

Who is this generation?

Before we answer, who is this generation, we must first answer this question: "What does the word generation mean?"

What does *generation* mean? Of course it means *those living then*. If this is all it means, however, theology and common sense is in deep trouble. You see, *generation* means so much more than *those then living*. We must look at the range of meanings for this word now. We must do it now because more hinges on what we present here concerning *generation* than you can imagine.

Generation translates the Hebrew word DOR in the Old Testament and the Greek word GENEΑ in both the Septuagint (LXX or Greek Bible) and your English New Testament. Many other words and phrases translate these same words also. We shall look to all of them now.

We list below several Bible Dictionaries, Encyclopedias, Lexicons and Commentaries that show plainly the various meanings and shadings of these two words.

1. Walter Baur, in A Greek English Lexicon of the New Testament and Early Christian Literature, says in a nutshell, that GENEΑ means "clan, race, kind, nation, generation and age."

2. W. E. Vine says in his Expository Dictionary of New Testament Words that GENEΑ means family, *successive members* of a genealogy or of a race of people possessed of similar characteristics...

He pointed out that *age* also translates GENEΑ.

Remember Vine's phrase above, *successive members...of a race of people...*

3. J. H. Thayer, in Greek-English Lexicon of the New Testament, said that GENEΑ means a family, the *several ranks in a natural descent*, and the *successive members* of a genealogy.

Thayer also said that GENEΑ means a *race of men like each other in endowments, pursuits, character, especially in a bad sense, a perverse race*.

He also said GENEΑ means *age*.

Remember Thayer's phrases above, *several ranks in a natural descent* and *successive members*.

4. R. C. Lenski, in his commentary, The Interpretation of St Luke's Gospel, put it like this, "A look at the use of DOR in the Old Testament and its regular translation by GENEΑ in the LXX (the Septuagint,) when the sense is evil, reveals at once that a *kind of men is referred to, the*

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evil kind that reproduces and succeeds itself in many physical generations." Then he gives many, many Scripture examples. We shall say more on Lenski later.

Remember Lenski's statement, "*a kind of men is referred to, the evil kind that reproduces and succeeds itself in many physical generations.*"

5. Easton's Bible Dictionary

"Gen 7:1, 'In this generation' = *in this age*.

In Mat 1:17, the word means *a succession or series of persons from the same stock.*"

5. Fausset's Bible Dictionary

"Generation means also *the men of an age*: as Isa 53:8, "who shall declare His generation?" i.e. their wickedness, in parallelism to their oppressive "judgment." In Jer 7:29, "generation of His wrath," i.e. with whom He is angry. Also *generation is used with reference to the characteristic disposition of the age*, "adulterous," "unbelieving," "untoward" (Mat 11:16; Mat 12:39; Mat 17:17; Act 2:40).

In Mat 24:34 "this generation shall not pass (namely, *the Jewish race, of which the generation in Christ's days was a sample in character*; compare Christ's address to the generation, Mat 23:35-36, in proof that *generation means at times the whole Jewish race*) *until all these things be fulfilled,*" a prophecy that the Jews shall be a distinct people still when He shall come again."

6. Smith's Bible Dictionary

"(Generation is also used to signify the men of an age or time, as contemporaries, Gen 6:9; Isa 53:8, posterity, especially in legal formulae, Lev 3:17, etc.; fathers, or ancestors. Psa 49:19."

7. International Standard Bible Encyclopedia

"DOR

(1) The translation (a) of דֹר, *dōr*, "circle," "generation," hence, "age," "period," "cycle": "many generations" (Deu 32:7); (b) The people of any particular period or those born about the same time: "Righteous before me in this generation" (Gen 7:1); "four generations" (Job 42:16);

(c) The people of a particular class or sort, with some implied reference to hereditary quality; the wicked (Deu 32:5; Pro 30:11); the righteous (Psa 14:5; Psa 112:2).

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(b) a race, or class, distinguished by common characteristics, always (in the New Testament) bad: "Faithless and perverse generation" (Mat 17:17);

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(c) *The people of a period*: “*This generation shall not pass away*” (Luk 21:32); (d) an age (the average lifetime, 33 years): “*Hid for (Greek “from the”) ages and (from the) generations*” (Col 1:26). The term is also by a **figurative** transference of thought applied to duration in eternity: “*Unto all generations for ever and ever*” (Eph 3:21) (Greek “all the generations of the age of the ages”).”

