

Neither here nor anywhere else does Amos state that Ethiopians, Israelites, Philistines and Arameans are regarded equally by the God of Israel. Orlinsky even denies pulpit exegesis of a favourite sermonic text:

Have we not all one father?
Has not one God created us?
(Malachi 2: 10).

Malachi is not speaking of the Fatherhood of God. In fact, he is not addressing himself to non-Israelites at all. He speaks, as the context clearly shows, to the priests and Levites in restored Judah who were acting arrogantly towards the nonsacerdotal, the lay elements in the Judean community, as though these were not equally the covenanted partners of God.

But what of the tremendous verse:

In that day shall Israel be a third with Egypt
and with Assyria, a blessing in the midst of the earth;
for that the Lord of hosts hath blessed him saying:
'Blessed be Egypt My people and Assyria the work of
My hands, and Israel Mine inheritance' (Isaiah 19: 24-25)?

Surely this is pure internationalism? Yes, replies Orlinsky but he dates this passage as late as the Seleucid-Ptolemaic period in Judean history. This is the period and region—the commercial routes and the Mediterranean shores of Asia and Egypt, the heart of the Jewish diaspora at the time—which marked the beginning of genuine and consistent international thinking in ancient Israel.

This book contains many other stimulating observations. It is essential reading for the Biblical scholar and theologian, and for every student of the history of religious ideas.

LOUIS JACOBS

Charles W. Morris. *Paths of Life: Preface to a World Religion*. Pp. 213. (The University of Chicago Press, 1973.) £1.05.

This book was first published in 1942, but was well worth reprinting. Its title and sub-title describe its contents exactly. The overall aim of the book is to describe and argue for a world religion; that is, one which can hope for universal acceptance, because it does not suffer from the inadequacies and one-sidedness of existing religions. Morris sees religions as 'paths of life'; orientations by which man can cope with the agony of life, the inevitable opposition between man's interests and a hostile world. Thus a religion need have no supernatural reference—indeed, such reference may obscure its

Religion A Preface

R Barnett



Religion A Preface:

The Enigmatic Realm of **Religion A Preface**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing in short supply of extraordinary. Within the captivating pages of **Religion A Preface** a literary masterpiece penned by a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of those who partake in its reading experience.

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Table of Contents Religion A Preface

1. Understanding the eBook Religion A Preface
 - The Rise of Digital Reading Religion A Preface
 - Advantages of eBooks Over Traditional Books
2. Identifying Religion A Preface
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Religion A Preface
 - User-Friendly Interface
4. Exploring eBook Recommendations from Religion A Preface
 - Personalized Recommendations
 - Religion A Preface User Reviews and Ratings

- Religion A Preface and Bestseller Lists
- 5. Accessing Religion A Preface Free and Paid eBooks
 - Religion A Preface Public Domain eBooks
 - Religion A Preface eBook Subscription Services
 - Religion A Preface Budget-Friendly Options
- 6. Navigating Religion A Preface eBook Formats
 - ePub, PDF, MOBI, and More
 - Religion A Preface Compatibility with Devices
 - Religion A Preface Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Religion A Preface
 - Highlighting and Note-Taking Religion A Preface
 - Interactive Elements Religion A Preface
- 8. Staying Engaged with Religion A Preface
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Religion A Preface
- 9. Balancing eBooks and Physical Books Religion A Preface
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Religion A Preface
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Religion A Preface
 - Setting Reading Goals Religion A Preface
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Religion A Preface
 - Fact-Checking eBook Content of Religion A Preface
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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