

The End of All Things is at Hand



Restoring Oneness Apostolic Truth

In the Last Days

Comprehensive Study Guide Series

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A Concise Bible Study on 1 Peter 4:7 and the Present Millennium

The End of All Things Is at Hand

Introduction

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”

— 1 Peter 4:7, KJV

Peter preached a warning to the believers of his day; a warning of certain finality. This was an event rooted somewhere in a vague chain of future events. Telling them to be sober and watch, Peter is describing something they should expect as the next Apocalyptic event to look for: the end of all things.

Peter could not truthfully tell the Church that “the end of all things is at hand” if there remained, after Christ’s appearing, another thousand years of earthly history, mortal life, rebellion, and kingdom administration. In that case, the next great hope of the saints would not be the end of all things, but the beginning of another earthly kingdom age. But Peter does not point the Church to another age; he points them to the end. This proves that the millennium cannot follow the Second Coming. Therefore, the millennium must be now, and the coming of Christ must bring the end, not begin another earthly age.

Chapter 1

“The End of All Things Is at Hand”

Peter writes:

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”

— 1 Peter 4:7, KJV

This is one of the clearest and most powerful statements in the New Testament concerning the nearness of the end. Peter was not speaking merely of the Roman siege of Jerusalem, the destruction of the temple, or AD 70. He was not limiting his warning to the collapse of the Jewish nation, the end of the old covenant temple order, or the passing away of Jewish religious culture. Those events were serious and prophetic, but Peter’s language reaches far beyond them. He does not say that the end of Jerusalem is at hand, or that the end of the temple is at hand, or that the end of the Jewish age is at hand. He says, “the end of all things is at hand.”

Nor was Peter writing only to unbelieving Israel or to some future Jewish remnant. He was writing to the Church — to the elect, sanctified by the Spirit, sprinkled with the blood of Jesus Christ, and called to live holy lives in the midst of suffering.

And to this Church, Peter says:

“The end of all things is at hand.”

— 1 Peter 4:7, KJV

The force of this statement must not be weakened. He says:

“The end of all things is at hand.”

The only things that can be excluded from “all things” are those things Scripture plainly teaches are eternal: God Himself, His everlasting Kingdom, His Word, His redeemed people, and the eternal inheritance prepared for the saints. God does not end. Christ does not end. His Kingdom does not end. The people of God do not cease to exist. But the present order of this world, the present heavens and earth, the kingdoms of men, the works of the flesh, the age of sin, suffering, rebellion, death, and corruption — all these things are moving toward their appointed end.

Peter also makes clear **when** this end will be fully realized. Earlier in the same epistle, he writes:

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”

— 1 Peter 1:13, KJV

The “end” Peter has in view is tied to the appearing, unveiling, and revelation of the Lord Jesus Christ. This makes 1 Peter 4:7 even stronger. Peter was not telling the Church to look merely for the destruction of a city. He was telling them to live soberly in view of the final end that would be consummated at the revelation of Jesus Christ. Thus the Second Coming cannot be the beginning of another earthly age of sin, death, rebellion, nations, warfare, temple systems, animal sacrifices, or earthly millennial administration. It is the end of all things belonging to this present world and the open manifestation of the eternal Kingdom of God. When Jesus Christ appears, He comes to finish the prophetic purpose of God.

Peter’s exhortation proves this. Because the end of all things is at hand, he says:

“Be ye therefore sober, and watch unto prayer.”

He does not say, “Prepare for a thousand-year earthly kingdom after Christ returns.” He does not say, “The end is at hand, but after the end there will be another long earthly dispensation.” He calls the Church to sobriety, watchfulness, prayer, holiness, charity, hospitality, faithfulness, and endurance because the end is approaching.

This is not compatible with a future earthly millennium after the Second Coming.

If “the end of all things” is connected with the appearing and judgment of Christ, then there can be no future age of earthly history after His coming. There can be no thousand-year extension of the present order after the end of all things. There can be no future tribulation after the end of all things. There can be no future rebellion after the end of all things. There can be no restored temple system after the end of all things.

The end is the end.

Therefore, if Revelation’s thousand years is real — and it is — it must belong to the present reign of Christ before the final appearing of the Lord. The millennium cannot follow the end of all things. It must precede the end. It must be the present Gospel age in which Christ reigns, the saints reign with Him, Satan is restrained from stopping the spread of the Gospel to the nations, and the Church bears witness until the final crisis and the visible return of Jesus Christ.

Peter’s words are decisive:

“The end of all things is at hand.”

Not the beginning of another earthly age.

Not the beginning of a future Jewish millennium.

Not the beginning of a renewed temple economy.

