

TRANSLATION GENERATION

A Prophetic People Yet To Emerge On The Stage of History

IN GOD'S PLAN there will be, eventually, ultimately, a translation generation. All of salvation history is funneling toward the formation of a people who will come to know, experience, and vindicated the character of God. It may as well be *our* generation. Sooner or later there will be a distinguished category of humans who will triumphantly by-pass "the valley of the shadow of death" as they exit this world into the heavenly kingdom. It may as well be sooner than later, and we may as well be those who never enter the dark clutches of death. There will be a company of men and women who pass over Jordan into the heavenly Canaan without ever tasting the bitterness of dying on this wilderness planet. Why not *us*? Why not *now*?

THE KINGDOM OF CHRIST IN MICROCOSM

Matthew 16:27-28; 17:1-3—²⁷"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. ²⁸Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom." ¹Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; ²and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ³And behold, Moses and Elijah appeared to them, talking with Him.

Moses was a type of the resurrected saints
Deuteronomy 34:1-5 / Jude 9

Elijah was a type of the translation generation
2 Kings 2:1-11

Early Writings, p. 164— Moses was present to represent those who will be raised from the dead at the second appearing of Jesus. And Elijah, who was translated without seeing death, represented those who will be changed to immortality at Christ's second coming and will be translated to heaven without seeing death.

THOSE WHO ARE ALIVE AND REMAIN

1 Thessalonians 4:15-17—¹⁵We who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶For the Lord Himself will descend from heaven . . . And the dead in Christ will rise first. ¹⁷Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Manuscript Releases, vol. 9, p. 256—All of us have a character to form. Enoch formed a righteous character and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are wholly on the Lord's side—partakers of the Divine nature, having escaped the corruption that is in the world through lust—not by trying. . .but by placing ourselves in right relation to God, and letting Him take care of the consequences.

NOTE: Sometimes people say Moses got the better deal in dying before Israel entered Canaan, since, they reason, he was resurrected and taken to heaven. But this idea reasons from a self-centric point of view that has only personal salvation in mind with little concern for the glory of God. Moses did not enter Canaan alive due to the fact that he misrepresented the character of God by striking the rock in anger at rebellious Israel. Moses would have much rather entered Canaan alive, thus having fully revealed God's character to Israel.

NOTE: The fact that Michael had to contend with Satan in order to resurrect the body of Moses indicates that there are some aspects of the great war between God and the Devil that were yet unresolved. Moses was raised from the dead in anticipation of a future development that would fully defeat Satan's claim of jurisdiction over the dead.

Faith and Works, p. 38—Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Savior; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

There is need of constant watchfulness and of earnest, loving devotion, but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor. We must not trust at all to ourselves or to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Savior. Love springs up in the heart. There may be no ecstasy of feeling, but there is an abiding, peaceful trust. Every burden is light; for the yoke which Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure.

SOMETHING BETTER

Hebrews 11:39-40—³⁹ And all these, having obtained a good testimony through faith, did not receive the promise, ⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

NLT—All of these people we have mentioned received God's approval because of their faith, yet none of them received all that God had promised. For God had far better things in mind for us that would also benefit them, for they can't receive the prize at the end of the race until we finish the race.

SEVEN METAPHORS FOR THE FINAL GENERATION

1. *The Path to Perfect Noonday—a metaphor of perceptual illumination*
Prov 4:18 / Isa 60:1-3 / 1 Cor 13 / 1 Jn 1:5 / Jn 8:10-12
2. *The Most Holy Place and the Final Atonement—a metaphor of oneness*
Lev 16:30 / Dan 8:14 / Heb 6:19-20; 10:19-22 / Rev 11:19; 12:17; 14:12
3. *Marriage—a metaphor of relational intimacy*
Hos 2:16-20 / Ez 16:4-8 / Eph 5:25-32 / Rev 19:7-9
4. *The Seal of God in the Forehead—a metaphor of immovability*
Rev 7:1-4 / Rev 14:1 / Deut 6:4-8 / Eph 1:13-14 / SS 8:6-7
5. *The Blotting Out of Sins—a metaphor of erasing, of obliteration*
Acts 3:19 / Jer 17:1, 9 / Isa 43:25; 44:22 / Ps 51:1, 9 / Rev 3:5 / Ex 32:32
6. *The Latter Rain—a metaphor of nurture and growth*
Deut 32:2 / Zec 10:1 / Joel 2:23 / Hos 6:3 / Acts 2:17 / Isa 45:8 / Ps 72:6-7
7. *The Harvest of the Earth—a metaphor of maturation*
Mat 13:24-30 / Rev 14:14-20 / 2 Tim 3:13 / Eph 4:13-16

TM—God had a better plan for us: that their faith and our faith would come together to make one complete whole, their lives of faith not complete apart from ours.

NOTE: All of these metaphors are descriptive, from various angles, of the perceptual, psychological and emotional experience of the final generation.

NOTE: According to Hosea, God's end-time people will undergo the ultimate theological and experiential paradigm shift by relating to God as a husband (love-based motivation) rather than as a master (fear-based motivation).

NOTE: The sealing to occur in the foreheads of God's end-time people "is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved" (Ellen White, *SDA Bible Commentary*, vol. 4, p. 1161).

NOTE: Blot: to wipe out, obliterate from memory. While we will forever retain the *factual memory* of our history as fallen beings, we will not retain even the slightest *emotional memory* of the trauma and pain of our sins, not of the sins committed against us.