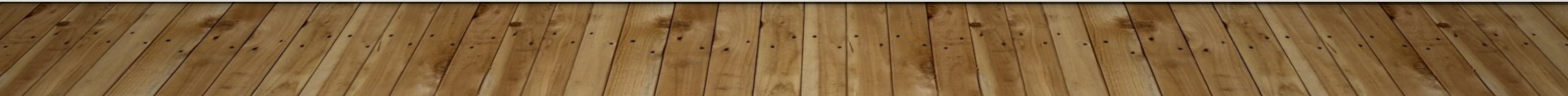


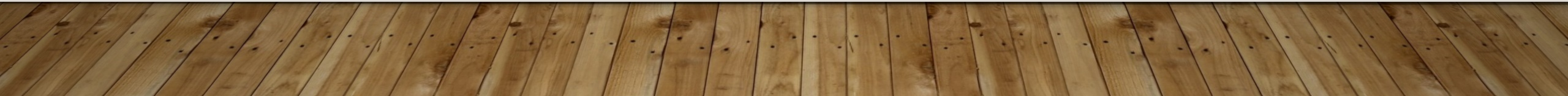
1000 GENERATIONS

OF THE DISPENSATION OF THE FULLNESS OF TIMES



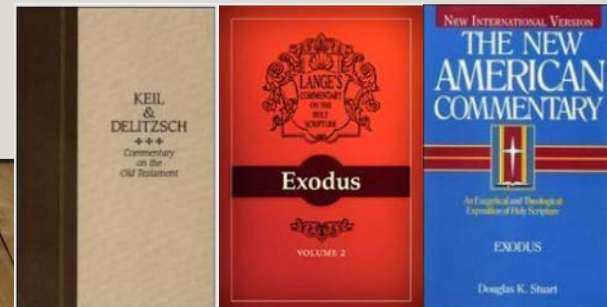
RECENT TRANSLATIONS

I'm very pleased to see recent Bible translations such as the HCSB and the most recent CSB that have doubled the number of passages specifically delineating "one thousand generations." The NASB, NKJV, KJV, etc. only have three: Deut. 7:9; 1 Chr. 16:15; Ps. 105:8 but don't include Ex. 20:6; 34:7; Deut. 5:10.



RECENT TRANSLATIONS

I have long felt that the context for those additional three passages makes such a translation appropriate, and several commentaries also make that case.



RECENT TRANSLATIONS

Interestingly, translations from a Jewish emphasis (The Complete Jewish Bible (1998), the Tanakh (1985 & 1917 editions), and Isaac Leeser's Twenty-Four Books of the Holy Scriptures (1891)) all render these six specific Hebrew passages with the English expression "thousand generations." Two of them add a seventh passage! (Jer. 32:18).

RECENT TRANSLATIONS

			NASB95	CSB	NKJV	AV 1873	CJB	HCSB	Tanakh	JPS 1917	TFBHS:CTA
Exod	20: 6	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	34: 7	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Deut	5:10	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	7: 9	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1 Chron	16:15	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ps	105: 8	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jer	32:18	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Exod	20: 6	<input type="checkbox"/>
	34: 7	<input type="checkbox"/>
Deut	5:10	<input type="checkbox"/>
	7: 9	<input checked="" type="checkbox"/>
1 Chron	16:15	<input checked="" type="checkbox"/>
Ps	105: 8	<input checked="" type="checkbox"/>
Jer	32:18	<input type="checkbox"/>

not leave the guilty u...
 thousand generations...
 Kn...
 and mighty God whos...

bu...
 ma...
 bu...
 Kn...
 Re...
 He...
 Yo...

EXODUS 20:5-6

5 ^aYou shall not worship them or serve them; for I, the LORD your God, am a ^bjealous God, ^cvisiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,

6 but showing lovingkindness to ^athousands, to those who love Me and keep My

לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא⁵

תַּעֲבֹדֵם כִּי אֲנִי יְהוָה

אֱלֹהֶיךָ אֵל קַנָּא^a פֶּקֶד

עֵוֹן אָבֹת עַל-בָּנִים

עַל-שְׁלִשִׁים וְעַל-רְבָעִים

לְשָׁנָי:

ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. ⁵ οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσης αὐτοῖς, ἐγὼ γάρ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτῆς ἀποδιδούς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με ⁶ καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. — ⁷ οὐ λήμψη τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ, οὐ γὰρ μὴ καθάριση κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ

EXODUS 34:7

7 who ^akeeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He ^bwill by no means leave *the guilty* unpunished, ^cvisiting the iniquity of fathers on the children and on the grandchildren **to the third and fourth generations.**”

8 Moses made haste ^{1a}to

7 נִצֵּר חֶסֶד לְאַלְפִים נְשָׂא

עֲוֹן וּפְשָׁע וְחַטָּאָה וְנִקְהָ

לֹא יִנְקָה פְּקֹדָה | עֲוֹן

אָבוֹת עַל-בָּנִים וְעַל-בְּנֵי

בָּנִים עַל-נְשֵׁלָשִׁים

וְעַל-רִבְעֵים:

και ἀληθινὸς / και δικαιοσύνην διατηρῶν και ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας και ἀδικίας και ἁμαρτίας, και οὐ καθαρεῖ τὸν ἔνοχον ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα και ἐπὶ τέκνα τέκνων ἐπὶ τρίτην και τετάρτην γενεάν. ⁸ και σπεύσας Μωυσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν ⁹ και εἶπεν Εἰ εὔρηκα χάριν ἐνώπιόν σου, συμπορευθήτω ὁ κύριός μου μεθ' ἡμῶν, ὁ λαὸς γὰρ σκληροτράχηλός ἐστιν, και ἀφελεῖς

DEUTERONOMY 5:9,10

9 'You shall not worship them or serve them; for I, the LORD your God, am a jealous God, ^avisiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me, but ^ashowing lovingkindness to thousands, to those who love Me and keep My

לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא 9

תַּעֲבֹדֵם^a כִּי אֲנֹכִי יְהוָה

אֲלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן

אָבוֹת עַל-בָּנִים

וְעַל-שְׁלֹשִׁים^b

וְעַל-רַבָּעִים לְשָׁנָאִי:

ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. ⁹ οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσης αὐτοῖς, ὅτι ἐγώ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτῆς ἀποδιδούς ἁμαρτίας πατέρων ἐπὶ τέκνα ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς μισοῦσίν με ¹⁰ καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. — ¹¹ οὐ λήμψη τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ, οὐ γὰρ μὴ καθάριση κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ

DEUTERONOMY 7:9

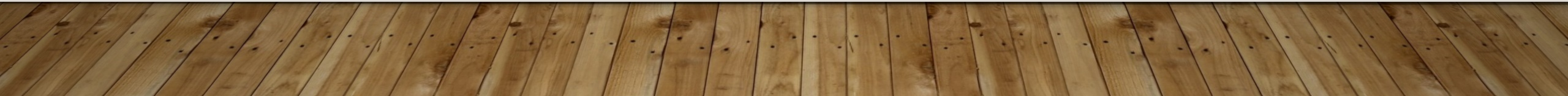
9 “Know therefore that the LORD your God, ^aHe is God, ^bthe faithful God, ^cwho keeps ¹His covenant and ¹His lovingkindness to a thousandth generation with those who ^dlove Him and keep His commandments; but ^arepays those who hate Him to ¹their faces,

וַיִּדְעוּתָּ כִּי־יְהוָה אֱלֹהֶיךָ 9
הוּא הָאֱלֹהִים הָאֵל
הַנֶּאֱמָן שֹׁמֵר הַבְּרִית
וְהַחֲסֵד לְאַהֲבָיו וְלִשְׁמֵרָי
מִצֹּתוֹ ^aלְאַף דָּוָר:

βασιλέως Αιγύπτου. ⁹ και γνώση ὅτι κύριος ὁ θεός σου, οὗτος θεός, θεὸς πιστός, ὁ φυλάσων διαθήκην και ἔλεος τοῖς ἀγαπῶσιν αὐτὸν και τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ εἰς χιλίας γενεὰς ¹⁰ και ἀποδιδούς τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολεθρεῦσαι αὐτούς, και οὐχὶ βραδυνεῖ τοῖς μισοῦσιν, κατὰ πρόσωπον ἀποδώσει αὐτοῖς. ¹¹ και φυλάξῃ τὰς ἐντολὰς και τὰ

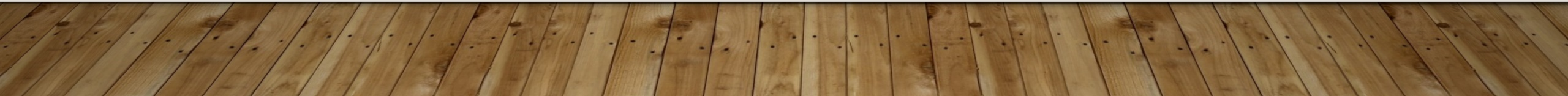
RECENT TRANSLATIONS

A shift from three passages to six doubles the emphasis and ought to get us thinking twice as hard what God is stressing for His eschatological purposes. Do I take His word at face value or do I dismiss it as hyperbole, poetic license, or some other-than-literal understanding?



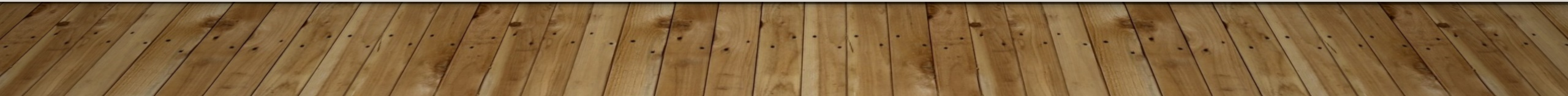
POETRY? HYPERBOLE?

Is “a thousand generations” simply a big round number and comparable to Psalm 50:10 “cattle on a thousand hills?” That’s often the affirmation made when commentaries handle these passages with some other-than-literal understanding.



POETRY? HYPERBOLE?

When I read the poetry of Psalm 50 I can readily see the parallelism of “cattle on a thousand hills” juxtaposed with “every beast of the forest,” “every bird of the mountains,” and “everything that moves in the field.” On that basis I’m comfortable with an other-than-literal apprehension of “thousand hills.”

