

„Ovidius” University  
Faculty of Orthodox Theology „Sf. Ap. Andrei” Constanța  
The Doctoral School

PhD THESIS  
*MAN AND THE CHURCH*  
*Between creation and Eschatology*

**Professor coordinator:**  
**Professor CONSTANTIN CORNITESCU, PhD**

**Doctoral candidate**  
**DUMITRU CRISTIAN**

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**Key words :** *Creation, Man, the Church, Time, Salvation, and Eschatology.*

## **Introduction**

Nowadays, write, speak and even apocalyptic sermon lot about the character of our times, about the spiritual darkness in which the world as a true night of the antichrist, and Revelation gives almost constant sense of absolute end, because repeated obsessively and in a pessimistic tone: "We are living apocalyptic times."

But were for the Church, other times than those described in Revelation, while the human perspective, the way the Church has been and remains an unseen war continues, a narrow path (Matthew VII, 14) full of trouble, with only brief moments of peace?

For many prophetic elements of Revelation we already have, the confirmation of history, and today we can say definitely that Revelation describes the history of man's salvation, during the church militant, the believer focuses on the period from the end of the story and especially on what will follow this period, and about this *next reality* eschatology speaks.

Talking about right but apocalyptic times, calls urgently approach of Creation, for *discerning the sense* that, the love of God is conducted world, with the approach of ecclesiology and eschatology to *show how* this is done entirely comprised of history.

In this paper, entitled: "THE MAN AND THE CREATION between church and eschatology", we propose, not developing a theory of anthropology, eschatology and Christian ecclesiology, but rather, to present biblical grounds for spiritual life of man faithful, the eschatological perspective that it has in the Orthodox Church, throughout its history, held between Creation and Parousia.

## **Chapter I. Creation**

To define *Creation*, as a benchmark the start of work and to set the context of this study we addressed, in general, some groups of ideas that converge around themes main, thus creating the foundation on which we climb in other chapters:

1. Creation of man investigates the creation of man and the world.
2. Church, Time, Eternity, presents the church in light of time and eternity.
3. Anthropology, ecclesiology, eschatology in light of the New Testament, trying to define what these theories is relevant to our work.

4. Type and Archetype after the New Testament, gives shape to capture a necessary ontological longing stated deification of man on the road.

5. Creationism, Evolutionism and Christianity, is a peek into the correct position on the issue of a direction of creation, which demonstrates the Creator with love and action of man's responsibility.

First we made brief explanations about our theme, and the term of each title, which are related to our conception, through the work of our Savior. On one hand, I appreciated that *man* was created as *a church*, the union of body and soul in *one person*, called to communion with God free, man he was put to work and keep *worldly kingdom and spiritualized, Heaven* - planted by God, all *as a church*, it was the earthly place where, God and man have met -; but even more, God has given man *the world*, also created *as a church*, and all this only because *man and creation* to participate eternally to the Holy Trinity love.

In this way, we started from the premise that the first two terms in the title of our work - *Man and the Church* -, link harmoniously in a scenario of history, from *Creation*, by *History* and *Parousia*, until *the eschaton* and therefore we had to examine their biblical foundation.

Also, some discoveries, somewhat recent in quantum physics "proving" that corresponds instability birth of the universe (quantum vacuum fluctuations) what prompted the shift from universe to universe vacuum material, by bending space and time. From the theological point of view they are *uncreated divine energies*, that God created the universe *from nothing*, because there did not appear "by itself" but was brought into existence from non-existence, through *Creation*, ie before the "time zero" of the existence *something* already there was – respectively, it was *the Plan of the Holy Trinity*, which is realized in *history*, and is fulfilled in *the eschaton*, where they continue the same *plan of the Holy Trinity*, which provided before *the creation* all perfect solutions for all human choices, and gave as a gift to man in *history* a commitment of *the Heaven Kingdom* from *eschaton*, there where we expects things the human mind was not up, and that has not seen nor thought nor imagined, because for they we having no model *for analogy*, no benchmark *for perfection*, as we learn from Scripture that : "*Those that never saw eye and ear not heard, and no mind went up, they cooked these God to those who love Him*" (I Co II, 9).

