



Spiritus Eschaton: Reflections on the Presence of the Holy Spirit as the Guarantee and Fulfillment of God's Plan for the End of Time

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ARTICLE INFO

Keywords: Holy Spirit, Spiritus Eschaton, Guarantee, Rapture, Fulfillment

Received : 8, September

Revised : 22, September

Accepted: 24, October

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ABSTRACT

This paper examines the theological role of the Holy Spirit as *Spiritus Eschaton* – the Spirit who guarantees, seals, and fulfills God’s plan of salvation – in response to renewed eschatological debates sparked by the viral “rapture” rumor of September 2025. Using theological hermeneutics and historical analysis of biblical Greek and Hebrew texts, as well as early church traditions, the study explores the concept of *arrabōn tou pneumatōs* (“the guarantee of the Spirit”) in Ephesians 1:13–14 and 2 Corinthians 1:22. It finds that the Holy Spirit serves as tangible proof of believers living between the age of grace and the age of fulfillment. The paper concludes that the church should not be driven by fear of apocalyptic events but should instead focus on faith and the empowering presence of the Holy Spirit in facing the end times with hope.

INTRODUCTION

The expectation of the second coming of the Lord Jesus Christ is the expectation of believers since Jesus' ascension to heaven on the Mount of Olives. That hope has become the foundation of the church's faith, the expectation of His coming triggers the question of how God will complete His work of salvation and the role of the Holy Spirit in preparing His people for the last days is a major issue in eschatological theology. In the context of contemporary Christianity, this issue has spread again with the presence of rumors of a "rapture" which is predicted to occur on September 23-24, 2025 to coincide with the feast of trumpets (*Rosh Hashanah*). This phenomenon became very viral and re-triggered eschatological discourse widely in both the lay and academic realms. Unfortunately, behind this discourse is often accompanied by a reductionistic view that perceives the *rapture* as the end of life separate from the redemptive work of the Holy Spirit. Many believers interpret the rapture as an end-time event only in a physical dimension without acknowledging the involvement of the Holy Spirit who holds a vital position as *the Spiritual Eschaton*, the Spirit who guarantees, seals and prepares the people to experience the fullness of God's plan of salvation. Salvation culminates in the perfection of glorification by Jesus Christ.(Arrington, 2015) This idea proves that the Holy Spirit is consistently present to pass on God's work to believers in two dimensions of time, both the age of grace and the age of fulfillment.(Arrington, 2015)

The rapture phenomenon opens up two sides of the reality of faith, on the one hand, the longing for the fulfillment of God's promises for believers, and on the other hand, it shows the weakness of the theological understanding of the work of the Holy Spirit in some people. The Church often gets caught up in an apocalyptic shock mentality that assumes salvation is a sudden intervention rather than a tangible continuation of the Holy Spirit's work in the redemptive history. It is therefore necessary to reemphasize that the pneumatological foundation must be at the core of eschatology. The Holy Spirit will lead His people in faith to endure, not by their own strength but by God's faithfulness and grace.(Hoekema, 2006) It is therefore necessary to reemphasize that the pneumatological foundation must be central in eschatology to lead the people to understand that the Holy Spirit is the guarantee and fulfillment of salvation, not just a momentary phenomenon.

Theologically there are two main terms from the New Testament that are highlighted in this writing: *arrabon tou pneumatos* (assurance) and *pleroma* (fulfillment). *Arrabon* in Ephesians 1:13-14 means that the Holy Spirit is a guarantee intended for the believer, that in the end the believer has an eternal inheritance, namely salvation.(Crouse, 2023) In the context of koine Greek, *arrabon* refers to a "mark / down payment" that guarantees the continuity of a transaction. Thus, in the context of human salvation, the Holy Spirit is the "heavenly advance" that guarantees God to complete His work.(Verbrugge, 2000) thus the presence of the Holy Spirit confirms that the end times are a certainty that will surely occur.

