

Questions and Answers Regarding A New Paradigm about the Heavenly Sanctuary and the Investigative Judgment

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Before we get into the specific questions let me say this: We have not suggested that the *New Paradigm* document is all inclusive, i.e. has addressed every detail of every point or explains mechanistically in precise physiological or other ways how God accomplishes the cleansing of each person's heart/mind/soul/individuality/character. It is clear that salvation results in the cleansing of each saved person—the exact mechanics are not required to be understood, but it is okay to push our understanding as far as we can.

EGW says “The theme of redemption is one that the angels desire to look into; it will be **the science and the song** of the redeemed throughout the ceaseless ages of eternity.” CE57 Thus we will study for all eternity what God has accomplished in our salvation and learn ever more.

What we have done in this proposal is to provide a sound, evidenced-based view of the historic SDA doctrine of the Sanctuary and Investigative Judgment that is not predicated upon or rooted in Satan's lie that God's law functions like human law.

The big point to focus upon as we explore these questions is—which view is most consistent in totality with God and His government—God as Creator and His laws as design laws, and thus the Sanctuary and Investigative Judgment message is about cleansing and healing people OR God as dictator and His laws function like human law and thus the Sanctuary and Investigative Judgment is a judicial process not happening in people but in court documents.

For the first time since Adventist church leadership rejected the 1888 message and chose imperial law rather than design law, we have provided a way to understand the Investigative Judgment doctrine that harmonizes with the rest of the plan of salvation and eliminates the infection of imperialism and allows the church to take a cohesive healing message to the world. In other words, this view frees us to take the true three angel's messages to the world.

Questions are in black, my answers, including the EGW and Biblical references, are in red.

Q: How can we give this info to an SDA and not "offend" their belief about the sanctuary. You know the SDA church is the only Protestant church that has the sanctuary message and to tell them that they have misunderstood it will put some folks off. I've already had that happen with the sanctuary DVD. Any tips to help make an SDA curious to investigate the "new" info and not outright reject it? What about non-SDA believers?

A: I don't think we can present truth more winsomely than Jesus did and many people in His day complained that He was offending the church leadership of His day—repeatedly. (Matt 15:12, John 6:61) Jesus said that He did not come to bring peace, but a sword, (Matt 10:34) and He was speaking of the sword of truth, which would cut through their false beliefs, but offend some.

So, first I would not make my primary focus on how others might or might not be offended—those who prefer darkness do not want come into the light (John 3:19)—they will always rail against the truth and get offended. But those, like Nicodemus, will seek the truth even when it is different than what they always thought. So, don't focus on whether others might get upset, but whether we are presenting the truth in the most loving way possible.

If certain people or groups are not interested in the truth, Jesus said move on to those who are. (Matt 10:14)

I am convinced that Christianity cannot do its mission of taking the gospel to the world until we reject the Roman view of God's law and embrace God as Creator and His law as design law. The way we view God's law necessarily informs us of God's character, government, methods, principles, and all our doctrines.

Regarding non-SDA believers—I don't think understanding the sanctuary doctrine is a requirement to salvation—what is the bigger message? That God is working in us to actually cleanse us from sin and prepare us to meet Jesus, which is based on design law—rather than the legal lie of penal substitution which keeps Christians trapped in sinful living.

Q: The Blood Metaphor is normally not discussed as being the symbolic blood of the sinners, symbolically transferred to the head of the sacrificial animal. I'm glad you brought that out. Could you also expand on this and how this links to the imagery of the blood of Christ on the cross and the life that He sacrificed. Many [people] get hung up on the actual corpuscles being what saves us, in spite of us knowing the symbology.

A: The blood is symbolic of the life, the life of the sinner is transferred in symbol by the confession of the sin onto the head of the animal and taken in symbol into the sanctuary in OT times. (GC 418 quoted in the article). This symbolically represents the individualities of all people who died being stored in heaven. Jesus, partook our humanity through His mother Mary, was tempted in every way just as we are yet without sin. (Heb 2:14) We are tempted by our own evil desires (James 1:14)—thus Jesus, as a human experienced temptation, not just from Satan external to Himself, but in Gethsemane and at the Cross when His humanity tempted Him with powerful human emotions to act to save self.

This is the infection of fear and selfishness that we inherited from Adam and which corrupts us. Jesus, as a human loved perfectly, giving His life freely, rather than acting to save self and at the Cross destroyed this infection of selfishness and restored God's law of love into His humanity perfectly. Thus, His blood is representative of His sinless HUMAN life, which becomes the template for all human lives that are saved as the Holy Spirit takes Christ's perfection and reproduces it in us. This is symbolically taught in the day of atonement when the High Priest/Jesus uses His perfect blood/life as the template to purify all who trust in Him.

Q: I am trying to clarify what you are proposing. If the backup data on the heavenly servers is a complete record of character, and Jesus in the IJ is correcting that data set, correcting all the

sinful tendencies while the people are dead, I don't see how this is not tampering with evidence or arbitrary alteration of character on the part of God without participation of the person themselves.

