

# Offenbarung Des Johannes Ganzer Text

IM Harris

**Das tausendjährige Messiasreich der Johannesoffenbarung** Thomas Johann Bauer, 2012-02-14 In der Johannesoffenbarung findet sich die im Neuen Testament singuläre Erwartung eines zeitlich begrenzten, irdischen Messiasreiches am Ende der Geschichte. Traditionell wird die Funktion dieses tausendjährigen Messiasreiches (Millennium) als Trost für die unter Domitian verfolgten Christen Kleinasiens und als Ermutigung zum blutigen Martyrium bestimmt. Neuere alttestamentswissenschaftliche Forschungen haben jedoch gezeigt, dass sich eine umfassende oder lokal begrenzte Christenverfolgung infolge einer Föderierung des Kaiserkultes in Kleinasien an der Wende vom 1. zum 2. Jahrhundert nicht nachweisen lässt. Zudem beachtet das traditionelle Verständnis der Johannesoffenbarung und der Millenniumsvision kaum, dass die sieben Sendschreiben (Offb 2-3) weniger von einer äußerer als von einer inneren Gefährdung der Gemeinden durch das Auftreten von Irrlehrern sprechen. Vor diesem Hintergrund bestimmt die vorliegende Arbeit die Funktion der Millenniumsvision sowohl im Blick auf die Lebensbedingungen der christlichen Minderheit in den heidnischen Poleis Kleinasiens als auch im Blick auf den inneren Zustand der Gemeinden.

Die sieben Zornsschalen der Offenbarung des h. Johannes Textgemäß erklärt und zur Vorbereitung auf Bibelstunden eingerichtet von K. W. Vetter. [With the text.] , 1861

**Die Offenbarung des Johannes** Traugott Holtz, 2008-08-20 Der Kommentar stellt den Abschluss einer lebenslangen Beschäftigung des Verfassers mit der Johannes-Offenbarung dar. In konzentrierter Textauslegung wird die Lebensnähe des letzten Buches der christlichen Bibel prägnant herausgearbeitet, einerseits mit Blick auf seine Entstehung in den bedrängenden Lebensverhältnissen christlicher Gemeinden in Kleinasien am Ende des 1. Jahrhunderts n.Chr., andererseits mit Blick auf Erfahrungen des Glaubens und Lebens in einer globalen Gesellschaft des 21. Jahrhunderts. Die theologische Reflexion der Erfahrungen geschichtlicher, politischer und geistiger Umbrüche des 20. Jahrhunderts schlägt sich in der vorliegenden Auslegung in einer Weise nieder, die den Blick öffnet für das Wirken Gottes in der Geschichte des einzelnen glaubenden Menschen ebenso wie in den geschichtlichen Gegebenheiten, die seinen Lebenshorizont bestimmen. Die eigene Übersetzung des Autors regt durch ihre bisweilen ungewohnte und originelle Wortwahl zu eigenständigem Bedenken der Textaussagen an. Die exegetische Einzelforschung zur Johannes-Offenbarung bleibt ganz im Hintergrund, leitet aber durchgängig das Textverständnis, das der allgemeinverständlichen Auslegung zu Grunde liegt. Besonderes Gewicht kommt

dabei alttestamentlichen Vorstellungen und Begriffen sowie frühjüdischen, zur Johannes-Offenbarung zeitgenössischen Quellen zu. Der Kommentar wurde von Karl-Wilhelm Niebuhr aufgrund des nachgelassenen Manuskripts von Traugott Holtz bearbeitet.

**Versuch einer historischen Erklärung der Offenbarung des Johannes** Hermann Johann Graeber, 1857

**Die Offenbarung St. Johannes für die christliche Gemeinde ausgelegt in Predigten von K. Wächtler. [With the text.]**, 1855

**Die Offenbarung Johannis, vollständig erklärt von ... Friedrich Jakob Züllig. [With the text.]**, 1840

Die Offenbarung des Johannes Heinrich Kraft, 1974

**Die Offenbarung des Johannes** Johannes Behm, Johannes (Evangelist, Heiliger), 1949

*Zeit und Geschichte in der Offenbarung des Johannes* Mathias Rissi, 1952

**Kritisch-exegetischer Kommentar über das Neue Testament: Offenbarung Johannes** Wilhelm Bousset, 1896

Hinwendung zu Gott Matthias Jendrek, 2017-04-03 Die Chronikbücher leiten einen idealen Leser mit Hilfe intertextueller Verbindungen zu ihrer Botschaft YHWH ist der Gott Israels und wenn du ihn suchst, wird er sich von dir finden lassen (1 Chr 28,9). Je besser der Leser die Kontexte kennt, auf die die Verbindungen anspielen, desto eindeutiger wird die Botschaft der Chronikbücher. Eine Untersuchung der Gebetsphänomene in der Chronik zeigt, dass Querverbindungen zwischen Texten nicht nur durch direkte Zitate oder Vollzitate geschaffen werden können. Auch Abkürzungspheomene wie Abbreviaturen und unrecorded prayers stützen die Strategie des Textes. Kurzzitate und Schlüsselwörter, die mit ihrer Bedeutung auf ganze Textabschnitte anspielen, erschließen nicht so sehr neue Sinnpotentiale, sondern verstärken bereits getroffene Aussagen und vereindeutigen missverständliche Sachverhalte. Insbesondere heben sie die Hauptbotschaft der Chronikbücher zu überzeitlicher Gültigkeit und verkündigen YHWH als den einzigen Gott und einzige legitime Adressaten aller Formen von Hinwendung. Dabei sprechen die Chronikbücher aus ihrer der Textwelt heraus (ideale) Leser direkt an.

