

The Uprooted Vine by Swarnakumari Debi and a great selection of similar Used, New and Collectible Books available now at calendrierdelascience.com

The Complete Jewish Bible But it was torn up in fury and flung on the ground. An east wind withered her fruit, her strong branches were broken off; they dried up; and fire consumed the vine. American Standard Version But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: Bible in Basic English But she was uprooted in burning wrath, and made low on the earth; the east wind came, drying her up, and her branches were broken off; her strong rod became dry, the fire made a meal of it. English Revised Version But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: Contemporary English Version But in anger, I pulled her up by the roots and threw her to the ground, where the scorching desert wind dried out her fruit. Her strong branches wilted and burned up. English Standard Version But the vine was plucked up in fury, cast down to the ground; the east wind dried up its fruit; they were stripped off and withered. As for its strong stem, fire consumed it. Easy-to-Read Version But the vine was pulled up by the roots, and thrown down to the ground. The hot east wind blew and dried its fruit. The strong branches broke. And they were thrown into the fire. The Geneva Bible But she was plucked up in wrath: George Lamsa Translation of the Peshitta But it was plucked up in fury and was cast down to the ground, and the east wind dried up its fruit; its strong rods were broken and withered; the fire consumed it. Brenton Translation of the Septuagint LXX But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice branches: Miles Coverdale Bible she was roted out in displeasure, and cast downe to the ground. The East wynde dryed vp hir frute, hir stronge stalkes were broken of, wythered and brent in the fyre. Hebrew Names Version But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: Douay-Rheims Bible But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: Good News Translation But angry hands pulled it up by the roots and threw it to the ground. The east wind dried up its fruit. Its branches were broken off; they dried up and were burned. Its strong branch was torn off So that it withered; The fire consumed it. Holman Christian Standard But it was uprooted in fury, thrown to the ground, and the east wind dried up its fruit. Its strong branches were torn off and dried up; fire consumed them. Green Literal Translation But she was plucked in fury. She was thrown to the ground, and the east wind dried up her fruit. Her strong rods were torn away and withered; the fire burned her. New King James But she was plucked up in fury, She was cast down to the ground, And the east wind dried her fruit. Her strong branches were broken and withered; The fire consumed them. New International Version But it was uprooted in fury and thrown to the ground. The east wind made it shrivel, it was stripped of its fruit; its strong branches withered and fire consumed them. JPS Old Testament But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken off and withered, the fire consumed her. King James Version But she was plucked up in fury: King James Version But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: New Century Version But it was pulled up by its roots in anger and thrown down to the ground. The east wind dried it up. Its fruit was torn off. Its strong branches were broken off and burned up. New Life Version But it was pulled up by the roots in anger and thrown down to the ground. Its strong branch was torn off so that it dried up. And fire destroyed it. New Revised Standard But it was plucked up in fury, cast down to the ground; the east wind dried it up; its fruit was stripped off, its strong stem was withered; the fire consumed it. The Emphasised Bible Then was she uprooted in indignation To the ground, was she east, And an east wind, dried up her fruit, - Broken off and withered were her staves of power, A fire, devoured them. Revised Standard Version But the vine was plucked up in fury, cast down to the ground; the east wind dried it up; its fruit was stripped off, its strong stem was withered; the fire consumed it. Updated Bible Version 1. The Webster Bible But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: World English Bible But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: The Wycliffe Bible And it was drawun out in wraththe, and was cast forth in to

erthe; and a brennyng wynd dryede the fruyt therof, and the yerdis of strengthe therof welewid, and weren maad drie, and fier eet it. The Message Then it was ripped up in a rage and thrown to the ground. The hot east wind shriveled it up and stripped its fruit. The sturdy branches dried out, fit for nothing but kindling. It had lush, green foliage because of the abundant water. It soon became very tall, towering above all the others. It stood out because of its height and because of its many lush branches. The desert wind dried up its fruit and tore off its branches. Its stem was destroyed by fire.

