

A.C. Pieterse

Dr A.C. Pieterse, Research Associate, Department of Historical and Constructive Theology, University of the Free State, South Africa.
E-mail: andre@caw.org.za
ORCID: <https://orcid.org/0000-0002-9036-0098>

DOI: <https://doi.org/10.38140/at.v43i2.7046>

ISSN: 1015-8758 (Print)

ISSN: 2309-9089 (Online)

Acta Theologica 2023
43(2):222-245

Date received:
27 January 2023

Date accepted:
4 September 2023

Date published:
13 December 2023



Published by the UFS
<http://journals.ufs.ac.za/index.php/at>

© Creative Commons
With Attribution (CC-BY)



Astrotheology: The natural interface between hyperspace and the Trinity

ABSTRACT

Over the past few decades, physicists are seeking a unifying theory that could encapsulate the theories of general relativity and quantum mechanics, our understanding of the very big and the infinitesimal small, into one all-inclusive theory. This quest led to a renewed interest in the proposal of hyperspace, which states that the structure of space and time are folded into one another, creating multiple dimensions. The author believes that the biblical confession about the resurrected Christ could be beneficial to science and theology in this respect. Biblical testimony provides insight into the apparent natural and effortless movement of Christ between the different dimensions in nature. Astrotheology, as a nexus between the different disciplines, is well equipped to describe the meaning and implications of the resurrection with regard to the fabric of space-time. The author opines that it could facilitate as a natural interface between hyperspace and the Trinity. This proposal aims to accentuate, from a scriptural point of view, that reality indeed comprises more than four dimensions and that astrotheology could make a significant epistemological contribution in the dialogue about hyperspace and God's agency in creation.

1. INTRODUCTION

We live in the age of hyperlinks, hyper cars, hypersonic rockets, and consequently, hyper-tension. The prefix “hyper-” describes an object or subject that is over and beyond our normal conception. Since the advent of the space race, there has been an exponential increase in our

knowledge about space and our appreciation of its complexity. The advances concerning our understanding of space-time led to a new cosmology where the need to integrate different disciplines became apparent. Currently, the mystery regarding the possible existence and the nature of dark energy and matter confront the edges of reason. It would, therefore, not be unusual to connect the prefix “hyper-” in some way to our conception of space and time.

Over the past few decades, physicists are seeking a unifying theory that could encapsulate the theories of general relativity and quantum mechanics, our understanding of the very big and the infinitesimal small, into one all-inclusive theory. Kaku¹ (2022a) points out that the proposal of a multidimensional reality (where the known four dimensions in nature, if time is accepted as a fourth dimension, are increased to ten or more) could account for a better understanding of all the physical laws that we know of thus far. The realisation that the structures of space and time are folded into one another to form a hyperspace² consisting of multiple dimensions could also benefit this elusive search for the “god equation”.³ A leading contender in the quest to solving this problem is string theory.⁴ This quest by theoretical physics to solve the nature of the fabric of creation inherently edges the boundaries of philosophy and theology. I believe that it is at this crossing that the biblical confession about the resurrected Christ could be beneficial for science and theology, as well as our appreciation of the intricacies of the created order. The incarnation, and specifically the resurrected body of Christ, retrospectively and proleptically, help us understand not only the relationship between mind and brain (Pieterse 2020), but also God’s movement in the physical universe within time and space (Pieterse 2022). In the context of this article, it provides insight into the apparent natural and effortless movement of Christ between the different dimensions in nature. The aim of this top-down approach is not to identify another elusive equation. The objective is more imperious. The triune God endowed humanity with a creation where the core of the natural order exceeds our efforts to conquer all knowledge exclusively from a physical point of view. Ironically, although reductional physics often dismiss

1 Kaku is the author of *The God equation* (2021), and a leading authority on multidimensional realities.

2 The term “hyperspace” is functional in different contexts. In this study, it refers to proposed areas currently invisible to conventional physics.

3 Physicists use this term to describe the elusive single theory that could encapsulate reality. However, from a scriptural viewpoint, one could argue that the complexity of the natural world is entwined with a spiritual dimension that is not empirically visible.

4 “The basic idea of string theory is not to take particles as fundamental objects but strings that are very small but extended in one dimension. This assumption has the pivotal consequence that strings interact on an extended distance and not at a point.” (Kuhlmann 2020). It is important to note that the nature of this theory makes it extremely difficult to validate currently.

the authenticity of other spiritual dimensions⁵ as a yet unresolved physical phenomenon or illusions, the proposed hyperspace hypotheses are deemed credible because they originate from a specific need within natural science. However, it is important to view the bigger picture. Van Huyssteen (1998:119) clarifies the character of evolutionary epistemology and its impact on the specific definitions of rationality within science and theology. He concludes that a scientific view of rationality is not necessarily superior to the nature of rationality applied in theological discourse. In addition, Pieterse (2021:170) reminds us that we live in a complex and relational cosmos, where a natural phenomenon is often clouded in mystery. Our inability to solve some problems is not a weakness, but it bears testament to certain underlying mysterious attributes within the created order and the limits of human knowledge. Natural science presents us with numerous examples such as, for instance, Euler number⁶ and the Fibonacci sequence.⁷ I believe that a theistic theology borne from within the triune God could enhance the epistemological process and clarify some of these conundrums. How? Over the past few decades, various scholars from within the science/religion fraternity debated the likelihood of intelligent design (ID) when confronted with seemingly impossible scenarios in creation. Unfortunately, some political and social in-groups exploited ID in support of specific non-theological agendas. In addition, ID as a theory also poses certain theological challenges. This is not another ID proposal. To the contrary, the author has no intention to prove or disprove the existence of the triune God. I accept God and his agency in creation in faith. Conversely, creation provides natural science with numerous enigmas and anomalies that are ascribed to fate or temporarily credited to the god of the gaps. The author believes that God has made a commitment to his creation and, through his indwelling Spirit, he upholds and guides creation towards the eschaton. Within these processes, there are indeed embedded unknown forces, laws, and contingencies at work, all within the fabric of a creation embraced by the triune God. The enigma of hyperspace is but an example.

5 Kärkkäinen (2015:307) points out that among scientists studying human nature, for example, as well as other nonreligious philosophers, by far the most common notion of human nature is physicalist or materialist monism.

6 According to Kenton (2022), "[t]he term Euler's number (e) refers to a mathematical expression for the base of the natural logarithm. This is represented by a non-repeating number that never ends. The first few digits of Euler's number are 2.71828. The number is usually represented by the letter 'e' and is commonly used in problems relating to exponential growth or decay."