Now you can see the truth of Lenski's remark in all of them: "A look at the use of DOR in the Old Testament and its regular translation by GENEVA in the LXX (the Septuagint,) when the sense is evil, reveals at once that a kind of men is referred to, the evil kind that reproduces and succeeds itself in many physical generations."

Now we can begin to answer our original question: "Who is this generation?"

This generation is a race of people, specifically, the Jews. This generation (race) is the lost Jews who survived the Second 3 1/2 Years. They were present when Jesus spoke these words and have been reproducing and succeeding themselves ever since. They will be present when Jesus comes back to this earth.

Zechariah has told us that in that very day (the second coming) He will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that same day He shall open that fountain to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Hallelujah!

Now we shall dissect this subject even more for you.

Matthew 24 and Mark 13 both contain the following verses.

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

Mar 13:30 Verily I say unto you, that *this generation shall not pass, till all these things be done.*

Neither of these two verses poses a problem. Neither Matthew 24 nor Mark 13 pertains to the destruction of Jerusalem and the Dispersion of the Jews. Both of them described the age ending with the second coming of Christ. Consequently, both verses above pertain to the generation (race) who survives the Last 3 1/2 Years. This is the generation (race) living at the time of the second coming of Christ. The context demands this!

Both Matthew and Mark tie this generation (race) to "these things be fulfilled" and "all these things be done." What things? Those "second coming things" listed below. Remember that neither of them wrote anything about the Titus siege. See these verses in their *second coming contexts* now.

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Here's Matthew's context.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

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

Here's Mark's context.

Mar 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Mar 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mar 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Mar 13:28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

Mar 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

Mar 13:30 Verily I say unto you, that this generation shall not pass, till all these things be done.

Therefore, for both Matthew and Mark, this generation is that group of unsaved Jews who survived the Last 3 1/2 Years on this earth. This is the "all Israel shall be saved" group that Paul spoke of in Romans. These are the unsaved Jews who survived the Second 3 1/2 Years and are alive when Jesus comes back to this earth to set up his kingdom.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Here's Zechariah's prophecy of it

This is that unsaved group of Jews that Zechariah wrote about. See below. Zechariah never wrote about the siege of Jerusalem in 70 A.D. He wrote about the final siege of Jerusalem by the Antichrist and his armies. In 70 A.D. Jerusalem was lost. In the end described by Zechariah below, nothing was said about 70 A.D. He wrote about the second coming of Christ, in which Jesus liberates Jerusalem the moment he comes back to earth.

The Jews in the Scriptures below are those unsaved Jews who still would not accept Him at all, neither as the son of God nor as their messiah. They reproduced and succeeded themselves from the day when Jesus spoke in Matthew 24, Mark 13 and Luke 21, to the day when He comes again to this earth and opens the fountain (filled with blood and drawn from Immanuel's veins)

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described by Zechariah below. This group survived the Second 3 1/2 Years and is still living when Jesus comes back.

Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

Zec 12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zec 12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zec 12:7 The LORD also shall save the tents of Judah first,...

Zec 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

Zec 12:9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zec 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zec 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zec 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Zec 12:14 All the families that remain, every family apart, and their wives apart.

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

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Zec 14:8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Zec 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

Zec 14:11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zec 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zec 14:13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Zec 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Zec 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Yes! In the above Scriptures, Zechariah described all the Jews who survived the Last 3 1/2 Years. They will be alive when Jesus comes back to set up his millennial kingdom. This group-generation-race is Paul's "all Israel shall be saved" group. Yes, they were present when Jesus spoke; but they reproduced and succeeded themselves to the very time Zechariah described above, which is the second coming.

More on who is this generation?

Next, we look at a few commentaries on Matthew 24:34-35 and one on Mark 13:30.

The Peoples New Testament on Mt 24:34-35:

"This generation shall not pass till all these things be fulfilled. Some hold that "all these things," in Mat 24:33-34, refer only to what was said of the fall of Jerusalem, ending with Mat 24:28. Others have contended that the phrase includes the second coming, but refers directly to the end of Jerusalem, which was a type of the end of the world.

I believe, rather, that "all these things" embraces all thus far predicted, and that "this generation" means the Jewish race, instead of only those then living. The Greek word so rendered is used in the sense of race in the Greek classics, and as examples of such use in the New Testament, Alford points to Mat 12:45, and Luk 16:8, as examples of such use in the New Testament.

