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~**Dieœ Tempelreinigung** ,1991

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Die Tempelreinigung (Markus 11, 15-19) - Exegese Nicole Hahn,2007 Quellenexegese aus dem Jahr 2006 im Fachbereich Theologie - Biblische Theologie, Note: 2,3, Bergische Universität Wuppertal, Veranstaltung: Grundwissen Neues Testament, 20 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: Die vorliegende Exegese über Jesu Tempelreinigung in Jerusalem erarbeite ich im Rahmen des Seminars Grundwissen Neues Testament. Der Text ist mir bereits aus meiner Jungscharzeit bekannt: Dort hatten wir Jesu wütende Reaktion auf die Händler im Tempel nachgespielt. Diese erste Begegnung mit dem Text führt mich jetzt wieder auf die Frage zurück, warum die Situation im Tempel so starke Emotionen in Jesus auslöst, da dies die einzige Bibelstelle im Neuen Testament ist, in der Jesus derartig aggressiv auftritt. Meine weiteren Fragen an den Text sind vor allem sozialgeschichtlicher Art: Welche Rolle spielen die Geldwechsler, wieso werden diese von den eigentlichen Tempelvorstehern - den Priestern und Gesetzeslehrern - geduldet, welche Rolle spielt der Tempel zu dieser Zeit in Jerusalem überhaupt? Und was bedeutet es letztlich theologisch, dass Jesus sich berechtigt sieht, den Tempel zu reinigen? Alle Auslegungen sind sich darüber einig, dass Jesus den Tempel zweimal gereinigt hat und sein Handeln gegen den unwürdigen Gebrauch des Tempels gerichtet war.¹ Die älteren Markusinterpreten vertreten die Meinung, dass diese Tempelreinigung gegen den alttestamentlichen Tempelkult gerichtet war; dass Jesu Aktion letztlich auf Abschaffung des Kultes hätte gerichtet sein können steht man aber eher ängstlich gegenüber.² Die Tempelreinigung als moralische Erziehungsmaßnahme zu sehen, der Tempelbesucher soll sich benehmen, wenn er den Tempel betritt, ist nicht

lange argumentativ aufrecht zu erhalten, da dies eine sehr oberflächliche Betrachtung der Perikope gleich käme. Interessanter erscheint die zelotische Interpretation: In der Perikope ist Jesu gewaltsame Besetzung des Tempels festgehalten. Dies rückt das Ereignis ins Licht der Zerstörung des kapitalistischen Wesens der Tempelbank und der zelotischen Revolte gegen die Schuldverschreibungen der Geldwechsler 66 n.Chr.

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