7 Sheldon (2022) explains that "[t]he Fibonacci sequence is a set of integers (the Fibonacci numbers) that starts with a zero, followed by a one, then by another one, and then by a series of steadily increasing numbers. The sequence follows the rule that each number is equal to the sum of the preceding two numbers." This sequence of numbers is frequently observed in natural objects and phenomena.

Astrotheology, as a nexus between the different disciplines, is well equipped to describe the meaning and implications of the incarnation and resurrection of Christ with regard to the fabric of space-time in a multidimensional reality. Due to its subject matter, it includes the very big and incredibly small. Some might argue that astrotheology, as a subset of theology, may well be excluded in our reflection about hyperspace and the Trinity. The reason being that the issue at stake transcends the traditional scope of astrotheology and the conclusion appeals to the broader dialogue between science and religion. Yet, the author believes that astrotheology, as the current porthole to hyperspace, might be a valuable ally in the bigger debate. Theology needs to embrace the dialogue with space sciences, as it is one of the principal leaders of innovation. Within this environment, theological novelty is essential to paint the bigger picture, a picture that eludes mere physicalism as an analysis of creation. Hyperspace and the Trinity are also cosmologically linked, due to the incarnation of the cosmic Christ (Col. 1) (Pieterse 2017:361).

Therefore, the author believes that astrotheology could facilitate as natural interface between hyperspace and the Trinity. The foundation of this proposal is embedded in two previous works⁸ on astrotheology, namely space-time and incarnation. Astronomy and theology have a common denominator; both navigate between time and space on a macro and micro level. This proposal aims to accentuate, from a scriptural point of view, that reality indeed comprises more than four dimensions and that the resurrected Christ moved about spontaneously between different dimensions in the natural world. How could this testimony assist the discourse about hyperspace? It will verify that God created multiple dimensions in the natural world and that interchange between different dimensions is an inherent phenomenon. Christ committed himself to this world through the incarnation and embraced the very nature that he created, the same creation currently scrutinised by physics and other disciplines.

A valid question might be: Why should we think of the triune God in terms of hyperspace and how is an interface even possible? Edwards (2010:104) relates these questions to the eschatological transformation of creation:

The God of the resurrection is the God of creation. God is present in the Spirit to every creature in the long history of the universe as the God of self-bestowing resurrection love. God creates a universe that is capable of being transformed from within.

8 Pieterse (2020; 2022).

The resurrection of Christ accentuated this delicate balance between God's transcendental might and his immanent presence in the visible and invisible spectrums of creation. Hyperspace provides a temporal-spatial reference point of God's motion in creation. It is important to relate Christ's agency to the perichoretic movement within the Trinity, as he himself testified in John 14. This article does not claim that the postulated ten dimensions envisioned by theoretical physicists are similar to the ones Christ used. However, significant questions need to be addressed about the fabric of nature and God's movement therein. Astrotheology could make a significant epistemological contribution in the dialogue about hyperspace and God's agency in creation.

Rust (1987:31) explains theology's contribution as follows:

The Christian revelation must be interpreted in a way that both shows rational coherence and also speaks to the contemporary field of knowledge. This is why every great systematic theology possesses a philosophical cement and thereby builds a bridge to its world, provided such cement is consonant with some important strain of contemporary thinking.

In the current context, theology is obliged to engage with scientific research regarding the hypothesis of hyperspace. That being said, from a convergent point of view, theology is not in any way inferior to scientific endeavour, as if theology should only validate or fall in line behind any hypothesis that natural science conjures up. Theology has a duty to enlighten and empower the natural sciences in all spheres that fall outside their mandate. In addition, theology should always be aware of the hazards of creationism⁹ in its efforts to relate God's agency to the mysterious nature of hyperspace as postulated by science.

A superficial reading of the title might lead to valid questions. For example: Is it theologically correct to relate God to certain spaces in creation, albeit hidden or unknown at the moment? Is this concept not contrary to the traditional confession about an omnipotent creator? In his work about the attributes of God, Staniloae (1998:181) states that, in Christ, God accepted a kenosis in the realm of space. He chose to reveal himself and commit himself to creation in a specific space and time. However, the incarnation did not erase God's omnipotence and his continuous providence and care for all of creation, in all space.

9 Creationism is an ideology that seeks to explain the methodology of creation. There are different models, but it usually relates to a very specific fundamentalist reading of the book Genesis.

When considering God's relation to space, it is important to briefly note Barth's view on God and spatiality. Venter (2006:208, 209) reveals the importance of Barth's novel proposal. In an attempt to reinforce the doctrine of God's omnipresence in creation, older theologies tended to view God as non-spatial. Within this noble attempt, danger lurked. Non-spatiality meant, no distance, only identity. God's omnipresence (space) and eternity (time) were relegated to aspects of God's infinity. Barth proposed an alternative notion.

God's omnipresence is primarily a determination of God's love. Without love there could be no other, no universe beside God, and no divine omnipresence in relation to it. Omnipresence implies presence, which is not identity, but togetherness at a distance (Venter 2006:208).

Barth linked omnipresence to the essence of God within the Trinity. Father, Son and Spirit exist distant and near in one being. He possesses space in himself as triune. Consequently, the triune God created space as presence and remoteness; it is relational in character and its reality is found in the truth of the intra-trinitarian relationship. God is spatial, but in a special way.

In order to understand the progression of the argument, it is necessary to clarify the meaning of two important terms, namely "interface" and "hyperspace". What does interface mean? Interface is "a situation, way, or place where two things come together and affect each other" (*Cambridge Online Dictionary* 2022). In the old Testament, the holy of holies in Solomon's temple acted as an interface, where God bestowed his grace on his people through the mediating role of the high priest. In the context of this article, astrotheology explores aspects of the created order that presents itself as an interface where science and theology find common ground. It might be an opportunity to acknowledge the agency and splendour of the triune God in an interdisciplinary manner. It is appropriate to briefly refer to the work of Gregersen (2016) and his concept of "deep incarnation", as it resonates with interface. Over the past two decades, he explored, in a series of papers, the gravity of Christ's incarnation. He argued conclusively that Jesus' life, death, and resurrection have a more profound influence on reality than what is generally accepted. The notion of "deep incarnation" is an attempt to fathom the depths of the triune God's solidarity with creation.

