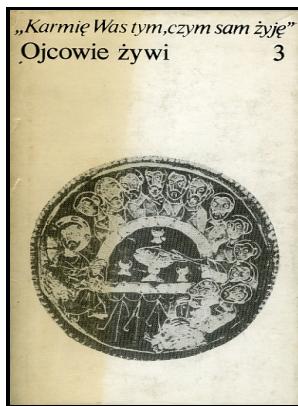


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Notes: Bibliography: p. 85-87.

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However, these findings show at the same time, that some of them dating to the late Sasanian times were big enough for whole-body funerals: inscriptions on the tombs refer to them as daxma, and these inscriptions also mention that the construction of such a tomb is a commendable act that will be rewarded with paradise. Therefore frauuāšī can be characterized as the guardian 10 11 12 Cf.

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Any contemporary creation theology or humanistic philosophy must consider this non-dualist view the human being and the effect of experience on the self, both principles already explicit in the ancient idea of resurrection.

Auferweckung als Befreiung; eine Studie zur Passions

COOKE, Commentary, 400; BLOCK, Book, 377.

The Human Body in Death and Resurrection (Deuterocanonical and Cognate Literature: Yearbook 2009)

Ps 22:15; 42:11; 102:4; Lam 1:13; 3:4, as well as Job 14:19; 17:15. The Daēnā, as soul guide to the afterlife is the concretization of Y 31:20. Altes Testament, in: TRE 5 1980 734-738.

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Annemarie Dengg, as well as Dr. When the angel Raphael reveals to Tobiah that Sara, daughter of his relatives Raguel and Edna who are going to accommodate them on their journey, is meant to be his bride, he reacts in a slightly disturbed manner, because he knows about the fate of this young woman and her husbands. Their answer lies in several other demands of creation theology-justice and the unity of the human person.

Auferweckung als Befreiung : eine Studie zur Passions

The convention was made possible through the generous support of the beneficence of the University of Regensburg, the Society for Deuterocanonical and Cognate Literature, as well as a great number of on-site assistants — most especially the assistants of the Department of New Testament Exegetics and Hermeneutics. Athenagoras says humans crave justice, as much as they crave food and offspring Res. DIETRICH, Jan, Der Tod von eigener Hand im Alten Testament und Alten Orient.

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