

ORAL
READING
OF THE
SCRIPTURES

Charlotte I. Lee

Oral Reading Of The Scriptures

Aaron Williams

Oral Reading Of The Scriptures:

Oral Reading of the Scriptures Charlotte I. Lee,1974 **The Sound of Scripture: Reading the Bible Aloud**

Barbara Laughlin Adler,2018-08-21 They read from the book from the Law of God clearly and they gave the sense so that the people understood the reading Nehemiah 8 8 Just as it was in Nehemiah s time congregations today want to hear Biblical texts read clearly giving the sense But the reality is that oral readings during worship services are often inaudible mumbled monotonous or delivered at a rapid machine gun pace This brief guidebook provides simple techniques so that parish lay readers can read with clarity and express the meaning of the Bible s messages The Sound of Scripture will greatly enhance the ability of readers to communicate God s Word clearly giving the sense Dr Adler offers a sensitive and fresh approach which should certainly be extremely helpful for pastors vicars lay readers Sunday School teachers or any who are called upon to read the Bible in public Howard W Kramer PhD President Emeritus Concordia Lutheran Seminary St Catharines Ontario Canada Understanding the Bible as a Scripture in History, Culture, and Religion James W. Watts,2021-04-26

UNDERSTANDING THE BIBLE AS A SCRIPTURE IN HISTORY CULTURE AND RELIGION The Bible is a popular subject of study and research yet biblical studies gives little attention to the reason for its popularity its religious role as a scripture Understanding the Bible as a Scripture in History Culture and Religion integrates the history of the religious interpretation and ritual uses of biblical books into a survey of their rhetoric composition and theology in their ancient contexts Emphasizing insights from comparative studies of different religious scriptures it combines discussion of the Bible s origins with its cultural history into a coherent understanding of its past and present function as a scripture A prominent expert on biblical rhetoric and the ritualization of books James W Watts describes how Jews and Christians ritualize the Bible by interpreting it by expressing it in recitations music art and film and by venerating the physical scroll and book The first two sections of the book are organized around the Torah and the Gospels which have been the focus of Jewish and Christian ritualization of scriptures from ancient to modern times and treat the history of other biblical books in relation to these two central blocks of the Hebrew Bible and New Testament In addition to analyzing the semantic contents of all the Bible s books as persuasive rhetoric Watts describes their ritualization in the iconic and expressive dimensions in the centuries since they began to function as a scripture as well as in their origins in ancient Judaism and Christianity The third section on the cultural history and scriptural function of modern bibles concludes by discussing their influence today and the controversies they have fueled about history science race and gender Innovative and insightful Understanding the Bible as a Scripture in History Culture and Religion is a groundbreaking introduction to the study of the Bible as a scripture and an ideal textbook for courses in biblical studies and comparative scripture studies **The Triumph of Grace** Daniel I. Block,2017-11-06 The Apostle Paul s negative statements about the law have deafened the ears of many to the grace that Moses proclaims in Deuteronomy Most Christians have a dim view of this book which they consider to be primarily a book of laws However when

we read or hear it read orally without prejudice we discover that rather than casting Moses as a legislator he appears as Israel's first pastor whose congregation has gathered before him to hear him preach his final sermons Accordingly Deuteronomy represents prophetic preaching at its finest as Moses seeks to inspire the people of God to a life of faith and godliness in response to God's repeated demonstrations of grace Deuteronomy is a dead book for many because we have not recognized this gospel we have heard only law The essays in this collection arise from a larger project driven by a passion to recover for Christians the life giving message of the Hebrew Scriptures in general and to open their ears to God's amazing grace in Deuteronomy in particular The wide ranging meditations in this volume do not all focus equally on the topic of God's grace but this theme undergirds them all **Oral Interpretation of Biblical Literature** Chloe Armstrong,1968

