

Truth and poetry: from my own life Item Preview remove-circle Share or Embed This Item. EMBED EMBED (for blog.quintoapp.com hosted blogs and blog.quintoapp.com item.

Those are not authoritative sources. Listen to your feelings. Listen to your Highest Thoughts. Listen to your experience. They, and others like them, make claims such as these: In other words they think just about everything of importance affirmed in the New Testament is wrong. There were false teachers when John wrote his letter to the first century church. One of the heresies prevalent was called Docetism. It taught that Jesus was really a spirit and only appeared to have a body. The second heresy is known as Gnosticism. Gnostics believed that all physical matter was evil, only the spirit is good, they deny that God truly became a man to dwell among us since God would never compromise with the evil of sinful flesh. It is with this background that the words of the apostle John speak with a powerful relevance, Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. John has warned us to beware of false teachers several times in this letter. He was not trying to turn us into judgmental people who are always looking for a fight. John understood that false teaching is like an infection that can spread throughout the church and eventually lead to spiritual death. John cared about truth and so should we. Their central authority is some charismatic leader rather than the Bible. You see this in: They twist Christian doctrine. They especially attack the doctrine of the Trinity and of the deity or god-nature of Christ. Promote salvation by works. False Religions stress the actions necessaryâ€”meetings, training, doing the work of the groupâ€”as essential to acceptance by God. False Religions teach that salvation exists in adherence to their teaching and practice, not in the merciful love of God through Jesus Christ. So we must ask: Do they confess that Jesus was God become man, who lived a sinless life, to give Himself as a perfect sacrifice, literally risen from the grave and sitting at the right hand of God the Father? If people are wrong on the nature and person of Jesus, they are not teaching the truth. We may feel overmatched. John encourages us in verses telling us two things. First, The battle is already won. It is not popular to hold a Christian position today and some will attack us for holding that position. John wants us to remember that we have the Holy Spirit living inside of us and consequently there is nothing the world can do that can truly and finally defeat us. The world can put us to death physically, but they can never kill us spiritually. Second, John reminds us that the difficulty centers on the fact that we are coming from a different starting points. John tells us They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. False teachers look at everything from the perspective of this life. They make decisions, determine values, and engage in behaviors that are based in the belief that this life is all that matters. The person who is from God draws their values, makes decisions, and engages in behaviors that are based on what God has declared. It is not surprising that there is conflict between the two worldviews. As we stand up for the truth we need to realize that to some degree, we are speaking a foreign language. One of the challenges of being a teacher is trying to teach things we understand to those who have no idea what we are talking about. We must be persistent and continue to look for ways to explain the truth. We are talking to them about light as they stand in the darkness! We are speaking about hope in a world they feel is going nowhere. Our job is to continue to faithfully proclaim, teach, and live the truth in spite of the opposition. So let me conclude by giving you some simple principles to help you read, understand and interpret the Word of God. Are they quoting the Bible or are they quoting someone who says they are drawing their teaching from the Bible? Are they giving us the Word of God or the opinions of men? Are they giving us fact or opinion? Are they quoting the Bible accurately? There is more and more of this non-biblical teaching being passed down as the truth. We need to get into the habit of respectfully asking people to show us from the Bible the evidence that what they are saying is true. In the book of Acts Second, we must always ask: What is the context of the passage being quoted? If that is all someone heard they might conclude that I was recommending such an understanding of God. However, in context, it is clear that I am condemning such a view of God. This kind of thing happens with the Bible all the time. In other words, in every Bible passage we have to ask: Why are they speaking?

What is the situation they are speaking to? Let me give you a couple of illustrations of why this is important. However, if we read the passage in context we will see that those words were spoken by the so-called friends of Job. These friends were all rebuked by God at the end of the book. The Bible accurately and truly recorded what they said but what they were saying was wrong. The words of sinful men are recorded accurately. Their words were included to show the faulty reasoning of the world. We must remember that the author of the Bible was writing to a particular group of people. So it is when we pray with the heart and character of Jesus that we can be assured of answers. What is the literary form of the passage? You read history different than you read poetry. You read satire differently than you would a news story. In the same way the Bible is written in various forms. There are figures of speech, allegories, similes, and metaphors. This is when human characteristics are applied to God. These phrases are used to help us gain some kind of sense of God. The Mormon church reads these passages as literal and proclaim that God is just like we are and we will be God like him. Poetry is written to evoke emotion and is often filled with imagery and different verbal pictures conveying the same truth. There is symbolism and apocalyptic forms. There are some passages that are written in a symbolic form such as the book of Revelation. The point is that we need to read the Bible like we do other literature, asking the question: If the Bible appears to contradict itself by our conclusions, then our conclusions are wrong! We should always compare Scripture with Scripture. Do I understand the words correctly? Word meanings change over the course of time. Language has changed over the last few hundred years. Some of my favorite jokes are plays on words from the King James Version. The best approach is always to go back to the Greek and Hebrew to see what is actually being said. However, for most of us you can check various Bible translations you can do this with Bible Software or online. If the various versions of the Bible disagree with the way you read a passage, you are most likely the one who is wrong. In truth, these are skills we use or should be using whenever we read anything or talk to someone. We constantly are asked to distinguish whether someone is mad at us or giving us a hard time and actually showing affection. If we apply these same skills to the Word of God, we will be much more capable of discerning truth from error. I think it is safe to say that false teaching is going to continue to increase. It is essential that we learn to be discerning rather than gullible, devoted to truth rather than running after the latest fads, faithful rather than fickle. This is no minor issue! It is the truth of God alone that can truly set us free. It is His truth that will lead us to eternal life. It is the truth that will give us the strength to stand in the times of trial. It is the truth that alone can transform society. If we want to keep from losing sight of this truth we will have to do our homework and learn to discern.

