

The Arrival of the Consummation of Time

Since God lives in eternity, on what basis did He designate the hour of the “fullness of time” in order to send His Only Begotten Son, the Only Begotten in the “man,” Jesus: *«He will be great and will be called the Son of the Most High»*? Infinitely powerful as He is, God could have sent His Son earlier. What then was the factor that made Him designate that moment and not another as the “fullness of time”?

Let us begin with an unheard-of affirmation wherein divine justice and humility are manifested by giving a primal place to the human liberty. The “fullness of time” could not be marked by the Father, nor by the Son, nor by the Holy Spirit. It had to be marked by the liberty of a creature. In what sense? It is not in the sense that the creature could merit what was to be realized – the *incarnation* of the Word.

But divine Justice demanded that at least one creature be consciously, freely and unconditionally identified with the Will of the Father. Certainly there were souls who responded in some degree, and in a more or less effective manner, to the divine plan. They made the necessary contribution to prepare the way for that creature who would identify herself with the Will of the Father, enabling Him to send His own Son: that creature was Mary.

In what way did this creature, Mary, mark the hour of the “fullness of time”? *«Blessed are the pure of heart, for they shall see God.»* On the basis of this truth we will understand

why Mary could “mark” the “fullness of time.” Due to her incomparable purity, she beheld God and His divine plan heretofore unknown to the other creatures in all its clarity. She saw the *true* divine plan in contrast to all the deformations of the Messiah as a political liberator. Mary, by her purity, saw the son of the Father, the Only Begotten, the Divine Nature in man, the Christ, the Messiah, «...*despised and rejected by men, a man of sorrows...*» In a word, Mary beheld the “suffering” Messiah and she embraced this work of the Father in the form He would dispose for her. If she succeeded, because of her purity, in penetrating «...*that mystery hidden for ages and generations...*» in the Will of the Father, once she knew it, she reaffirmed her purity, her virginal self-offering, the total self-forgetfulness, the rejection of every human temptation: She made a total surrender of herself because this is what she saw was necessary and what God wanted in that Work which had been revealed to her. The fact that Mary knew the “mystery hidden for ages and generations” and made the surrender of herself, does not mean she knew that she was precisely the one who would be the mother of the suffering Messiah that she had beheld in the divine plan. Let us not forget that Mary (although from eternity she had oriented herself to the Divine Will), upon entering Time, came with the veils that belong to “time”; she was, therefore, subject to faith. This is shown by the fact that when her divine maternity is announced to her by the angel, she is astonished: «*How can this be since I do not know man?*» When Mary made her unconditional and virginal surrender, she did not think for a moment that she was going to be a mother. It was precisely motherhood that she was giving up in order to be more available at the service of the Will of the Father in that mystery which she, in her purity, had beheld. This absolute availability which she had attained in her soul found no obstacle when a seemingly impossible thing was announced to her: a virginal maternity. Here Mary’s

faith pronounces her first “fiat” on earth, arising from this absolute availability of her soul at the service of the Father. She pronounces her second “fiat” when Simeon tells her: *«This child is destined to be the downfall and the rise of many in Israel, a sign that will be opposed – and you yourself shall be pierced with a sword – so that the thoughts of many hearts may be laid bare.»* In this way Mary marked the hour of the “fullness of time.”

In the letters of the Apostles we get the feeling that the end of time is close at hand. The early Christians were living in the constant expectation of the return of Jesus – the Christ, the Messiah. Could we not say, as in the case of the “fullness of time,” that the “consummation of time” depends on some free creature?... Jesus says that he himself does not know the “hour” of the end of time, but only the Father. The fact that the Father knows the “hour” does not mean that it depends on Him. In His justice and humility – “self-annihilation” – He leaves this decision to the liberty of His creatures, just as He did in the “fullness of time.” This creature must be unconditionally identified with the work that Mary will accomplish by the Will of the Father. This creature must be like another Mary in whom the Father, through Mary’s mediation, may reveal the “mystery,” likewise “hidden,” of the “consummation of time”...

«I was about to start writing when the seven thunders spoke, but I heard a voice from heaven say, “Seal up what the seven thunders have spoken and do not write it down!” Then the angel whom I saw standing on the sea and on the land raised his right hand to heaven and took an oath by the One who lives forever and ever, who created heaven and earth and sea along with everything in them: “There shall be time no longer.”»

The Divine Plan of Redemption

We have said that only Mary knew with great exactitude the divine plan of Redemption. The prophets themselves, including the last one before Jesus Christ, John the Baptist, did not have an absolute clarity about the divine plan. If we examine the words of the Baptist's preaching, we see that the events announced by him as an imminent reality are not in conformity with what was happening: Jesus' meekness and mercy stood in contrast with the precursor's preaching: *«Even now the ax is laid to the root of the tree. Every tree that is not fruitful will be cut down and thrown into the fire.»* He had seen the Spirit coming to rest on Jesus in the Jordan river, but Jesus' words and works were an enigma to the Precursor. This is why he sends two of his disciples to ask Jesus himself: *«Are you the one who is to come, or are we to wait for another?»* Jesus answers him with the well-known words of Isaiah: *«I, the Lord, have called you for the victory of justice, I have grasped you by the hand; I formed you, and set you as a covenant of the people, a light for the nations, to open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness.»*

It should be noted that the prophet Isaiah had beheld the two of them – Jesus and the “Other” – who, being “One,” are distinct. At times, both appear in the same prophetic passage. Let us call to mind the following:

«But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord.