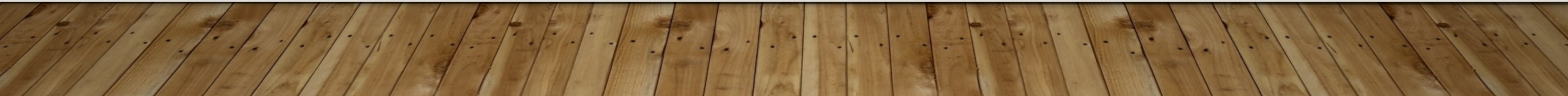


POETRY? HYPERBOLE?

I have no such comfort dismissing “thousand generations” in the same way. Even with only three such passages, much less six, the context and specificity of usage is clearly incomparable with the cattle on a thousand hills.

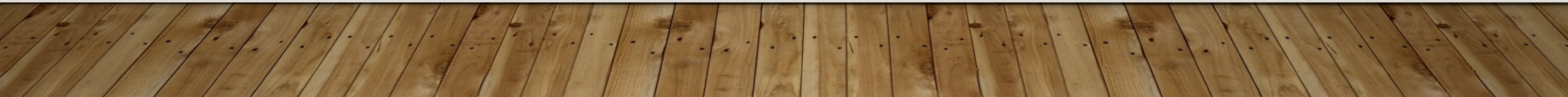
POETRY? HYPERBOLE?

The generational contrast is “those who hate me” very specifically to the third and the fourth generations with “those who love me and keep my commandments” again specifically to a thousand generations. With this specificity comes a guarantee that God will display His *chesed*.



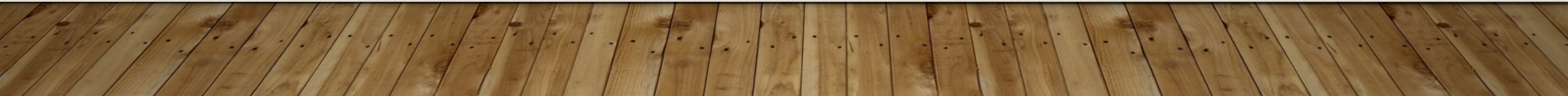
POETRY? HYPERBOLE?

In Ps. 105:8 and 1st Chr. 16:15 the thousand generations are referenced together with the first three specific and named generations of Abraham, Isaac, and Jacob. The “word,” “oath,” and “statute” to Abraham, Isaac, and Jacob describe the eternal covenant for the nation of Israel specifically promised to a thousand generations. Note: the duration of the covenant is eternal, but the party to this covenant is stipulated as one thousand generations.



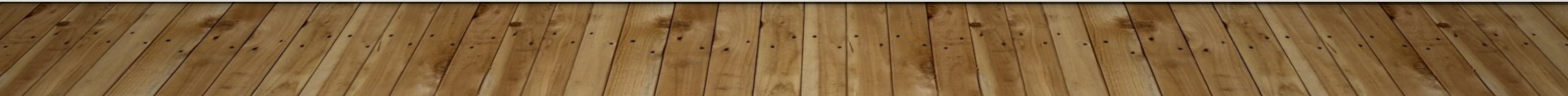
POETRY? HYPERBOLE?

There is one glaring difference between Ps. 105:8 and 1st Chr. 16:15. In Psalms it is the Lord their God who remembers His covenant. In Chronicles the Jewish people are commanded to remember His covenant. What should we conclude by this contrast? God is ever mindful of His eternal purpose. We are to emulate that mindfulness.



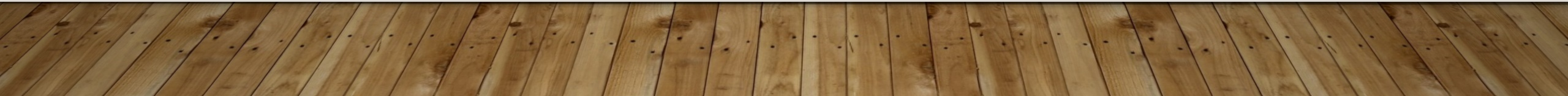
SCHEMATICS

So, taking these passages and their references to a thousand generations literally and specifically where does that bring us eschatologically? Does our schematic accommodate a thousand generations of those who love Jesus Christ?



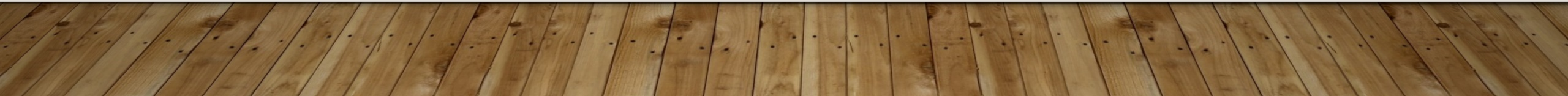
SCHEMATICS

Within the scope of premillennial dispensationalism the most common schematics do not accommodate a literal thousand generations. The standard Scofield, Chafer, Ryrie, LaHaye, Ice schematics are not wrong, so far as they go.











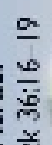

SCHEMATICS

They rightly limit the Millennium to a thousand years followed by the destruction of the present heavens and earth by fire, the Great White Throne judgment, and the creation of New Heavens & New Earth. At that point, however, the New Heavens & New Earth are almost always equated with Eternity Future, and are almost always considered non-procreative for humanity.



SCHEMATICS

The Dispensations

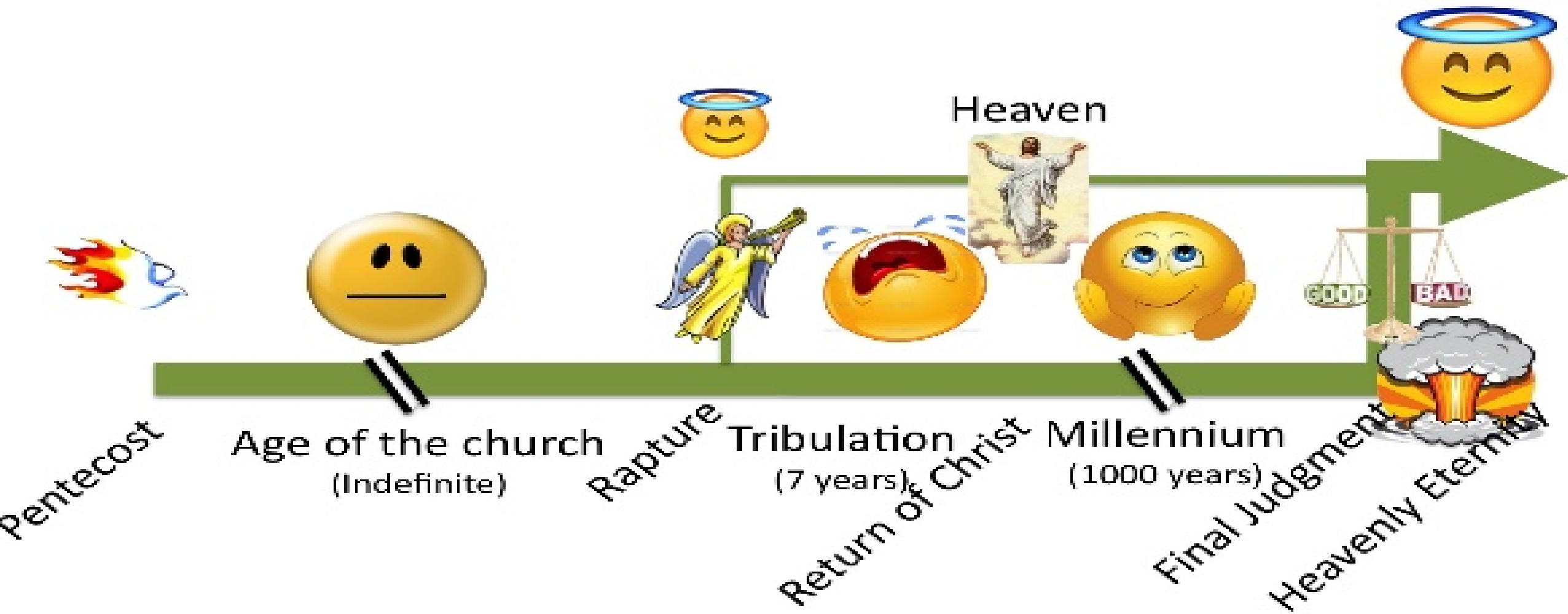
Eternity Past	Innocence 	Conscience 	Human Government 	Israel		Church Age 	Millennial Reign 	Eternity Future 	
	Creation	The Fall	The Flood	Promise 	Law 	Dispersion of Israel 	Regathering of Israel 		
	Responsibility	Obey God Gen 1:26-28; 2:15-17	Do Good, Blood Sacrifice Gen 3:5, 7, 22; 4:4	Scatter and Multiply Gen 8:15-9:7	Dwell in Canaan Gen 12:1-7	Keep the Whole Law Exod 19:3-8	Faith in Jesus, Keep Doctrine Pure Jn 1:12; Rom 8:1-4; Eph 2:8-9		Obey and Worship Jesus Isa 11:3-5; Zech 14:9,16
	Failure	Disobedience Gen 3:1-6	Wickedness Gen 6:5-6, 11-12	Did Not Scatter Gen 11:1-4	Dwelt in Egypt Gen 12:10; 46:6	Broke Law 2 Kgs 17:7-20; Mt 27:1-25	Impure Doctrine Jn 5:39-40; 2 Tim 3:1-7		Final Rebellion Rev 20:7-9
Judgment	Curse and Death Gen 3:7-19	Flood Gen 6:7, 13; 7:11-14	Confusion of Languages Gen 11:5-9	Egyptian Bondage Exod 1:8-14	Worldwide Dispersion Deut 28:63-66 Lk 21:20-24	Apostasy, False Doctrine 2 Ths 2:3; 2 Tim 4:3	Satan Loosed, Eternal Hell Rev 20:11-15		
Biblical Dispensations									

Law Fulfilled
Mt 27:50-51

Rapture of Saved
1 Ths 4:16-17

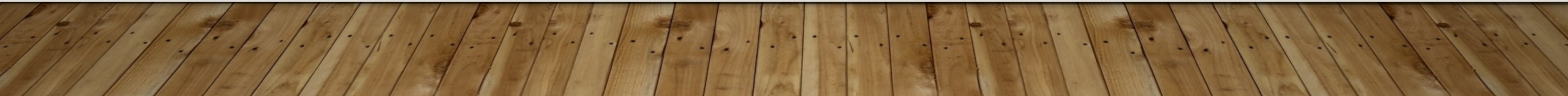
Return of Christ in Glory
Rev 19:11-16

Darby/Scofield/LaHaye (pre-millennial)



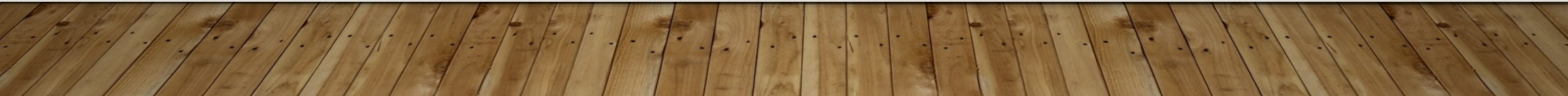
SCHEMATICS

For one hundred years there has been virtually no consideration of a finite temporal humanly-procreative dispensation after the Millennium in the New Heavens and on the New Earth prior to the Omega Moment beyond which will transpire Eternity Future.



