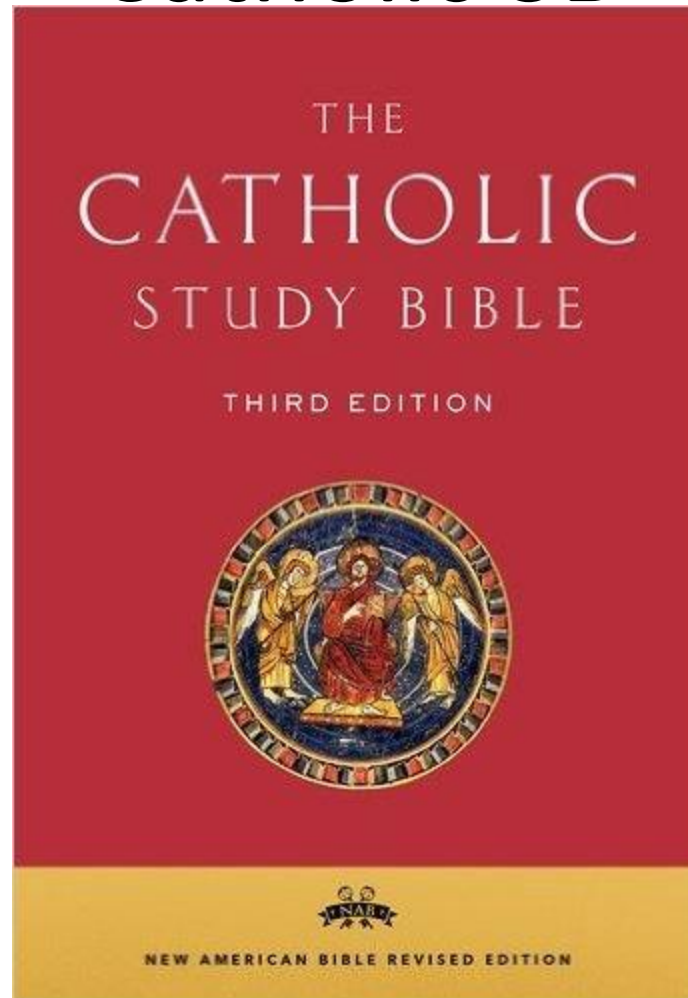
Common English Bible SB



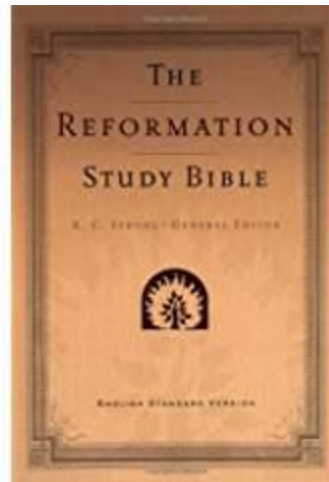
New Jerusalem Bible



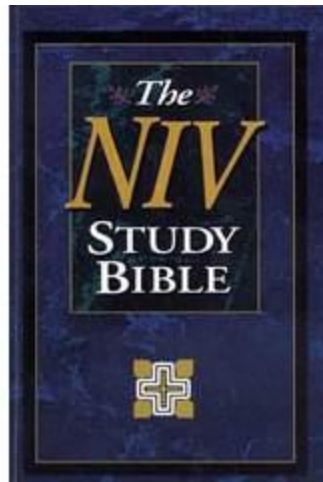
Catholic SB



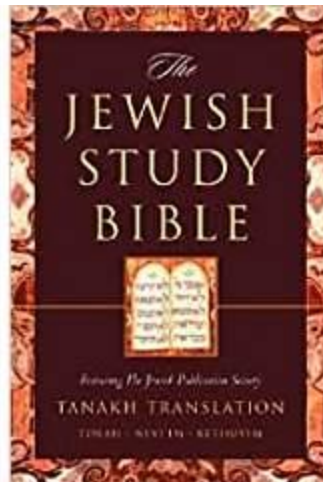
Reformation SB



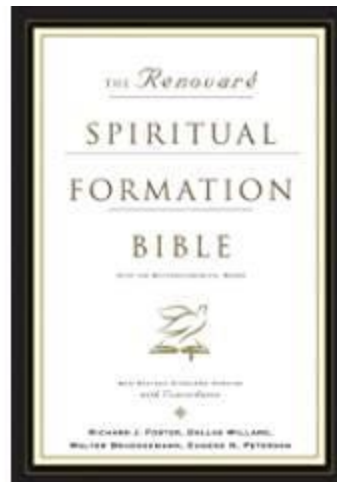
New International Version SB



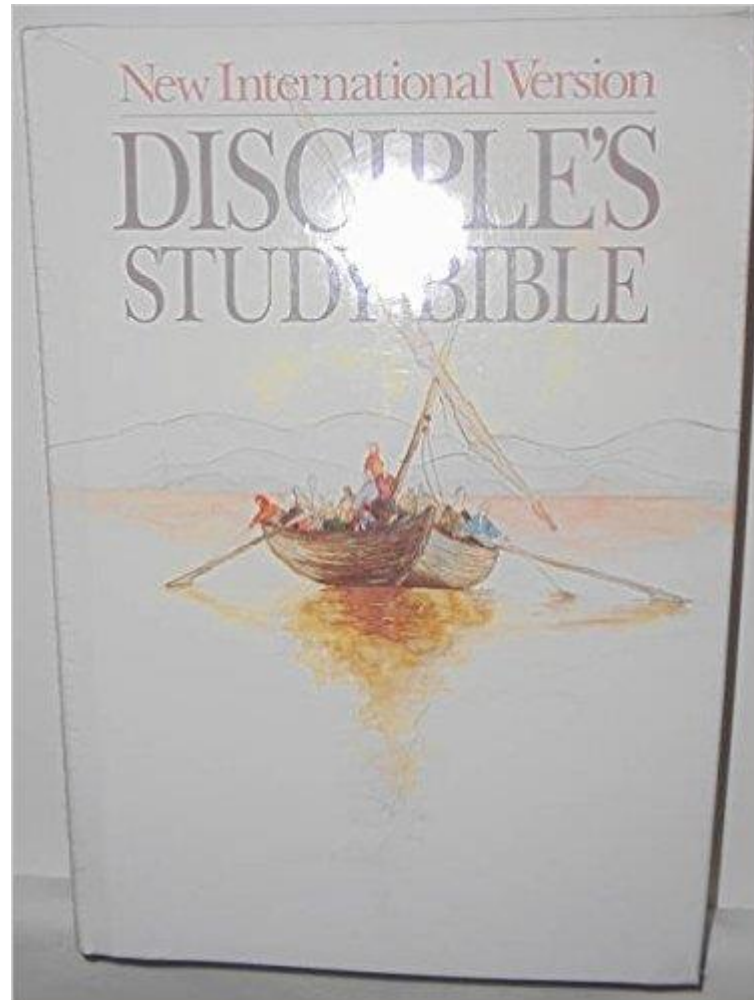
Jewish SB



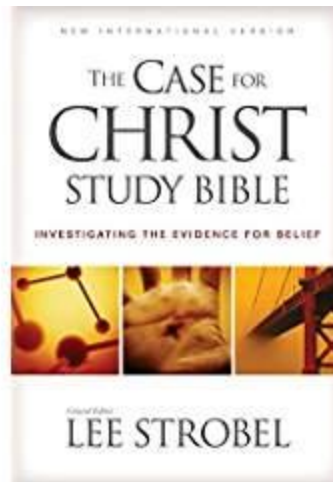
Renovaré Spiritual Formation Bible



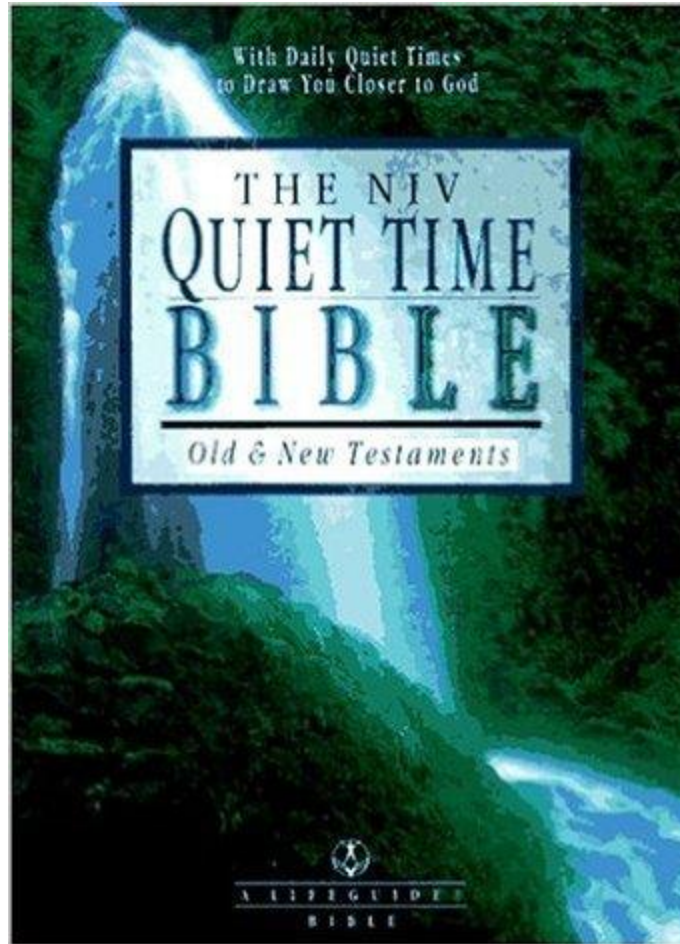
Disciple's SB



Case for Christ SB



Quiet Time Bible



Life Application SB



HarperCollins Study Bible

General/Special Articles

- Names and Order of Books of the Bible, Several Traditions
 - Jewish, Orthodox, Catholic, Protestant
- Timeline
- Quotations of OT in NT
- Parallel Passages in the Four Gospels

Oxford Annotated Bible NRSV

General/Special Articles

- How to Use this Study Bible Profitably