Chapter 2 : Psalm A Psalm That Calms the Soul | blog.quintoapp.com

Poetry is written to evoke emotion and is often filled with imagery and different verbal pictures conveying the same truth. There is symbolism and apocalyptic forms. There are some passages that are written in a symbolic form such as the book of Revelation.

After ruminating for a couple of stanzas on Milton and comparing him, with irony, to the then Laureate, Robert Southey, whom Byron hated, he concludes an ottava rima with: Poets follow such types as household managers, financiers, doctors, and prophets, and outstrip only manual laborers, sophists, and tyrants. The tension between poetry and truth gave Goethe the title of his autobiography, *Aus meinem Leben: Hecht* conveyed the truth of his war experience as a poet not as a journalist or historian. That poetry greatly enriches our experience is not a hard case to make: And, of course, these works routinely speak to one another, like cousins sharing news of distant relations at a holiday dinner. One work allusively gossips about another work, a practice to which T. In fact, as Eliot knew, allusion itself is a great propagator of culture. The story of Dido for Shakespeare is a liquid bit of cultural currency, known to all, a story that plays equally well in the upper stalls and down among the oyster shells. Allusion is one of the ways that poems mean. We love these great poems for the stories they tell and for the history they contain. They give important information about who we are as a people, the roots of our customs, our words, our values, and our beliefs. They are roadmaps of our humanity. But clearly this kind of information is not all that is being communicated by a work of fiction or poetry. Indeed, it could be argued that this sort of knowledge—the kind regularly imparted by a newspaper column or a search engine—is almost incidental to the real work of the poem, whose ultimate object is the education of the emotions. For facts, we have much more effective means of communication: A definition of poetry put forward by the poet Yvor Winters in his book *Primitivism and Decadence* sheds light on the question. A poem, Winters wrote, is a statement in words about a human experience—“so far, so good, no? Now, we all know where to find the denotative meaning of a word: The connotative shades of a word, however, are harder to locate precisely. Take, for example, the word prison. Hence now the usual sense: One could not say that this definition contains the complete meaning of the word. Connotation communicates the emotions associated with a human experience. I gasped for breath! Connotation comprises all of the associations—visual, emotional, sonic—that have accrued to a word in all of its uses. The job of the poet is to manage or marshal these emotional charges of language as aptly as possible with regard to a specific experience. The artistic process is one of moral evaluation of human experience, by means of a technique which renders possible an evaluation more precise than any other. The poet tries to understand his experience in rational terms, to state his understanding, and simultaneously to state, by means of the feelings we attach to words, the kind and degree of emotion that should properly be motivated by this understanding. For Winters, emotion, expressed in the proper degree, is the whole ballgame. But this question of degree is crucial; if the feeling in a poem is either overstated or understated, the poem falls down. Excessive emotion, a form of sentimentality, obscures the experience under consideration, while the opposite of sentimentality—a kind of cold reportage—can also be a failure of evaluation. Understatement of the emotion robs experience of its humanity. Barbed wire enclosed an arbitrary spot Where bored officials lounged one cracked a joke And sentries sweated for the day was hot: A crowd of ordinary decent folk Watched from without and neither moved nor spoke As three pale figures were led forth and bound To three posts driven upright in the ground. The mass and majesty of this world, all That carries weight and always weighs the same Lay in the hands of others; they were small And could not hope for help and no help came: What their foes liked to do was done, their shame Was all the worst could wish; they lost their pride And died as men before their bodies died. We would not expect this sort of account from Anderson Cooper, but we should not accept anything less from our poets. It is difficult to get the news from poems yet men die miserably every day for lack of what is found there. But what, exactly, is found there? And could one possibly die from the lack of it? One thing found there is song. From ancient times, poetry and music were a single expression. The Greek word *mousike* denotes a combined expression of words, music, and dance. Poetry without music is a relatively recent development.