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Christ has described the awful end of the Jewish state; after such a destruction and scattering of the remnant to the ends of the earth, all the examples of history would declare that the Jewish race would become extinct. Christ, however, declares that, contrary to all probability, it shall not pass away until he comes. They still exist, 1850 years after the prediction, distinct, but without a country."

John Darby on Mt 24:34:

"**Verse 34** (Mat 24:34) has a much wider sense, and one more really proper to it. *Unbelieving Jews should exist, as such, until all was accomplished.* Compare Deu 32:5 Deu 32:20, where this judgment on Israel is specially in view. God hides His face from them until He shall see what their end will be, for they are a very froward generation, children in whom is no faith. This has taken place.

They are a distinct race of people unto this day. That generation exists in the same condition — a monument of the abiding certainty of God's dealings, and of the Lord's words. "

Adam Clarke on Mat 24:34

"**This generation shall not pass** - *Η γενεα αυτη, this race; i.e. the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled.* Some translate *η γενεα αυτη, this generation, meaning the persons who were then living, that they should not die before these signs, etc., took place: but though this was true, as to the calamities that fell upon the Jews, and the destruction of their government, temple, etc., yet as our Lord mentions Jerusalem's continuing to be under the power of the Gentiles till the fullness of the Gentiles should come in, i.e. till all the nations of the world should receive the Gospel of Christ, after which the Jews themselves should be converted unto God, Rom 11:25, etc.,*

I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by Divine providence to preserve them as a distinct people, and yet to keep them out of their own land, and from their temple service.

See on Mar 13:30 (note). But still it is literally true in reference to the destruction of Jerusalem. Clarke"

C.I. Scofield on Mat 24:34

"**This generation** (Greek, "genea", the primary definition of which is, "race, kind, family, stock, breed"). (So all lexicons.)

That the word is used in this sense because none of "these things," that is, the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory,

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and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70.

The promise is, therefore, that the generation -- nation or family of Israel -- will be preserved unto "these things"; a promise wonderfully fulfilled to this day."

Adam Clarke on Mark 13:30

"This generation - *Ἡ γενεα αὐτῆ*, *This very race of men*. It is certain that this word has two meanings in the Scriptures; that given in the text, and that above. Generation signifies a period of a certain number of years, sometimes more, sometimes less. In Deu 1:35; Deu 2:14, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction.

But as there are other events in this chapter, which certainly look beyond the destruction of Jerusalem, and which were to take place before the Jews should cease to be a distinct people, I should therefore prefer the translation given above. See on Mat 24:34 (note)."

Notice that the translation given above that Clarke prefers is his expression *this very race of men*.

Luke's treatment of this subject is more complex than Matthew and Mark

Luke is more complex because he tracks four things at once:

- (1) He shows the detailed characteristics of the church age just as Matthew and Mark.
- (2) He shows details concerning the second coming of Christ just as Matthew and Mark.
- (3) He details the destruction of Jerusalem and the beginning of the Dispersion, all in 70 A.D.
- (4) Matthew and Mark did not.
- (5) He introduces us to the term, the fulfillment of the times of the Gentiles, and shows us this time fulfillment comes at the second coming of Christ.
- (6) Matthew and Mark did not.

We saw Matthew and Mark's verses concerning *this generation-race* above. Now see Luke's *this generation-race* verse next.

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

Next see Luke's verse in its context below.

Luk 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Luk 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Luk 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Luk 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

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Luk 21:29 And he spake to them a parable; Behold the fig tree, and all the trees;

Luk 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luk 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

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

R. C. H. Lenski's explanation of Luke 21:32 is as good as it gets

The following paragraphs are based on his article in his Commentary, The [*Interpretation of St Luke's Gospel, on Pages 1026-1027.*](#)

He said the view that this generation refers to those who were living at the time when Jesus spoke is not tenable. He cites the numerous uses of the Old Testament word DOR, translated in the Greek Old Testament (the Septuagint) by the Greek word GENEΑ. In our English Bible, generation is the translation of both DOR and GENEΑ.

Furthermore, he said when the sense of this word is evil; it speaks of a kind of men, "the evil kind that reproduces and succeeds itself in many physical generations.

He gives the following Five Scriptures to prove his point.

