

Eschatological Statement of Faith

The purpose of this statement is to define an eschatological model of the events surrounding the second coming of Jesus Christ. These views do not fall precisely into the common views of the end times held by many believers, but they are based on biblical evidence found in the scriptures. It should be recognized that there are different lenses, or harmonical approaches in which to interpret biblical prophetic passages, and that these different interpretative systems should not cause divisions in the church. The name of this eschatological viewpoint is “The Days of Noah/Lot Paradigm.” The following views form the framework of this eschatological system.

1. The eschatological system known as “The Days of Noah/Lot Paradigm” will strive to follow sound hermeneutical guidelines when interpreting prophetic passages. Three crucial laws of biblical interpretation will be employed which are; (1) scriptures will be interpreted literally by its plain reading unless a passage is intended to be symbolic, (2) the passage must be interpreted historically, contextually, and grammatically, and (3) scripture is the best interpreter of scripture, taking into consideration how New Testament writers quote Old Testament passages. Books in the Bible that are classified as apocalyptic literature (such as Revelation and parts of Daniel) will be primarily interpreted with a symbolic hermeneutic with strict attention given to the context and historical setting. Every effort to exegete the scriptures will be taken, without imposing any presuppositions into the interpretation of a passage in rightly dividing the Word (2 Timothy 2:15), exercising the Bereans (Acts 17:1-15) eagerness to receive the Word, examining what is commonly taught verses what the scriptures plainly say.
2. A partial preterist interpretative approach is taken in understanding the Olivet Discourse and the book of Revelation. Most of the events prophesied were fulfilled by A.D.70. It sees that the kingdom of God is here now. It started with a small group of twelve apostles and grew to be the largest religion in the world with over two and one-half billion believers as Jesus taught with the Parable of the Mustard Seed (Matthew 13: 31-32) and the Parable of the Leaven (Matthew 13:33). This view maintains an optimistic view of the future, while at the same time, realizes that evil will exist alongside the good as illustrated by the Parable of the Wheat and Tares (Matthew 13:24-30, 36-43). This concept is known as the “now and not yet” aspect of the Kingdom of God, which describes the dual reality of God’s reign as both present and future.

The Kingdom of God is an ever-expanding kingdom (like yeast in the dough) and “of the increase of *His* government and peace *There will be no end*” (Isaiah 9:7a). It starts small but continues to grow. Jesus will reign from heaven until all His enemies have been made His footstool (Psalm 110:1; Hebrews 10:12-14). Then comes the end when Jesus gives the kingdom over to the Father (1 Corinthians 15:24-25). This is the historic teaching of the Christian Church.

3. There is one second coming of Jesus Christ at the last trumpet which marks the end of death (1 Corinthians 15:51-54; Isaiah 25:8; Revelation 21:4) when “death is swallowed up in victory.” In connection with this, there is one resurrection of the dead, of both the

Eschatological Statement of Faith

saved and the unsaved (Daniel 12:2; John 5:28-29; Acts 24:15), at the “last day” (John 6:39, 44, 54; 11:24). These passages form the foundation of this interpretative method which is known by the metaphor, “**the plumb line**,” meaning they provide the straight line in which all Bible prophecies concerning the end of the age must agree with. All prophetic events must be interpreted in such a way that they will stay true with the timing of when death, which is the “last enemy” (1 Corinthians 15:26), shall be abolished forever. Considering the “plumb line” passages, a pretribulation rapture cannot be supported by scripture. In addition, the idea of a seven-year tribulation, the 70th week of Daniel’s seventy weeks prophecy, is an imposition on the text. The second coming, or the Day of the Lord, is not preceded by literally the worst times the world has ever seen, but a time when Christ comes as a “thief in the night” (Matthew 24: 42-44; Peter 3:10-13). Believers have dealt with tribulation throughout the entire church age (John 16:33; Acts 14:22; Romans 5:3). The idea of *the worst times up to that point in history, or will ever be after that*, has been expressed at least five different times in scripture (Exodus 11:6; Ezekiel 5:9; Joel 2:2; Daniel 12:1; Matthew 24:21). These statements are not to be interpreted in a strict literal sense, but as an exaggeration or overstatement (hyperbolic language) in emphasizing a point, that of a coming great time of suffering.