If God's own being was present in the life story of Jesus, as Christians believe, then Christ is present from the bottom of the universe and up, emerging from within the realm of creation no less than descending from above. The proposal of deep incarnation is thus both 'high' in Christology and 'low' in materiality (Gregersen 2016:2).

Deep incarnation refers to an incarnation into the very essence of the material world and the systems of nature. Do we seek only specific areas of God's agency in creation, as Polkinghorne and Russel proposed?¹⁰ No! The author believes that the triune God, who reveals himself as being actively engaged with his creation through *creatio continua* and providence, dwells within and encompasses space-time in all its dimensions. It is important though that this immanent presence of the Trinity should not be confused with pantheism or panentheism (Pieterse 2022:42), but it is an acknowledgment of the indwelling Spirit of God, as eloquently described in Psalm 104. God's agency reveals a natural movement between, and the upholding of the different dimensions of nature, an attribute that is deemed speculative only from a reductionist scientific perspective.

What is the meaning of hyperspace? The *Collins English Dictionary* (2022) identifies multiple meanings associated with the term. For example, (i) mathematics – space having more than three dimensions: often used to describe a multidimensional environment; (ii) science fiction – a theoretical dimension within which conventional space-time relationship does not apply. Conway Morris (2003:152) employs the term “hyperspace” to describe promising extraterrestrial habitats, where biological life might evolve. The term is also incorrectly applied as a synonym for cyberspace to describe the movement and interpretation of data, while psychologists explain cognitive processes in the brain with the same expression. Thus, in all examples, hyperspace is viewed as a special construct of space and time. It transcends philosophical speech, where space is often described as an unobserved transition through history, culture, and politics where certain spaces influence our perception of reality. In his critique of modernist spatial awareness, Allen (1999:253), for example, pleads for a renewed appreciation of the role that spatial language and areas have in the formation of ideas, cultures, and social degeneration. In the context of this article, hyperspace refers to an ontological,¹¹ yet naturally occurring spatiality that transcends human beings, but one that also constitutes our very existence. Although the current scientific hypothesis associates concealed dimensions with the very small, it is equally

10 Polkinghorne (1996:25) proposes that God's agential activity in complex physical systems is mediated through chaos theory. Russel (2008:22) believes that quantum mechanics provides a promising area for non-interventionist divine action. These proposals, though fair, only accentuate the heresy of “the God of the gaps”.

11 The relationship between ontology and epistemology in the context of hyperspace will be clarified in due course. As an introductory comment, the following. The author will argue that hyperspace is an ontological reality and belongs to the essence of creation. But, the veiled vision of man, looking through the fragments of a broken creation struggles to create a complete epistemological awareness of an ontological certainty. I believe that theology could complement natural science specifically on an epistemological level.

plausible to include macro dimensions. Scripture reveals a unique spatial appreciation within the perichoretic relationship of the Trinity that surpasses our grasp. Yet, through the incarnation, as a Trinitarian act of grace, Christ engages on multiple levels with created space and time.

The argument will be constructed in the following manner. After this concise introduction, I will explore the multidimensional nature of the universe, in particular the existence and nature of hyperspace. This enquiry about the fabric of creation naturally leads to questions concerning God's Trinitarian agency in space (hyper-). In particular, could the Scriptural testimony about the nature and presence of the resurrected Christ enrich our understanding of a multidimensional cosmos? Finally, astrotheology, by nature of its content, locates itself at the interface of hyperspace and the Trinity. Therefore, it might serve as an interdisciplinary bridge between natural science and natural theology.¹²

2. A HYPERSPACE INFUSED UNIVERSE?

The standard model of particle physics is an attempt to bring order to a contingent universe and comprehend the intricacies of an entangled cosmos. The theory attempts to describe all the known elementary particles on a sub-atomic level, as well as three¹³ of the four fundamental forces in nature. On closer inspection, it becomes clear that this conventional paradigm is often tested with new and unusual phenomena. This waypoint of physics is continuously interrogated and revised, due to new discoveries on sub-atomic level (by the Large Hadron Collider) and on a cosmic scale (for example, Hubble and the James Webb telescopes). One thing is clear, we live in an entangled cosmos, where space-time is even more mysterious than was previously thought. One of the conundrums of space-time is the possibility and nature of hyperspace.

The seeds of possible higher invisible spaces could be traced to ancient Greece. Freeman (2018:175-177) narrates Plato's allegory of the cave as a first attempt to acknowledge dimensions that transcend our sensual awareness.

-
- 12 The phrase "natural theology" is used in various contexts and is subject to different definitions. According to Polkinghorne (2006:169), "[o]ne may define natural theology as the attempt to learn something of God from the exercise of reason and the inspection of the world", although "natural theology by itself could never lead you to the Christian God" (Polkinghorne 2004:61). An incarnational approach to natural theology illuminates nature and history with the capacity to disclose God. (McGrath 2008:174).
- 13 The electro-magnetic along with the strong and weak nuclear forces. However, the standard model struggles to explain the nature of gravity, dark matter, and dark energy. The introduction of the string theory is an attempt to unify the fundamental forces in nature (Bryson 2004:213).

He points out that, although Aristotle and Euclid rejected the idea of higher dimensions, the idea did not disappear. During the 18th century, the fourth dimension was a common theme in art and literature. Serious thought about the hypothesis of hyperspace could be traced to Riemann's lecture in 1854, when he revealed a geometric system for curved surfaces. Einstein applied this method to create his theory on general relativity. Abbott's celebrated work, *Flatland*¹⁴ (1884), demonstrated the metaphysical and theological implications of a cosmos with more than three dimensions. This metaphor is useful in our attempts to imagine a world infused with hyperspace.

Where did the current fascination with hyperspace begin? The precursor of modern string theories was Kaluza and Klein's hypothesis, early in the 20th century, of a possible fifth dimension opposed to Einstein's four. Over the past few decades, scholars from various disciplines revisited this notion of a potential multidimensional universe, specifically in the quest for a single theory that describes all of the natural world. Kaku's recent book, *The God equation* (2021),¹⁵ underlines this interest. Kaku (2022a) points out that, although the theory of higher dimensional space has not been verified, nearly 5,000 papers in physics alone have been published on the subject. This includes the pioneering work of Kaluza and Klein, the supergravity theory of the 1970s, and the various superstring theories of the 1980s and 1990s. The amount of research communicates the significance of the subject, as well as the illusive nature of this enigma. We spend our lives in three spatial dimensions, ignorant of the possibility of an invisible ten-dimensional hyperspace, hovering above, or folded into conventional space. The only evidence of its existence may be found in the ripples of gravity and light interacting in space-time (Kaku 2022b). Page (2021:8) elaborates and draws attention to the causal relationship between various scientific theories and hyperspace. String theory, for example, requires a multidimensional universe, justifying the belief in hyperspace. That being said, the likelihood of a multilayered embedded cosmos is not dependent on the success or progress of any specific scientific theory. Over the past 30 years, the science and religion debate wrestled with various ideas that intersected science, religion, and philosophy. The mind/brain problem¹⁶

14 *Flatland* is the work of English clergyman and scholar E.A. Abbott (1838-1926). It is a fictional introduction to the concept of multidimensional space.

