

MinistryMatters:

Using *New Interpreters Bible Dictionary*

Documentation created August 6, 2025 by JC

As of Spring 2025, the database [MinistryMatters](#) is in transition. These instructions will help you find entries in *Abingdon New Testament Commentary*

Access Instructions

1. Library.olivet.edu
2. Subject Guides
3. Biblical Literature
4. Under “Selected eBooks” click on [MinistryMatters](#) (database)
5. From the MinistryMatters landing page created by Benner Library, click the direct link for *Abingdon New Testament Commentary*. Log-in with ONU credentials if prompted.
6. Change the selections on the drop-down menus at the top of the page:

[Ministry Matters](#)

Direct Links:

- Abingdon New Testam... ▼
- Abingdon Old Testament ▼
- New Interpreter's Bible ... ▼
- New Interpreter's Dicti... ▼

MinistryMatters Research Library

Welcome to the resources you need for research that matters. Use the two search fields below to narrow your parameters, or use the open search field in the upper right corner for a more detailed search option.

Biblical Studies ▼

New Interpreter's ▼


7. Scroll past the green commentary volumes to **the red dictionary volumes**.
8. Click on the volume which may contain the term/location/name you're trying to look up.
9. When the volume's landing page opens
 - a. Gather necessary info for your citation: author, publication date, volume title
 - b. Scroll down to type in “Search withing this book” box. e.g *abba*

abba

abba

abba **father**

10. On the results list, ignore the title (these are internal file names). Instead, skim the selection of text that appears. Look for a possible match for your term. Click on the page image to jump to the dictionary entry






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... Jesus' time could **address God as father** in Jeremias' individual, personal sense (4Q372: Apocryphon of Joseph 1, 14–25 and 4Q460 frg. 5, col. 1, 1–5). Also problematic are the identification of **Abba with baby talk**, and the claim that Jesus always addressed God as **Abba**. Gal 3:26–4:7 offers a starting point for reinterpret- ing. This address is the Spirit's...

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Found in: **New Interpreter's Dictionary of the Bible Volume 1: A–C**

11. Every occurrence of your search word will be highlighted. Scroll down or use the zoom tools to see the whole page. Use the > arrow icon to “turn” to the previous or next page.



Abda

at the time of Christian origins have further undermined it. Two Dead Sea texts demonstrate that Jews before and during Jesus' time could address God as father in Jeremias' individual, personal sense (4Q372: *Apocryphon of Joseph* 1, 14–25 and 4Q460 frg. 5, col. 1, 1–5). Also problematic are the identification of **Abba** with baby talk, and the claim that Jesus always addressed God as **Abba**.

Gal 3:26–4:7 offers a starting point for reinterpreting. This address is the Spirit's testimony that believers are no longer like children but are God's (adult) sons and heirs, a status that overcomes the distinctions Jew and Greek, slave and free, male and female. Mark 14:36 represents “Abba, Father” as exemplary spiritual prayer. The Gospels attribute forms of *father* (not **Abba**) to Jesus with increasing frequency. Whether in Jesus' use or the Gospels' theology, *father* should be seen as appealing to widespread forms of Jewish, Greek and Roman piety, and perhaps as resisting the Roman emperors' title *pater patriae*. See ANTI-SEMITISM; GOD, NAMES OF; GOD THE FATHER; SONS OF GOD.

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Abel

manuscripts apparently present the work, which has not yet been critically edited, anonymously under the title “Miracles of the Apostles” or “Martyrdoms of the Apostles.”

An epilogue to the account of Simon and Jude states that Abdias, the bishop of Babylon who was ordained by the apostles, wrote the deeds of the apostles in Hebrew, which were translated by his disciple Eutropius into Greek and arranged into ten books by Africanus. A preceding paragraph in this account states that a Craton or Grathon composed his narrative of Simon and Jude in ten books, which Julius Africanus is said to have translated into Latin. Some of these details seem to have been copied from an earlier work, but they might have also been intended to apply to the new work as a whole—hence the attribution to Abdias.

The collection seems to date from the end of the sixth century and to derive from the region of the Franks. Its value lies in its use of older sources not preserved elsewhere.

F. STANLEY JONES

12. To change volumes (it's not quick!): Go back to Benner Library's [MinistryMatter's landing page](#) then resume with Step 5 (see Page 1 of this guide).

Help

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