4. The final judgment occurs when Christ returns, as He will judge the living and the dead (2 Timothy 4:1). The three judgments associated with the end times; the judgment seat of Christ/Bema Seat judgment (Romans 14:10-13; 2 Corinthians 5:9-10), the judgment of nations (Matthew 25:31-46), and the Great White Throne (Revelation 20:11-15) are different views of the final judgment. They are not three separate judgments at different periods of time, but one judgment that occurs at the “last day” (Matthew 13:49-50; John 12:48; 2 Peter 2:9; 3:7).
5. The thousand years, known as the Millennium in Revelation Chapter 20, is viewed as Christ ruling in heaven now with believers in the intermediate state (the position held by a-millennialists and postmillennialist). The kingdom of God was inaugurated with the coming of Christ and it will be consummated when He returns (1 Corinthians 15:22-26). The term “a thousand years,” found many times in scripture, is not used in a literal sense, but is a symbolic number representing “a long period of time” (Deuteronomy 7:9; Psalm 50:10; 90:4; 105:8; 2 Peter 3:8). In Revelation 20, there is the binding of Satan (Matthew 12:28-29), and the casting out of Satan (John 12:31) that occurred at the crucifixion. Jesus won the victory over Satan at the cross and disarmed him (Colossians 2:14-15) and cast him out (John 12:31). Satan was bound in his ability to deceive the nations by preventing the gospel to spread around the world. His work is still to steal, kill, and destroy (John 10:10), but he cannot stop the spread of the gospel (Matthew 28:18-20).

The church fights an ongoing spiritual war with Satan until Christ returns (Ephesians 6:10-18; 2 Corinthians 10:4-5). At Christ’s return He will judge the living and the dead (2 Tim 4:1-2) and the righteous will be separated from the wicked (Matthew 13:30, 41-43; 47-50; 25:31-46). Those who are saved will enter the eternal state while the unsaved will suffer the second death in the lake of fire.

Eschatological Statement of Faith

6. The new heaven and a new earth mentioned in Revelation 21 are speaking of the “New Creation,” also called the New Jerusalem, the bride, when a person comes to Christ. “Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new” (2 Corinthians 5:17). Jesus brought in the Kingdom of God which is the New Creation, or the New Covenant when He said, “Repent, for the kingdom of heaven is at hand” (Matthew 4:17b). A believer enters the Kingdom when they are born again (John 3:3-8).

The Kingdom/New Creation came at Christ’s 1st coming and has been progressively implemented in the earth. It is an ever-expanding kingdom (like yeast in the dough) as expressed in the kingdom parables in Matthew 13, and “of the increase of *His* government and peace *There will be* no end” (Isaiah 9:7a). It starts small but continues to grow. Jesus will reign from heaven until all His enemies have been made His footstool (Psalm 110:1; Hebrews 10:12-14). At Christ’s return, the dead will be raised and the final judgment conducted (John 5:28-29; 1 Corinthians 15:23, 51-54; John 12:48; 2 Timothy 4:1). At that time the Kingdom will be consummated and delivered up to the God and Father (1 Corinthians 15:24-26). This is when there will be no more death, sorrow, mourning, crying, and pain (Revelation 21:4). The former things (the old world) will pass away as He makes all things new (Revelation 21:5), and there will be no more curse (Revelation 22:3). The final condition of the New Creation/Kingdom of God is known as the eternal state.

There is no intermediate, semi-perfect age, known as the millennial kingdom where Christ rules over a kingdom where there is still sin and death, and Satan has still not suffered his ultimate end.

7. A partial preterist interpretation method is required for Jesus’s Olivet Discourse (Matthew 24, Mark 13, and Luke 21) when it is read in context. This becomes very clear when reading a parallel, side-by-side version of the Olivet Discourse. The generation Jesus is addressing is the first century generation of His disciples concerning the destruction of the temple (Matthew 24:34; Mark 13:30; Luke 21:32). There are four difficult passages to reconcile to a first century fulfillment (Matthew 24:14, 21, 29-31, 34-35), but they can be explained by emphasizing the context of Jesus’s teaching, His use of Old Testament prophetic language, and the time reference of “this generation.” Jesus also compares His future glorious coming with the days of Noah/Lot analogy (Matthew 24:36-42; Luke 17:26-30). No one knows the day or the hour of His coming (Matthew 24:42-44) because He comes at a time you do not expect. This comparison to Noah and Lot is the backbone of the Days of Noah/Lot model of Bible eschatology.
8. The book of Revelation is an apocalyptic version of the Olivet Discourse, written in highly symbolic language. One must make some hermeneutical decisions in how to interpret the book. This view recognizes Revelation as being fundamentally symbolic with some literal, rather than being fundamentally literal with some symbolic things in it. This position holds that much of Revelation was fulfilled in the first century contrary to popular opinion.

Eschatological Statement of Faith

Revelation is a very complex book and has been interpreted in various ways. That alone shows the difficulty in interpreting apocalyptic literature. Scripture is the best interpreter of scripture. Complex passages such as the book of Revelation must be interpreted by comparing them with passages that are clearer, such as those found in the Olivet Discourse. When interpreting passages in Revelation, the Olivet Discourse can be used as a guide to understand what is being said.

