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We Become What Worship A

His main thesis is stated in the title of the book: we become like what we worship. We are by nature worshiping creatures, and we will eventually become like what we worship. If that is God, we will be molded into God's image (which is what we were created to do).

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But if we worship idols, we will become like idols. Beale demonstrates that this idea about idolatry and worship permeates the Scripture.

We Become What We Worship: A Biblical Theology of Idolatry ...

Greg Beale titled his landmark book *We Become What We Worship*. His thesis is simple: "What people revere, they resemble, either for ruin or for restoration.". He traces the theme throughout Scripture to show that we are worshippers, and that our worship exposes us and changes us.

We Become What We Worship | Desiring God

" *We Become What We Worship* is biblical theology at its best, weaving together Old and New Testament texts into a unified message. Beale's work is original yet traditional, profound yet simple, exegetical yet 'hyperexegetical,' sometimes provocative yet always profitable, for the scholar yet for every

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We Become What We Worship - InterVarsity Press

For an explanation of the title, see p. 12:
"The title *We Become What We Worship* is a metaphor, which is an implied simile, omitting the word like between *We Become* and *What We Worship*. The thesis of the book is not that people become the idols they worship or become the God they worship, but they become like the idols or like God.

We Become What We Worship: A Biblical Theology of Idolatry ...

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We Become What We Worship: A Biblical Theology of Idolatry ...

We become what we worship. That is to say, we emulate—or become like—the people (and things) we most admire. To understand this concept, we have to understand the origins of the word worship. The word worship comes from the Old English worðscip or wurðscip —or worth ship—meaning “condition of being worthy, dignity, glory, distinction, honor, renown.”.

We Become What We Worship - Seth Adam Smith

We Become What We Worship: A Biblical Theology of Idolatry - DTS Voice. “We resemble what we revere, either for ruin or restoration” (p. 49). This is the reverberating refrain in this book. This is the nature of idolatry, and readers will be forcefully confronted with the widespread and devastating problem of idolatry throughout Scripture.

We Become What We Worship: A

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Biblical Theology of Idolatry ...

We become what we worship, either for restoration or ruin. This is what it means for God to be holy, to be jealous, zealous for His people, caring about us as His image bearers and wanting us to flourish in right relationship with Him, others, and the rest of the created order.

We Become Like What We Worship - Capturing Christianity

This psalm is a sobering reminder that we become like what we worship. Therefore, we should be careful not only to avoid false idols, but also to not worship some warped caricature of God that we have invented in our own minds, rather than the true and living God, who has revealed himself in the person of Jesus Christ.

We Become Like What We Worship: Psalm 115 - Seedbed

Our reading connects what we worship to what we become: “they followed emptiness and became empty” (15b,

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NABRE). While the NIV reads “worthless” and this is a valid translation, the Hebrew word also carries the sense of “being without substance.”

WE BECOME WHAT WE WORSHIP - Scripture Union

“We become what we worship” is the basic insight of G K Beale’s book of the same name. Unfortunately it’s an “academic” book and, like most academic books, suffers from being twice as long and complicated as it ought to be (where have all the brave editors gone?).

We Become What we Worship | HeadHeartHand Blog

We become what we worship – NT Wright When human beings give their heartfelt allegiance to and worship that which is not God, they progressively cease to reflect the image of God. One of the primary laws of human life is that you become like what you worship; what’s more, you reflect what you

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worship not only to the object itself but also outward to the world around.”

We become what we worship - NT Wright - KeithFerrin.com

The heart of the biblical understanding of idolatry, argues Gregory Beale, is that we take on the characteristics of what we worship. Employing Isaiah 6 as his interpretive lens, Beale demonstrates that this understanding of idolatry permeates the whole canon, from Genesis to Revelation.

We Become What We Worship PDF EPUB Download - Cause of You ...

WE BECOME WHAT WE BEHOLD a game about news cycles, vicious cycles, infinite cycles. This silly game was created by me, Nicky Case, in two months! Here's my website, my tweeter, and if you'd like to buy me a pumpkin spice latte, my patreon. Thank you so much for playing! <3 - - - - -

We Become What We Behold by

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Nicky Case!

The heart of the biblical understanding of idolatry, argues Gregory Beale, is that we take on the characteristics of what we worship. Employing Isaiah 6 as his interpretive lens, Beale demonstrates that this understanding of idolatry permeates the whole canon, from Genesis to Revelation.

We Become What We Worship - LifeWay

" We Become What We Worship is biblical theology at its best, weaving together Old and New Testament texts into a unified message. Beale's work is original yet traditional, profound yet simple, exegetical yet 'hyperexegetical,' sometimes provocative yet always profitable, for the scholar yet for every serious Christian.

We Become What We Worship: A Biblical Theology of Idolatry ...

Why is it that we become what we worship? The Bible asserts that

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humanity is made in the image of God (Gen. 1:26). Thus, we are created to be beings who reflect. We were originally created to reflect God.

Have You Become What You Worship? - Credo Magazine

We Become What We Worship They went after false idols and became false... (2 Kings 17:15) Our Creator knew what he was talking about when he warned us about idolatry. We become what we worship.

We Become What We Worship - In God's Image

" We Become What We Worship is biblical theology at its best, weaving together Old and New Testament texts into a unified message. Beale's work is original yet traditional, profound yet simple, exegetical yet 'hyperexegetical,' sometimes provocative yet always profitable, for the scholar yet for every serious Christian.

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