But talking about the known characteristics we find in creation, that the world was created for precise steering: *man*, for according to biblical essay of *Genesis*, as a result of a special creative act, not just a "business" of command, the sixth day of creation, the last, *man* was brought into existence, for a history in which we distinguish three specific dimensions:

*Creation, Existence and Salvation*, according to two forms of Creation known time: *eternity - history - Eschaton*.

In this trinomial existence "Creation" is a term that designates the beginning of the world to everlasting Christian theology, and it shows that the universe is the work of a concrete personal wills, it is an act of free will of God, "History" is *the interval between the call of God's love and our response perfection*, and "Eschaton" Human life is restored in Christ and fully held the kingdom of heaven.

In the *creation* of the cosmos with all beings mute inside him, though each day of creation ends "good" according to Genesis (I, 10, 12, 18, 21, 25), was not yet an end in itself creation, until to the creation of man when we understand that God created the world for *humans*, because only in man fulfills its purpose the world and understand why all the things that God had done they would be recognized by God himself "very good" (Genesis I, 31) *after* the creation of man. "Creation" does not become "very good" because man was created, but it is not nor a mere coincidence recognition of creation as "very good" *after* the creation of man, because this indicates the importance of this human creation, and it is evident that God "appreciates" the world according to the divine plan, depending on the set "somewhere" in the eschatological future, which for us is "Mysteries" to be disclosed *if, as, when, how, and as* they are useful.

Next, along *Chapters II* through *VI*, we have taken each group of ideas and them we exposed as ordered in a simple logical reasoning.

## **Chapter II. God's love bestowed in Creation**

God's love, poured out in Creation, is the Bible foundation on which is built whole world, whose purpose and reason is man, whose history begins with the creation and fall of *the first Adam* and reaches the restoration in *the second Adam*, in the context to receipt or rejection of divine love (Heaven and Hell).

To refer to the world's beginning, Christian theology has used from the beginning, the term "Creation", showing that the world as we know it, is the work of Someone; It is the result of a concrete personal cause, and this opinion is not a figment Judeo - Christian. The idea that *the world is the creation of a Creator* was very widespread in the era of spreading of Christianity, and the early's Church's task was only to explain how she understood him.

Specifically, in the Orthodox perspective *from nothing but in time and space*, God created the world, having the reason goodness, and not a necessity internal or external Him,

and *purpose* of creation was God's desire for fellowship in the inner love of the holy trinity to other beings for the glorification of God and the happiness of those creatures. This goal gives value and a significance to world, in the road to that which in the Orthodox spirituality was named *theosis* or *glorification*, which was intended creation through and with men, which means that the world was created by God as a church whose priest is a man that has the mission to sanctify in worship the gift received and to return it to Giver, which is done only in the extent in which the man sees the world as God sees.

Once they were brought into *existence*, *man* and *the world* have spent together in history, and have influenced each other, always showing a tendency toward an end as perfection, we still can not speak, within history, about a direction of history, for, says Father Staniloae, that he "will reveal it only through full revelation of Jesus to *the Second Coming*, barely by judgment what He it shall utter above it and this trial will show the full importance it has history."

On the other hand, it would be absurd a history without a sense, history deployed without a plan, beginning and existence, but without an end, predictable in advance. Even if a history of this kind would show a continuous progress, this progress would not be acceptable, because it would mean a transformation senseless of what was lived, of everything is alive and is called to live in the future, a transformation of each generation who living in a simple means for future generations and so on indefinitely. Evolutionists and creationists say that this interaction even will knows progress from the lower to higher. But why? In the logical development of all possibilities - without an agent to guide them - the historical process should receive any direction, without fix the one, and this continuously. But ignoring the lack of arguments in that position, even such a "progres", infinite and unjustified, as unlimited trial would mean the triumph of death. Here's why in the eschatological perspective, Fr Dumitru Stăniloae have to conclude the opposite : "Only in the end of history in a completely everything that was and an eternal joy for all the good done and immortalized, or in eternal torment of the evil committed, remove the creation of relativism which would otherwise remain permanent and eternal, put good as immutable criterion of our actions and discovers or reveals his eternal value of all people."