Not the beginning of another thousand years of mortal history.

The end.

THE END OF ALL THINGS

A Simple Timeline from Peter's Day to the Eternal State



Chapter 2

Peter's Doctrine of the End in 2 Peter 3

This is not an isolated statement from Peter. In his second epistle, Peter gives an even fuller description of the same end. He writes:

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

— 2 Peter 3:7, KJV

Peter is not describing a partial adjustment of world history. He is not describing a temporary transition into an earthly millennium. He is speaking of the heavens and the earth “which are now” being reserved unto fire against the day of judgment and perdition of ungodly men.

He continues:

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

— 2 Peter 3:10, KJV

This is not the beginning of a millennium. This is the destruction of the present order.

Peter says the day of the Lord comes as a thief in the night. In that day, the heavens pass away, the elements melt with fervent heat, and the earth and its works are burned up. That language does not allow a thousand years of earthly history after Christ's coming. It does not allow nations continuing in mortality after the appearing of the Lord. It does not allow another era of rebellion, government, temple worship, or earthly administration after the Second Coming.

Peter then draws the same moral conclusion he drew in 1 Peter 4:

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”

— 2 Peter 3:11, KJV

Notice the phrase:

“all these things shall be dissolved.”

This agrees perfectly with:

“The end of all things is at hand.”

In 1 Peter, the end of all things is at hand. In 2 Peter, all these things shall be dissolved. Peter is consistent. The present order is moving toward termination, judgment, dissolution, and replacement by the eternal order of God.

He continues:

“Looking for and hasting unto the coming of the day of God,
wherein the heavens being on fire shall be dissolved,
and the elements shall melt with fervent heat.”

— 2 Peter 3:12, KJV

The coming day of God brings dissolution, not postponement. It brings fire, not a renewed old-world administration. It brings the melting of the elements, not the beginning of a thousand-year earthly kingdom.

Then Peter gives the hope of the Church:

“Nevertheless we, according to his promise,
look for new heavens and a new earth,
wherein dwelleth righteousness.”

— 2 Peter 3:13, KJV

This is the next expectation after the dissolution of the present heavens and earth. Peter does not say, “We look for a future earthly millennium, followed later by the new heavens and new earth.” He says we look for new heavens and a new earth wherein dwelleth righteousness.

That is the final state.

That is the consummation.

That is the eternal inheritance.

This is fatal to futurist premillennialism. If the day of the Lord brings the burning up of the earth and its works, and if the Church then looks for the new heavens and new earth, then there is no room for an earthly millennium after the coming of Christ. The millennium must be before the day of the Lord, not after it.

Peter's teaching is clear:

1 Peter 4 says the end of all things is at hand.

2 Peter 3 says the heavens and earth which are now are reserved unto fire.

2 Peter 3 says the day of the Lord comes as a thief.

2 Peter 3 says the heavens pass away.

2 Peter 3 says the elements melt.

2 Peter 3 says the earth and its works are burned up.

2 Peter 3 says all these things shall be dissolved.

2 Peter 3 says the saints look for the new heavens and new earth.

There is no future earthly millennium after that.

There is no future tribulation after that.

There is no future rebellion after that.

There is no future temple economy after that.

There is no mortal kingdom age after that.

The end of all things is the end of the present world order. The next state is the everlasting Kingdom in its consummated fullness.

Chapter 3

The Second Coming Completes the Kingdom, It Does Not Begin Another Earthly Age

The doctrine of a future earthly millennium after the Second Coming requires the return of Christ to be something less than the final end. It requires Christ to come, but not finally judge all things. It requires Christ to appear, but not yet dissolve the present order. It requires the resurrection to occur in stages, judgment to occur in stages, the Kingdom to continue with death still present, and rebellion to arise again after Christ has visibly returned.

But Peter's doctrine leaves no room for such a system.

When Peter says, "the end of all things is at hand," he places the Church under the shadow of finality. The Church is not waiting for Christ to come and begin another earthly chapter. The Church is waiting for Christ to come and bring all things to their appointed consummation.

Paul Says the Same Thing: "Then Cometh the End"

Paul's resurrection chapter agrees perfectly with Peter. Paul writes:

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end..."

— 1 Corinthians 15:23–24, KJV

This is critical.

Paul places the resurrection of those who are Christ's at His coming. Then he says:

"Then cometh the end."

He does not say, "Then cometh the millennium."

He does not say, "Then cometh another earthly age."

He does not say, "Then cometh a restored Jewish kingdom for one thousand years."

He says:

"Then cometh the end."

The order is plain:

Christ the firstfruits.

Then those who are Christ's at His coming.

Then cometh the end.

