



Three Rivers Fellowship

The Clock of Israel's Prophetic Generations

**Robert Walsh
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1. Abstract

The Three Generations of Israel¹ - the generation wondering 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.

2. Introduction

The importance of the Clock of Generations cannot be understated. It is a keystone to correlating elements of the other Biblical Clocks. It provides for the correlation of the Clock of Feasts, the proper timing related to Daniel's 69th Week, and the time for the unfolding of the Clock of Scrolls. Also, the Apostle John clearly understood the Clock of Generations as he tabulates each of them in his first epistle (covered below). Finally, the Clock of Generations provides the cataloging of all of Israel's prophetic history and shows that there exists a clean slate when relating to the Body of Christ.

3. The Normative Hermeneutic

It ought to be the goal of every regenerated student of Scripture to ascertain the same meaning and interpretation of the inspired text as intended for the original audience. To satisfy this goal the student of Scripture is to understand the text as the original audience and therefore must apply the same rules of accident, syntax, and grammar as the original audience. We shall call these rules the **Normative Hermeneutic**, whereby the student of Scripture assigns the normal meaning or interpretation to a text, unless the context demands otherwise.² The following subsections deal with two fundamental elements of the Normative Hermeneutic and how they relate to establishing the Generations Clock and its subsequent correlation to the other Biblical Clocks.

3.1. Word Usage Rules

The Specific Word Usage Rules

- (1) Unless something in the context demands otherwise, a word is assigned the *meaning* that is consistent with its biblical usage elsewhere in that type of context, its usage in parallel passages, its usage in the LXX, its secular usage, its root meaning, etc.
- (2) A greater burden of proof is required to justify a rare meaning than a common *meaning*.
- (3) A word otherwise *fixed* in *meaning* shapes the context of and hence the *meaning* of a word otherwise *variable* in *meaning*.
- (4) If a word is found to be quite variable in *meaning* in previously considered contexts, then its *meaning*

¹ This outline has been slightly modified from the original which was part of a Biblical Conference Series entitled: The Prophetic Clocks of Scripture, 1997

² For a more detailed look into the Normative Hermeneutic see, Robert Walsh, **Biblical Creation and the Normative Hermeneutic**, 1996 TGF Bible Conference Proceedings, Trinity Grace Fellowship, Pittsburgh, PA 1996; Robert Walsh, **Biblical Hermeneutics and Creation**, Proceedings of the First International Conference on Creationism, Creation Science Fellowship, Inc., Pittsburgh, PA, 1986, Vol 1, pp.121-127

(5) in future considered contexts is considered on a “context-by-context” basis. *The burden of proof rests upon the shoulders of each proposed meaning.*

3.2. The Laws of Precedence

When data is revealed in a sequential order or when compared texts deal with the same subject the student of Scripture is to understand earlier (older) data before latter (newer) data. The following axioms summarize the Laws of Precedence.

1. *Older* revelation must be interpreted and understood by the Normative Hermeneutic BEFORE *newer* revelation is interpreted and understood by the Normative Hermeneutic (e.g., Accidence, Syntax Rules, etc.).
2. If after this is done, it is decided that both older and newer revelations address the same subject, then the interpretation of the newer is tailored, if need be, by the interpretation of the older ... **NEVER the reverse!**

As an example, the application of these Laws of Precedence means that the student of Scripture is to understand the book of Daniel in its own right before the book of Revelation in its own right using Daniel as its eschatological³ framework. Thus, we are to understand new information within the framework of older information. Never, ever the reverse!

If we understand the Biblical text consistently with the Normative Hermeneutic, then Luke 17:26 provides an explicit statement of the Law of Precedence:

Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

The Savior himself tells His disciples to understand Genesis *before* understanding the eschatological chapters of the Gospels (Mat 13, 24; Mk 13; Luke 21, etc.). Indeed, to have a proper understanding of the future days of Israel, one must have a proper understanding of the apostasy of the Antediluvian world (Gen 6).

4. The Hebrew and Greek Words Involved

In this sub-section we shall examine the normative usage of each Hebrew and Greek word translated “Generation”.

4.1. Hebrew Words

There are essentially two Hebrew words translated in our English Bibles as *generation*. They are: *toledoth* (SN 8435) and *dor* (SN 1744).

- (1) Toledoth (תולדות) occurs approximately 38 times in the Old Testament and is typically used to denote progeny or **family tree**.

³ The term “Eschatology” is a compound word from the Greek “eschatos”, meaning *end*, and “logos” meaning *message* or *study of*, so the combined term means “the study of last things” (Prophecy). “Eschatological” is its adjective form.

Genesis 5:1 This *is* the book of the **generations** (family tree) of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Ex 6:16 And these *are* the names of the sons of Levi according to their **generations** (family tree); Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

(2) Dor (דור) occurs approximately 125 times in the Old Testament and typically means a biological generation.

Gen 15:16 But in the **fourth** (biological) **generation** they shall come hither again: for the iniquity of the Amorites *is* not yet full.

Deut 7:9 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** (biological) **generations**

See also Deut 23:2, 3, 8 and notice the relationship between time and Jewish biological purity (similar to Gen 6:9 – see below). See also Isa 53:8.

Also, when modified with an adjectival phrase, “Dor” is often used in indicating the character or quality of a biological generation.

Deut 1:35 Surely there shall not one of these men of this **evil generation** see that good land, which I swear to give unto your fathers,

Deut 32:5 They have corrupted themselves, their spot *is* not *the spot* of his children: *they are a perverse and crooked generation.*

Judg 2:10 And also all **that generation** were gathered unto their fathers: and there **arose another generation after them, which knew not the LORD**, nor yet the works which he had done for Israel.

See also Deut 32:20; Psm 14:5; Psm 24:6; 73:15 (CONTEXT); 78:8; 95:10; 112:2; Prov 30:11-14.

Finally, and most importantly is the comparative contrast of these two important Hebrew words found in:

Gen 6:9 These *are* the **generations** (Toledoth = Family Tree) of Noah: Noah was a just man *and* perfect in his **generations** (Dor = Genetic Code [Biological Generation]), *and* Noah walked with God.

This remarkable verse explicitly states that Noah was absolutely perfect in his genetic code, but in what sense? The Normative Hermeneutic demands that the student of Scripture understand this verse within its immediate context. The context is comparing Noah with the “Nephilim”. Noah and his family were not polluted by the Nephilimic incursion of the Antediluvian world. He was in this sense “genetically pure” and may have been one of eight true human beings left, all others who died in the Flood may

have been Nephilimic (e.g., humanoid).⁴

Furthermore, it also indicates that a “toledoth” (family tree) is often understood as a collection of “dor”s (biological generations).

4.2. Greek Words

As with the Hebrew there are essentially two Greek words translated in our English Bibles as *generation*. They are: *gengema* (SN 1081) and *genea* (SN 1074). But, unlike the Hebrew words these Greek words are from the same word family.

- (1) Gengema (γενγενμα) occurs 9 times in the New Testament and means “that which flows or comes from”.

Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O **generation** of vipers, who hath warned you to flee from the wrath to come?