9. This eschatological view supports an early date (pre-A.D. 70) for the writing of the book of Revelation rather than the widely held view of the later date of A.D. 95-96. This is based on both internal and external evidences. The main piece of "eternal evidence" is a quote from Irenaeus (A.D. 130-202) in his book "Against Heresies" (A.D. 180). "Internal evidences" are taken from the Bible itself, such as the temple still standing when John wrote his apocalyptic vision (Revelation 11:2; Luke 21:24), and the reference to seven king/Caesars (Revelation 17:9-11), namely Julius Caesar (49-44 B.C.), Augustus (27 B.C.–A.D. 14), Tiberius (A.D. 14–37), Caligula (A.D. 37–41), Claudius (A.D. 41–54), Nero (A.D. 54–68), and Galba (June A.D. 68–January 69). Nero was the sixth and the current Caesar when John had his apocalyptic vision, placing the date of his writing prior to A.D. 70 and the destruction of Jerusalem. The first century context for much of the Olivet Discourse also supports the early date.
10. The Seventy Weeks Prophecy (Daniel 9:24-27) has been fulfilled by Christ's redemptive work. This follows a historicist viewpoint. The gap theory which states that the final week of the prophecy is the future seven-year tribulation period is based on a misinterpretation of Daniel 9:27. The terms "Messiah" and "prince," are speaking of the same person, namely Christ. This prophecy was written over 500 years before the birth of Christ. So, when the prophecy mentions the "prince who is to come," Daniel is speaking in relation to his time, where the coming prince is still future. There is no grammatical reason for changing the identity of the term "prince" from one verse to the next. Jesus Christ is the one represented by the terms "Messiah" and "prince," therefore "the people of the prince who is to come" are the Jewish people who were responsible for the destruction of Jerusalem and the Temple (Matthew 23:37-39; Luke 19:41-44) and not the Romans, who were used by God as His agent to carry out the judgment. The need for daily sacrifices ceased because of His sacrificial death on the cross. This misapplication of the 70th week of Daniel's prophecy is the foundation for the dispensational premillennial view of Bible eschatology that was systematized by John Nelson Darby (1800-1882).
11. The word "antichrist" is only mentioned four times in scripture (1 John 2:18, 22; 4:1-3; 2 John 7). Many associate the beast in Revelation 13, the one who puts an end to sacrifice in Daniel 9:27, the one who commits the abomination of desolation in Matthew 24:15, and the man of lawlessness in 2 Thessalonians 2:3-4, as the antichrist. However, the scriptures say there are many antichrists and defines the term as one who denies Jesus Christ came in the flesh, and that the antichrist is already in the world (1 John 4:3). The Bible does not give any passage that says there will be an individual, prior to Christ's return, who will be "the antichrist." The beast and the man of lawlessness/son of perdition, were first century individuals. The apostle Paul gives three-time references for

Eschatological Statement of Faith

the “man of lawlessness that show he was alive during Paul’s day, “⁶ And you know what restrains him now, so that in his time he will be revealed. ⁷ For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way” (2 Thessalonians 2:6-7). The main candidate for the identity of the beast in Revelation is Emperor Nero, who’s name in Hebrew adds up to the gematria sum of 666.