This aligns exactly with 1 Peter 4:7. Peter says the end of all things is at hand. Paul says that at Christ's coming, when the resurrection occurs, then cometh the end.

Paul continues:

“For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.”

— 1 Corinthians 15:25–26, KJV

This means Christ's reign is already underway before the final resurrection and destruction of death. He must reign till His enemies are put under His feet. The reign of Christ does not begin after His coming. His reign continues until His coming brings the resurrection, destroys death, and completes the Kingdom.

That is Present Millennialism.

Christ reigns now.

The saints reign with Him now.

The Kingdom is present now.

Death is not yet destroyed.

The resurrection is still future.

But when Christ comes, the dead in Christ are raised, death is destroyed, and then cometh the end.

There is no room in Paul's order for a thousand-year earthly age after the resurrection at Christ's coming. Paul places the end at that point, not one thousand years later.

Jesus Also Calls It “The End of the World”

Jesus taught the same truth in the parable of the wheat and the tares. He said:

“The harvest is the end of the world; and the reapers are the angels.”

— Matthew 13:39, KJV

And again:

“As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father.”

— Matthew 13:40–43, KJV

This is not a picture of Christ coming, removing the wicked only partially, and then beginning another earthly age with sin, death, rebellion, and judgment still continuing. Jesus says the harvest is the end of the world. At that time, the angels gather the wicked, the wicked are cast into fire, and the righteous shine forth in the Kingdom of their Father.

Some object that the underlying Greek word can mean “age.” But the King James translators were right to render the phrase here as “the end of the world,” because that translation agrees with the total witness of Scripture. Peter says “the end of all things.” Paul says at Christ’s coming and the resurrection, “then cometh the end.” Peter says the heavens and earth which are now are reserved unto fire. Jesus says the harvest is the end of the world.

The context is final, not transitional.

The wheat and tares grow together until the harvest. The harvest is not the beginning of another mixed age. The harvest is the separation. The harvest is judgment. The harvest is the end.

Jesus does not teach that after the harvest there will be another thousand years of wheat and tares growing together. He teaches that at the end, the wicked are removed and the righteous shine forth.

That matches Peter.

That matches Paul.

That destroys the future earthly millennium after the Second Coming.

Jesus gives the same order again in the parable of the net:

“So shall it be at the end of the world: the angels shall come forth,
and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

— Matthew 13:49–50, KJV

Again, the end of the world is the separation of the wicked from the just. It is judgment. It is final division. It is not the opening of another mixed age where righteousness and rebellion continue side by side.

The Unified Apostolic Witness

When these passages are placed together, the pattern becomes unmistakable.

Peter says:

“The end of all things is at hand.”

— 1 Peter 4:7, KJV

Peter also says:

“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat...”

— 2 Peter 3:10, KJV

Paul says:

“They that are Christ’s at his coming. Then cometh the end...”

— 1 Corinthians 15:23–24, KJV

Jesus says:

“The harvest is the end of the world...”

— Matthew 13:39, KJV

These are not four different prophetic programs. They are one unified testimony.

The Church is living in the last days.

Christ is reigning now.

The saints are waiting for His appearing.

At His coming, the resurrection occurs.

Then cometh the end.

The present heavens and earth are dissolved.

The wicked are judged.

The righteous shine forth.

The new heavens and new earth appear.

The Kingdom is consummated.

Therefore, the millennium cannot be a future earthly age after the Second Coming. It must be the present reign of Christ before the final end. Revelation 20 must be read in harmony with Peter, Paul, and Jesus, not in contradiction to them.

The millennium is real.

But it is now.

The reign of Christ is real.

But it is now.

The Kingdom is present.

But it is not yet consummated.

And when Christ appears, He does not come to begin another chapter of earthly history. He comes to end this present order and openly manifest His everlasting Kingdom.

This is why 1 Peter 4:7 is so powerful. Peter was writing to the Church, warning real believers alive in his own day, and the prophetic event he placed before them was not a rapture followed by years of further earthly history, nor a Second Coming followed by a thousand-year mortal kingdom. He placed before them the end.

“The end of all things is at hand.”

The end means the end.

Chapter 4

The Millennium Must Be Now

Revelation 20 teaches a thousand years. The question is not whether there is a millennium. The question is where Scripture places it.

Premillennialism places the millennium after the Second Coming. But Peter places the coming of the day of the Lord at the dissolution of the present heavens and earth. He says the earth and the works therein shall be burned up. He says all these things shall be dissolved. He says the saints look for new heavens and a new earth. That leaves no room for an earthly millennium after Christ appears.

Therefore, if the thousand years are real, and they are, they must occur before the final appearing of Christ.