Every syllable, every phoneme, is highly ordered in such a way as to communicate feeling. It was this irrational, associative aspect of song that got the rhapsode Ion in trouble with Socrates. They were the work of the poet, whose lines were divinely inspired: For all good poets compose their beautiful poems [Socrates says] not by art but by inspiration and in a state of possession; and good composers of songs are not in their senses when they write their beautiful songs, but are just like Corybantes who are not in their senses when they dance. For a poet is a light and winged and holy creature, and can not make poetry until he is inspired and is out of his senses and his reason is no longer in him; and until this comes to pass, no man can make poems or give forth oracles. For it is not by art that they make their many beautiful poems and speeches about things. Did Plato, then, really intend to exclude most poets from his polity? It would seem so: We can admit no poetry in our state save hymns to the gods and praises of famous men; for if the Muse of pleasure is admitted, in epic or in lyric verse, the place of law and of universally accepted reason will be usurped by pleasure and pain. In short, there has always been a quarrel between philosophy and poetry; so that the former judgment of exile passed against poetry is justified by the nature of poetry. The relation of truth to poetry remains fraught to this day. What truths can poetry tell us and what could its real-world use possibly be? Still, he believed in the necessity of action. What must he have been thinking all those years before? It needs a Faust to animate The wan homunculus, Construe the stark, unchanging text, Winkle the likes of us Out of a bleak geology That art has put to rest, And by a sacred discipline Give breath back to the past. How, for example, shall I read The expression on my face Among that company of men In that unlikely place? If the documentary evidence, the photograph, does not contain the whole truth of experience, where, then, does the truth lie? The poem ends with this question in mind: It is, in the end, the solitary scholar Who returns us to the freshness of the text, Which returns to us the freshness of the world In which we find ourselves, like replicas, Dazzled by glittering dawns, upon a stage. Pentelic balconies give on the east; The clouds are scrolled, bellied in apricot, Adrift in pools of Scandinavian blue. Light crisps the terraces of dolomite. We move now to outside a German wood. Three men are there commanded to dig a hole In which the two Jews are ordered to lie down And be buried alive by the third, who is a Pole. Not light from the shrine at Weimar beyond the hill Nor light from heaven appeared. But he did refuse. A Luger settled back deeply in its glove. He was ordered to change places with the Jews. Much casual death had drained away their souls. The thick dirt mounted toward the quivering chin. When only the head was exposed the order came To dig him out again and to get back in. No light, no light in the blue Polish eye. When he finished a riding boot packed down the earth. The Luger hovered lightly in its glove. He was shot in the belly and in three hours bled to death. No prayers or incense rose up in those hours Which grew to be years, and every day came mute Ghosts from the ovens, sifting through crisp air, And settled upon his eyes in a black soot. Hecht did not witness this scene at Buchenwald—it was not true for him in this sense—but takes it from a book by the historian and survivor Eugen Kogon. Even so, the scene resonates very directly with his own life. When we arrived, the SS personnel had, of course, fled. Prisoners were dying at a rate of a day from typhus. Since I had the rudiments of French and German, I was appointed to interview such French prisoners as were well enough to speak, in the hope of securing evidence against those who ran the camp. Later, when some of these were captured, I presented them with the charges leveled against them, translating their denials or defenses back into French for the sake of their accusers, in an attempt to get to the bottom of what was done and who was responsible. For years after I would wake shrieking. How Hecht managed to preserve his sanity, how he managed to express his anguish to his family, and how he began, after the war, the fraught process of recovery had, incredibly, a great deal to do with his love of Shakespeare. I had to leave college mid-career to join the army, and one of the few talismans I brought with me from civilian life to protect my spirit and sanity from the mindlessness of military training and overseas combat was a little paperback volume of Shakespeare plays. In his letters home, Hecht put on a stoic, even jocular, aspect, despite severe and chronic depression. On one occasion, he dashed off a quick postcard to his family with a few lines remembered from *As You Like It*: That pleasure has continued and grown richer ever since. I like to believe it has had a subtle and strengthening influence on my own poetry. Just run through some of the lines in your head: The second scene in the poem, quoted above, constitutes a tightly woven pattern of negatives. And, then, two stanzas later: The final image, again with an echo of *Lear*, is of sightless eyes: The survivors of the camps,

as Hecht himself witnessed, were naked, skeletal, their yellowed skin stretched over bony frames. As one soldier from C Company reported:

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*The tension between poetry and truth gave Goethe the title of his autobiography, *Aus meinem Leben: Dichtung und Wahrheit* ("From My Life: Poetry and Truth"), written between and W. W. H.*

Many of you know it by heart. I feel somewhat like a tourist guide standing before you in the shadow of a magnificent mountain peak, attempting to describe its beauty—or like a guide in an art museum telling you of the magnificence of a priceless painting which has been universally regarded as a classic work for decades. Additionally, we will explore new ways in which the truth of this psalm can be applied to our lives. David is identified in the superscription as the author of the psalm. We are hardly surprised. After all, David was a shepherd in his youth 1 Sam. It may appear at first glance that David would have written this psalm as a boy while tending his flock. No doubt David did write psalms as he spent lonely hours with his flocks in the field, but it is difficult to imagine that a psalm of such depth could have been written by a young lad. There is a fair amount of disagreement about the structural divisions of Psalm 23, based upon differences of opinion in the number of poetic images employed. Others believe there is also the image of the hospitable host or the friend in verses 5 and 6. Some even see the imagery of a guide in verses 3 and 4. I am inclined to see two images in the psalm, that of the shepherd vv. The Sheep and the Shepherd NASB Knowing David was a shepherd in his early years, we may be inclined to interpret this psalm from the perspective of the shepherd. He writes from the background of growing up in East Africa and later making his living as a sheep rancher for about eight years. However as Keller points out, ⁷⁷ the vantage point of the psalm is from the perspective of the sheep, not that of the shepherd. The shepherd theme is introduced in the first verse: The Israelites, in particular, were known as shepherds cf. The title of shepherd was given to kings, especially David 2 Sam. When David spoke of Yahweh as his shepherd, he thought of Him not only as his provider and protector but also as his king. He thought of God as his shepherd with the breadth of meaning this term conveyed in the ancient Near East in general and in the Law in particular. In a similar way, a good father will provide for every need of his child. Now I understand that David meant that since he had the Lord as his shepherd, he had no other want; he was lacking nothing. The significance of this statement can hardly be overemphasized. All through the ages Satan has attempted to portray God as a begrudging giver who only provides when He must. Satan desires to deceive those who trust in God, and wants them to believe they are lacking and deprived of the good things in life. This is the picture Satan tried to paint in suggesting that God had withheld the fruit of every tree of the garden from Adam and Eve Gen. God is also portrayed as a begrudging giver in the temptation of our Lord Matt. We need self-confidence and a better self-image, therefore we must wear stylish clothing determined by the garment industry. He who is all-knowing, all-powerful, and all-caring, is enough; He is sufficient. With Him we need nothing else cf. Israel had found God to be a faithful provider of their needs during their years in the wilderness: For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper Deut. We must be very careful here, however, that we do not go too far. We should not understand David to mean that with God as his shepherd he had everything one could possibly desire or possess; this would be as wrong as to think that Israel never did without anything while in the wilderness cf. Verses 4 and 5 confirm this as well. As David wrote elsewhere: The young lions do lack and suffer hunger; but they who seek the Lord shall not be in want of any good thing Ps. It is necessary to give a word of caution as we approach these verses filled with poetic imagery and therefore susceptible to abuse. Conversely, we must not let the imagery be carried too far so that we begin to see too much. There is a very delicate balance required when we attempt to interpret this kind of poetic imagery. This seems to be the point of the key terms in each line. Leupold 81 reminds us that sheep do not graze lying down. He does this by supplying him with the necessary provisions of food and water, which sheep require. Rest is certainly related to the required physical provisions of food and water, but rest is also related to restoration. In order to be refreshed and renewed in spirit, rest is a prerequisite. Psalm 23

