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Conference Theme
The Five Great Prophetic
Clocks of Scripture

Session Title
The Clock of Generations

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ABSTRACT
The Three Generations of Israel - the generation in the wilderness (the fathers), the generation of John the Baptist and Christ (the young men), and the generation of Anti-Christ and False Prophet (the infants) - comprise the second and perhaps most fundamental prophetic clock of Scripture; when this clock is misunderstood or ignored, error must result. This session will establish the Biblical vocabulary of "generations" and characterize each of these three critical generations in God's dealing with elect Israel. Correlations will be made between this clock and the clock of the preceding session to obtain synergistic information about Israel's end times; e.g., the Pentecostal ministry of the Twelve is precisely the last seven years of Israel's Second Generation.

THE IMPORTANCE OF THE CLOCK OF GENERATIONS
The importance of the Clock of Generations can not be understated. It is the keystone to correlating many of the elements of the other Clocks. It provides for the correlation of the Clock of Feasts and provides the timing proper timing related to Daniel's 69th Week. Moreover, the Generations Clock provides the time-frame for the unfolding of the Clock of Scrolls. Also, John clearly understood the Clock of Generations as he tabulates them in his first epistle (see below). Finally, the Clock of Generations provides the cataloging of all of Israel's prophetic history and a clean slate when related to the Body of Christ.

DEFINITIONS (WORDS AND THEIR USAGES)
Hebrew:
There are essentially two Hebrew words translated in our English Bibles as Generation. They are: toledoth (SN 8435) and dor (SN 1744).

Toledoth occurs approximately 38 times in the Old Testament and typically is used to denote progeny or family tree. Examples are: "the generations (family tree) of Adam" (Gen 5:1); "and these are the names of the sons of Levi according to their generations (family tree)" (Ex 6:16)

Dor occurs approximately 125 times in the Old Testament and typically means a biological generation. Some examples are: "[Noah] ... was perfect in his generations [genetic code - contrasted to the Nephilim]" (Gen 6:9); it is often used indicating the time of a biological generation - "But in the fourth generation they shall come hither again..." (Gen 15:16); "Know therefore that the Lord thy God, HE is God, the faithful God, Who keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations" (Deut 7:9), see also Deut 23:2,3,8. In Deut 23 notice the relationship of time with the notion of Jewish biological purity, this idea is similar to that of Noah in Gen 6:9. Additionally, Isa 53:8. Finally, Dor is often used to indicate the character or quality of a biological generation. Examples of such are: "of these men of this evil generation" (Deut 1:35); "a perverse and crooked generation" (Deut 32:5); "a very froward generation" (Deut 32:20); "...and there arose another generation after them..." (Judges 2:10-context); "God is in the generation of the righteous" (Psm 14:5); see also Psm 24:6; 73:15 (context); 78:8; 95:10; 112:2; Pro 30:11-14.

Greek:
As with the Hebrew there are essentially two Greek words translated in our English Bibles as Generation. They are: γεννεσωμα (SN 1081) and γενεα (SN 1074). Unlike our Hebrew words these Greek words are from the same word family.

γεννεσωμα occurs 9 times in the New Testament and means that which flows or comes from. Examples are: "O generation of vipers..." (Mat 3:7; 12:34; 23:33; Luk 3:7). The remaining references refer to the that which comes from the vine (i.e., fruit [sometimes meaning wine]).

γενεα occurs 41 times in the New Testament and typically means a biological generation. Some examples are: "fourteen generations" (Mat 1:17). It is also often used for a time of a biological generation: Mat 1:17 (above); "Who in generations past..." (Acts 8:33); "hid from ages and generations..." (Col 1:26). It is also used of a specific biological generation: "whereunto shall I liken unto this generation" (Mat 11:16); "shall come unto this generation" (Mat 23:36); "why doth this generation seek..." (Mk 8:12). It is also used to indicate the character or quality of a biological generation: "An evil and adulterous generation" (Mat 12:39); "O faithless and perverse generation" (Mat 17:17); see also Mat 16:4; Mk 8:38; 9:19; Luke 9:41; 11:29; 11:50; 17:25. For an equivalent usage of these two Greek words Mat 12:34 .cp. 12:39,41,42).
To summarize, our English word generation comes from 2 Hebrew and 2 Greek words that indicate:

1. Progeny or biological generation
2. The character of a biological generation
3. The time or duration of a biological generation.

