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**FIELD OF PhD THEOLOGY**

**- PHD THESIS ABSTRACT -**

**Adam the Old and Adam the New  
in the light of Scripture**

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## **JESUS CHRIST, Founder of the Church and Holy Mysteries**

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# Old Adam and the New Adam in the light of Scripture

Keywords: Adam, anthropology, church, prophets, Christology, apocalypse

Work at Old Adam and the New Adam in the light of the Divine in the doctoral school of theology of the Ovidius University is an attempt to present two symbolic indissoluble realities that the human spirit can explain and understand Creation. By doing so we aimed to identify a satisfactory answer to the kneading of modern believer on his joints on earth and the meaning of life based on perplexity, old and new at the same time, on the historicity of Christ's person called the New Adam.

This paper aims to synthesize using authentic textbook of mankind, which is the Holy Scripture and significant works that appeared over time to us, two images depicting Adam with the desire to help man to feel and know the mystery of the real presence of God within the church and the world.

As a mean of writing we considered a classic layout that includes an introduction willing treating two parts subdivided into eight chapters, with several chapters and subsections and helps the reader to conduct the study findings and helps in making knowledge. The work includes a number of 335 pages, including bibliography studied, totaling 447 studies and articles, plus online sources used in the 856 notes from the critical apparatus.

We want to emphasize that the proposed subject motivation, choice of title and theme of the study was determined by the struggles that people have about their faith and about who was Adam, who is Christ, what part of humanity was far from true God, Father, Son and Holy Spirit rejecting the gifts brought by this.

From this perspective we have dedicated research willingness to convince those who would have doubts that Jesus Christ is true God and true man, Messiah proclaimed by the prophets, His coming into the world through the incarnation, death and resurrection, summarizing humanity in unity of His Body, Church, restoring fallen world through sin. We wanted to rediscover the undeniable fact that human destiny is revealed in Christ and not recognizable than his face in the New Adam. Fullness is not in man's natural qualities, nor soul, or mind or intellect, exclusively human person, but his archetype, Christ the Saviour we can reach in any case anyway but as Fr Dumitru Stăniloae said "soul ascends to God only by the rules established scientifically."<sup>1</sup> Our research meets contemporary human need to accept and internalize their faith, to understand and acknowledge, to be able to enjoy its fruits manifested permanent in life. In order to streamline research and also the product of our research approaches focused on the role that God plays in human history by preparing a people. We try to instill the reader the idea that everything that has happened throughout history preparing for the coming Redeemer was made possible by the love shown by God to man: *For God so loved the world, that His Son begotten gave that whoever believes in Him should not perish but have eternal life.* (John 3, 16).

For the success of our approach we have used research methods established as the main method using exegetical-hermeneutical method, which were interpreted in Christological perspective, soteriological, ecclesial and missionary Scripture texts remarkable parents and ecclesiastical writers.

We did not forget heuristic trying to find facts and new things. I often preferred texts to be allowed to speak for themselves thus reinforcing the sense of fluency of speech theological arguments. We felt that the best methodological formula of argumentation is a return to orthodox sources, that the texts of the Fathers as considered and Ion G. Coman testified in his will: „Holy Fathers are a pound of grace and tears after salvation. Their pages I have created a new vision. I leave here to meet there with the classics and the wise Holy Fathers.”<sup>2</sup> For this reason, international or Romanian patristic collections occupy a prominent place in our research.

In our theology in general and especially in the second part of the paper we used the method of theological speculation, upon which the entire system and structure missionary theology. We try in this way to inoculate people the idea that God not only loves us all but more involved in our lives. New Adam came and through his teachings and his life has shown us that He is true God and true man. He will return to judge mankind to understand whether or not the mission, miracles and His

<sup>1</sup> Pr. prof. dr. Dumitru Stăniloae, *Foreword to "Philokalia"*, vol. 1, Tipografia Arhidiecezană, Sibiu, 1946, p. 10

<sup>2</sup> Rev. Ioan G. Coman, *Will*, în „B.O.R.”, CXV (1997), nr. 1-6, p. 242

sacrifice on the Cross.

Purpose of the work Saviour, after the testimony of Scripture is to create *the new man* (Ephesians, 2:10, II Cor 5, 6) removing the result of sin that meant breaking the link with God, ie, weakening the image of God in man and loss holiness, purity and possible to not die. Regarding the choice of title, the reader may at first advised to consider another attempt to approach the theme of Christian anthropology, especially that in the present context, the problem of man is again at the center of theologians, philosophers and people science. Metaphysics, knowledge, sociology, psychology, anthropology, philosophy of culture and new can be found in full in most current media. The man became again the complex universe.

Although I was tempted to strictly anthropological analysis from all points of view, however, we considered that the text: *Best wheel his first man, Adam, living soul; Adam and the last with quickening spirit* (I Cor. 15, 45) can be interpreted in a broader sense, namely to present in all its grandeur, the image of the Son of God.

Original sin made it necessary the restoration of human nature in the grace which he lost, and the merit of this restoration belongs to Christ. Through the resurrection and glorification of Christ's human nature was fully filled with the Divine Spirit and His uncreated energy becomes transmitting, saving, to all who believe in Him. For this reason, our research focused on two fundamental ideas that shape an Adam finally restored by sacrifice, but a reconciled God Adam struggles to reach perfection.

Referring and practical utility of our research, we must say that Romanian literature has as its starting point the work of Rev. G T Marcu *Pauline Anthropology*, published in Sibiu, in 1941. Although from then until now has been published various studies and papers yet no one has managed to overcome this reference work. Pauline anthropology found its place in the pages of this research without going into the details so numerous that St. Paul has developed his epistles. Rather I wanted the reader to understand and especially to realize that the man has an example in the person of the New Adam who gives all means a resurgence in everything that involves human beings and allows it to become perfect.

From this perspective, scientific innovation we hope to bring this project is the desire to systematize syncretic teachings about the two Adams biblically and patristic teaching of the Fathers recovery, clarifying some aspects less stated as the problem of "brothers of the Lord", of miracles performed by Jesus Christ who put in so manifestation of faith in Him, Christian eschatology is the center of faith, the light that spreads to whole new day rising expectations. New Adam saves men as it expands and incorporates them into himself, making them members of His Mystical Body. The Church is synodial community extension of the risen Christ in people, in which the gradual assimilation of people with Him through the Holy Spirit, which retains and develops its distinctive individuality that people them both to God in the act of faith, and to the other members of the Church.

By Old Adam we inherit death as payment for sin and gain life through the New Adam, He being prick resurrection of the dead, the one who rose from the dead. If we draw a parallel between the two see that both are charged with death after an ancient Eastern tradition, the body is buried at Calvary first place will pay for the new Adam who overcome death as payment for sin was death. Death victory can not be achieved only new Adam who for love of people suffer injustices and sufferings leaning crucified on the Cross.

Somewhat interdisciplinary study we tried to print this work required a tremendous amount of work and research, as well as any attempt at synthesis. Bibliography and bibliographical notes provide sufficient arguments work for a study could not cover all aspects of the problem studied. In this process of great use were older or newer studies belonging to Romanian and foreign scholars who were bent rigorously and sometimes religious passion on this subject. Option analysis had interfaith priority issue because we wanted the work to speak first orthodox vision of Jesus Christ.

I want to say that this work was developed with the support, guidance, advice and suggestions, His Eminence, Univ. Dr. Theodosius Archbishop of Tomis ask whom gratitude and thanks for your patience, optimism and good thoughts that the parental care, I always gave them. The same thought is for all those who over time, in one way or another, helped me to be able to complete this task.

As mentioned above after the general introduction he wants to accustom the reader with the theme proposed for the treatment continues work I dedicated the Old Adam.