Mat 12:34 O **generation** of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Mat 23:33 Ye serpents, ye **generation** of vipers, how can ye escape the damnation of hell?

See also Luke 3:7. The remaining occurrences refer to “fruit” – that which comes from the vine (intending “wine”)

- (2) Genea (γενεα) occurs 41 times in the New Testament and typically means a biological generation.

Biological (General and Specific) Generations

Mat 1:17 So all the **generations** from Abraham to David *are* fourteen **generations**; and from David until the carrying away into Babylon *are* fourteen **generations**; and from the carrying away into Babylon unto Christ *are* fourteen **generations**.

Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his **generation**? for his life is taken from the earth.

See also Mat 11:16; 23:36; Mk 8:12; **Luke 17:25**; Col 1:26.

In Context with the Quality or Character of a Biological Generation

Mat 12:39 But he answered and said unto them, **An evil and adulterous generation** seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

⁴ Also contained in this context is that Noah was not touched by Nephilimic behavior; he did not participate in the sexual perversion that went along with the Nephilim.

Mat 17:17 Then Jesus answered and said, O **faithless and perverse generation**, how long shall I be with you? how long shall I suffer you? bring him hither to me.

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 see 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.

5. The Prophetic Generations of Israel

In this section we specifically define the Eschatological Generations of Israel. These “Generations” are important in that both individually and collectively they describe the history and makeup of the nation of Israel.

5.1. Propositional Summary

In this section we provide summaries of each of Israel’s three Eschatological Generations by way of brief propositions. This will provide the student of Scripture not yet familiar with this topic an easier entrance into this wonderful theme.

1. Proposition 0 (General Summary)

In Israel's history there are three specific generations marked out, each of which are forty years in duration and characterized by great apostasy by reprobate Israel and obedience by Elect Israel. Additional information is given in the latter two Generations as they are both divided into two parts. The first part is 33 years, while the second is 7 years in duration.

2. Proposition 1 (Israel’s First Eschatological Generation)

Israel's First Generation is that biological generation that came out of Egypt under Moses. This Generation wandered in the wilderness for 40 years, all of whom eventually died off with the exceptions of Joshua, Caleb, and people under 20. While Moses died prior to entering the land, he was explicitly not numbered among the reprobate of that generation. John in his First Epistle identifies this Generation as the “Fathers” (πατέρες) [Pateres].

3. Proposition 2 (Israel’s Second Eschatological Generation)

Israel's Second Generation is that biological generation that saw John the Baptist, Messiah, and lasted 40 years. It began with Gabriel's revelation to Zacharias (John the Baptist's father) and ended with the great persecution of Elect Israel in Acts 8 - the ultimate rejection of the apostolic ministry of the Twelve. The first part of this generation spans 33 years from Gabriel's announcement of the birth of John the Baptist to Messiah the Prince (Mark 11). The second part begins with Messiah the Prince to the great Jerusalem Diaspora of Acts 8. John in his First

Epistle identifies this Generation as the “Young Men” (νεανίσκοι) [nea-niskoi].⁵

4. Proposition 3 (Israel’s Third Eschatological Generation)

Israel's Third Generation is yet future. Shown to be a 40-year period beginning with the Rapture of the Body of Christ and concluding with the 2nd Advent of Christ in Shekinah, Israel’s Third Generation comprises to parts. The first part corresponds to the time of the “Wheat and Tares” (Mat 13), which is the time when reprobate Israel grows up together with Elect Israel. The first 33 years is also the time of AntiChrist’s rise to power as detailed in Daniel 11, while the second part corresponds precisely to Daniel’s 70th Sabbath (Week). Israel’s Third Generation is the most apostate and evil time in earth history, much of which however is centered in Jerusalem⁶ and the nation of Israel. John in his First Epistle identifies this Generation as the “Toddlers” (παιδιά) [Paidia].⁷

5.2. Israel’s First Generation

Israel's First Generation is that 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 less than 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).

Ex 16:35 And the children of Israel did eat manna **forty years**, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Num 32:13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness **forty years**, until **all the generation**, that had done evil in the sight of the LORD, was consumed.

Acts 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of **forty years** suffered he their manners in the wilderness.

- (B) The Reprobates among this Generation are characterized by gross apostasy and manifest reprobation: 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. Paul's inspired commentary on this Generation - **1 Cor 10:1-12**.

⁵ It is interesting that Isaiah describes Israel as “widowing” herself in her youth (e.g., the husband of her youth).

⁶ While it is beyond the scope of this outline, the Mystery of Babylon has been erroneously identified with the city or region of Babylon. A careful analysis of these passages from the Apocalypse and elsewhere in the New and Old Testaments, will show that the City of Jerusalem is being addressed as the “Babylon of Israel”. The apostasy and outright evil in Israel has gotten so intense that Jerusalem (once called the City of Peace) is now explicitly identified by Jehovah as “Babylon”. For a detailed proof, see “Working Study on the Book of Revelation”, Chapter 16 (S. Rodabaugh) and Chapter 17 (R. Walsh), Trinity Grace Fellowship, Pittsburgh, PA, 1995.

⁷ From which we get our English word “pediatrics”.

Murmuring

Ex 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

Idolatry and Fornication

Ex 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, Tomorrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Paul's Inspired Commentary

1 Cor 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

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

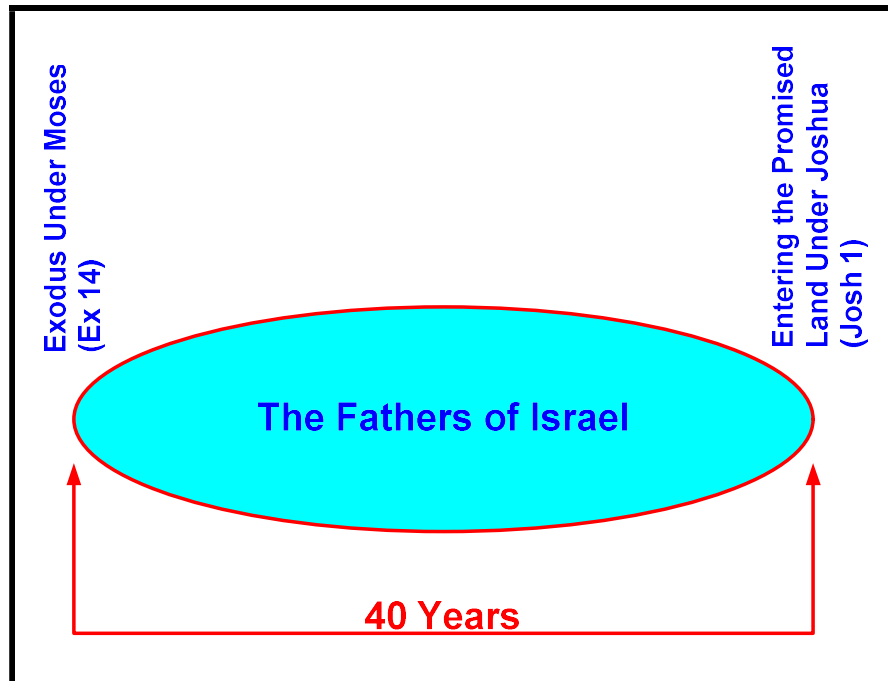


Figure 1. The First Prophetic Generation of Israel

The Normative Hermeneutic demands that the student of Scripture 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, the student of Scripture is to understand the doctrine of the Generations of Israel within the framework of these criteria.

