

# The Thousand 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. I have long felt that the context for those additional three passages makes such a translation appropriate, and several commentaries also make that case.<sup>1</sup> 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).

		NASB95	CSB	NKJV	AV 1873	CJB	HCSB	Tanakh	JPS 1917	TBHSC:CTMTBEVJASSEN	
Exod	20: 6										but showing faithful love to a thousand generations of those who love me and keep my commands.
	34: 7										maintaining faithful love to a thousand generations, forgiving iniquity, rebellion, and sin. But he will not leave the guilty u...
Deut	5:10										but showing faithful love to a thousand generations of those who love me and keep my commands.
	7: 9										Know that the LORD your God is God, the faithful God who keeps his gracious covenant loyalty for a thousand generations...
1 Chron	16:15										Remember his covenant forever— the promise he ordained for a thousand generations,
Ps	105: 8										He remembers his covenant forever, the promise he ordained for a thousand generations—
Jer	32:18										You show faithful love to thousands but lay the fathers' iniquity on their sons' laps after them, great and mighty God whos...

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. 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."

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. 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" specifically to a thousand generations. With this specificity comes a guarantee that God will display His *chesed*.

<sup>1</sup> Keil, Carl Friedrich, and Franz Delitzsch. *Commentary on the Old Testament*. Peabody, MA: Hendrickson, 1996. Lange, John Peter, Philip Schaff, and Charles M. Mead. *A Commentary on the Holy Scriptures: Exodus*. Bellingham, WA: Logos Bible Software, 2008. Stuart, Douglas K. *Exodus*. Vol. 2. The New American Commentary. Nashville: Broadman & Holman Publishers, 2006.

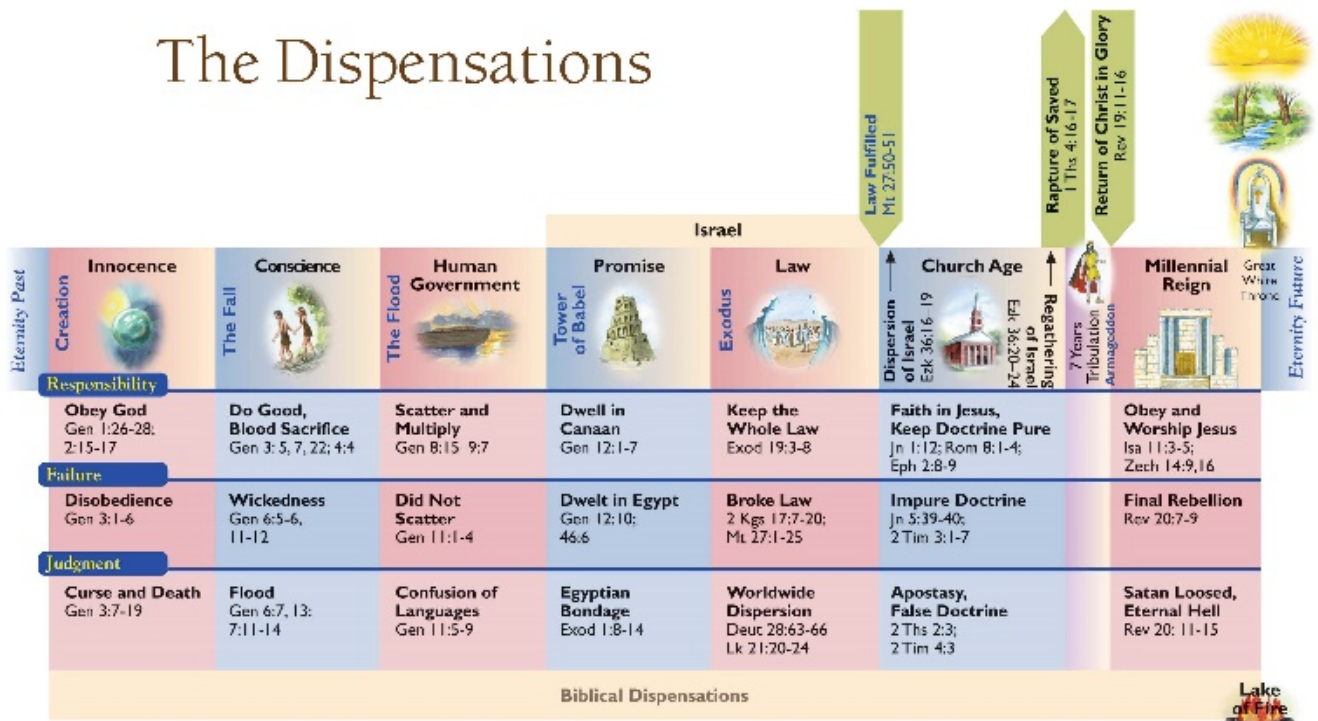
In Ps. 105:8 and 1<sup>st</sup> Chr. 16:15 the thousand generations are referenced together with the first three specific and named generations of Abraham, Isaac, and Jacob. The “word,” “oath,” and “statute” to Abraham, Isaac, and Jacob describe the eternal covenant for the nation of Israel specifically 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.