In the **First Chapter** , entitled: *Creation parents Adam and Eve and their fall into sin* we wanted to show that from the beginning man was free pool, because it is the image of the Father is related, by even its composition, the sky and the earth. In the virtue of this freedom he was wrong. Free agency belongs to its ontological structure and not the moral dimension of man. Although there have been many attempts to express and explain the etymology and meaning of the name Adam, though opinions investigations remained uneven and even controversial. Genesis makes clear, the Hebrew form "ha adam" Adam - אָדָם means "man, mankind" and is derived from the noun אָדָם-adamah "soil, dust, earth, land" (Fac.2 7 ). Eva - חַוָּה "Chawah" which unlike Adam was made of Adam's rib, is life.

Serpent urging Eve to disobedience entails the fall of Adam, but from the moment of his fall, God has in mind for future redemption Satan he addresses these words: I will put enmity between thee and the woman, and between thy seed and her seed; ; it shall bruise thy head, but thou shalt bruise his heel (Gen. 3:15).

The man must be punished, but God offers the possibility of death by giving a Propitiatory prevail. It will take human form and delete the sin of disobedience to God in the Old Testament is called "the Messiah - the Anointed of Yahweh" (מֶשֶׁבֶת) after the Hebrew and Aramaic and "Christ" (Χριστός) after the Greek text of the Septuagint<sup>3</sup>. Protoevangelion salvation announced by the Book Genesis 3, 15 is started by people specially chosen to prepare mankind for the coming of His Son. Original sin of our first parents continue to cause a predisposition to sin mankind became hostile and contrary to the idea of good that will accept increasingly harder. Thus, God's work meant a constant struggle to mitigate the human propensity to sin and maintaining moral boundaries for the coming of the Son of God.

*The effort to feed from it all the days of your life* (Gen. 3:17). This is punishment of the Creator to Adam, the root of humanity for his sin; He first conviction that sent it, as some tree branches, his descendants; Therefore, the Apostle Paul says that this punishment entered the world through one man, and then passed to all men - for they have sinned (cf. Rom.5, 12). Land which the Lord's command, had abundant vegetation and necessary beginning was filled with thorns and thistles and the man was forced to earn a living by the sweat and toil of its price, according to the principle: *who does not want to work will not eat.* (II Tes.3, 10).

Neither Eve did not escape the punishment: *I will always multiply your troubles, especially in the time of your pregnancy; in pain you shall bring forth children; will be attracted to your husband and he will rule.* (Gen. 3:16). But these children will be born in pain her happiness, punishment becomes a reward. Refusing a quiet life, Eva chose to be curious, ambitious, bold features of the great inventors of the conquerors and rulers. Through her work came into the world without which there is pleasure, modesty without which there is love, love without which no life. Kabbalists talk about Lilith - לִילִית, another woman - the daughter of the demon - that would have been given to Adam before Eve and Cain as his mother.<sup>4</sup> The term also appears in Isaiah 34, 14, but in the plural: *The demons will stand face to face with satyrs and they yell at each other; there shall they lie satyrs, the resting place have found.* The creature wanted at all costs to be equal to Adam and preferred to leave than to obey. Eva got unwittingly it, only equality of men and women namely suffering. We could say, in contemporary terms that Eve is the first feminist history.

The punishment of the serpent is multiple: he will not be able to talk, you will not be able to go, you do not bite the earth and even the underworld where all beings are redeemed, he will be expelled from the Holy Land as long as Israel follows the will of God (Fac.3 0.14 to 15). In the fact the snake is evil, and the first encounter with the evil brings immediate loss of light. Word of God, the New Adam defeated death to sin brought that inherit all people regardless of race, religion and their geographic location. "Death" is the Hebrew masculine in its name "maveth"<sup>5</sup> - מֵת ranging and last letter of the Hebrew alphabet thing discovered by the prophet Ezekiel and the graphics showing the sign of the cross and its meaning, ie the letter "thau 'or' tray ". Also the ancient Greek alphabet letter

<sup>3</sup> „*The Interpreter's Dictionary of the Bible*”, Vol. I. A-D, Abingdon Press, Nashville, 1993, p. 360

<sup>4</sup> Tishby, Isaiah. *The Wisdom of the Zohar: An Anthology of Texts*, Vol. II, „Samael and Lilith”, *Lilith in the Cities of the Sea*. New York, Oxford University Press, 1989

<sup>5</sup> Francis Brown, Edward Robinson, *The New Brown - Driver - Briggs - Gesenius Hebrew and English Lexicon With an Appendix Containing the Biblical Aramaic*, Hendrickson Publishers, 1979, p 559-560

'your' take the form of a cross. This sign of the Cross is the altar on which Christ was crucified the Saviour as a sacrifice to save people from sin and sustained sufferings.

**Second Chapter, Protoevangelion as the beginning of the call people to salvation** tries to prove that this is the first good news is actually a beginning of revelation whereas whom I will center on the new Adam-Împăciitorul heaven and earth, revelation would further stages, always upward until coming the spoken (Gen. 3, 15) to complete its revelation. Throughout revelation, God prepares for man and a kingdom which however does not only offer if it wishes, make a minimum of effort and therefore always appear invitation from Yahwe to get the man Abraham, a partnership alliance, which will continue its descendants. For the right faith Abraham was chosen by God to prepare a people that was to receive the Messiah, the New Adam. Patriarch is called to come to Canaan (Gen. 12: 1-2) land among his followers who will be born savior of the world - the Son of God. Chosen of God has a special belief of polytheism inhabitants of Ur of the Chaldees, and it will be tested by the call mysterious divinity to sacrifice his son Isaac was born when he and Sarah were advanced age (Gen. 22, 2-3). His descendants are not only his people, but for other nations as spiritual descendants covered and Savior Jesus Christ in the New Testament.

Beginning of the call to salvation is the first promises made to Abraham, and of Isaac and his grandson Jacob later (Gen. 12.2, 17.6, 22.17). From the descriptions contained in the book of Moses Genesis we learn that God - unknown, powerful, that no one heard and no one had any idea - is revealed to Abraham. He speaks, commands him to leave the town of Haran and head to a land that He would show him called a land flowing with milk and honey (Deut. 26.9). For Abraham means "father of height" and later became "the father of the crowd", it is one God, even if at the moment they perceive as the only God of his family. The essence is oneness of God, the great novelty in the history of religions. This is originality monotheistic faith brought people to the small clan of pastors led by Abraham. We need to be less critical with Abraham and the people of this "prehistoric religion" and appreciate how hard it was to accept and understand the concepts so different from traditional ones.<sup>6</sup>

What happened to Abraham can not be compared with anything. His only deep commitment to God, God of justice and purity, will make it possible to employ the faithful on the path leading up to a moral life, religious, social, increasingly finer. Falls will be many. But the believer in Yahweh will rise, each time more wisely, more debt conscience clear in his mind, with a strong desire to rise even higher. Spiritual dynamism that exists only to the people of Israel and represents originality, inner strength, spiritual power of the chosen people. Throughout history, all great empires have left the impression that destroy, annihilate Israel: only empires as the pharaohs died, and Israel remained.

By the words *And I will make of thee a great nation* (Gen. 12, 2), God commands Abraham to start south. According to the promise he will get a great nation even to that time Abraham had no children and Sarai his wife was sterile. It could be assumed that reference was made to Lot, his nephew, who, after rules Aramaean, perpetuate the name. But then these people could not be considered "out" of Abraham, at least in the literal sense of the expression. But here comes the divine power which helps the believer to be able to fulfill willingness to have offspring even if it passed far beyond the age of fertility.