cannot be fully appreciated apart from the word of God spoken to Israel through the prophet Ezekiel. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel. It appears that there is a spiritual meaning implied in Psalm While a shepherd provides his sheep with food, rest, and restoration, God provides His sheep with His Word, which is the principle means of giving spiritual nourishment, rest, and restoration. The second and third lines of verse 3 remind us that as a shepherd leads his flock, so God guides His people: He leads his sheep to places of nourishment and rest v. Often it is necessary for the shepherd to lead his flock great distances to find both pasture and water. Some paths are dangerous and should be avoided. The good shepherd leads his sheep in the right paths. One of the assurances the psalmist is confident he will never lack is the leading of God in his life. Verse 4 gives us yet another reason why God can be relied on to guide His sheep. Just as parents are evaluated by the way they care for their children, shepherds are judged by the condition of their flocks. We can be confident that God will guide His people because their lives reflect on Him as their Shepherd. What a wonderful assurance! In addition David sinned and suffered the painful consequences cf. There is a subtle but significant change which occurs in verse 4. Did you notice the change of pronouns? It is His presence which dispels our fears. Whether there are two distinct instruments indicated by these two terms 92 or just one 93 is open to discussion. They were used both to ward off enemies and to rescue straying sheep. Discipline may seem unpleasant at the moment, but it is a comfort in the long term cf. While God may not always use His power to keep us out of trials, His presence and His power will always be with us to keep us through our trials. The Guest and the Hospitable Host He now describes this same relationship employing the imagery of a hospitable host. The relationship of a host with his guest is even closer than that of a shepherd with his sheep. Just as well known in the ancient Near East was the significance of the hospitality offered to a traveler: In pastoral circles no human protection is greater than that afforded by the hospitality of a Bedouin chief. It was understood that this was a provision of shelter and food, but even more it was a guarantee of protection from harm. We can sense this from Old Testament passages such as Genesis More enlightening and distressing! Whether or not we are able to grasp how a father could offer his virgin daughters to such a mob, we must at least gain some appreciation for the strong sense of obligation Lot felt to the two men in view of his hospitality. To sit as a guest at the table of a host was to be assured of food, housing, fellowship and protection. This offered great security, especially since the host was a man of influence and generosity. The amount of security which any host could provide depended upon his prestige and power. The abundance of his provisions indicated that he was a prosperous, powerful, and generous man. To have the hospitality of such a host was to be secure indeed! The cup was likewise a gesture of generosity. It was not half-filled, but running over. Satisfaction, significance, and security are all abundantly supplied to the believer by God, as indicated by the imagery of the hospitable host. As a result of the provisions of verse 5 David can confidently summarize his security in the words of verse 6: They are especially consoling in times of distress. These characteristics of God are linked to His covenant with Israel. Most significantly, David is not a guest for a few days at the home of his gracious host; he is a permanent part of this household. There is an old Greek saying that goes something like this: Although he desired to build the temple, this task was left to his son Solomon 2 Sam. David may have been looking forward to that future day in eternity when he could fellowship with God in the temple. It may well be, however, that David is simply looking forward to continued fellowship and communion with God as he has already experienced it in his life. Conclusion The blessings and the calmness of soul which David experienced in his life and expressed in this psalm would be a delight to anyone, but how can we be assured of them in our lives? The answer is almost too simple to believe: In the words of the Good Shepherd Himself:

Chapter 4 : Figurative Language in Bible Prophecy, Way of Life Literature

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The poem began as notes, and evolved into a villanelle. She changed the title. She reached for possible rhymes. Other poets find life in revision. All poets do it. Here are 15 poets on the worthy work of revision. You can lull yourself with your own voice; but I hear it in my head. I used to revise whole poems; now I revise as I go along, from line to line. Sometimes I erase so much I tear a hole in the paper. The revision, the consciousness that tinkers with the poem—that has something to do with teaching and criticism. But the impulse that starts a poem and makes it of any importance is distinct from teaching. It restrains me, challenges me, forces me back and back and back again to my failures. Process saves me from the poverty of my intentions. Both were poets who revised endlessly, and I believe in revision. I think of it that way. Again, one of the people I learned a great deal from was Robert Graves, who felt that going over a piece—the revisions—was almost more valuable than producing an original draft. We clean a room so that it looks unoccupied; in revision we work to efface affect, idiosyncrasy and error so that the poem is a hotel room with the sheets turned down, a mint on its pillow. What I do is write so leisurely that all the revisions occur in thought or in the margins of the page. I write wanting the poems to be heard, to be thought of, to be read out loud, as human speech. As a rule, it comes in bits and pieces. You get an impression of something—you feel something, you anticipate something, and you begin, feebly, to put these impressions and feelings and anticipation or rememberings into those things which seem so common and handleable—words. And you flail and you falter and you shift and you shake, and finally, you come forth with the first draft. And often the finished product is nothing like your first draft. I lean, too, on the weight of a lifetime of reading poetry. I think back, even, to weekly Mass growing up: I still call on these tools in my poems. All that process made it happen. Sometimes you put it down for the night and then you pick it up from the bed in the cold light of the morning. When you read it out loud, in the early morning hours when things are clear, the poem becomes clear also. Nick Ripatrzone is a staff writer for *The Millions*. His newest book is *Ember Days*, a collection of stories. He lives in New Jersey with his wife and twin daughters. Follow him [nickripatrzone](http://nickripatrzone.com) and find more of his writing at www.