There is one glaring difference between Ps. 105:8 and 1<sup>st</sup> 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

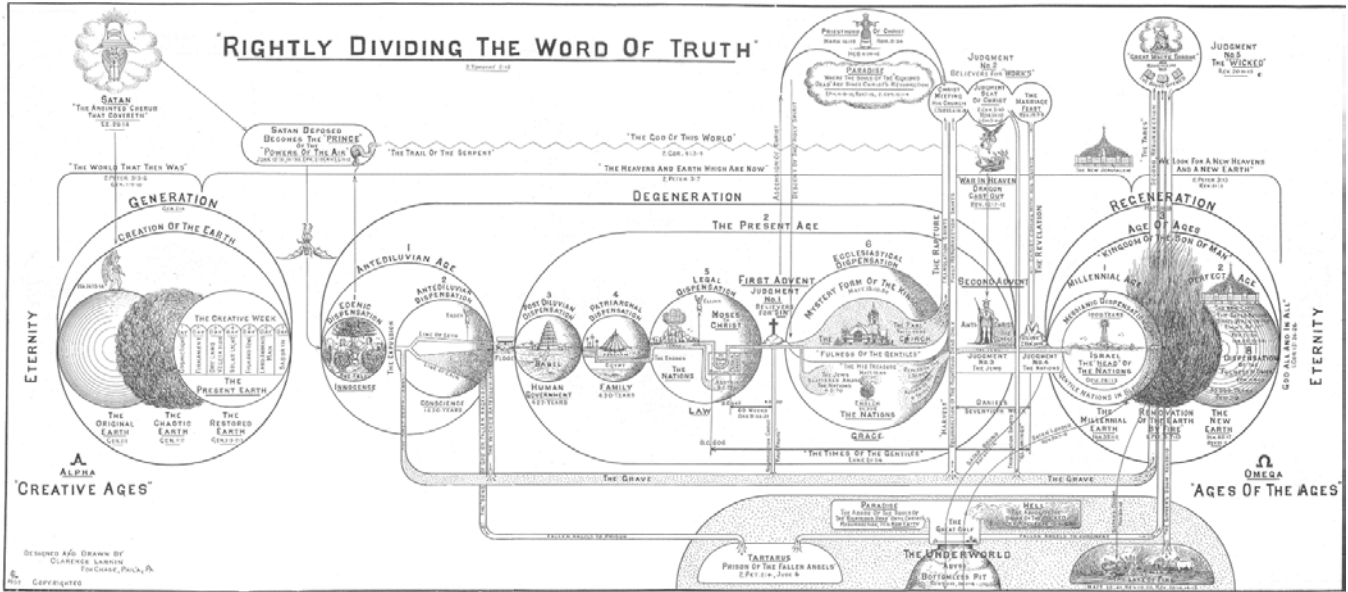
So, taking these passages and their references to a thousand generations literally and specifically where does that bring us eschatologically? Does our schematic accommodate a thousand generations of those who love Jesus Christ?