15 It is important to note that Kaku's interest in hyperspace is directly related to his views on string theory and the belief that it is the best candidate towards a theory of everything. Mudede (2021) and other critics point to various oversights in this book. For example, certain historical facts are incorrect and the use of "God" in the title is questionable. Nonetheless, this book contributes in setting hyperspace on the interdisciplinary agenda.

16 See Pieterse's (2020) proposal that the resurrected body of Christ is a credible theological response to the mind/brain problem. This proposition is the backdrop to the current hypothesis on hyperspace.

and John Polkinghorne's proposal of dual-aspect monism¹⁷ are two examples of the interrelated nature of creation and the need for a more balanced view between the sciences.

When contemplating about the nature of hyperspace, Allen's (1999) submission on spatial theory¹⁸ might be beneficial. Although his discourse is not directed specifically at the substance or meaning of hyperspace, his proposal is relevant. Allen (1999:258) points out that

[m]odernist human geography struggles between the mind's ability to transcend matter or be determined by matter. Regardless of the side taken, the 'mind' was given a dialectical life to be struggled for, while matter, as the modernist signifier of space, was left as passive, nostalgic, and dead. Human geography needed to include a discourse on spatial literacy and the struggle for spatial consciousness in order for the socio-spatial structures of everyday life to be named, deconstructed, and transformed.

A critical question might be: Is this need for spatial consciousness also applicable to the interdisciplinary discourse about hyperspace? I believe it is.

In his proposal, Allen (1999:254-255) points to the modernist spatial binary, a dualistic perception of reality divided between the realistic illusion and imagined conceptual space. The former bestows supremacy to material objects since the modern world is primarily interpreted scientifically and mechanistically. Conversely, imagined conceptual space is viewed as less valuable, for it represents unseen and unmeasurable spatial abstractions. The stuff of the mind. This diminished view of the natural world is also commonplace among some scholars within the science and religion debate. In this article though, it will become clear that the substance of, and the movement between space (hyper?) and matter are a natural and interchangeable phenomenon if viewed from a biblical perspective. The various miracle narratives in Scripture that culminated in the resurrected body of Christ are proleptic references to the distinct nature of space and matter. Hudson (2005:184) validates this line of thought. His research points out that the acceptance of the hypothesis of hyperspace by way of inference to the best explanation could provide possible answers to some of the most perplexing questions of faith.

17 Spinoza originally used the concept, and it is an integral part of Polkinghorne's proposal regarding God's agency. Reality is one substance, interchangeable between a material and a mental state.

18 The concept of space is multilayered. Muis (2021:4, 5) differentiates between physical, mathematical, experiential, and interpersonal space.

What is the nature of God's agency in space and time, and could it be relayed to hyperspace? Rust (1987:32) delivers an introductory remark when he states that

[o]ur historical time is a reality in the divine life and has its place in the divine purpose. At the centre of this historical unveiling is Jesus of Nazareth, the incarnate presence of God in history. Here is the final assurance that our creaturely time is within the divine activity and has an eternal significance.

3. TRINITARIAN AGENCY IN HYPERSPACE

If one views the world solely from a naturalistic point of view, the spiritual¹⁹ domain might lack importance, due to its innate qualities of verification. Then again, important scientific hypotheses (for example, the Big Bang theory) could at best be accepted on account of an inference to the best explanation. In addition, Pieterse (2021:170) reminds us that there are certain mysteries intrinsic to nature that we are not able to detect or comprehend from an exclusive scientific paradigm. Scripture testifies about God's agency in and through creation, culminating in the incarnation of Christ. If we consider hyperspace, it is only reasonable to ask if God's revelation could assist our quest. A word of warning though. The context, purpose, and focus of the biblical text are pre-scientific in origin and, therefore, limited scientifically.

Nonetheless, specific texts could be beneficial to our purpose. In Chapter 20 of the Gospel according to John, the appearance of the resurrected Christ is documented in verse 19:

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you'. (ESV 2016).

The text, along with verse 26, confirms that the doors were locked, yet Jesus appeared in their midst. Then again, in verse 27, we read the famous words:

Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe'. (ESV 2016).

In this instance, according to tradition, Thomas extended his hand and he did not touch a void but a material being. It seems that Christ's transit from Spirit to matter, from an unknown space into the three-dimensional world, was

19 A positivistic-reductionist approach accepts that spiritual equals non-physical, although various disciplines challenge this notion.

effortless and in that context fairly normal. In Luke 24, the evangelist provides more information and testifies that Christ, who moments before transcended space, shared food with the disciples. It appears that the limits of space and matter are tested, and elegantly exceeded. Did Jesus use one or more of these hypothetical dimensions?

In his commentary, Hendriksen (1982:458) presents different explanations given through the ages to clarify the mystery of the closed doors. His conclusion is that the historicity of the moment is beyond doubt and that the entrance of the resurrected Christ should be understood in a literal sense. Although many questions remain, it is clear that the resurrected body of Jesus possessed multidimensional attributes that surpass the first level of rational thought. Beasley-Murray (1987:378) concurs and underlines the ability of the risen Christ to materialise himself at any given place in a manner that is beyond comprehension. In his explanation of Luke's testimony, Geldenhuys (1965:640) affirms that Jesus deliberately ate fish in the presence of the disciples to reassure them that it was he himself who appeared among them in spirit and in body. McClean (2012:102) interprets Paul's perspective on different spatial realities in a similar way. He states that, for Paul, the heavenly realm is part of the creation. It has a spatio-temporal relationship to the earthly realm, as well as a spatio-temporal dimension in itself. Christ is the archetype of the resurrection and the resurrected body of Christ participates in time and space, even though heavenly time and space should be thought of in a somewhat different manner to that of earthly existence. Del Colle (1996:108) elaborates and observes that the body of Christ is the mediating agent between the Trinity and temporality. It constitutes a

distended experience of time in all of its varied dimensions, theologically considered, so that we find in Jesus Christ an unsurpassable and irrevocable temporalization of being-in-the-world which constitutes him as the mediating agent for the consummation of all creation into the eternal reign of God.