### **Chapter III. The man - a priest of creation**

*As a "priest of creation," the man* expose vocation and responsibility with which it was created, "the history (transient) world (seen and unseen) toward eternity kingdom" in which he lives thanks to the promise of salvation through Jesus Christ, and suffer the struggle to perfection, from *the immortal image of God, who fell in Adam, but who was restored and accomplished in Christ*. To understand *the human condition* alternatives that expose struggles between *Luciferical immortality* and *immortality in Christ*.

For Christians it is obvious that the purpose of *creation* and *existence* of man and the world is *salvation*. Having the sense and purpose in deification, the Creation, is based on a default order, solidarity with the divine order, which keeps through the uncreated energies, received, along with creative, as gift, by man, *as a priest of the world*, which him obligates it to sanctify it in worship, ie taking over himself and the world creatively, serving theandric the help of divine grace, the uncreated energies that are constitutive to himself and for world, to give them back deified, to God. If man it would pull from the monkey, as evolutionists demand it then he would be free to behave like animals, without any responsibility, while a man created by God in His image has a moral duty to respect divine commandments (Matthew XXII, 37-40). Single the RESURRECTION, as purpose of all that is alive, can give this sense to the historical process of the world, common sense person's destiny, and if we consider the rational order of the whole creation in Christ as the incarnate Logos, then we can understand that he embraces and guides man and creation to their ultimate goal, not only factor working in inward creation, in its entirety, even the unknown new, but also by the Church and Christians, in a conscious way, to have answered the last judgment, for the result reached by the history as a whole, and to inherit *the kingdom* which God has prepared, people who have chosen freedom to fall, but they received the salvation through Christ.

#### **Chapter IV. Church - the abode of God from eternity**

*The church is the abode of God from eternity*, therefore, it is created, and not because of the fall of man, but for man and this was in the plan of the Holy Trinity before the Creation, which requires some clarifications about the presence of God in the world, and about *the need to engage church in the work of the world's salvation*, and especially the presentation a theme dear to our Orthodoxy, *the parallel about the Virgin Mary, Mother of the Redeemer like type of the Church*, to express the richness of meanings contained in the church.

Therefore man was created for communion with God and eternal life in the kingdom of heaven, where Christ is born in the Church.

Between both *the Kingdom of Heaven* and *the Church* we find continuity, similarity and contrast, both things being current and future, historical and eschatological, meaning they are things about we will talk in the paper. The most important thing to remember is that *the kingdom* and *the Church*, meet, and in their common point it's based on the presence of Christ, real and active (in life) of Christ in them. In this reasoning *the salvation* can be called *a new creation*. This *new creation* culminates in founding and becoming *the Church* until it shall be this fulfilled in the eschatological *kingdom of heaven*.

## **Chapter V. The beginning of the Church at Pentecost viewed**

But the best, the Church it discovers the meanings eschatological, by its attributes, which emphasizes that the Church is of Christ, and we are the Christ's church.

For those who do not have known Christ (those of another faith), the world's existence has only two stages, namely: 1) the one from the begining of existence until to death and 2) the one after death.

Being located in an undefined future, when it is assumed that most people will have known already the death, emerged the idea that eschatology would refere somehow causally, to the afterlife, although is fair to say that eschatology refers indeed, to the distant events that most people they will know just after they shall die, and stating that at the concret moment of passing into eternity, there will also be people who have not died yet, nor they shall die, for they shall be transformed and will be transferred to the new eschatological reality. So people who will be alive bodily at second coming of the Lord, they will not know the death, to know God's justice.

Just because the world has a final eschatological perspective, the movement in time's must be overcome him, what is possible only in the church, where the liturgical season is an opportune time to be with God, and not only at the Mass, but throughout the cyclicity of the liturgical day and the liturgical year, and from Pentecost until the Parousia, we must promote the solution of all problems into the Eucharist which unites absolutely humanity, as the Body of Christ.

If now in the church the eternity is known just for Christians, towards life and holiness, at the Parousia when all of us we enter eternity, because death, who the greatest evil ever known in creation, it will be removed, some people will begin the eternal happiness and

the others the condemnation. About that time the Our Savior tells us: "*Therefore be sober, because you do not know the day or the hour when the Son of man cometh*" (Matthew xxv 13).

