

OVIDIUS UNIVERSITY OF CONSTANTA
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PHD PROJECT
*BIBLICAL FOUNDATIONS OF HUMAN RESTORATION IN
EPISTLES TO THE CORINTHIANS*
ABSTRACT

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KEYWORDS : *Pauline vision, Corinth Church, human restoration, wisdom of Cross, Christ resurrection, bodily resurrection, psychical body(σῶμα ψυχικόν) spiritual body (σῶμα πνευματικόν), eternal life in body, new creation (καινὴ κτίσις), man body: temple of Holy Spirit (ναὸς τοῦ ἀγίου πνεύματο),*

ABSTRACT

The thesis is arranged in the space of five chapters, each with several chapters, which are preceded by an introduction - introductory chapter of the thesis supported and followed by a section on conclusions or Bibliography. At the end of each chapter, we presented a brief chapter conclusions, summarizing the main ideas of each chapter presented.

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Part I - Introduction - addresses three key aspects of each scientific: research issues and limitations; the research stage in the Romanian literature and in the foreign literature and the research method and assumptions. The role of the introductory chapter is to provide the reader and the expert general information on the specificity of the subject to be treated, anticipating the results that may be obtained or compared to existing present biblical research.

Chapter 1: ST. PAUL AND THE CHURCH OF CORINTH

The introductory part, "St. Paul's historical personality" focuses on the christofany from the Damascus Road, showing then, terse, three missionary journeys to pave the way for critical analysis of evolution presented Pauline thought compared to other Pauline epistles addressing human restoration (Galatians 6: 12 to 16, Romans 15: 7-13 and Ephesians 2: 11-22) thus preparing the next chapter: "Foundations of Christianity in Corinth". It presents the missionary work of the Apostle Paul in the city of Corinth and disturbances arising within the new Christian church in Corinth following the logic described in Acts and the Pauline Epistles certain terms, while making further analysis of the influence of Greek philosophy on the problems in Corinth. An important issue in logic approach is thematic section on Pauline authorship of the Epistles to the Corinthians.

Chapter 2: THE FALL OF MAN AND CONSEQUENCES OF THE ORIGINAL SIN ON CREATION

In this chapter we outlined the status "good" creation from existing definition that makes God the nature of creation "very good" (Gen 1:31), focusing on patristic interpretations on the idea of good and image in the report of Genesis. In this context, the fall can be defined as "the exercise of human freedom," which reflects on human nature, original sin being the result of disobedience from the Creator and cause of human alienation. In the last chapter, we examined the promise of redemption in Gen. 3:15 that preceded human expulsion from paradise. Referring to the meaning of the promise of redemption, notice that "sin and its consequences are not related ontological flesh and the world, because so human being would have been bound by sin and hopelessly doomed, in which case the incarnation of Christ would not be found sense

Chapter 3: HUMAN RESTORATION IN PAULINE THEOLOGY

This chapter is a new argument for understanding the Apostle Paul's teaching concerning the human restoration. The first chapter, "The nature of original sin in the Pauline vision" compares the patristic interpretation of St. John Damascene over original sin and the text in Romans 5:12 of St. Paul.

In the research of „The consequences of original sin in the Pauline vision" we analyzed various dogmatic themes like "appearance of the phenomenon of death in the world as reward of

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sin"; "Destruction of nature of human soul"; "The emergence of suffering and human affects as result of sin " and " Harmony degradation between the world and the human being"

In the second subchapter, "The meanings of human restoration in the Pauline conception" I looked at some texts of Paul talking about the restoration of man, such as Rom 5:12, Heb.1: 2-3, Romans 6: 6, Rom 7: 9 -10, Gal 3:27, Col 3: 3-4, Rom. 8 and 1 Cor. 6. Thus, we built a Pauline typological analogy between the "old Adam" and the "new Adam", an analysis of 'sacrifice and resurrection Christ, cause of the new creation, respectively the " the new man body as a temple of the Holy Spirit" and the " perfection of human freedom in the Holy Spirit."

Chapter 4: HUMAN RESTORATION THROUGH RESURRECTION AND THE IMPLICATIONS OF NATURE OF THE BODILY RESURRECTION

After making an introduction in which I presented the purpose of this chapter, we make an analysis Alessi "typological Relationship between old Adam and the new Adam in 1 Corinthians 15: 20-22 and 15: 45-47, so we concluded "*the contrast between the first Adam and Christ is evidenced by the antinomy between imperfection and perfection, temporality and eternity, life and breath of the Spirit, the giver of life ... ὁ πρῶτος Ἀδام living soul possesses limited condition, which expresses imperfect human condition ... this state ... Christ answers, ὁ ἐσχάτος Ἀδام, which by act of the Incarnation cover the distance between created and uncreated by ontological human perfection in his person, uniting the human with the divine eternity*" (text quoted from Phd Vasile Dănuț Jemna, *op.cit.*, p. 89-91).

