



Exegese zu Markus 2,1-12 (German Edition)

Katja Bruckhaus

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Quellenexegese aus dem Jahr 2005 im Fachbereich Theologie - Biblische Theologie, Note: 1,3, Westfälische Wilhelms-Universität Münster (Evangelische Theologie), Veranstaltung: Wissenschaftliche Arbeit am Neuen Testament, 15 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: In diesem Schritt vergleiche ich verschiedene Übersetzungen derselben Perikope und stelle die wichtigsten Unterschiede dar. Zusätzlich zum Text der Zürcher Bibel habe ich sechs weitere Übersetzungen betrachtet: das Münchner Neue Testament, die Einheitsübersetzung, das Neue Testament nach Ulrich Wilckens, die Übersetzung Martin Luthers, die Bibel in heutigem Deutsch (Gute Nachricht) und das Neue Testament übertragen von J. Zink.

Zu Beginn möchte ich die verschiedenen Übersetzungen in zwei Gruppen aufteilen.

Zum einen gibt es die Gruppe der formalen Übersetzungen, wozu die Bibel nach der Übersetzung Luthers, die Zürcher Bibel und das Münchner Neue Testament zählen. Die formale Übersetzung zeichnet sich dadurch aus, dass sie in ihrem Wortlaut relativ (Luther und Zürcher Bibel) bzw. exakt (Münchner Neues Testament) dem griechischen Ursprungstext entsprechen.

Zum anderen gibt es die Gruppe der dynamisch-gleichwertigen Übersetzungen, wozu die Einheitsübersetzung, das Neue Testament nach Ulrich Wilckens, das Neue Testament nach J. Zink und die Gute Nachricht zählen. Die dynamisch gleichwertige Übersetzung verfolgt die Absicht, auf den Leser die gleiche Wirkung zu erzielen, wie es der Urtext auf die damaligen Leser getan hat.

Für den Übersetzungsvergleich ist diese Einteilung nicht ganz uninteressant, denn die Unterschiede lassen sich meist auch nach Art der Übersetzung gruppieren.

Im Folgenden werde ich mir die zwei gravierendsten Unterschiede der verschiedenen Übersetzungen unserer Perikope herausnehmen und näher beleuchten.

Der erste Unterschied wird im ersten Vers sichtbar.

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