Chapter 5 : Johann Wolfgang von Goethe - Wikipedia

Buy From My Life: Poetry and Truth, Part 4 (Goethe: The Collected Works, Vol. 5): From My Life: Campaign in France Siege of Mainz v. 5 by Johann Wolfgang von Goethe (ISBN:) from Amazon's Book Store.

Die Leiden des jungen Werthers , which gained him enormous fame as a writer in the Sturm und Drang period which marked the early phase of Romanticism. *Dichtung und Wahrheit* *From My Life: Poetry and Truth* which covers his early life and ends with his departure for Weimar, his Italian Journey , and a series of treatises on art. His writings were immediately influential in literary and artistic circles. Goethe admitted that he "shot his hero to save himself": The novel remains in print in dozens of languages and its influence is undeniable; its central hero, an obsessive figure driven to despair and destruction by his unrequited love for the young Lotte, has become a pervasive literary archetype. Suicide is considered sinful by Christian doctrine: He said he "turned reality into poetry but his friends thought poetry should be turned into reality and the poem imitated. The next work, his epic closet drama *Faust* , was completed in stages. The first part was published in and created a sensation. Goethe finished *Faust Part Two* in the year of his death, and the work was published posthumously. The work subsequently inspired operas and oratorios by Schumann , Berlioz , Gounod , Boito , Busoni , and Schnittke as well as symphonic works by Liszt , Wagner , and Mahler. *Faust* became the ur-myth of many figures in the 19th century. Later, a facet of its plot, i. In , the world premiere complete production of *Faust* was staged at the Goetheanum. He is also widely quoted. Epigrams such as "Against criticism a man can neither protest nor defend himself; he must act in spite of it, and then it will gradually yield to him", " Divide and rule , a sound motto; unite and lead, a better one", and "Enjoy when you can, and endure when you must", are still in usage or are often paraphrased. Some well-known quotations are often incorrectly attributed to Goethe. Creativity and crisis[edit] Goethe overcame emotional turmoil, relational conflicts and mood swings through self-reflection, political and scientific work, and writing. To no one was the faculty for so doing more necessary than to me, for by nature I was constantly carried from one extreme to the other". Goethean science As to what I have done as a poet, I take no pride in it But that in my century I am the only person who knows the truth in the difficult science of coloursâ€”of that, I say, I am not a little proud, and here I have a consciousness of a superiority to many. Goethe also had the largest private collection of minerals in all of Europe. By the time of his death, in order to gain a comprehensive view in geology, he had collected 17, rock samples. His focus on morphology and what was later called homology influenced 19th century naturalists , although his ideas of transformation were about the continuous metamorphosis of living things and did not relate to contemporary ideas of "transformisme" or transmutation of species. Light spectrum, from *Theory of Colours*. Goethe observed that with a prism , colour arises at light-dark edges, and the spectrum occurs where these coloured edges overlap. During his Italian journey, Goethe formulated a theory of plant metamorphosis in which the archetypal form of the plant is to be found in the leaf â€” he writes, "from top to bottom a plant is all leaf, united so inseparably with the future bud that one cannot be imagined without the other". The ever-changing display of plant forms, which I have followed for so many years, awakens increasingly within me the notion: The plant forms which surround us were not all created at some given point in time and then locked into the given form, they have been given According to Hegel, "Goethe has occupied himself a good deal with meteorology; barometer readings interested him particularly What he says is important: He claims to deduce from it that the barometric level varies in the same proportion not only in each zone but that it has the same variation, too, at different altitudes above sea-level". In it, he contentiously characterized colour as arising from the dynamic interplay of light and darkness through the mediation of a turbid medium. After being translated into English by Charles Eastlake in , his theory became widely adopted by the art world, most notably J. Goethe, *Theory of Colours* , Some of the Venetian Epigrams were held back from publication due to their sexual content. Goethe clearly saw human sexuality as a topic worthy of poetic and artistic depiction, an idea that was uncommon in a time when the private nature of sexuality was rigorously normative. He continued, "Pederasty is as old as humanity itself, and one can therefore say, that it resides in nature, even if it proceeds against nature What culture has won from nature will not be surrendered or given up at any price.

His later spiritual perspective incorporated elements of pantheism heavily influenced by Spinoza , humanism , and various elements of Western esotericism , as seen most vividly in Part II of Faust. In old age, he explained why this was so to Eckermann: How could I write songs of hatred when I felt no hate? And, between ourselves, I never hated the French, although I thanked God when we were rid of them. How could I, to whom the only significant things are civilization [Kultur] and barbarism, hate a nation which is among the most cultivated in the world, and to which I owe a great part of my own culture? In any case this business of hatred between nations is a curious thing. You will always find it more powerful and barbarous on the lowest levels of civilization. In many respects, he was the originator of many ideas which later became widespread. He produced volumes of poetry, essays, criticism, a theory of colours and early work on evolution and linguistics. He was fascinated by mineralogy , and the mineral goethite iron oxide is named after him. He would argue that Classicism was the means of controlling art, and that Romanticism was a sickness, even as he penned poetry rich in memorable images, and rewrote the formal rules of German poetry. His poetry was set to music by almost every major Austrian and German composer from Mozart to Mahler , and his influence would spread to French drama and opera as well. Beethoven declared that a "Faust" Symphony would be the greatest thing for art. Liszt and Mahler both created symphonies in whole or in large part inspired by this seminal work, which would give the 19th century one of its most paradigmatic figures:

Chapter 6 : Browse All Poems - Love Poems - Poem Hunter

[Verse 1] Yeah I wish I could tell you To turn around and come back home But you would laugh at me, and point to stars And say there's nothing wrong.