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. 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.



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For one hundred years there has been virtually no consideration of a finite temporal humanly-procreative dispensation in the New Heavens and on the New Earth prior to The End (the Omega moment) beyond which will transpire Eternity Future. 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. It commences with the creation of new heavens and a new earth. It concludes when Jesus Christ παραδίδομι *paradidōmi* delivers the kingdom to God the Father (1<sup>st</sup> 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.

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.<sup>2</sup> This is the ἀνακεφαλαίω *anakephalaioo* summing up of all things<sup>3</sup> in Christ. Ephesians highlights the unfathomable riches of Christ but minimizes them to a pledge—a down-payment of the unfathomable 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).

[Refer to the “Ephesians Excursus”]

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.

<sup>2</sup> The Ephesians expression Fullness of the Times *plērōmatos tōn kairōn* is not the same as the Gal. 4:4 expression fullness of the time *plērōma tou chronou*. Galatians references the timing for Christ to be born and enter into human history for His redemptive work.

<sup>3</sup> The Ephesians description of everything is different than the Philippians description of everything in that the Fullness of Times has no reference to “under the earth” (Phil. 2:10).

- 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.
- 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 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 Fulness of Times was an emphasis of his.
- G. Campbell Morgan (1898) titled a chapter "After the Thousand Years" (based on Trench's book) then explicitly said "go read Trench."
- 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.

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. 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."

The Father designed a reign for the Son, for His blessing and for His glory (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.

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 (2<sup>nd</sup> Pet. 3:8), just a day, a temp-job, and it's over before we know it!

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). 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).

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

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. 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). 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). 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. 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 (2<sup>nd</sup> 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. 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? 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. 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. 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<sup>4</sup> 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: 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; 1<sup>st</sup> 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" (1<sup>st</sup> Cor. 15:24-28) as Jesus Christ surrenders His stewardship and transitions His personal glorious rule into the Father-Son Coregency of Eternity Future.<sup>5</sup>

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: How does post-millennial procreation accord with Jesus' word to the Sadducees?

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

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<sup>4</sup> Paterology is the study of God the Father, as Christology is of the Son and Pneumatology is of the Holy Spirit.

<sup>5</sup> "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* p.295.

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). God commanded sinless humanity to be fruitful and multiply, to fill the earth and subdue it (Gen. 1:22,28). Should we not accept this command as a statement of God's purpose? Subsequent restatements of this command after humanity's fall into sin do not nullify the original expression of God's purpose, do they? **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.**

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?

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? 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 being revoked (Gen. 3:22-24)?

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?

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. 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."

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.

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.

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.<sup>6</sup>

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<sup>6</sup> *Journal of the Grace Evangelical Society* 27, no. 52 (2014).

## Objection Two: The End transpires when Death is 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 (1<sup>st</sup> Cor. 15:25). This causes many to co-locate Jesus handing the Kingdom to the Father with the creation of the New Heavens and the New Earth and leaves no room for a thousand generations or any sole reign of blessing of any kind 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.

[Refer to the First Corinthians 15 Excursus]

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.

Furthermore, fixating on the abolishing of death fails to explain the abolishing of all rule, and all authority & power (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 15:25) His last enemy being death (1<sup>st</sup> Cor. 15:26).

Fortunately, for us to study καταργέω *katargeo* abolishing, First Corinthians just two chapters earlier presents a development on καταργέω *katargeo* abolishing. The spiritual gifts of Prophecy and Word of Knowledge are promised to be abolished (1<sup>st</sup> Cor. 13:8-10). **These spiritual gifts are done away when their purpose and function is no longer required.** The purpose and function for Pastor-Teachers and Evangelists continue throughout the Dispensation of the Church so those spiritual gifts are not abolished. 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? (1<sup>st</sup> Cor. 15:24-28).

