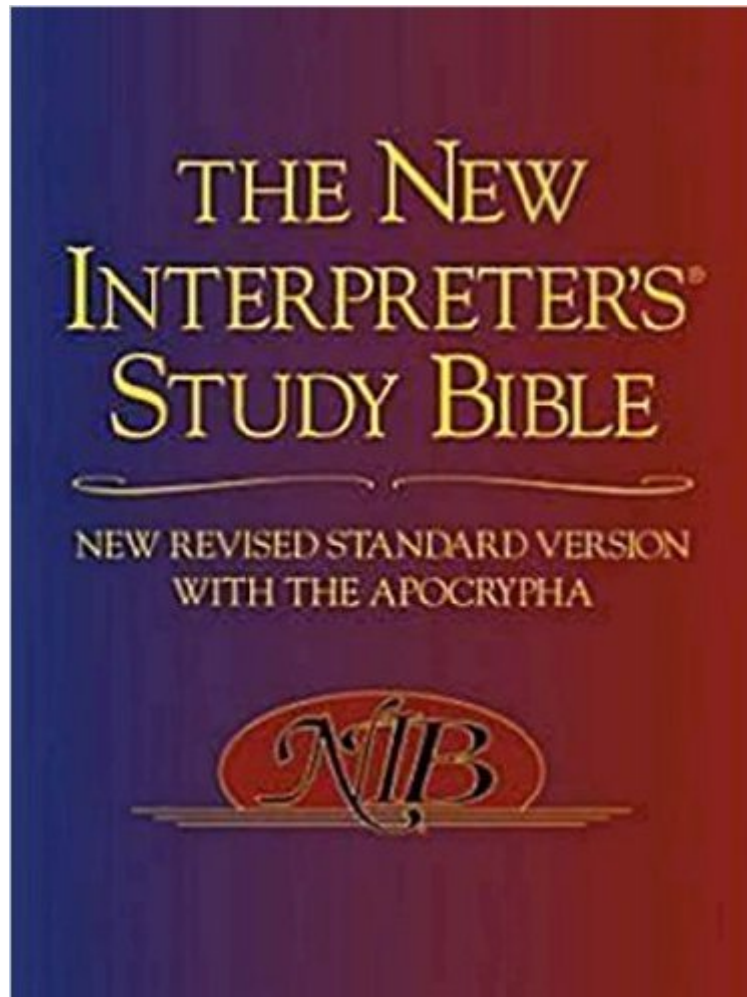


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The New Interpreter's Study Bible: New Revised Standard Version With The Apocrypha



Synopsis

The New Interpreter's Study Bible brings the best of biblical scholarship to the service of the Church. In this new edition based on The New Revised Standard Version of the Bible with Apocrypha, sixty distinguished scholars have provided background and insight on the biblical text. Features include extensive historical and theological annotations on the biblical text; brief introductions and outlines for each biblical book; excursuses giving further background and insight regarding particular themes and passages; and nineteen commissioned maps detailing the biblical world at various historical periods.

Book Information

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Customer Reviews

I can't overpraise this study Bible. Like its key rivals in the academic market, The Harper Collins Study Bible (HCSB) and The New Oxford Annotated Bible (NOAB), it uses the New Revised Standard Version as its text base (a good, responsible, and fairly literal translation of the full biblical canon--the 66 Old and New Testament books all Christian traditions use, plus 16 deuterocanonical/apocryphal books used in the Roman Catholic and/or Eastern Orthodox traditions). Also like its competitors, it has excellent scholarly introductions to each book, extensive explanatory notes, background articles, and maps. So why, if you already own a good NRSV reference Bible, do you also need to get this one? Because the book introductions are incredibly fresh and up-to-date. Because the study notes are insightful and well-phrased. And because, unlike the HCSB and the NOAB, the New Interpreters' Study Bible has two additional kinds of notes. From time to time, the NISB inserts a "Special Note" among the footnotes that makes an interesting

observation on the text to help the reader appreciate the larger issues at play within the Bible as a whole. For instance, at 1 Samuel 2.9 there is a special note that calls attention to two distinct points of view in the Bible about justice/theodicy. These special notes are more information than the reader needs to understand the particular passage at hand (and as such can be easily skipped over because they are slightly indented and set off from the surrounding, more text-specific notes), but they are like little windows opening onto a much wider world...and should not be overlooked.

Some people want a Bible which has been adapted to suit the tastes of a particular sect or group, such as the ESV or the NIV. The majority prefer to use a Bible which has been translated without bias from the best available critical texts - the NRSV is the best available translation at this time. Some people want a Study Bible which tells them what to believe and how to believe it, thus keeping everyone in line (e.g. NIV Study Bible, Life Application Study Bible). Many people prefer to consult a Study Bible in which the facts are presented from a more historical-critical point of view; the reader is left to make up his or her own mind about what to accept and what to reject (New Oxford Annotated NRSV 3rd ed.[NOAB], HarperCollins Study Bible [HCSB] and the Cambridge Annotated Study Bible NRSV). For those in that last group, the New Interpreter's Study Bible (NISB) is a very welcome addition. If you already own the Oxford or HarperCollins, then purchase this volume for use alongside. If you are considering the Cambridge, get this one instead. The study notes are somewhat more detailed than in the Oxford and HarperCollins. On page 5 the book of Genesis starts. There is only room for the first 5 verses, the rest of the space being taken up by notes and an excursus. This is actually quite exceptional. Generally the pages are 60% Bible text and 40% notes. A nice touch is that proper names in the Bible text have been broken down into syllables as was the case in the RSV. Looking at Isaiah 7:14 as most conservative believers tend to do, we see that the NRSV translates 'young woman' correctly from the Massoretic text. Among the notes at the bottom of the page is a "Special Note" explaining how Matthew came to use the word 'virgin' in his Gospel.

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