

**„LUCIAN BLAGA” UNIVERSITY OF SIBIU
FACULTY OF THEOLOGY „ANDREI ŞAGUNA”**

PhD THESIS

**CONNECTION BETWEEN WORLD CREATION
AND ESCHATOLOGY
(SUMMARY)**

**HELD WITHIN THE DESK OF PATROLOGY
AND POSTPATRISTIC LITERATURE**

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Jesus Christ, "through all which has been made", before being the Christian Redeemer and the Judge, is the creator of the seen and unseen world. "In his capacity of a supreme being, the Son is the head of the uncreated reasons or energies through which the universe was brought to the existence out of nothingness, kept under existence and headed to the purpose wanted by God, to become a new sky and a new earth in Christ" ¹

These considerations emphasize the divine connection between dynamic logos and creation, serving in the same time the order inside the entire cosmos or its spiritual grounds which makes it possible to intermediate transfiguration of the matter from the inside, into Christ. This is the purpose of embodiment: progressive divinization of the committed humanity assumed from the Holy Virgin Mary. Nature is chosen from the beginning toward immortality (by embodiment), but it was reached later, in the Savior's living body, which has become for people a source of immortality.

Creation is an act arisen of infinite love of God, so that its result could only be a human being directed towards God – its Creator. Thereby God gave rise to the man, and put in all its good it. He did not ask him if he wished or not to be created. He brought him up to existence as a gift of his love, giving him an opportunity to become greater in his joy. Creating human is a deed of generosity of God. He wants man to exist; he wants that man is forced to participate in His love. But this will of God is not a condemnation of the human to existence. Man is no longer

¹ Pr. Prof. D. Popescu, *Orthodoxy and contemporaneity*, p. 65.

asked, as he is given the best. He can't blame for anything, his dignity is above that of the whole world. He is not a slave, but a free emperor who wishes to live. God also puts in man the longing for life. By the will of God, the man receives life, and by his own will submit in the existence. It has to be said that, God's gift, even in its primordial estate, is not working in man against his will. God never forces anyone ever, you must first want so that you can receive.

However, the sin committed by our proto-parents, Adam and Eve, led to the entire perverting of God's creation. Evil has entered the world out of pride. As far as man's falling, the sin's root has been and will continue to be free. Man sinned freely. The falling time is a personal one and consists in disobedience, in breaching the divine advice.

The immediate consequences of the fall are clearly explained in the book of **Genesis**. As a result of the fall, Adam gets to know evil. Before disobedience, Adam has only known good, and after dropping the known and the bad: "*Behold, Adam has become one of us, knowing good and evil*" (**Genesis** 3, 22). Also, as a result of fall, our proto parents, and their descendants have lost the eternity gift, becoming mortals. After temptation and falling off, the devil has managed to bring Adam to the condition of a mortal. Condition of a mortal has passed to all humankind.

By sin, Adam and his survivors have got away from their natural freedom. People have the option of choice, but the original freedom, the possibility to choose only the good has been reduced after the fall. Human desire is pointing more toward vices, for that humanity has a tendency to evil. However, human nature is not dead, but ill. Human nature can no longer choose God's will, without using God's mercy.

Falling into sin and into its consequences has radically changed the importance of the human being. His face of God into human has been altered and human nature itself has been injured and sickened. However,

the face of God in man has not been destroyed. As a face of God, man is a personal being, sitting in front of a god. God is addressed to as a person and he replies as a person. Addressed to convey the human liberty - to commit well and the orders from heaven - it is not a constraint, as being a personal being, man can receive or reject God's will. He's a person, no matter how much he would get away from God, by its very nature and became like him. It means that God's face cannot be destroyed by man. He will also remain a human being, while complying with God's will, by creating a perfect resemblance with him in terms of his temper, because, as the Holy Saint Grigorie de Nazianz said: 'God dignified man, giving him freedom, for that good to be considered as belonging to the one who chooses it, like and vouchsafed to the man who placed good within his kind'². Freedom is the greatest gift given to us, people, by God, after the gift of life, showing us that God meets our dignity.