Based on this conclusion, we discussed the importance of " Christ's resurrection reality reflected in 1 Corinthians 15" First, I stopped on the idea that" the resurrection of Christ is the foundation of the Pauline preaching (1 Cor. 15: 1-11) " making references and the rest of Chapter 15 or other chapters of the book of 1 Corinthians. Second, I pointed out that imperatives of Christ's resurrection reality are the bodily resurrection and bodily incorruptibility. Third, we identified in the text of 1 Cor. 15.33-34 the moral implications of resurrection

The third subchapter dealt with is the "nature of bodily resurrectio and its eschatological 1 Cor. 15: 35-58)." This is the main proof of the thesis. Referring to the nature of the resurrected bodies appreciate "our future bodies will be same as our present bodies, but organized in a very different form, according to Pauline analogy made between the seed and the plant that grows from it. In this context, corruptible body, weak and mortal, deposited in the tomb, on resurrection will be incorruptible, glorious, powerful and spiritual (I Cor. 15: 42-44). Bodily Resurrection involves a transformation from Jesus Christ, who will reshape body state according to his glorious body "Thus" victory - Christ - the dead body becomes the guarantee of eternal life.

Chapter concludes "Pauline vision of the nature of human resurrection (1 Cor 15.51 to 54). "Paul confesses that ψυχικόν body on which one we have from Adam to become a body πνευματικόν the return of Christ, by virtue of his own resurrection, thus completing the natural human body forever. Ψυχικόν human body will rise glorious and free from the corruption of death, since the resurrection of the dead involves converting degradable nature of the body naturally, so will be σώμα πνευματικόν, glorious and perfect in relation to the current state of the

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physical body, since joining the resurrection Christ raises us from our state of the Fall of Adam to the state of the sons of God. "

Chapter 5: NEW CREATION AND THE LIFE OF NEW MAN

This chapter contains an analysis of the text of 2 Corinthians 5: 1-4, 14-17 and 18-21, which emphasizes the importance of restoring the creation of both the body and the whole creation of God in Christ about the phrase "καὶνὴ κτίσις" (2 Cor 5:17). According to the author, the verse in 2 Cor. 5:17 gives us, in the most clear and condensed, a new understanding of the cosmos and nature in relation to man as a creative holistic in its entirety, in its dynamic aspect of being created and renewed by God's care. It acts in Christ to unite all things creative man renewed, so renew creation requires a rebuild of everything with this act of restoration and rebuilding of the human being. The *Καὶνὴ κτίσις* describes the culmination of God's plan, focusing on the universal nature of the new realm that He inaugurated in Christ. In the Pauline vision, new creation does not require a simple replacement of material creation, but its transformation by the Spirit of Christ, which amounts to a condition which assures eternal existence.

FINAL CONCLUSIONS

The idea of restoring the human being and all creation reflects the ratio of the Pauline vision concerning the reality of the resurrection act and moral training of the members of the Christian Church in Corinth. In our research we sought to identify specific elements distinct Pauline teaching on how Christ accomplished salvation of the world and fulfill human mission to complete whole creation by His resurrection from the dead, becoming the agent of transformation of the human being body to ensure we acquisition of eternal life, which derives from the existential reality of Christ's resurrection.

St. Paul captures a unique aspect and foreign in the area of Greco-Roman philosophy, since the sacrifice and resurrection of Christ call the attention of all the original status of man in his relation with whole creation. The idea of restoring the human being and all creation emphasizes the care of apostle to grind Church of Christ in this famous center of the ancient world, for which he acts patiently and firmly both to those who reject the divine authority of his apostleship and to those who, through negligence, causing division within the church for various reasons, such as living in immorality or rejection of the teachings of their faith, preached under the influence of Greco-Roman mythology.

Reality of the Resurrection of Christ is the central frontispiece Pauline preaching set before souls the Corinthians, yet anchored in the shade of the cult of Apollo and Aphrodite, which the Apostle of the Gentiles has contributed to strengthening the Christian faith. Acting by method of negative philosophy, he confesses all his and others' preaching apostles would be as

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futile and useless as the faith of those who believe in the divinity of Jesus of Nazareth crucified if He had not risen.

