

DOCTRINAL STATEMENT OF ESCHATOLOGY

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An Assignment

Presented to

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the Class of ST106TN

Dallas Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Christian Leadership

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by

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May 2016

## DOCTRINAL STATEMENT OF GOD

I believe that life extends beyond this world and time as we currently know it and that all people will experience an eternal state either in the presence of God, known as heaven, or in the absence of God, known as hell.<sup>1</sup> I believe that there is a future hope for believers in Christ because they have been given the gift of eternal life with God based on their faith.<sup>2</sup> I believe that those who put their faith in Christ have the hope of a future resurrection, shared rule in Christ's glorious kingdom, restoration of complete righteousness, glory, eternal life and the return of Christ our King because of the faithfulness of God and His promises.<sup>3</sup>

I believe that Jesus now sits at the right hand of the Father.<sup>4</sup> I believe that we are waiting for Him to come to rescue us from the coming wrath.<sup>5</sup> I believe that when a believer in Christ dies, that person is immediately in the presence of Christ in a temporary condition and place where they wait for the resurrection at the return of Christ.<sup>6</sup> I believe that, at some point after death, believers in Christ will receive rewards before the judgement seat of Christ and will rule with Christ for eternity.<sup>7</sup>

I believe that Jesus Christ will literally return in the future in His full glory, but when that is, we cannot know.<sup>8</sup> I believe that all believers in Christ are raptured, or removed, from the coming wrath, taken up, to meet Jesus in the air, the dead being resurrected and the living being transformed into immortality.<sup>9</sup> I believe that Scripture speaks of the coming wrath as a period of Tribulation where Israel, as God's chosen people, will be purified and the nations will be judged.<sup>10</sup> I believe that during the tribulation, there will be wicked rulers, war, natural disasters and much suffering, God's people will be persecuted and killed, and many will be deceived by false signs, and but it will come to an end when Christ returns to battle Satan and his forces.<sup>11</sup>

I believe He will return to earth along with those of the first resurrection to begin His one thousand year, millennium, reign which will be the beginning of the literal fulfillment of Old Testament kingdom promises and restoration of all things to a better-than-Eden condition.<sup>12</sup> I believe that there is a two-part resurrection, first with Christ and believers followed by the saints of the Tribulation, and a second with the wicked of all of history to stand before the Great White Throne of judgement.<sup>13</sup> I believe that the resurrection of the dead is spiritual and bodily.<sup>14</sup>

I believe that during the Millennium, Satan will be bound and Christ will reign with those resurrected believers.<sup>15</sup> I believe that at the end of Millennium, there will be a final apostasy led by a released Satan who will be defeated, along with death, and thrown into eternal punishment.<sup>16</sup> I believe that those who are not in Christ at this time, the living and those raised at the second resurrection, will be cast into the eternal fire at the final judgement eternally separated from God and His goodness.<sup>17</sup> I believe that the new heavens and a new earth are the redeemed and restored created world that we know, spiritual and physical, but full of complete righteousness.<sup>18</sup>

## ENDNOTES

<sup>1</sup> All scripture notes are cited from The NET Bible (*NET Bible*. N.p.: Biblical Studies Press, 2001.); Daniel 2:2; Matthew 25:46; John 5:28-29; John 3:18 and Romans 3:9-26 refer to the condemnation that is upon all humanity apart from the grace of God; 2 Thessalonians 1:5-9 describes the eternal punishment apart from the Lord.

<sup>2</sup> John 3:16-18 states that there is salvation from condemnation by faith; Romans 8:18-25 discusses the suffering that we experience in the world currently because of the fall, its consequences and looming death as well as the hope that comes from the promise of our future rescue by God for those who put their faith in Him.

<sup>3</sup> Romans 5:3-5 and Hebrews 11:1 speak to hope in God; 1 Thessalonians 4:13 to the resurrection; 2 Timothy 2:12 to the co-reign with Christ; Galatians 5:5 to the hope of righteousness; Colossians 1:27 to the hope of glory; Titus 1:2 and 1 John 2:25 to the promise of eternal life; Titus 2:13 to the return of Christ.

<sup>4</sup> Mark 14:62; 16:19; Luke 20:42; 22:69; Acts 7:55-56; Romans 8:34; Colossians 3:1; Hebrews 1:3, 13; 10:12; 12:2; 1 Peter 3:22.

<sup>5</sup> Matthew 3:7; Romans 1:18; 2:5-10; Ephesians 2:3; 5:5-14; and Revelation 6:16-17; 11:18 speak of the coming wrath and Romans 5:9-10; 1 Thessalonians 1:9-10; 5:9-11; Revelation 14:9-10 tell of those in Him being removed from it.