Embodiment of God's Son, acceptance by him of the quality of the human person, which is still at the same time that of a person of divine nature, sanctified man as the person with eternal and infinite existence. As a result of God's Son embodiment and of the hypostatical from Christ's person, man, by blessing, links the hypostasis created what is divine and human, after Christ's face, and thus reaches a created God, a God upon blessing. In addition to God - man Christ, there is no sharp man. Just because of the embodiment, only due to the fact that God showed himself, we can know God, we can reach his resemblance, his divinization.

Divinization is only possible for we bear Christ's divinization nature of, but also because he himself works in conjunction with our new divinization as persons. We can say that the divinization is the pinnacle of the embodiment of God's Son and at the same time divinization is the

² Acc. to Ioan Mircea Ielciu *Caling and freedom in the vision of the Holy Ioan Cassian*, note 143, Editura Paralela 45, Brasov, 2002, p. 293.

final of human and the full achievement of his life's direction. Whereas uniting divinity with human was carried out with a view to a climax for Nation's Redemption within the human act of embodiment, human divinization cannot be supported without understanding the embodiment. Understanding the embodiment depends on understanding the redemption, but also on the Church's understanding, of the mystery, priests, gift, and good facts. In redemption, as well as for the believer's conduct to the church, the unification of divinity with the human is a key element of salvation and the achievement of the human's plenary being free.

The trinity and histological grounds constitute basis on which the person's theology is resting.

Orthodox theory, starting from the basis of concrete premises of the person, has not reduced the human person to the status of an individual. It always understood God as a trinity of persons and Jesus Christ as the single person of God's Son embodied as a God and human, developing a theology of the person which is at the head of all ascetic and mystical spirituality of the Church.

The Savior is not only Logos Redeemer, but also a Logos Creator. This means that his opera is addressed not only to man but to the whole cosmos. Orthodox anthropology cannot separate man of cosmos, both for the fact that the person cannot live without it, as well as due to the fact that it is a means of dialog between man and God, but also the cosmos "together sighed and together have pains until now, waiting for our salvation from rottenness bondage, to enjoy freedom of praising the sons of God" (**Romans 8.21**).

By the energies of the Holy Spirit, Church maintains a fundamental relationship with Christ which descends toward the believers

and high the believers to the Holy Trinity, so that they would be divinized by Church.

Hence, the human transition from the natural knowledge to the supernatural done, does not mean a passing from man's autonomy to his teonomy, but moving from a gift coming to substantiate the supernatural knowledge of God through faith and divine revelation, because if the Spirit is a single one, the works of the gift as uncreated energy are multiple. By becoming inclined to sin, man may oppose their faith, may become a self-contained, as Adam, but this is an anomaly, because this interior part of the gift in human nature makes the reason to extend naturally from natural to the supernatural realities of God.

Accomplishing the supernatural knowledge of God is shared through human gospel and the sacred secrets administered by a priest, as a sign of this personal seen of Christ in the Church. But this height of the people to God is not carried out only by the work of the gift, but also by the work which resulted from the human prayer, monasticism and facts or action, in the expression of love toward the fellow human being, as expression of love to God. By the gift received in holy secrets, but also through the man's work, it is achieved a conversion of energy, which converts holy irrational energy service which destroys human nature from the energy sector, into the rational virtues service, who highs man toward the resemblance to God.

Mystery of man is not in himself, but in the Archetype, in Christ; God is not a principle out of which man was hanging in external mode, but it's a personal God who leads the work from the inside to the aim set out as the eternity.

Creation should be seen as a gift of God and as a mystery to the widest sense. This means that sacredness is put at the disposal of all, even to those who do not believe in Christ.

Behavior towards nature as to the gift of God means leaving a very close relationship with God, its giver. But the power to see love of God through creation and to remain in it, and therefore in connection with God, was restored to us by Christ. In this respect, between Christ and creation there is no separation, but they rediscover the character of Jesus Christ out of creation, does it again diaphanous³. In this respect, nature frames within the order of the gift, given the fact that gift as love and power of God, irradiating by Christ, the one who assumed creation in itself, is a clearer, sharper, and more notable manifestation of love and power of God and a rediscovery of creation as a means of manifestation of this love.

The orthodox dogma of creation and eschatology regarded in close liaison with the dogma about Embodiment and Church forms the basis and the source of unifying God with man, first in the person of his son and then each believer in the Church, by the Holy Spirit.

