

The Ultimate Eschatological Fulfillment of the Natural Reality



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The term eschatology is derived from the Greek *eschatos*, last, and *logos*, a discourse, and means the science of the last things, states and events. Individual eschatology treats of death, particular judgement, purgatory, heaven and hell. Collective eschatology treats of the end of the world, *parousia*, or the second coming of Christ, the resurrection of the dead, and the general judgment¹. In the past the stress was on the last things and places like heaven, hell and purgatory. Today in eschatology the states and events are more prominent. As a global term eschatology designates all those aspects of the Christian revelation that transcend this world, especially those in the future and at the end of time. This includes the fundamental Christian attitude to Triadic God, His life, light and love in the created realm, and the fulfillment by following the Gospel².

Today theologians teach also *realized* eschatology, for Christ is the *eschaton*, or the divinely ordained. climax or crisis of history. In Him the Kingdom of God and the New Testament, or covenant, arrived at last. The contemporaries of Jesus could see and know God in Jesus Christ through the Holy Spirit. This was the assertion of the sovereignty supported by the teaching, miracles and the gift of the eternal and divine life, light and love. It is the inchoative eschatological fulfillment here and now, leading to the ultimate fulfillment³.

The aim of this paper is to explore the theological and scientific dimensions of the ultimate eschatological fulfillment of natural reality. By this, we mean all things created, visible and invisible, all that constitutes the extra-divine realm, and its evolutionary progress toward its definitive goal in the Most Holy Trinity. This progress can be termed "Triadoteology," and requires further explanation⁴. Because the act of creation out of nothing is a work of the Trinity *ad extra*, the whole of created reality, or a time-space continuum, has its *arché*, its ultimate beginning in the mystery of the Trinity. Hence, created reality is "triadoarchic" and the very act of creation out of nothing is "triadoarchy." The whole of the created cosmos along with time is an icon of the Trinity, the archetype and exemplary cause, and, therefore, we can term it

“triadophoric” reality, bearing the image and seal of the Trinity. Since all of the visible and invisible cosmos in its entirety, exists in the ubiquitous Triadic God, who is the ground of all being, it is totally dependent on Him for both its existence and its operation: For this reason, the total cosmic reality is “triadocentric.” Furthermore, the whole cosmos in its tremendous dynamicity and temporality, is a “triadoteological” reality, for it tends towards the Most Holy Trinity as its definitive goal, the Omega Point, the doxological community in the Spirit of Love, the definitive Kingdom and the Family of God⁵.

The triadoarchic; triadophoric, and triadocentric qualities of the natural reality are in fact eschatological or triadoteological in nature, for all of them are oriented towards the ultimate eschatological fulfillment in the Triadic God. These qualities are relational in respect to each Person of the Triadic God, Who created the visible and invisible cosmos by an act of infinite love, in the supreme Divine Wisdom and condescended to the created reality.

This threefold Divine condescension is eschatological or triadoteological in nature, for the Three Divine Persons waive the privileges of Their transcendent dignity and infinite majesty for the purpose of approaching the created reality through Their immanence in the time-space continuum and leading it to the definitive fulfillment through reciprocal relationship in love. The ongoing condescension of God the Father is His paternity and His *basileosis*. It is a temporal and evolutionary process of extension of His Kingdom from the act of creation, through the covenants and mighty salvific deeds in both Testaments, until the definitive consummation of the history of salvation through and in the Triadoteology.

The radical condescension of God the Son in His Inhominization and Redemption has been termed *kenosis*. This means that the Divine Logos, for the sake of the ultimate eschatological fulfillment of the natural reality became God-man, took upon Himself and experienced the human nature, life, condition, history, death, resurrection, and ascension. Further He occupied the place on the right hand of God the Father to judge the living and the dead. In parousia, or in the second and glorious coming of the Lord, His eschatological function will be fully revealed.

The ongoing condescension of the Holy Spirit in His temporal mission in the prophecy; biblical inspiration, sanctification; and His descent on the day of Pentecost, can be termed *episkiasis*. The condescension of the Holy Spirit is also eschatological or