What is the soul made of? is it the thinking part?

A: What is recorded in the heavenly servers is the “soul” the complete individuality of the person, not only the character. It is the thoughts, attitudes, beliefs, values, mindset, perspectives, and identity of the person. All sinless beings throughout the universe have the same character i.e. a character in harmony with God, a character that loves God and others more than self, a character of honesty, integrity, loyalty to God, truthfulness etc. But they do not all have the same individuality. So, more than character is recorded in the heavenly servers. But it is the character that determines our eternal destiny.

The question is: have we been reborn with new hearts/characters that love God and others or do we solidify in selfishness.

Those who trust God have a new heart, they no longer identify, in their individuality, with selfishness, but with God and His character of love. But that doesn't mean all elements of such aspects are immediately and instantly repaired. The residual elements that Paul speaks about in Romans 7 and for which a person may not even be aware still need healing. Again, the example of Martin Luther being an anti-Semite, will he arise as one?

“The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, **where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living.** It includes all who **died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts.**” {EW 254.1}

Q: My understanding is that character is only formed through the choices of the person involved. If God, while a person is dead, is altering the backup file of their character in any way, then the resulting character did not come about through their own choices.

You submit the idea that Jesus performs a cleansing work upon the character of the righteous dead, while they sleep. So far, I have understood the character as something that I develop in conscious cooperation with Jesus. And that the sanctuary referred to is the sanctuary of my mind. So that the cleansing of the sanctuary is simply Jesus cooperating with the living to perfect their characters while they live. Why adopt the view that some of the cleansing work occurs without my conscious involvement? Doesn't that diminish my agency in the matter?

The bible says, be ye perfect as your Father in heaven or be Holy as your Father. Now this remaining sin that our Lord will be removing after somebody has died makes it look like we do not have to worry now for that will be down for us? But Paul says tremble ye for your salvation

in Philippians 2:12 how can we balance this scriptures with Jesus continuing to cleanse or heal our characters when we sleeping or after death?

A: It is about coming to trust God—our natural heart is enmity toward God, (Rom 8:7) meaning we love selfishness and do not love godliness. The person who comes to trust God has had heart change from distrust to trust.

Abraham trusted God and was recognized as righteous, which is set right, in heart. (Rom 4:3) This is it, this is the key. Now a person set right in heart no longer desires to live selfishly, no longer enjoys hurting others, but desires to be godly, to live in harmony with God in every way. This is their heart, their new righteous character. However, they may still have habits, beliefs, misunderstandings, biases, bigotries, attitudes that they are ignorant of and are out of harmony with their new characters of love. Those who are alive will continue to grow in godliness, those who died with such unaddressed elements have those elements eliminated because they trust Jesus and want Him to fix anything in them that needs fixing. This is the same as David praying “Create in me a clean heart Oh God and renew a right Spirit within me.” (Ps 51:10) Who is doing this work in David? David is merely surrendering in trust and God does the healing work.

Do we form our own character, by our own effort, and thus save ourselves? Or, do we cooperate by choosing to trust God and to receive the character of Jesus as a free gift?

That choice to trust is an ongoing living choice, but the character is not one we form by our effort, but one we receive by our cooperative trust in Jesus. Thus, our choices are to agree and participate, not to form, create or produce the character, but to accept, love, identify with the character of Christ.

EGW describes it this way:

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. [do we develop a perfect character by our choices, or do we trust God and choose to accept the victory of Christ into our lives?] But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments.[how by our effort or by His victory, notice what follows, how we experience this victory] **When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.** Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. {COL 311.4}

So my view is that all the righteous people receive the perfecting of character from receiving Jesus, not from their own efforts or works, but from living in trust or faith and that trust or faith

results in choices to follow Jesus, but their choices merely participate and receive the victory Jesus has already achieved. So, those who have trusted Him while alive but haven't had every element of the damage of sin removed while alive get it done during the IJ so they arise in sinless perfection.

Does anyone want to take the position that at the resurrection of the righteous the righteous arise sinful, still struggling with bigotry, sexism, racism, and selfishness? Do we believe that all those who have died trusting in Jesus throughout history died free from every such defect? So, then something happens before they arise so they don't arise with those defects. This is the cleansing of the sanctuary, the true IJ message.

Again, the big point is moving away from legal accounting in books to actual healing/fixing of people to perfection, so we will be ready to stand in God's presence.

Q: I loved your teaching on the investigative judgment by Jesus for those who died trusting in Him, that he is making everything right, providing healing so that when He returns they are resurrected totally healed, ready to live with Jesus. I don't understand what is happening to those who are living. I know that trusting in Jesus, experiencing his transforming power is changing my life, however, I fear that I'll never get to the point where there will not be sin in my life before He comes. It seems the more I learn about Jesus, the more I see how much I fall short of His ideal for me. Sometimes I feel lost. What changes "in the twinkling of an eye" for the living? Help!