<sup>6</sup> 2 Corinthians 5:6-8 clearly states that once a believer has departed the body, he/she is “with the Lord”; In Philippians 1:21-24, departure from this state as a believer by death means to go be with Christ; In 1 Thessalonians 4:14-18, Paul points out that those believers who have died coming with Christ.

<sup>7</sup> 1 Corinthians 3:11-15 refers to the “Day” when what believers have “built” will be tested; the “Day” seems to consistently refer to “the Day of the Lord” on which Jesus will return and judges (cf. Joel 1-3; 1 Cor 1:8; 4:4-5); 2 Corinthians 5:9-11 more clearly refers to the “judgement seat of Christ” and the rewards; Revelation 20:4-6 refers to the co-reign of the saints with Christ.

<sup>8</sup> Acts 1:9-11 states that Jesus will return in the future in the same way He left at the ascension; in Matthew 24:30, Mark 13:26, and Luke 21:27, Jesus says that his return will be visible and in Matthew 24:36, 44, Jesus states His return will be unexpected and that no one but the Father know when it will be (cf. Acts 1:6-7; 1 Thessalonians 5:1-2).

<sup>9</sup> 1 Thessalonians 4:16-17 says that those who are alive at the return of Christ will be “suddenly caught up” to meet Him (cf. 1 Thessalonians 5:3-5, 9); 1 Corinthians 15:51-53 describes the raising of the dead and the change of those alive to immortality (cf. 1 Thessalonians 4:14); The exegetical argument from Revelation 12:5 by Dr. Michael J. Svigel presents a pre-tribulational view based on arguments for the Male Child being the Church and thus interpreted as the rapture of the Church. The arguments include consistency in symbolism, the allusion to Isaiah 66:7-8, the symbolic background of Daniel 7, the use of the word Harpazo, the use of Psalm 2:9 in Revelation and that Death and Resurrection are not mentioned in Revelation 12. From these arguments, the Woman represents the Faithful Remnant of Israel (Revelation 7:1-8), the Dragon as Satan and the World Systems against the Saints (Daniel 7:1-7; Revelation 17:12-17), the Male Child as Christ and His Body/the Church (Daniel 7:13-4, 26-27; John 15:18-19; Ephesians 2:14-16), and the Other Children as the Gentile Believers and Martyrs of the Tribulation (Revelation 6:9-11; 7:9-17).

<sup>10</sup> Jeremiah 30:7; Daniel 9:24-25; Romans 11:25-27 speak of God’s plan to rescue, restore and rebuild His people and to purify and cleanse them in order to save them; Joel 2-3; Isaiah 26:21; Revelation 6:12-17; 11:18 describe God’s judgement on the nations.

<sup>11</sup> Daniel 7:25; 9:27; Matthew 24:21-22; 2 Thessalonians 2:3-12; Revelation 7:14 describe this time of great tribulation; Revelation 16:12-16 depict the Dragon, Beast and False Prophet preparing to conquer the world and God’s judgment of natural disasters; Revelation 19:11-21 tell of the final battle where Christ will end the tribulation.

<sup>12</sup> Acts 1:6-7 and 3:19-21 refer to the restoration of all things including the kingdom to Israel and Jesus ruling from the Davidic throne (cf. Ezekiel 37-48; Revelation 11:15); Revelation 19:11-14 describes the return of Christ with His army.

<sup>13</sup> 1 Thessalonians 4:16 states that “the dead in Christ will rise first; Revelation 20:4-6 also refers to this “first resurrection;” and 1 Corinthians 15:20-26 refers to at least two resurrections; then, Revelation 20:11-15 deals with the dead, the resurrection of the wicked for final judgement.

<sup>14</sup> John 5:25-29; 1 Corinthians 15:40-44; Ephesians 2:5-7; Colossians 2:13 refer to being made alive as in a physical body, not just a spiritual one.

<sup>15</sup> In Matthew 19:28-30, Jesus describes the co-reigning of this period; Revelation 19:11-20:6 is single vision giving the order of events of the Tribulation leading up to the millennium reign in which those seated with Christ are the saints of His army; Revelation 20:1-6 tells of Satan being bound and the reign of the saints.

<sup>16</sup> Revelation 20:7-15 describes these events in more detail.

<sup>17</sup> Matthew 24:51; 25:30, 41-46; Revelation 20:15 refer to the final judgement being an eternal fire.

<sup>18</sup> According to Craig A. Blaising (in footnote 44. in “God’s Plan for History: The Consummation,” in *Dispensationalism and the History of Redemption* (Chicago: Moody Publishers, 2015), 217), 2 Peter 3:1-13 speaks of a refining fire that will destroy the earth in a manner similar to how the flood of Noah destroyed the earth, not in total annihilation but to transform it and make it new, and Isaiah 65:17-25; 66:15-22; Romans 8:18-25; Revelation 21:1-5 speak of making new as re-creation or redemption.