Understanding the Pentateuch as a Scripture James W. Watts,2017-07-27 A cutting edge scholarly review of how the Pentateuch functions as a scripture and how it came to be ritualized in this way Understanding the Pentateuch as a Scripture is a unique account of the first five books of the Bible describing how Jews and Christians ritualize the Pentateuch as a scripture by interpreting it by performing its text and contents and by venerating the physical scroll and book Pentateuchal studies are known for intense focus on questions of how and when the first five books of the Bible were composed edited and canonized as scripture Rather than such purely historical literary or theological approaches Hebrew Bible scholar James W Watts organizes this description of the Pentateuch from the perspectives of comparative scriptures and religious studies He describes how the Pentateuch has been used in the centuries since it began to function as a scripture in the time of Ezra and the origins of its ritualization before that time The book Analyzes the semantic contents of the Pentateuch as oral rhetoric that takes the form of stories followed by lists of laws and sanctions Gives equal space to its ritualization in the iconic and performative dimensions as to its semantic interpretation Fully integrates the cultural history of the Pentateuch and Bible with its influence on Jewish and Christian ritual and in art music theatre and film Understanding the Pentateuch as a Scripture is a groundbreaking work that highlights new research data and organizes the material to focus attention on the Pentateuch's and Bible's function as a scripture **Pulpit Bible Reading** James Tippett Docking,1891 **Woman in the Bible** Aaron Williams,1872

Summaries of Ph. D. Dissertations Submitted to the Graduate School of Northwestern University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy Northwestern University (Evanston, Ill.). Graduate School,1951 **Readings in Reading: Practice, Theory, Research** Delwyn G. Schubert,1968 **Summaries of Doctoral Dissertations Submitted to the Graduate School of Northwestern University in Partial Fulfillment of the Requirements for the Degrees of Doctor of Philosophy and Doctor of Education** Northwestern University (Evanston, Ill.). Graduate School,1952 **Summaries of Doctoral Dissertations** Northwestern University (Evanston, Ill.). Graduate School,1952 **Summaries of Doctoral Dissertations Submitted to the Graduate School of Northwestern University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy and**

Doctor of Education Northwestern University (Evanston, Ill.). Graduate School, 1952 *Bible Student and Religious Outlook*, 1900 **The Written Word; Or The Contents and Interpretation of Holy Scripture Briefly Considered** Samuel Gosnell Green, 1871 *Reading Scripture with the Rabbis* Jacob Neusner, 2007 This anthology illustrates how Judaism's classical rabbis of the first seven centuries of the Common Era read the ancient Israelite scriptures. It presents in particular a selection of writings that show what happens to the five books of Moses at the hands of the Rabbinical sages of the formative age of Judaism. Each Midrash compilation takes up a book of Scripture and systematically expounds the message that the Rabbis derive from that particular book. No statement by the rabbis of the meaning of a biblical book emerges as a mere paraphrase of the plain sense of Scripture itself. The compiler introduces the Rabbinic reading of the Five books of Moses. Genesis through Genesis Rabbah Exodus through Mekhilta attributed to R Ishmael Leviticus through Leviticus Rabbah Numbers through Sifr to Numbers and Deuteronomy through Sifr to Deuteronomy. Genesis Rabbah shows how the rabbis found in the book of Genesis lessons of history realized in their own times. That approach to Scripture will not surprise Bible believing Christians. Mekhilta attributed to R Ishmael shows how the Ten Commandments are expounded in an inclusive spirit so that the Commandments cover important aspects of everyday life. Leviticus Rabbah shows how the rabbis found in the laws of animal sacrifice lessons of both history and morality. Once more an approach Christians will find congenial. The book of Numbers illustrates how the ancient rabbis read Scripture in such a way as to validate and justify rules that on the surface do not seem valid and just at all. In the case I have chosen the treatment of the wife accused of infidelity. Numbers Chapter Five the law of the Mishnah and the Tosefta affords to the accused wife rights that Scripture does not on the surface provide for her. We consider both the legal and the exegetical treatment of the topic with its emphasis for both norms of conduct and norms of conviction upon God's justice. The book of Deuteronomy at Chapter Thirty Two contains Moses's profound reflection on the me. *Annual Register* University of Chicago, 1899 **Oral Aspects of Reading** Helen Mansfield Robinson, 1955 **Imperial Bible Dictionary** Patrick Fairbairn, 1887 The Imperial Bible-dictionary Patrick Fairbairn, 1886

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