In the promise made by God to Abraham also says that "I will give this land to your descendants" (I, 12, 7). This is not the protection given by God to Abraham and his family, but should be considered a special plan of God simple and great at the same time: the blessing of children and their offspring will be born from it forever, that the which will form the chosen people. The whole history of Israel - a nation ruled by God - is the words spoken in the valley seed Shechem. For now, the Lord reigns a people on this earth, which will complete religious and moral ascent of man which coincides with the beginning of a long adventure, painful, heavy: the history of Israel.<sup>7</sup>

For his faith God appeared to Abraham in many theophanies, to assure him his help. By many revelations, God encourages Abraham in difficult times and we put faith to the test. Faith is confirmed when Abraham obeys the command that own and only son to be sacrificed on Mount Moriah. The place where the angel of the Lord stopped him to sacrifice Isaac, Abraham is called "*Yahweh output*" meaning "*God cares*" or "*mountain Lord looks*" (Genesis 22, 14). In fact, although not materialized, virtual sacrifice was offered as intended, because the patriarch showed sincerity and

<sup>6</sup> Gerard Nahon,, *Les Hebreux, Coll. "Le Temps qui court"*, Editions du Seuil, Paris, 1963, p. 53.

<sup>7</sup> H.Gaubert, *Abraham, l'ami de Dieu*, coll."La Bible dans l'Histoire", Paris, 1964, p. 89.

doubtless. All spiritual promises made to Abraham, to be considered as a free gift, as a testimony of God's favor. But after what happened at Mount Moriah, where drama there, Yahweh decides to engage in a kind of unilateral contract is not for what happened there patriarch's faith proved. Therefore it is he who founded the history of the chosen people. From now open spiritual ascent of man, which until now had been chained in the depths of materialism polytheistic. Sacrifice of Isaac, God stopped the last minute, opens the way to another Sacrificu that will spend more than eighteen hundred years. It is not difficult to understand that the Moria scene is a foreshadowing of the events of Golgotha.

One of the bright and mysterious figures while the Old Testament is that of Melchizedek, King of Salem. Genesis grants a small space, but full of meaning (Fac.14 18-20). Also, Psalm 109 speaks about Melchizedek as *priest for ever*. Epistle to the Hebrew instead it grants significant development (Heb. 5). and Christians find in him the image of priesthood of Jesus Christ and the Church premises nations.<sup>8</sup>

God's promises have not stopped but with the patriarch Jacob Isaac Scripture records two promises (Gen. 28,14, 32, 12) and a Messianic prophecy concerning the New Adam, the Messiah called Shiloh- Peacemaker it is will rise from the tribe of Judah: *Do not miss the scepter from Judah, nor the ruler scepter of his thighs, until he come Împăciitorul, whom will be subject peoples. He will tie his donkey vine, his donkey's colt chord. Wash robe wine and his vesture in the blood of grapes!* (Gen. 49, 10-11)

New Adam is now indirectly and texts concerning James, the first being included in the story of the patriarch prayer invoking God's help to be saved from the hands of his brother Esau who wanted to kill him. The answer from God is a repeat again the promises made to Abraham in prophecy text talk of multiplying people as the sand of the sea that can not ever be counted because of its multitude (Gen. 32, 12).

Given the place it occupies in the book of Genesis, the first promise is the dream about a ladder resting on the ground and the tip touching the sky was filled with angels of God were ascending and descending on it (Gen. 28, 13). God promised the land on top of the steps that I will give him sleeping and followers and they will be as the dust of the earth. They will spread out to the west and the east, north, and south, and will bless all the nations of the earth they fully (Gen. 28, 14).

Also in this section describes the personality of the Prophet Moses and its exceptional qualities that allow him to speak with God. In the Mount Horeb, God reveals for the first time named **נָאָתָּה** - *God or I am who I am* (Ieş. 3.14). This name emphasizes God's sovereign existence and consonance is based on the verb "hayah" - to be the word **נָאָתָּה** (Yahweh). Approaching God made Moses to receive the power of miracle but he, unlike the New Adam who performs healings, exorcisms, resurrection of the dead and control on the nature through the power of His divine miracles by the will and command of God.

The place of Moses was took by Joshua who was previously named the axle (Num. 13.9). Well as the time of the Patriarchs, Yahweh changed his name to Abraham and his wife Sarah to Abraham and to mark the two deep spiritual change. This time, Moses decides axle (Num. 13.9) to be called Joshua who was to actually conquer Canaan.

As a type of the Messiah commentators or Iehoşa Joshua considers that resembles Jesus. Thus, Joshua is a type of Jesus Christ for the name Joshua, which means "salvation of Yahweh", with an emphasis on the idea of saving is almost identical to that of Jesus Christ - the new Adam (cf. Num. 13, 16, 14, 6). Moreover, the Septuagint and the Vulgate passages find no difference in replication time (Ecclesiastes 46, 1, FA 7, 45, Heb. 4, 8).

Arriving on the period of transition from theocracy to royalty, the red thread that binds the Old Adam of the New Adam, we find that the death of Moses to the time of the prophet Samuel (XIII-XI BC) idea messianic prophecy is the only mother Anna trial judge Samuel who proclaim to the nations of the earth. So-called "*Scales Ana*" which speaks of "*ascension horn his anointed*" (I Kings 2, 10) presents the Messiah of the Old Testament bearing the specific name, that of **מְשֻׁמְדָּר** - Anointed, appoint a person consecrated term, worship God, that the one who received the Spirit of God. Because they were consecrated by the holy anointing, the name it bore kings, hierarchs or priests as representatives or ambassadors of God among men. Over time, the name of "*Anointed One*" was given only the Messiah can be seen in the text of the prophecy that the Messiah as a king, high priest and

<sup>8</sup> Pr. Dr. Mircea Chialda, *Melchisedec-priest-king of Salem*, Caransebeş, 1940, p. 9

prophet acting on behalf of the Most High will reach unimaginable heights of spiritual glory. The high level that the person of the Messiah, the Anointed of God will touch the text is highlighted prophecy by using the word "horn".<sup>9</sup>

Old Testament prophecies will know a great boost during Kings David and Solomon, and they regard the person of the Messiah, founder of the eternal kingdom which He will rule. His saving work is to end the eternal Covenant.

King David is the recipient and the continuer of the Covenant between the Kingdom of Israel was consolidating itself and becoming prosperous. Once you chose David to be king over Israel, Yahweh made a covenant as its predecessors had done: *For everlasting covenant concluded he with me* (II Kings 23, 5).

Davidic descent of the Messiah is marked by the Hebrew "zer'a" - seed word to the individual Savior, as only He can reign forever and His kingdom will have no end (II Kings 7, 16).

**Third Chapter, About the new Adam - Christ the Messiah of the Old Testament** prophets focuses on highlighting and interpreting prophetic texts or only direct valence messianic allusions. One of the fundamental teachings of the New Testament is that Jesus Christ, the New Adam is the fulfillment of the Old Testament. The author of the Hebrew suggests that Christ is the heir of all things, which God hath spoken by the prophets (Hebrews 1: 1-2). Jesus Himself said that He came to fulfill the Law and the Prophets (Matthew 5:17) and after His resurrection, He showed His followers of the Law of Moses, the Prophets and the Psalms that God prophesied long before everything was to happen to him (Lk 24, 25-27, 44-46).<sup>10</sup>

One of the missions of the prophets is to proclaim salvation to be brought by the New Adam as it says in Acts: *About That all the prophets witness, that whoever believes in Him receives forgiveness of sins through his name* (Acts 10 43)

In the center of messianic prophecies of the book of Isaiah is the Messiah texts called Ebed-Yahweh, which are contained in five pericopes: Isa. 42, 1-4; 44, 1-6; 49, 1-9; 50, 4-9; 52, 13-53. In the center of this pericope stands Chapter 53, which refers to the work of salvation of the Messiah to be born of the Virgin (Isaiah 7:14), bear suffering because of the sins that he has taken upon himself at His baptism .

