

Chapter 1 : Songtext von Don Williams - Listen to the Radio Lyrics

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Listening to the Text Dennis Bratcher Introduction In this series of studies in Genesis, we will begin with some preliminary considerations about how we view Scripture and how we go about reading and studying the Bible as Scripture. Of course, this involves a lot of issues that move outside the Genesis narratives. But they are issues that directly impact how we understand these particular passages. There are a lot of issues that could be covered. It is not presented as the only way, nor even the best way, but only as one method by which we can hear the biblical message perhaps in new ways. The Problem of Modern Thinking In this first lesson I would like to focus on some principals or ways of thinking related to how we read and interpret Scripture. I think we need to do this before we move into actually working with the Genesis passages, because how we come to Scripture and the way we think about Scripture as we come to it, affects how we can hear it and what we get out of it. Particularly the first three or four chapters of Genesis have tended to be battle grounds for all kinds of speculation, some good and some bad, some helpful and some extremely divisive in the community of Faith. The goal here is to move beyond the debates and the battles and hear anew these passages as the living and active word of God for the Community of Faith. By allowing the debates and controversies to dominate, and to stake out certain positions ahead of time and then come at the text through those positions simply guarantees that we will end up discussing things about the text yet never really get to the message of the text itself. We end up talking all around the text about what it should be, what it ought to be or, what we think it is and never really get to the point of hearing what the text itself is actually saying. I simply think that it is time for us to hear what the text itself says in relation to the Community of Faith that is bearing witness to us about its encounter and journey with God. That, I think, is what it means for the Bible to be Scripture for the Christian community today. It might be helpful to print off that graphic or have it cached in the browser for quick reference in the following discussion. On the accompanying graphic, The Three Triads of Biblical Interpretation , this is illustrated in the far left hand column, in assuming that we read the Bible on that level of the history, the event, the individual stories. From this perspective, when we read Scripture we think we are accessing the Bible, entering into the biblical message, on that level of the historical event. We than move from historical event over to application to our lives on the chart the "down" arrows on the right side that lead to "Application for Spiritual Living Today". We tend to think that the historical event relates directly to how we apply it to our lives: Dealing With the Actual Shape of the Biblical Text I think there is a serious problem with how we come to Scripture in this way of thinking, and I would like to suggest a different way of approaching Scripture. A much easier way to talk about this and illustrate it is to begin in the New Testament, since the difficulties with this assumption are much easier to demonstrate from the Gospel accounts where we have parallel accounts of the same events. Often we approach the Gospel narratives with these same assumptions, that we are reading a sequential historical account that is simply telling us in a matter of fact way what happened, what Jesus said and did. This is reinforced if we happen to be using a "red letter" edition of the New Testament. When we read those narratives and we see the words of Jesus in red, it is easy to assume that we are reading the actual words that Jesus spoke, especially since they are in quotation marks in our English Bible none of the three languages in which the Bible was originally written, Hebrew, Aramaic, or Greek have quotations marks; those are added by translators to conform to English usage, and are sometimes solely at the discretion of the translator where they are placed. So, we read the text with the mental assumption that these are the very words of Jesus. This assumes that we are entering the Gospel accounts through the left side of the chart, through the level of historical event. In terms of simply reading the story as a historical narrative that superficial level of reading presents little difficulty. However, when we move to study of the text for its theological message it raises serious problems. There are many places in the New Testament Gospels where we read the red letters, and then turn to a parallel passage in one of the other Gospels and find