Psa 78:5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

Psa 78:6 That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

Psa 78:7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

Psa 78:8 And might not be as their *fathers*, a stubborn and rebellious *generation*; a *generation* that set not their heart aright, and whose spirit was not stedfast with God.

In verse 8 above, the fathers are the stubborn, rebellious generation. In other words, the fathers were evil people who reproduced and succeeded themselves. They were still alive when the Psalmist wrote these words. They are also alive now.

Fathers (obviously) are made up of many generations, not just those alive when this Psalm was written. Fathers and generations, here, are by no means restricted just to those then living. Now look at Psalm 12:2-8.

Psa 12:2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

Psa 12:3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

Psa 12:4 Who have said, With our tongue will we prevail; our lips *are* our own: *who is* lord over us?

Psa 12:5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him* that puffeth at him.

Psa 12:6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Psa 12:7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Psa 12:8 The wicked walk on every side, when the vilest men are exalted.

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In the preceding Psalm, the godly remnant of the people of God is surrounded by evil men. Consequently, the Psalmist declares "...thou shalt preserve them from this generation forever." If generation here was only applicable to those then living, how could the Psalmist announce their preservation from this evil generation forever? He means preservation for his people from the evil generation down through the ages, not just those living at the time of this Psalm. This evil generation reproduced and succeeded themselves till this day.

Do you see it? The word generation covers a broader area than simply those living at a given time. In this Psalm, it covers the time span forever. He means the people of God can look to everlasting (forever) preservation from this generation of evil men who reproduce and succeed themselves over and over again.

The above is not all we see when we begin to think seriously about this generation. Look closely at Psalms 24:1-6 below.

Psa 24:1 A Psalm of David. The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

Psa 24:2 For he hath founded it upon the seas, and established it upon the floods.

Psa 24:3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Psa 24:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Psa 24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Psa 24:6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

In Psalm 24 above, the main context is "who shall ascend into the hill of the Lord?" Those who enter are the generation of them that seek him; they are those who seek his face.

If generation means only those then living, then none of the righteous would have reproduced and succeeded themselves; but we know God still has those who seek him and seek his face. In other words, the generation did not disappear when those living passed on. They have reproduced and succeeded themselves to this day.

Surely by now you can see that viewing the word generation as "those then living" is completely inaccurate, in many, many contexts. Now here is another Psalm.

Psa 14:1 To the chief Musician, A Psalm of David. The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

Psa 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

Psa 14:3 They are all gone aside, they are *all* together become filthy; *there is* none that doeth good, no, not one.

Psa 14:4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

Psa 14:5 There were they in great fear: for God *is in the generation of the righteous.*

Psa 14:6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

Psa 14:7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

In Psalm 14 above, the evil kind, class, type, eat up God's people as bread and call not upon the Lord. Furthermore, they left His people in great fear. Nevertheless, God is in the generation of the righteous.

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Does generation here apply only to those then living? It is obvious that the generation of the righteous refers to a particular type, class, and kind of persons who are righteous; and who reproduce and succeed themselves. Consequently, we can easily see that they are still reproducing and succeeding themselves to this day. In other words, the generation of the righteous is still very much with us to this day.

Next, we see four different kinds of generations reproducing and succeeding themselves to this day.

Pro 30:11 *There is a generation that curseth their father, and doth not bless their mother.*

Pro 30:12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

Pro 30:13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

Pro 30:14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

In the above four verses, generation is used four times. In no case can it be said that it pertains only to those living at that time. Obviously, there are people down through the ages just like the ones above with the very same evils in their lives. All four of these generations have reproduced and succeeded themselves to this very hour. The generation that curseth their father, the generation that are pure in their own eyes, the generation that lift up their eyelids and the generation that have sword teeth (all of them) are still with us today.

In addition, you can easily see that the word generation pertains to kinds, types and classes of people who reproduce and succeed themselves; so that they remain grouped and known as generations consisting of the same kinds, types and classes.

Php 2:15 *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

In the above verse, nation translates GENEAE, which is our word for generation. Is nation or generation confined to those then living? No. This nation or generation has been and is reproducing and succeeding itself. This reproduced group maintains its kind, type, class and characteristics of the original group: crooked and perverse.