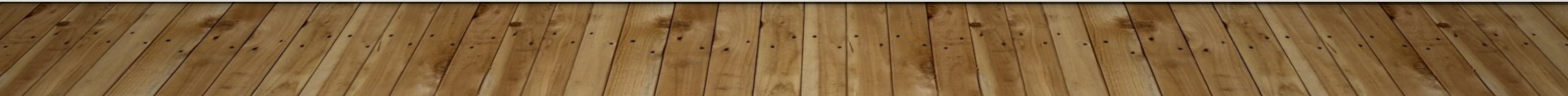
SCHEMATICS

The Clarence Larkin schematics were the last publication (1918) to highlight the Dispensation of the Fullness of Times. In Larkin's schematics, the New Heavens & New Earth feature a final, victorious stewardship prior to the Omega Moment beyond which transpires Eternity Future.



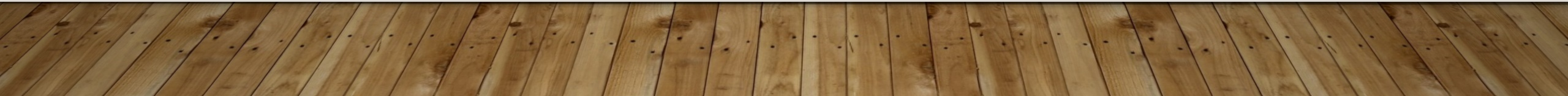
THE DISPENSATION OF THE FULLNESS OF TIMES

This paper makes the case for the Dispensation of the Fullness of Times. It is a stewardship distinct from the Millennial Kingdom of Jesus Christ. It is a finite temporal stewardship with a beginning and an end. It follows the Great White Throne judgment and associated Lake of Fire expulsions.

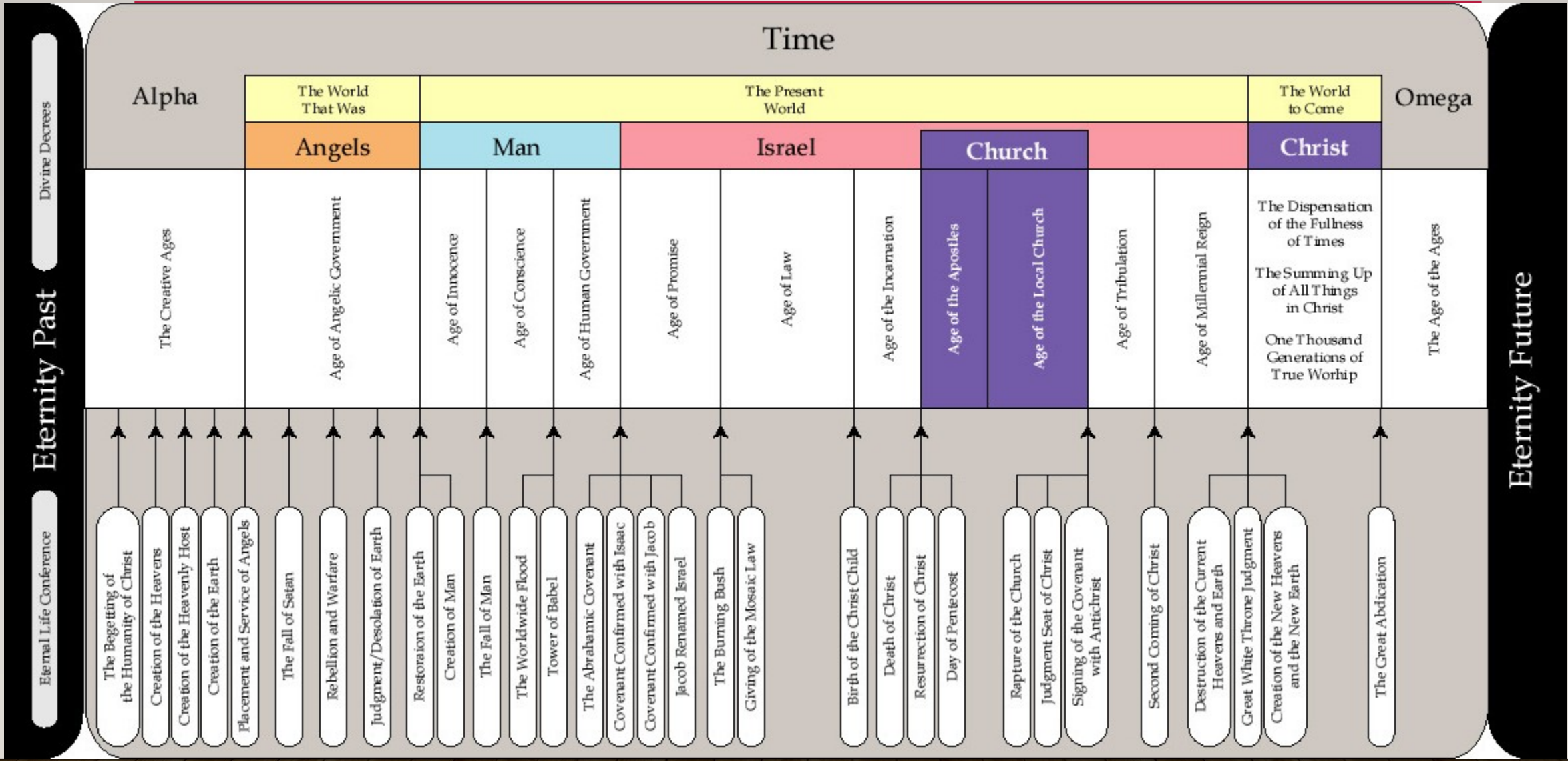


THE DISPENSATION OF THE FULLNESS OF TIMES

It commences with the creation of new heavens and a new earth. It concludes when Jesus Christ παραδίδωμι *paradidōmi* delivers the kingdom to God the Father (1st Cor. 15:24,28). It is a dispensation without sin or death. It is a dispensation populated by a thousand generations of those who love Jesus Christ and keep His commandments.

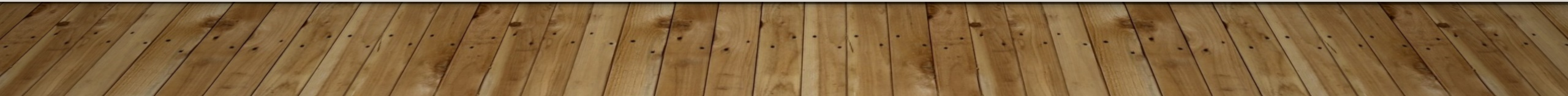


AUSTIN BIBLE CHURCH PLAN OF GOD



THE DISPENSATION OF THE FULLNESS OF TIMES

Ephesians 1:9-10 spells out the mystery of God the Father's will according to His good pleasure which He purposed in Christ with a view to a Dispensation of the Fullness of the Times. This is the ἀνακεφαλαιόω *anakephalaioo* summing up of all things in Christ.

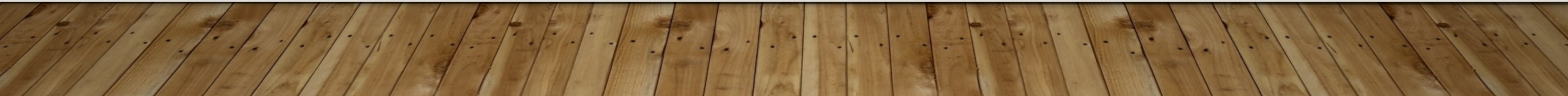


THE DISPENSATION OF THE FULLNESS OF TIMES

Ephesians highlights the unfathomable riches of Christ but minimizes them to a pledge—a down-payment of the unfathomabler and unfathomablest riches to be unveiled in the ages to come (see esp. Eph. 1:20-23; 2:6,7; 3:8-11,19-21).

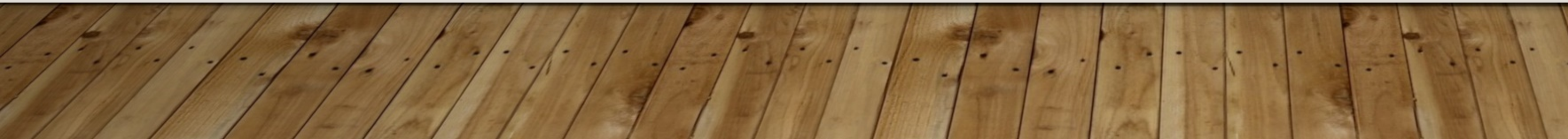
THE DISPENSATION OF THE FULLNESS OF TIMES

In the Scofield schematic, Eph. 1:10 is attributed to the Millennium for its fulfillment. Most writers since Scofield have followed suit and the Dispensation of the Fullness of Times is not often developed. A handful of writers (mostly pre-Scofield or contemporary) have written on the Fullness of Times and they are indicated in this paper's bibliography.