something different in some way. Yet when we turn to the parallel, for example to Luke, we find that there are differences. Sometimes there will be differences of single words, sometimes there will be differences in whole sentences, sometimes it will be in a totally different historical context, or sometimes the event will be in different setting or location. Take for instance, in Luke, the return of Jesus to his hometown synagogue in Nazareth Lk 4: If we compare that event in Luke with the versions of Matthew For example, Luke tells us about the passage Jesus read from the Isaiah scroll, a feature omitted in both other accounts. Also, the comment that Jesus made about being accepted in his home town is very different in Luke than in Matthew and Mark. In fact, even the words differ between Matthew and Mark. And it is interesting to note the very different placement of this event in the story line of the Gospels. Matthew and Mark both place this event well into the Galilean ministry of Jesus after he had performed many specific public acts. Luke knows of other activities of Jesus, but he clearly wants us to see his return to Nazareth at the beginning of his ministry. It is obvious with a little careful reading that not only are the words of Jesus different in Luke, the chronology is also very different. Significance and Importance for Faith What this tells us is that we are not really listening to the kind of history that we might think we are by only a superficial reading. It is not that this is something less than history, in the sense that it is based on the real life activity of Jesus. But it is not the kind of matter-of-fact reporting of details that we would expect in a carefully constructed, scientifically investigated, data-based reporting of historical fact. Obviously, something very different is going on in these writings, and it is a serious mistake to think that we are simply reading the same kind of history book that we would write to report the data of event. What I would like to suggest is that we take these features of the biblical text seriously and direct our attention to what the biblical text itself actually does in telling these stories, rather than trying to impose on the biblical text our ideas of what it ought to be in terms of modern history writing. Here is the observation that will underlie this study: It is that significance and importance for Faith that the biblical witness is communicating, not just the historical details and data. When we pick up this book, this Bible, we need to realize that it is a piece of literature, it is a writing. It is the written testimony of the community of faith as that community has already interpreted the significance and importance of the biblical events. In other words, we do not have direct access to the left column of history and event; we only have access through the middle column of literature and author and community as they bear witness of things they have seen and heard 1 John 1: The middle column suggests that what we have in Scripture is not directly the historical event but someone telling us about the historical event. What we have in the Bible is testimony in the form of literature. The access that we have to Scripture is on the level of literature, of reading what people, what the community of Faith, are telling us. That still has connection to history. One of our primary faith affirmations as Christians, along with Jews, is that God has revealed himself in history. That means the Bible is not mythological, like the myths of the Greeks, Romans, and Canaanites that simply personified the processes of nature into gods and then told stories about those gods as if they actually existed someplace in the cosmos. The Bible is anchored solidly in human history, which is simply another way to say that we believe God revealed himself directly in human history. So that historical level is valid and important. God incarnated himself and revealed himself in history. It is not a myth or a story about the gods that helps explain why the physical world works the way it does. But it is testimony aimed at a specific purpose, and that purpose will shape how the story will be told, what is included or excluded, even to how events are remembered, arranged, and connected together, even to how the words of Jesus are remembered and told since contrary to modern thinking, in the ancient world exact words were not recorded, but the intent or the message was remembered. And he had already told us earlier in the book: But these are written that you might come to believe [or "go on believing"] that Jesus is the Messiah, the Son of God, and that through believing you might have life in his name. He is selective and he represents a community of faith that is choosing certain aspects of history and interpreting them to instruct us in the faith. The focus is not on duplicating the exact events that happened in all their details, or even in getting the chronology of events all sorted out or making sure that the exact words of Jesus were repeated. The intent was to bear witness to who Jesus was and to call people to faith based on their acceptance of that witness. The writing serves that purpose, not the interests of our modern curiosity for historical data or details. So, our access to Scripture is on the level of literature, which means we are really

entering at the center column of the chart. As we read and study the biblical text, we are listening to literature written by an author who represents a community of faith. We are listening to the testimony of a community. That has several implications. Sometimes people make the comparison that history is like football scores because there is no interpretation of football scores. They are just data. But any sports fan will quickly tell you that the score does not always tell you the story of the game. In fact, the score may not at all reflect what went on in the game itself, or even the significance of the game. What we are listening to in Scripture, at least in terms of the Gospels, is a community of faith picking and choosing events based on how that community of faith understood their significance, and what that community wanted or needed to say in relation to its own location in history. They knew the significance because they knew the end of the story. When we start reading in Luke, for example, the account of Mary at the birth of Jesus, we need to realize that Luke knows the end of the story when he tells us about those events. He is not writing it as it unfolds but he knows about the crucifixion and the resurrection. In fact, if Luke wrote the book of Acts as most scholars believe he did, he also knows about Pentecost and the origin of the church. Luke is actually writing somewhere around the year AD 80, or about 60 years after the crucifixion. What Luke tells us about the birth of Jesus is shaped and guided by what he knows came later. So when he tells us that the Holy Spirit came to Mary, or the Holy Spirit came on Jesus at his baptism, or that Jesus was led by the Spirit into the wilderness, or that Jesus returned from Nazareth in the power of the Spirit features which the other Gospels omit! And he is emphasizing aspects of that significance that none of the other Gospel writers do. That means that we are not really listening to Mary and Elizabeth, but we are listening to Luke interpret those events from far the other side of the resurrection for his own purposes in the community of which he is a part. That is a crucial observation in understanding how to read biblical literature for its theological message! The third right hand column on the chart simply says that the bottom line of what we are doing is theology. The reason we are studying Scripture is so we can learn something about God. We enter the biblical text on the level of literature as we listen to the community of Faith interpret and bear witness of the historical revelation of God. Yet, the purpose of listening to their testimony is to understand what they tell us about God, about ourselves, and our relationship with God so we can apply it today in our lives. We can understand, not just how God worked with them at a certain point in the past, but how he works with us now so we will know how to live, the application for spiritual guidance today. The Implications of a Literary Approach Now, it will be helpful for us to consider some of the implications of looking at Scripture through the lens of testimonial literature rather than trying to find historical details. Several observations will help us as we work thorough Genesis. One observation that we are not used to making as we look through the lens of historical reporting is that things are not always exactly as they appear on the surface in Scripture; it does not always just mean what it says! This is one advantage of thinking literature as we read Scripture, because that lets us be sensitive to such literary features as sarcasm, irony, word plays, and narrative technique. It raises questions such as how an author in a community uses literature to communicate. That raises other issues, such as taking seriously the kind of literature with which we are dealing as a tool for helping us understand it. Or if we pick up C. Both assumptions will cause us to miss the beautifully true allegory of the Christian faith. As a side observation at this point, we need to realize that there are two different levels of how we can read Scripture:

Chapter 2 : Listen to the text - Text Practice - blog.quintoapp.com

Listening to the Spirit in the Text is his answer. Gathered here are Fee's best studies and reflections on the art of attending to the biblical text critically yet with a deep spiritual sensitivity.

When you press listen, Pocket will read the article back to you as if you were streaming a song on a music app like Spotify or Apple Music. Continue reading to learn how to use listen in Pocket on iOS and Android, with Amazon Alexa, and as a bonus, how to listen to articles on your computer as well. Tap this button to launch listen, and tap the Play button to start listening to the first article at the top of your List. Or, scroll down to choose a different article from your playlist. Starting Listen in Article View Open an article and tap the headphones button. The listen menu will appear, and the article will begin playing immediately. Controlling Playback Using the controls in the listen screen, you can select additional playback options, including: Listen is not available offline in Pocket for iOS at this time. To do so, open an article in Article View, then tap the headphones button in the top-right corner to start listening automatically. Tap the middle of the Listen toolbar to show and hide additional playback options, including: In this menu, you can customize the following settings: Stream best-quality voice - When this option is enabled, Pocket will use server-generated voices. If this option is disabled, Pocket will use the text-to-speech processing function on your device. For more voices, you can download and install additional Text-to-Speech Engines for Android. Auto Play - If enabled, Pocket will automatically play the next article in your playlist. Turn this off to Listen to articles one at a time. Automatic Archiving - If enabled, articles that you listen to completely will be Archived automatically. To choose a different voice for offline listening, you can take the following steps: This unlocks the voice language and voice options Tap Voice Tap your preferred voice option to select it. Simply install the Pocket Skill to get started. Click here to learn how to listen to articles in Firefox using Firefox Reader View. What can I do? Listen TTS is available for articles. Last updated on October 31, Toggle Search.

Chapter 3 : Listening to the Spirit in the Text | Grace Evangelical Society

Typing Test Top words Typing Test (advanced) Top words Custom Typing Test Create your own! Multiplayer Typing Test Play against others Typing Competition Who can type the fastest?

Exposure to music To our knowledge, no previous studies have systematically studied the effect of listening to music on genome-wide transcriptional profiles of humans. We have previously shown that music-listening habits vary a lot among listeners Ukkola-Vuoti et al. As the human brain perceives complex sounds in a millisecond-level time frame Wang et al. In studies on the effect of pain in humans, very short durations of pain induction 8 to s have been used Hubbard et al. The participants were unaware of the type of music that was intended for the listening session. Peripheral blood samples were collected from all the 48 participants just before and after the listening session. From here on, participants who listened to music are referred to as listeners throughout the text. Control study The same 48 participants were invited to a control study. Of these, 15 participants could attend. The participants were advised to avoid listening to music and hard exercise the day before the control study. Peripheral blood samples were collected from the participants just before and after 20 min in the control session the same duration as in the listening session. From here on, participants of the control session are referred to as controls throughout the text. The gene expression profiling assays for the listening and control sessions were conducted in two separate batches. To account for the batch effect corrections, six samples from the listening session were assayed together with the control session samples. Intensity data were exported through Bead Studio software. The data reported in this article have been deposited in the Gene Expression Omnibus database, www.ncbi.nlm.nih.gov/geo/. Data preprocessing The Lumi package was used to read and preprocess the signal intensity data. Specifically, pre-processing included background correction, variance stabilizing transformation, and quantile normalization. Five samples from the control session were excluded from further analyses owing to data quality. However, we did not find significant differences between the fold-changes of corrected and uncorrected data over time across conditions. Therefore, we chose to proceed with the uncorrected data owing to the strengths of our analysis methods as described below. After normalization, duplicate and un-annotated probes were excluded using the genefilter package R package version 1. Finally, only those probes that were expressed in at least half of all of the arrays listening and control sessions were chosen for the study. Differential expression analysis The choice of an appropriate statistical test for the identification of differentially expressed genes depends upon several aspects of the data including the underlying distribution, homogeneity, and the sample size. As the statistical tests for normality are known to be sensitive to sample size, we used a normal Q-Q plot to get a glimpse of the distribution of the data. S1 using normal Q-Q plots. We observed that the data appeared to deviate from normality in several instances. As the central limit theorem does not always hold true for small sample sizes, a cautious approach here would be to employ a non-parametric test better being safe than sorry. Non-parametric tests are deemed to be appropriate analysis tools when the distribution of data is difficult to characterize, because they make less stringent distributional assumptions. Therefore, we chose to use the rank product Breitling et al. To identify the differentially expressed genes, we compared the magnitude of pre-post changes in gene expression across conditions using the rank product method implemented in the RankProd Bioconductor package. Based on the estimated percentage of false predictions pfp , RankProd employs a non-parametric statistic to identify genes that are consistently ranked high among the most up- or down-regulated genes in replicate experiments. Instead of analyzing the actual expression value, this method utilizes the ranks of genes in each sample. The strength of rank product method allows us to compare and combine the datasets of the listening and control studies. After the identification of differentially expressed genes using a pfp of 0. Here, we would like to point out a couple of aspects of these selection criteria. Second, there exists a widespread misconception that only two-fold changes are significant Hoheisel, and that false notion is based on the very initial publications of microarray studies, which used a two-fold change criteria for a particular group of experiments because of biological relevance. Fold-change thresholds are completely arbitrary and in the majority of the cases they depend upon the underlying biological question. For example, studies that investigated the effect of