That means the millennium is the present reign of Christ during this Gospel age.

This agrees with Revelation itself. Revelation opens by declaring that Jesus Christ has already made His people kings and priests:

“Unto him that loved us,
and washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father;
to him be glory and dominion for ever and ever. Amen.”
— Revelation 1:5–6, KJV

This is not postponed. Christ has already washed us. He has already made us kings and priests. His dominion is already proclaimed.

Revelation also says:

“And hast made us unto our God kings and priests:
and we shall reign on the earth.”
— Revelation 5:10, KJV

The saints are already connected to Christ’s reign. This present reign is not the final state, but it is real. It is the reign of the King through His redeemed people during the Gospel age.

Christ Himself declared that the Kingdom had already come in power:

“But if I cast out devils by the Spirit of God,
then the kingdom of God is come unto you.”
— Matthew 12:28, KJV

Paul also wrote:

“Who hath delivered us from the power of darkness,
and hath translated us into the kingdom of his dear Son.”

— Colossians 1:13, KJV

The saints have already been translated into the Kingdom. The Kingdom is not absent. The King is not waiting to begin His reign. Christ reigns now from heaven. He rules in the midst of His enemies. His Gospel goes into all nations. His people live as kings and priests unto God. Satan is restrained from stopping the spread of the Gospel to the nations. The Church bears witness until the final conflict and the visible return of Christ.

This is the present millennium.

The end of all things is at hand, but the end has not yet arrived in final manifestation. We live in the last days. We live under the reign of Christ. We live in the present Kingdom. We live during the thousand years of Revelation 20, understood symbolically as the present Gospel age of Christ’s reign before the final crisis.

At the close of this present age, Satan’s little season will bring the final intensification of deception and opposition. The nations will rage. The saints will be tested. The final conflict will come. But then Christ will appear, and His appearing will not begin another age of earthly history. It will end this one.

Peter has already told us what happens then:

“The end of all things is at hand.”

— 1 Peter 4:7, KJV

And again:

“The heavens shall pass away with a great noise,
and the elements shall melt with fervent heat,
the earth also and the works that are therein shall be burned up.”

— 2 Peter 3:10, KJV

And again:

“Nevertheless we, according to his promise,
look for new heavens and a new earth,
wherein dwelleth righteousness.”

— 2 Peter 3:13, KJV

That is the biblical order.

Present reign.

Final crisis.

Visible appearing.

Resurrection.

Judgment.

Dissolution of the present order.

New heavens and new earth.

Everlasting Kingdom.

Therefore, 1 Peter 4:7 stands as one of the strongest arguments against a future earthly millennium after the Second Coming. If the end of all things is at hand, then the coming of Christ is not the doorway into another long earthly age. It is the termination of the present order and the open manifestation of the eternal Kingdom.

The millennium cannot follow the end of all things.

The millennium must be now.

Christ reigns now.

The Kingdom is present now.

The saints reign with Him now.

And when He appears, all things that belong to this present fallen world will be finished forever.

THE END OF ALL THINGS

THE SECOND COMING THAT CHANGES EVERYTHING

1 PETER 4:7

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."



From beginning to end, Scripture testifies with one voice:
JESUS IS COMING AGAIN, AND ALL THINGS WILL END.

MANY AUTHORS. ONE MESSAGE. ONE COMING.

JESUS	ISAIAH	DANIEL	JOEL	ZECHARIAH	PAUL	PETER	JOHN
"the harvest is the end of the world..."	"Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty"	"...and at that time thy people shall be delivered, every one that shall be found written in the book."	"...there will I sit to judge all the heathen... for the harvest is ripe... but the LORD will be the hope of his people"	"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."	"For the Lord himself shall descend from heaven... and so shall we ever be with the Lord."	"The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."	"...every one which seeth the Son, and believeth on him... ...and I will raise him up at the last day."
MATTHEW 13:39	ISAIAH 13:6	DANIEL 12:1	JOEL 3:12-16	ZECHARIAH 14:9	1 THESSALONIANS 4:16-17	2 PETER 3:10	JOHN 6:40

ONE EVENT. THE SECOND COMING.



DISPENSATIONALISM OR PRESENT KINGDOM?



DISPENSATIONALISM

Postpones the kingdom

- ✓ Pre-tribulation rapture
- ✓ Future temple
- ✓ Future millennium
- ✓ The kingdom is largely future
- ✓ The church waits to escape



PRESENT KINGDOM

Christ reigns now

- ✓ Jesus is reigning now
- ✓ The church does the work of God now
- ✓ One visible second coming
- ✓ Resurrection and judgment at His coming
- ✓ The kingdom is active now through the church