Showing solidarity towards creation, human life is fulfilled, but only in Christ and in the Holy Mass, Church shows explicit the christological finality of human existence, not for world but for "God himself is the legacy of worthy people", who are created in *the image and likeness* of God. The ideal of *the perfect man* existed in all historical periods of mankind, but today it has abdicated from this *perfection*. Postmodern man is a warm man, not hot, a man comfortable, a man deliberately against religion, who makes sacrifices and whole life has subordinated it for the achievement a hedonist and material comfort, and if it does become formal religious, it does just exterior, in intellectual way, just like a solution to a problem.

And indeed, Christianity can be a solution to every problem, but must be a personal one, responsible and true, who can not be falsified, because "*If we hope in Christ only in this life we are the most complained of all men*" (1 Co XV, 19).

In these circumstances, the Church is only entitled and required to bring finality Christological to the world and humanity as the only finality possible, and to show in history that any human attempt to build a paradise without God, begining from the Tower of Babel and continuing to the consumerist and New-age-ist globalization is doomed to failure.

Starting from approved testimonies - the priest Stăniloae, for example, in the testimony Pr. Dumitru Popescu, the greatest theologian of our time - we can approach fairly and useful the connection that exists between the Creation and Eschatology, visible in the perfection of man through the Church, and for this we have structured our work on chapters in this way.

## **Chapter VI. Eschatology - the eternal character of Church**

In the last chapter of the paper, we talk about *the eternal nature of the Church* and its continuity in the eschaton. We begin with *the church's mission in the world*, and we emphasize the orthodox conception about *salvation accomplished by the grace of the Holy Spirit in the Church with faith and good works*. Then show the continuity of the church beyond the history that it exceeding at the Parousia. We try to present further shift *from paradise to kingdom* like a fulfillment of serving man for *a new sky and a new earth*, which will perform after Parousia, when all the principalities, authorities and powers will be

destroyed and *God will be all in all*, and we conclude with *the role of the Church in the spiritual formation of man in our time*.

The "End" expressed in the eschatological Christian doctrine not signify the dissolution of the world or her termination, or of the time, but actually shows a massive existential transformation to the world, with the completion of a stage and entering the next stage, which is the last, and infinite, in relation to the actual process through passing all the Creation, according to the divine plan of salvation.

This "closing" concerns *the world* and *man* whose "end" is identified through death, which in Christ experienced an unexpected transformation. Through Christ's resurrection something new, radical it happened in human history and condition, so that death and evil do not more have absolute power. Human nature which now belongs to the Person of the Son of God is now destined for eternal glorification, and the salvation will be acquired now subjectively by every person through the Holy Spirit in the Church.

End "of human and world" will come when the world will be filled in terms of the spiritual body of Christ, as a unified and harmonic spirituality. Combining the motivation of the history *development* to the end with the motivation of God who *would stop her* when He wants, with its passage into another existence, might say that the world will "end" when, on the one hand, they will not grow in her people to supplement her, from above, to express any of the traits spirituality of Christ, and on the other hand, when those who they will appear will not take any of it, nothing who to develop within it.

History will not come to an end by itself, but by God's will, and this will happen, says Orthodox theology, when continue this history becomes unnecessary. The Church Fathers asserted that end of the world is part of God's plan and God's plan is completing of His Body which is the Church. Must therefore to be born and to be raised up in existence all previously known ones to completing the world above the world of the firstborn church, Jerusalem heavenly (Heb XII, 22-29). Then will be the end when will achieve the fullness of Christ's body by the most ones preordained by God to be the image of His Son (Rom VIII, 29). They are sons of light and of His day (I Thess V, 5).

About the "end" of man through physical *death* we understand the his end of earthly by separation of soul and body. This separation occurs due to weakening of body and by cell death due to illness, and to life forward or due to an accident which violently destroy the cells function and their place in the body. Separation of the soul from the body deprives him without its material support and it put end of man's earthly existence. Man knows that his life ends up *in death*, sooner or later, but knows *death* from personal experience, but from others

experience. He knows *the death* from outside because he sees the others, but not *the death* itself known in its interior, and therefore he can not give a definitive answer and thankful for all on the issue of death. But, along with *physical death*, there is also *the spiritual death*, which means separation from God, that people have inherited it through original sin, which it can clean through the sacrifice of Christ and to approach God again.

