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Von Gewalt zur Gewaltüberwindung in der Bibel Günter Scholz,2021-06-07 Die Sprache und die Bilder der Gewalt in der Bibel, insbesondere im Alten Testament, werden von vielen Lesern in theologischer Wissenschaft und kirchlicher Praxis als anstößig wahrgenommen. Der Verfasser ordnet die Gewaltzüge im Wesen Gottes wie auch die gewaltverherrlichenden Szenen in den Kontext der Zeit ein und kommt so zu einem adäquaten Gottes- und Menschenbild sowie zu entsprechenden ethischen Grundsätzen. So erweist sich das Gesicht Gottes als ambivalent, aber mit einem deutlichen Zug zu umfassender Gnade, je universaler, desto mehr, bis es im NT im Bild Jesu Christi und in seiner Reich-Gottes-Verkündigung bestimmend wird. Das Wesen des Menschen ist geprägt teils von seiner Bestimmung zur Freiheit, teils von seiner Bestimmtheit durch die Sünde; das Sollen realisiert sich im AT im Mitgehen des Menschen bzw. des Volkes mit seinem Gott in Treue und Vertrauen, im NT in der Verwirklichung des neuen, in Christus geschenkten Seins. Der hermeneutische Zugriff auf die relevanten Texte erfolgt, wo möglich, unter drei Fragestellungen: Was sagen sie zu dem Thema 1. So ist Gott? 2. So ist der Mensch? bzw. So ist Israel? 3. So soll der Mensch sein? bzw. So soll Israel sein? Dabei sieht der Verfasser das Wesen Gottes in seiner Ambiguität beschrieben, das

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<u>Around the World</u> Tolman (Mrs. Stella Webster (Carroll)),1908 The Investor's Monthly Manual ,1882

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Table of Contents 606643

- 1. Understanding the eBook 606643
 - The Rise of Digital Reading 606643
 - Advantages of eBooks Over Traditional Books

- 2. Identifying 606643
 - Exploring Different Genres
 - o Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform

- o Popular eBook Platforms
- Features to Look for in an 606643
- User-Friendly Interface
- 4. Exploring eBook Recommendations from 606643
 - Personalized Recommendations
 - o 606643 User Reviews and Ratings
 - o 606643 and Bestseller Lists
- 5. Accessing 606643 Free and Paid eBooks
 - o 606643 Public Domain eBooks
 - 606643 eBook Subscription Services
 - ∘ 606643 Budget-Friendly Options
- 6. Navigating 606643 eBook Formats
 - o ePub, PDF, MOBI, and More
 - o 606643 Compatibility with Devices
 - o 606643 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - o Adjustable Fonts and Text Sizes of 606643
 - $\circ\,$ Highlighting and Note-Taking 606643
 - Interactive Elements 606643
- 8. Staying Engaged with 606643
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - $\circ\,$ Following Authors and Publishers 606643
- 9. Balancing eBooks and Physical Books 606643
 - o Benefits of a Digital Library
 - o Creating a Diverse Reading Collection 606643
- 10. Overcoming Reading Challenges
 - o Dealing with Digital Eye Strain
 - Minimizing Distractions

- o Managing Screen Time
- 11. Cultivating a Reading Routine 606643
 - Setting Reading Goals 606643
 - o Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of 606643
 - Fact-Checking eBook Content of 606643
 - o Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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