Following sacrifice of the Servant of the Lord, Jeremiah foretells the end of a new covenant written on the heart (Jer. 31.31). The inspired prophet confesses that *right Branch* of David is the Messiah - the new Adam who will reign wisely and earth will judge with justice (Ier.23 4-5).<sup>11</sup> The prophet Ezekiel reveals messianic texts in the future a new era ushered in by the coming of Jesus Christ into the world is likened to offspring taken from the top of the cedar and planted on a high mountain. From this tree grows tall and vigorous in which to rest and dwell various birds. (Iez. 17, 22-24)

What is specific grounds Messianic era is the emergence of the New Adam purifying water that washes all defilement of sin brought. Water baptism will change hearts of stone into hearts of flesh: *And I will sprinkle clean water and you will cleanse you from all your filthiness and from all your idols I will cleanse you. I will give new heart and new spirit I will give; I will take from you your heart of stone and the will give you heart of flesh. I will put My Spirit within you and cause you to walk in My statutes and keep after and follow my statutes.* (Iez. 36, 25-27).

Discovery of Nebuchadnezzar's dream (Daniel chapter. 2) where a statue is destroyed by a small stone thrown there by human hands, is the first messianic prophecy of Daniel.<sup>12</sup> Feeling closer to the end of the seventy years which God foretold by the prophet Jeremiah (Jer. 25, 11, 36, 10), Daniel prayed with tears and fasting for his sins and his people, imploring the mercy of God than (Dan. 9, 2).

Messianic image of the New Adam is good enough paint to understand the mission and work of the Messiah in the world through the prophets small. After Hosea, the New Adam will again come from Egypt. (Os. 11, 1-4, Mt. 2 15). Prophecy was fulfilled in the events of the birth of Jesus Christ. The escape in Egypt fulfilled Hosea's prophecy, the Messiah the Christ of the New

<sup>9</sup> Pr. Prof. Vl. Prelipceanu, *Social problems in the Old Testament*, în „S.T.”, nr. 1-2, 1949, p. 86.

<sup>10</sup> Pr. Prof. N. Neaga, *Christ in the Old Testament*, Edit. Renaștere, Cluj-Napoca, 2004, p. 99

<sup>11</sup> Pr. Prof. Dr. Vladimir Prelipceanu and others, *Study of the Old Testament* ...., pp. 241-243

<sup>12</sup> Petre Semen, *Introduction to Prophets writers Theology*, Edit. Doxologia, Iași, 2010, p.137

Testament.<sup>13</sup> Amos proclaims himself Messiah seen as a restoration of the house of David and the return of slavery followed by a free life full of (Amos 9, 11).

Birthplace of the Lord was prophesied only prophet Micah as Bethlehem (Mih. 5.1) while Joel remembers the outpouring of God's universal church of Jesus Christ: *But afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions* (Joel 3:1). The prophet Obadiah is also announcing the destruction of Edom messianic value while Jerusalem will be the center of the spiritual kingdom which rules the kingdom of God.

Spending three days and three nights inside the fish Jonah the prophet is foreshadowing the death and resurrection of Jesus Christ. This is confirmed by our Saviour Himself: *This generation is an evil generation; asks a sign, but no sign will be given it except the sign of Jonah. For as Jonah was a sign to the Ninevites, so will the Son of Man sign to this generation. The queen of the south shall rise in the judgment with the men of this nation and condemn them for that came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon is here* (Mt.12, 39-40 Lk. 11, 29-31).

Nahum's prophecy was fulfilled and she will turn for Nineveh in ruins and with it the empire that many people feared the Old Orient leaving a messianic doctrine important for the words of Nahum *in the day of trouble* (Nahum 1:7) are likened by Jerome the future judgment of God on mankind.<sup>14</sup>

Terms eschatological prophet Habakkuk use (2.2 to 4): "time feast" (Moed) and "end" (ket) remember the "fullness of time" (Gal. 4:4) when Adam was incarnate of the Virgin New Maria but judgment indicates the end of time when Christ will destroy Antichrist. St. Paul acknowledges himself as a Messianic prophecy of Habakkuk Hebrew Epistle 10.13: *And he waits until his enemies be made his footstool him.*

Some prophets, in their books speak of Yom Yahweh (Lord's Day) as we find the prophet Zephaniah. Still to this day refer the prophets Isaiah, Amos, Obadiah and Malachi. There is hope through faith and repentance, and those who remained loyal to the faith nation wherever they are *you may be forgiven for the day of wrath Lord says Zephaniah* (2.3). Similar to Malachi (1.11), the text anticipates's freedom to worship in "spirit and truth".

The good news brought by Haggai is that the Messiah will dwell in the temple will be rebuilt and Zerubbabel carrier messianic hopes (Haggai 2, 21-22) Although it is classified among the minor prophets Zechariah offers more details about the life and work of Messiah. The picture described in chapter 11 it is shown the messianic idea is desolate. Israel's land is ravaged by enemies who have invaded (Zechariah 11 1-3). Zechariah the injunction to care for the flock doomed: *Easter sheep killed* (Zechariah 11, 4). Prophet, armed with two sticks, called "Mercy" and "covenant" appears flock and keep together. God, in a month destroys three shepherds, that three people: Chaldeans, Persians and Greeks; abandon the Hebrew and calamities will come upon them: *Stop grazing! One who is dead to die, perish the perished and sheep that will remain to tear each other!* (Zechariah 11, 9). Requires a payment and receives a wage slave - 30 pieces of silver. Lord commanded Zechariah to throw it into the temple treasury amount potter and the alliance with the Hebrew people is broken (Zechariah 11, 12-14). Zechariah's prophecy was fulfilled in the New Testament when the Messiah, the recognition of his own, was bought 30 pieces of silver; Having qualms Judah went to the temple for the amount he received the Silver priests who in turn used the money to buy the potter Tarinii to bury there the noble stranger. The chosen people was, in that moment God abandoned and left in the hands of the Romans (Zechariah 11, 15-17). The prophet Malachi, the last of the Prophets small insert a new element in that heralds a forerunner to prepare divine judgment and restoration. To save his people, the prophet announces that before the day of the Lord, God will send word through Elijah, his prophet, to restore the love between children and parents (Mal 3, 24). Although reminiscent of Malachi of Elijah (Malachi 3:23), the New Adam Forerunner John the Baptist will be, as explained the Savior (Mt. 11.4 Mc. 9.2).

<sup>13</sup> Sergiu Vasile Blaj, *Episode of the Nativity of Jesus Christ in the New Testament prophecies, prophetic dimension of the Incarnation*, în Studia Universitatis Babeş-Bolyai., Theologia Orthodoxa, anul LVI, nr. 1/2011, p. 58

<sup>14</sup> Petre Semen, *op.cit.*, p.251

With the Fourth Chapter entitled: *Incarnation of the New Adam begins the second part of the paper is devoted to the new Adam - Jesus Christ*. Adam's new incarnation is accompanied by the presentation state Greco-Roman world in the time of the birth of Jesus Christ and the Apostles. From the sacred books of the Old Testament, especially the writings of the prophets shows that the only way to redress the man was the Messiah, the Son of God.

Meanwhile, the religious system from the time of Adam's arrival at New contained a number of sects at one time endangered the new religion. Fortunately, the Fathers of the Church took a stand and sought to publicize the errors and heresies of faith emerging from these deviations, thus defending the true teaching and those who professed. It may be that, without vigilance Fathers and ecclesiastical writers, falsifying Christianity have jeopardized the work of Christ and His Holy Apostles.

