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Johannes Schulthess

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Das Gleichnis vom verlorenen Sohn (Lukas 15, 11-32) in der biblischen Tradition und in der literarischen Verarbeitung bei André Gide und Rainer Maria Rilke Gisela Vierzig,1981

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Das Gleichnis vom verlorenen Sohn. Untersuchungen an der Textstelle Lk 15, 11-32 Anne Linsenbold,2023-05-04
Studienarbeit aus dem Jahr 2022 im Fachbereich Theologie - Biblische Theologie, Note: 1,0, Pädagogische Hochschule Weingarten, Sprache: Deutsch, Abstract: Jeder kann benennen, was es bedeutet zu sündigen, etwas Böses tun. Jeder Mensch, der sich mit dem christlichen Glauben auseinandersetzt, trifft auf die Sünde. Sie begleitet uns Menschen und keiner ist frei von Sünde. Jeder hat schon falsch gehandelt oder zumindest aus den falschen Beweggründen. In der heutigen Zeit nimmt der Bezug zu Religionen, vor allem in der westlichen Welt, stark ab. Es ist nicht angenehm über eigene Verfehlungen

nachzudenken, diese zu reflektieren und sie dann auch noch zu bereuen. Ein zügelloses Leben in totalem Luxus ohne Konsequenzen scheint das heutige Glück zu definieren. Trotzdem ist auffällig, dass der moderne Mensch der westlichen Bevölkerung Lebensmüdigkeit, Unzufriedenheit und Einsamkeit verspürt. Der Aufschrei nach wertgebenden und sinngebenden Quellen in dieser Welt ist enorm. Etwas Wert sein, geliebt sein ohne Leistung zu erbringen, ist die große Forderung. Trotz größtem Luxus fehlt die Komponente, die dem Inneren des Menschen Stärkung gibt. Der Bezug zu sich selbst geht immer mehr verloren, weil der Sinn verloren geht. Eine sinn- und wertgebende Quelle ist die Religion. In der christlichen Religion können in der Bibel Erzählungen und Gleichnisse gefunden werden, die mehr als aktuell für heutige Probleme sind und für das heutige Leben unterstützend sein können. In dieser Arbeit möchte ich mich mit dem Gleichnis des verlorenen Sohnes im Lukasevangelium beschäftigen und es anhand dieser Problematik und den Gewinn für den heutigen Menschen betrachten. Dazu werde ich mich im ersten Teil meiner Exegese mit Untersuchungen am Lukasevangelium beschäftigen, um geschichtliche und autorspezifische Einflusspunkte zu beleuchten. Im zweiten Teil werde ich unter Berücksichtigung der Struktur und kontextuellen Faktoren der Textstellen eine Interpretation der Textstelle geben. Hierbei möch

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