

The Priest And The King Eyewitness Account Of The Iranian Revolution

The history of modern biblical interpretation is checkered with attempts to rethink and resituate readers theologically and ethically. At least two tendencies emerge in these remedial proposals, both of which animate this project: (1) many accounts privilege either divine action (theology) or human, ecclesial response (ethics); (2) few proposals have availed themselves of the potential hermeneutical resources of a more extensive biblical theology. This study offers a theological and ethical account of Christian readers of Scripture--one that brings together these two apparently divergent poles--through the deployment of a biblical theological motif: royal priesthood. The designation of the people of God as a royal priesthood, conditioned and informed by the offices of king and priest, carries with it themes that frame the hermeneutical situation in such a way that accounts well for the integral relation of divine agency and ecclesial response, theology and ethics.

Israel is in peril. King Saul has turned away from God. Rumors grow of a new king anointed in secret, waiting to come forth. Benaiah, a young priest, desires a simple life of marriage and priesthood. But when King Saul recruits him to hunt down the traitor from Bethlehem, Benaiah will find himself in the midst of a difficult choice. Will he stay loyal to his king, or will he join the revolution of Jesses son?

The Apostle Paul states in 1 Corinthians 11: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This is not a call to dictatorship. Nor is it a declaration of the superiority of man. It is simply a doling out of responsibility. It is the husband and the father's responsibility to lead the family spiritually. What does this Biblical headship look like? What does it mean? How can a man fulfill the duties and responsibilities found therein? In this first book in the series, "Priest, Prophet, King" the author takes us on a journey to discover how the Biblical role of Priest relates to the man's roles and spiritual responsibilities as husband and father. There are a plethora of ideologies across denominations within Christendom and other religions as to what a priest should be. Unfortunately, the Biblical idea of a priest has been tarnished by many of these denominal and religious views. By definition, the essence of priesthood is to be a go-between from God to man and from man to God. Priests are mediatory agents between humans and God. In the Mosaic Law, it was only the High Priest who could enter into the presence of God on behalf of the people. Now in the New Testament dispensation, we are a kingdom of priests (Revelation 1:6). Each individual Christian has access to God on his or her own. However, the fact remains that man, as the spiritual head of the household, is still the one who represents the family to God and God to the family. In fact, there were certain garments that priests in the Bible were required to wear. These garments distinguished them from the rest of the people and

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identified them as the Priests ordained by God. One part of these garments is something called an "ephod." Upon this ephod were stones with the names of all the tribes of Israel engraved upon them. Therefore, when the priest went into the Most Holy Place, he carried the names of the people with Him. Thus we, as the priests of our homes, are ever to carry the names of our family members before the Lord. We must be "Wearers of the Ephod," by accepting responsibility to fulfill this God-ordained duty on behalf of our families. This book will help you learn how to step into your God-ordained position of priest of your home. Are you ready to be a "Wearer of the Ephod"?

"A masterpiece of contemporary Bible translation and commentary."—Los Angeles Times Book Review, Best Books of 1999 Acclaimed for its masterful new translation and insightful commentary, *The David Story* is a fresh, vivid rendition of one of the great works in Western literature. Robert Alter's brilliant translation gives us David, the beautiful, musical hero who slays Goliath and, through his struggles with Saul, advances to the kingship of Israel. But this David is also fully human: an ambitious, calculating man who navigates his life's course with a flawed moral vision. The consequences for him, his family, and his nation are tragic and bloody. Historical personage and full-blooded imagining, David is the creation of a literary artist comparable to the Shakespeare of the history plays. Written in trochaic rhythm, after the rhythm of Finland's classic tale, "The Kalevala," Poe's "The Raven," and Longfellow's "Song of Hiawatha," "Lalibela, Priest King of Ethiopia," is a spiritual biography of death and resurrection, based on legends of the historical 13th century figure. When Lalibela, Priest King of Ethiopia, is murdered at the hands of his jealous step-brother and step-sister, and buried in the cleft of a rock face, he has a vision of the Archangel Michael, who instructs him to build ten churches. Lalibela must rise from the dead in order to fulfill his mission of building the ten rock-hewn churches. A soothsayer has a vision of the future, while standing on a mountaintop, in the dry and rocky land of Ethiopia. In his vision, he sees a dark-skinned infant being born to noble parents, in the cleft of a rock face. The father is King Zagwe of Ethiopia, and the mother, Keru Worgna, is the daughter of an Ethiopian priest. The Soothsayer hears the sound of bees buzzing, and smells the sweet scent of honey around the child. They name the child Lalibela. The soothsayer's prophecy of Lalibela's birth reaches his soon to be step-sister, Orierna, and step-brother, Gophre. They are jealous because they know that if a young prince is born, he will inherit the kingdom. If Lalibela dies, Gophre will become the king. So, they vow to murder Lalibela before he reaches the throne. The prophecy is fulfilled, Lalibela is born 'in the cleft of a great rock-face', just as the soothsayer predicted. He grows up into a kind, loving and wise young man, showing love for nature and for every living creature. He cannot bear to eat before anyone else, even his dog. So, he always feeds his dog and servant first. Orierna and Gophre grow more and more jealous of Lalibela. One day, Orierna asks the Witch Doctor to give her a poison herb, so she can murder her step-brother. He warns her that Lalibela is destined