gene-environment interactions socio-environmental effect Cole et al. We further performed successive functional annotation analyses using GeneTrail <http://www.gene-trail.org/>: In addition to the standard gene ontology analyses, we performed upstream transcription regulator analysis, which essentially predicts all the upstream transcription regulators transcription factors, receptors, cytokines, microRNA, and kinases that could have possibly mediated the observed differential expression. Further, the activation states of the predicted transcription regulators are also inferred using an activation Z-score, which is based on literature-derived knowledge on the direction of regulation either activating or inhibiting. Results Transcriptional responses after a control session First we assessed the homogeneity of transcriptional responses in the control session. After multiple testing corrections, we found no significant effects of age or sex on the transcriptional responses. Transcriptional response after listening to music Based on neuroscientific studies, the brains of musicians and non-musicians differ structurally and functionally Elbert et al. This led us to ask whether the transcriptional responses of musically experienced participants would differ from those of musically inexperienced participants when listening to music. Therefore, we compared the transcriptional responses of listening to music separately for musically experienced and inexperienced participants vs controls. Comparisons were made based on two subphenotypes of musical experience: Using RankProd non-parametric statistics and stringent selection criteria, we identified 45 differentially expressed genes 27 up-regulated and 18 down-regulated. Similar statistical analysis identified 97 differentially expressed genes 75 up-regulated and 22 down-regulated. The differentially expressed genes from both the comparisons are listed in Table S2 , and a comparison of the pre-post changes in both conditions is shown in Fig. Heatplot representations of mean expression values pre- and post-music listening session and control sessions. The red-yellow-green palette represents low-moderate-high expression values. A Educated listeners vs controls, B Competent listeners vs controls. Down-regulated genes are known to affect functions such as mitochondrial ATP synthase-coupled proton transport and cytolysis e. In listeners with high COMB scores, gene ontology classification revealed that the up-regulated genes are involved in functions such as long-term synaptic potentiation NPTN and SNCA , dephosphorylation and regulation of cell communication. Down-regulated genes are known to be involved in functions such as positive regulation of caspase, peptidase and endopeptidase activities Table S3. We further performed Entrez gene annotation and an extensive literature survey for all the genes that are differentially expressed after listening to music in listeners of both edu classes 3â€™4 and high COMB scores. This revealed that the up-regulated genes are known to be associated with dopamine signaling, synaptic neurotransmission, synaptic function, learning, memory and cognitive performance, song learning and singing in songbirds, auditory cortical activation, absolute pitch, neuroprotection and neurogenesis Tables 2 and S4. On the other hand, down-regulated genes are known to cause mammalian neuronal apoptosis, immoderate oxidative phoshorylation and deficits in dopaminergic neurotransmission, which are the characteristics of neurodegeneration Tables 2 and S4. Detailed information about the putative biological functions of the differentially expressed genes is provided in Table S4. Putative biological functions of the differentially expressed genes after listening to music.

Chapter 4 : Get Proof Text by Listening - Microsoft Store

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