Geschrieben von: Publisher
Mittwoch, den 24. Juni 2020 um 14:48 Uhr - Aktualisiert Mittwoch, den 24. Juni 2020 um 14:49 Uhr

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[11] Barr, *The Garden of Eden and the hope of immortality*, 60;

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[12] Barr, *The Garden of Eden and the hope of immortality*, 25.

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[20] Barr, *The Garden of Eden and the hope of immortality*, 10-11.

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[24] Page H. Kelly, *Biblical Hebrew: An Introductory Grammar* (Michigan: Eerdmans, 1992), 185.

[25] Barr, *The Garden of Eden and the hope of immortality*, 15.

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[27] Barr, *The Garden of Eden and the hope of immortality*, 60-61.

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[30] Otto Weber, *Foundation of Dogmatics Vol. I*, trans by Darrell L. Guder (Grand Rapids, Michigan: William B. Eerdmans, 1998), 622.

[31] Weber, *Foundation of Dogmatics Vol. I*, 622.

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"If anyone should say that Adam the first man was created mortal so that, whether he sinned or not, he would have died physically, ….let him be anathema (DS 222/101)"

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[40] Anderson, *Theology, Death and Dying,* 51-52□□□□□□《□□□□□□□》□□111。

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[42] Anderson, *Theology, Death and Dying,* 53.

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[44] □□□□□《□□□□□□□》□□114。

[45] Ray S. Anderson, *Theology, death and dying* (USA: Basil Blackwell, 1986), 53.

[46] Ray S. Anderson (P.53), "The death spoken of in the Genesis account of creation and the fall, therefore, is an existential and theological reality, not the introduction of mortality into the human race. A theological distinction is thus made between physical death as natural and spiritual death as unnatural and caused by sin."

[47] Anderson, *Theology, Death and Dying,* 54.

[48] Anderson, *Theology, Death and Dying,* 55□□□□□□《□□□□□□》□□114□K. Barth, *Church Dogmatics, volume 3*
, part 2, 632.

[49] Anderson, *Theology, Death and Dying,* 55□□□□□□《□□□□□□》□□114。

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[51] □□□□□《□□□□□□》□□114-115。

[52] Anderson, *Theology, Death and Dying,* 56.

[53] Anderson, *Theology, Death and Dying,* 46-47.

[54] Anderson, *Theology, Death and Dying,* 49.

Anderson (P.49) , “A theology of death for human personhood must also then include the realistic aspect of death as that which belongs to one’s natural life. The biological continuum of life and death, which includes a finite and mortal creaturely nature, is a limit which God established upon the human person’s earthly existence. Yet this limit does not become fatal because God also promises to uphold the human person through that natural limit through a personal and spiritual relation with Himself.

This introduces another possibility of death, which is the consequence of sin. Adam and Eve are placed within the limits of their creaturely and mortal existence and warned concerning an act of disobedience to the divine command, “in the day that you shall eat of it you shall die” (Genesis 2:17). This introduces the possibility of another kind of death, the death of the personal and spiritual relationship which Adam and Eve experience with God and with each other.”

[55] Anderson, *Theology, Death and Dying,* 49,59.

[56] Anderson, *Theology, Death and Dying,* 59.

[57] □□□□□《□□□□□□□》□□102。

[58] Dietrich Bonhoeffer□《□□□□□□□□□□》□□160。

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[65] Dietrich Bonhoeffer□《□□□□□□□□□》□□160。

[66] Dietrich Bonhoeffer□《□□□□□□□□□》□□161。

[67] Dietrich Bonhoeffer□《□□□□□□□□□》□□154-155。

[68] Dietrich Bonhoeffer□《□□□□□□□□□》□□197-199。

[69] Dietrich Bonhoeffer□《□□□□□□□□□》□□198-199。

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(Original Sin)
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Ludwig
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Brunner
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(aetiology of sin and death)
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aetiology of human and environment
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Kohler
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aetiology of profound
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(mysterious theological realities)
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Barr
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