The Spiritus Eschaton not only points to the Spirit of the last days, but is the Spirit that is active from time to time preparing believers for the fulfillment of

God's plan. In this concept the work of the Holy Spirit transcends time, He is the Spirit who fills the entire process of redemption until the culmination of the pleroma of Jesus' second coming. The apostle Paul's study of the concept of the Holy Spirit as *arrabon* and *pleroma* places the position of the Holy Spirit as the basis of eschatological existence in the community of people. Both are one in God's plan. (Setiawan, 2024)

The purpose of this research is to comprehensively and biblically explain the role of the Holy Spirit as a guarantee and fulfillment for believers in preparing themselves for the end times that are sure to come. So that believers have a correct understanding of the concept of the rapture and respond to it with hope for God's promises.

LITERATURE REVIEW

The concept of *Spiritus Eschaton* – the Holy Spirit as the Spirit of the End – has long been central to Christian eschatological theology. The Holy Spirit is not merely a present comforter but also the divine agent who guarantees and brings to fulfillment God's salvific plan toward the consummation of time. According to biblical theology, particularly in Paul's writings, the Spirit is described as the *arrabōn* (down payment or guarantee) of believers' inheritance (Ephesians 1:13–14; 2 Corinthians 1:22), indicating a present assurance of future redemption. Scholars such as Moltmann (1997) and Dunn (2006) emphasize that the Spirit bridges the “already” and the “not yet” dimensions of salvation history – signifying both the inaugurated kingdom and its ultimate completion. Early church fathers, including Irenaeus and Athanasius, also viewed the Spirit as the means by which creation is renewed and humanity is prepared for divine glorification. Recent pneumatological studies (e.g., Kärkkäinen, 2012; Yong, 2019) further argue that the eschatological work of the Spirit is not limited to individual salvation but extends to the cosmic renewal of all creation. Thus, within eschatological reflection, *Spiritus Eschaton* encapsulates the tension between anticipation and realization – the Spirit's presence serving as both the seal of divine promise and the power that moves history toward its fulfillment in Christ.

METHODOLOGY

To understand the Holy Spirit correctly, it is important to observe how the Bible systematically describes Him. about how the Holy Spirit is promised, then poured out to believers and ultimately leads them to live according to His will. The research method used in this paper is a qualitative method through an exploratory approach to document studies, ethnography, and natural observations. This exploratory research method is digging and exploring with the aim of exploring findings and every possibility that exists. The investigation is directed to find new ideas or relationships that have not been explained so far. The resulting theories and conclusions will still be tentative and provide opportunities to be tested in further research. (Zaluchu, 2020) Data was collected by browsing websites that contain related articles and journals, books and

encyclopedias that contain related materials. A Bible search related to the topic to be discussed is also carried out.

RESULTS AND DISCUSSION

The viral phenomenon "rapture" that spread on social media last September 2025 has shaken the faith awareness of some Christians. Crowded about the discussion of the appointment (*harpazō*, ἀρπάζω; Greece) still shows how strong the appeal of eschatological themes is in the midst of the modern world. The theory of eschatology was again tested in its pastoral and pneumatological context in the midst of apocalyptic fear and the longing for the Parousia of Christ. The concept of Spiritus Eschaton becomes very relevant from a hermeneutic understanding, in the Old Testament the term "*Ruach*" (רוּחַ) has a dynamic nature, ruach in Hebrew means spirit, breath or wind. Genesis 1:2 records the Spirit of God as the living force in God's creation. At the beginning of the creation of the first man, Allah gave נְשָׁמָה - Neshamah which has the equivalent of the word נֶפֶשׁ - Nefesh, meaning: breath / life which can also be interpreted as soul or life. (Revelation, 2025) Thus man is a perfect work of God breathed by God's Spirit. In the *Septuagint*, the term Holy Spirit is translated as *pneuma* which in the Greek sense does not only mean air or wind but indicates an invisible but tangible substance of life. Hermeneutic interpretations in this regard show that the Holy Spirit is not merely a divine power, but a person of God who leads believers from redemption to fulfillment. From the beginning the *pneuma tou Theou* began creation by hovering above the surface of the waters, and in the last days the same Spirit will encompass all creation in a new renewal of heaven and earth. The Lord's Church will find a future of redemption in the historical stretch of the Spirit. (Moltmann, 1977)

