

Iglesia Eterna

La transformaci3n: sobre el cuerpo glorioso espiritual y sobre la nada eterna infernal La Tierra Eterna Guido Pagliarino simon aquino
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la obra habla de la eternidad gloriosa del ser humano despu3s de su muerte f3sica por tanto de la transformaci3n en espiritual de su persona seg3n el pensamiento cristiano de los siglos i y ii antes de la platonizaci3n del cristianismo y la consiguiente idea atroz del infierno al estilo de dante vivido eternamente todo lo escrito en el ensayo es conforme con los vers3culos neotestamentarios y los textos de escritores eclesi3sticos antiguos extracto del inicio en su diccionario filos3fico voltaire se burla de la idea de la resurrecci3n del cuerpo humano concepto que para los cristianos es una verdad revelada el escritor y fil3sofo tienen en cuenta que hombres y animales pueden en realidad nutrirse de la sustancia de sus predecesores porque el cuerpo de un ser humano enterrado en la tierra y putrefacto o las cenizas del cad3ver incinerado echadas sobre ella se transforman en trigo u otro vegetal que comen otros hombres creyendo haber destruido la idea fariseo cristiana de la resurrecci3n de los seres humanos observa cuando haya que resucitar c3mo ser3 posible que alguien tenga el cuerpo que le pertenec3a sin perder al menos alguna parte en realidad quien conozca el nuevo testamento y dentro de 33 las ep3stolas de san pablo con la expresi3n resurrecci3n del cuerpo no quiere referirse a una segunda vivificaci3n de nuestras mol3culas de hecho en la primera ep3stola a los corintios pablo dice que a imitaci3n de jes3s resucitado nuestro cuerpo resurgir3 de otra manera en forma gloriosa espiritual m3s en concreto el ap3stol de los gentiles escribe que en nuestro cuerpo mortal animal adem3s de ps3quico por estar dotado de yo raz3n se transformar3 en un cuerpo glorioso y pneum3tico eterno extracto de la conclusi3n en relaci3n con la vida eterna seg3n la idea cristiana del siglo i y buena parte del ii es decir para el cristianismo de la 3poca apost3lica y de los seis siete decenios posteriores la 3poca de los padres apost3licos y los primeros apologistas podemos decir en s3ntesis que a la muerte de un ser humano justo es decir o santo o con pecados veniales su cuerpo con su yo o sea la persona entera sin soluci3n de continuidad resucita en el esp3ritu divino transformada en persona gloriosa espiritual el palabras sencillas se trata del para3so sin embargo en el caso de pecados venales deber3 pasar antes mientras est3 todav3a encerrada en el tiempo seg3n el concilio de trento que habla de penas temporales y no las sit3a expresamente tras la muerte a trav3s de un instante de purgatorio ps3quico momento que podr3 ser dilatado por dios en la mente del moribundo lo que necesite para darle precisamente tiempo para arrepentirse perfectamente durante del paso del aqu3 al m3s all3 el purgatorio no puede estar en el trascendente donde no se est3 sujeto al devenir sino que se vive en el ser eterno sin principio ni fin en lo que se refiere por el contrario al pecador que en vida a odiado a dios y al pr3jimo sin arrepentirse impenitente hasta el 3ltimo instante de su vida es decir la persona que ha elegido conscientemente la condenaci3n no resucita ni resucitar3 nunca es el llamado infierno la condenaci3n es por tanto el desapareci3n de la

existencia propia es el convertirse en nada y el volver a la nada para siempre en vez de transformarse en persona espiritual y vivir eternamente en dios como sucede por el contrario con los santos es decir para los que sobre esta tierra han amado al prójimo y si han sido creyentes han amado a dios los no creyentes aunque de buena fe no tienen por el hecho de ser ateos obstáculos para la salvación según los dictados del concilio vaticano ii el ensayo todavía inédito ha recibido la mención honorífica del jurado del premio de artes literarias ciudad de turín 2014 translator mariano bas publisher tektime

queremos poner en sus manos un arma una espada forjada con revelaciones de dios que pueden cambiar la percepción que la iglesia tiene de la tierra la creación donde fuimos puestos por él comenzamos haciendonos una sencilla pregunta donde debemos ejecutar el gobierno que dios puso en la iglesia la tierra eterna responder esta pregunta pero además pondrá en tus manos el enfoque y la verdad que necesitas para traer lo eterno a tu entorno inmediato al territorio y toda la creación las montañas los ríos los mares y desiertos las bestias del campo y las aves del cielo esperan que los hijos de dios comprendan su protagonismo en la restauración de la creación ese día llegas y puedes ser parte de él

we want to put in your hands a weapon a sword forged with revelations from god that can change the church's perception of the earth the creation where we were placed by him we begin by asking ourselves a simple question where should we execute the government that god placed in the church the eternal earth will answer this question but it will also put in your hands the focus and the truth you need to bring the eternal to your immediate surroundings the territory and all of creation the mountains the rivers the seas and deserts the beasts of the field and the birds of the sky wait for the children of god to understand their role in the restoration of creation that day has come and you can be part of it

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