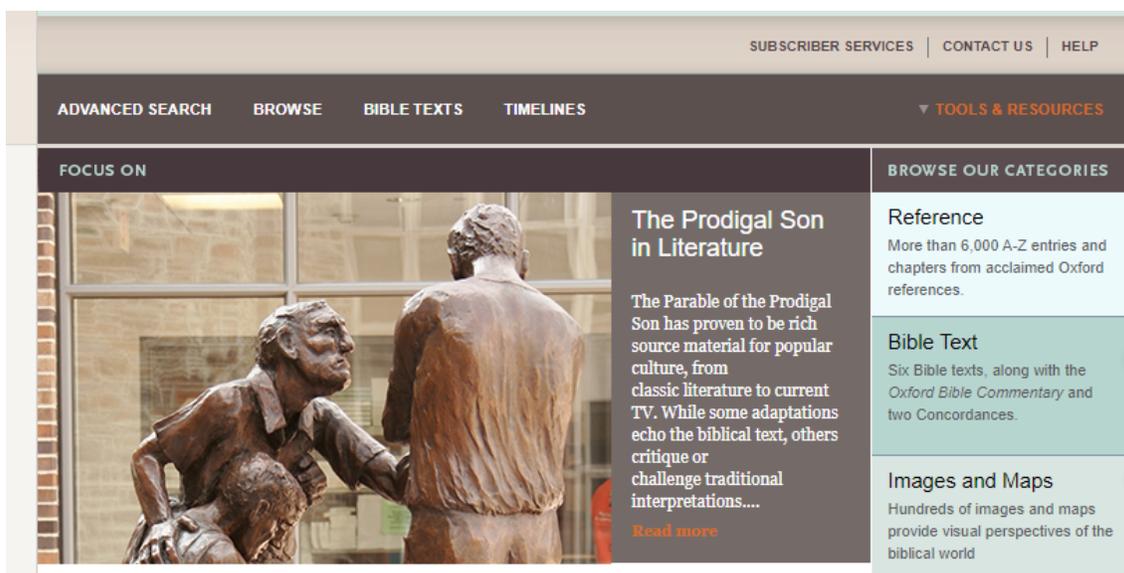
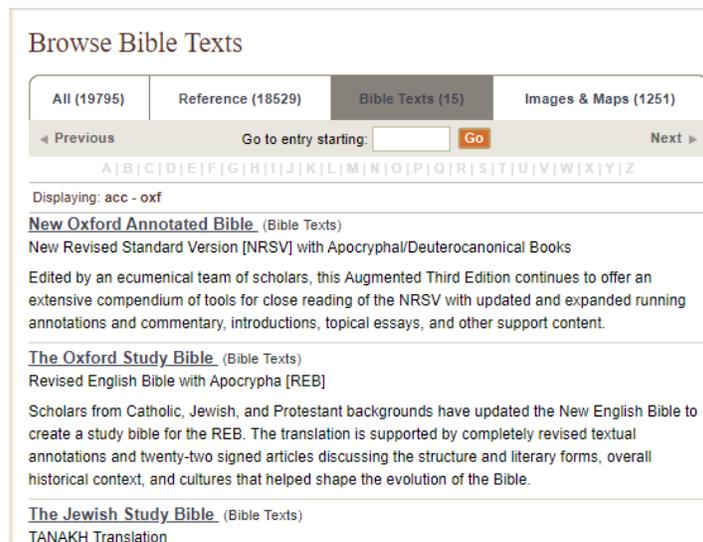


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1. Navigate to the Sage Library Research Databases webpage at: <https://www.nbts.edu/sage-library/resources/online-databases/> . Scroll down and click on the Oxford Biblical Studies Online icon to get started.
2. To search for a particular reference book or map, click on the box under “Browse Our Categories.”



3. Using this search option will allow you to view all the complete reference books available in a list format. Select the title of the resource you would like to start using for full access to the item.



4. Alternately, you can start a keyword search by select the “Advanced Search” option from the screen shown above. This will bring you to the Log In page. If you are working off-campus, you’ll need to contact the Sage Library to gain a user id and password. Note: Your login information is not your student id or email.

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5. This will bring you to the main search page. From here enter in your search terms and any subjects that you may want to narrow your search down by.

Main Search

Find articles that match the following criteria:

Full Text
 philistines, "second temple"
 Include bible texts

Entry/Chapter Title
 jesus

Entry Author
 johann maier

Topic

<input type="checkbox"/> Archaeology	<input type="checkbox"/> History of Interpretation
<input type="checkbox"/> Arts and Literature	<input type="checkbox"/> Law and Politics
<input type="checkbox"/> The Bible	<input type="checkbox"/> Material Culture and Daily Life
<input type="checkbox"/> Geography	<input type="checkbox"/> People and Society
<input type="checkbox"/> History	<input type="checkbox"/> Religion
	<input type="checkbox"/> Science and Medicine

6. Select the title of the resource you would like to start using.

5. **Commentary on 1 Corinthians** (Bible commentary)

Argument concerning food offered to idols. Now concerning ... opens discussion of another issue about which the Corinthians had written (see 7. 1n.): ...

Source: *The New Oxford Annotated Bible*

7. Use the left side navigation to jump to a particular chapter in the text.

The New Oxford Annotated Bible

GENESIS >
Chapter 13

compare with another text/commentary >

◀ Previous Jump to: ? Genesis Ch: 13 Ver: 1 Go Next ▶

Text Commentary side-by-side

Introduction
Chapter 1
Chapter 2
Chapter 3
Chapter 4
Chapter 5

¹So Abram went up from Egypt, he and his wife, and all that he had, and Lot with him, into the Negeb. ²Now Abram was very rich in livestock, in silver, and in gold. ³He journeyed on by stages from the Negeb as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, ⁴to the place where he had made an altar at the first; and there Abram called on the

8. To compare a passage to another Bible text, use the “Compare with another text/commentary” option above. Select a text that you’d like to compare your passage to for a side by side view of the two works. You can also use the options at the top of the side by side page to jump to other chapters of the Bible.

Genesis: Chapter 13

◀ Previous Jump to: ? Genesis Ch: 13 Ver: [] Go Next ▶

Text view alone

New Oxford Annotated Bible [NRSV]

¹So Abram went up from Egypt, he and his wife, and all that he had, and Lot with him, into the Negeb. ²Now Abram was very rich in livestock, in silver, and in gold. ³He journeyed on by stages from the Negeb as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, ⁴to the place where he had made an altar at the first; and there Abram called on the name of the LORD. ⁵Now Lot, who went with Abram, also had flocks and herds and tents, ⁶so that the land could not support both of them living together; for their possessions were so great that they could not live together, ⁷and there was strife between the herders of Abram's livestock

Text Commentary view alone

Oxford Bible Commentary [OBC]

Abraham and his Family (chs. 12–36)

The world of Israel's ancestors, Abraham, Isaac, and Jacob, and their families, is different from that of chs. 1–11 : here we are dealing with 'real' individuals and their life stories. Yet it is still not *our* world. Frequent attempts have been made to find historical situations into which these patriarchs can be fitted, but they have all failed to convince (see Thompson 1974). Gunkel, in his famous commentary on Genesis (1901), put forward a view which was long accepted: that most of these stories were independent short folk-tales (*Sagen*) which circulated by