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to be king, and says she is wicked for wishing him dead. When she persists, he gives her the poison herb, explaining that no one lives who tastes it, 'only he whom God has favored'. Orierna grabs the herb and hurries away to do her evil deed. Orierna makes a potion from the poison herb. While Lalibela lies in his chamber waiting for his servant to bring his supper, Orierna chases his dog away and overtakes the servant. She puts the poison into his food, and serves it herself to Lalibela. As is his custom, Lalibela calls back his dog and his servant to eat before him. Orierna and Lalibela watch in horror, as the dog and servant both die a painful death in front of their eyes. Orierna runs away in fear. Lalibela is heartbroken that his beloved friends died because of him, so he decides to accept his fate. He eats the poisoned food. As he feels his life slipping away, he forgives Orierna and wishes Gophre well in his new kingdom. At last, his lifeless body collapses. Orierna and Gophre carry the body of Lalibela into the mountains, and bury him in the cleft of a rock face. When they feel warmth still coming from his body, they decide to leave the tomb open, for the elements to finish him. While Lalibela lies in his tomb, he is carried up to heaven and has a vision. The Archangel Michael instructs him to build churches out of stone, and teaches him the spiritual wisdom of the world. Then he baptizes Lalibela in the River Jordan and commands him to return to his homeland to build the churches. After three days, Lalibela overcomes the poison and rises from his tomb. He returns to his homeland, and with the help of his people and the angels, over a period of many decades, builds the ten rock-hewn churches, which are still standing to this day in Lalibela, Ethiopia! The author, Bonita Maffei, is an artist, Eurythmist and writer living in Monterey, California.

"Centuries ago, there was, in the eastern part of the island of Java, a kingdom by the name of Daha..." So begins *The King, the Witch and the Priest*, a fable with contemporary allure that is based on the story of Calon Arang, a Javanese legend dating from the twelfth century. As tradition tells it, Calon Arang was a powerful witch from the village of Girah who had a beautiful daughter named Ratna Manggali who could find no husband. No man would have her for fear of her mother. Calon Arang became so angered by her daughter's plight that she spread pestilence throughout the kingdom. To deal with the problem, King Erlangga ordered his most respected priest, Empu Baradah, to get rid of Calon Arang. This proved to be no easy task as Calon Arang owned a book containing all the secrets of sorcery. This ancient tale, as retold by Pramoedya Ananta Toer, exhibits a remarkable relevance to contemporary life with timeless lessons such as the triumph of good over evil and the ever-possible eternal salvation of one's soul. Pramoedya Ananta Toer (1925-2006) is Indonesia's most celebrated writer, with over thirty works of fiction translated into over thirty languages. A recipient of many major international awards, he was most recently awarded the Grand Prize in the 2000 Fukuoka Asian Culture Prize competition, Japan's highest literary honor. Willem Samuels is a long-time resident of Jakarta and has translated several of Pramoedya's works including *The Fugitive*, *The Mute's Soliloquy*, *The*

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Girl From the Coast and All That is Gone.

The Old Testament is an ancient collection of theological reflections of life with God that the church has claimed as authoritative Scripture. Whereas most introductory books march from Genesis to Malachi, this book engages four important leadership roles across the breadth of the Old Testament canon: king, prophet, priest, and sage.

Despite the obvious differences between the societies of ancient Israel and modern America, lessons can be learned from our ancestors in the faith. This engaging volume is intended for people who want to know more about the Old Testament, whether in personal study, church groups, college classrooms, or seminary courses. The book may be used profitably in concert with *Theological Themes of the Old Testament: Creation, Covenant, Cultus, and Character* (Cascade Books, 2010).

The better we understand Jesus, the better we understand ourselves. But who was Jesus, this itinerant preacher whom many called the Messiah? In *Priest, Prophet, King*, you'll discover Jesus as the Anointed One - the ultimate priest, prophet, and king foreshadowed throughout the Hebrew Scriptures. Using biblical insights and engaging stories, Father Barron affirms that we see Jesus most clearly through the lens of the Old Testament. This deeply biblical program presents the Old Testament foreshadowing of each of Jesus' three offices as priest, prophet and king and then describes how Jesus is the fulfillment of each as seen in the New Testament. The Study Guide includes commentary, Questions for Understanding, and Questions for Application. Through this presentation of *Priest, Prophet, King*, you will better understand Jesus, become more familiar with Scripture, and realize your own priestly, prophetic, and kingly mission.