The doctrine of the resurrection of the dead is the essence of the Gospel teaching that Paul preached extensively, since it determines salvation. We see thus that Christ's resurrection is the central foundation of the apostolic preaching and Christian religion, without which no one would be able to support the divinity and omnipotence one God if He would have remained dead state would not be resurrected. Supreme act of resurrection is a reality to be made possible only by the deity, because anything that exists within the created cannot compare with the infinite dimension of His divinity, because death was for him only a tool that could free people from the bondage of sin and death dimension.

At the end of our research we can say validating the working hypothesis from which we started in our analysis because the Epistles to the Corinthians is a summary of the gospel of Christ, in which we see that God does not abandon his creation as He wishes to complete the lifting the state of human likeness from the man off the fall. Taking as starting point the existence among Christians in Corinth to people who vehemently denied the reality of the future resurrection, because that concept does represent a new and innovative thinking within the ancient, he proposes a model that aims to educate erroneous beliefs Corinthians, rooted deeply in pagan philosophy, according to the truths taught by the Christian faith.

In the Pauline view, Jesus Christ descends among men in order to achieve the original mission of Adam. God as Christ humbled himself, being made in human likeness, and dies for the sins of all mankind, thus bringing all creation to the state likeness to God (2 Cor. 8: 9), act involving resurrection and transformation of the mortal body to be raised to new existential condition that implies we walk forever. We see, therefore, that the Apostle Paul emphasizes the body that puts the same position with the soul, as only combined these two elements determine and maintain human creature lives.

We can also affirm and validate the second research hypothesis, since the restoration of man is the ultimate goal of the entire fallen creation. The reunification of the entire creation built on the person of Jesus Crucified and Risen, God reconciles to himself all things created, ensuring human lifting paradisiacal state, assuring him that he would inherit eternal life after the general resurrection of the dead. In this context, Pauline vision is distinguished by an original technique spiritual transformation sin affected creation a new masterpiece made by Jesus Christ.

Bodily Resurrection and the transforming of bodily nature at Parousia is the ultimate gift offered by God through Jesus Christ, the entire human nature, without distinction. Hence, the single man is a true restoration by open, which pivots on ontological restoration performed by Jesus Christ and the restoration of man in terms of its spiritualization of human nature. It can be said so that deifying or ownership status likeness by grace with God is the human being ideal.

Therefore, man is lifted from nothingness to eternal life after death, and resurrection of Christ. In this context the term restoration helps to keep the fore ideal how should the state of

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immortality, from communion with God, without excluding or denying the man can live in a state of eternal remoteness Him.

In our analysis we see that Christ re-enrollment man and path creation deification. In this context the man received from God the promise of eternal life because eternal life was the goal set for human trajectory that cannot be avoided by the creation to avoid conflict with God, the man and the act grants the possibility of redemption rejects the offer of His love, giving it freedom as a state that could make a person the master of any necessity.

Restoration made by Jesus Christ is a central theme in the first epistle to the Corinthians, so that our future bodies will be same as materials and our present bodies, but organized in a very different, according to Pauline analogy made between seed and plant that grows of it. In this context, corruptible body, weak and mortal, deposited in the tomb, on resurrection will be incorruptible, glorious, powerful and spiritual (1 Cor. 15: 42-44).

The idea of restoring the human being at first epistle to the Corinthian community is repeated in the text of the two canonical epistles intended that the Christian communities of the Apostle of the Gentiles desire to extend the process of restoration of man over all creation. Using the phrase καὶνὴ κτίσις (2 Cor. 5:17) he depicts both the spiritualization of all creation, the basis of reconciliation with God to participate in the new life in Christ and the human condition of participation in the life of Christ through the grace God the Holy Spirit poured out upon us

Summarizing the entire message Pauline on the restoration of the human being appeared in the text of the two epistles to the Corinthians, we can say that Christ sacrifice on the cross and raised from the dead and fallen creation completes, reminding us that God is the master of the people, not bodies will give them, even if they were subject to biological death. Because the destiny of creation was perfection, God reconciled the world to himself in Christ and fallen assures us that it will revive the Parousia their bodies, giving them a similar nature in the body of the Risen Christ, but the condition will be permanent and irreversible because people will not be able to fall.

Thus, after the universal resurrection, the restoration of the human being will be finalized so that all people will receive immortal bodies, but this fact will be useful only to those who participate in their bodies in different life in Christ poses, while those who live far from God will live inside solitude eternal as eternal life is an extension of our earthly lives

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