Box , Port Huron, MI , fbns wayoflife. Figurative language is an important part of human communication. We use figurative speech frequently in normal conversation e. Men write songs, poetry, and works of fiction that incorporate figurative language. In the Bible, figurative language is used for the same purposes as in ordinary speech and it is interpreted by the same rules, but it is used for other purposes, as well. It is important to understand that figurative language is a major element of the Hebrew mindset. It is not mere poetry. God not only taught the nation Israel what to think, but also how to think. This thinking was designed by God as the perfect medium for His revelation of Himself to mankind. This thinking related the world together and saw its totality within God, interconnected with His Person as its Creator. The entire world is His creation, and His revelation. The Hebrews thought in intrinsic associations or likenesses. One of the purposes of the creation is revelation, to teach men about God and about life itself Ps. In Hosea alone we find the following examples: The Bible writers made use of every aspect of creation to illustrate spiritual truths. Following are some of the types of figurative speech in Scripture: The book of Proverbs is filled with simile. A comparison without the use of the adverbs A metaphor shows the relation between one thing and another or the resemblance of one thing to another. The book of Proverbs is filled with metaphors. The part is put for the whole For example, sword is often used to signify war Isa. This is hyperbole to emphasize the necessity of getting saved before it is too late and of not allowing anything to hinder getting saved. An extended simile The king of Babylon is likened to a great eagle Eze. Israel is likened to a vine Ps. A material object used to illustrate spiritual truth Prime examples are the tabernacle and its articles e. Following are some purposes of figurative speech in Scripture: Figurative language can hide the message. Some things in Scripture are given to hide truth to those who refuse to believe. Peter said that the difficult things in Scripture are misused by unbelievers to their own destruction 2 Pe. He warned of willingly ignorant scoffers 2 Pe. This is why Christ taught in parables at times Mt. The truth of Scripture is plain to those who believe, but it is obscure to those who disbelieve. In other words, God gives willful unbelievers enough rope to hang themselves! This is true of the Bible as a whole and of the prophecies in particular. Figurative language can expand the message. Hebrew parallelism, for example, expands the message by using teaching parallels. For example, Isaiah 1: The combined parallel teaches us that Zion is Jerusalem. Figurative language can emphasize the message. Consider hyperbole, which is an exaggeration used for emphasis. There must be a first love for Christ. He must be loved so fervently and greatly that love for other things seems like hate by comparison. Figurative language can empower the message, making it more dramatic, visual, and memorable. The Hebrew prophecies are filled with powerful drama. Christ used figurative language in the same way e. Figurative language can condense the message. For example, the image of Daniel 2 that Nebuchadnezzar saw in his dream is described in five verses Da. But even the briefest interpretation of the dream requires 10 verses Da. And in fact, many entire books have been written to explain that one figure. God requires that men study His Word diligently Pr. Those who are not willing to seek God and to study His Word will not know the truth. There are simple things in Scripture and there are difficult things. Bible prophecy, with its heavy element of symbolic language and Hebrew poetry, will not be well understood unless the individual is willing to be a serious student. The Interpretation of Figurative Language First, symbolic language is defined by its context. Consider the book of Revelation. Chapter one uses some figurative language, which is clearly identified. Consider Daniel 8, where the vision of verses is interpreted in verses Consider the vision of the valley of dry bones in Ezekiel This is explained in verse Consider the parable of the eagles and the vine in Ezekiel Consider Isaiah chapter 2. In verses we have a prophecy of the exaltation of Israel during the Millennium. It refers to everything that man trusts in and loves apart from God: In the day of the Lord, this idolatrous world system will be judged and overthrown in preparation for the coming of Christ and the establishment of His kingdom. Second, symbolic language is defined by comparing Scripture with Scripture. Sometimes the Bible student has to go to another passage to

explain figurative language. The same description is used in Revelation 5: By comparing these three passages we learn that the figurative description of the Holy Spirit refers to the following: First, the seven spirits describes the all-knowing intelligence of the Holy Spirit. Seven is the biblical number of perfection and completion e. Second, the seven spirits describes the everywhere presence of the Holy Spirit. We are reminded of the necessity of studying the Bible and not only reading it. And Proverbs says we must seek wisdom as men search for treasures Pr. If the individual only consults commentaries and asks teachers for meanings, he will never learn much. He must do his own studying and must attempt to understand the passages for himself. Only then will he understand properly. Good commentaries are helpful, but they should be used only after the student has made every effort to understand the passage for himself by studying the words, examining the context, and by comparing Scripture with Scripture. Much of our material is available for free, such as the hundreds of articles at the Way of Life web site. Other items we sell to help fund our expensive literature and foreign church planting ministries. You are welcome to make copies of these at your own expense and share them with friends and family, but they cannot be posted to web sites. You are also welcome to use excerpts from the articles in your writings, in sermons, in church bulletins, etc. All we ask is that you give proper credit. Things we do not want copied and distributed freely are items like the Fundamental Baptist Digital Library, print editions of our books, electronic editions of the books that we sell, the videos that we sell, etc. The items have taken years to produce at enormous expense in time and money, and we use the income from sales to help fund the ministry. We trust that your Christian honesty will preserve the integrity of this policy. And, "The labourer is worthy of his reward" 1 Timothy 5: Distributed by Way of Life Literature Inc. Brother Cloud lives in South Asia where he has been a church planting missionary since Our primary goal with the FBIS is to provide material to assist preachers in the edification and protection of the churches. We take up a quarterly offering to fund this ministry, and those who use the materials are expected to participate Galatians 6: We do not solicit funds from those who do not agree with our preaching and who are not helped by these publications. We seek offerings only from those who are helped.