The idea that Christ will do a cleanup of the "codes" of the righteous dead during the time of the Investigative Judgement seems to me, on first impression, consistent with Ephesians 2:8-9. But how is the "software" of those that will be translated without experiencing death to be cleaned of the bugs of character? Could you please elaborate on this more carefully and how it is consistent with Ephesians 2:8-9? Was Elijah in a perfectly healed state when the chariot of fire came to pick him up?

You say, "Those who accept the truth about God and His design-law understand their need for healing and transformation, and they cooperate with Jesus in His work of cleansing the Sanctuary—their souls—so that they will be prepared to meet Him face to face." What do we do to cooperate with Jesus? What is His work of cleansing my soul? How does He "apply" the character He developed while He was here to me?

A: When we answer such questions are we first asking: what law model am I understanding this through? Is it about legal performance or condition of being?

If we are born with a terminal condition that we did not choose, are we expected to cure that condition? What would be expected? That we accept the remedy provided by our Creator to that condition and participate to the best of our understanding and ability in His treatment plan.

The question is not about our symptoms, but about our trust in Him who heals and restores us.

he who began a good work in you will carry it on to completion until the day of Christ Jesus. Philippians 1:6

The question is the question of trust—do we trust Jesus with our lives?

EGW states the following:

Do not be discouraged because you see that your character is defective. The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in distinct contrast with his perfect character. Be not discouraged; this is an evidence that Satan's delusions are losing their power, that the vivifying influence of the Spirit of God is arousing you, and that your indifference and ignorance are passing away. {BEcho, December 1, 1892 par. 5}

Rev 12:11 describes those who are translated with these words: “these are they who do not love their lives so much as to shrink from death.” The survival drive has been replaced with love for God and others. That is the key.

So, do we focus on our Creator, trusting in Him and experience a change of heart from selfishness to love or do we focus on our behavior and struggles?

The unsaved have their hearts set on what their selfish/sinful nature desires, whereas the saved have their hearts set on what the Spirit desires. Romans 8:5

So, the issue is the issue of the change of heart motive. We continue to grow in life and internalize more and more of the mind of Christ as we live, and when Christ comes we will see Him face to face for we shall be like Him—how? In character! This character transformation comes from trust or faith in a relationship with God.

EGW puts it this way:

The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and **developed a perfect character. These He offers as a free gift to all who will receive them.** His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ **imbues men with the attributes of God. He builds up the human character after the similitude of the divine character,** a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus." Romans 3:26. {DA 762.2}

The character is transformed, not by a slight change in some customs and practices, **but by a work divine;** for the Lord says, "**A new heart will I give thee.**" This is a death to self and sin, and a new life altogether. "I live," said Paul; "yet not I, but Christ liveth in me." Has the dry branch been grafted into the living vine stock? Then has the graft taken connection with the vine fiber by fiber? Is it one with the parent stock? If it is, then will it bear the fruit of the vine. **If we are one with Christ, we shall be Christlike. This is the great power of God.... This is the way Enoch walked with God.** We are to be learners of one another, and doers of the word of God. {ST, September 26, 1892 par. 5}

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. **New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of Christ.** The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. **We are endowed with traits of character that enable us to do service for God.** {COL 98.3}

All who are partakers of the divine nature will realize that the **Holy Spirit works with them, taking the truth from the sacred Word, where Christ has placed it, and stamping it upon the soul.** But we are in great peril of keeping the truth in the outer court, neglecting to bring **it into the sanctuary of the soul.** Earnestly and solemnly we should prepare ourselves for the cleansing of the soul-temple, remembering that we are a spectacle to the world, to angels, and to men. This work, when thoroughly done, **will cleanse the heart from all disunion, all strife,** all desire for the supremacy.--Ms 14, 1901, pp. 1, 2, 21. (Diary, "Health Foods and Sanitarium Chaplains," Feb. 21, 1901.) {2MR 42.2}

Q: I find this perspective very interesting. My main concern is, how do you avoid returning to the perfectionism of Last Generation Theology (LGT) in this model? I do think it has merit, but I can see how people could use this to rehash the legalistic perfectionism it has taken the church decades to iron out. Particularly with the idea that God is cleansing the sin from us (which I agree with). it seems like those who have died in Christ get to be cleansed by virtue of their trust in him, but those who are alive when he returns wont have that process so they will have to be totally cleansed while living. How does this not lead someone back to that damaging paradigm of self-obsession and despair?

There is just one question niggling me. The Computer-Code debugging process of IJ is useful and I think inspired but it focuses largely on those dead whose 'souls' are on record in Heaven. For those who are alive at the Second Coming, does NPIJ include a time frame in which the pre-2nd-advent believer must live a sinless life? in a fallen miscoded world, will the living believers be re-coded perfect and expected to live for a time without bugs reemerging? In other words, what does NPIJ do with the close of probation? Are pre-2nd-advent believers expected to live perfectly for a time?

A: If people approach any of this with the human law model in mind it leads to behavioral focus and thus leads down the trail of our performance and legalistic fear-based theologies. If we approach it with design law then we realize we are sick and our responsibility is to trust Jesus and partake of the Remedy, of Jesus (truth and love) inviting in the Holy Spirit and He does the healing work.

