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Ralph Griffiths, George Edward Griffiths

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The Englishman's Hebrew and Chaldee concordance of the Old Testament[based on the unpubl. work of W. De Burgh, ed. by G.V. Wigram.]. George Vicesimus Wigram,1860 *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* George V. Wigram,1866 **The Englishman's Hebrew and Chaldee Concordance of the Old Testament** George Vicesimus Wigram,1843 **Swedenborg's Works** Emanuel Swedenborg,1907 **Large Concordance to the Bible of the Last Translation Allowed by Authority** Clement Cotton,1635 *The Englishman's Hebrew Concordance of the Old Testament* George V. Wigram,1996 This new edition of the standard work *The Englishman's Hebrew Concordance of the Old Testament* is an improved and corrected edition that features a new larger format Now coded to Strong's it is invaluable in Bible study for those who do not know Hebrew A new index of out of sequence Strong's numbers allows the reader to quickly and easily locate any word by its Strong's number The Hebrew and English indexes have been retained

Images in Catholicism ... Idolatry? Henry Ede Eze,2011-01-04 The content of this book is divided into four parts and further subdivided into twelve correlated chapters Part One is made up of two chapters By way of introduction it is of the view that God Himself sanctioned the making of images as seen in the bronze serpent the Ark of the Covenant and its Tent and the Splendid Temple of Solomon It also emphasizes the need felt by the early Christian church to create a lasting legacy of the Good News and acts of the early Apostles all in loving memory of Christ Part Two which I consider the heartbeat of this book consists of three chapters It is presented in the form of rhetorical argument anchored by two words from the first commandment Yourself and Anything It suggests that in religious worship God only forbids mankind from making images for themselves not for Himself i e mankind can actually make images for God by divine inspiration It also opines that anything as used in the first commandment does not include God Himself Jesus Christ Glorious beings above and even Holy men and women as being created in the image of God All the five chapters of Part Three dwell on sensitive issues related to the use of images in the Catholic Church It exalts the humanity of Jesus Christ as the exact image of the unseen God thus lifting the ban on making of images in the likeness of God as instituted by Moses The union Christians share within the Body of Christ the Church is viewed as an eternal spiritual connection and communication with death serving only as a medium of transformation into another level of spiritual life There is no broken chain in the link between physical and spiritual existence because for the Christian life is a continuum Christians are urged to take advantage of God's generosity in pouring out His spiritual gifts to mankind The rationale for veneration of images devotion and praying to the saints are also discussed in this part I consider this part the soul of this book It emphasizes the relationship Christians should have with glorious beings and saints in Heaven It uplifts the spirituality of the reader The concluding part of this book bemoans the subtle emotional attachment expressed towards ordinary mundane images sometimes as personal admiration or as civic obligation yet without religious condemnation Christians should be concerned about a new form of idolatry Greed and

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racial methodology this book interrogates how Japanese American community memory is invested in Asian American
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Samuel HORSLEY (successively Bishop of St. David's, of Rochester, and of St. Asaph.),1844 *Hidden Polemics in Biblical*
Narrative Amit,2022-07-04 In current usage polemics is broadly defined as the practice of rhetorical persuasion or as the
rhetorical presentation of an argument in dispute The phenomenon of polemics is found throughout the whole corpus of
biblical literature In most instances the polemics is direct but sometimes indirect and occasionally it appears to be
deliberately covert This book is primarily concerned with exploring the phenomenon of covert polemics Dealing first with
considerations of method definition and characterization the study moves on to the analysis of a number of narrative texts
and the uncovering of their covert polemical content Polemics of this type is a feature of biblical writing on a range of central
issues and can be instructively isolated in texts relating to cultic locations Beth El Jerusalem questions of leadership the
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