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). 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.**

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).

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 (2<sup>nd</sup> Cor. 2:14-17).

Death was abolished strategically in Jesus' first advent (2<sup>nd</sup> 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; 1<sup>st</sup> 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. This paper also does not commence Eternity Future with the creation of the new heavens and new earth. This paper defers those events and defends a victorious 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.
- 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.

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## Excursus on Ephesians Future Emphasis

Ephesians highlights the unfathomable riches of Christ but then minimizes them to a pledge—a down-payment of the unfathomable 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).

### Ephesians 1:20-23

... which God the Father brought about in Christ, when God the Father raised Jesus Christ from the dead and seated Him at His right hand in the heavenly places. [Note the emphasis on the present Session of Jesus Christ]

... far above all rule and authority and power and dominion [Note dominion's absence in 1 Cor. 15] and every name that is named, not only in this age but also in the one to come. [Note this age is only a taste, an appetizer, a down payment.]

... And He put all things in subjection under His feet [Note this is a completed act yet two things are evident as per 1 Cor. 15 and Hebrews 2]

... and gave Him as head over all things to the Church [Note headship vocabulary is connected to summing up in v.10 and points to the future more than the present Dispensation of the Church]

... which is His body, the fullness of Him who fills all in all [Note fullness is connected to fullness of Times in v.10 and "all in all" stands in a connection to the Great Abdication Omega Moment].

### Ephesians 2:6,7

... and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus [Note the emphasis on the present Session of the Church]

... so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus [Note the future emphasis in plural ages as well as the demonstration activity]

### Ephesians 3:8-10

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 Dispensation 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. [Note the present emphasis of the Church Age is a demonstration activity of the Father through the Church to the angels]

### 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 [Note the fullness language. Is that Dispensation of the Mystery or Dispensation of Fullness of Times?]

... 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 of the Age of the Ages, Amen! [Note, this isn't present application. It starts here and now but this looks forward to all generations of the Age of the Ages, Amen!]

## Excursus on First Corinthians 15:24 τὸ τέλος *to telos* The End

1<sup>st</sup> Cor. 15:21 For since by a man came death, by a man also came the resurrection of the dead (physical death & resurrection)

1<sup>st</sup> Cor. 15:22 For as in Adam all die, so also in Christ all will be made alive (spiritual death & spiritual life)

1<sup>st</sup> Cor. 15:23 But each in his own order: First-fruits Christ ἔπειτα *epeita* after that those who are Christ's at His Parousia, εἶτα *eita* then τὸ τέλος *to telos* The End.

In referencing *to telos* the end, Paul expounds upon great eschatological issues for five verses before returning to the subject of resurrection in vv.29-58.

εἶτα then the end, when-when-when-then (ὅταν-ὅταν-ὅταν-τότε). Even this is incomplete, because the second when has a couple of “fors.” The whole structure for this side-trip is when-when-for-for-when-then.

When He (present active subjunctive) παραδίδωμι *paradidōmi* delivers the kingdom to God the Father

When He (aorist active subjunctive) καταργέω *katargeō* abolishes all rule and all authority and power.

For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.

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.

When all things are (aorist passive subjunctive) ὑποτάσσω *hypotassō* 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. Note: this is the only “when” with a “then” connected to it in this passage.

English, Greek & Hebrew all use a variety of whens in a variety of ways. Some are very precise and pin-point specific. Others are quite broad and allow for a wider non-specificity. Also, a chain of whens may be all referencing the same event or simultaneous events, or a chain of whens may all be referencing different non-simultaneous events within a common parameter.

Example of non-simultaneous events: The Bolenders lived on South 5th Street when Bob was born and when Aletheia was born. Bob and Aletheia were not twins. “When Bob was born” and “when Aletheia was born” reference different non-simultaneous events years apart within the common parameter of the Bolenders living on South 5th Street.