Lenski shows us where Luke began tracking this generation-race

Lenski shows us where Luke began tracking *this generation-race*. He points out the exact context in Luke's gospel, where he began tracking *this generation-race*; it is Luke 19:45-20:47. In this context, these evil Jews were constantly plotting Jesus' death. These are the evil people who reproduce and succeed themselves. This is *the generation-race* (Luke 19:45-20:47) that shall not pass away till all be fulfilled. They are still reproducing and succeeding themselves with all their Christ-rejecting rhetoric.

Lenski says that *this generation-race* consists of the type of Jews that Jesus contended with in the immediate context. This generation refers to a kind or type of Jews, not just those then living. Indeed, they will continue until the very moment Jesus comes back, still refusing to accept Him as the son of God, as the end of the Law, as the Messiah, as God's final sacrifice for their sins or

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as the savior of the world; and as this world races closer and closer to the end, the voice of their Christ rejection is still heard, just as loud and determined as ever.

This generation-race refers to the kind of Jews who survived the final 3 ^{1/2} Years, not just to those then living. These surviving evil Jews reproduced and succeeded themselves. Their evil is their rejection of Christ. They are *this generation-race* who reproduces and succeeds themselves down through the centuries.

Some try to make "this generation" apply only to those then living during the 70 A. D. siege; not to the second coming at all. To pull this off, they use some sleight of hand on the pronouns. They try to make a big deal out of the argument between *this* (near) generation and *that* far generation.

They ask how Jesus could use the near term *this generation* and refer to *that generation* of people not yet living for the next two thousand years. They say, for him to be grammatically correct, he should have used the far term, *that generation*. In other words, if Jesus was referring to the second coming, he must use the term *that generation* to be correct.

This argument is moot in this context, however, since *generation* is not used to describe those then living. Those who hold the view that *this generation* pertains only to *those then living* simply can't overcome the "temptation" to use *generation* for those then living and nothing else. They yield to this temptation based on no facts. The facts are these: the term, *this generation*, is used by Matthew and Mark chronologically after the second coming of Christ. Furthermore, neither Matthew nor Mark said one word about the Titus invasion. No one!

It makes no sense for these two men to apply "this generation" to an event that never appeared in their writings at all. They applied it to apply the characteristics of the church and end at the second coming. Luke applied it to the same identical things as Matthew and Mark, but he inserted a parenthesis in his gospel in which he described the Titus siege.

Of course, in Luke's account, the Titus siege is a prominent part of what he had to say; and of course this generation (this very race of men) covered those who endured it. Furthermore, these same words extend to the same place in Luke's' gospel that it did in both Matthew and Mark; they extend to and cover the second coming of Christ. To say it differently, this generation (this very race of men) applies to those in the Titus siege; and of course, the term applies to the second coming of Christ in all three gospels by Matthew, Mark and Luke. It applies to the end in all three gospels, otherwise, "all these things" would not have been fulfilled.

They do not want to see generation used to describe the Christ rejecting generation of Jews who reproduces and succeeds themselves down through the centuries. This kind, this generation, this type of Jews, is still in existence at the second coming of Christ. These are the Christ rejecters who survived the Last 3 1/2 Years. This is the generation-race Luke began with in Luke 19 and 20. This is still the same generation-race Jesus saves at the return of Christ. They reproduced and succeeded themselves throughout the entire church age. They are still reproducing and succeeding themselves at this very hour.

Yes, we see this same group in Zechariah 12-14 above; but praise God for his mercy. When Jesus returns, he will save them; he will pour out the spirit of supplication upon them and he will open the fountain (filled with blood drawn from Immanuel's veins) to this same race, generation, nation of Christ rejecters. Praise God for his mercy promised to all in the Abrahamic covenant.

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Remember these outstanding facts.

1. Matthew and Mark wrote nothing about the destruction of Jerusalem in 70 A.D.
2. Matthew and Mark wrote only about the Second Coming of Christ.
3. Luke wrote about both of them. He described the 70 A.D. destruction of Jerusalem and the Second Coming of Christ.
4. Some commentators desperately try to attribute 70 A. D. teachings to Matthew and Mark; but Matthew and Mark never wrote even one word about it. Consequently, these commentators create confusion for their readers and the other people their readers try to teach.
5. Some commentators try to dodge the confusion by simply leaving Luke 21 out of their commentaries on Luke. They just refer you to their commentaries on Matthew 24 and Mark 13. This results in even more confusion.