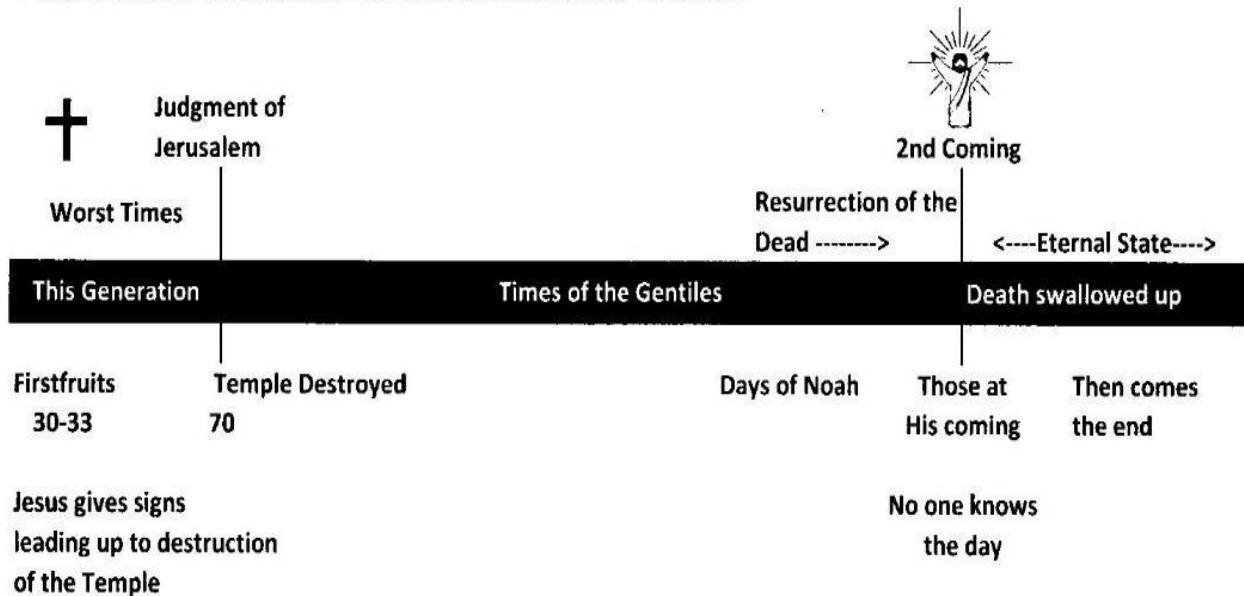
The scripture says “he sits as God in the temple of God, showing himself that he is God,” (2 Thessalonians 2:4) should not be interpreted that the Antichrist commits the abomination of desolation in the rebuilt third temple. The temple of God in the New Testament is our bodies (1 Corinthians 6:19; 2 Corinthian 6:16). Sitting in the temple of God is a way of saying Satan is ruling in one’s heart, rather than the Holy Spirit. Whenever anyone pledges allegiance to Satan by rejecting Jesus Christ as Savior and Lord, they are in effect taking the “mark of the beast.” The “man of sin” is everyone who is dead in sin, just as the “body of Christ” is everyone who is alive in Christ (John 5:24; Ephesians 2:1; 1 John 3:14).

12. The Bible speaks of one people of God, comprised of both Jews and Gentiles (Genesis 12:1-3; John 10:16; Galatians 3:13-14, 25-29; Ephesians 2:14-22) as symbolized by the olive tree (Romans 11:16-36). The scriptures do not teach there are two peoples of God (Israel and the Church), neither are there two plans of God. The Days of Noah Paradigm does not endorse replacement theology, but a remnant theology, that the Church is to be a subset of faithful ethnic Israel who receives Jesus as the promised Messiah. The Gentile Church partakes of the covenants and promises given to remnant Israel. Not all who are born Jewish are part of the saved remnant (Romans 9:6-7). The Church is incorporated into the chosen remnant of Israel, and not the other way around. (Romans 2:28-29). This faithful subset of Israel is called the Remnant or the “Israel of God” (Gal. 6:15-16).
13. Old Testament prophecy finds its ultimate fulfillment in Jesus Christ and is realized in the new creation (Psalm 40:7; Luke 24:26-17; John 5:39). Passages that appear to be speaking of a millennial Temple (Ezekiel 40-48) and the offering of blood sacrifices for the atonement (Ezekiel 45:17) of sin are symbolic, and will never be physically built because they were fulfilled in Christ (Hebrews 8:13). Ezekiel, using imagery familiar to the people of the time it was written, was speaking of future things beyond their understanding at the time. It is a description of a temple that never will be built because it does not need to be built due to the redemptive work of Christ. Ezekiel’s temple is about the kingdom of Christ, and that has already been built in principle in His completed work. Zechariah Chapter 14 is another difficult passage that sees sin in the kingdom age. Those living in Old Testament times had no understanding of the redemptive work of Christ and the implementation of the New Covenant. Zechariah is using language and concepts familiar to the people of his day. When the Messiah came and died on the cross, it was no longer necessary to keep the feasts from the Old Testament because they found their fulfillment in Jesus Christ. To go back to animal sacrifices and literally keeping the feast of tabernacles is to conflict with the redemptive work of Christ.
14. A thousand-year kingdom age is not required so that all of God’s Old Testament promises can be realized. The land promises from the Abrahamic covenant were totally fulfilled at

Eschatological Statement of Faith

the conquest of Canaan (Joshua 21:43-14). Based on the scripture, Israel took possession of all the land God promised them. The need for a millennial age so that God can fulfill His promises to national Israel is not necessary because they have been realized. Even during Solomon's reign, when the temple was constructed, the kingdom was at its height in the world (2 Chronicles 9:5-8, 22-24; 1 Kings 4:21; 8:56).

1 Corinthians 15 & Olivet Discourse Combined Timeline



Rev. 5/25/2026