- Modern Approaches to Bible Study
- Characteristics of Hebrew Poetry
- Literary Forms in the Gospels
- English Versions of the Bible
- Survey of Geography, History, Archaeology of Bible Lands
- Measures and Weights
- Index to Annotations and Concordance

New Interpreter's Study Bible

General/Special Articles

- Canons of Scripture
- Guides for Interpretation
 - Reliability of Scripture
 - Authority of the Bible
 - Inspiration of Scripture
- Guidelines for Reading and Interpretation
- Varieties of Readings and Interpretations of the Biblical Text
 - Culture and Religions among Ancient Israelites
- Glossary (e.g., casuistic, apodictic, diaspora, diatribe)
- Chronologies

CEB Study Bible

General/Special Articles

- Hebrew Calendar
- Measures
- Canons of Scripture (OT; few differences in NT)
 - Jewish: Torah, Prophets, Writings
 - Protestant
 - Roman Catholic
 - Orthodox
- Anglican Apocrypha

CEB Study Bible

General/Special Articles

- Authority of Scripture
- Bible's Unity
- How We Got the Bible
- Chronology of the Bible
- Guidelines for Reading the Bible

New Interpreter's Study Bible

Excursuses

- Exodus: Salvation and the Sea
- Joshua: Interpretations of Rahab
- Judges: Social Structures of Ancient Israel
- 1-2 Samuel: Life after Death in the Old Testament
- 1-2 Kings: True and False Prophets
- Psalms: Penitential Psalms
- Isaiah: Christian Interpretations of Isaiah's Hymns of the Ideal King

New Interpreter's Study Bible

Excursuses

- Mark: The Function of Jesus' Parables in Mark
- Luke: Luke 9:18-27, Jesus' Identity as the Messiah in Luke
- John: "I am" Sayings
- Acts: The Kingdom of God
- Romans: Sanctification
- 2 Corinthians: Apostles in Paul's World
- 2 Thessalonians: Day of the Lord
- Revelation: Interpreting Revelation's Violent Imagery