How many of you if you were dying of HIV infection and the doctor had a cure would say to the doctor—now I don't want to be perfectly healed because that is too legalistic, too much pressure? If the doctor provides the Remedy to heal you, then who is the pressure on? Is it on you to work really hard to not have any symptoms of the disease? Or is the pressure on the remedy to be effective? And our responsibility is to merely partake of the prescription i.e. do

what the doctor says because we trust him. And is it what you do that heals you, or is it the remedy that one partakes that heals you?

So, the focus of the LGT is on self, the focus of the true gospel is on God, do we trust Him with our lives so like Jesus we can say, “into your hands I commend my spirit. While I love you and want to be in heaven with you Lord, I trust you enough to say: If you know heaven would be a better place without me—don’t bring me”? Do we trust God with our lives like this?

It is about coming to the point we trust God with our complete selves—did Daniel’s three friends achieve sinless perfection? Did they trust God completely with their lives? Were they placed in a trial/tribulation and “end-time” event for their lives? Did they try and save self, or did they trust God with their lives? This is the ultimate experience of those who are translated, they do not love their lives so much as to shrink from death—they trust God.

When Job is described as perfect and righteous in all his ways—was Job sinless and not need Jesus as his Savior—or did Job still need Jesus as his Savior?

Again, every time you hear the question of perfection ask first, “what law model am I thinking through.” If you default to the human law model then you will find yourself thinking through behavior and perfectionism, but if you come to design law you will simply put yourself in God’s hands, realizing you have a condition you didn’t choose, but you find God completely trustworthy and you trust Him with the outcome of your life and then you don’t willingly choose things that you know are wrong—because having had a change of heart you don’t like those things, you find those things offensive. But, if you do come up short, because of human weakness, you are grieved and just like a patient who has residual symptoms you go to the doctor to continue your treatment. It is all about perfect trust in God, not perfect work on your part.

Q: In the earthly sanctuary, is sin a metaphor for our character??

A: No, sin is deviation from God’s design infecting our characters that is destructive and damaging; it is the principle of selfishness, driven by fear. Character can be selfless and godly, i.e. the human character Jesus developed, or character can be sinful and selfish. So, sin is not a metaphor of character.

Q: After 1844, are you saying that God is not judging legal cases, but that He is using His righteousness to perfect defects of character in those who have given permission to do so???? Am I understanding this right?

A: Yes, the process is not judicial, but recreative, healing, restorative to all who trust Him.

Q: If so, then what about those that have not known about Christ? You use an example of a doctor performing surgery to remove cancer but does not have permission to do so would be a violation of one’s free choice.

What about the many “saved” who have never heard the name of Jesus. How do we extend this thought of inviting "Him into their hearts" to include those who never uttered those words or had such thoughts?

You say in the article that "Trust and love must be chosen and developed by the individual while alive." What about those who have not heard about Jesus? or have a chance to read and be persuaded to know Him?

A: With what law lens are we answering the question? Are we using the human imperial law lens, which leads people down the trail of having to make a legal declaration, to affirmatively claim the legal blood of Jesus etc.

Or do we use the design law which requires people partake of the reality of God’s principles, found in Jesus, whether they know about Jesus or not.

Consider sunflower seeds—in a bottle labeled sunflower seeds or found in the wild, or in a bottle labeled moon flower seeds, or a bottle labeled the devil’s breath—does it really matter what’s on the label, whether it is found in the wild, in a bottle with the true name, or in some bottle with a false name, if sunflower seeds are planted what will grow? Why?

So, Jesus uses the metaphor of a sewer and the seed is the seed of truth, if it takes root in the heart it brings forth the same fruit, whether or not the person knows the name of Jesus or not, the truths of God’s kingdom all originate in Him.

So, this is the same basic question of salvation that people have asked throughout Christian history: can people who have never heard about Jesus, or the Bible, be saved? The pamphlet only describes aspects of the process of God’s healing/saving of people, i.e. Jesus developed what is necessary for our salvation, and then applies His perfection into the heart/mind/individuality of each person for that person to be healed/saved. Can people who haven’t heard about Jesus still benefit from the remedy to sin Jesus developed, that is the question here, and the answer is yes.

Paul puts it this way:

For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous. ¹⁴ (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵ since they show that the requirements of the law are written on their hearts, their consciences also bearing witness Rom 2:13-15

What is the new covenant of salvation? “This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts.” (Heb 8:10 NIV84)

These people who have not heard the Bible truths, but have accepted the truth of God’s kingdom (methods, principles) as revealed in nature (Rom 1:20) have the law (God’s design for life) written on their hearts. The seeds of truth have brought forth Christlike character by receiving from the Holy Spirit the character of Christ because they loved the principles of God they saw in nature.