The resurrected Christ points the way to the embracing of a multidimensional reality, a reality where creation and eschatology meet. What does this mean? The resurrected body of Christ anticipates the parousia, where all of creation will be transformed and embedded in him. Although our inquest into hyperspace is limited to the constraints of creation, the impact of the deep incarnation of Christ and its eschatological fruits should never be excluded (Gregersen 2016). Christ's resurrected body and its movement in space-hyperspace becomes the bridge that ties creation to eschatology. In what manner? The transfigured body of Christ is the first fruit of a new creation. The effortless passage between space and hyperspace, between Spirit and matter, endorses the promise of a new heaven and a new earth.

If these testimonies are assessed from our current limited knowledge of creation, certain questions arise. For example: What or where is the space that Jesus used in his miraculous transition through matter? It is clear that, from the very beginning, God's revelation coincided with a transition from a specific dimension (where God is) to another (the recipient's spiritual and physical space). With the advent of Christ, these boundaries became more fluid, since the triune God now dwelled in our midst. Yet, due to its focus and specific etymology, Scripture is not interested in the physical specifications of these dimensions. In addition, Freeman (2018:183) points out that, until the advent of non-Euclidean geometry in the 19th century, the concept of hyperspace was either unknown or not allowable. Theologians would have had no vocabulary to relate physical phenomena to spiritual revelation. Given that Christ incarnated into the physical realm and made use of natural substances throughout his earthly ministry, one may ask: Could a natural multidimensional reality be plausible? Freeman (2018:175) is confident in his analysis. His research of angelic bodies leads him to conclude that advances in the study of geometry and physics in the 20th century provide us with a new way of conceiving angelic bodies. They are objects existing in higher spatial dimensions, what we might call hyperspace. The highly paradoxical idea of spiritual matter, a substance that possesses materiality but not (three-dimensional) bodiliness has become plausible again (as it was in the early church). Hyperspace physics could help us understand that angels are composed of material bodies but not three-dimensional material bodies. If one studies the Old and New Testaments, it becomes clear that God's revelation was intersected with miraculous deeds that transcended simple physicalist explanations.²⁰

Muis (2021) reflects on the nature of space according to modern physics. He states that one can distinguish between two possible views of space:

According to the first type, space is a thing, something that exists independently from the things that are located in it, something that 'contains' those things. Such space is 'absolute'; it exists on its own; it can be 'empty'.²¹ According to the second type of answer, space is a 'relation', more precisely, a structure of relations between things that occupy different places in a coordinate system. Without things, there is no space because a relation cannot exist without *relata* (Muis 2021:5).

20 The nature and impact of miracles through the ages have been well documented and examined. A common thread seems to be the difficulty to harmonise the tangible with the veiled.

21 Schaffer (2009:132) calls this version of space-time "dualistic substantialism", where the fundamental properties of nature are secured to the material objects that fill the space-time container. It differs from monistic substantialism, where the fundamental properties of nature are infused into space-time itself.

Although modern physics cannot prove the ontological view that space is relational, the reflections on hyperspace nudge us in that direction. From a theological point of view, the relational aspect of space is a familiar one. The incarnation of Christ suggests that God continuously creates space in a spiritual and physical manner, in order for creation (in all its configurations) to encounter its creator.²² Christ's use of physical space after the resurrection accentuates this point.

Whence does space originate? Staniloae (1998:171, 177) observes that

the possibility of space arises in God, for it is in the distinction of the divine persons that the possibility of the otherness of finite persons arises.

Although God is above space, he is also present in all space. This "supraspatial" attribute of God prevents him from being caught up in physical space and time. It originates from the omnipresence of God within the Trinity and finds its physical reflection in the ontological unity of relational space. The nature of the triune God's connection to space (and time) is an important and contentious issue historically. Lett (2019:268) refers to Jenson's (1997-1999:236) and Balthasar's (1988-1998) use of the phrase "divine roominess". He concurs with Jenson that a natural adoption of creaturely time and space emerges from within the perichoretic relationship of the Trinity.

God in Christ is the infinite space of creaturely space (Col 1:15-18, Eph 1:23, I Cor 15:18). The analogia entis enables us to speak of God's spatiality while remaining cognizant of the ever-greater dissimilarity between the spatiality of God and creatures (Lett 2019:274).

Lett employs the metaphor of sound to describe God's infusing of creation. Different sounds can interpenetrate one another without one displacing the other. God's agency in the world is not in conflict or in competition with human activity. His actions are the bass notes that sustain the melody. This association with space and time differs from Balthasar's spatial language about the Trinity that might lead to three ontologically distinct entities. These conceptions are not unique. Buitendag (2022:6) draws attention to the Russian theologian, Sergius Bulgakov's (1871-1944) contribution to the Trinitarian story of creation which stated that creation can neither be identified with God nor separated from God, as the Holy Spirit ontologically grounds it. Likewise, Bergmann (2010:19) points to the old liturgical formula "in the Spirit through the Son to the Father" that expressed the perichoretic unity²³ that was conveyed

22 Muis (2021:6, 7) draws attention to five theological explanations proposed within the last century to explain God's relation to space. All of them have their positives but remain insufficient.

23 "... the church affirmed the full unity of the Godhead and rejected any attempt to divide the triune God into three personal parts. Father, Son and Spirit were all equally and fully God and

to a broken creation and implanted through the resurrection of Christ. Rust (1987:40) also speaks of the triune God's dynamic presence inversely to his creation. Although God is hidden behind and agential within the created process, he is actively evoking new responses and persuasively urging the creation towards its goal and purpose. It becomes clear that one cannot speak about space without speaking about the triune God. God's creation and his use of space (and time) have temporal and teleological implications. Pieterse (2022:111) refers to Paul's revelation about the cosmic Christ in Colossians 1 to remind us that

Jesus as God incarnated was from the very beginning the focal point of God's eschatological purpose with the whole of creation. In addition, the affirmation of a cosmic redemption realised through the efficacy of the triune God accentuates his preservation and the eschatological purpose of the cosmos.

This agency of God is realised in three-dimensional and hyperspace.