Chapter 2 : Psalm HCSB - You uprooted a vine from Egypt; You - Bible Gateway

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The Keepers of the Mother Vine On Roanoke Island, in the care of a vigilant couple, a piece of our history still grows. It was , before progress stripped away many of the grapevines growing on this northeastern section of Roanoke Island. By the end of the job, the bulldozer had uprooted half of the sprawling vines that had stretched from a dense tangle in the sandy soil to the Roanoke Sound 80 yards away. The Mother Vine, though, is no ordinary scuppernong. Not everyone is convinced that the Mother Vine deserves its claim to fame – some say that it may not be the original vine discovered by colonists, that Tyrrell County, not Dare, may have been home to the oldest scuppernong vines in the Old North State. The Manteo sweethearts married in , after Jack finished a stint in the Coast Guard and decided to pursue Estelle instead of moving to Texas to train as a merchant marine. Sixty-five years later, they live comfortably together in a home filled with local art and a wide-open view of the sound. His strong, dark hands snap deadwood that blocks sunlight. He fiddles with new methods of pruning to promote growth of new vines and fruit. In recent years, he realized that the bulldozer that cleared his home site also damaged the grapevine. That fact made Jack more appreciative of the fragility of the Mother Vine. A utility worker accidentally sprayed the vine with powerful herbicide intended to kill roadside brush. The spray hit a tendril of the Mother Vine growing up a power pole, and from that spot, leaves began turning brown and shriveling up. After seeing the Mother Vine, Hawkins suggested clipping short sections of the vine to see whether the inside had turned brown, a sign that the poison had reached that far. Fortunately, it had spread only a few feet from the utility pole. So the Mother Vine lives on. Estelle makes preserves from the grapes. Mornings, Jack drinks coffee out there and inspects his handiwork – tidy vines on stout black locust posts – as the rhythm of the seasons pulls him along. He prunes in February, the coldest month, when the sap is down. He makes sure the arbor is sturdy enough to hold the extra weight from the springtime growth and clips vines dangling down at harvest time. He keeps a dozen pairs of clippers around the house. Now, as then, in late summer, the canopy is green and lush, and bronze grapes dangle at the perfect height for a child to pluck like sweet candy drops. Jack and Estelle are reminded of John when he was a boy, picking grapes to sell by the roadside.

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What does the branch need to do in order to bear much fruit Diamonds in the Word: Read about vines and grapes online or in resources that you have. How do you practically make sure that you are staying attached to Jesus? Ask God if you are bearing much fruit or little fruit. Draw a picture of yourself in the Vine as a branch bearing much fruit. Day Three Study Review John What work does God do to the various branches What do you learn about the usefulness of branches on a vine that do not produce fruit? How does this apply to Jn. Burge suggests that this presses a metaphor beyond its purpose. He describes the essential message this way: Jesus and the vine are the source of life; to fail to have him is to fail to have life. Why would Jesus need to explain that situation to the eleven who are with Him? Read about these verses in commentaries or on a reliable online resource. Do you know someone who appeared attached to the Vine for a short time but who eventually disavowed the faith and never bore real fruit? How would you explain that situation by the teaching in this metaphor? Write a prayer that God will produce much fruit through your life. Day Four Study Review John What is the relationship between loving Jesus and obeying Him For what did Jesus criticize them? How did He tell them to fix the problem 2: Has your love for Jesus lost any of its fervor? How can you practically apply Rev. Share with your group your plan. What is the prayer promise that leads to much fruit Look for other prayer promises in the New Testament. Or use a topical Bible for help. Pray a kingdom prayer see p. Day Five Study List the things that Jesus says about His relationship to the world. What did Jesus tell His disciples to expect from the world? Why did Jesus say He was telling them such hard things How does it help you to know in advance that you will not be accepted as part of the world? Pray for the world, knowing that God loves those caught up in it Jn. I pray that we all learn to prioritize time with God so that we stay vitally connected to the Vine and bear much fruit. I began going to Bible studies and working with a wonderful lady in our church who encouraged me in spiritual disciplines. I began reading the Bible from cover to cover. I found that if I missed a day or week it took me forever to catch up, so I began making it a priority out of self defense. Soon I began to look on it as a time of joy and spending time with the Lord rather than a task to be done. I even find myself looking forward to waking up early, and disappointed when I wake up after 6:

Chapter 4 : Psalm You uprooted a vine from Egypt; You drove out the nations and transplanted it.

Swarnakumari Debi's The Uprooted Vine is chosen for study in this research paper. Swarnakumari Debi's The Uprooted Vine Swarnakumari Debi's The Uprooted Vine is a novel that deals with the Hindu patriarchal system.