In the tradition of the apostles as recorded in *the Didakhe* written between 70 and 120 AD teaches that the Holy Spirit is not only a sign of spiritual purity, but also a witness of believers in the hope of the Lord's coming. Furthermore, the Holy Spirit in the history of salvation cannot be separated from the dynamics of God's covenant with His people. The Holy Spirit is binding on the covenant of God's people in eternal relationships, so eschatology is not a series of fearful future events, but rather the fulfillment of God's promise to every believer. The true sign of the Holy Spirit is not a spiritual sensation, but a faithfulness in waiting for God's promise to be fulfilled. Thus *Spiritus Eschaton* became the basis of faith in the midst of apocalyptic speculation. Ballo, in his book entitled "*Keep working on your salvation*" said that the role of the Holy Spirit in the life of believers actively renews wrong ways of thinking and replace them with views that the Spirit wants according to God's truth. (Ballo, 2024) Furthermore, the presence of the Holy Spirit changes the human perspective in seeing the world, this is characterized by the renewal of thoughts towards oneself and others with a Divine perspective. (Ballo, 2024).

In an extensive aspect, the Holy Spirit is likened to the energy of God's love that moves history towards restoration. This means that the work of the Holy Spirit is not passive, but rather a dynamic force that actively pushes all time and events toward a Divine purpose. By calling him the *Spirit Eschaton* His role

is defined in a transformative way that shows He is the power that "*manifests the not/not yet*" into "*the work in progress*" in our midst today. From an existential perspective, the experience of the Holy Spirit is an encounter with the future that has penetrated the present, this creates an eschatological present where God's people are called to live in tension between faith and hope. This view enriches the understanding of the church today of how the Holy Spirit strengthens faith in the face of apocalyptic issues that often cause fear. (Kadir & Abraham, 2024)

In Ephesians 1:13 the Greek word *εσφραγίσθητε* (*esfragisthēte*) which means "**you are sealed or you are sealed**" is used to affirm a certainty of salvation. Salvation is the redemption from sin, in this case salvation saves man from God's judgment and judgment, only faith and confession of the gospel bring man to Christ. (Deak, 2022) This is done by the Holy Spirit, which serves to guarantee that believers will receive eternal life. The logic is that if salvation is eternal and certain, then the underlying guarantee must be eternal because a temporary guarantee will not result in eternal life. Ryrie, explained that this sealing by the Holy Spirit includes **God's possession** over us which gives **assurance** of what He has promised, this assurance will be valid until the believer receives the inheritance in its entirety. (Ryrie, 2013) At the same time still waiting for the "*liberation of the body*" (Romans 8:23) this is the paradox of the Christian faith, which has been redeemed but still awaits perfection. The life of the church is between two eras, namely the age of grace and the age of fulfillment. The Holy Spirit is an existential bridge that presents eschatological reality in the midst of ongoing history.

In a pastoral perspective, the role of the Holy Spirit as *the Spiritus Eschaton* has a strong ethical position. The Church is called not to count when Jesus comes a second time, but to live out the Holy Spirit's work in hope. The Holy Spirit encourages the people to hold on to faithfulness, hope, and a life that grows and is fruitful. The Church that lives under the guidance of the Holy Spirit is not busy predicting the apocalypse, but their focus is on how to prepare for the final fulfillment by maintaining holiness (Hoekema, 2004). The contemporary view says that the integration between pneumatology and eschatology is a priority need today to keep the people from being misled by various kinds of superficial theological teachings. Many of God's people today are caught in a dichotomy between practical faith and futuristic hope. Even though the two must run in harmony and go hand in hand. The same Holy Ghost guiding us in daily life is the same Spirit that will lead us to eternal fulfillment. The Holy Spirit confirms that the future has a connection between the past and the present which are all part of God's plan. (Sellarista, S., Winandar, R., Gamaliel, N. Y., 2024) therefore the understanding of *the Spiritus Eschaton* must be understood correctly in order to give birth to a balanced spirituality.