Between these pseudo-religious groups and syncretistic Gnostic movement emerges that manifest among Christians, which, however, was totally separated. It was a kind of popular Christian mysticism.<sup>15</sup>

According to some historians, Christianity emerged in the midst of religious effervescence, intellectual and moral defining the Roman world of the time. Spirits weather continues they expressed their curiosity of what was new, they were hungry for knowledge, willing to initiate any open rituals of all kinds. He was very likely to emerge in such an environment, false prophets, witches, soothsayers, astrologers, charlatans and impostors exploiting all kinds of credulity of others, enjoying great prestige.

If Gnosticism was at one time a threat to Christianity, he was both a powerful incentive: a quick indication of the rule of faith, to urge the end of the canon of Scripture; Also, the Christian Church has enriched and developed his cult; episcopal authority was strengthened. Writers and Church Fathers led polemical style heights. We can say that the Christian Church had only to gain from direct confrontation with Gnostic schools.

According to the Bible the "fullness of time" (Gal 4:4) The Word of God became incarnate from the Virgin Mary. Incarnation took place in time and in a particular social situation, political geography. This event occurred when people have reached a certain spiritual development to enable them to understand and accept something that does not happen, that no one had heard it would be spent somewhere.

To heal the social evils of the slave society was needed to fulfill prophecies Incarnation of the Son was born of the Virgin Mary. Orthodox theologians 'opinion' Jesus Christ, Son of God who was born of the Father, before all ages "is the second person of the Trinity. New Testament expressly recognizes the divinity of Christ (John 1:2) without giving up as little to strict monotheism. Birth of Christ precedes creation, but out of time, because time is linked to the notion of creation.

Salvation and redemption begins with the Incarnation of the Son of God - Jesus Christ - the Virgin Mary (Matthew 1, 20-24 Lk. 1, 27-47, 2, 7-16) In a fiat of the Father were placed foundations of creation, through another fiat of Mary were placed back in the original order and has shaken the foundations of the renewed creation, restoring and reconfigurându the image itself as the former.

Virgin Mary, Mother of God, made in person and take them with contradictory realities. She is Mother and Virgin, Queen of Heaven and earth, Mother of God, Ever-Virgin. Therefore, Orthodox theologians say that "it is so easy to talk about the Mother of God. Everything suggests a link to her secret, a mystery that the Church does not disclose, reveal not only bit by bit. The Gospel is the Good News of Christ dead and risen. Virgin proclamation is not in space, but the defense must; It is now in the heart of the communion of saints: Praise the Virgin is always very discreet woven glorification of Christ and the Trinity."<sup>16</sup>

Christ embodies the divine holiness and human holiness as Mother of God and Evdokimov states: "Consecration of Our Lady Temple life, according to ancient traditions, its unique and especially love to God, she attained such a depth and intensity that the conception of the Son is

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<sup>15</sup> Eugene de Faye, *Gnostiques et Gnosticisme*, Paris, 1925, p. 487.

<sup>16</sup> Clement Olivier, *The life from the death's heart*, Edit. Pandora, 2001, p.201.

accomplished as divine response to deepening prayer life, the transparency of its energies to the Spirit".<sup>17</sup>

People's attention to the biblical characters were always directed to details though Scripture and Holy Tradition provides vague information. They were interested in the origin of Jesus Christ, his life and his family: "Throughout the Gospels, one question steadily toward Jesus returns as a high tide crash into the cliff: *Who are you? Who you say you are? Are you the one who is to come or should we expect someone else?* (Mt. 11, 3).

Although the gospels contain many confirmations of the deity of the Son of God I believe that the life of Christ and the Virgin Mary can be complemented by two apocryphal writings: Protoevangelion of Jacob, who is believed to be authored by St. James the Lord's brother and first bishop Jerusalem and the Gospel of the Nativity of the Virgin Mary. Although not recognized by the Church they provide information that helped us to develop significant elements in the life of the Virgin Mary and Joseph, and the Babe childhood relatives of Jesus.

The problem of "brothers of Jesus" are based on texts from the Gospel of Matthew where it says: *Is not this the son of craftsmen? They are not his mother called Mary, and his brothers James and Joseph and Simon and Judas? (Mt 13, 55); Behold, thy mother and thy brethren stand without, seeking to speak to you (Mt. 12, 47);*

Among the Fathers of the Church, a prominent place in the formulation of the doctrine on the Mother of God and Ever-virginity of the idea that the so-called "brothers of the Lord" were actually Jesus' cousins, Jerome. After his view, the brothers of the Lord were here cousins. It would have amounted so strong if he had said that "they are my cousins."

The Orthodox Church rejects the existence of blood brothers, in fact, were relatives. Out of ignorance or bad intentions to follow the doctrine of Perpetual virginity annulment Virgin, favoring the emergence of sects Nazarenes and Ebionites.

The incarnation of New Adam can not be explained rationally because the mystery of the birth of Jesus Christ beyond the power of man's rational understanding. Can not understand how the uncontrollable is contained in the bosom of the Virgin Mary and how the Godhead is united with humanity. All these facts can be accepted only by faith that we accept by the fact that salvation is achieved while she hires a man to reckon and to appropriate it by grace, faith and good works.

Salvation is made through the first woman since she departed from the commandment of God and heir of Protoevangelium, the Son of Man will give to free mankind from death by the weight of original sin and damnation that has been transmitted from generation to generation.

As the perpetual virginity of the Mother of God can not be explained rationally if Nativity and salvation remains as incomprehensible can be achieved only by the Son of God Incarnate.

**The fifth chapter called "public activity of Jesus Christ"** reiterates justification of Christian baptism, understood both as a repetition of the act committed by Christ and as a real encounter with Jesus and a spiritual birth. Through baptism testifies divinity of the Son, the Father's voice from heaven. Evaluation is done in the spirit baptism patristic texts that highlight the correct message.

Baptism performed and remembered the writings of Scripture and theological thought through three forms, the first being that the baptism of repentance to all walks of life practiced by John the Baptist. The second form refers to the time of Theophany Baptism of the Holy Trinity, the Holy Spirit is represented in the image known as the harbinger of termination dove in Noah's flood and now the harbinger of termination bondage of sin. Baptism baptized Jesus Christ for the forgiveness of sins does not include the New Adam was sinless. Unlike the two forms previously mentioned Christian Baptism forgives sin and personal sins in the name of Jesus Christ's death and resurrection.

In the committing of the three forms of water baptism is needed is the basic foundation of creation as it bears the seal of the Holy Trinity by the states that are: solid, liquid and gaseous. Therefore the biblical writings a source of water is the symbol of God, the source of physical and spiritual life.

After the baptism, Jesus the Messianic ministry had received the Holy Spirit was led by the Spirit into the wilderness (Luke 4, 1-2, Mk. 1, 12) and support for 40 days in order to take the fight with the devil. A walk in the desert because it was not yet ready to enter his public ministry. Barren

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<sup>17</sup> Evdochimov, Paul, *Art icon, a theology of beauty*, Edit. Meridiane, 1992, p.219.

desert of Jordan, the Dead Sea and north of the Dead Sea aridity were places where Christ may be one just as John the Baptist, Moses and Elijah. (Ieş. 24.18, 34:28, Deut. 9.9, 18, 25).

Here Christ could pray and focus on the spiritual side, while spiritual fasting assured clarity of mind and spirit. In this context, or more precisely at the end of the job he is tempted *though God can not be tempted with evil, neither tempts no one* (James 1:13). However untried faith is a strong belief and what happened to Adam in the Garden of Eden Old proves this. Without the Spirit and the New Adam could have sinned even though we can not imagine that. Yet, the true man, Christ as part of its human beings have a free will that could make him choose wrong.