(III) PROPOSITIONS

Proposition 0
In Israel's history there are three specific generations marked out, each of which are forty years in duration and are characterized by great apostasy by reprobate Israel and obedience by Elect Israel.

Proposition 1
Israel's First Generation is that biological generation that came out of Egypt under Moses and wondered in the wilderness for a period of 40 years eventually all of whom died off with the exceptions of Joshua, Caleb, and those under 20. Moses was explicitly not numbered among the reprobate.

Proposition 2
Israel's Second Generation is that biological generation that saw Messiah, lasting 40 years, beginning with Gabriel's revelation to Zacharias (John the Baptist's father) and ending with the great persecution of Elect Israel in Acts 8 and the salvation of Saul of Tarsus.

Proposition 3
Israel's Third Generation is yet future, a 40 year period beginning with the Rapture of the Body of Christ and ending with the 2nd Advent of Christ in Shekhinah. The last 7 years of this Generation is precisely Daniel's 70th week.

(IV) ISRAEL'S FIRST GENERATION
Israel's First Generation is the generation coming out of Egypt under Moses, wondering in the wilderness for 40 years and eventually dying off with the exceptions Joshua, Caleb, and those under 20 years of age.

(A) This Generation is explicitly labeled as a 40 year period (Ex 16:35; Num 32:13; Deut 8:2,4; Psm 95:7-11; Acts 13:18; Heb 3:7-11).

(B) The Reprobates among this Generation are characterized by gross apostasy: Murmuring - Ex 14:10-12; 15:24; 16:2,3; 17:2,3; Num 11:1; 13-14; Idolatry and fornication - Ex 32:1-6; Num 25:1-9. See Paul's commentary on this Generation - 1 Cor 10:1-12.

(C) The Elect among this Generation are characterized by obedience unto the lord (i.e., Joshua and Caleb - Num 13-14).

Figure 1. The First Generation of Israel

The Normative Hermeneutic would have us utilize the First Generation in forming the foundation for understanding the remaining two Generations. The First Generation:

1. Explicitly labels a group of Jewish people as a Generation
2. Explicitly labels the period of a Generation as 40 years

Thus, we are to understand the Doctrine of the Generations of Israel within the framework of these criteria.
ISRAEL'S SECOND GENERATION

Israel's Second Generation is that generation that sees Messiah (His ministry, crucifixion, death, resurrection, and ascension), that widows herself during her youth, and sees the apostolic ministry.

(A) Israel's Second Generation begins with Zacharias' revelation from Gabriel (Luke 1:5-24). The visit to Zacharias by Gabriel breaks the ~400 year silence of inspired recording of the angelic ministry. Thus, it is reasonable to assume that the second Generation begins here.

(B) Israel's Second Generation is explicitly labeled a generation through Stephen's commentary (Isa 53:8 .cp. Acts 8:33). This is clearly an important link to the Old Testament.

(C) John the Baptist explicitly labels this a generation (Mat 3:7; Luke 3:7). Recall that John is the voice crying in the wilderness.

(D) Peter explicitly labels this a generation (Acts 2:40 .cp. 1 Pet 2:9).


(F) Using IV.A above (via the Normative Hermeneutic) we can state that the Second Generation is of a 40 year duration. Beginning with Gabriel's revelation to Zacharias, occurring about 4-6 B.C., the Second Generation ended about 7 years after the ascension of Christ. This would have us around the time of the great diaspora of Acts 8 and the salvation of Saul of Tarsus. Thus, this period would have seen the coming of the spirit of the prophet Elijah (through John the Baptist), the virgin birth of Messiah, the ministry of Messiah, the death (Passover), burial (Unleavened Bread), resurrection (First Fruits), and ascension of Messiah. It would have seen its fulfillment of Joel 2 and coming of Pneuma Hagion (Pentecost) and the eventual rejection of the Twelve.