Chapter 7 : Poetry & Truth by David Yezzi - The New Criterion | The New Criterion

We cannot understand Morrison, his lyrics and his poetry, his life, his understanding of the human form, and his relationship with the s countercultural movement - areas in which Morrison critics have continually tried but failed to.

Related Media General Introduction to the Psalms The Psalms have a wonderful capacity to capture the reality of our human experience. They express the emotions, personal feelings, attitudes, gratitude, and interests of the average individual. One reason people love the Psalms is that we can each usually identify the Psalms with our own experiences. Unlike English poetry, which emphasizes rhyme and meter, Hebrew poetry relies on other characteristics for its impact like parallelism and figures of speech. Parallelism English verse manipulates sound, and emphasizes rhyme and meter. Hebrew poetry repeats and rearranges thoughts rather than sounds. There are several types of parallel arrangement of thoughts, with the first three listed below being the most basic. Figures of Speech Like the Hebrew language itself, Hebrew poetry uses vivid images, similes, and metaphors to communicate thoughts and feelings. Types of Psalms While praise and prayer characterize the Psalms as a whole, they may be categorized as: Praise 33, , , Historical 68, 78, , , Relational 8, 16, 20, 23, 55 , Imprecatory 35, 69, , , Penitential 6, 32, 51, , , , and Messianic 2, 8, 16, 22, 40, 45, 69, 72, 89, , Introduction to Psalm 1 This first Psalm stands as a kind of introduction to the rest of the Psalms. Its subject matter is very general and basic, but it touches on two subjects that continually occur throughout the Psalms. It declares the blessedness of the righteous and the misery and future of the wicked. Above all else, it summarizes all that is to follow in the rest of the Psalms, and, for that matter, in the rest of Scripture. It presents two ways of life: Two great thrusts flow out of this: Note how this Psalm drives home its truth by the use of contrasts. Here is a contrast between character and destiny. Psalm one is a wisdom Psalm. There are praise Psalms, lament Psalms, and enthronement Psalms and all contain wisdom, of course, but as an introduction and door to the rest of the Psalms, this Psalm declares in just a few words some of the most basic but profound truths and propositions of the Bible. In essence, God says there are two ways of life open to us: The choice is ours. Blessedness is a choice, but to be blessed, one must by faith obey the conditions; he must pursue the way of blessedness as described in this Psalm. The Way of the Godly 1: Blessing comes from growth in the plan of God through fellowship with Him and through the Word of God. While believers have a heavenly position and an eternal inheritance secured by the work of Jesus Christ, the experience of their blessings, the increase of their capacity to appreciate the Lord, and their capacity for happiness is directly proportional to their knowledge and application of the Word. This must not be understood in the sense of legalistic obedience to a set of rules and principles, like a prescription or a formula, but in the sense of an obedience of faith that such a life brings to the one who believes the concepts of this passage. This is a beatitude. A beatitude pronounces blessing upon a certain group of people. It is not, however, an unconditional pronouncement, nor a pronouncement of bliss or a life without problems. It is conditional and this is strongly stressed. Blessing is pronounced, but only on those who comply with certain divine demands or spiritual qualities. But what are these in general? The passage is not speaking about complying with a system of works or self-righteous pharisaism, nor complying with a special formula so one may then experience blessedness. Instead, a beatitude promises blessing to those whose lives are characterized by certain qualities as the outcome of faith and relationship with God. The principle is that certain things corrupt, they tear down and destroy. Other things build, develop, make fruitful, and give the capacity and means for happiness through trust and fellowship with God. This is the message of this Psalm. Now, what are those things? Things to Avoid 1: We never stand still! It warns us how man is prone to turn aside little by little and become more and more entangled in the web of sin. He is easily influenced by the way of the world in its attitudes and actions, for actions follow attitudes. This is the kind of counsel that we must avoid. First, it means to be loose with reference to morals. It means immoral and without godly restraint or controls. It also means ungodly, godless, or negative toward God, loose from God, without Him as an anchor or controlling factor. It refers to those who are guided and controlled by their own desires, emotions, impulses of the mind and flesh rather than by the Word and the Holy Spirit. It connotes movement toward the formation of habits or patterns. Here we see