Sermon on the Mount delivered by Jesus, as the Gospel of Matthew in the year 30, before the disciples and the crowd includes the main formulas precepts of the Christian religion. Sermon contains the Beatitudes and the Lord's Prayer. It can be seen as a kind of commentary on the Ten Commandments and their relation to the Mosaic Law. Text sermon contains chapters 5-7 of Matthew and Chapter 6 of the Gospel of Luke. The subjects are different: Beatitudes, salt of the earth and light of the world, Jesus' attitude to the law, about reconciliation, revenge, adultery, divorce, oath, love enemies, about giving, prayer, fasting, about the treasures of heaven, of the healthy eye sick about how to ask for something from God; insistence on prayer you say knock about the authority of Jesus.

In the Sermon on the Mount Son of God taught us how to behave toward our fellow fraternal spirit, and how to pray. Prayer in the Old Testament was played by radical פָּלָל (Palal) - which in translation means to pray with meaning to bow to mark how the suppliant humble body must have gone to ground and thus showing humility and obedience toward God (I Kings 1, 12, I Kings 8, 54).

Although the tendency to engage in prayer preserved body the Saviour Christianity brought a perfect complement saying the Our Father. In the early church, the Lord's Prayer was not spoken by everyone, but was reserved only perfect members of the Church, as a privilege granted to them, is considered a sacred, held in the Church.

New Adam's message is for all people, even those first appointed Luckily the poor in spirit. Although it has always been misinterpreted by the ignorant or malicious, humbly express condition of the poor. Poor man is actually a humble man and this is the biblical meaning of the word which comes from the word אֶבְיִן (Ebion) and דָל (dal), which is feminine דָלָה (Dalah) of דָלָל radical sense of being humiliated, weak. In contrast to the rich who can easily fall into the sin of superiority (Out 23.3, 30.15, Lev. 14.21) can be considered poor as helpless, and as a result is more prone to seek God's help.<sup>18</sup>

Also in the Sermon on the Mount, the Savior Christ reveals man's inner spiritual value imbued with divine love. Ideas fundamentals overcome barriers emphasize justice and love of neighbor. Love does not hurt but it fulfills the Old Testament, I follow the rules but adds what is missing because I could say that if the old ordinances were complete when there was a need for a new law.

**Chapter VI entitled "Jesus Christ - true God and true man"** is dedicated to the divine nature of Christ of focusing on proven through exceptional acts committed with the surrounding nature, in favor of his peers, or on his person.

Jesus Christ is true God and He manifested itself in history with wonderful works miracles and prophecy. The Saviour certify their religious mission, divine authority or witness people today life and activity, which then reported impressions in different writings. He himself says of himself that he is "Son of God": *Like father woke him dead and raised, so that revived Son (John 5, 21), or My Father worketh hitherto, and I work (John 5, 17), so the high priest before whom you ask, I swear by the living God, to tell us if thou be the Son of God, He responds: you said!* (Mt. 26, 63 -64).

His disciples that then had seen His life and works almost every day of their choice, and they testify by the mouth of Peter: *Thou art Christ the Son of the living God* (Matthew 16, 16).

The wonders of the Saviour were announced for the Old Testament prophets as St. Irenaeus says, "The prophets foretold that the Son of God must be born, and how to be born, and where to be born, and that Christ is King forever. Similarly, they have predicted that it will be the

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<sup>18</sup> Wolf C. U. Poor, în *The Interpreter's Dictionary of the Bible, An Illustrated Encyclopedia*, K-9, Abingdon-Press, Nashville, 1993, p.843.

people that will heal those he healed, that he would rise from the dead ones will be resurrected and hated and despised and persecuted and killed and crucified, as ugly, despised and killed ".<sup>19</sup>

A miracle is defined as something impossible to achieve naturally. In fact, we can say more precisely that a miracle is something seemingly impossible from a human standpoint. In the words of Nicodemus, recognizing divinity: *Rabbi, we know that a teacher come from God; that no one can do these miracles that thou doest, except God be with him. Jesus answered, Verily, verily, I say unto thee, Except one be born from above, he can not see the kingdom of God* (John 3, 2-3).

Examples of the Gospel of Christ the Saviour reigns phenomenal nature are completed and confirmed by miracles on people sick and weak, plus the resurrection of the dead.

Healings performed by the Saviour during His earthly life were facts, but also the great healings performed prefigurations Passion, Death and Resurrection - deep suffering humanity healing sin and salvation from eternal death dark spectrum.<sup>20</sup>

Miracles of the Saviour culminates after Orthodox teaching, with the Transfiguration (Mt. 17.1 to 10 Mc. 9.1 to 10), descent into hell, and resurrection (Matt. 28.6 Mc. 16, 6 Lk. 24.6).

When changing face of our Saviour at the heart of the New Testament Christology and Trinitarian revelation. Transfiguration is a prelude to his death on the cross and anticipate the glory of the Resurrection. The purpose of the event is twofold: on the one hand, to strengthen in the faith of the disciples and prepare them to live drama of the crucifixion, and on the other hand, to confirm their parentage was divine. It is an event-revelation of the Mystery of the Holy Trinity: the Father's voice make known the identity of Jesus: This is My Son. Listen to Him. Jesus makes known His divinity. Holy Spirit, represented by a bright cloud, enveloping him Jesus.

Resurrection meant reconfirmation of Tabor, that body is not material. Mount Tabor which means "high mountain, hill" the Saviour confirmed by light to contents (17.1 to 10 Mt, Mk. 9.1 to 10), which told him that he is the light of the world. (John 8, 12) Resurrection is the triumph of Jesus, is proof of His deity and also proof of deity religion founded by Him, not in vain Apostle says: "And if Christ be not risen, then is our preaching vain, vain, however, your faith "(I Cor. 15, 14).

Wonders show that Jesus is the Son of God, but Christ is true man. The humanity of Jesus was rarely questioned, theologians are more interested in discussing the topic of his divinity. Person, the name and work of Jesus Christ are fundamental to the Christian Church as the center of salvation history which gives her testimony is Jesus Christ, with the historicity and Messiahship was undeniable.

As a man, Jesus has some knowledge of those limits because it was subject to the same conditions as any man. Jesus took part in all human attempts: a known hunger; morning, the second day, when they returned to the city he hungered (Matthew 4:18). He knew fatigue, and Jacob's well was there. And Jesus son travel weary, sat down by the well (John 4:6). Also was sleepy and slept all men; great storm arose on the sea, that the ship was covered with the waves while he was asleep (Mt.8, 26). Jesus wept when he heard his friend Lazarus from death (John 11.35). Jesus rejoiced like people: *In the that hour he rejoiced in the Holy Spirit* (Lk 10, 20-21). Jesus marveled: "Hearing Jesus marveled" (Mt .8,10). From these examples we understand that humanity of the Son of God was real and not an opinion.

The doctrine of Christ's humanity is as important as that of his divinity. Incarnation is the act by which God the Word became man in the person of Jesus, by the Holy Spirit, being born of a virgin. We emphasize that Jesus did not become the Son of God in the Incarnation, but he was always the Son of God (John 1, 1-3).<sup>21</sup>

Since God doesn't suffers, the Cross and Resurrection of Jesus Christ is cosmic events involving each personally, are the mysteries of Christ and Christians, putătorii name of Christ's coming. Apostles proclaimed Jesus as the Son of God crucified and risen from the dead Jews by God, addressing diachronic history of the cross and Resurrection proclamation by the Church.

Passion and death of our Lord Jesus Christ is the act by which the incarnate Son of God redeems believers from condemnation of sin, reconciling with God and opening them the way to

<sup>19</sup> Sfântul Irineu de Lugdunum, *Demonstration of evangelical preaching*, trad. de Prof. Dr. Remus Rus, E.I.B.M.B.O.R., Bucureşti, 2001, p. 126.

<sup>20</sup> Michel Quenot, *Paroles en actes. Les Miracles de Jésus*, Les Editions Saint Augustin, 2008, p. 15.