Two devastating attacks upon Jerusalem are in view here and they are separated in time from 70 A.D. to the second coming of Christ.

The chart below shows us that the description of the Church age by Matthew, Mark and Luke is practically identical.

<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>
Mat 24:4 And Jesus answered and said unto them, Take heed that no man deceive you.	Mar 13:5 And Jesus answering them began to say, Take heed lest any man deceive you:	Luk 21:8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i> ; and the time draweth near: go ye not therefore after them.
Mat 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.	Mar 13:6 For many shall come in my name, saying, I am Christ; and shall deceive many.	Luk 21:9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is</i> not by and by.
Mat 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all <i>these things</i> must come to pass, but the end is not yet.	Mar 13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.	Luk 21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
Mat 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	Mar 13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.	Luk 21:11 And great earthquakes shall be in divers places, and famines, and pestilences;
Mat 24:8 All these <i>are</i> the beginning of sorrows.		

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Remember Luke 21:12? "But before all these things..." Before all the things concerning the church age described above have run their course, Jesus described the activities building up to the desolation of Jerusalem. Neither Matthew nor Mark said anything that compares to what follows here in Luke. Luke describes what happens to Jewish converts to Christ, in verses 12 through 24. In so doing, he talks about a desolation of Jerusalem, concerning which, both Matthew and Mark remained silent.

Verse 12 probably begins just after Pentecost and continues through the expression "trodden down of the Gentiles" in verse 24. Remember here that in this context, Jesus instructs Jews who have accepted Jesus as God's final sacrifice for sin. These are saved Christian-Jews.

In verses 12-19, He tells them what to expect. Most of it is bad, but many, maybe most of them, will be preserved through this persecution during the time from Pentecost until the desolation of Jerusalem in 70 A.D.

- Luk 21:12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- Luk 21:13 And it shall turn to you for a testimony.
- Luk 21:14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- Luk 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- Luk 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- Luk 21:17 And ye shall be hated of all *men* for my name's sake.
- Luk 21:18 But there shall not an hair of your head perish.
- Luk 21:19 In your patience possess ye your souls.

Months before Jerusalem is desolated with armies, they must first be surrounded or encompassed by these armies. It might have taken as much as one or two years for the attacking armies to prepare for the siege and surround Jerusalem. Nevertheless, when the saved Jewish-Christian remnant sees their city surrounded, the desolation is not yet; but it's very near and they know it. What do they do now? The instructions Jesus gave them are below.

- Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
- Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
- Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.
- Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,

Once they are trodden down by the Gentiles, the characteristics of the Church age, exactly as Matthew, Mark and Luke described it in the chart above, shall continue running its course; furthermore, the Church age will terminate at the resurrection and rapture. Then, the final seven years shall run its course and terminate with the second coming of Christ. His second coming will also be when the "the times of the Gentiles are fulfilled." You remember that the second coming, which terminates the times of the Gentiles, occurs seven years after the resurrection and rapture.

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From all the above, we see that Matthew, Mark and Luke give one set of characteristics for the entire church age. But Luke describes another set of characteristics, never mentioned by either Matthew or Mark. Never! Luke describes the characteristics of the desolation of Jerusalem, starting from Pentecost up to the desolation itself.

Now, compare Luke's description of Titus' desolation of Jerusalem with the devastation of Jerusalem by the Antichrist described by Zechariah in the Scriptures we showed you above in this chapter. We shall, however, repeat for you just a few of Zechariah's Scriptures below. These Scriptures are grouped showing that all of them describe Jesus fighting against the invaders.

Zec 12:7 (In the final siege of Jerusalem) the LORD also shall save the tents of Judah first,...

Zec 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

Zec 12:9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

Zec 14:11 And *men* shall dwell in it, (Jerusalem) and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zec 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zec 14:13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Zec 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Zec 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

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The () above are mine.

Now compare the siege by Titus in 70 A.D. with this the final siege of Jerusalem by the Antichrist and described by Zechariah.

Titus destroyed everything and killed hundreds of thousands upon hundreds of thousands of Jews. He began the dispersion of them all over the world. Jerusalem, for practical purposes, was waste, destroyed.

In Zechariah's account of the Antichrist's final siege, however, Jesus fights for Jerusalem and he fights against those involved in attacking Jerusalem. Consequently, he liberates Jerusalem forever. He brings to pass every Old Testament prophecy for the Israel of God that is yet unfulfilled.