The wars that periodically engulfed the Levant in the fourth century temporarily pulled the ruling governors and satraps away from Judah, and during these times, the Judaeen priesthood may have capitalized on the brief absence of Persian officials to mint coins, but they achieved their longed-for independence only much later, under the Maccabees."--BOOK JACKET.

These essays represent a summation of Piotr Steinkeller's decades-long thinking and writing about the history of third millennium BCE Babylonia and the ways in which it is reflected in ancient historical and literary sources and art, as well as of how these written and visual materials may be used by the modern historian to attain, if not a reliable record of *histoire événementielle*, a comprehensive picture of how the ancients understood their history. The book focuses on the history of early Babylonian kingship, as it evolved over a period from Late Uruk down to Old Babylonian times, and the impact of the concepts of kingship on contemporaneous history writing and visual art. Here comparisons are drawn between Babylonia and similar developments in ancient Egypt, China and Mesoamerica. Other issues treated is the intersection between history writing and the scholarly, lexical, and literary traditions in early Babylonia; and the question of how the modern historian should approach the study of ancient sources of "historical" nature. Such a broad and comprehensive overview is novel in Mesopotamian studies to date. As such, it should contribute to an improved and more nuanced understanding of early Babylonian history.

"In this book, William Jones, founder of Afrofuturism Network, breaks down the origins of four black comic book characters - Luke Cage, Papa Midnite, Storm, and Black Panther - and analyzes their representation throughout comic book history"--Back

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cover.

The noted Catholic psychologist Dr. G.C. Dilsaver writes that the time has come for Catholic families to re-discover true patriarchy--time for Catholic men to accept and fulfill their role as leader and head of their families. The role of Christian manhood, as ordained by God and confirmed by Catholic teaching, is symbolized by three staffs: the Scepter of authority and self-discipline, the Crosier of spiritual headship, and the Cross of redemptive suffering. Dr. Dilsaver promotes a new and untainted patriarchy in which the husband's ultimate authority is rooted in Christ's example of humility and self-sacrificing love. Three Marks of Manhood can help Christian families realize their identity to the fullest--empowering them to resist the encroachment of secular culture. Read it and learn how to build a strong and lasting marriage, raise children to become faithful men and women of God, and foster an authentic Catholic culture in your home. Dr. Dilsaver, with his development of the first fully integrated Christian psychology, Imago Dei Psychotherapy, is truly the father of Christian Psychology; with the publication of Three Marks of Manhood he may also be the father of a new Christian patriarchy.

Among the newly published texts of the Qumran Library there are a good number with eschatological content. Some of these texts relate the eschatological activity of certain figures who seem to play an important role in the events of the eschaton. This study explores these figures. The material of this study is divided into two main parts. The first is analytical, in which the related textual material is investigated, each passage in turn. The second, systematic section contains the evaluation and discussion of the data provided by the analyses of the first part. These analyses are especially relevant for scholars of both the Old and New Testaments and for all those interested in early Jewish thought at the turn of the era.

Sir Arthur Evans uncovered striking fresco images of the controversial Priest-King at Knossos on Crete. As Evans regarded him as one of the rulers of Knossos, this discovery became critical in his vision of this site as the center of a Bronze-Age civilization.

This volume deals with the figure of Attis and aims to reconsider the mythical and cultic information about this character, studying the processes of "construction" and "reconstruction" that contributed to the moulding of the different forms of Attis that developed as a result of various demands within different (Anatolian, Greek, Roman) cultures.

Following Jesus: Prophet, Priest, King draws from biblical history to explore the origin and significance of three Old Testament offices and the way Jesus both fulfills and redefines them in a manner no one expected: Jesus the prophet cries out for and establishes justice. Jesus the priest mediates to us a God we never expected. Jesus the king offers to us a politic all his own.

The United States Bishops' program of priestly formation makes numerous references to the ministerial priesthood in terms of leadership a description largely absent in universal church teaching on the priesthood. Although leadership is a universal reality, particular cultural contexts determine how it is understood and practiced. The spirituality of priest as leader in a U.S. Context and the implications of such an understanding for seminary formation in the United States.

The legend of King Arthur...but with biscuits!

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How does a man learn to be a good Dad? Where can he find reliable principles to guide him in caring for his family? *The Roles of the Father in the Home* is a compact, focused overview of four important biblical ways a thoughtful, caring Dad can become the man God intended him to be as a husband and a father. These strategic areas are outlined with a clear focus. Young has somehow found a way to discuss each man's role and show how it can be worked out in a loving way in one's personal family life. With scripture as the foundation and backdrop, each type of responsibility is explained in a down-to-earth manner. Familiar, relatable examples will inspire the reader to see and understand how it is not only possible, but ultimately desirable and vital for a Dad to step up and take seriously his role as head of the family.