Note on John 1: The ideal truth, of which the natural vine is a figure, is fulfilled in Him. The thought is introduced suddenly, and with nothing in the context to lead up to it. The natural explanation of this is, that here, as in other instances, it was suggested by some external object which met the eye. If we suppose comp. Note on John On the supposition that they were still in the room where they had eaten supper, a vine whose tendrils grew into the room, or the vine carved on the doors of the Temple Jos. Of these the last has most probability, as bound up with the significance of the cup of which they had drunk that night. We cannot say more than this. The imagery may have followed from some incident, or custom, or remark, now wholly unknown to us. It was, as in the case of the Good Shepherd, familiar to them from the Old Testament, and would have come to their minds from any slight suggestion. It seems to have been expressed also in Rabbinic precepts, e. And my Father is the husbandman. The thought here is of the owner of the vine, who himself cultivates and trains it. Pulpit Commentary Verses Incorporation of the disciples into one personality with himself. The image of the vine may have been suggested by some visible object. Either of the hypotheses of place would furnish a reminder of the nature and culture of the vine. Thus around the windows of the guest-chamber the vine may have thrown its tendrils, or on the slopes of Olivet the vineyards may have been prominent objects, or the burning heaps of vine-prunings may have suggested the idea. Again, if they were pausing in some apartments of the temple-court, the golden vine, the image of Israel, upon the gates may have supplied the point of departure. But our Lord needed no such help to his imagination, and it is by no means necessary to find an occasion for his imagery. The fact that he had the fruit of the vine before him, and had already made it symbolic of his sacrificial death, may have brought the thought nearer to the disciples. But the most simple explanation is that the vine was the image of Israel. The prophets and psalms abound with this reference Isaiah 5: Here Christ says, "I;" but we see from Ver. The failure of Israel to realize the ideal leads our Lord, as the true Israel of God, to say, I am the veritable or, ideal vine, including as the context shows in the idea of his complete Personality all the branches that derive their life from him. I with the branches, I involving my relation to the branches, and theirs to me - I as the Life-principle of humanity, together with those who are living in me - constitute and are the veritable vine of prophecy, the true Israel of God. So that this passage, from Vers. Sometimes the idea of the parts predominates over the idea of the unity, and sometimes the unity triumphs over the parts; but in the relation between Christ and the people of his love they are often lost sight of in him, and he becomes the only Personality. The "I" of this passage is not that of the eternal Logos, nor is it the mere humanity, nor is it simply the Divine-human Personality, but the new existence which, by union with him, formed one personage with him, - the believer being united to him as he to the Father. It is a term applied in connection with the traditional significance of the vine to the head of the theocratic family. The Arians were wrong in concluding from this a difference of essence between the Father and Son. The vine dearly includes the branches; and the owner of the vineyard, who is also the dresser of the vine, deals here with the whole reality. All, however, which the Husbandman is said in Ver. Now, Christ, as the Son, has all judgment committed to him, and, as the great Organ of Divine providence and rule in the Church, he is the Administrator of discipline. Christ is not disclaiming the operations which he in other places assumes, nor representing his own Personality as perfectly passive in the matter, but he is claiming for Jehovah of hosts the same relation to the true Vine as he sustained to the degenerate vine of the old covenant; but he calls him "my Father. Matthew Henry Commentary The union of the human and Divine natures, and the fulness of the Spirit that is in him, resemble the root of the vine made fruitful by the moisture from a rich soil. Believers are branches of this Vine. The root is unseen, and our life is hid with Christ; the root bears the tree, diffuses sap to it, and in Christ are all supports and supplies. The branches of the vine are many, yet, meeting in the root, are all but one vine; thus all true Christians, though in place and opinion distant from each other, meet in Christ. Believers, like the branches of the vine, are weak, and unable to stand but as they are

borne up. The Father is the Husbandman. Never was any husbandman so wise, so watchful, about his vineyard, as God is about his church, which therefore must prosper. We must be fruitful. From a vine we look for grapes, and from a Christian we look for a Christian temper, disposition, and life. We must honour God, and do good; this is bearing fruit. The unfruitful are taken away. And even fruitful branches need pruning; for the best have notions, passions, and humours, that require to be taken away, which Christ has promised to forward the sanctification of believers, they will be thankful, for them. The word of Christ is spoken to all believers; and there is a cleansing virtue in that word, as it works grace, and works out corruption. And the more fruit we bring forth, the more we abound in what is good, the more our Lord is glorified. In order to fruitfulness, we must abide in Christ, must have union with him by faith. True Christians find by experience, that any interruption in the exercise of their faith, causes holy affections to decline, their corruptions to revive, and their comforts to droop. Those who abide not in Christ, though they may flourish for awhile in outward profession, yet come to nothing. The fire is the fittest place for withered branches; they are good for nothing else. Let us seek to live more simply on the fulness of Christ, and to grow more fruitful in every good word and work, so may our joy in Him and in his salvation be full.