He saves-converts en masse, those Jews still living, since he is God's final sacrifice for their sin. See Zechariah's words on their conversion.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zec 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zec 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zec 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Zec 12:14 All the families that remain, every family apart, and their wives apart.

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Obvious isn't it. Two sieges of Jerusalem are in view here.

One occurred in 70 A.D. by Titus and resulted in total devastation and nearly two thousand years of banishment from their homeland, into slavery, hate and death. Two thousand years of it!

The final siege by the Antichrist and described by Zechariah, however, ends with the things printed above: the spirit of grace and supplications will be poured upon them, they will look on Him, and they will recognize him; furthermore, they will see the piercings they put into his body, they shall mourn for him and they shall be in bitterness for him. There will also be great mourning in Jerusalem. The entire land shall mourn. Every family shall mourn apart. Their wives shall mourn apart. Hearts will break as they recognize the one they hated has now delivered them forever. Truly this man was the son of God.

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Finally, there shall be a fountain (filled with blood drawn from Immanuel's veins) opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Even so, come Lord Jesus.

There are two different sieges of Jerusalem. There are two different sets of results. To blend the two together is a theological blunder of the highest order. To blend them does incomparable damage.

Here, the references we used earlier are condensed even more to help our understanding that generation means both age, and/or race in the contexts of Matthew 24, Mark 13 and Luke 21.

1. Walter Baur said in a nutshell, that GENEAE means "clan, race, kind, nation, generation and age."

2. W. E. Vine said that GENEAE means *...successive members of a genealogy or of a race of people possessed of similar characteristics...*

He also pointed out that *age* also translates GENEAE.

3. J. H. Thayer said GENEAE means *... "the several ranks in a natural descent, and the successive members of a genealogy."*

Thayer also said that GENEAE means *a race of men like each other in endowments, pursuits, character, especially in a bad sense, a perverse race.*

He also said that GENEAE means *age*.

4. R. C. Lenski said, "A look at the use of DOR in the Old Testament and its regular translation by GENEAE in the LXX (the Septuagint,) when the sense is evil, reveals at once that a *kind of men is referred to, the evil kind that reproduces and succeeds itself in many physical generations.*"

Remember Lenski's statement, *"a kind of men is referred to, the evil kind that reproduces and succeeds itself in many physical generations."*

5. Easton's Bible Dictionary said that in Gen 7:1, "In this generation" = *in this age*. In Mat 1:17, the word means *a succession or series of persons from the same stock*.

6. Fausset's Bible Dictionary said, "Generation means also *the men of an age.. .*

Also generation is used with reference to the characteristic disposition of the age, "adulterous," "unbelieving," "untoward"...

In Mat 24:34 "this generation shall not pass (namely, *the Jewish race, of which the generation in Christ's days was a sample in character*; compare Christ's address to the

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generation, Mat 23:35-36, in proof that *generation means at times the whole Jewish race) until all these things be fulfilled," a prophecy that the Jews shall be a distinct people still when He shall come again."*

7. Smith's Bible Dictionary said, "(Generation is also used to signify the men of an age or time,..."

8. International Standard Bible Encyclopedia said, "DOR, (1) The translation (a) of דֹר, *dōr*, "circle," "generation," hence, "age," "period," "cycle"...

(b) The people of any particular period...

(c) The people of a particular class or sort, with some implied reference to hereditary quality; the wicked (Deu 32:5; Pro 30:11); the righteous (Psa 14:5; Psa 112:2).

GENEA (b) a race, or class, distinguished by common characteristics, always (in the New Testament) bad: "Faithless and perverse generation" (Mat 17:17);

(c) The people of a period: "This generation shall not pass away" (Luk 21:32)...

9. Lenski said, "A look at the use of DOR in the Old Testament and its regular translation by GENEALOGY in the LXX (the Septuagint,) when the sense is evil, reveals at once that a kind of men is referred to, the evil kind that reproduces and succeeds itself in many physical generations."

10. The Peoples New Testament, on Mt 24:34-35 said, "I believe, rather, that "all these things" embraces all thus far predicted, and that "this generation" means the Jewish race, instead of only those then living."

Christ has described the awful end of the Jewish state; after such a destruction and scattering of the remnant to the ends of the earth, all the examples of history would declare that the Jewish race would become extinct. Christ, however, declares that, contrary to all probability, it shall not pass away until he comes. They still exist, 1850 years after the prediction, distinct, but without a country."