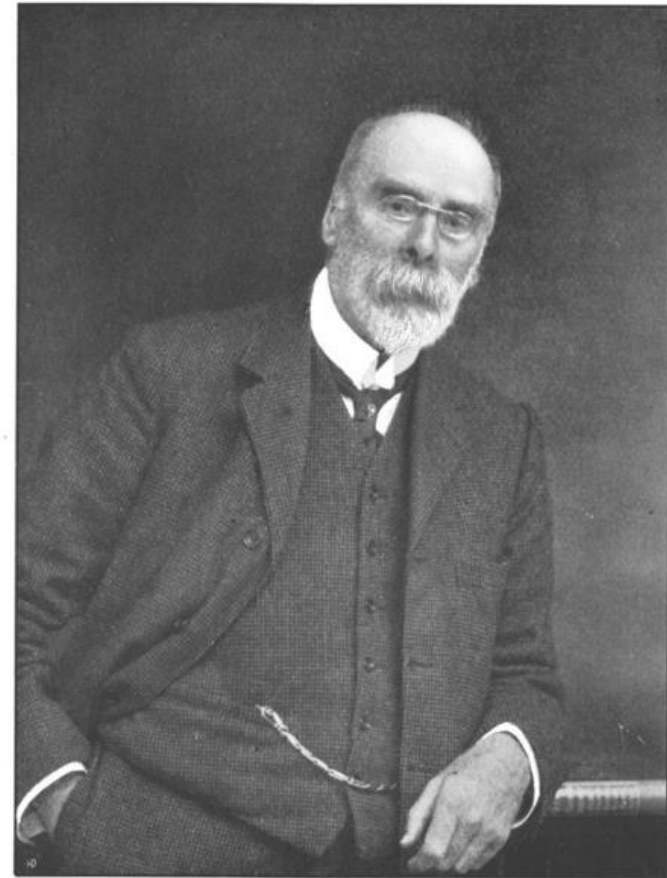
THE DISPENSATION OF THE FULLNESS OF TIMES

Clarence Larkin's charts were the first place I saw the term and then the narrative text of Larkin, *Dispensational Truth* (1918) spelled out more information.



THE DISPENSATION OF THE FULLNESS OF TIMES

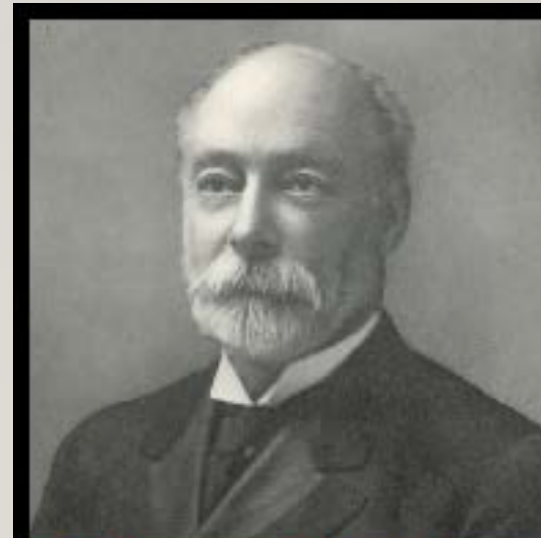
George F. Trench, *After the Thousand Years* (1894) is likely the first work on this topic and required reading for anyone interested in this concept.



GEORGE F. TRENCH, B.A.

THE DISPENSATION OF THE FULLNESS OF TIMES

George Soltau's widow published Past-Present-Future (1912) based on lectures Soltau delivered in their missionary travels (1896-1897) to New Zealand. The Dispensation of the Fullness of Times was an emphasis of his.



George Soltau

THE DISPENSATION OF THE FULLNESS OF TIMES

G. Campbell Morgan (1898) titled a chapter “After the Thousand Years” (based on Trench’s book) then explicitly said “go read Trench.”



THE DISPENSATION OF THE FULLNESS OF TIMES

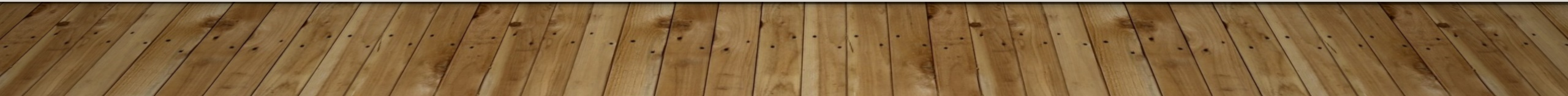
James M. Gray originally accepted the Dispensation of the Fullness of Times, lamented that Trench wasn't receiving greater exposure, and included it in his Dispensational Bible Studies (1901). Once Gray served on Scofield's editorial board he never mentioned it again.



THE DISPENSATION OF THE FULLNESS OF TIMES

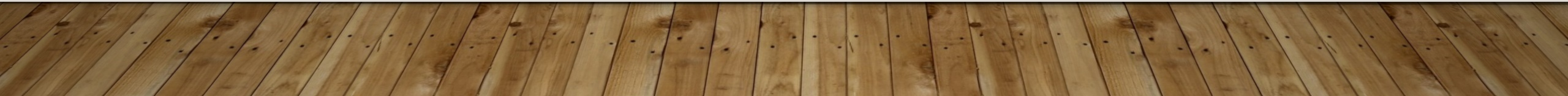
To quote Trench:

In plain words, is the Millennium the final age or limited period before Eternity? Or is there a further dispensation of fixed length, exceeding in glory all that came before it?



MILLENNIAL FAILURE

Through the years more and more of my Millennium studies have highlighted its failure. Jesus reigns with a rod of iron because it is a difficult reign over obstinate sinners. Kings and nations feign obedience until they reach a point where they stop pretending. The Gog Magog March on Jerusalem culminates the failure of this age.

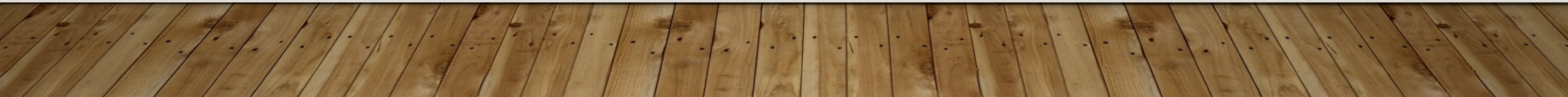


MILLENNIAL FAILURE

When the scope of this failure is studied and digested it really becomes a tortured conclusion to call the Millennium “the summing up of all things in Christ.”

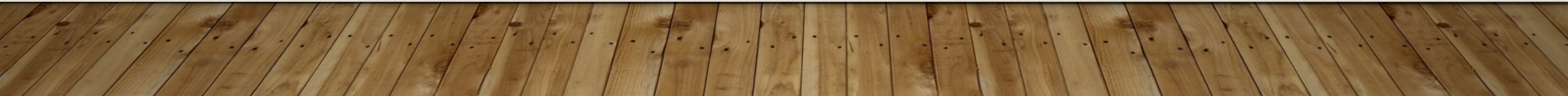
MILLENNIAL FAILURE

The Father designed a reign for the Son, for His blessing and for His bride (Ps. 45). The Millennium isn't it. The New Heavens and New Earth is where its fullness and fulfillment are manifest. Because of a deficient schematic with a mis-magnified Millennium, many OT prophecies are misattributed. We would be well suited to adjust our Millennial Misattributions to their appropriate Fullness of Times Fulfillments.



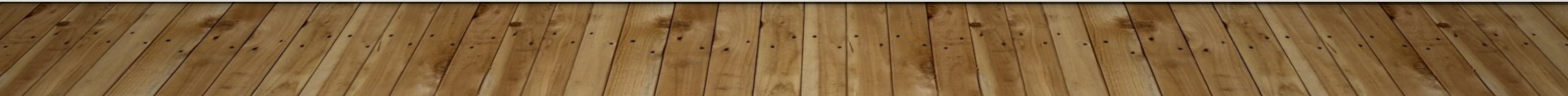
MILLENNIAL FAILURE

A fun reading of Revelation 20:2-7 actually helps us to adjust our schematics with a Millennial Minimization that restores the Fullness of Times to the central place the Father assigned it. Let's not magnify the Millennium. Let's minimize it to the short time frame it truly is. It's only a thousand years (2nd Pet. 3:8), just a day, a temp-job, and it's over before we know it!



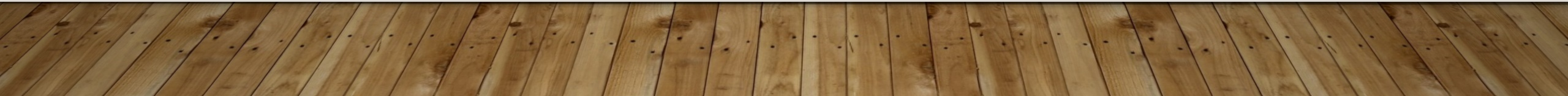
MILLENNIAL FAILURE

Presently, and throughout the Dispensation of the Church, Jesus Christ is seated at the right hand of God the Father. This Session is not eternal, but only “until” the Father figures the footstool fashioning is finished (Ps. 110:1). At that time Jesus Christ will descend from His seat at the Father’s right hand and begin to rule in the midst of His enemies (Ps. 110:2).



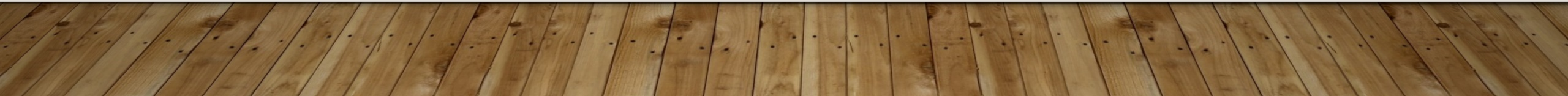
MILLENNIAL FAILURE

A conqueror can defeat his military opponents and seize territory, but the subsequent holding and administration of occupied territory is often fraught with trouble. Ruling in the midst of enemies is a tough assignment and requires a rod of iron (Ps. 2:9).



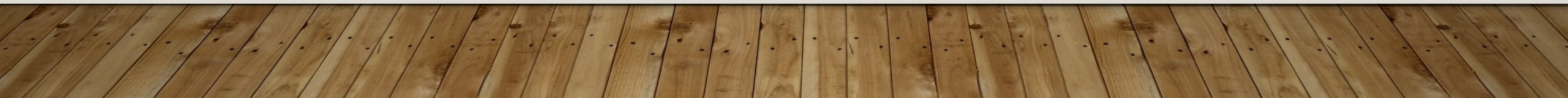
MILLENNIAL FAILURE

For a thousand years, Jesus will rule in the midst of His enemies. That assignment will not be eternal, but only “until” He puts His enemies under His feet. After that, when He has no more enemies, Jesus receives a greater rule with multiplied glory and blessing.



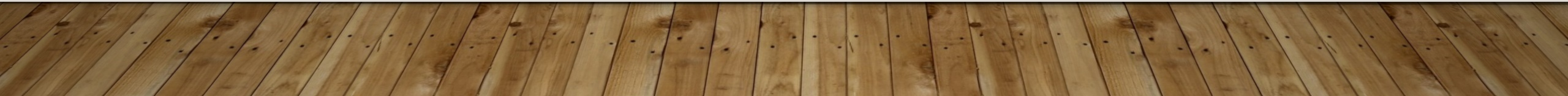
FEIGNED OBEDIENCE

King David and other psalmists experienced and typified what Jesus Christ will experience. Battlefield victories created defeated foes who submitted with a feigned obedience (Ps. 18:44). See also Ps. 66:3 & 81:15. The psalms reflect Old Testament historical realities as well as Jesus Christ's prophetic Millennial expectations. See also the morning by morning executions in Psalm 101.