Creation in general and the man in particular has a *spiritual foundation*, which is based on the following components: creation by divine Logos, immanent rationality of the cosmos and the pneumatological achieving of the act of creation. In a different extent, this spiritual fundament shows creation capable of receiving Christ, the Logos of his father. The Logos embodiment as a man, preceded by embodiment in the reasons of the creatures turns the two of them and opens the eschatological perspective, when Christ will be all in all.

Embodiment makes creation unification possible due to the fact that the latter is structured according to the model of the Holy Trinity, therefore capable of living of communion. The model of the trinity perichoresis is located in the potency to unfold since the creation, but is

carried out in time and space through a *free* and *responsible* collaboration of the people with the divine grace, in solidarity with creation. This Trinitarian structure renewed by embodiment, fundamentals the poles of the human existence - the person and the communion.

Assuming creation, by assuming the human nature by Logos starts the paradigmatic meaning from the inside of the two routes: by filling with light of the existing reasons and by renewing the love of creatures. For man, this is equivalent to a full customization or humanization, which is reflected out through cosmos humanization.

It is thus highlights rediscover brief indecisiveness yielded to her purpose creation: rest in God or eschatological communion. This is based on the fact that God Himself is resting (working) in his creation through Logos, which is present in creatures by achieving printed on them and a calling them toward divinization. Presence of God in creation gives it the quality of a "tabernacle" or "church". At the same time, imprinting creation the vocation to lie down itself, as a finality of its bringing to existence, God is disclosed, eschatological, as *the church* in which will dwell all, through Christ, in the Holy Spirit.

Church's christological and eschatological appearance fundamentals the communitarian, priestly and perihoretical structure of the Church.

Created by his father's will, through logos, the man can get, all by the Logos of his father, in the Holy Spirit, novices energies, which shall be shared by divine will, common to all the three persons - "Presence of the Holy Spirit in us is not a causal presence, as well as ubiquitous in divine creation; it is not present after being untranslatable by definition; it is a way by which Trinity lives in us really by what it has to be communicable by the common energies, of all three persons, i.e. by gift.'⁴

The sacred secrets, as the Church, unite the faithful with God and between them, here and now, in this century, but they also inaugurate divinity belonging to future century, to the eschaton.

By novices' energies, Christ becomes the foundation of the renewal of the entire cosmos, in a new sky and earth (**Apocalypse**, 21.1).

Through them, Christ transfigured in itself the entire creation, and when he comes a second time, cosmos, through him, will be changed in a world of light and love. So Christ and His Church represent a way through which the potential Intermediate Transfiguration of the world is on its way to intermediate the Transfiguration of the whole cosmos, contemporary of Christ.

Looking inside theology's creation, each of us become *contemporary* with the originating creation and hence *understanding* cosmology, it discovers its own eschatological horizon.

Christ is Alpha and Omega of the creation. Paying particular attention to its creation purpose in Christ, we can anchor better in the reality of his life, living in an eschatological tension, always attempting the last people, which is improved in eschaton, but can be anticipated from now on.

The eschatological perspective allows a serious commitment of a man in the relationship with God. The size of the eschatological theology is present in the Christian's cosmology, as it is emblematic for the design of the Orthodox cosmos. Due to the fact that Christian doctrine says that there is a beginning of the world and of an end understood as Transfiguration, orthodoxy exceeds all the narrow visions of the other types of cosmologies. The theonomic cosmology, through uncreated energies, suddenly saves the transcendental and deed of God in relation to creation; man and cosmos are justified and explained by Christ, He being the Creator Logos and Savior of the world; at the same time it is *Telos* of

the cosmos. The cosmos has its origin, but also its last meaning in Christ. He is still perceived as a Creator, the meaning of a Divine God and the structural movement of creation shows the eschatological purposes of the world accomplished by listing creation in Christ as the End of some centuries.

Embodiment of Christ allows the coming of the next century to the present century, showing that eschatology is related with cosmology.

The evidence of an obvious Truth *already* lived, but who is always calling us toward perfection places us in the eschatological perspective of the world that postulates the unity of creation.

Jesus Christ is the unifier of the cosmos and of the history from the eschatological perspective.