(G) It would appear that the Second Generation is divided into two distinct periods. The first period starting from Zacharias' revelation to the Presentation of Messiah the Prince (Dan 9:26 .cp. Mk 11:1-11a. This period of time is roughly 33 years and contains the life and ministry of the Lord and represents the last 33 years of Daniel's 69 Weeks. The remaining 7 years thus correspond to the death, burial, resurrection, and ascension of Christ, and the apostolic ministry of the twelve. This second period ended with the persecution of the Elect Israel (Acts 8 & 9). Reprobate Israel during the Second Generation of Israel manifested themselves by:

2) Rejecting the authority of the 12 Apostles as speaking through the Holy Spirit (Mk 3:29 .cp. Acts 8).

![Figure 2. The Second Generation of Israel](image-url)
(VI) **ISRAEL’S THIRD GENERATION**

Israel's Third Generation is that generation which sees the growing of the wheat & tares, and the resumption of the nation of Israel (Trumpets), the ministry of Anti-Christ, the ministry of the Two Witnesses & the Sabbatic-Rest of the 144,000 (Atonement), the Seals, Trumpets, Vials, the harvesting of elect Israel & campaigns of the 144,000 (Tabernacles), and the coming of Messiah in Shekhinah.

(A) Israel's Third Generation is explicitly labeled a generation (Mat 24:34; Mk 13:30; Luke 21:32).

(B) Israel's Third Generation is characterized by the greatest apostasy the world has ever seen:

1. The abomination of desolation (Dan 9:27 .cp. Mat 24:15; Mk 13:14)
2. The rise of the Jewish Nephilim (Gen 6:1-4 .cp. Dan 2:43; Mat 24:37,38)
3. False Prophets (Dan 7:25; 8:11,12; 9:26,27; Mat 24:11,12; Mk 13:21-23; Luke 21:8)
4. The fulfillment of the Parables of the Kingdom (i.e., the Wheat and the Tares - Mat 13:24-30). This is related to VI.B.2 above.
5. And a host of other apostasies...

(C) These characteristics and scriptures MUST refer to the future Third Generation of Israel, because the generation that sees these things sees ALL of them. Thus, any generation that sees only some or most of them sees NONE of them. If scripture's words are to have their "day-in-court", then these scriptures have been fulfilled in **neither** the Second Generation nor Body age. We offer the following proofs for this proposition:

1. Given that ALL of these items have not been seen, then NONE of them have been seen and therefore have not been fulfilled (as stated above).
2. Christ Himself explicitly states that there is a distinction between Israel's Second and Third Generation (Luke 17:22-37). In contrast to verses 22-24, 26-37, Christ EXPLICITLY states that He must suffer many things at the hands of this (current) Generation (Israel's Second). Thus, verses 22-24, and 26-37 are categorically fulfilled in the Israel's Third Generation.
3. The Third Generation is part of the Day of the Lord and the ascension of the Body of Christ MUST precede the coming of the Day of the Lord (1 Thes 5:1-11).

(D) The Elect of the Third Generation are literally all born at once.

1. After the Rapture of the Body of Christ, all remaining are reprobate, with the possible exceptions of certain of those under 20 years of age.
2. The entire Elect of the Third Generation are birthed simultaneously (Isa 66:8).

(E) Like the Second Generation, the Third is divided into two distinct periods. The first period of 33 years corresponds to the conception and birthing of Elect Israel in a single day, the rise of the wheat and tares, the rise of Anti-Christ, the unleashing of the great wagons of Zechariah, and the opening of the great seals. The second period of 7 years corresponds to Daniel's 70th Week, including the blowing of the great trumpets, the preserving and warfare of the 144,000, the ministry, death, and resuscitation of the Two Witnesses, the Abomination of Desolation, the Great Vials, the utter defeat of Anti-Christ, the defeat of Satan, and the 2nd Advent of Christ in Shekhinah.
To summarize the Third Generation begins with the Day of the Lord and continues to the 2nd Advent of Christ in Shekhinah.

(VII) JOHN’S DEFINING, CATALOGING, AND LABELING OF ISRAEL’S GENERATIONS

In his first epistle John clearly and intentionally labels each of the Generations of Israel and uses a specific term to indicate ALL of Elect Israel.