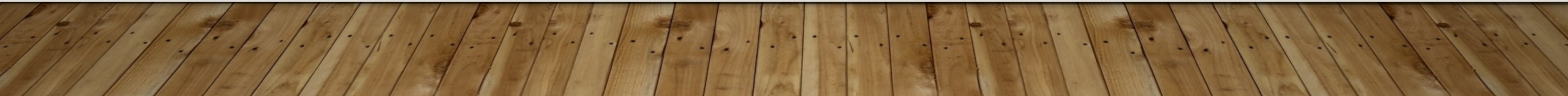
FEIGNED OBEDIENCE

The insurgency against Jesus Christ won't begin immediately, of course. The Millennium begins with the removal of all unbelievers, but that action does not prevent resentments, resistance, and rebellion for the duration of this rule.



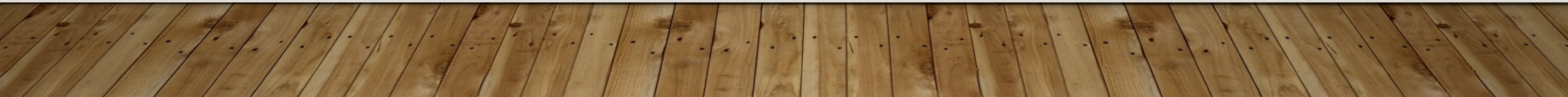
FEIGNED OBEDIENCE

Generations will soon be born with many not coming to salvation. Even among the saved, hardness of heart and continued sin will spark rejection of the will of God. The lessons of the Exodus generation and the Wilderness generation are very useful in this consideration.



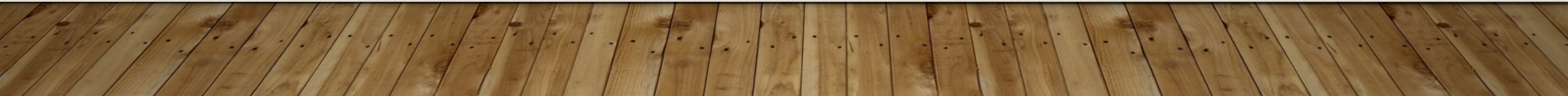
DECLINED PARTICIPATION

Zechariah 14 details a form of rebellion, political rebellion which begins at some point during the 1000 year reign (Zech. 14:16-18). Some Gentile kings will abstain from their annual obligation to worship Jesus Christ in Jerusalem. Their nation will face the consequences of this open defiance, so what emboldens these kings to do such a thing? Is there a conspiracy afoot to lend aid and comfort and foster a resistance against Jesus Christ?



CONSPIRACY AFOOT?

Psalm 2 describes a conspiracy among these nations, kings, and rulers (Ps. 2:1-3). They are chafing at the fetters and cords of God the Father and His Messiah. They conspire to bring their subjection to an end. God the Father laughs at them (Ps. 2:4) and warns them that Jesus Christ is on the throne by the Father's directive will (Ps. 2:5,6).



CONSPIRACY AFOOT?

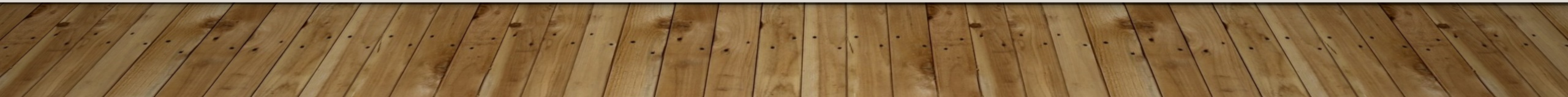
Psalm 2 goes on to show the Father's desire to magnify the Son is much bigger than the glory He receives as the Son of David on the Throne of David. The Begotten Son of God is the heir of all things (Ps. 2:7-8).

CONSPIRACY AFOOT?

In the Millennium, the Son of David sits on the Throne of David, ruling over Israel and receiving tribute (or not) from Gentile kings.

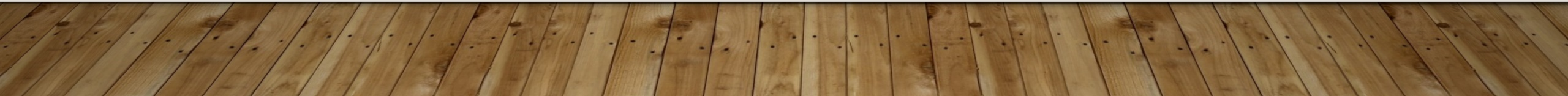
In the Fullness of Times, the Son of Man will rule over all humanity to the ends of the earth (Ps. 2:8; Heb. 2:5-8).

In the Millennial meantime, Jesus rules with a rod of iron (Ps. 2:9) and the kings of the earth are given their final warnings (Ps. 2:10-12).



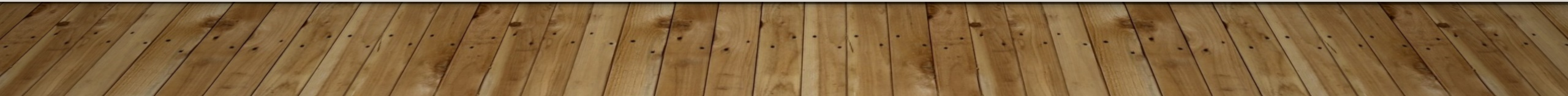
ISRAEL'S NATIONAL MOURNING

Additional consideration ought to be given to the national household mourning which will take place in the Millennium (Zech. 12:10-14). Coinciding with the feigned obedience of the gentile nations will be a bitter weeping and great mourning by the restored Jewish nation.



ISRAEL'S NATIONAL MOURNING

How long does this mourning last? How long does it take? Might this answer some mysterious time frames given in Daniel 12 or does it take longer? Could it be the entirety of the Day of the Lord (the entire Millennium)?

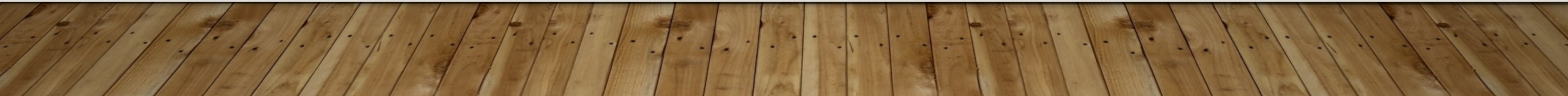


DAVIDIC TYPOLOGY

This schematic has a typological precedent. Before David exercised sovereignty over all Israel, he first had a limited sovereignty over his personal tribe, ruling Judah from Hebron (2nd Sam. 2:1ff.; 5:1-5). Viewed typologically or by way of analogy, the Millennium becomes the short-term reign over the closest demographic to Jesus (the Jews). The Fullness of Times completes the analogy whereby Jesus reigns over the larger demographic (humanity).

THE FATHERHOOD OF JESUS

An interesting title for Jesus is Everlasting Father. And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace (Isa. 9:6). When does the Son become a Father? Revelation 21:1-7 describes the new heaven and new earth, and notably the Fatherhood of Jesus Christ (Rev. 21:7).



MILLENNIAL ANIMAL SACRIFICES

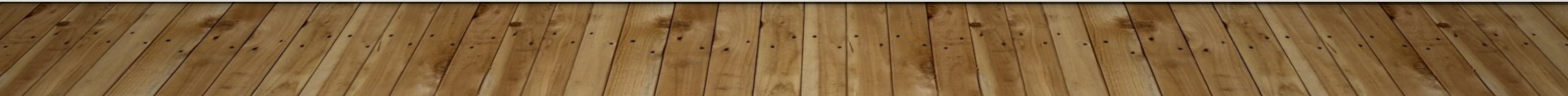
Ezekiel clearly teaches animal sacrificial ritual in the Millennium (Ezek. 40-48). This is often disliked as a concept because of the finished work of Christ on the cross. The standard explanation is to assign them as memorials in some way and then ignore them.

MILLENNIAL ANIMAL SACRIFICES

An alternative view would be to accept them in the same way we accept every other OT animal sacrifice. Might we not accept Millennial animal sacrificial ritual as containing a forward-looking shadow doctrine?

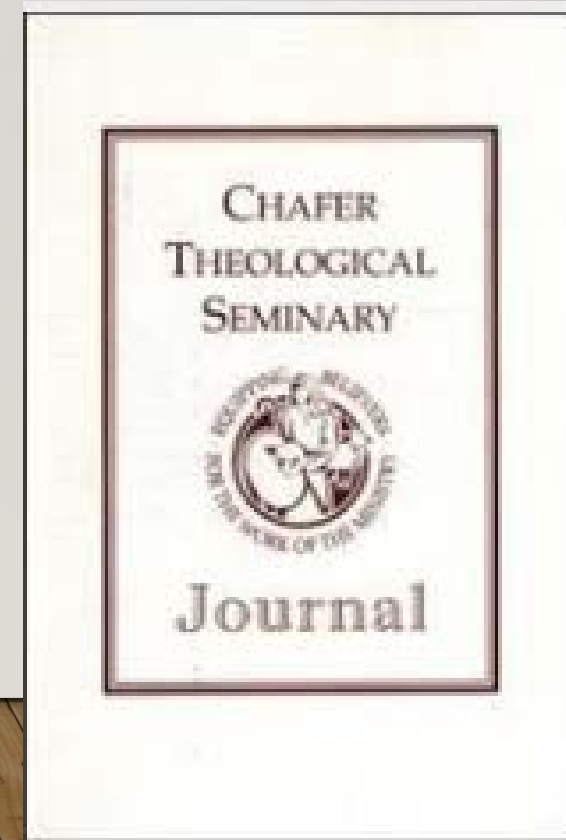
MILLENNIAL ANIMAL SACRIFICES

If these rituals function in tandem with a Jewish prophetic ministry (to explain the shadow doctrine) (Joel 2:28,29), then what prevents them from looking forward to a coming dispensation of substance? The Scofield schematic prevents this, but the Trench/Larkin schematic does not.



