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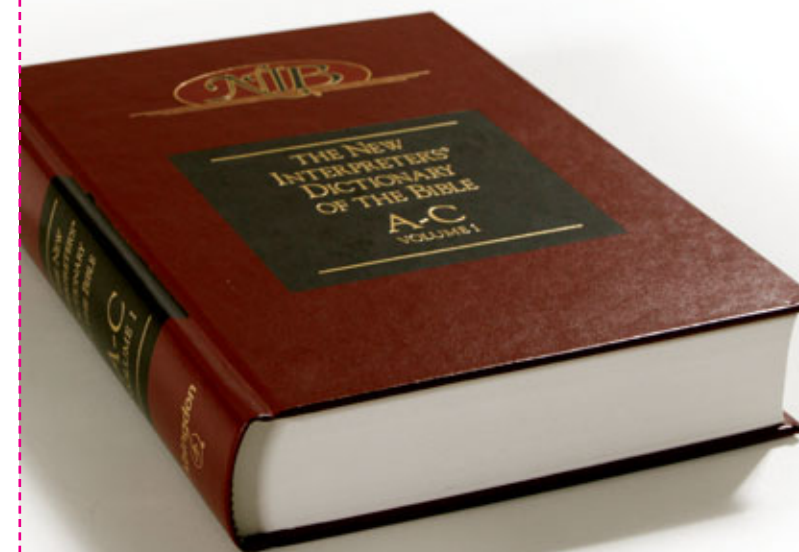
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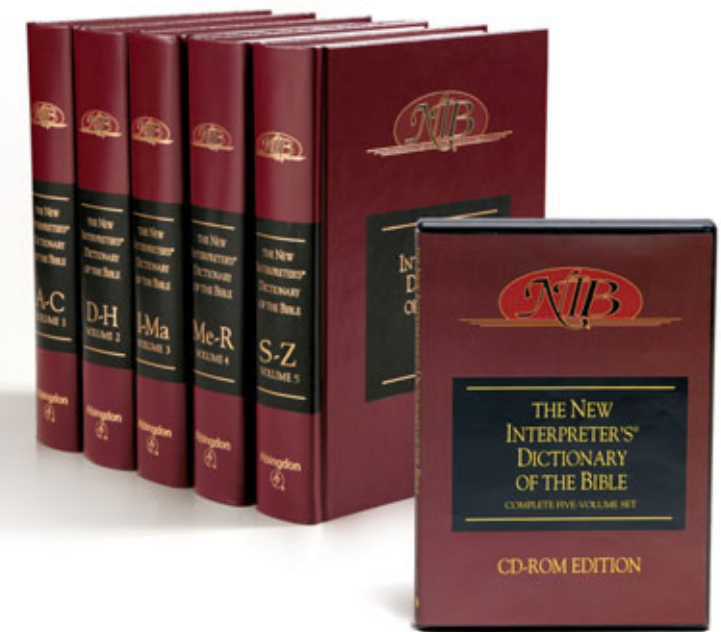
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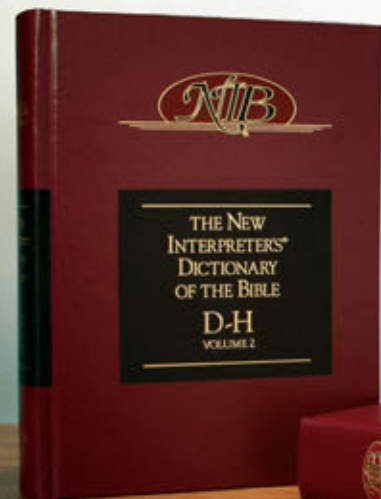
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— Joel B. Green, PhD
Professor of New Testament Interpretation
Fuller Theological Seminary

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— David A. deSilva, PhD
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CONTRIBUTORS

The New Interpreter's Dictionary of the Bible is crafted by an extensive roster of more than 900 scholars from 40 countries around the world, comprising the most diverse authorship found in any Bible reference.

The snippets of sample articles and the names of distinguished scholars shown here represent just a fraction of what *The New Interpreter's Dictionary of the Bible* has in store for you.

For a more complete view of the full text of these sample articles, visit www.abingdonpress.com/newinterpreters.

ANGER [אָפּ 'af; θυμός thymos]. Anger is a strong feeling of action against the person(s) or situations that arouse it.