For a response to the "end" question, *Eschatology* as a teaching about the future life, when will be realized the fulfillment, purification and renewal of *creation - the world and man together* - it is not the teaching about the ultimate things, nor even about the last moment or stage of creation, but is the teaching about perfection and fulfillment of creation, which is done in history through the evolution theandric human until the period of eternity, when *God will be all in all*.

From inside the history and the current condition of the world can say that eschatology is the final part of the existence of creation, meaning that this final stage that lasts forever, is not followed by nor one other stage, and only us enter in this state into a historically way, and after the Christian faith, the existence of the world has three stages: 1) one of creation until the Christ, 2) one in Christ or determined by Christ to the end of current form of world, and 3) one who follows by this end, and who is includes in the eschatological teaching.

## **Conclusions**

So because is love, God created man, to share someone else love, not God the Father, nor God the Son or God the Holy Spirit, but the Trinity wanted to share their love, and after create him, He puts in man and around him all the best.

Yes, indeed, through love, God had created man and gave him all necessary for a happy eternal existence in communion with Him. And in His omniscience it prepared and a healing for the fall of man through salvation committed by Christ the Savior, because the man born again to wearing the body who was glorified in Christ, and for He Himself is working alongside us the our deification as persons and basis for the unseen and seen Creation is the love, because God himself is love, and the image of God - together with divine likeness given like a gift also binds with the love as the supreme Christian virtue.

And if the first man - Adam, was created in the image and to likeness of God, the second man - Christ was really the image of God, possessing and likeness with God, and now

we can get the restoration of the image in Christ, and living in Him the eternal life we can to perfecting the likeness of God.

And indeed, with the God-man Christ it came into existence the first true man, totally perfect, and because God has revealed Himself in the Incarnation, we can know him God, and we can reach likeness, to deification. Following the Incarnation of the Son of God and the hypostatic union in the Christ's person, man, by grace, joins in his created subsistence to what is divine and human, in image of Christ, and thus he reach a created God, God by grace.

Creating the man through love, God put in man and around him all the best. Not asked whether it wills, or not be created because the first had to be, to be asked, but this creation by God's will, do not was by no means a condemnation to human existence, because God given human endowment, and the freedom and the right teaching, along with all the best and world with Paradise, including the possibility of widening in its joy. And who blames God for his freedom that has permitted suffering, privation, and other evils of our existence, is at least unfair, because it looks that after creation, God has always wondered the man, before doing anything, and our choice produced the only one reality or another, and God had to create alternative, and that is happiness and suffering, for answer the creature to creation, ie also those who love and received their existence, but also those who do not love and do not received their existence.

Then, using the gifts of God, man has Shown That He Wants to be, but it is not aware about of all the Consequences of His Acts. That is the why, for any future act of the man he will be tried always before.

Just like the angels people have the priest service, but to reach the priestly vocation of the angels, human beings must practice continually and proper their ministry as priests in the cosmic creation of things and animals,

Just like the angels people have the priest service, but to reach the priestly vocation of the angels, human beings must practice continually and proper their ministry as priests in the cosmic creation of things and animals, and a man do this to the extent that discovers the reasons of unseen things and leads them to become truly effective in their content, into seen creation. Through the gifts with that the human being is endowed from creation, all men are priests, and they are called to transfigure the sensitive aspect of cosmic creation, and to make us see more clearly God as the One in whom all and all will unite.

Common destiny of man and the cosmos is revealed with great acuity in the path of unifying all creation, first in itself, then with the uncreated, and in this path dynamic and complex of unification, being a liaison with all parties of reality, man it affirms its his

vocation not only that recapitulates into him the elements of creation, but also because he mediates between the cosmos and God, as priest of the cosmos, with the aim to introduce and maintain in act, the divine order of existence and to raise himself along with the entire universe transfigured toward God.

After the fall in sin, the communication of God with man, it changes essentially and becomes symbolic and rational, rationality inherent of Creation being the medium through which the Word interpellates human consciousness, and this is not against the Creation and of the human nature, and despite the corruption introduced by sin, God has preserved the rationality of the world, for the sake of man, into which, incidentally, finds its climax, leaving further to man the responsibility to discover new meanings or meanings into things, and human being able further to recognize the rationality of creation receives once with the ability of understanding and responsibility for fulfilling the purpose of creation.

