

**“Eschatology”**  
**(Part 3: Will Christ’s Coming Be Premillennial?)**

**II. The events that take place when Christ returns rule out a millennium to follow (cont.).**

**D. The fact that the Cosmic Renewal happens at the same time as the resurrection rules out a millennium to follow.**

1. “And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*. 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body” (Romans 8:17-23).
2. Note:
  - a. Paul here is referring to the resurrection of believers:
    - (i) This is when the glory of God’s adoption will be fully revealed to true believers (v. 18).
    - (ii) This is when the sons of God will be revealed (v. 19).
    - (iii) This is when believers will receive their full adoption: the redemption of their bodies (v. 23).
  - b. But he tells us that when it takes place, the creation will also be changed:
    - (i) Right now the creation is longing for the revealing of the sons of God (v. 19).
    - (ii) Why? Because it was subjected to futility (placed under a curse when Adam fell; v. 20); because it will be set free from its slavery to corruption when the sons of God are revealed (Cosmic Renewal; v. 19, 21).
    - (iii) Currently it is groaning and suffering the pains of childbirth, preparing to come to birth: to the birth of its recreation (v. 22).
  - c. This shows us that the resurrection (v. 23) and the Cosmic Renewal (v. 21) take place at the same time.
    - (i) We’ve already seen that the resurrection takes place at the Second Coming of Christ (1 Thes. 4:13-5:3).
    - (ii) When Christ comes again, He will bring in the New Heavens and Earth.
  - d. Since it was sin that placed the Creation under its slavery to corruption to begin with (vv. 19-20), and since the Cosmic Renewal is meant to set the Creation free from that corruption (vv. 21-22), the Lord could not allow any further opportunities for sin by bringing sinners back into the world for another thousand years following Christ’s return.
    - (i) We’ve already seen that there wouldn’t be anyone left to bring into that millennial kingdom anyway.

- (ii) The Resurrection, Rapture (translation of the living), the Final Judgment, and the Cosmic Renewal all rule out a millennium following Christ's return: There will be no one left to sin and no place in which to sin.

**E. Fourth, the fact that the Second Coming, the coming of the Day of the Lord, the judgment of the righteous and the wicked, the Cosmic Renewal, and the coming of the Day of God all happen at the same time, rules out the possibility of a millennium following.**

1. "Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, 4 and saying, 'Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation.' 5 For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord *as* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you" (2 Peter 3:3-15).
2. Note:
  - a. This passage is referring to the Second Coming of Christ (v. 4), and to the coming of the Day of the Lord, which happens when Christ returns (v. 10).
    - (i) If the Day of the Lord doesn't come with the Second Coming then Peter puts together two completely separate events (a *non sequitur*).
    - (ii) These two events take place at the same time.
    - (iii) Again, the Day of the Lord is said to come as a thief, as we saw above in 1 Thessalonians 4:13-5:3.
  - b. Note that this is also the time of the renovation of the cosmos (Cosmic Renewal):
    - (i) The present heavens and earth will be destroyed (v. 10).
    - (ii) The new heavens and earth will be created (v. 13).
  - c. This cosmic renewal will take place at the same time as the Day of Judgment (v. 7).
    - (i) The Day of Judgment marks the end of God's preservation of the present Creation.
    - (ii) Both forms of Premillennialism place the Cosmic Renewal at the end of the millennium – a thousand years after the Second Coming, which isn't possible.

- d. The Day of the Lord and the Cosmic Renewal take place at the same time (v. 10, “in which”).
  - (i) The Day of the Lord is the day of His judgment.
  - (ii) On that day, the old heavens and earth will be destroyed and the new heavens and earth will be created.
  
- e. Note that the Second Coming (v. 4; parousia), the coming of the Day of the Lord (v. 10) and the coming of the Day of God (v. 12) are all the same event.
  - (i) His coming (v. 4) expects a creation-wide judgment of some kind.
  - (ii) The Day of the Lord (v. 10) sees the Cosmic Renewal.
  - (iii) The Day of God (v. 12) sees the same renewal.
  
- f. Note that the Cosmic Renewal takes place with the coming of the Day of God, not at its end.
  - (i) Dispensational Premillennialism sees the Cosmic Renewal coming at the end of the Day of the Lord, which they believe to be 1007 years long: it begins when the Lord turns again to Israel (just after the rapture of the church, and continues to the final judgment of the wicked, just after the millennium ends).
  - (ii) But notice that the Cosmic Renewal takes place with the coming of that day, “looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat” (v. 12; cf. v. 10).
  
- g. The Second Coming, the coming of the Day of the Lord, the judgment of the righteous and the wicked, the Cosmic Renewal, the coming of the Day of God all happen at the same time.
  - (i) There can be no millennium after the general resurrection, because there will be no people left to populate the earth.
  - (ii) There can be no millennium after the final judgment, because all will have been sentenced and placed in either heaven or hell.
  - (iii) There can be no millennium after the Cosmic Renewal, since the New Heavens and Earth which comes at that time will never be polluted by sin and placed under God’s curse again.
  - (iv) All these things happen at the Second Coming of Christ, which means a millennium can’t follow.

**F. The fact that the Second Coming and the Resurrection take place at the end of Christ’s Meditatorial Reign, rules out the idea of Christ ruling and reigning for a thousand years following the Second Coming in an earthly millennium.**

1. “For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, 24 then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, ‘All things are put in subjection,’ it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son

Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. . . . 50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, ‘DEATH IS SWALLOWED UP in victory. 55 O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?’ 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord” (1 Cor. 15:22-28; 50-58).

2. Note:

- a. Again we see the Coming of Christ and the resurrection of believers take place at the same time (v. 23).
  - (i) When Paul talks about believers being raised at His coming, he doesn’t mean to say that unbelievers aren’t raised.
  - (ii) He’s focusing on believers because he is addressing believers.
  
- b. Immediately following His Coming is the end: the end of God’s plan for the world in its present state, but also the end of Christ’s Mediatorial Reign.
  - (i) The end comes when all of Christ’s enemies have been subdued (v. 24).
  - (ii) The last enemy He will subdue is death (v. 26), which He will do when He raises the dead and raptures the living (vv. 50-55).
  - (iii) At this point, His Mediatorial Reign will end (v. 25).
  
- c. The Second Coming, the resurrection and the end of His Mediatorial Reign all happen at the same time.
  - (i) Notice that His reign doesn’t begin at the Second Coming (as Dispensationalism teaches); it ends at the Second Coming.
    - (a) The Mediatorial Kingdom came at His first coming: “But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you” (Matt. 12:28).
    - (b) His reign began at His ascension:
      - (i) “And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth’” (Matt. 28:18).
      - (ii) “But He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET” (Heb. 10:12; cf. Acts 1:9-11 and Dan. 7:13f).
  - (c) His reign ends at the Second Coming and the subjection of the final enemy (1 Cor. 15:25-26, 28); this is not when it begins.
  
- (ii) Note too that if death is swallowed up at His Second Coming (v. 54), then it can’t continue afterwards in a millennial period.