**Die Offenbarung Johannis, durch die heilige Schrift ... ausgelegt von August Christian Lämmert. [With the text.]**, 1865

Schriftgelehrte Prophetie Jan Dochhorn, 2010 English summary: Revelation 12 is a key text in the Apocalypse of John. Jan Dochhorn explains this pericope from the textual world in the Apocalypse of John and determines its significance for the book as a whole. He provides a strategy for reading Revelation 12 which applies to the entire book, deciphering the meaning of the text by revealing the contextual references, determining the scriptural references and naming the assumed traditional knowledge. This method differs considerably from the interpretational tradition, which explains Revelation primarily on the basis of pagan mythologemes. However, Jan Dochhorn also has an agenda which concerns the history of religion. He defines Revelation 12 as an important piece of textual evidence for the exceptionally productive idea of the apocalyptic fall of Satan

in early Judaism and Christianity, thus contributing to the history of the development of Jewish and Christian Satanology. German description: Apc Joh 12 ist ein Schlusseltext der Johannesapokalypse. Jan Dochhorn erklart diese Perikope aus der Textwelt der Johannesapokalypse und bestimmt ihre Bedeutung fur das Buch als Ganzes. Auf Apc Joh 12 wendet er dementsprechend eine Lekturestrategie an, die auch fur die gesamte Apokalypse gilt: Die Bedeutung des Textes wird entschlusselft, indem die Kontextreferenzen offengelegt, Schriftreferenzen ermittelt und vorausgesetztes Traditionskenntnis benannt werden. Diese Methode steht im Gegensatz zu einer Auslegungstradition, die Apc Joh primar aufgrund paganer Mythologeme erklart. Gleichwohl verfolgt Jan Dochhorn ein religionshistorisches Anliegen: Er bestimmt Apc Joh 12 als wichtigen Belegtext fur die im fruhen Judentum und Christentum ausserordentlich produktive Vorstellung vom endzeitlichen Teufelsfall, die von Uberlieferungen uber einen Teufelsfall in der Urzeit scharf abzugrenzen ist. Damit wird ein Beitrag zur Entwicklungsgeschichte der judischen und christlichen Satanologie geleistet.

Zeitschrift für Kirchengeschichte Theodor Brieger, Bernhard Bess, 1913

Also schrieb Friedrich Nietzsche: "Zuletzt wäre ich sehr viel lieber Basler Professor als Gott; aber ..." Christian Georg, 2016-11-23 Zu seinen Lebzeiten war Friedrich Nietzsche - bis zu seiner Aufsehen erregenden Einweisung in die Irrenanstalt Basel Anfang 1889 - ein Denker ohne nennenswerte Bedeutung. Aufgrund der Einschätzung seiner Freunde und einiger weniger Leser und weil seine Schwester ab 1893 eine Einkommensquelle brauchte, propagierte sie ihren Bruder als geistigen Vordenker und Bodenbereiter einer neuen Moral, die allerdings nur auf Maßlosigkeiten beruhte. Der damals im deutschen Kaiserreich großmannssüchtige Zeitgeist ließ die verheerenden Schwächen von dem, was Nietzsche im Laufe der Jahre als seine außerordentlich widersprüchlich gestaltete Philosophie angesehen hatte, weitgehend unbeachtet, förderte aber seine gedankenlosen Großmannstiraden, weil das damals von Nietzsche Veöffentlichte nicht seine tatsächlichen Absichten offenlegte. Die Meinung der Schwester und deren Mitläufer, die wie Nietzsche an sich selbst, an diesen als einen großen, seiner Zeit weit vorausilgenden Denker glaubten wollten, haben alles unternommen, ihn als ein Ideal seiner und überhaupt aller Zeiten erscheinen zu lassen. Die Fakten-Grundlage aus Nietzsches vollständig veröffentlichten Schriften ergibt inzwischen, chronologisch nachvollzogen, das Bild eines bis zum Autistischen ausgeprägten Egozentrikers ohne Sinn und Empfindung für die ihn umgebende Wirklichkeit. Aufgrund seiner Veranlagung und Wesens(un)art mussten Nietzsches Ansichten in einem ihm eigenen Prozess der Enthemmung, zu dem aus seiner Sicht durchaus ehrlich getanen letzten Satz ausarten, dass er zuletzt sehr viel lieber Basler Professor als Gott gewesen wäre. Das vorliegende Buch zeigt für Nietzsches Lebensjahre von 1844 bis Anfang 1889 (dem Ausbruch seines nicht mehr zu leugenden Wahnsinns), an engmaschig ausgewählten Beispielen die seinen denkerischen Verfalls-Prozess dokumentierende innere Logik als durchaus spannende geistige Biographie in vielen Zusammenhängen unter vielen bisher nicht gesehenen Gesichtspunkten.

**Offenbarung Johannis, durch die heilige Schrift für alle Bibelfreunde ausgelegt** August Christian Lämmert, 1865

**--deine Sprache verrät dich** Harald Schweizer,2002

Apokalyptische Schrifttexte: Gewalt schürend oder transformierend? Karin Peter,2011

**Frauenbilder von Otto Dix** Jung-Hee Kim,1994

**Deutscher Hort**,1925

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