EGW puts it this way:

Those whom Christ **commends in the judgment** may have known little of theology, but **they have cherished His principles**. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. **Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish**. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and **have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts**, and they are recognized as the children of God. {DA 638.2}

How do they get their hearts renewed? From where does the template of perfect sinless human character come from that gets reproduced in them? It comes from Jesus and the Spirit reproduces it in all who trust Him, whether they know the facts or simply love the principles.

Q: You say those who have died trusting Jesus will rise in “sinless perfection.” Won’t many be raised who would say they don’t trust Jesus? They have rejected the “Jesus” who looks like Baal. They never heard of an unselfish Being who would rather die than take away our freedom. Will honest atheists, etc., also “arise in sinless perfection?”

A: If they rejected a false view of Jesus that means they had some sense of what truth is and thus did not reject the true Jesus. If they responded to the truth of God’s character and principles they were able to comprehend, then the Holy Spirit still worked in them to apply the Remedy of Jesus.

Q: The majority of our comments/questions has to do with the “perfecting” of the Individualities of the saved. We are hoping there will be more discussion and explanation of what it is to be perfected (maturity of character), the differences between “perfection” and “sinless,” etc. Our struggle is that Jesus is doing something to us (our individualities) while we are asleep, so without our participation. We have shared our opinion that Jesus/God do not perform a "Spiritual Lobotomy" nor does He erase our memories at the resurrection/Second Coming . In an attempt to continue with the analogy of the computer and cloud server, wondering if this perfecting is the restoring of the source code so that each of those who are saved will have a perfectly functioning brain without the virus code of selfishness. All the defects, glitches, errors that resulted from the flawed code of selfishness will have been removed. Could you say more about HOW this perfecting takes place when the sleeping, Saved individualities are asleep / dormant / in stasis? We really appreciated the examples of the Thief on the Cross and Martin Luther no longer having the same core tendencies and desires that they had when they went to sleep.

A: Again, what law lens are we using, imperial legal, or design law? If we stick with the computer metaphor there is a difference between the code of the operating system and all the data on the computer that you put there. So no memories will be erased, but there is a difference between our converted heart and our immediate ability (i.e. we have a heart that longs to be Godly, but our ability to be Godly isn’t fully formed even though our hearts are renewed). The

converted person has distress in their heart over any aspects of their imperfection, while the unconverted does not. Christian perfection is about dying to self and loving God and others—not about perfect performance—remember Job was perfect and righteous in all his ways—why because he trust God. Revelation describes this group as no longer loving their life so much as to shrink from death, i.e. they don't choose to exploit others to protect self. This is the perfection of character the Bible talks about.

Q: As we read through the pamphlet, we wondered if some may come away with the idea that the saved, having had His perfection written into their “code,” will be cloned automatons. Obviously, we don't think anyone at C&R is advocating such a view, but we came away thinking that some additional explanation may be needed to reduce the risk of readers coming to such a conclusion.

A: Again, will we have the law written on our hearts and minds? What law? The law of love, the operating system of God's kingdom, which all the perfect beings (Gabriel etc.) also have, but we are not clones, because we retain our own unique identity and individuality, only with God's perfect principles of love, trust, truth, freedom as the foundation of all our motives.

Q: The analogy of a human being constructed like a computer connected to the cloud is perfect for the 21st century. Body-soul-spirit or body-mind-spirit flawlessly compares to the hardware-software-energy picture of modern computer design. I love it and it has helped my belief in a rational God and theology immensely. How far does the similarity of design go between humans and computers? Wouldn't a computer be only a very rudimentary version of an amazingly complex human design?

A: Yes, because our computers are not truly sentient with their own unique individualities. They are not alive. Further, our computers are not operating on quantum levels the human being does. Our computers don't have the same level of integration as our beings do with our minds/thoughts actually redirecting physiological changes in the hardware.

Q: Many analogies are taken too literally when they are only meant to help grasp an understanding of something that is actually beyond our knowledge base. Do you mean for us to believe our human “parts” are as discrete as the parts of a computer? I.e., doesn't the development of the human brain (hardware) actually get changed by the things our character development allows into our lives, unlike a computer where the hardware just provides the memory, CPU, bus, graphics card that are where the software resides, but are not really affected by the operation of the software?

A: I do believe there are distinct parts that make up a human being. God formed Adam out of dirt and there was a physical body BEFORE Adam was alive and God breathed into Adam the breath of life, i.e. life energy that originates with God, which was separate and distinct from the body. And then Adam developed his own unique individuality/soul, so yes, I believe that all three are separate and distinct and required for an operational human, but they are more intimately connected than the computers we make and do affect each other.

Q: Are we positing that there is something physical in heaven analogous to a server farm that makes a computing “cloud?”

Are you saying there is a literal physical sanctuary in heaven?