5.3. Israel's Second Generation

Israel's Second Generation is that generation that sees Messiah (His ministry, crucifixion, death, resurrection, and ascension), "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 that the second Generation begins with this event.⁸

⁸ Important too, is the fact that John the Baptist is called the "voice crying in the wilderness"; "wilderness" being yet another appellative for Israel's Second Generation.

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months

- (B) Israel's Second Generation is explicitly labeled a generation through Stephen's commentary (**Isa 53:8 .cp. Acts 8:33**). This is an important and fundamental link to the inspired Old Testament with regard to Messiah's Generation – Israel's Second Generation.

Isa 53:8 He was taken from prison and from judgment: and who shall declare **his generation**? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Acts 8:33 In his humiliation his judgment was taken away: and who shall declare **his generation**? for his life is taken from the earth.

- (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.

Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come?

Luke 3:7 Then said he to the multitude that came forth to be baptized of him, **O generation of vipers**, who hath warned you to flee from the wrath to come?

- (D) Peter explicitly labels this a generation (**Acts 2:40 .cp. 1 Pet 2:9⁹**).

Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from **this untoward generation**.

1 Pet 2:9 But ye **are a chosen generation**, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

- (E) Christ Himself labels this as a generation (Mat 11:16-24; **12:34, 39, 41, 42**; 16:4; 17:17; 23:33; Mk 8:12[2], 38; 9:19; Luke 7:31; 9:41; 11:29, 30-32, 50, 51; **17:25**).

Mat 12:34 **O generation of vipers**, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, **An evil and adulterous generation** seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with **this generation**, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

⁹ The Epistles of Peter are explicitly written to the Diaspora (Acts 8) of Israel (1 Pet 1:1). "Peter, an apostle of Jesus Christ, to the **strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia**. 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

42 The queen of the south shall rise up in the judgment with **this generation**, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto **this wicked generation**.

Luke 17:25 But first must he suffer many things, and be rejected of **this generation**.

- (F) Using 4.2.A above (via the Normative Hermeneutic) the student of Scripture can state that the Second Generation is of a 40-year duration, beginning with Gabriel's revelation to Zacharias and ending with the great Jerusalem Diaspora of Acts 8.

This period saw 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 saw its fulfillment of Joel 2 and the coming of πνευμα ἁγίου (Pentecost = holy spirit¹⁰ = divine power), the apostolic ministry of the Twelve, and the national rejection of the Twelve's apostolic ministry (hence, by extension the ultimate rejection of Messiah).

- (G) Finally, the Second Generation is divided into two distinct periods. The first period started from Zacharias' revelation to the Presentation of Messiah the Prince (**Dan 9:25, 26 .cp. Mk 11:1-11a**).

Dan 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince shall be** seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Mk 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

¹⁰ The usage of πνευμα ἁγίου has gone fairly well unnoticed and unappreciated by Evangelicalism, particularly within the Pentecostal and Charismatic movements. So much so, that these movements are movements of great error! When πνευμα ἁγίου is used in its pure anarthrous construction it NEVER refers to the Person of the Holy Spirit, the Third Person of the Trinity. In its anarthrous form it always refers to divine power or divine gifts. Even traditional dispensationalists have missed this point badly, concluding that the Body of Christ began in Acts 2, rather than with the salvation of Saul of Tarsus and Sergius Paulus.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 **And Jesus entered into Jerusalem**, and into the temple:

This period of time is 33 years and contains the life and ministry of the Lord and represents the last 33 years of Daniel's 69 (7+62) Weeks. The remaining 7 years correspond to the death, burial, resurrection, and ascension of Christ, and the apostolic ministry of the Twelve. The Second Generation ended with the persecution of the Elect Israel (Acts 8). Reprobate Israel during the Second Generation manifested themselves by:

- (1) Unrepentant rejection of the Messiah of Israel (Luke 17:25 .cp. Acts 3:17).
- (2) Rejecting the authority of the 12 Apostles as speaking through the Holy Spirit (Mk 3:29 .cp. Acts 8).

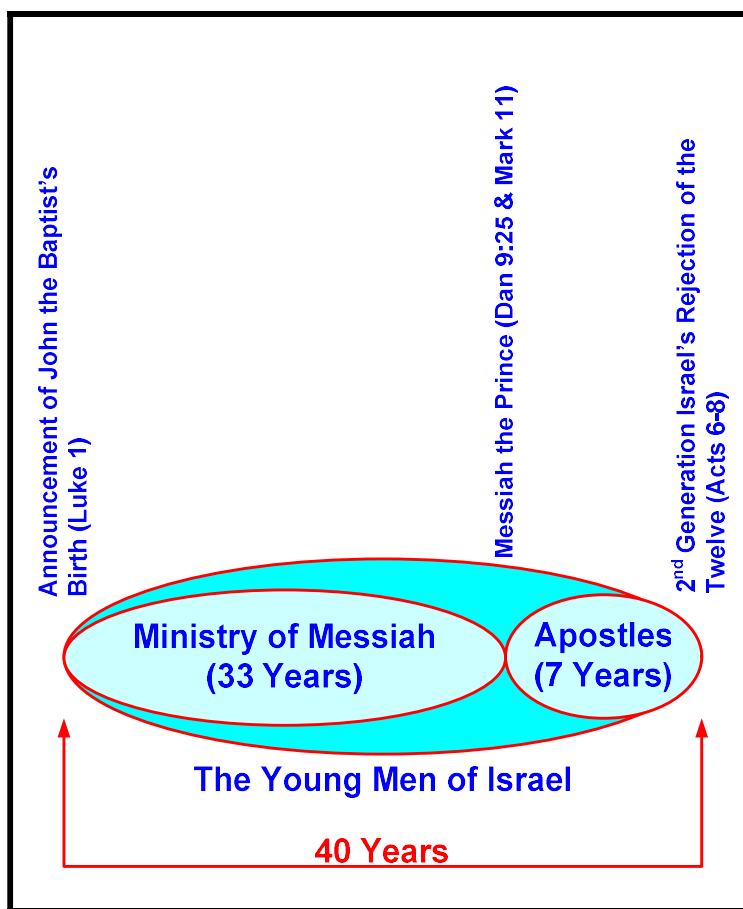


Figure 2. The Second Generation of Israel

5.4. Israel's Third Generation

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

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

Mat 24:34 Verily I say unto you, **This generation** shall not pass, till all these things be fulfilled.

Luke 21:32 Verily I say unto you, **This generation** shall not pass away, till all be fulfilled.

(B) Israel's Third Generation is characterized by the greatest apostasy the world has ever seen and will make any evil we know in our won time (Nazis, Communists, etc. look like a playground):

- (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 Generations (Luke 17:22-37). In contrast to verses **22-25**, 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.

Luke 17:22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

- (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) Many of 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.
- (2) The entire Elect of the Third Generation are birthed simultaneously (Isa 66:8).

Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

It is absolutely fundamental to recognize the context here in Isa 66. The Messiah is explicitly said to be born *before* Israel's travail, where in contrast, Israel's Third Generation is explicitly stated to be born *during* Israel's Travail (Tribulation).

Isa 66:7 **Before she travailed**, she brought forth; before her pain came, she was delivered of a man child.

These verses form a fundamental reference to the distinction between the second and third generations of Israel.

(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 (conceived and birthed during Israel's travail), 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 pouring of the Great Vials, the utter defeat of Anti-Christ, the defeat of Satan, and the 2nd Advent of Christ in Shekinah.

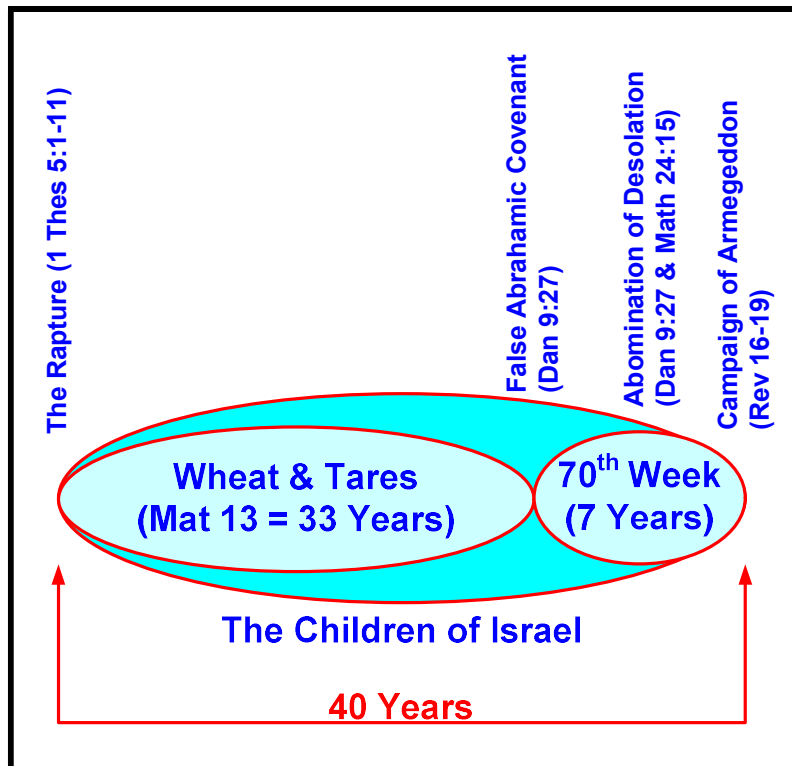


Figure 3. The Third Generation of Israel

To summarize the Third Generation begins with the Day of the Lord and continues to the 2nd Advent of Christ in Shekinah.

5.5. Summary of the Three Prophetic Generations of Israel

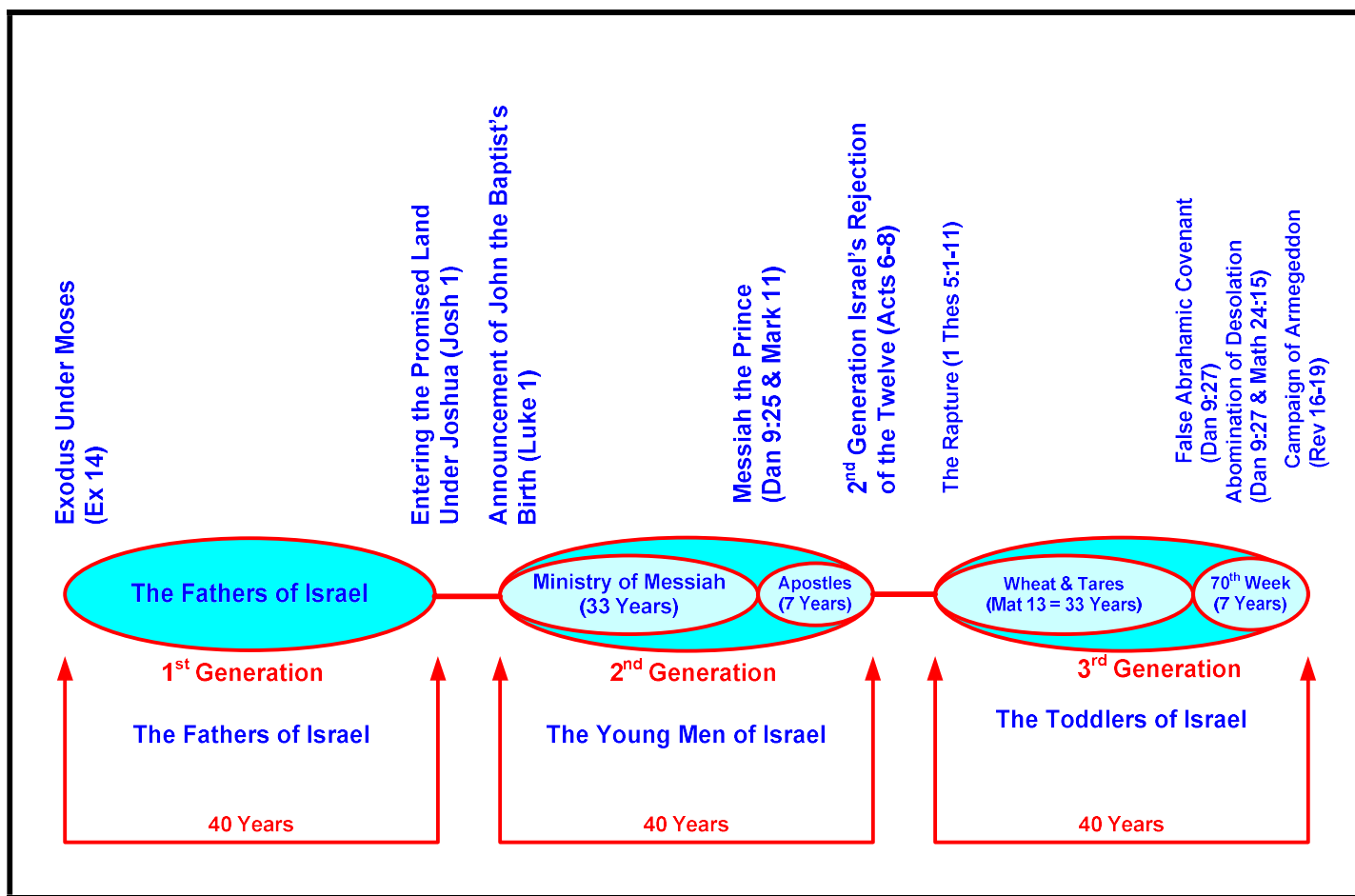


Figure 4. The Three Prophetic Generations of Israel

The figure above provides a graphical look at Israel’s great Prophetic Clock of Generations.

6. John’s Cataloging of Elect Israel via Her Three Prophetic Generations

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

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

1 John 2:1 My little children (teknia), these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1 John 5:2 By this we know that we love the children (tekna) of God, when we love God, and keep his commandments.