<sup>21</sup> Cf. D. A. Carson si J. Douglas Moo, *Introduction to the New Testament*, trad. de Moga Dinu, Ediția a II-a, Edit. Făclia, Bucureşti, 2007, p. 87.

salvation. Therefore they have a huge value for the Church and Christendom, for which their description occupies a considerably in the four Gospels and the apostolic catechesis and worship and the preach of Orthodox Church.<sup>22</sup>

But his salvation, the Saviour should crowned on Calvary, by dying on the Cross; therefore here speaks the word joy and supreme triumph "was committed" God the Father by showing complete victory in the struggle against sin and that led to the end task to redeem people and plasma for a new humanity.

The cup of suffering, received from the Father in the the Garden of Gethsemane (Matthew 26, 39, Lk. 21, 42), was now drunk to the dregs. Fulfilling the entire order determined by God for all mortals now eating Jesus Christ announces Himself as a sacrifice, a sacrifice that will defeat death: *Father, in the thy hands I commend my spirit* (Luke 23, 46).

Incarnate Christ triumphs over His death over death. From now death changes direction: we all now that we die with Christ, to live with Him in eternity. By mistake biblical first man sin entered into the world and death through sin (Rom. 5, 12, 17, I Cor. 15, 21). Since then we all die in Adam (15, 22), so that death reigns over us (Rom. 5, 14). What gives the power of this empire of death is sin, it is the sting of death (I Cor. 15, 56, Hosea 13, 14), for its fruit is death (Rom. 6, 16, 21, 33). But sin itself, is an accomplice in us: the desire (Rom. 7, 7). It is that which gives birth to sin. In other words, passion fruit body without death (Rom. 7, 5, 8) and thus the body the creature of God became flesh of death (7, 24). With this passed through death and resurrection of Christ we unite in November church to the Holy Spirit.

Christology is closely related to the doctrine of the incarnation of redemption. The salvation of man would not have been possible if it were not the Logos Incarnate both true God and true man. If Christ was not truly God human nature would not be restored. Devoid of Godhead Christ could not deify man.<sup>23</sup>

Although through the Incarnation of the Son of God all men were saved and were directed, after the fall of the Old Adam still acquire the fruits of redemption by the individual man, the Church is man straightening or personal salvation in Christ as members of His Church.

End of the chapter focuses on Pauline theology concerning the divinity of the Son and his sacrifice contribution to human salvation. Among those who sought the personal relationship with God were the first apostles and disciples of the Savior, which is contemporary direct witnesses, of the life and ministry of Jesus Christ. Among them no figure in the history of Christianity, it emerges with such force as that of St. Paul.

Fine exegete of the Old Testament, the Apostle Paul confronts the person of the old Adam Saviour, whom he called the New Adam. If by Adam sin and death entered the world through disobedience by Adam came straightening that gives new life through His obedience unto death: *As in Adam all die, even so in Christ shall all be made alive* (I Cor. 15, 22). *The first Adam, by nature mentally alive, alive, is a living soul.* The Second Adam, through his spiritual nature, is life-giving. The new man is renewed after the image of Him who made it. So says St. Paul: *And you put on the new self, which is being renewed in full knowledge according to the image of Him that built* (Col. 3, 10).

In order to continue the work of salvation, Jesus Christ founded the Church and gave the seven sacraments through divine grace helps each believer to gain the kingdom of heaven.

The work of salvation committed by the New Adam is outlined in **the Seventh Chapter**, entitled ***Jesus Christ - the founder of the Church and the Sacraments***.

The work of salvation continues through the Church, instituted by Christ. Early Church link at the incarnation, and the birth and sacrifice of Calvary and Pentecost begins work while using divine grace.

The cult of the Christian Church was established by the Saviour himself, shortly before the end of His earthly life that nourishes and strengthens believers in the faith, hope and love, preparing them to be citizens of heaven.<sup>24</sup>

<sup>22</sup> Diac. Prof. N. Nicolaescu, *The Saviour Passion after Holy Gospels*, în „S.T.”, nr. 1 -2, 1953, p.76

<sup>23</sup> Fee Gordon, *New Testament Exegesis*, Edit. Logos, Cluj-Napoca, 2006, p. 99.

<sup>24</sup> Sf. Ioan din Kronstadt, *The Liturgy: heaven on earth*, Edit. Deisis, Sibiu, 1996, p. 259

According to the dogmatic teachings of His Church sacraments were instituted by Jesus Christ Himself. Baptism, the mystery of our incorporation into the Church, in the body of Christ, was established by the the Saviour after His resurrection from the dead (Mt 28 19, Mk. 16, 15-16), showing it absolutely necessary for salvation (John 3 , 3, 5, Mk. 16, 16). Fully transparent presence of the Holy Spirit after the resurrection, in the humanity of Christ, made possible sealing of the baptized with the grace of the Holy Spirit in the the Sacrament of Chrismation anticipated by Christ (John 7, 38) and practiced by the apostles after Pentecost soon after baptism, through laying on of hands or Chrismation (Gen. 5, 16, 19, 6) for receiving gifts of the Holy Spirit (Rom. 5, 5, 8, 9, 15, I Cor. 6, 11, 19).

About the Holy Mysteries, Biblical texts are testimony for establishing their divine Christ the Saviour. They are happening in the church (ecclesia lat. = assembly, gr. Ἐκκλησία - ecclesia) which has a special significance in terms of linguistics. In Hebrew congregation of believers was called "Knesia". After losing some sense of habitation of God in the Hebrew sense of the holy tabernacle or temple in which God dwells, type of the Church of the New Testament. They link the notion of the Church of the Basilica, Greek name which means king. (lat. basilica, gr. βασιλική, ἡ - from royal abode Basiliki = βασιλεύς ὁ - basileus = king), the house of God (Lat. Domus Dei), King would have actually seen the church leader that provides recommendations for celebration of divine worship thus substituting the King of Kings, Jesus Christ<sup>25</sup>.

With the help of the Holy Mysteries, the believer is being renewed in spiritual life through the new birth in Christ. The work of creation is not finished with making year. Incarnation plan presented by St. Paul: *it has appeared his first man, Adam, living soul, the last Adam and with the life-giving spirit. But not the spiritual first, but the natural, then the spiritual. The first man is of the earth earthy; the second man is from heaven.* As is the earthy, so also are the earthly; and as is the heavenly such are heavenly (I Cor. 15.45 to 48). Physical order is the opposite of spiritual order. From the moment man is called to cooperate in his own destiny that is supernatural, creative work went decisive climax. It goes in order of birth, in order of participation in the life of God, that in the supernatural order. In the his present state, man is, that has not reached its final status of existence, completeness vocation which must agree become like God the Creator, that is being created to participate in the life of the Creator, in Christ through the Holy Spirit.

In other words, the creation of man in the image and likeness of God takes place in two stages: first creation continues natural creation made by Cosmogenesis and biogenesis. The second stage passes, the natural order in the the supernatural order: creation of humanity is holy, spiritual, in which dwells the Spirit of God, to participate with Christ in God's Trinitarian life.

From this we deduce that all human endeavor on earth is to live in Christ for our life is fulfilled.

The last chapter (**The Eight**) discusses the problem of eschatology in the the two Testaments. We know that the First Testament eschatology is understood and related to more than one national revival expressed by icon resurrection of the dead, and the most eloquent expression that gives her speech is "Yom Yahweh" - Day of the Lord. In the Old Testament eschatology is linked to the Day of the Lord will be the end of days (beacharyt hasiamin) when nations will be judged and the Messiah will restore through house of Israel. Prophets equate national spiritual revival, both being carried out simultaneously.