1. Words for Anger
2. The Dynamics of Anger
3. The Trouble with Anger
4. The Value of Anger
5. Ambiguity in References to Anger
6. Controlling Anger

A. Words for Anger

The Hebrew word most often translated "anger" is 'af (Gen 27:30 the nostrils, which may suggest that 'af implies the snort that can be translated as "anger," khemah (חֵמָה; 2 Sam 11:20) suggests translated "fury," "rage," and "heat." Kharon (חָרוֹן) suggests Gen 4:6; it is also translated "fury" and "heat" (see BURNING that bursts out and overwhelms ('avar [אָבַר]; Job 40:11); it, too, wind or spirit, ruakh (רוּחַ), is sometimes translated "anger" (Jud 16:10). Za'am (זָעַם) often suggests a stronger feeling of wrath (Esth 1:17).

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THE NEW INTERPRETER'S[®] DICTIONARY OF THE BIBLE

Scholarship in Service of the Church

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HEBREWS, LETTER TO THE [Ἐπιστολὴ πρὸς Ἑβραίους Pros Hebraiois] misleading on two counts. This text is called a "letter." Elements (request, benediction, doxology, news and travel plans, conveying to the closings of other NT letters (see Rom 15:30-16:23; 1 Thes: Nevertheless, Hebrews lacks a standard letter opening, starting ins sentence appropriate to an oral speech. The author refers to his ter audience will be "hearing" his text (5:11). It is more helpful, the of early (and expert) Christian preaching. The author is unable to person (13:19, 23), and so must send the transcript in written form.

Unlike a letter, Hebrews does not name its recipients. "Hebrews" an early guess concerning the intended addressees, perhaps based Jewish Scriptures and interest in the cultic rites of Israel. An argu Old Covenant would seem to be more appropriately directed towa Christians. On the other hand, Galatians and 1 Peter, both of which will be interested in how those texts can illumine how Gentile belie audiences, assume that those readers will be able to follow argue late to the particular institutions of the historic people of God, Is ism of topics, many of which would be familiar to Jewish co --late to Timothy in 13:23), which had as its exp --llow the secondary title to obscure the likeli Gentile Christians.

BABYLON, OT bab 'uh-luhn [בָּבֶל levab]. City in southern Mes Euphrates, 59 mi. (90 km) southwest of Baghdad. Babylon rose t bce, as the region experienced significant sociopolitical changes, a political entities throughout various periods of ANE history, playi and ideology. The name Babylon, and several ideas associated wit means of the OT, and subsequently the NT and classical authors.

1. The Name "Babylon"
2. Archaeological Data
3. Political History
4. Babylon and the Old Testament

Bibliography

A. The Name "Babylon"

Babylon went by a variety of names in antiquity. The earliest fo babil(a), which has neither Sumerian nor Akkadian origin, and so population inhabiting Mesopotamia before the Sumerians, the so Although the meaning of this early name for the city is long since rise to an Akkadian form, created through popular etymology, bab equivalent, ka-dingirra, also meaning "Gate of God." It is impos the other, but it is more likely that the Akkadian was created by w --cluded the Sumerian equivalent. The later plural Akkadian form --

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LAND [אֲדָמָה 'adhamah, אֶרֶץ 'eret; ἀγρός agros, γῆ ge, χώρα c themes of the OT. In the OT and Judaism, the concept of the "promi populate it is unparalleled in its importance for any understanding of NT era, discussion about the land and its centrality to Jewish life was outside the land of promise? Can the law be obeyed without reference debates, but rather presents an alternate solution for the theological ge

1. The Old Testament
 1. Overview
 2. The promise and its description
 3. The covenant and the land
 4. God and the land
 5. The prophets and the land
2. Early Judaism
3. The New Testament
 1. Overview
 2. Synoptic Gospels
 3. Gospel of John
 4. The church
 5. A New Testament theology of land

Bibliography

A. The Old Testament

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FRUIT OF THE SPIRIT [καρπὸς τοῦ πνεύματος karpos tou f Gal 5:22, though different terms and partial parallels exist in other Col 1:6, 10; 3:12-15; 2 Pet 1:5-7). Nine qualifiers follow "fruit of These terms represent the ethical characteristics of life in Jesus th longsuffering, kindness, goodness, faith/faithfulness, gentleness, a

These fruit are contrasted with "works of the flesh" in Eph 5:19- literature. Lists such as these also played a role in the literature of nature of these fruit in the NT takes on a significant ethical tone q Hellenistic and Roman sources.

Fruit is a "generic" metaphor. Though singular in nature, it sugge concretely identify it. Moreover, the qualities for which it stands c from the Spirit's nature and work, noting results that come from o Jesus. This association is contained in the syntactical relationship "Of the Spirit" means that the Spirit produces these kinds of qua

The fruits of the Spirit, in Gal 5:22-23, are coupled with the works occur in a larger section (5:13-26) in which Paul exhorts his reade crucified life (5:24) under the rule of God by the Spirit (5:21). Ve of this section; the remaining verses detail the exhortation of v. 13

"Walk/live by the Spirit" in vv. 16 and 25 frame Paul's exhortati



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