Secondly, John uses the Greek word “pater” 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 Shekinah 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**).

Acts 3:22 For Moses truly said unto the fathers (pater), A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Paul's inspired commentary on this "Generation" is most appropriate here.

1 Cor 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers (pater) were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Thirdly, John uses the Greek word "neaniskoi" to indicate the young men of Israel, those of the Second Generation (**1 Jn 2:13b, 14b**). 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**).

1 John 2:13b I write unto you, young men (neaniskoi), because ye have overcome the wicked one.

1 John 14b I have written unto you, young men (neaniskoi), because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (one).

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Finally, John uses the Greek word “paidia” 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 requiring the “Unction from the Father”.

1 John 2:13c I write unto you, little children (paidia), because ye have known the Father.

1 John 2:18 Little children (paidia), it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

To summarize:

- Father (pater) = The First (1st) Generation
- Young Men (neaniskoi) = The Second (2nd) Generation
- Infants (paidia) = The Third (3rd) Generation

All corporately are the Children (tekna) or Little Children (teknia) of Israel.

The following figure illustrates the set of Elect Israel as seen through the eyes of Israel’s Three (3) Eschatological Generations in the First Epistle of John.

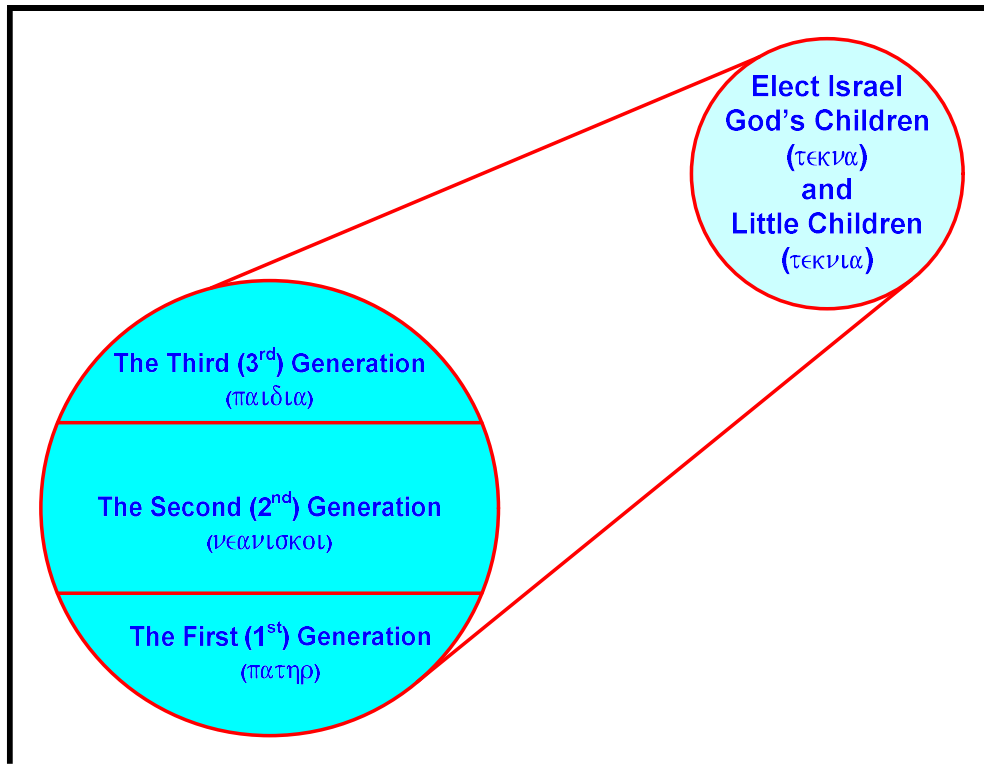


Figure 5. Elect Israel - Through the Eyes of Their Eschatological Generations

7. The Generations Clock and its Correlation to the Clock of Feasts

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 the First Generation that the Feasts of Jehovah 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:

- (1) Passover
- (2) Unleavened Bread
- (3) First Fruits
- (4) Weeks
- (5) Trumpets
- (6) Day of Atonement
- (7) Tabernacles

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

1. 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)

- 2. **Unleavened Bread**
The Burial of Messiah (John 20:38-42)
- 3. **First Fruits**
The Resurrection of Messiah (Mat 27:52, 53)
- 4. **Weeks**
Pentecost (Acts 2:1-21)

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

- 5. **Trumpets**
Dan 12. For now, see the illustration in Figure 6.
- 6. **Atonement**
Dan 12. For now, see the illustration in Figure 6.
- 7. **Tabernacles**
Dan 12. For now, see the illustration in Figure 6.

The following figure graphically correlates the Clock of Generations with that of the Clock of Feasts as well as the clock of Weeks (Sabbaths).