CONCLUSION AND RECOMMENDATION

Thus the Holy Spirit who dwells in the believer is not only a passive guarantee but as a Spirit that moves believers to keep walking from God's promise to the fulfillment of God, from faith to faith, from victory to victory. The Church does not need to be afraid of the many wild speculations about the

rapture, for the Holy Spirit is concrete evidence that God is working in us. Finally, *the Spiritus Eschaton* is a reality of faith that revives the church in the midst of a world full of uncertainty. It is the Spirit of God himself who reminds us that man never walks alone, but man walks under God's guidance. His presence confirms that every event, including eschatological issues and speculations, must be understood in the light of God's work at work behind each event, so that God's people do not need to worry about the time and when Jesus comes a second time, the belief in Him who promises salvation is perfect.

The Hebrew phrase *דע לפני מי אתה עומד* ("*Da Lifnei Mi Atah Omed*"; "*Know Whom You Stand*").(Kori, 2021) And if God's people know the position and to whom they worship, then there is nothing more to fear about the future. Sulistiono, in his study on "*Theology and Mission in the Context of Disruption in the 21st Century*" said that before the time of eschatological judgment comes, the People of God are obliged to show serious concern for those who experience suffering, including hunger, alienation, nakedness, sickness, and in captivity. Therefore, there is a solid basis for reformulating the divisions and priorities in Christological studies that have been developed.(Sulistiono, 2025) that is the main thing, which God's people are willing to do in preparing for the second coming of Jesus.

Spiritus Eschaton reveals that salvation is not only the promise of the future, but also the reality that is being worked on now. In the Holy Spirit, believers experience the "assurance" (Arrabon) of salvation that will be fulfilled when Christ returns (Eph. 1:13-14). This means that the life of believers in today's world is a process toward perfection in which the Holy Spirit becomes the living guide in every step of faith that is undertaken, is part of the journey to the total restoration of creation.

Spiritus Eschaton formed a real theology of hope. Christian hope is not an escape from reality, but a power that enables believers to face the sufferings of the earth with firm faith. Paul wrote that "the hope of the Lord does not disappoint" because God's love has been poured out through the Holy Spirit (Rom. 5:5). In this sense, the Holy Spirit is not only a source of spiritual power, but also an existential force that makes people dare to believe that the future really exists and that the hopes they hold are not in vain.

Another important conclusion is that the presence of the Holy Spirit as *the Spiritus Eschaton* frees the church from its apathy and fatalistic attitude towards social reality. Proper eschatology actually gives birth to great social responsibility, because God's people are aware that this world is the arena of God's saving work. The Church is called to be an instrument of Divine transformation in the midst of a broken world, not to rule it, but to redeem and restore creation in the love of Christ.

Therefore, true eschatological consciousness must give rise to an active spirituality rooted in hope, fruitful in service, and growing in love. This spirituality makes every believer an ambassador of the Kingdom of God who is present to bring peace, uphold justice, and bear witness to Christ's love in a world full of suffering. In this sense, every act of love and preaching of the gospel is an

eschatological act of the great restoration that God will accomplish in the last days.

Furthermore, the concept of *Da Lifnei Mi Atah Omed* reminds that the whole life of faith must be lived in the awareness of the holy presence of God. This awareness shapes the way of life of the believer, the fear of God becomes the foundation of life, maintaining holiness and taking responsibility for every decision made. Realizing that we stand before God means living with integrity not only in the church worship space but also in community life. This realization reinforces the ethical orientation of Christian eschatology that waiting is not idle time, but a period of active preparation to welcome Jesus Christ with a life pleasing to Him.