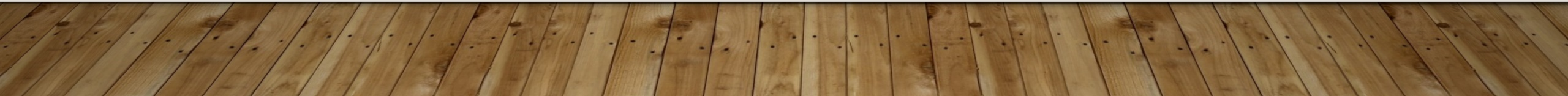
MILLENNIAL ANIMAL SACRIFICES

Nothing Biblical prevents this. Once upon a time, the Chafer Theological Seminary Journal published an article (Vol 8, No 2, (2002), 26-40) in which this possibility was explored.



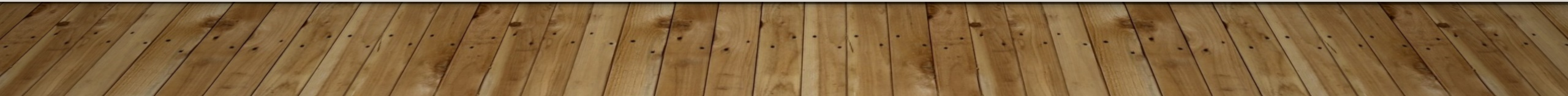
MILLENNIAL ANIMAL SACRIFICES

Old Testament animal sacrificial ritual was identified as shadow Christology with substance fulfillment in Jesus Christ's first advent. Consideration was offered as to Millennial animal sacrificial ritual possibly being shadow Paterology with substance fulfillment by Jesus Christ's work as Eternal Father in the Dispensation of the Fullness of Times.



DOES IT REALLY MATTER?

Now, why can't this all take place in a timeless Eternity Future reality? Why must this be a finite, temporal dispensation? Several reasons:

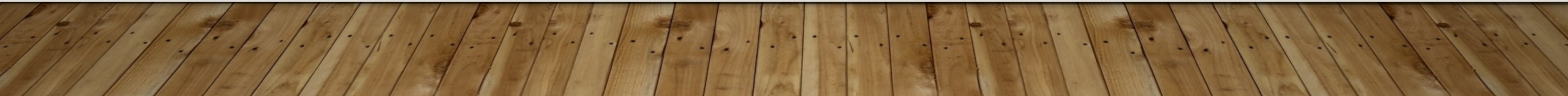


DOES IT REALLY MATTER?

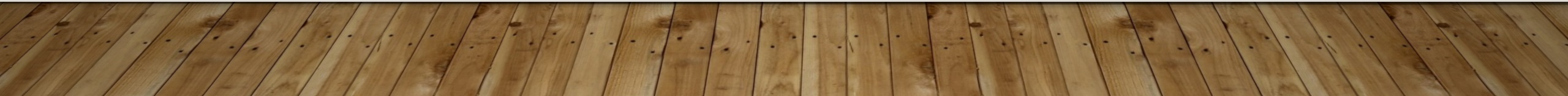
- 1) It's called a dispensation (Eph. 1:10).
- 2) It spotlights a finite number of generations, 1000 of them (Ex. 20:6; 34:7; Deut. 5:10; 7:9; 1st Chr. 16:15; Ps. 105:8). Admittedly, that's a long time period but it is a finite number.
- 3) It closes victoriously with "the end" (1st Cor. 15:24-28) as Jesus Christ surrenders His stewardship and transitions His personal glorious rule into the Father-Son Coregency of Eternity Future.

DOES IT REALLY MATTER?

How long are these generations? Larkin suggested 33 years each and modeled his schematic for a 33,000 year age. I prefer a 100 year per generation model (cf. Isa. 65:20) for a much longer blessing of the Father to the Son.

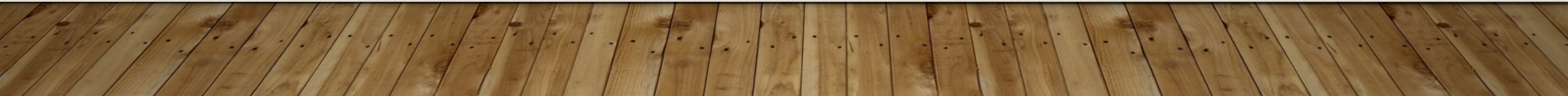


OBJECTION ONE: JESUS TO THE SADDUCCEES



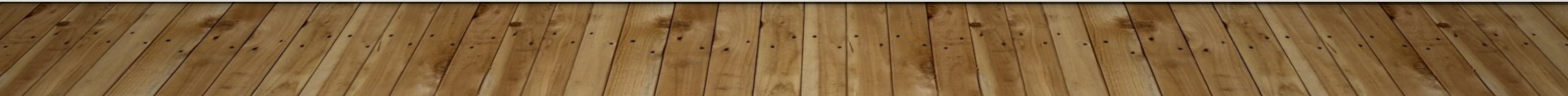
OBJECTION ONE: JESUS TO THE SADDUCCEES

Preaching a possibility of postmillennial procreation produces a predictable and popular protest prompted by presumptions pertaining to particular problematic passages.



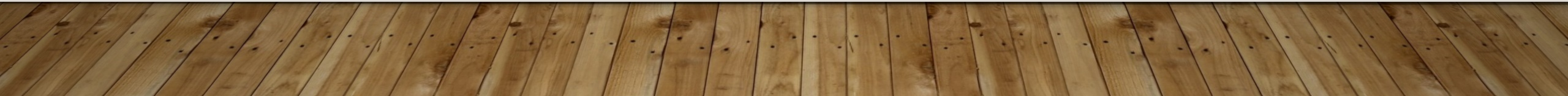
OBJECTION ONE: JESUS TO THE SADDUCCEES

Matt. 22:30 || Mk. 12:25 || Lk. 20:35 only defeats the concept of postmillennial procreation if it is assumed that all living saints at the end of the Millennium are raptured/transformed/resurrected before or during the destruction of the present heavens and earth by fire. No text in Rev. 20-22 says any such thing.



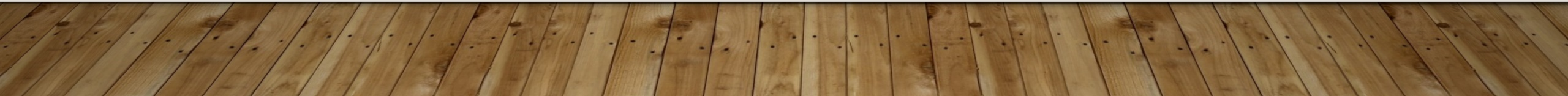
OBJECTION ONE: JESUS TO THE SADDUCCEES

The key verses of Rev. 21:4,5 are often construed that way but an alternative construction easily harmonizes with postmillennial procreation. Tears are wiped away from pre-existing eyes. That's different from new eyes being created.



OBJECTION ONE: JESUS TO THE SADDUCCEES

Years ago my thought process brought me to this harmonization with the simple acceptance that no purpose of God's can be thwarted (Job 42:2).

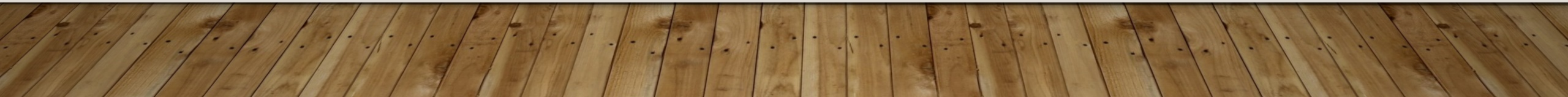


OBJECTION ONE: JESUS TO THE SADDUCCEES

God's stated expectation was for sinless humanity to be fruitful and multiply, to fill the earth and subdue it (Gen. 1:22,28).

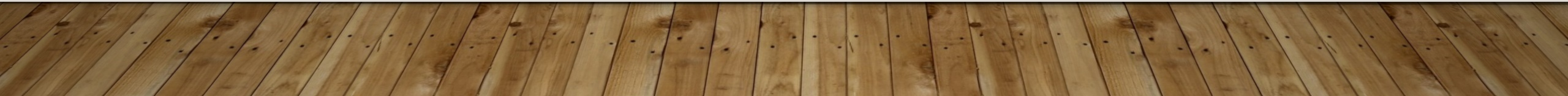
Should we not accept this as a statement of God's purpose?

Subsequent restatements after humanity's fall into sin do not nullify the original expression of God's purpose, do they?



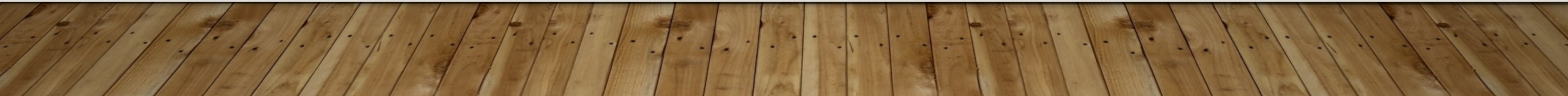
OBJECTION ONE: JESUS TO THE SADDUCCEES

God's purpose for sinless humanity to procreate has yet to be fulfilled so we either resign ourselves to a purpose of God's being thwarted or we consider postmillennial procreation as a valid schematic.



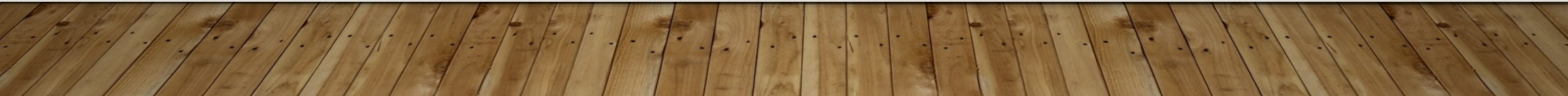
OBJECTION ONE: JESUS TO THE SADDUCCEES

Additional thought processes over the years kept me chewing on the Tree of Life being replanted on the New Earth (Rev. 22:2,14,19). Why? Why will it be needed? With no more death why do the nations need healing (Rev. 22:2)? Why was the Tree of Life on Adam's earth in the first place?



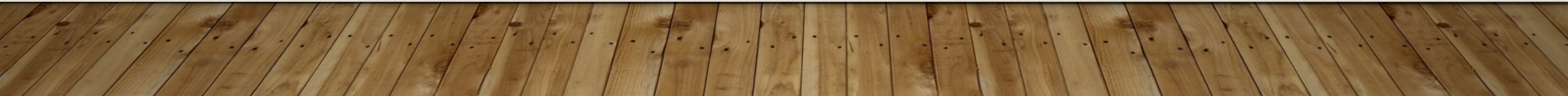
OBJECTION ONE: JESUS TO THE SADDUCCEES

Was mortality a consequence of the fall or was mortality the original glorious design? 1 Cor. 15:40-49 should be re-read without assumptions or presumptions. Is physical death a consequence of Adam's sin—or only spiritual death?