First, John uses the τεκνα word family to indicate all of the Generations of Israel. In this word family he uses the Greek word τεκνια (little children) to indicate his tenderness toward Israel (1 Jn 2:1,12,28; 3:7,18; 4:4; 5:21), and τεκνα (children) to reflect what ALL of Elect Israel is before God (1 Jn 3:1,2,10; 5:2).

Secondly, John uses the Greek word πατηρ to indicate the fathers of Israel, those of the First Generation (1 Jn 2:13,14). The fathers saw the exodus, the parting of the Red sea, the feeding of the manna, the shekhinah glory by day and by night, and they saw all of these collectively as a nation. The fathers are Israel's First Generation. Indeed, the usage of this word is well known (Luke 1:55,71; Acts 3:13,22; 5:30; 7:38; Rom 9:5; 1 Cor 10:1).

Thirdly, John uses the Greek word νεανισκοι to indicate the young men of Israel, those of the Second Generation (1 Jn 2:13-14). The young men have overcome the evil-one and have the living Word (logos) abiding in them, expressly the words of Christ regarding the Second Generation (Luke 22:31; John 14:23; 15:4-7; 17:15,23).

Lastly, John uses the Greek word παιδια to indicate the infants of Israel, those of the Third Generation (1 Jn 2:13,18[18-27]). The infants see Anti-Christ, and are given a special unction from the Father (since all are reprobate after the Rapture they require special pedagogical attention), and are urged by John not to be deceived - to hold to the truth that Christ has already come in the flesh. The infants are spiritual orphans since all others are reprobate after the Rapture; the infants are the ones born all at once (Isa 66:8) without tutors.

Thus, to summarize:

FATHERS = The FIRST GENERATION
YOUNG MEN = The SECOND GENERATION
INFANTS = The THIRD GENERATION

All corporately are the CHILDREN or LITTLE CHILDREN
The following figure illustrates the set of Elect Israel.

![Diagram of Israel Generations]

Figure 4. *Israel Through the Eyes of Their Generations*

(VIII) THE GENERATIONS OF ISRAEL AND THEIR RELATIONSHIP TO THE FEASTS OF MOSES

The Generations of Israel play an important part in correlating the other clocks to bring out the maximum amount of information regarding God's prophetic plan for Israel.

The First Generation as stated above is that Generation which came out of Egypt, wandered in the wilderness for 40 years, whereupon the Elect of this Generation eventually entered into the promised land under the leadership of Joshua. It was to this generation that the Feasts of Moses was given (Lev 23). This Elect generation and those after celebrated these feasts looking forward to their fulfillment. As indicated in the session entitled - The Clock of Ceremonies: the Feasts of Moses [SER], these feasts are:

(A) Passover
(B) Unleavened Bread
(C) First Fruits
(D) Weeks
(E) Trumpets
(F) Day of Atonement
(G) Tabernacles

The Second Generation saw the fulfillment of the first four feasts:

**Passover**
The Passion of Messiah the Lamb (Ex 12:1-7a .cp. Acts 8:32; 1 Pet 1:19; Rev 5:6,8,12,13; 6:1,16; 7:14; 12:11)

**Unleavened Bread**
The Burial of Messiah (John 20:38-42)

**First Fruits**
The Resurrection of Messiah (Mat 27:52,53)

**Weeks**
Pentecost (Acts 2:1-21)

The Third Generation sees the fulfillment of the final three feasts:

**Trumpets**
The resumption of Israel as a nation, the proclamation of the kingdom gospel (Mat 24:8,14) - ~first 33 years of the Third Generation
Atonement
The ministry of the Two Witnesses and sabbath-rest of 144,000 (Mat 13:24-30,36-43; Rev 14:1-5 (7:9)) - first half of Daniel's 70th week (3.5 years)

Tabernacles
The warfare of the 144,000 (Micah 4:10-5:9; Ob 21; Rev 14:1,14-20) - second half of Daniel's 70th week.

The following figure graphically correlates the Clock of Generations with that of the Clock of Feasts.

Figure 5. A Correlation of the Clocks of Feasts and Generations
Figure 1. A Graphical Representation of the Day of the Lord
Figure 2. The Relationship of Daniel’s 70 Weeks, the Body Age, and Israel’s 1st & 2nd Generations
Figure 3. Details of Israel’s 3rd Generation