11. John Darby, on Mt 24:3 said, "Verse 34 (Mat 24:34) has a much wider sense, and one more really proper to it. *Unbelieving Jews should exist, as such, until all was accomplished.* They are a distinct race of people unto this day. That generation exists in the same condition — a monument of the abiding certainty of God's dealings, and of the Lord's words."

12. Adam Clarke, on Mat 24:34 said, "This generation shall not pass - Η γ ε ν ε α α υ τ η, this race; i.e. the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled."

13. C.I. Scofield, on Mat 24:34 said, "This generation (Greek, 'genea', the primary definition of which is, 'race, kind, family, stock, breed'). (So all lexicons.)

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That the word is used in this sense because none of "these things," that is, the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, in 70 A.D.

The promise is, therefore, that the generation -- nation or family of Israel -- will be preserved unto "these things"; a promise wonderfully fulfilled to this day."

14. Adam Clarke, on Mark 13:30 said, "*This generation - Η γενεα αυτη, This very race of men.*"

Notice that the translation given above that Clarke prefers is his expression *this very race of men*.

Final thoughts on generation

Obviously, the race-generation is the unsaved Jews who survive the Second 3 1/2 Years. (Of course, Jewish converts to Christ will go up at the rapture.)

The age is that span of time between Pentecost and the second coming of Christ. This time span is referred to as the church age, which terminates at the resurrection-rapture. It is also known as the times of the Gentiles, which terminates at the second coming of Christ. The times of the Gentiles is seven years longer than the church age.

Of course there are parallels between Titus and Zechariah. Titus ends in destruction and dispersion. Zechariah ends with the second coming of Christ and Israel's conversion and Jerusalem delivered forever.

Parallels exist between the description of the siege by Titus and the siege by the Antichrist. In some places they read very much alike. This doesn't make them the same event. They are two, separate events that are described alike. The Titus event is a type of the tribulation, etc.

Final thoughts on the Cosmic Upheavals!

We must note here that the melting, burning and dissolving caused by fervent heat in 2 Peter 2:10-13 not part of the Cosmic Upheavals at all. The Cosmic Upheavals occur in the Second 3 1/2 Years only.

Peter's fervent heat passage occurs only at the end of the millennium to purge and cleanse for the new heaven and new earth. Peter's statement above is so clear, further comment is unnecessary.

2 Peter 3:10-13 KJV

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

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

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

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

Final Caution on Chronology in Revelation

The Seals, the Trumpets and the Vials in the book of Revelation are in chronological order. Be very careful, however, if you try to make all the other passages in Revelation chronological according to the place where they occur in the Revelation.

The beast and false prophet in Revelation 13 is a prime example. If you try to place them in the order in which they will actually occur when their time for fulfillment arrives, based on where they appear in the book of Revelation, you will create an end time, theological Frankenstein. Why?

You create a Frankenstein because in the Revelation, the beast and the false prophet are placed between the Seventh Trumpet and the First Vial. This would demand their placement in fulfillment very near the end of Tribulation-70th Week-12th Day of the Lord. But how can this be? It can't. Go back to Chapter Four.

Most conservative theologians rightfully hold the view that the beast is the Antichrist; and in Chapter Four we learned that the Antichrist is made known to the world by signing the pre-existing covenant to guarantee peace and safety to Israel. Then how can the beast be at the very beginning of the Tribulation-70th Week-12th Day of the Lord if he does not come on the scene until between the Seventh Trumpet and the First Vial?

John located the beast and false prophet passage, not in the chronological place where they will appear when their fulfillment time arrives, but where the Holy Spirit wanted them placed for reasons known to him. You see once again, the prophecies are jumbled up. They are out of chronological order. This is true throughout the Bible.

We know from other Scriptures where the Beast and the False Prophet first appear and where they end. Remember what Paul said to Timothy?

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

In line with the above Scripture, God has given us the tools to locate them properly. Remember The Three Bedrock Doctrines, The Cosmic Upheaval Dots and The Four Prophetic Timing Words. With all these, you can see where the end time events belong.

You must understand and use The Four Prophetic Timing Words. Until you do, your understanding of the end time prophecies will remain confused. Put to work the dots you have learned here and your end time prophetic understanding will be accurate and crystal clear.