Not by appearance shall he judge, nor by hearsay shall he decide, but he shall judge the poor with justice, and decide

aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips.» The Baptist's doubt arose from the fact that the last part of this prophecy, corresponding to the One he had announced, was not in accordance with Jesus' way of acting. The Baptist had already been taken by surprise when Jesus requested to be baptized by him in the Jordan river. Jesus tells him: «...*this is the proper way for us to fulfill all justice.*» John the Baptist did not see all that Mary had beheld: the Messiah Redeemer of Humanity – the Christ, activity of the Divine in the Human Nature, “man.” And the messengers that John sent to Jesus brought back to him words sealed with mystery: «*Blessed is the man who does not find me a stumbling block.*» Jesus was indeed a stumbling block for those men who had remained in the letter of the Law and did not have the Spirit – «...*for the letter kills, but the Spirit gives life,*» as Saint Paul would later say – for Jesus, in his humility, was going to confound some hardened and prideful men.

What was then the justice that had to be fulfilled? That Jesus was “man,” “Adam” anew – the Human Nature – now irreversibly oriented to the activity of his Divine Nature, the Christ, who was coming to restore, with his life of self-denial and obedience to the Divine Will, the order that had been broken in Paradise by the orientation to the creature, the angel, *in opposition to the Will of God*. In this way, Jesus, bearing within himself the Christ – the activity of the Divine, the promised Redeemer – initiated the “fullness of time”; thus a justice of mercy was fulfilled in relation to man by making him aware of the spirit of Evil; of “mercy,” because man was not conscious of the angel's action. So then, prior to the “consummation of time,” it was necessary that the Human Nature be redeemed from the *sin of man*, in Adam, who, by his *disobedience* to the divine command, accepted the action

of the angel. This is the redemption that was accomplished in the body of Jesus, by his *obedience* to the Divine Will, and which must be accomplished in each human being who identifies himself with Jesus through the denial-of-self in order to fulfill the Will of the Father.

The “consummation of time” would be the work of the “Other,” Who would redeem the entire Creation from the *sin of the angel*, and it is this Other who had been glimpsed by John the Baptist as well as by the other prophets, and who had been announced as King, Prince, Leader and Shepherd. He was the awaited one of all generations. He was the one whom the Hebrew people were expecting. This is why they did not recognize the Redeemer of Humanity – the Activity of the Divine, the Christ – who came to redeem, in Jesus, the Human Nature from *the sin of man*. The evils they suffered as a consequence of sin, egoism, kept them from seeing the Father’s most perfect Justice: that before the coming of that Other, the Liberating Messiah, who would liberate the entire Creation from the *sin of the angel*, Evil, there had to come this One, the Redeeming Messiah, to redeem souls from the sin of man, “original sin”: disobedience to the Divine Will because of man’s orientation to the creature, the angel. These were two Persons, with different manifestations of one and the same Will, one and the same Spirit: the Father’s Justice as Mercy and the Father’s Justice as the end of iniquity.

If we read Saint Paul carefully, we see that at the end of time there will appear the “man of iniquity,” the “Wicked One,” «...whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming.» Who is this “Wicked One”? And who is this “Lord Jesus”? The rebellion of the fallen angel was due to the fact that he wanted to be “like” God and desired for himself the Creation destined for the incarnate God, the Only Begotten, “Son of God,” made man; and, in the most perfect Justice of the Father, this depended first on the liberty of the angels,

Angelic Nature, and then on the liberty of man. The appearance of the “Wicked One” will be the incarnation of the devil, which will take place when a human liberty fully accepts him. This acceptance will come about, not by accepting the very “person” of the devil, because he never reveals himself clearly. What this human creature will accept are the devil’s attributes: spiritual pride, unrestrained conceit, desire for power and glory. In a word, he will incline his heart to the “power” of God, with the ambition to be “like” Him, doing the same thing that the angel did, contrary to what Jesus did, who, orienting himself to Love, denied himself, fulfilling the conditions so that God – the Being in the Only Begotten – could assume in his body the Human Nature in order to manifest Himself in it and draw to Himself the entire Creation. In Jesus, “man” became a servant and was constituted, by God, King and Lord. He is the “Lord Jesus” who will slay the lawless one with the breath of his mouth.

And what is this “breath” which, coming forth from the mouth of the “Lord Jesus,” will slay the lawless one? It is none other than the Spirit of Jesus Christ Arisen, the Holy Spirit, who will bring Creation to an end, introducing Himself into it, because it is for Him that it was made, for His manifestation. Just as the Holy Spirit is the culmination of the Trinitarian life, so too will He be the culmination of Creation.

When will this happen? When a human creature will fully accept this Spirit of Jesus. This creature will have to be “born anew” from the “womb” of Mary: *«...let it be done unto me according to thy word.»* By her self-denial and her identification with the Divine Will, she will be able to be Mary’s docile instrument, in whom and through whom Mary will accomplish the mystery announced to and awaited by all generations, a “mystery of Justice” that will make way for the consummation of all times:

*«A great and wondrous sign
appeared in heaven:*

*a woman clothed with the sun,
with the moon under her feet
and a crown of twelve stars on her head.
She was with child and cried out in pain
as she was about to give birth.
Then another sign appeared in heaven:
an enormous red dragon
with seven heads and ten horns
and seven crowns on his heads.
His tail swept a third of the stars
out of the sky
and flung them to the earth.
The dragon stood in front of the woman
who was about to give birth,
so that he might devour her child
the moment it was born.
She gave birth to a son, a male child,
who will rule all the nations
with an iron scepter.
And her child was snatched up to God
and to his throne.
The woman fled into the desert
to a place prepared for her by God,
where she might be taken care of
for a thousand, two hundred
and sixty days.»*

(Apoc 12:1-6.)