The concept of a multidimensional reality, where other dimensions influence three-dimensional space, was already present in the Old Testament. The prominent scholar, N.T. Wright (2013:97) explains that, "[w]hen you went up to the Temple, it was not as though you were 'in heaven'. You were actually there. That was the point." In his commentary, Page (2021:7, 12) remarks that the temple was unlike any other place on earth, since only in the temple, and perhaps more precisely the holy of holies, one could be simultaneously located in heaven and earth. Therefore, he asks, in view of hyperspace, could the concept of Heaven be located not spatially far off, but in another dimension close by, as prominent New Testament scholars propose?

Thus, scriptural testimony is clear that the triune God purposely revealed himself through the incarnation to be immanently active in his creation. In addition, the resurrected body of Christ seems to defy traditional physical laws and boundaries. If we consider hyperspace, it might be possible to relate these features to current hypothetical scenarios concerning space and time. Humanity's continued pursuit of exploring boundaries on micro and macro scale and God's continued agency in creation compel us to seek an interface(s) between hyperspace and the Trinity. Our motivation is not to localise the triune God within space and time in a manner that diminishes his splendour. That would be impossible. Rather, his agential activity in hyperspace serves as a reminder that any exclusive physicalist proposal about the ontology of the cosmos is at best speculative and reductionist in nature. Thus, is there an interface between hyperspace and the trinity?

always participated fully in every divine act. This is very evident in the biblical testimony." (Rust 1987:37).

4. AT THE INTERFACE OF HYPERSPACE

The answer to this question is, absolutely! If one considers the theological paradigm regarding God's agency in creation as a viable and complementary companion to the current hypothesis about hyperspace, an interface is a natural attribute of nature. However, if one accepts, for example, the identity version of monistic substantivalism²⁴ as the essence of space-time, an interface would be impossible (Schaffer 2009:140). This model rejects the confession of a resurrected body that is able to transcend space and time in an instant, and effortlessly transform into matter in another. In the quest for an interface, important issues need to be addressed. For example, is hyperspace a theoretical oddity, or does it indeed belong to the essence of creation? Is linking God and hyperspace a mere epistemological reality, or is it also ontological in nature?

I believe that the famous phrase of Polkinghorne (2004:79) could contribute to the argument: "Epistemology models Ontology, what we know is a reliable guide to what is the case." In this proposal about hyperspace and the Trinity, the author argues that hyperspace is indeed embedded within the ontological fabric of creation. The tools of natural science are well equipped to make us aware of this reality on an epistemological level. However, science lacks the capacity to fully comprehend the unique interplay and meaning of space, hyperspace, and time. Theological insight into the incarnation of Christ and the unique attributes of his resurrected body lead to a more comprehensive epistemological grasp of an ontological reality. The connection between God and hyperspace is both epistemologically accessible and ontological in nature. The resurrection has an ontological significance that engulfs every aspect and domain of creation.

In popular literature and in academic journals though, physicists seem to be the sole curators of hyperspace, which they developed to solve problems that transcend our three-dimensional world. Guillard and Marks (2021:1) identify several theories that rely on higher dimensional spaces to solve three-dimensional problems.

Riemannian manifolds in general relativity [1], the potential for our universe to be a hologram [2], multidimensional spaces in string theories [3], and the projection of higher dimensional crystals to explain the structure of quasicrystals in chemistry [4].

24 "For the identity theorist, material objects are spacetime regions. No two distinct regions can exactly occupy one and the same region." (Schaffer 2009:140). Thus, any dual action between material objects and an immaterial reality is not possible or accepted.

If one considers the scriptural analysis of the previous paragraphs, I will argue to the contrary. Hyperspace is not an exotic phenomenon exclusive to theoretical physics and only accessible through laboratory experiments with sophisticated tools. From a confessional viewpoint, it is clear that hyperspace is a natural phenomenon, intersecting space-time, accessible through communion with the triune God, and consistent with God's agency in the natural world. That being said, any theological analysis of hyperspace should be vigilant not to seize it for its own objectives and, in the process, alienate other disciplines. Hyperspace is a complex phenomenon that confronts our intellectual capacity and should be respected in that manner.

If one reflects on the implications of a hyperspace-infused universe and the possibility of an interface between different dimensions, the work of Page (2021:13, 14) may be helpful. Revelation 21 presents a vision of the future, a realised eschatology, where God shall be in all. *En route* to the eschaton though, believers and the whole of creation are part of an inaugurated eschatology, where the new era has begun in Christ, but not everything has been realised yet. Page (2021:15) speculates that the causal connection between the heavenly realm (the already) and the believer/creation (the not yet) might be the prospect of hyperspace. The physical temple of the Old Testament presented the high priest with a route to enter the heavenly sphere. In the New Testament, Paul enlightens the hearts and minds of the brethren by reminding them that the incarnation has transformed every believer into the temple of God (1 Cor. 3:6-17). Through communion with him in the Spirit, they are now transferred and changed to identify with, and occupy a fourth dimension or hyperspace. Creation itself has been transformed, due to the possibility of a natural transition between matter and spirit. Hyperspace became accessible.

Is this relationship between matter and Spirit not contrary to a law-abiding universe and, in essence, impossible? If one observes nature from an exclusive physicalist point of view, where natural laws²⁵ (Barrow 2007) are immovable boundaries that predict and prescribe, in a deterministic manner, the outcome of all processes, the answer would regrettably be "Yes". Fortunately, different opinions are possible. Polkinghorne (1987:65), for instance, transforms Monod's (1972:110) proposal, which emphasises coincidence in creation:

I would argue that the *balance* between chance and necessity that we observe in the workings of the world is consonant with that balance between the gift of freedom and the reliability of purpose which should characterize Love's act of creation.

25 The character of the laws of nature is an important topic and has been extensively debated. The focus of this proposal necessitates only a brief reference to the argument.

Thus, embedded within the law-abiding structure of the physical world, one discovers contingency as an important created phenomenon that enables the possibility of novelty. The incarnation, as God's novel act of love, transformed nature with the potential interplay of matter and Spirit within the universe. Rust (1987:43) concurs and reminds us that creation has, from the very beginning, not come with a fixed and determined structure. "Rather it has come as an open and unfinished order, that it may serve God's purpose." Embedded within the structure of creation, hyperspace became accessible in Christ, and its physical complexity, intelligible through scientific endeavour.

