



De Openbaring Van Johannes De Prediking Van Het Nieuwe Testament

Willem Westerbeke



De Openbaring Van Johannes De Prediking Van Het Nieuwe Testament:

Comfort and Protest Allan Aubrey Boesak, 2015-07-17 By the time *Comfort and Protest* was completed South Africa was in a declared state of emergency Within the context of the ongoing struggle in his country Allan Boesak has written a powerful and urgent commentary on the Book of Revelation He provides scriptural and historical interpretations emphasizing that the drama which unfolds in the Apocalypse is played out in history whenever a political ruler claims the allegiance that belongs to God alone Amid persecution and temptations to despair Boesak provides a message of hope He sees that in the Apocalypse John longs passionately for another day another world He feels it so keenly that he writes That day has come The church shares this longing for the tent of God to be among the people This is what the church has lived and died for worked and struggled for justice and humanity and peace and fullness of life

A Feminist Companion to the Apocalypse of John Amy-Jill Levine, 2010-05-05 The thirteenth volume in this landmark series examines the Revelation of John through the categories of post colonial thought deconstruction ethics Roman social discourse masculinization virginity and violence The reach of this volume therefore goes beyond that of most feminist studies of Revelation which frequently focus on the female imagery the Thyatiran prophet called Jezebel the Woman Clothed with the Sun the Whore of Babylon and the Bride the Heavenly Jerusalem The symbols of Revelation remain open and interpretations continue Some readers will refuse to rejoice at the dismemberment of the Woman who is Babylon they will resist the masochistic infantile self abasement before this imperial Deity who rules by patriarchal domination Others will conclude that these descriptions are only metaphors separate form from substance and worship the transcendent to which the metaphors imperfectly point Some readers will understand if not fully condone John s rhetoric by seeking his political and social location others will condone if not fully understand how the Apocalypse can provide comfort to those undergoing persecution or deprivation Some readers may reject the coercive aspects of a choice between spending eternity in praise of the divine or being tortured with fire and sulfur others may rejoice in their own salvation while believing that those being tortured deserve every pain inflicting upon them still others may use mimicry or parody or anachronistic analogy to challenge defang or replace John s message What we find behind the veil may be beautiful or terrifying or both but we cannot avert our eyes John s vision is too influential today in our own political climate not to look for ourselves The *Feminist Companion to the Apocalypse of John* includes contributions by David L Barr Mary Ann Beavis Greg Carey Adela Yarbro Collins Lynn R Huber Catherine Keller John Marshall Stephen Moore Jorunn Kland Hanna Stenström Pamela Thimmes and Carolyn Vander Stichele There is an introduction by Amy Jill Levine and a comprehensive bibliography

Missionalia, 1996 *Mysterium Ecclesiae* F. Ledegang, 2001 Starting point of this book is that for Origen the object of religious knowledge is a mystery Therefore he shrinks from using definitions by which in his opinion the mystery is literally restricted This also applies to the Church About her can only be spoken in a manner of speaking and by means of images The Bible itself leads the way in this respect Therefore one must not stick to the literal

meaning of the text but one must try to understand it spiritually Origen traces the meaning of the biblical images of the Church Sometimes he elaborates them or puts them in a new context But he also creates new images to describe the Church and already detects in the Old Testament all kinds of types of the Church Analyzing all these images the author gives insight in Origen's ecclesiology

"Recht op de waarheid af" Jan Lambrecht, 2005 *BIJBELSE CHRONOLOGIE; TIJDTABEL OUD EN NIEUW TESTAMENT* Willem Westerbeke, 2011-09-19 Chronologie betekent tijdrekenkunde Bijbelse Chronologie is een tijdtabel die de jaren en perioden omvat van de Bijbelse geschiedenis Die begint bij de Schepping en eindigt bij de profetie n van Johannes op Patmos Het heeft de Heere behaagd om Zijn Kerk op aarde Verbondsgewijze en Periode gewijze te besturen De Schrift noemt dit tijden en volheid der tijden Hand 1 7 Gal 4 4 Chronologie is heel belangrijk want het is geïnspireerd door de Heilige Geest De Bijbelse Chronologie is een sterk wapen tegen de Schriftkritiek Het is een lamp om de tijd van het ontstaan van de oude volken op aarde toe te lichten Het is een atlas om de archeologische vondsten in het Midden Oosten te rangschikken Het is de ruggengraat van de Archeologie Indien we alleen de feiten en jaren raadplegen van de overleveringen en opgravingen dan blijven we op diverse punten in verwarring Als hulpmiddel voor de Bijbelse Chronologie zijn de bronnen buiten de Bijbel natuurlijk van schitterende waarde *Sacris erudiri*, 2003 Jaarboek voor Godsdienstwetenschappen Het Nieuwe Testament Apostel Arne, **Christelijk geloof / druk 1**, 2007 Beschrijving van de christelijke geloofsleer door de hervormde hoogleraar dogmatiek en bijbelse theologie 1914 1995 *Het Nieuwe Testament, met ophelderende en toepasselijke aanmerkingen* Henricus Egbertus Vinke, 1856

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