



Abrahams Opfer - Gen 22, 1 - 19 (German Edition)

Christian Schlegel

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Quellenexegese aus dem Jahr 2004 im Fachbereich Theologie - Biblische Theologie, Note: 1,7, Johannes Gutenberg-Universität Mainz, Veranstaltung: Einführung in die Methoden biblischer Exegese, 4 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: Eine der bekanntesten Geschichten des Alten Testaments ist die Geschichte aus Gen 22, in der Gott seinen Diener Abraham dazu auffordert ihm seinen einzigen Sohn, Isaac, zu opfern. Anstandslos will Abraham Gottes Willen tun. Er nimmt seinen Sohn mit auf einen Berg, fesselt ihn dort und gerade als er ihn mit seinem Messer töten will, fällt ihm ein Engel Gottes in den Arm. Dieser will, dass Abraham das Leben seines Sohnes verschont und zeigt ihm einen Widder, den er an dessen Statt opfern soll. Diesen Moment des Eingreifens des Engels des Herrn hielt Rembrandt in seinem Gemälde von 1634 fest und zeigt in beeindruckender Weise das eigentlich doch so brutale Handeln Abrahams, das aus dem Text in seinem vollen Ausmaß so nicht unbedingt herauszuhören ist. Mehrere Punkte lassen den aufmerksamen Leser von Gen 22,1-19 stutzen: Sara, Abrahams Frau, gebar Isaac in sehr hohem Alter. Eigentlich wären Abraham und sie nicht mehr in der Lage gewesen Kinder zu bekommen. „Sara wurde schwanger und gebar dem Abraham noch in seinem Alter einen Sohn zu der Zeit, die Gott angegeben hatte.“¹ Isaac war also ein Geschenk Gottes, und das fordert Gott von Abraham zurück? Und warum sollte ein allgütiger Gott seinen Diener dazu auffordern, zu töten was er so sehr liebt? Weiterhin fallen Lücken im Text und dem weiteren Verlauf der Geschichte auf: Wie reagiert Isaac auf das Handeln seines Vaters? Was ist die Rolle Saras? Erfährt sie davon? All diese Fragen, auch die nach Gottes Intention und Abrahams blinden Gehorsam inspirierten Theologen, Philosophen genauso wie Künstler aller Epochen. Ganze Bücher beschäftigen sich mit der Schuldfrage Abrahams (Carol Delaney: Abraham on Trial, Sören Kierkegaard: Furcht und Zittern). In dieser Seminararbeit wird versucht werden den Text von Gen 22 formkritisch zu untersuchen und abschließend mögliche Rückschlüsse auf den Inhalt der Geschichte darzustellen.

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