A: There is something in which our unique individuality is stored and retained—a safe-haven, a refuge, a sanctuary in heaven where the individualities of the saved are secure and safe. I do not believe it is parchment, paper, nor magnetic drives—is it the crystal around the throne of God? Is it the mind of God that God somehow remembers it all in His personal mind/memory—I don’t know that answer. The Bible gives metaphorical reference to books, which suggest a recording system of some type. And Paul states that when Christ returns he brings with him those who have fallen asleep in Jesus. (1Thes 4:14) So for me, I do believe in some physical place where our individualities are stored. But the answer to that question is really not relevant for me, what is relevant for me is the truth that our individualities are safe with Christ in heaven and will be retained in the resurrection.

Q: Is there a full specification or map of how to reconstruct every saved human’s “soul” (software) stored somewhere real that the symbols of the earthly and heavenly sanctuary point to? Or is this still symbolic – an illustration of a reality that we won’t really be able to comprehend until we get there and “see” it?

A: The earthly sanctuary is ALL metaphorical so it is all symbolic pointing to a larger reality. If there is no reality to which it points then it isn’t metaphor it is fantasy. So, I believe there is a reality to which it points, but it is unlikely we will truly comprehend it in its most accurate sense until we are in heaven.

Q: Jesus changes those who have died so, as you say in the pamphlet, “their previous evil habits, selfish natures, addictive tendencies and lusts will be gone,” but do those alive at the Second Coming also have this heavenly work done to their souls? In other words, is one reason for Jesus’ delay because the remnant does not yet exist who have had this work done for them in their lives?

A: I do believe the delay is because people alive are not ready to meet Him. Peter says the Lord delays because He doesn’t want anyone to be lost (2Pet 3:9). I believe that people are not ready to meet Jesus because the world has been intoxicated on a false legal religion in which people don’t expect healing of heart and mind, they expect legal pardon and record adjustment.

Our mindsets and expectations have a lot to do with what actually happens within us. That is why the Bible and Jesus talked so much about our faith, our trust, our belief in God. If we believe that we cannot be cleansed from sin, but only legally pardoned, if we believe that we continue to live sinfully until Jesus comes—what is the likely outcome for people? But if we believe that God can and does renew our hearts in love so that we live lives of love for God and others, trusting Him to do the transforming work and choosing to cooperate with Him, what is the likely outcome?

Thus, I do believe God is waiting for a people on earth who come to the truth about Him as our Creator, realize His desire and goal to heal them so they in real time love God and others more than self.

There are millions who are healable, but who don't expect it because they are told that they will continue to live sinfully, i.e. slaves to sin until Jesus comes. Our message is that while we live tempted by sin and struggle with infirmities and weaknesses, we can experience a new heart and right spirit that loves God and others. Consider Enoch, was Enoch sinless or a sinner? A sinner, but he walked so closely with God that in His heart/character he was changed to be able to walk into heaven—this is the goal for the end time people—but for which very few expect it to happen.

But this experience is obstructed by the imperial law lie with its penal substitution theology. We must rid ourselves of this lie and return to worship our Creator God whose law is design law—He who made the heavens, earth, sea and fountains of water.

Q: When Christ entered our race through the Holy conception within Mary's womb, half of his DNA genome was from an imperfect human (sorry, Catholic friends). When Christ died, he died with inherited imperfect human DNA, but at the Resurrection, his DNA was perfect, restored to the original state of Adam and Eve's DNA. It is inconceivable to me that Christ would retain the uncorrected genetic code of fallen Man after he rose from the grave. Therefore, I think it supports [your] description of the Investigative Judgment being a cleansing process to remove (heal) the defects in our code, removing our propensity for sin. All from our race from the past who were translated and resurrected, have experienced this recreative healing process, fitting them for eternal life. Question, does the Tree of Life have a sustaining role in this? Ellen White says we will attain our intended height, to be similar to Adam, in heaven as we eat the fruit of the Tree of Life.

A: My view is that the tree of life is merely a physical resource, created by God to provide perfect nutrition to maintain perfect physiology, no aging, no decay to the body. It has no bearing on the character, it affects only the body—hardware.

Q: My question is why are the souls crying out for vengeance. I'm not clear on this. If our other 2 parts are not functioning it seems that they wouldn't be crying out for anything and would be dormant.

A: This is metaphor, they are not consciously crying out, but their lives, dying trust in God, cry out to Him.

And what about the vengeance? It is the vengeance that a person dying of smallpox would cry out for—which is what? The eradication of smallpox, not just from them but from all they love—which is all humanity, thus the Bible says in Isaiah 1:24,25:

Therefore the Lord, the LORD Almighty, the Mighty One of Israel, declares: “Ah, I will get relief from my foes and avenge myself on my enemies. I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities.

So, their cry fits perfectly with the cleansing from sin, which is happening in souls prior to the second coming.

Q: EGW states: “While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.” GC 484.1

This makes it seem like the cleansing is somehow a public spectacle that one could imagine would be time-consuming. Is Satan really allowed to do this at this time?

A: Paul says in 1Cor 4:9 that we are a spectacle and theater to angels and men. The Bible says that angels long to look into these things.

So, yes, the controversy between God and Satan and God’s healing plan is being viewed by the onlooking universe.