Any debate on the interface of hyperspace naturally leads to questions regarding the role and significance of the sciences in their assessment and monopoly of hyperspace, and the status of confessional theology. Mühling (2011:215, 216) gives a historical analysis of different solutions put forward to rationalise the relationship between space and omnipresence. According to the philosophy of science, space could be differentiated into a finite absolute being and an infinite absolute being. Variations of this definition could be traced back to the works of Newton, Clarck, and Einstein. The relational view of space is a third option underlying the ideas of Leibnitz and Mach. Mühling's concern is that our ideas about God's eternity and infinity hinged historically on our understanding of time and space. These perceptions were usually reached by means of the philosophy of nature and scientific proposals. He pleads for a more balanced approach, where physical science takes note of theological propositions.

Jürgen Moltmann, for example, developed a theology of space (Bergmann 2010:26), where he wrestles with the nature of space within creation and the agency of God. This endeavour is important, since theology devotes much effort in its understanding and description of the things that God created in space but is ignorant of space itself (Van Kleeck 2021:169). Van Kleeck (2021:166) follows Moltmann (1991:109; 2004) in his proposal that God the Father created space for all of creation by means of a voluntary kenotic act of divine hiddenness. The Father's first act may have been concealing rather than revealing. Van Kleeck's aim is to clarify the locality of creation in space, as nothing could exist outside God's ubiquity. These arguments may well lead to panentheism, but Van Kleeck (2021:179) argues that Moltmann's proposal is in accordance with the Confessions and Reformed Scholastics. Bergmann's (2010:26) interpretation of space also emerges from within the Trinity, "... one should understand [that] origin as a Trinitarian social space, whence the whole of creation emerged and still emerges". It is clear that the boundaries between theism and panentheism on this subject need further exploration.

Where is the interface between hyperspace and the Trinity? From a confessional point of view, the answer may be that it is everywhere, but also very specific. God's omnipresence through the providential agency of the Spirit within the fabric of creation is consistent with the revelations of Psalm 139:7-12; Colossians 1:15-20, and so on. Conversely, the appearance of angels in specific circumstances

might simply be (the) moving between hyperspace and our space. This could be accomplished by altering their orientation to our plane. Perhaps, just as I might draw a human figure on my fingertip and press it to the flatlanders' page-world, thus appearing as a two-dimensional human, angels might do the same in three dimensions (Freeman 2018:181, 182).

Hyperspace might be far more than a theoretical construction that explains natural laws; it might also be a spatial dwelling of God.

5. CONCLUSION

The title of this article posed a significant challenge. Is it possible to relate a physio-spatial construction such as hyperspace to a confessional statement about the nature of the triune God? The concluding answer is "Definitely". In addition, scriptural analysis revealed that the resurrected body of Christ could serve as a vantage point that accentuates the natural movement between different dimensions within space. From a scientific point of view, hyperspace might have theoretical and physical applications, yet its real significance may be accentuating God's agency within creation. The author acknowledges that it is a complex issue that demands extensive research. Yet, this proposal may be beneficial in the progression of the science and religion debate. It presents the sciences as complementary partners that serve one God who created the cosmos through different processes and takes care through his providential guidance.

BIBLIOGRAPHY

ABBOTT, E.A.

1884. *Flatland*. London: Seeley & Co.

ALLEN, R.L.

1999. The socio-spatial making and marking of "Us": Toward a critical postmodern spatial theory of difference and community. *Social Identities* 5(3):249-277. <https://doi.org/10.1080/13504639951482>

BALTHASAR, HANS URS VON

1988-1998. *Theo-drama: Theological dramatic theory*. 5 volumes. Translated by Graham Harrison. San Francisco: Ignatius Press.

BARROW, J.

2007. *New theories of everything*. New York: Oxford University Press. <https://doi.org/10.1093/oso/9780192807212.001.0001>

BEASLEY-MURRAY, G.R.

1987. *John*. Waco, TX: Word Books. Word biblical commentary (36).

BERGMANN, S.

2010. In the Spirit through the Son to the Father... *International Journal of Orthodox Theology* 1(2):18-28.

BRYSON, B.

2004. *A short history of nearly everything*. London: Transworld Publishers.

BUITENDAG, J.

2022. A page from Russian cosmology in the Trinitarian story of creation. *Verbum et Ecclesia* 43(1), a2678. <https://doi.org/10.4102/ve.v43i1.2678>

CAMBRIDGE ONLINE DICTIONARY

2022. Interface. [Online.] Retrieved from: <https://dictionary.cambridge.org/dictionary/english/interface> [10 August 2022].

COLLINS ENGLISH DICTIONARY

2022. Hyperspace. [Online.] Retrieved from: <https://www.collinsdictionary.com/dictionary/english/hyperspace> [7 July 2022.]

CONWAY MORRIS, S.

2003. The navigation of biological hyperspace. *International Journal of Astrobiology* 2(2):149-152. <https://doi.org/10.1017/S1473550403001460>

DEL COLLE, R.

1996. Trinity and temporality: A Pentecostal/Charismatic perspective. *Journal of Pentecostal Theology* 4(8):99-113. <https://doi.org/10.1177/096673699600400808>

EDWARDS, D.

2010. *How God acts: Creation, redemption, and special Divine action*. Minneapolis, MN: Fortress Press. <https://doi.org/10.2307/j.ctt22nmb3p>

ENGLISH STANDARD VERSION BIBLE (ESV)

2016a. John 20. [Online.] Retrieved from: <https://www.bible.com/bible/59/JHN.20>. ESV [14 October 2022].

FREEMAN, A.M.

2018. Celestial spheres: Angelic bodies and hyperspace. *TheoLogica: An International Journal for Philosophy of Religion and Philosophical Theology* Vol 2:168-186. <https://doi.org/10.14428/thl.v2i2.1883>

GELDENHUYS, J. N.

1965. *Commentary on the Gospel of Luke*. London: Lowe and Brydone.

GREGERSEN, N.H.

2016. Deep incarnation: From deep history to post-axial religion. *HTS Teologiese Studies/Theological Studies* 72(4), a3428. <http://dx.doi.org/10.4102/hts.v72i4.3428>. [Online.] Retrieved from: www.scielo.org.za/scielo.php?pid=S0259-94222016000400075&script=sci_arttext [5 September 2023].

GUILLARD, F. & MARKS, B.

2021. Frictional hyperspheres in hyperspace. [Online.] Retrieved from: <https://journals.aps.org/pre/pdf/10.1103/PhysRevE.103.052901> [9 December 2022].