As images of the divine reasons, things should not be demeaned by an understanding and by dirty usage and who produces enmity. And this we can do when we do not make us their slaves by a passionate way, but we see the divine meaning in them, as promoter of communion.

Therefore, without imposing to man, nor listening, nor love, because it brought him into existence, God gave man rationality, freedom, moral conscience and more other gifts, and to limit the destruction of the Fall in sin curtailed until to a while the Paradise (keeping it for humans), and he clothed it the man with "coats of skins" (Gen III, 21), and from that moment it was correct for man to prove a good use for all the gifts from God.

If God is revealed as love in Paradise, from love, and His existence demonstrates, that love that God gives it to us, can be received freely, we must also understand that hell exists, too, from God's love, which does not impose it us, but He gives it to us, and hell demonstrate most clearly that every rational creature can refuse God's love and choose solitude, that implying obvious a separation full to those who reject God's love by those who choose God's love.

Being driven out from Paradise, but grieved for their mistake, people have seen fit to consecrate instead of Paradise, another sacred space, that be removed from the common use, a space dedicated to meeting God, a space that to bear only the imprint of God's presence, meaning a place where God's will to be sovereign (pillars and pagan idols, the tabernacle of testimony, Solomon's temple, and then the Christian churches). In all these spaces the presence of divinity must felt more stressed, and even if in reality the whole creation is

halidom of God's presence, only the Church is a sacred space, a space eschatological, the space of the future world, who is present even now, in this world.

Offered to the man as a potentiality of the Image, immortality becomes effective in Christ, meaning that in close connection with Christ, and in a concise expression, immortality out of Christ is Luciferian being the everlasting bondage of the sin, for that immortality in Christ is Christian love made eternal by the freedom of grace.

So the greatness of man created in the image of God resides in his destiny - glorification - which is expressed in Scripture by the attribute of likeness, which the Holy Fathers understand as a maximal union of man with God, or like arriving at the model or at the absolute archetype, Christ, the Father's face, without to be confused with him.

Sowing like body of the whole man - Adam and Eve - meaning like family, the concept of Church was prefigured the of Creation, and materialized like Paradise, who should have become a kingdom (because man was created in order to be Emperor, ie a person like God).

But man fell into sin and her royal dignity was postponed because he wanted to have this dignity prematurely, ie before God to offer him.

And God has not left man to perish, for it is His creation, therefore he sent His Son, out of love for the world, to save the man from death.

The Orthodox Church teaches about human inability to save itself, only by its own forces, the Church herself being necessary for the deification of man and the world because it is the Savior's body, who unites them into himself, deifying in the Holy Spirit all members who are mortal in Adam.

In essence, the church is the life common experience of the faithful with the Holy Trinity, their participation in common to life of God, a society of human persons with the divine persons, as an extension of divine life in human persons, an instrument through God restores all creatures, called, by St. Paul, the body of Jesus, that is the Church, a community and a communion of believers in all time with Him, and ship carrying the man to the kingdom of God, which will be complete barely after Parousia, after the, by Holy Spirit, since Pentecost until eternity, every believer can live in communion with Christ, through the holy Mysteries of the Church, as an earnest of the Heaven Kingdom.

And as in the Virgin Mary, the attribute Mother of God înlănțuiște immediately with the attribute the ever-virgin, and the Church, after "marriage" to Christ, will be until the Parousia in the "pregnancy" and will give birth to children of kingdom, but remaining ever

"virgin" and "Child" or "babies" there are all of Christians who have received salvation on earth.

Therefore, by the power of the Holy Spirit and in church the people sanctify the world, and together are added to the communion of love, in the holiness received through the holy mysteries and developed with asceticism, and with good works of the faith in the catholicity of the church, with the succession and apostolic tradition in the name of the Trinity.

Gospel, or the good news brought by the Lord Jesus is not only that all will be resurrected because death was defeated, but rather, that after we are resurrected, we can be saved (Eph I, 13), ie, all will be resurrected, but faithful to Christ and straighten they will be resurrected to eternal happiness, while those wicked will be resurrected for damnation; therefore, decision that we take it to the call of Christ - to welcome Him, to disregard Him, or to deny Him - will lead us, to we spend the eternity with God in the kingdom of heaven, or in hell without Him.