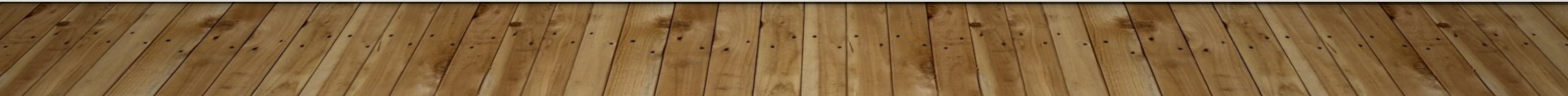
OBJECTION ONE: JESUS TO THE SADDUCCEES

Do Gen. 3 and Rom. 5 prove physical death is a consequence of Adam's sin? Might we consider that physical death is the consequence of Adam & Eve's expulsion from the garden and having their access to the Tree of Life revoked (Gen. 3:22-24)?



OBJECTION ONE: JESUS TO THE SADDUCCEES

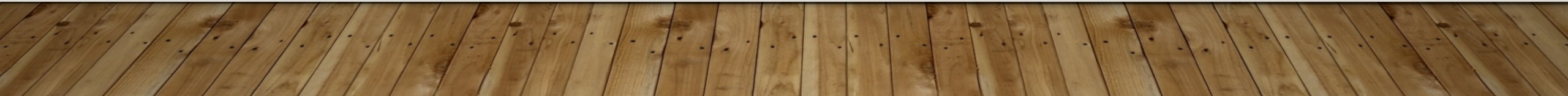
Is post-millennial unresurrected humanity a problem? Might there be resurrected glorified humanity alongside unresurrected glorified humanity? That's the nature of the Millennium after all. Resurrected Church and resurrected OT saints operate alongside one another with the Tribulation survivors who continue procreating and populating the Millennium. Might not Millennium survivors continue procreating and populating the New Heavens and New Earth?



OBJECTION ONE: JESUS TO THE SADDUCCEES

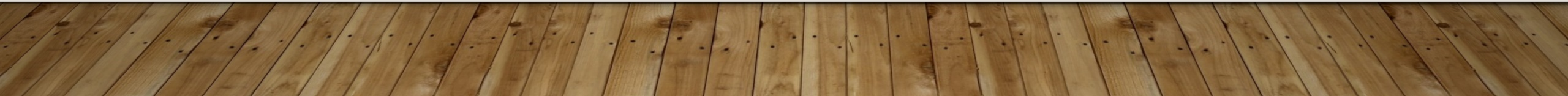
There have actually been some recent (2013-2014) journal articles which have developed this concept very well.

Philippe R. Sterling has written a three part series on The Two Modes of Humanity.



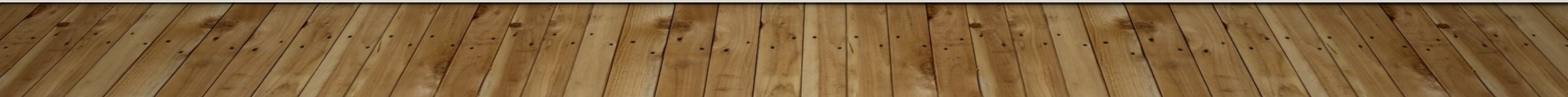
OBJECTION ONE: JESUS TO THE SADDUCCEES

These articles were not developed out of a Fullness of Times study or even a thousand generations requirement. The main text which requires postmillennial (and even eternal) procreation was developed out of Isa. 9:7 “there will be no end to the increase.”



OBJECTION ONE: JESUS TO THE SADDUCCEES

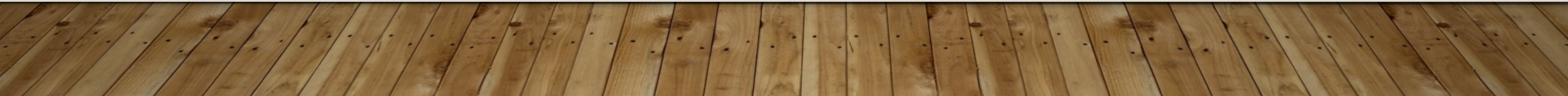
Part Two of Sterling's material highlighted various proponents of this view. Darby, Peters, Craven, Seiss, Patterson, Bickersteth, Govett, Larkin, Chafer (implicitly, not explicitly), Hoyt, Thomas, Morris, Reagan, Evans, Krell, Bryant, Vacendak, Wilkin, Cauley are all cited. Many of them presented the concept as certain. The remainder admitting at least the genuine possibility.



OBJECTION ONE: JESUS TO THE SADDUCCEES

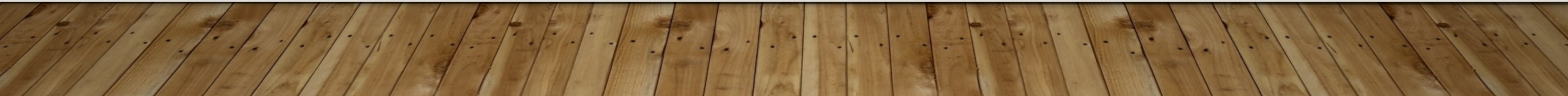
Sterling's conclusion is excellent.

Proponents of the view that there will be childbearing after the Millennium span the time from the nineteenth century to the present. They come from Europe and America. They represent various denominations. Many are accomplished academicians from respected theological institutions. A significant number are writers and pastors.



OBJECTION ONE: JESUS TO THE SADDUCCEES

That there are many such adherents of the view does not prove its validity. It does, however, establish the view as one with a significant history that should be accurately represented, respectfully engaged, and whether agreed with or not, humbly acknowledged as a plausible theological inference concerning the eternal kingdom of the Lord Jesus Christ.



OBJECTION TWO: THE END WITH DEATH ABOLISHED

The second most common objection to a finite dispensation after the Millennium and before Eternity Future is the identification of *To Telos* “The End” with death being the last enemy abolished (1st Cor. 15:25).

OBJECTION TWO: THE END WITH DEATH ABOLISHED

This causes many to co-locate Jesus handing over the Kingdom to God the Father with the creation of the New Heavens and the New Earth, and leaves no time within the boundaries of time for a thousand generations or for any sole reign of blessing for Jesus. All He gets is the rod of iron reign of difficulty for a thousand years before He delivers His sole reign to the eternal coregency of Father and Son.

Excursus



OBJECTION TWO: THE END WITH DEATH ABOLISHED

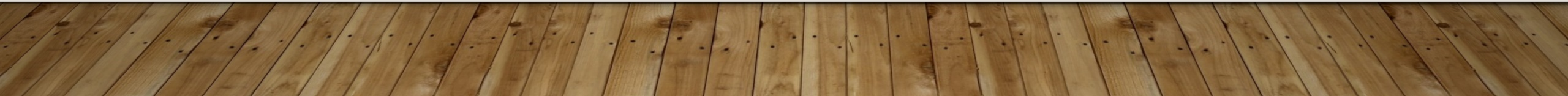
This objection loses its force in that it fixates on the abolishing of death (1st Cor. 15:26) as the only trigger for the Omega Moment of Jesus Christ's παραδίδωμι paradidōmi handing over the kingdom to God the Father, and fails to identify the real trigger as the subjecting of all things to Christ (1st Cor. 15:28). When will all things be subjected? Clearly, if there are generations yet to be born, then all things are yet to be subjected.

OBJECTION TWO: THE END WITH DEATH ABOLISHED

Furthermore, fixating on the abolishing of death fails to explain the abolishing of all rule, and all authority & power (1st Cor. 15:24). How does Jesus Christ abolish all rule, and all authority & power? This angelic triad (of non-enemies) is abolished sometime before, during, or after He abolishes all His enemies (1st Cor. 15:25) His last enemy being death (1st Cor. 15:26).

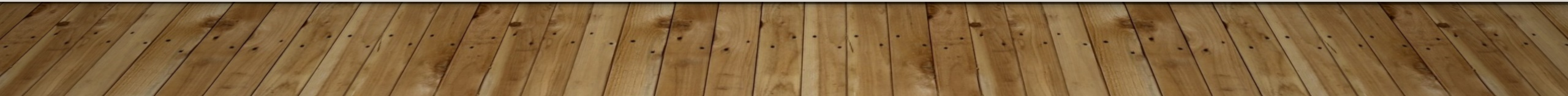
OBJECTION TWO: THE END WITH DEATH ABOLISHED

Fortunately, for us to study καταργέω *katargeō* abolishing, First Corinthians just two chapters earlier presents a development on καταργέω *katargeō* abolishing. The spiritual gifts of Prophecy and Word of Knowledge are promised to be abolished (1st Cor. 13:8-10).



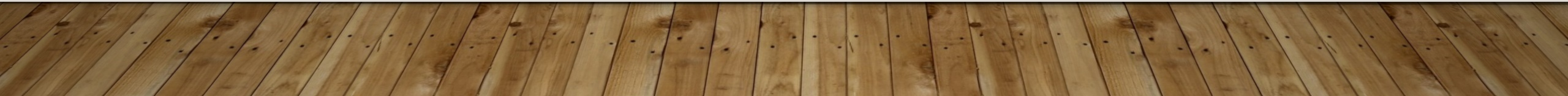
OBJECTION TWO: THE END WITH DEATH ABOLISHED

These spiritual gifts are done away when their purpose and function is no longer required. With that near context principle understood, two chapters later what analogous considerations might we pursue for the abolishing of all rule and all authority and power? (1st Cor. 15:24-28).



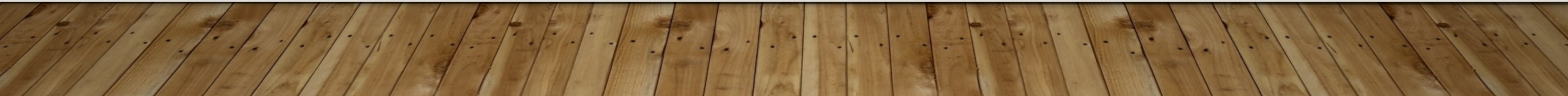
OBJECTION TWO: THE END WITH DEATH ABOLISHED

Remember the Ephesians Excursus, where we saw that the angels have duties to watch, learn, and report what God the Father is manifesting/displaying both in this age and in the age(s) to come (Eph. 1:21; 2:7; 3:10).