Chapter 5 : Psalm AMP - You uprooted a vine (Israel) from - Bible Gateway

The uprooted vine: (Snehalata ba palita,) / by Swarnakumari Debi ; translated from Bengali by Rajul Sogani and Indira Gupta.

Three of her sisters, Soudamini, Sukumari and Saratkumari, were older than she was. Barnakumari was the youngest sister. Soudamini was one of the earliest students of Bethune School. Others in the Tagore family had followed her, but it seems that Swarnakumari had her education primarily at home. In his memoirs Rabindranath wrote, "We learnt much more at home than we had to at school. As per the custom of the day, each pair of friends had a common name, which they used to call each other. Swarnakumari had many friends" Mistihasi, Milan, Bihangini and so on. Marriage and children[edit] She was married in , to Janakinath Ghosal, a well-educated and strong-willed young man belonging to a zamindar landlord family of Nadia district. Janakinath Ghosal was disowned by his family for adopting Brahmoism and marrying under controversial anusthanic Brahmo rites whose validity was then disputed [5] and consequently deprived of all inheritance. However, with his capabilities and determination he succeeded in business and developed his own zamindari. He was endowed with the title of Raja. According to his daughter, Hironmoyee Devi, he nurtured the young organisation as a gardener nurtures a sapling. When Jyotirindranath Tagore was involved with his experiments in music, plays and writing, he was assisted by Akshay Chandra Chaudhuri and Rabindranath. In his Jyotirindrasmriti Reminiscence he wrote, "With Janaki going to England and arrival of my younger sister Swarnakumari in our house, we got another partner in our literary ventures. Thereafter she wrote extensively" novels, plays, poems and scientific essays. She was keen on developing scientific terminology in Bengali. She composed numerous songs. Thereafter for eleven years, Swarnakumari took charge as editor and worked hard to enhance the uniqueness of the journal. Her daughters edited it for twelve years and Rabindranath edited it for a year. It was then back to her for another eight years. Again after a nine-year gap, it was back to her. She edited it for nearly two years and finally closed it after being in print for half a century. He started contributing to the magazine from the first issue. In and she served Indian National Congress. That was the first time women participated publicly in the sessions of the Indian National Congress. With her were associated other members of the Tagore family. The objective of the society was to assist helpless orphans and widows. The following report was published in Bharati and Balak in This will be done in two ways. In those cases where such widows and orphans have no near relations or if those relations have not the means of maintaining them the Sakhi Samiti will take their full responsibility. In other cases the Samiti will give them help as far as possible. After they have finished their education they will take up the work of zenana female education. The Samiti will give them remuneration for their work. In this way two objectives will be accomplished. Hindu widows will be able to earn through service to others according to sanction of Hindu religion. Apart from saris from Dhaka and Santipur and handicrafts from Krishnanagar and Birbhum , there used to be a large collection of handicrafts from outside Bengal" Kashmir , Moradabad , Varanasi , Agra , Jaipur and Mumbai. The fair created a sensation in her days. Among the members of the executive committee of the Mahila Vidhaba Ashram in its inaugural year were: Sinha, and Hiranmoyee Devi, who served as secretary.

Chapter 6 : Uprooted (29 Occurrences)

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Chapter 7 : Thieves Uproot Vines, Steal 15, Pounds of Grapes from Bordeaux

John I am the true vine, and My Father is the keeper of the vineyard. Acts And our fathers who received it brought it in with Joshua when they dispossessed the nations God drove out before them.

Chapter 8 : Vine pull schemes - Wikipedia

A Precious Word from God "I am the true vine and my father is the gardener Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me."

Chapter 9 : How to Transplant a Grape Vine | Home Guides | SF Gate

You uprooted a vine from Egypt; You drove out the nations and planted it. You cleared a place for it; it took root and filled the land. The mountains were covered by its shade, and the mighty cedars with.