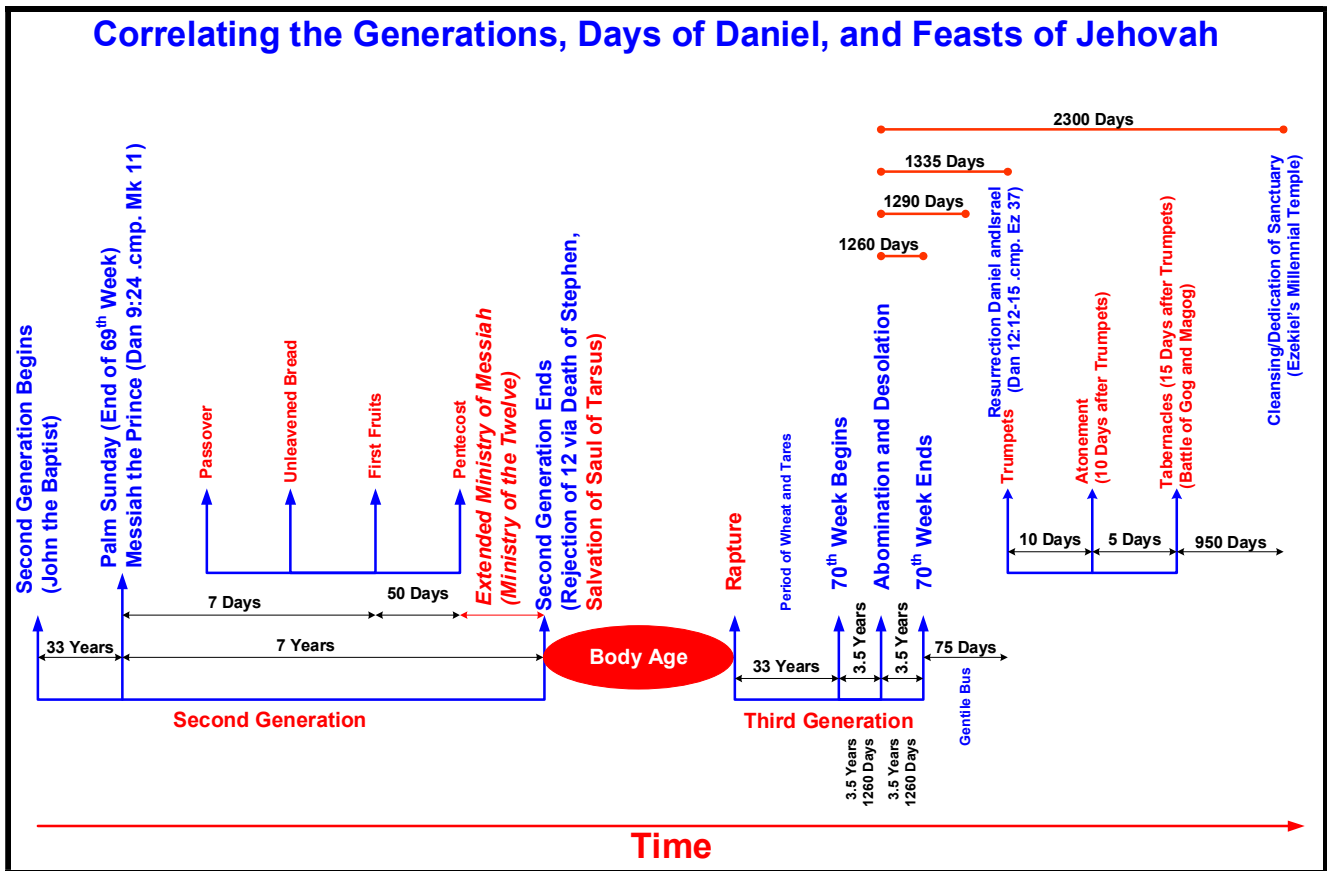


Figure 6. Comparing the Clocks of Feasts and Generations

1 Pet 1:9 Receiving the end of your faith, *even* the salvation of *your* souls.
 10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:
 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, **when it testified beforehand the sufferings of Christ, and the glory that should follow.**
 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.
 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

8. The Generations Clock and Its Correlation to the Dispensational Clock

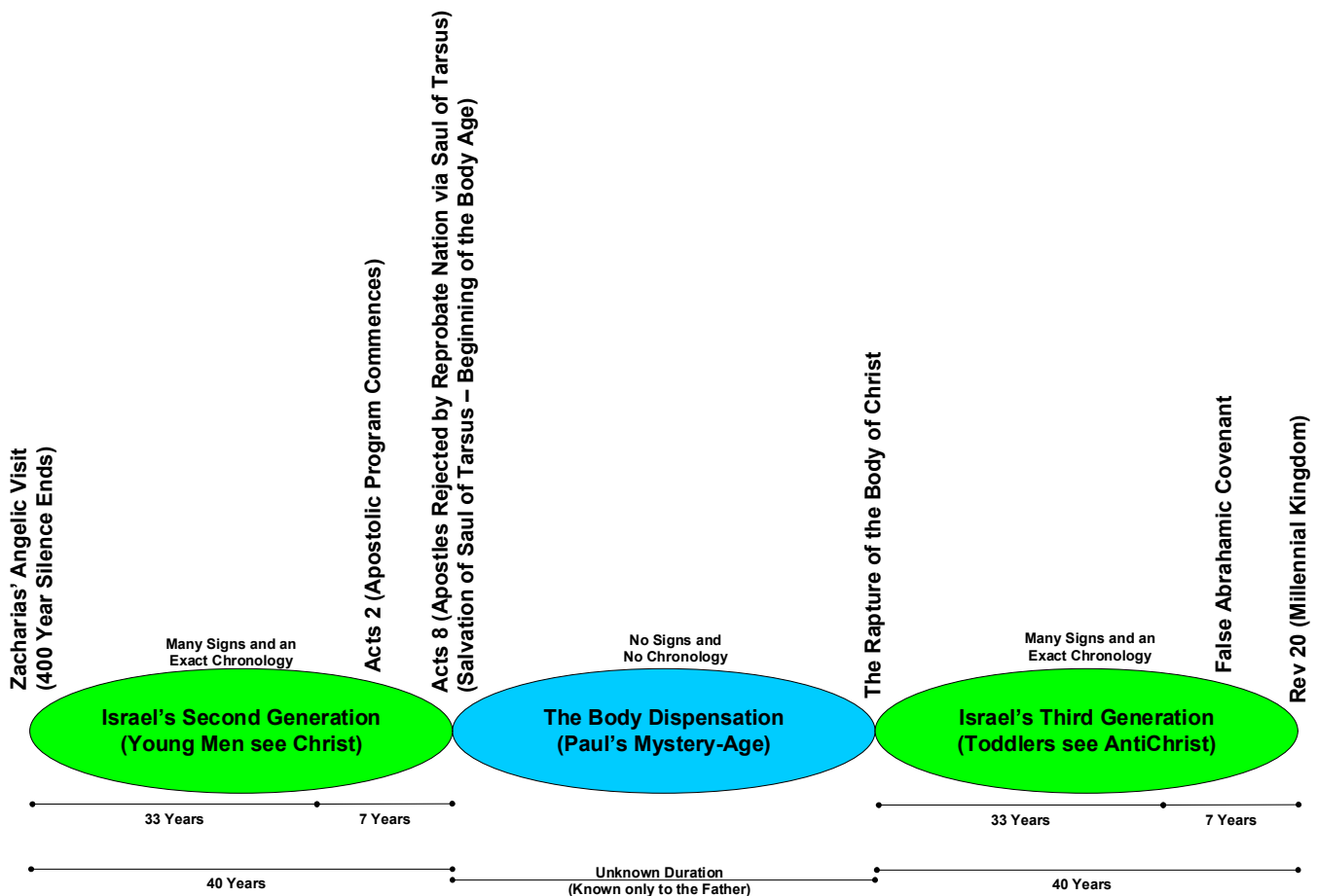


Figure 7. Correlating the Clock of Generations with the Clock of Dispensations

In a wonderful correlation, we see that the entire Body Dispensation is the “Interruption” (Parenthesis) between Israel’s Second and Third Prophetic Generations. Recall that the entire Bod Dispensation was not seen in the Old Testament or non-Pauline New Testament. It is for this reason that the Kingdom saints were wondering why the “kingdom had been delayed”.

2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, ...
 :

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
 15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
 16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

So, it is Paul’s Gospel, the Dispensation of the Mystery, that salvation economy that was hidden from all of creation (space AND time) until revealed unto Paul, which is the reason for the delay of the Earthly Kingdom Program. All of the prophets saw the prophecies of Israel, except the reason for the delay. Indeed, there is nothing within Israel’s Scriptures to remotely suggest that the reasons for the delay lie outside of them. Entertainingly, the Dispensation of the Mystery took all of creation “by surprise” which is the foundational reasoning of the Arminian (indeed, Open Theistic) demons thinking that had they known that the Passion of our Savior was to bring about the Great Mystery (Eph 5:21-32) “they would not have crucified the Lord of Glory” (1 Cor 2:7,8).

9. The Generations Clock and Its Correlation to the Clock of Weeks

We see in Figure 8 below a graphical representation of the correlation of the Clocks of Generations and Weeks (Sabbaths).