HENDRIKSEN, W.

1982. *New testament commentary John*. Southampton: The Camelot Press.

HUDSON, H.

2005. *The metaphysics of hyperspace*. New York: Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199282579.001.0001>

JENSON, R.W.

1997-1999. *Systematic theology* 2, volume 1. Oxford: Oxford University Press.

KAKU, M.

2021. *The God equation: The quest for a theory of everything*. London: Allen Lane.

2022a. Hyperspace – A scientific odyssey. A look at the higher dimensions. [Online.] Retrieved from: <https://mkaku.org/home/articles/hyperspace-a-scientific-odyssey/> [7 July 2022].

2022b. Hyperspace and a theory of everything: What lies beyond our 4 dimensions? [Online.] Retrieved from: <https://mkaku.org/home/articles/hyperspace-and-a-theory-of-everything/> [8 July 2022].

KÄRKKÄINEN, V.M.

2015. *Creation and humanity: A constructive Christian theology for the pluralistic world*. Grand Rapids, MI: Wm B. Eerdmans.

KENTON, W.

2022. Euler's number. [Online.] Retrieved from: <https://www.investopedia.com/terms/e/eulers-constant.asp> [24 January 2023].

KUHLMANN, M.

2020. Quantum field theory. [Online.] Retrieved from: <https://plato.stanford.edu/archives/fall2020/entries/quantum-field-theory/> [22 January 2023].

LETT, J.

2019. Divine roominess: Spatial and music analogies in Hans Urs von Balthasar and Robert Jenson. *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 28(3):267-277. <https://doi.org/10.1177/1063851219846681>

MCCLEAN, J.

2012. A search for the body: Is there space for Christ's body in Pannenberg's eschatology? *International Journal of Systematic Theology* 14(1):91-108. doi:10.1111/j.1468-2400.2011.00567.x

MCGRATH, A.E.

2008. *The open secret: A new vision for natural theology*. Oxford: Blackwell Publishing. <https://doi.org/10.1002/9781444301205>

MOLTMANN, J.

1991. *The Trinity and the Kingdom*. San Francisco, CA: Harper.

2004. *The Coming of God: Christian Eschatology*. Minneapolis, MN: Fortress Press.

MONOD, J.

1972. *Chance and necessity*. London: Collins

MUDEDE, C.

2021. What's God got to do with Michio Kaku's new book, *The God Equation*? [Online.] Retrieved from: <https://thestranger.com/slog/2021/04/15/56574329/whats-god-got-to-do-with-michio-kaku-new-book-the-god-equation> [8 September 2022].

MÜHLING, M.

2011. The eschatological perfection of the world in God. *International Journal of Systematic Theology* 13(2):204-20. <https://doi.org/10.1111/j.1468-2400.2011.00558.x>

MUIS, J.

2021. Our spatial reality and God. *HTS Teologiese Studies/Theological Studies* 77(3), a6890. <https://doi.org/10.4102/hts.v77i3.6890>

PAGE, B.

2021. Inaugurated hyperspace: Theological explorations in time and space. *TheoLogica: An International Journal for Philosophy of Religion and Philosophical Theology* 5(1):5-27. DOI: <https://doi.org/10.14428/thl.v4i3.54843>

PIETERSE, A.C.

2017. A case for consonance between science and theology: The cosmological Christ as the scriptural and confessional focal point for dialogue. *Stellenbosch Theological Journal* 3(1):343-373. <https://doi.org/10.17570/stj.2017.v3n1.a16>

2020. The nature of human nature: Christ's resurrected body as the theological response to the mind/brain problem. *Stellenbosch Theological Journal* 6(1):499-524. <http://dx.doi.org/10.17570/stj.2020.v6n1.a25>

2021. Astrotheology: A proactive contextualization of novelty within space exploration. *Acta Theologica* 41(2):156-175. <http://dx.doi.org/10.18820/23099089/actat.v41i2.9>

2022. Astrotheology as a prophetic wormhole that relates spacetime to eschatological transformation. *Acta Theologica* 42(1):98-119. <https://doi.org/10.18820/23099089/actat.v42i1.7>

POLKINGHORNE, J.C.

1987. Creation and the structure of the physical world. *Theology Today* 64(1):53-68. <https://doi.org/10.1177/004057368704400105>

1996. *The faith of a physicist*. Princeton, NJ: Fortress Press.

2004. *Science and the Trinity: The Christian encounter with reality*. Yale: University Press.

2006. Where is natural theology today? *Science and Christian Belief* 18(2) O:169-179.

RUSSEL, R.J.

2008. Challenge and progress in "theology and science": An overview of the VO/STNS series. In: R.J. Russel *et al.* (ed.), *Scientific perspectives on Divine action* (Vatican City State: Vatican Observatory Publications), pp.1-56.

RUST, E.C.

1987. The dynamic nature of the triune God. *Perspectives in Religious Studies* 14(4):31-46.

SCHAFFER, J.

2009. Spacetime the one substance. *Philos Stud* (145):131-148. DOI 10.1007/s11098-009-9386-6

SHELDON, R.

2022. Fibonacci sequence. [Online.] Retrieved from: <https://www.techtarget.com/whatis/definition/Fibonacci-sequence> [24 January 2023].

STANILOAE, D.

1998. *The experience of God*. Translated and edited by Ionita, I. & Barringer, R. In: *Orthodox dogmatic theology, Vol. 1 Revelation and knowledge of the triune God* (Massachusetts: Holy Cross Orthodox Press), pp. 171-184.

VAN HUYSSTEEN, J.W.

1998. Postfoundationalism in theology and science: Beyond conflict and consonance. In: N.H. Gregerson & J.W. van Huyssteen (eds), *Rethinking theology and science: Six models for the current dialogue* (Michigan: Eerdmans), pp. 13-47.

VAN KLEECK, P.

2021. Eschatological space and triune kenosis: Jürgen Moltmann on the nature of created and eschatological space. *Eleutheria* 5(1):166-180. <https://digitalcommons.liberty.edu/eleu/vol5/iss1/12>

VENTER, R.

2006. Space, trinity and city: A theological exploration. *Acta Theologica* 26(1):201-224.

WRIGHT, N.T.

2013. *Paul and the faithfulness of God*. London: SPCK.

Keywords

Trefwoorde

Hyperspace

Hiper-ruimte

Trinity

Drie-eenheid

Astrotheology

Astroteologie

Resurrection

Opstanding