And if for an unbeliever "end of the world" can mean nonbeing, destruction, disaster, for a Christian "end of the world" means the beginning of the eternity, the inauguration of a perfect life by the coming of the Kingdom of God for each of us personally.

But not only the man must be born again to resurrect the Parousia, but the world will be born again, and the doctrine about the resurrection of the dead and the renewal of the world, is based on the divine promise and on expectation of the second coming of Lord, when the church will come out of history.

At Parusia, the current look of the world is going to end and will start a new world, with a "new heaven and a new earth" (Revelation XXI, 1). This will mark the beginning of the fullness of the age that will come to be eternity, when will inaugurate on earth "the kingdom without end" of Christ, and "kingdom of grace" will transform itself into "the kingdom of glory."

Saviour left the date and the circumstances of His glorious return in an impenetrable mystery. What He wanted to tell us in advance, were only some general indications about some of the signs preceding the Second Coming of Sa. But for the Christian, the essence in this matter is not the time of Parusia, but zeal of Christians to live so that her unexpected outburst in the temporal life history to not find him like unprepared.

Even before the Creation, target, purpose and explanation of all acts committed for the salvation of the creature are ordered to communion in love with God, as fully described by the phrase: "that God may be all in all" (I Co XV, 28).

The fact that God will be all in all, it does not mean that the nature of God will unite with human nature - even transfigured - in the kingdom, because no creature is united with God by being, but "union" is happening in uncreated energies, by which God is present in all the bodies, but the body is not present in God. Therefore, a correct expression would be like Cleopas father says in accordance with Dogmatica of St. John Damascene: "God is all in all things and in nobody anything" and is all in all things as Creator, but, in nobody nothing, as substance and nature.

Then "He will give the kingdom in hands to God the Father after He destroying every governance, every dominion and every power" (cf. I Co XV, 24-26), and God will encompasses everything in His love, (I Co XV, 28), and those created by God, and with man as a crowning, crowned with theosis, will reach to their ultimate goal, eternal life in the heavenly kingdom.

As men we are called to glorification, that are to become gods by participation, but this is a work not only human, but theandric: is a spiritual growth from inside by purification and asceticism, and also it is an addition of outside power, through wisdom of God and the Holy Spirit: "Holy Spirit comes to the aid of our weakness ..." (Rm VIII, 26).

And must that a man should be formed spiritually because man must be tested before receiving the gift of salvation. Holy Fathers say did not must man to acquire the Paradise without being tried before, and when given us freedom, God did not predeterminate men to sin, because we put implicit question that I had asked for it before creation: "if we wants to exist", and that means: If we want "to be alive with him", or, if we choose "do not exist" that means "to be dead, with the devil"; also always gave us the right teachings about meaning our choices, because by our freedom God has given us, not suffering and the possibility of stumbling, but possibility choose "if" and "how" we exist.

If the first Adam chose wrong and was banished from Paradise, we can choose once again freely, knowingly, the victory that already won the Saviour, but this time, choose whether we will enter into eternal happiness in the kingdom of heaven. Tempter is practically already defeated, but people who are born, they need to know this truth and to receive it in the savior mode. For this service the our Savior gave all gifts which needed Holy Church, and works to update in every believer the acts of salvation by Christ, and to born again the Christians to deification, building strong characters to people who was received in the church, and thus abolishing the deceptions of Satan, the only one which can keep people away from salvation.

And even if today's world has lost touch with the Holy Trinity, the model and the power that can achieve true humanity, but also the image of man fully divine-human, realized in Christ, and, what is worse, lost once these models, and the Christian ideal of perfection personal in communion interpersonal vertically - with God and horizontally - with others and with the world, but these can be restored by the church if they work even harder to spiritual formation man of our time.

The final conclusion is that the teachings of Holy Scripture, in the interpretation of the Fathers, referring to Man, Church, the World, Creation, History and Eschatology are equally actual, necessary and sufficient for our time arguing and confirming the practice of our Holy Church and also answering key issues in anthropology, ecclesiology and eschatology modern, and those relating to the faith, church, salvation, death, eternal life, universal and particular judgment.

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