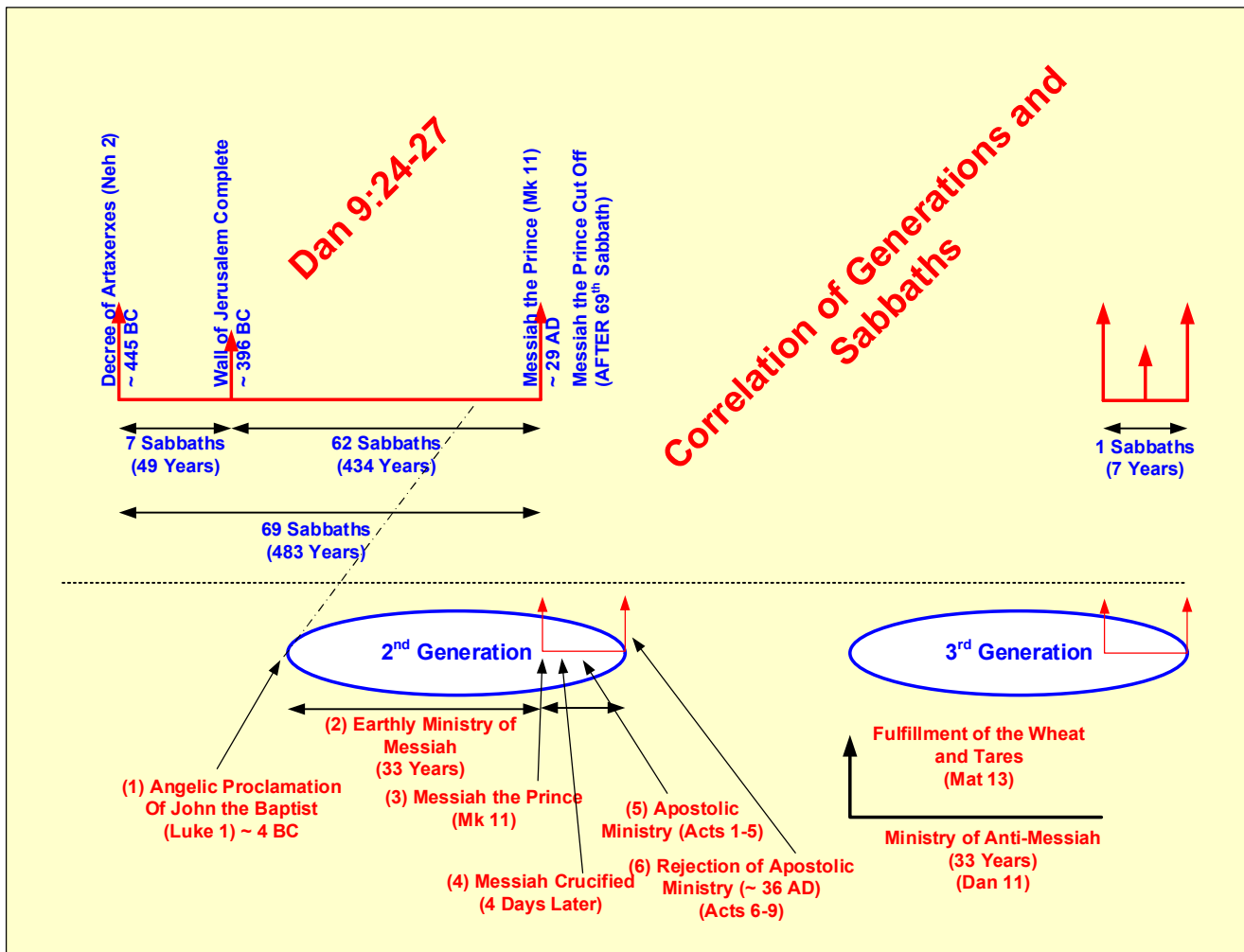


Figure 8. Correlating the Generations and Sabbaths (Weeks)

We see the Second Generation being the last 40-years of God dealing with Israel, until Jehovah picks up dealing with Israel upon the Rapture of the Body of Christ, which is that event that ushers in Israel's Third Generation. We can see that the Second Generation began at or about the time that John the Baptist was about arrive on the scene (who is the "the voice crying in the wilderness [another Appellative of the Second Generation]). After the nation of Israel reject their Messiah no more than 7-years later they reject ministry of the Twelve, which corresponds to the rejection of Christ's extended Messianic Reign. Finally, the Second Generation comes to an end when the Great Stephan is assassinated at the hands of Saul of Tarsus.

