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The Land of Scholars

These two cities marked the
northernmost and ... fined boundary
lines. Even though a number of
evangelical scholars have wrongly

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judged the southern boundary of the "River Egypt" to be the Nile ... would finally allow Israel to take possession of the land.¹² The two notions come together in the expression, "The land which

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Year of Jerusalem Talmud or the Talmud Yerushalmi. It was compiled in the 4th century in Galilee.

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Oriental Society 2010, Oct-Dec, 130, 4.
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in the last half century have
developed an appreciation of Nubia's
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It had been customary to couple
Rabbis Isaac Jacob Reines
(1839-1915) and Abraham Isaac Kook
(1865-1935) together as the two great
“ fathers of religious Zionism. ”

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Rabbi Reines was the founder in 1902 of the Mizrahi faction of the Zionist movement, which was the organization that represented religious Zionists throughout the world.

Mourning the Loss of Four Great

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to be in the land of Canaan was not
much of a question at all: the
historical reliability of the biblical

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accounts was simply assumed, and those accounts were taken at face value. More recently, and in light of modern critical scholarship and the discoveries of archaeology, the issue of Israel's emergence in Canaan has become ...

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1724 and the second in 1741,
confirmed what many people living
on the Chukchi Peninsula already
knew. That there was land and even
people across the water; people who

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had been trading and traveling across the Bering Strait for thousands of years.

The Bering Land Bridge Theory -
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By Theresa Carson News Office.

Hellenism in the Land of Israel, a conference of internationally known scholars jointly sponsored by Chicago and the University of Notre Dame, will explore a historical period that Divinity School Professor John Collins calls “ one of the first great

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confluences of two cultures. ”

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adventurers, scholars and other
curious travelers have made their way
to the land of Israel to see and

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Confucianism from the perspective of its cultural and social context. He explains Confucianism from a viewpoint that reflects on exchanges between Korea and Japan and the broader context of East Asian relationships. Kang also challenges the views of some Korean academics

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whose works on Confucianism are considered to be distortions and misinterpretations. ABOUT THE AUTHOR Born in 1926 in Korea, Kang Jae-eun earned his PhD in literature from Kyoto University in Japan. For twenty-two years, he has been the editor of Samcheolli (Three thousand

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li) and Cheonggu (Korea), quarterly magazines that act as a forum and compass for Korean residents in Japan. Professor Kang is regarded as one of the foremost historians that led the Japanese academia after the liberation of Korea. His other books include Modern Thoughts of Korea

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Korea in Japanese. ABOUT THE
TRANSLATOR A Korean-American,
Suzanne Lee graduated from
University of California, Los Angeles
with a degree in psychology. She is
interested in Korean studies and her
current study/research focus is

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