But, regarding the quotation above, we must remember that the past, present and future are alike outspread BEFORE God. In other words, all reality is happening before God. So, when the language is used of Satan accusing before God—are we thinking that Satan is in heaven standing in God’s physical presence? Or do we put the rest of the paragraph into play in our understanding, which says that the accusations are designed to lead believers into skepticism, cause them to lose confidence in God, cause THEM to separate themselves from His love, cause them to break His law...

So, while this is happening before God, to whom are the allegations being targeted?

Remember, elsewhere EGW says that at the cross all sympathy was lost for Satan in heaven and since the cross his work has been restricted to this earth:

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, **he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted.** Whatever attitude he might assume, **he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin.** The last link of sympathy between Satan and the heavenly world was broken. {DA 761.2}

Why was Satan restricted? Because only on earth are beings listening to his lies. So, the comment quoted about Satan accusing us before God is not to be taken as a court room in

heaven, but as the reality of how Satan works in our minds to misconceive of God's reality. And what does Satan use to discourage people here on earth? The record of their sins, i.e. Satan is the legalist, Satan is the one who points to past deeds and tries to discourage and get people afraid, when it is not about past deeds it is about the current state of heart and mind. It would be like a person pointing to the medical record of someone who sometime in the past had the measles, but now is healthy, and telling everyone they are not safe to be around because they had the measles.

Q: It seems that I've heard in Adventist lore that the rest of the unfallen universe is a witness to the investigative judgement, and that somehow Jesus vindicates His people as being safe to safe. Have you ever heard this, and if there any Biblical or EGW evidence to support it?

A: I have heard this, but find no actual Biblical or EGW support for this idea. In fact, as I understand it, such a review to determine who is safe to save is not necessary, why? Because it becomes self-evident. When God reveals His life giving glory those who are restored to Godliness and love thrive in His presence, while those who are solidified in selfishness beg to die.

EGW describes it beautifully in GC 541:

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. **The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies."** [What kind of law is this? Keep this in mind with the next words] **God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited.** [Through what law lens do you hear justice and judgment, human imperial law or God's design law? What does justice look like through human law? What does justice look like through design law?] **He would make them happy if He could do so in accordance with the laws of His government and the justice of His character.** [What are the laws of His government and justice of His character? Can love be forced? Can love be achieved by threat? Can God program a being, like a computer, to love Him? Can any law, that functions like human law, requiring external punishment for breaking ever bring greater love and trust?] **He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy.** While constantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. [like a doctor abhors bubonic plague and the deforming lesions it produces] **The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided.** [By whom will their destiny be decided? If we think through human law what is the answer—by God—He judges; He decides. But if we think through design law, who decides their destiny? Continue reading and see.] **Will He then chain these rebels to His side? Will He force them to do His will? {GC 541.4}**

Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God. [What does this mean? Why are they not prepared? What law lens—are they not prepared because they haven't filed the proper legal briefs, or is there something about their actual state of being that unfits them to be in God's presence? Continue reading.] **Pride, deception, licentiousness, cruelty, have**

become fixed in their characters. [How did these attributes become fixed in their characters? Who fixed them in their characters? Does this have any bearing on a decisive hour coming that decides their destiny?] **Can they enter heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish.** What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests? {GC 542.1}

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there,— every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,— **could those whose hearts are filled with hatred of God,** of truth and holiness, mingle with the heavenly throng and join their songs of praise? **Could they endure the glory of God and the Lamb? No, no;** [Why not? What law lens do you use to answer and understand what is happening? Why can't they endure the glory of God because He gets upset, angry, wrathful and lashes out against them using divine power to hurt them, or that there is something in them that hates holiness and suffers in the presence of purity...continuing the quote] years of probation were granted them, **that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire.** [What kind of law? Is this just on God's part, why? Is it an infliction?] They would long to flee from that holy place. **They would welcome destruction,** that they might be hidden from the face of Him who died to redeem them. **The destiny of the wicked is fixed by their own choice.** [Who decided the destiny of the wicked? Was this a judicial decision made by God or a result of the choices of the wicked to reject the only healing solution that God freely provided?] **Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.** {GC 542.2} [Why are they excluded from heaven? Who makes the choice for them not to be there? And God's role is to what? Grant them THEIR choice and let them go!]

Like the waters of the Flood the fires of the great day declare God's **verdict that the wicked are incurable...** {GC 543.1} [What is God's verdict or judgment? That they are incurable, which means what? And why does God make this judgment? Because it is the reality or truth of their condition. Does God's judgment make them this way? No—they made themselves this way by rejecting the only cure to their condition.]

Q: Please detail how this "new paradigm" harmonizes with the scriptural "State of the Dead" doctrine.

A: According to Scripture The state of the dead is that at death the body returns to dust, (Gen 3:19) the life energy (spirit/pneuma) returns to God, (Ecc 12:7) and the soul/psyche is in a state of sleep, stored safely in heaven. (2Cor 5:6-8, 1Thes 4:13-18)

Q: Did the veil tear in the Heavenly sanctuary at the exact same time it tore in the earthly sanctuary?