In addition to the ethical dimension, *the Spiritus Eschaton* also carries a profound liturgical and pneumatological dimension. In church worship, the words *Maranatha* (Thy kingdom come) become a declaration that is constantly renewed by the Holy Spirit. It is the Spirit Himself who prays in us (Rom. 8:26) and leads God's people to long for the coming of Christ. Worship, then, is not just a ritual but an eschatological encounter where the mortal meets the eternal, and the church experiences heavenly communion in the midst of a temporary world.

In practical life, the church lived by *the Spiritus Eschaton* will show signs of the Kingdom of God, a lifestyle that promotes selfless love, justice for the oppressed, forgiveness for the guilty, and service to the suffering. The Holy Spirit enables believers to transcend cultural, ethnic, and denominational boundaries, building inclusive and loving fellowship. Such a church is a reflection of the final reality that will one day be revealed where all people will worship the Lamb (Rev. 7:9-10).

From a missiological point of view, the awareness of *the Spiritus Eschaton* affects the way the church understands its mission duties. Mission is not just an activity of spreading faith, but participation in the work of the Holy Spirit that renews the world. The Church is called not only to save souls but also to manifest those signs of salvation in real life in social, economic, and ecological life. Thus *Spiritus Eschaton* gave birth to a holistic theology of mission, a mission rooted in the work of the Spirit and oriented towards the coming of Christ.

Moreover, eschatological consciousness gives a new direction to "suffering". In the light of the Holy Spirit, suffering is not a sign of God's absence, but rather a deepest space of communion with the suffering Christ. The Holy Spirit helps believers understand suffering not as the end, but as a way of glorification just as Christ was glorified through the cross, so the church is called to take up the cross in anticipation of the resurrection. This is the dimension of *the Spiritus Eschaton* that enables the church to remain faithful, even in tribulation.

Finally, the great conclusion of all this reflection is that the work of the Holy Spirit as *the Spiritus Eschaton* guarantees that human history is not moving towards destruction, but towards the fulfillment of God's plan. The Holy Spirit is the "guarantee" that the future is in God's hands, not in the hands of world powers. Therefore Christian hope is never in vain. The Church is called to live in working faith, steadfast hope, and service love.

Thus, *Spiritus Eschaton* is not only a theological doctrine but also an experience of faith that changes the way the church lives and serves. He is the Spirit who reminds, sanctifies, confirms, and directs God's people to the ultimate goal of glory with Christ. Thus, the task of the church today is not to guess when the end times will come, but to live with faithfulness and complete readiness as God's Word says, "Take heed, for the Son of Man is coming at an hour when you do not expect him" (Matt. 24:44).

Therefore, in the light of *Spiritus Eschaton*, the church continues to renew her life by upholding truth in the midst of a dark world and bringing hope in the midst of despair. Such a church is one that lives in the Spirit, walks in faith, and awaits Christ in eternal hope. And when the long-awaited day finally came, Jesus came a second time. The Church will be filled with love and joy, for the same Spirit who leads the whole journey of faith is now perfecting the salvation that has been promised from the beginning.

ADVANCED RESEARCH

Future studies on *Spiritus Eschaton* can further explore the dynamic relationship between pneumatology and eschatology in both biblical and contemporary theological contexts. A deeper exegetical investigation of Pauline and Johannine writings may enrich the understanding of the Holy Spirit's role as the active agent of divine fulfillment and assurance of salvation. Additionally, comparative studies between early church pneumatology and modern charismatic movements could reveal how the perception of the Holy Spirit's eschatological function has evolved across historical and cultural settings. Interdisciplinary approaches that connect theology with sociology or psychology of religion may also provide insights into how the belief in the Spirit as *Spiritus Eschaton* influences the resilience, hope, and ethical engagement of believers in times of global uncertainty. Finally, further research could examine how this eschatological awareness inspires the contemporary church to reformulate its mission and Christological orientation toward social justice, compassion, and preparation for the second coming of Christ.

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