Although it is less developed, are reported in the Old Testament Eschatology chronologically the first coming of the Messiah that people saw as a political liberator excluding religious-moral side of his mission. It can be defined and identified as the first phase of messianic beliefs and future times. Given the Greek etymology of the word (εσχατολογία word composed of τὰ ἔσχατα - last things, and logos-study, education) I would think that there were no references than the first coming of the Messiah - the New Adam. However, in the book of the prophet Ezekiel are found references to the second coming of the Lord, "the vision of dry bones" (Iez. 37) as a foreshadowing of the second coming of Christ from the end of time when everyone is dead or alive be subject to the righteous judgment of God. Eschatology is therefore more generally teaching the next life, eternal life and

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<sup>25</sup> Leland Ryken, James C.Wlihoit, Tremper Longam III, *Dictionary of Biblical images and symbols* Edit. Casa Cărții, Oradea, 2011, pp.111-112

endless. The New Testament Old Testament Lord's Day also becomes the Day of Judgment all nations.

As eschatology of the Second Testament, it is linked to the Messiah as King of all the nations of the earth who will rule forever and together with the saints of the Most High, and is a consequence of his resurrection.

The second coming of Christ was announced both in the Gospels and in the Epistles, is considered a coming mysterious, wonderful, through power of the Holy Spirit. Jesus will come a second time to reap his first advent. His first coming was made under the working power of the Holy Spirit and the Father's will, to spend the sacrifice and resurrection represents the entire edifice of Christianity. The second time, He will come not as a slave but as a king, *crowned with glory and honor*, that is clothed in the glory of His Father, *as He tasted death for every man* (Heb. 2:9).<sup>26</sup>

St. Matthew the Evangelist says that Christ will come surrounded by angels and the glory of the Father (Matt. 16:27). He comes unexpectedly is coming as a thief (Revelation 16:15), *in a resurrected body and exalted Christ, having been offered once sacrifice to the sins of many, the second time without sin* *It will show them that I earnestly await salvation* (Hebrews 9:28). The world will be concerned with ordinary affairs: *And as it was in the days of Noah, so shall it be in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day Noah entered the ark, and the flood came and destroyed them all* (Luke 17, 26-27).

When the Church of Christ will rise, there will be impious (II Thess. 2, 1-8) The beast the devil whose main feature delusion world will be slain along with those who have worn the mark of the beast (19:20). Were thrown *into the lake of fire and brimstone where the burn* (20), which is synonymous with the second death or hell, others were killed by the sword the mouth of Him who sits on the white horse (21). Satan is bound and cast into hell, that is in a quantity formless and without surface without shadow consistency, although its history is told everywhere and felt his reign everywhere. Destroyed infinite movement of Christ, evil is now always cast into the lake of fire (Rev. 20:14).

The final phase of the plan of God, heaven and the new earth again predicted by Isaiah 66:22 is fulfilled in Chapters 21 and 22 of Revelation. When the plane reaches the end, God will be more on the ground than in the sky, and the New Jerusalem descends to earth: *I saw the new heaven and new earth ... And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband* (21, 1-2). The earth will become the headquarters of the reign of God.

Eschatological event unfolds in time. Opened the Incarnation and Resurrection, will be completed at the return of Christ. Which was inaugurated in Christ was to be extended to the whole of humanity and certainly, the Church is the space that separates the first coming of the second.

The Church extends into the future until the end of the world: from the beginning to the end of creation, it is time the Church. What prevails is God's final reality. Like Christ, her Head, the Church will have no end. To be saved, especially if any, only mean forever be brought within that Church which was done, it was predestined in the womb which is loved. For Christ loved the Church. He was given Himself for it. He won it through His blood; and just participating in the mystery of love, in the unit consuming it, we ourselves are loved and saved. "

Conclusions resume and systematize material in biblical and patristic treatment as a special investigation on the relationship between Adam in the Old Testament and the New Testament.

Figure the first man, Adam, was the subject of much speculation. St. Paul knew these speculations and therefore in the his epistles he deepened the best example is the text of I Cor. 15, 21-22, 49. Christ is the ultimate and true Adam, the apostle putting in parallel two after it is made man first man, Adam, is a living soul, earth and psychic; The Second Adam is a quickening spirit, He is in heaven. Beginnings painting picture corresponds end of time, but a real gulf separating the second creation of the first: it is the fundamental difference between the spiritual and the heavenly and earthly bodily.

The act of disobedience of the first Adam had universal effect: death. The second Adam is the redeemer. There are differences between Adam and Jesus sparked the fall of mankind through

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<sup>26</sup> Pr. Dr. Nicolae Rădulescu, *Universal judgment of the New Testament*, în, S.T.", nr. 1-2, 1997, p.117

Adam's disobedience to God and Jesus redeemed man by obedience to the Father. Through Adam sin entered the world; through Christ, grace.

"By disobeying the law is the first to show that man passions - because justice requires that law, the violation of which requires punishment, not to emulate human powers - while The Second appeared perfect in all, only able to say : *Your commandments, Father, all things I have kept* (Jn. 14, 15). One brought us the unconsummate life full of thousands of deprivation, and other one with everything perfect and immortal, being made through the Father of all men ... the Saviour was the first of all and one that we revealed in His being a true human form without decreases in both the manners and any other acts of ".<sup>27</sup>

The Saviour target, center of the Scripture is to create the new man (Eph, 2,10,4,26, II Cor.5, 6). Because the consequences of sin was breaking the link with God, ie weakening the image of God in man and the loss of holiness, purity and possible to not die. But even after the fall man has preserved a remnant of the original goodness.

Creation should be flowery garden kingdom of man and joy of his immortality. For by sin man fell, it took a second great deed universal in human history: the salvation of man.

Messianic prophecies are evidence that ensures the victory of Christianity. Justice and love of God took human form; and people's response to this descent of God is the Cross. Mysteriously, the Cross becomes the act by which we become free, which, we were dead, we bring to life.

Holy Scripture is the book in which we learn that Jesus performs all through life through His death making our behalf (Acts 17:28) Man is by birth a son of Adam; through faith in Christ, he is reborn. Christianity maintains a sustainable relationship with the first and last Adam by nature and different importance.

Creation of humanity had lot two times: first, earthly or animal humanity, represented by the first Adam, then the heavenly or spiritual humanity, represented by the second Adam, Jesus Christ.

St. Paul shows that through faith in Christ, man is able to pass the final resurrection. This transfer is seen as a really personal faith in Christ, who respond to the gospel of grace. For man's salvation Christ founded the Church. Church is missionary by nature and this is rooted in the mission of the Son and of the Holy Spirit in the mission carried out by the will of God the Father.

The ultimate goal of this mission is to get people to participate in the communion that exists between the Father and the Son in the Spirit of Love. God's love over us (II Cor. 5.14), and the Church has found strength in God's love for people. The Saviour is one who desires all men to be saved and to come to knowledge of the truth (I Tim. 3.6).

The coming of Jesus is ready to prophets, visionaries, to fulfill, not to destroy the law. Adam brought the new law of love and forgiveness of others. The world remained a battleground between virtue and sin. Evil is fed on the weakness of human nature fallen evil means original but changed becoming more sophisticated and more harmful. New world is not a dream, draft in the horizon utopian future, but a living reality, a personal reality, concrete, based on "Resurrection". Going to mankind only God can answer. He has paved the way through offering through New Adam, who opened Word again the path to the kingdom of God that the Old Adam in Eden lost. Humanity will have its fruits at the end of the ages, when the "divine truth beauty inseparable expose as false and all marked by finitude reprehensible"<sup>28</sup>.

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<sup>27</sup> Nicolae Cabasila, *About Christ's life*, trad. de Pr. Prof. Dr. Teodor Bodogae, Sibiu, 1946, p. 168

<sup>28</sup> David Bentley Hart, *The infinite beauty. Aesthetics of Christian truth*, Edit. Polirom, 2013, p.481

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