A: The Sanctuary on earth was all symbolic, the lamb represented Jesus, the daily priests in their white robes represented believers in their Christlike character, i.e. reborn, new hearts.

So, to answer the question we need to answer first, what is the reality to which the rent veil points? Do we believe there is a piece of cloth in a building separating two rooms in heaven? Or does the veil represent something else?

As the priests did their duties in the holy place and looked toward the most holy place longing to see God more clearly, something obstructed their view—the veil. The veil represents then, something, that separates us from God and obstructs our view of Him.

On the veil were angels representing the battle between good and evil forces. Yet, angels could not remove the veil.

The veil was the only part of the sanctuary symbolism that God destroyed. And it was destroyed at Christ's death. So, is there anything the Bible says was destroyed when Christ died, and which separates us from God?

- Since the children have flesh and blood, he too shared in their humanity so that by his death he might **destroy** him who holds the power of death—that is, the devil—Heb 2:14
 - Life eternal is that we might know God (Jn 17:3) so eternal death is not knowing God, so Satan's power of death are the lies Satan tells about God that we believe that keep us from knowing Him. So at the cross, Jesus revealed the truth that destroys Satan's lies about God, thus destroying Satan's power of death.
- Christ Jesus, who has **destroyed** death and has brought life and immortality to light through the gospel. 2Tim 1:10
 - The infection of selfishness and fear, which are the antagonistic principles to God's law of love is the cause of death, by destroying these elements in the humanity He assumed, Christ destroyed death.
- The reason the Son of God appeared was to **destroy** the devil's work. 1John 3:8

What was the devil's work?

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; **but Satan has labored [worked] to obliterate the image of God in man, and to imprint upon him his own image.** - Lift Him Up, pg. 48

"In assuming human nature, that he might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate he places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent effort did he seek to overthrow Christ through his subtilty! It was only by the most desperate conflict with the powers of Satan that Christ could

accomplish **his purpose of restoring the almost obliterated image of God in man, and place his own signature upon his forehead.** It was a desperate battle; for Satan had so long worked in league with human intelligencies as to almost completely intercept every ray of light shining from the throne of God upon the human mind. **The cross of Calvary alone could destroy the works of the devil.** In that wondrous sacrifice all eyes were called to 'behold the Lamb of God, which taketh away the sin of the world.' The love of Christ kindles in the heart of all who continue to behold him. - General Conference Daily Bulletin, March 2, 1897 par. 17.

So, what did Christ destroy that separates us from God? The lies of Satan that we believe and the fallen selfish human nature and restored God's perfect character of love in humanity. So, the veil represents the lies of Satan and our selfish nature and these were destroyed in reality at the cross in the person of Jesus Christ. No obstruction is left for the species, but the obstruction can remain in individual hearts and minds who refuse the truth and refuse to accept the new heart and right spirit—the perfect character that Jesus provides.

Thus Paul writes:

We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. 14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. 15 Even to this day when Moses is read, a veil covers their hearts. 16 But whenever anyone turns to the Lord, the veil is taken away. 2Cor 3:13-16

Q: If our individualities are what is stored does that mean unborn babies will not be in heaven?

A: The Bible is silent on this question and EGW says it is eloquence to remain silent on what God has not revealed. So I have no answer to this question.

Q: Has Christ been in the Holy place since ascension and then entered most Holy place in 1844 or where and when if veil torn or no?

A: The holy and most holy places in the earthly sanctuary depict function, not geography. So, it is about a change in function in heaven, not a change in geography or location. Anyone who argues it is an issue of location misses the point. There would be no problem for Jesus to ascend and sit at the Father's right hand immediately after His resurrection and yet be doing the work depicted in the activities of the holy place, and only after 1844 shift activity to the final preparation of people for the second coming.

Q: Would it be true that the cleansing of the sanctuary, which began in 1844, by cleansing the souls (perfecting the characters of those) under the altar, of those who have died believing/trusting in Jesus or his ways (those who didn't know of Christ per say, but had his character), continues with the perfecting/ transforming the characters of the living for translation at the second coming?

Is that possibly why some Believers may die shortly before the second coming? Would it be that their characters still need some refining, even though they trust in Jesus, and He, in his Mercy, wanting to save and perfect them, would know their hearts, and would He "cleanse", them before He comes, in this way?

A: I think this question may refer to the following comment by EGW:

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their advocate, gave His life for them. He loves them better than we possibly can. If, therefore, it is for Thy glory and the good of these afflicted ones to raise them up to health, we ask Thee in the name of Jesus, that health may be given them at this time." In a petition of this kind, no lack of faith is manifested. {CH 375.1}

The Lord "doth not afflict willingly nor grieve the children of men." Lamentations 3:33. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103:13, 14. He knows our heart, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. **Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world.**{CH 375.2}

My view is that this is speaking of the promise in 1Corinthians 10:13

"No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it."

So, is it possible God permits some to escape a level of emotional distress beyond their capacity to comprehend, understand, deal with? Certainly this is possible.