10. The Generations Clock and Its Correlation to the Clock of Scrolls

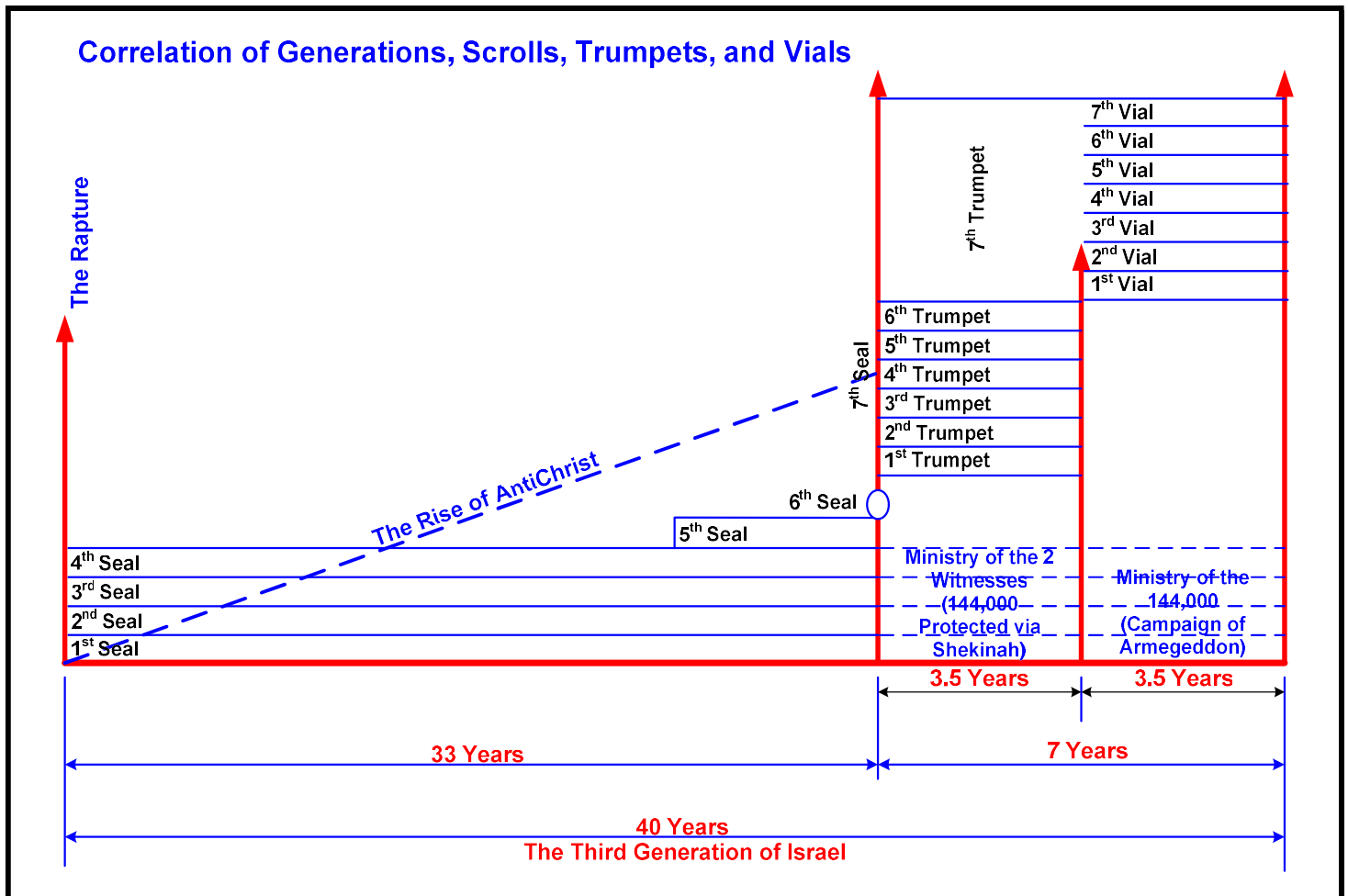


Figure 9. Correlating the Generations, Scrolls, Trumpets, and Vials

Figure 9 above indicates that the Opening of the Seals begins immediately upon the Rapture, where the first four Seals are contemporaneously opened. With the releasing of the Wagons of Zech 14, AntiChrist is sired and so begins the period known as the Time of the Wheat and Tares (Mat 13). The fifth Seal is opened just prior to the sixth Seal and the beginning of Dnaiel's 70th Week. The fifth Seal is precisely that Seal which tells the Tribulation Saints from within the Period of the Wheat and Tares (first 33-years) that there is yet another 3½ years until ALL HEAVEN BREAKS LOOSE. Finally, the seventh Seal is that Seal which opens up the sounding of the Trumpets. The sixth Seal occurs when AntiChrist signs the false Abrahamic Covenant with the reprobates among the nation of Israel which beings Daniel's 70th Week, the last 7-years of Israel's third Generation.

The Trumpets sound off during the first half of Daniel's 70th Week, while the vials occur in the last half of Daniel's 70th Week. As an aside the Campaign of Armageddon occurs precisely during these last 3½ years, the last half of Daniel's 70th Week, the time of Jacob's Trouble.

11. APPENDIX 1 - Adductive Proof of the Normative Hermeneutic

To understand how one goes about proving the Normative Hermeneutic, one must first understand the fundamental methods of logical process.

1. **Deduction** – is the methodology by which one gathers observations, data, and information about things and then makes a reasonable conclusion as to the universal principles behind these data points. The classic historical example is that of Sir Isaac Newton. Newton observed various and distinct motions of objects, such as apples falling from trees, balls thrown through the air, and planets and comets revolving around the sun. Based on his observations and experimental data, Newton derived his now famous laws of Motion (including Gravity). These laws are as follows:
 - a. **Law of Inertia** - An object at rest will remain at rest unless acted upon by an external and unbalanced force. An object in motion will remain in motion unless acted upon by an external and unbalanced force.
 - b. **Law of Momentum** - The rate of change of momentum ($\Delta p/\Delta t$) of a body is proportional to the resultant force acting on the body and is in the same direction.
 - c. **Law of Reaction** - For every action force there is an equal, but opposite, reaction force
 - d. **Law of Gravity** – The gravitation force acting between two bodies is proportional to the product of their masses and inversely proportional to the square of their distance.

With these four laws Newton systematized and explained the world around us on an “eye-ball” observational level.¹¹

2. **Induction** – is the methodology by which one makes a series of observations and makes conclusions about items not yet observed. For an example, if we observe that all ducks are white, then we may conclude that the next duck we observe will be white. In mathematical terms, we use the Law of Induction to generate the complete set of the positive integers: If we assume that 1 is an element of the Positive Integers, then given any element (n) of the Positive Integers the next element (m) is $n+1$ [$m=n+1$].
3. **Adduction** – similar to Induction above, Adduction means that one assumes the primary principle, applies to an element of the set in which one is interested and instead of getting only the next element of the set one gets the entire set.
4. **Adductive Proof:**¹² - In this bullet we shall provide an Adductive Proof of the Normative Hermeneutic.

Consider 2 Tim 2:15:

¹¹ It can be shown that Newton's Laws of Motion fail when examining events and objects on a very small scale (Quantum Mechanics); things moving very rapidly, approaching the speed of light (Special Relativity); and objects very large and massive (General Relativity).

¹² The Law of Adduction is to be understood in contrast to the Law of Induction. While Induction is a rule that gives the next slice of the pie, the Law of Adduction gives you the entire pie. Example, if one observes that all of the ducks one has seen is white, then he may make the assessment that the next duck will be white (Inductive). Adduction would provide the conclusion that “all ducks are white”. Thus, if the Adductive proof is applicable, one provides a complete understanding of the entire pie, not just one or the next slice. Strictly speaking, the Scientific Method is Inductive never Adductive.

2 Tim 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.

The Greek text is:

2 Tim 2:15 σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

Adductive Statement: If we apply the Normative Hermeneutic to 2 Tim 2:15 and it tells us to apply the NH to the entire text we will have shown “adductively” that the Normative Hermeneutic is the inspired methodology by which the Spirit of God has intended us to read, understand, interpret, and exegete His Scriptures. This is different from the Inductive method. The Inductive Method would tell us to only look at the next verse with the NH. With Induction one gets the next element - *with Adduction we get them all!*

Step Number 1: Apply the Normative Hermeneutic to 2 Tim 2:15

Step Number 2: If after this is done, 2 Tim 2:15 tells us to understand the entire text in this manner then we have adductively proved that the NH is the way by which we are to consistently understand the Biblical text.

Briefly we shall apply the Normative Hermeneutic to the phrase “rightly divide” to show adductively that the Scriptures are to be understood in like manner.

“Rightly Divide” comes from the Greek word “ὀρθοτομοῦντα” [ortho-tomounta] which is the Present-Active Participle of “ὀρθοτεμεω” [orth-tomew]¹³ meaning to “cut straight”. It was used in farming contexts meaning to plow in straight furrows. Here the Normative Hermeneutic would demand that we understand that we are to understand the Scriptures (word of truth) in a straight way unless something in the context demands otherwise. Like the farmer, who plows his field in straight lines until he comes across a tree, which he carefully plows around, whereby the context of the tree and its corresponding trunk dictates how far to plow around the tree.

In this case 2 Tim 2:15 tells the student of Scripture to “plow the Scriptures in straight furrows” unless something in the context demands otherwise; and even then, the non-normative context requires that the plowing be down as close to straight (or normative) as possible.

Thus, 2 Tim 2:15 demands that we understand the entire Scripture by these same rules as we understood 2 Tim 2:15; by applying the Normative Hermeneutic to 2 Tim 2:15 we are told to understand the entire text by the Normative Hermeneutic.

¹³ A compound word, Ortho-Tomeo comes from two Greek words. ORTHO which means “straight” (from which get our English word “orthogonal”) and TOMEW which means “to cut” – From which we get our English word ATOM - an item which can NOT be cut any further.