

Unterschied Zwischen Knig Und Kaiser

Richard Moeller

Die politischen und religiösen Doctrinen unter Ludwig dem Bayern Schreiber,1858

Die literarischen Widersacher der Päpste zur Zeit Ludwig des Bayers Sigmund Riezler,1874

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Die literarischen Widersacher der Päpste zur Zeit Ludwig des Baiers Sigmund Riezler,1874

König - Kaiser - Kardinal Thomas J. Nagy,2015-02-27

Ludwig der Bayer und die Kurie im Kampf um das Reich Richard Moeller,1914

Ludwig der Bayer und die Kurie im Kampf um das Reich, Forschungen Richard Moeller,1914

Das Infanterieregiment Kaiser Wilhelm, König von Preussen (2. Württ.) No. 120 - eine Soldatengeschichte aus drei Jahrhunderten Albert Pfister,2025-07-07 Unveränderter Nachdruck der Originalausgabe von 1881. Der Verlag Antigonos spezialisiert sich auf die Herausgabe von Nachdrucken historischer Bücher. Wir achten darauf, dass diese Werke der Öffentlichkeit in einem guten Zustand zugänglich gemacht werden, um ihr kulturelles Erbe zu bewahren.

Reallexikon der deutschen Altertümer Ernst Götzinger,1885

Zeitschrift für eisenbahnen und dampfschiffahrt der Österreichisch-ungarischen monarchie ,1889

Zeitschrift für Eisenbahnen und Dampfschiffahrt der österreichisch-ungarischen Monarchie Sigmund Sonnenschein,1889

Die Politik, auf den Grund und das Mass der gegebenen Zustände zurückgeführt Friedrich Christoph Dahlmann,1847

Das Alterthum in seinen Hauptmomenten dargestellt Hermann Kletke,1852

"Ein" Vermächtniß Kaiser Wilhelms I. Oskar Meding,1889

Kaiser Franz Josef I. als König von Ungarn Adolf Kohut,1916

Der Malteserritter und Generalleutnant Jakob Bretel von Grémonville Franz Scheichl,Henning von Koss,Richard Moeller,1914

Der "König" und sein "Volk" Hanna-Maria Mehring,2023-12-04 Hanna Mehring erforscht die Königsmotivik im Johannesevangelium und untersucht ihre Funktion im Gesamtkontext der johanneischen Jesus-Vita. Sie geht der Frage nach, ob und wie Jesus als idealer König literarisch inszeniert wird. An den zentralen Achsenstellen des Evangeliums wird Jesus als

König bekannt: in Joh 1,35–51 durch den (späteren) Schüler Nathanael, in 6,1–21 durch das Volk nach der wunderbaren Brotvermehrung, in 12,12–19 beim Einzug Jesu nach Jerusalem und in 18,18–19,16 im Rahmen des Verhörs durch den römischen Statthalter Pilatus. Das Novum besteht darin, die differenzierte Erfassung der Christologie im Johannesevangelium mittels der motivgeschichtlichen Ausrichtung auf das hellenistisch-römische Herrscherideal als Vergleichspunkt für den König Jesus zu leisten. Mehrings Werk ist daher als ein Beitrag zur Erschließung der christologischen Konzeption des Johannesevangeliums einzuordnen. Das Auftreten des idealen hellenistischen Königs Jesus im narrativen Verlauf der johanneischen Jesus-Vita kann – so Mehring – zudem im Zusammenhang mit dem sich dort spiegelnden Konflikt der Jesus-Gruppe mit den Juden gelesen und auf seine Wirkungsabsicht hin befragt werden.

Grundriss der geschichtswissenschaft Aloys Meister,1913

6: Von den Religionsunruhen, oder vom König Sigmund, bis auf den König Ferdinand den 2 Franz Pubitschka,1801

Deutsche Verfassungsgeschichte von den Anfängen bis ins 15. Jahrhundert Aloys Meister,1922

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