CEB Study Bible

Excursuses

- Genesis: The Moral Dilemma of the Sacrifice of Isaac
- Exodus: The Reed Sea or the Red Sea?
- Numbers: Holy War
- Ruth: Loyal Living
- 1 Samuel: Call and Anointing
- Psalms: The Psalms and Jesus
- Jeremiah: The New Covenant

CEB Study Bible

Excursuses

- Matthew: The Christ
- Luke: The Last Supper in Luke
- Acts: Saul/Paul
- Romans: Righteousness
- Colossians: Christ as New Adam
- Hebrews: Old and New Covenants
- James: Faith and Works
- Revelation: Symbolic Numbers

Isa 42.1-4, First Servant Song

HarperCollins SB

- **42:1-9** This text, or a part of this text (vv. 1-4), is one of four texts (49.1-6; 50.4-11; 52.13-53.12) that some scholars have identified as “servant songs.” Both the isolation of these songs from their larger context and the identification of the servant in them are disputed. ...

Isa 42.1-4, First Servant Song

OAB NRSV

- **42.1-4: The first Servant Song** (49.1-6; 50.4-11; 52.13-53.12). Scholars hold differing views of the identity of the Servant in these Songs. The position taken here is that the Servant is the nation; others regard him as an individual, and some as both. ...

Isa 42.1-4, First Servant Song

NISB

- **42:1-4** The first of the so-called “Servant Songs” (42:1-4; 49:1-6; 50:4-9; 52:13-53:12).
42:1 The identity of the servant, chosen by God to bring justice to the nations, is debated.
...
- The note is accompanied by an excursus, *The Servant Songs in Christian Tradition*.

Isa 42.1-4, First Servant Song CEB

- **42.1-4** *But here is my servant:* having demanded that the foreign gods present their case, and having determined by their failure to respond that these gods don't exist, God now offers evidence for God's own case. ...
- This note is in effect an excursus; surprisingly, the Four Servant Songs of Isaiah are not specifically identified here.

Servants of Christ in I Cor 3.5

HarperCollins SB

- **3.5** *Servants*, as in 2 Cor 6.4; see also Rom 15.8, referring to Christ. Elsewhere the same Greek word (*diakonos*) is translated as “minister(s)” (e.g., 2 Cor 3.6) or “deacon(s)” (Rom 16.1; Phil 1.1).

Servants of Christ in I Cor 3.5

OAB NRSV

- **3.1-9: Dissension over leaders.** Paul has apparently been criticized at Corinth for preaching too simple a gospel (2.1-2). He explains that, though he has wisdom to impart (2.6), he could impart it only to *spiritual people*, the mature (2.6); but the Corinthians are *infants* and do not qualify. They lack the real community to which God's servants like Apollos and Paul each contribute, as Corinthian party slogans show (1.12-13; 3.4).

Servants of Christ in I Cor 3.5

NISB

- **3:5-9** *Apollos* and *Paul* are distinctive, but their differences function to enrich other believers, not to signal a competition for personal status. Both are *servants* (Greek *diakonoi*, “ministers”; 3:5; 2 Cor 3:6; 6:4; 11:23)...

Servants of Christ in I Cor 3.5

CEB

- **3:5** *They are servants...a role given to them by the Lord:* Paul downplays the differences between himself and Apollos by labeling them both as servants of God, each fulfilling the roles given to them by the Lord.

Christ head of the church in Eph 1.22

HarperCollins SB

- **1.22** ... Nowhere in the unquestionably authentic Pauline Letters is Christ called, as here, the *head* of the church (see also 1.10; 4.15; 5.23; cf. Rom 12.5; 1 Cor 12.12-27).

Christ head of the church in Eph 1.22

Oxford Annotated Bible NRSV

- **22-23:** The church, as the *fullness* of Christ, is the complement of his mystic person; he is the *head*, the church *is his body*.

Christ head of the church in Eph 1.22

New Interpreter's SB

- No comment.

Christ head of the church in Eph 1.22

CEB SB

- No comment on the phrase, *made him head of everything in the church.*