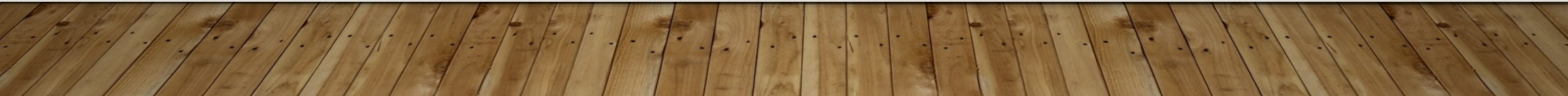
OBJECTION TWO: THE END WITH DEATH ABOLISHED

Also consider that the nations themselves are organized with inheritance in accordance with the Sons of God (Dt. 32:8). See also angelic observations in Job 1,2,38; Dan. 4; Zech. 1. When that purpose and function is no longer required then their offices of rule, authority and power will be abolished—under the feet and subjected to Jesus Christ.



OBJECTION TWO: THE END WITH DEATH ABOLISHED

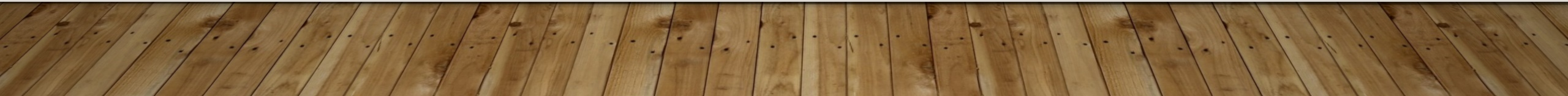
So, when does this happen? When will these angelic offices be abolished? Angels have been watching the nations throughout the Gentile Dispensation, throughout the Dispensation of Israel, and throughout the Dispensation of the Church. Might they continue and conclude this purpose & function as they observe the nations bringing their glory to the Lamb? (Rev. 21:24-26).



SIDE-STUDY: GOD IS A DEMONSTRATOR

The Father is a demonstrator. The Father-Son dynamic is centered on demonstration and imitation (Jn. 5:20-23).

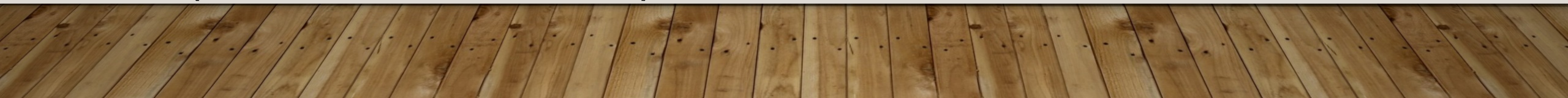
This display was first to the angels (Job 1,2,38; Dan. 4) and ultimately will have every tongue confessing that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11).



SIDE-STUDY: GOD IS A DEMONSTRATOR

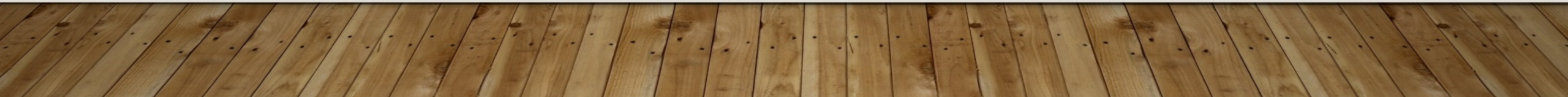
God has always been righteous and just, but it was the good pleasure of God the Father to manifest (Rom. 3:21), publicly display (Rom. 3:25), and demonstrate (Rom. 3:26) these realities.

Rulers and authorities were disarmed at the cross (Col. 2:15) but it has been the good pleasure of God the Father to make public display of that reality in the Body of Christ (2nd Cor. 2:14-17).



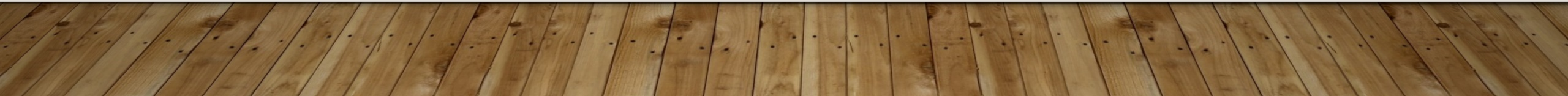
SIDE-STUDY: GOD IS A DEMONSTRATOR

Death was abolished strategically in Jesus' first advent (2nd Tim. 1:10). Death will be abolished tactically with the execution of the Second Death upon every inhabitant of the Lake of Fire (Rev. 20:14; 21:4; 1st Cor. 15:26), but it will be the good pleasure of God the Father to make a public display of this reality for one thousand generations of those who love Jesus Christ throughout the Dispensation of the Fullness of Times (Col. 1:18-20).



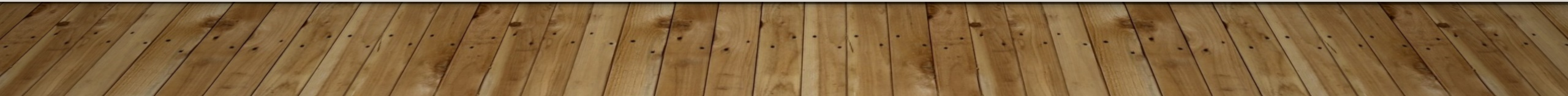
CONCLUSION

This paper makes the case for the Dispensation of the Fullness of Times. It is a clear contrast with the traditional dispensational schematic. This paper does not co-locate Jesus Christ's παραδίδωμι *paradidōmi* handing over the kingdom to God the Father with the creation of the new heaven and new earth upon the final disposition of the Great White Throne judgment.



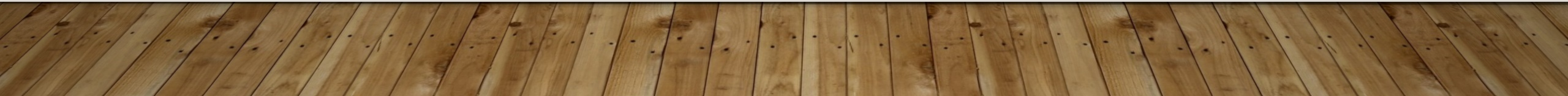
CONCLUSION

This paper also does not commence Eternity Future with the creation of the new heavens and new earth. This paper defers those events until the victorious conclusion to this final, great dispensation: the summing up of all things in Christ (Eph. 1:10), a thousand generations of those who love Jesus Christ and keep His commandments (Ps. 105:8).



ADVANTAGES FOR THIS SCHEMATIC

- Literal understanding of God showing grace to a thousand generations of those who love Jesus Christ and keep His commandments.
- Unthwarted purpose for sinless humanity to be fruitful and multiply, fill the earth and subdue it.
- Provides for a finite stewardship of victory whereby The End is an all-in-all good pleasure for the Father and the Son.

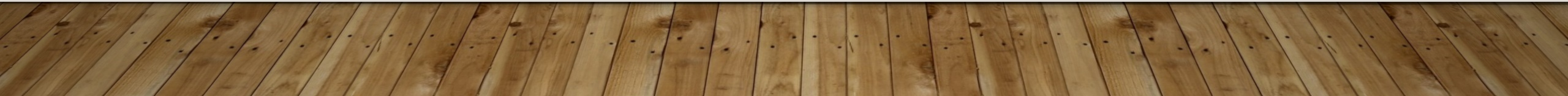
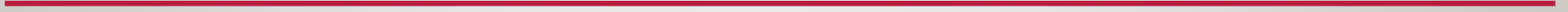


ADVANTAGES FOR THIS SCHEMATIC

- Keeps our focus where God keeps His focus.
- Provides for an application of Jesus' role as Eternal Father.
- Allows for shadow doctrine to have substance in a later dispensation.

WEAKNESSES OF THIS SCHEMATIC

- Different understandings of To Telos “The End.”
- Hard to envision eternal mortality.
- Other ways to explain the title Eternal Father.
- Other understandings (memorials) for animal sacrifices in the Millennium.



PSALM 50:10–11

“For every beast of the forest is Mine, The cattle on a thousand hills. “I know every bird of the mountains, And everything that moves in the field is Mine.



PSALM 105:8–10

He has remembered His covenant forever, The word which He commanded to a thousand generations, The covenant which He made with Abraham, And His oath to Isaac. Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant.



1 CHRONICLES 16:15–17

Remember His covenant forever, The word which He commanded to a thousand generations, The covenant which He made with Abraham, And His oath to Isaac. He also confirmed it to Jacob for a statute, To Israel as an everlasting covenant.



EPHESIANS 1:20–23

which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.



EPHESIANS 2:6–7

and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.



EPHESIANS 3:8–11

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.



EPHESIANS 3:19–21

and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.



PSALM 18:44

As soon as they hear, they
obey me; Foreigners give
feigned obedience to me.



PSALM 66:3

**Say to God, “How awesome
are Your works! Because of
the greatness of Your power
Your enemies will give
feigned obedience to You.**



PSALM 81:15

“Those who hate the LORD
would pretend obedience to
Him, And their time of
punishment would be
forever.



PSALM 101:8

Every morning I will destroy
all the wicked of the land, So
as to cut off from the city of
the LORD all those who do
iniquity.



ZECHARIAH 14:17

And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.



PSALM 2:1–3

Why are the nations in an uproar
And the peoples devising a vain thing?
The kings of the earth take their stand
And the rulers take counsel together
Against the LORD and against His Anointed,
saying, “Let us tear their fetters apart
And cast away their cords from us!”



PSALM 2:8

‘Ask of Me, and I will surely
give the nations as Your
inheritance, And the very
ends of the earth as Your
possession.



REVELATION 21:7

“He who overcomes will inherit these things, and I will be his God and he will be My son.



A SUCCESSFUL REIGN

“God expects a successful reign over the earth and Jesus the Son will accomplish this task. Then He will hand the kingdom over to the Father.”

--Vlach, Premillennialism quoted by Woods, *The Coming Kingdom*.



KEIL & DELITZSCH

שְׁלִישִׁים third (sc., children) are not grandchildren, but great-grandchildren, and רְבִיעִים the fourth generation. On the other hand He shows mercy to the thousandths, i.e., to the thousandth generation (cf. Deut. 7:9, where לְאַלְף דֹּר stands for לְאַלְפִּים). The cardinal number is used here for the ordinal, for which there was no special form in the case of אֶלֶף. The words לְשִׁנְאֵי and לְאַהֲבֵי, in which the punishment and grace are traced to their ultimate foundation, are of great importance to a correct understanding of this utterance of God. The לְ before שִׁנְאֵי does not take up the