Example of simultaneous events: Pastor Ralph Braun officiated when I married Sharon and when my car insurance premium dropped 50%. “When I married Sharon” and “when my car insurance premium dropped” reference two simultaneous events within the common parameter of our wedding ceremony.

Final and fullest illustration with usage comparable to 1<sup>st</sup> Cor. 15:24–28: God commissioned various Dispensations, each in its own order. First the angels, after that the Gentiles, after that the Jews, then the Church when the Holy Spirit descended at Pentecost, when the Greek canon was added to the Hebrew canon of Scripture, when the gospel spread around the world, when ecumenical councils were convened, when the Great Schism occurred, when the Protestant Reformation transpired, when Chafer Seminary was founded, when the 2018 Chafer Seminary Pastors Conference was held, etc.

There are verses in the Bible where a single mentioned thing can have more than one descriptive “thens,” “whens,” or “afters” spanning a wide time period. Dan. 9:26 is a well-known example describing events in 33AD and 70AD in the same verse.

So, returning to Paul’s 1<sup>st</sup> Cor. 15 outline of resurrections we find a three-fold outline. Each resurrection takes place in its own order:

- The Resurrection of Jesus Christ (first-fruits Christ).
- The Rapture (those who are Christ’s at His Parousia).
- The final resurrection at “the end” (the twin resurrection of life and judgment).

The final resurrection is what Job (Job 19:25,26), Isaiah (Isa. 26:19), and Martha (Jn. 11:24) were familiar with. Daniel and Jesus both presented it as a twin resurrection of life and judgment (Dan. 12:2; Jn. 5:28,29). This was the Apostle Paul’s understanding as well (Acts 24:15). Not until Revelation chapter twenty was this twin resurrection presented with a 1000 year interval (Rev. 20:4–6). So, in Paul’s resurrection sequence he very properly listed Jesus, the Church, and “the end” for his three resurrections.

In mentioning τὸ τέλος *to telos* the end, Paul chased a rabbit trail and didn’t get completely back to resurrection until verse 29. Thanks be to the Holy Spirit for inspiring that rabbit trail and giving us vv.24–28 and the chain of whens that are not necessarily the same event but all belong to the same parameter of τὸ τέλος *to telos* the End.

So far as the the Omega Moment is concerned—that awesome moment when Jesus Christ delivers the kingdom to God the Father and is Himself subjected to God the Father—this moment is presented as the τότε *tote* “then” clause within verse 28. When all things are subjected to Him, then (at that time) the Son Himself also will be subjected. No other “whens” of this rabbit trail (the rulers, the authorities, the powers, death being abolished) have a “then” connected to them with a precise specificity to pinpoint the Omega Moment.

When will all things be subjected? I know when they are not subjected. They’re not subjected now (Heb. 2:8) nor can they be while future generations are yet to be born.

Allow me to craft my own logical statement employing the Apostle Paul’s logic.

But when He says “All things are put in subjection,” it is evident that generations not yet born are generations not yet subjected. If there are generations yet to be born, generations that will ultimately be subjected to Him (because all things will be), then all things cannot yet be subject to Him. Every tongue cannot confess and every knee cannot bend until every tongue and knee exist.

The Great White Throne is often thought of with a particular assumption. That assumption is that every person who will ever exist within the boundaries of time will have already existed prior to the Great White Throne. On the basis of that assumption, there is no hindrance to every knee bowing and every tongue confessing Jesus Christ as Lord at the Great White Throne. There is also therefore no hindrance to the Great White Throne being the Omega moment of time and commencing Eternity Future with the creation of the New Heavens and the New Earth.

Re-examine that assumption for a moment and re-consider. What if the Great White Throne is conducted while persons are yet to be born within the boundaries of time? If there are generations yet to be born (e.g. one thousand generations) then there are knees which cannot yet bow and tongues which cannot yet confess. All things are not yet in subjection to Jesus Christ and therefore the Great White Throne event cannot logically be the Omega Moment boundary between Time and Eternity.