Though many studies have probed the significance of the Davidic Covenant (2 Sam 7:1-17) within the biblical canon, few have endeavoured to explore its significance within Samuel's narrative. Engaging in a literary close-reading of the text, the author shows how the narrative of Samuel is shaped to communicate God's plan for fulfilling His promise.

The Chronicle of the Priest of Duklja is a mysterious narrative source covering the Slavic presence on the Adriatic coast and its hinterland. This study offers a new interpretation of the text, based on the recognition of the figures of model rulers.

Offers a well-nuanced and well-grounded constructive theology of Trinitarian atonement.

The author, a former British diplomat, was living in Tehran during the build-up to the Iranian Revolution and kept a day-to-day account of the events he witnessed, as the priest and the king - the Ayatollah Khomeini and the Shah - squared up to each other. The author's faithfully recorded responses - of hope, fear, confusion, scepticism and ultimately despair - reflect with substantial accuracy the spirit in Iran as the country swung from being a docile, Western-orientated ally to an unpredictable, brooding, revolutionary state. Harney had access to all elements of Iran's political elite, including the Shah, and was able to capture the atmosphere of Iran in revolution. This diary is, therefore, an important document: a day-to-day account kept by an outsider who was intimately familiar with Iran, a crucial contribution to our historical understanding of events.

This clever joke book is uniquely shaped to represent the subject matter, and it contains the best of the best jokes on the classic topic: religion. Time-tested and often repeated, this category never goes out of date and is added to frequently. It's no wonder religion is the enduring centerpiece of so many movies, TV shows, and stand-up comedy skits. With universal appeal, these jokes are always great ice-breakers and sure to bring on fits of laughter. Filled with some old ones, some new ones, and even some blue ones, *A Minister, a Priest, and a Rabbi . . .* will have you laughing till you cry and flipping the pages for more.

The Bible Tells Us that Christ has three "offices"-those of Prophet, Priest, and King, Viewed alongside his humiliation and exaltation, they provide a fully rounded understanding of his work and insight into the ongoing roles of the church. In this biblical theology, Richard Belcher explores and defines the basic functions of prophets, priests, and kings through an analysis of key Old Testament texts before discussing their fulfillment in Christ and how they are carried out today by the church, its leaders, and individual believers. Book jacket.

Grandfather tells Darby and Campbell the parable of the priest who is not allowed to preach until he changes the dirty clothes he is wearing for clean ones.

The Key of David is a detailed outlay of the fundamental roles each Christian needs to fulfil in being a priest, a prophet and a king. Priesthood has to do with our relationship with God, which is the primary role we carry out. Being a prophet entails receiving revelation from God, and being a king involves ruling and establishing God's kingdom on earth. Living out these three roles in full will enable Christians to fulfil their destinies, and ultimately, the corporate body of Christ will complete God's purpose for it, and

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God's kingdom will come on earth.

Knowing your role and purpose in life is key in the Body of Christ and in this new series on Kings & Priests, you will find your calling that God has for you. This joint and divine partnership between the Kings Priests will cause rapid expansion in the Kingdom of God. Let God have His way in your life.

The biblical figure Melchizedek appears just twice in the Hebrew Bible, and once more in the Christian New Testament. Cited as both the king of Shalem-understood by most scholars to be Jerusalem-and as an eternal priest without ancestry, Melchizedek's appearances become textual justification for tithing to the Levitical priests in Jerusalem and for the priesthood of Jesus Christ himself. But what if the text was manipulated? Robert R. Cargill explores the Hebrew and Greek texts concerning Melchizedek's encounter with Abraham in Genesis as a basis to unravel the biblical mystery of this character's origins. The textual evidence that Cargill presents shows that Melchizedek was originally known as the king of Sodom and that the later traditions about Sodom forced biblical scribes to invent a new location, Shalem, for Melchizedek's priesthood and reign. Cargill also identifies minor, strategic changes to the Hebrew Bible and the Samaritan Pentateuch that demonstrate an evolving, polemical, sectarian discourse between Jews and Samaritans competing for the superiority of their respective temples and holy mountains. The resulting literary evidence was used as the ideological motivation for identifying Shalem with Jerusalem in the Second Temple Jewish tradition. A brief study with far-reaching implications, Melchizedek, King of Sodom reopens discussion of not only this unusual character, but also the origins of both the priesthood of Christ and the role of early Israelite priest-kings.

The Priest and the King An Eyewitness Account of the Iranian Revolution I.B. Tauris

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