patterns forming and becoming entrenched. From thinking like the world we begin to act like the world. Sin is the transgression of the Law. It is whatever misses the will of God for man doctrinally or morally. We are all sinners. We all miss the mark, and none of us are perfect nor will we ever be perfect in this life. This is why Christ had to die for our sin so we might have His righteousness. Past Gallop poles which compared the church and unchurched showed there was basically no difference in the way they lived their lives. Many people in the church today are comfortable with their religion; they are merely playing at church. They are not advancing in their life with Christ, but are materialistic, earthly-oriented, living as earthdwellers and not sojourners. You are viewed as in a confederacy with them. It refers to one who is actively engaged in putting down the things of God and His Word. But please note that scoffing can occur by declaration of words or by declaration of a way of life that scorns the moral absolutes of Scripture and its way of life. From this retrogressive process, it is easy to see that people simply do not remain passive about God. Passivity toward God and His Word leads to activity in sin and finally to overt activity against God. That is a law of life. How do people scoff at the Word of God? But there are other ways. We think we have better things to do with our time. In essence we scoff at the Word when we fail to obey it and order our lives accordingly cf. These verses pose a warning to us. They teach us how little by little we can step out of the place of blessedness and into the place of misery and cursing with horrible consequences. First, we can begin to think with the viewpoint of the wicked. Compare Lot in Genesis He chose according to the viewpoint of the wicked. Then we can quite naturally begin to behave like sinners, acting more and more like the world. Again compare Lot in Genesis Note how these three verses in Ephesians parallel Psalm 1: Nor sit in the seat of scoffers! So, how can we avoid this? I would emphasize how remarkable this is. Psalm 1 is an introductory Psalm, a kind of gateway to the rest, where all kinds of qualities are mentioned. Yet, this is the one quality which is of single importance. Because here is the root, everything else is the fruit, i. This emphasis is borne out throughout Scripture cf. The church is not a social club, a welfare organization, a religious or a ritualistic institution. According to Scripture, everything in the church is to flow from and around this emphasis and activity. Its organization, its fellowship, its works, testimony, witness, and giving. This does not deny the ministry and work of the Holy Spirit or other valid functions of the church like music, but central to everything is the Word Jam. The Key to Blessedness 1: But it may also be taken as a strong contrast, i. The Theological Word Book of the Old Testament points out this word may be used for that which a person wishes strongly to do or have. The Hebrew verb form of this noun is used several times of a man taking pleasure or finding delight in the woman he loves. The law, of course, refers to the Word of God. This draws our attention to the doctrine of bibliology or the doctrines of revelation, inspiration, preservation, collection and canonization of the Bible, and illumination 2 Tim. If you are interested there is a thorough study on this subject entitled, Bibliology: One of the reasons Scripture is a delight, like honey in the honey comb, is because it is truth. It is accurate, reliable and actively powerful Ps. It is on his mind and in his heart at all times in every situation and area of life 2 Cor. It involves thinking about what Scripture means and how, when, and where it should be applied.

Chapter 8 : BBC Radio 4 Extra - Schedules, 8 - 14 October

The purpose of our poetry contests is to bring recognition to great poets and provide a source of poetic inspiration. Our contests are always on the look out for poems of all styles - rhyming, free verse, haiku, etc.

Our vision is to see communities come to know Jesus Christ and develop a consistent walk with Him. This, in turn, would prompt others to reach out to neighboring communities and spreading the good news there as well. We believe that it was uniquely, verbally and fully inspired by the Holy Spirit and that it was written without error inerrant in the original manuscripts. It is the supreme and final authority in all matters on which it speaks. We accept those areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. We believe in living a life that is acceptable to God and mimics the teachings of Jesus Christ. The Prayer Dear God, I come to you today broken. I acknowledge to You that I am a sinner, and I am sorry for my sins and the life that I have lived; I need your forgiveness. I believe with all my heart that your Son, Jesus, shed His blood on the cross and died for my sins, and I am now ready to turn from my sin and follow You. You said in Romans Today I confess Jesus as the Lord of my soul. With all my heart, I believe that Jesus rose from the dead. At this moment I accept Jesus Christ as my own personal Savior. Church Partnership Churches often like outside guidance or assistance just like anyone else. We come alongside your church assisting in many ways. Speaking Engagements We strive to impact others lives with real stories from our lives and those of others along with the Biblically based principles that we should live by. Our Partners Testimonials Jonathan Bashlor Spiritual Mentoring As a new Christian, I had an overwhelming feeling in my heart that I truly wanted to get closer to God and experience a meaningful relationship with him. Through their devotion to creating disciples and disciple makers, they took my wife and I under their wing and put us on a path to the Lord. I cannot be more thankful for the wisdom and leadership that the team at Intersections4Life has poured into us. Because of them, my family and I are forever changed. My wife and I have found some things that we really need to work on together, and the Lord is guiding our steps more now than ever before. The team at Intersections4Life has come alongside us to walk with us through the joyous and hard times, alike. Our joy, and the blessings of becoming closer to our Lord Jesus, is absolutely amazing and incredible. Sometimes the Lord must break us, because we are filled with sin, so that He may build us up to be more like His Son, Jesus. All of our services are offered at no cost. You are invited to be a part of this ministry by supporting us through donations and prayer.

Chapter 9 : Home - Intersections4Life

Best poems and quotes from famous poets. Read romantic love poems, love quotes, classic poems and best poems. All famous quotes.

My grandmother owned a farm in Tuttlebrook, and she use to tell me that god was in the rain. It was her wrists. I thought we would love each other forever. I remember our teacher telling us that is was an adolescent phase people outgrew. In I fell in love with a girl named Christina. That year I came out to my parents. My mother said nothing. But I had only told them the truth, was that so selfish? Our integrity sells for so little, but it is all we really have. It is the very last inch of us, but within that inch, we are free. It was the most important role of my life, not because of my career, but because that was how I met Ruth. The first time we kissed, I knew I never wanted to kiss any other lips but hers again. We moved to a small flat in London together. She grew Scarlet Carsons for me in our window box, and our place always smelled of roses. Those were there best years of my life. And eventually came to London. After that there were no roses anymore. I remember how the meaning of words began to change. How unfamiliar words like collateral and rendition became frightening. While things like Norse Fire and The Articles of Allegiance became powerful, I remember how different became dangerous. They took Ruth while she was out buying food. It seems strange that my life should end in such a terrible place, but for three years, I had roses, and apologized to no one. I shall die here. Every inch of me shall perish. Every inch, but one. An Inch, it is small and it is fragile, but it is the only thing the world worth having. We must never lose it or give it away. We must never let them take it from us. I hope that whoever you are, you escape this place. I hope that the world turns and that things get better. But what I hope most of all is that you understand what I mean when I tell you that even though I do not know you, and even though I may never meet you, laugh with you, cry with you, or kiss you. With all my heart, I love you.