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“As he which hath called you is holy, so be ye *holy* in all manner of conversation; Because it is written, Be ye holy; for I am holy.”-1 *Peter* 1:15-16.

“Every man that hath this hope in him *purifieth himself*, even as he is pure.”-1 *John* 3:3.

“Follow peace with all men, *and holiness*, without which no man shall see the Lord.”-*Hebrews* 12:14.

“Thanks be to God, *which giveth us the victory* through our Lord Jesus Christ.”-1 *Corinthians* 15:57.

“What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*”-*Romans* 8:3-4.

“Verily, verily, I say unto you, *Whosoever committeth sin is the servant of sin.* . *If the Son therefore shall make you free, ye shall be free indeed.*”-*John* 8:34, 36.

“Ye will not come to me, *that ye might have life.*”-*John* 5:40.

“Know ye not, that to *whom ye yield yourselves servants to obey, his servants ye are* to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*”-*Romans* 6:16, 22.

“Finally, brethren, farewell. Be *perfect*, be of good comfort, be of one mind, live in peace.”-2 *Corinthians* 13:11.

“*Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*” *James* 1:4.

“*If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*”-2 *Corinthians* 5:17.

“*Whatsoever is born of God overcometh the world.*”-1 *John* 5:4.

“Thou shalt call his name JESUS: *for he shall save his people from their sins.*”-*Matthew* 1:21.

“*Whosoever is born of God doth not commit sin.*”-1 *John* 3:9.

“Shall we continue in sin? . . . *God forbid.*”-*Romans* 6:1-2.

“Thanks be unto God, *which always causeth us to triumph in Christ.*”-2 *Corinthians* 2:14.

“If we be dead with Christ, we believe that *we shall also live with Him.*”-*Romans* 6:8.

“*This is the victory that overcometh the world, even our faith.*”-1 *John* 5:4.

“*Work out your own salvation with fear and trembling.* For it is God which worketh in you both to will and to do of his good pleasure.”-*Philippians* 2:12-13.

“Whereby are given unto us *exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*”- 2 *Peter* 1:4.

“*Sin shall not have dominion over you.*” *Romans* 6:14.

## 7. THE JUDGMENT OF THE LIVING

### THE BLOTTING OUT OF SIN

The investigative judgment is the closing work within the heavenly Sanctuary. It focuses on all those who have ever lived on earth, who have professed faith in Christ (GC 428, 422-490), and concerns both the dead and the living (GC 436). This judgment began in 1844 (GC 422, 424, 436) with the cases of dead (EW 280; GC 483,490; 1SM 125). Soon, none know how soon, it will pass to the cases of the living (GC 490; 5T 692). It will end at the general close of probation (GC 436). There is no further probation after It ends (COL 123). The sentencing judgment of the wicked is a distinct and separate work (GC 480), which will occur during the

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millennium (EW 52-53, 290-291; GC 660-661). All of the wicked receive their sentences during that millennial examination both those who have never professed faith in Christ, and those who falsely did so and were examined during the investigative judgment.

In the investigative judgment, men's lives will be tested by God's law (GC 482). It is the standard of the judgment. Through the enabling grace of Christ, every man can obey the law of God, and is required to do so. The only question asked in the investigative judgment is "Have they been obedient to My commandments?" (GW 315, DA 637). The first angel's message announced the beginning of the judgment (GC 352, 355-356).

The investigative judgment began in 1844 with the cases of the dead. When does it pass to the cases of the living? We know that it will pass to the living before the plagues begin (TM 446) and the Second Advent occurs (GC 352, 485; COL 310). The following statements indicate that the investigative judgment will pass to the cases of the living when men begin making their decisions in regard to the already enacted National Sunday Law:

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### **SUNDAY LAW DECREE BRINGS JUDGMENT TO THE LIVING**

1 - The judgment passes to the living at the time when the mark and seal is given.

"The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests. *Now, when the great work of judging the living is about to begin*, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?"

*"In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God. And now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven?" -6 Testimonies, 130:1-2 (5 Testimonies, 526:1 is almost identical).*

"The principles necessary for our youth to cultivate must be kept before them in their daily education, that *when the decree shall go forth requiring all to worship the beast and his image, they may make the right decisions*, and have strength to declare, without wavering, their confidence in the commandments of God and the faith of Jesus, even at the very time when the law of God is made void by the religious world.

"It is no time to be ashamed of our faith. We are a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan. *At such a time as this, just as the great work of judging the living is to begin*, shall we allow unsanctified ambition to take possession of the heart? What can be of any worth to us now except to be found loyal and true to the God of heaven? What is there of any real value in this world when we are on the very borders of the eternal world? What education can we give to the students in our schools that is so necessary as a knowledge of 'What said the Scripture'?" -5 Testimonies, 525:2, 526:1.

2 - In the judgment, one person is retained in the book of life, while another receives the mark of separation.

*"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. 'They shall be Mine, said the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God." -Testimonies to Ministers, 234:2-235:0.*

3 - When does the investigative judgment occur in relation to the sealing? There is a sequential relationship between the judgment, the Sunday Law, and the sealing, as shown in 5 Testimonies 472-475. We will discuss this in the next section in this series, "*The Blotting Out of Sin*".

Another relationship is between the judgment and the sifting, which is clearly indicated in 5 Testimonies, 81-82. We discussed that earlier in the study on "*The Sifting*."

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A person's probation has to have ended before the judgment can pass to his name. This is to be expected, otherwise the decision in his case would either be unfair or have to continually be re-examined and re-determined. So the judgment can pass to an individual's case only after his personal probation has closed.

In 1844 it could only begin with the cases of the dead because their probation had closed. When the three-fold deciding factor later occurs (the National Sunday Law is enacted, men know the issues, and they make their choice between Sunday keeping and Sabbath sacredness), then the judgment and marking/sealing can individually occur for them.

So, in summary, this is the sequence:

(1) By his ongoing decisions whether or not to accept Christ and, in His strength, obey His Word, each soul is now deciding his character and ultimate destiny.

(2) The national Sunday law is enacted.

(3) The person learns and understands the basic issues –or already knows them.

(4) He makes his decision whether to honor his Creator and keep His Sabbath holy, in spite of threatened imprisonment and death; or go along with the majority and the law of the land, and honor the papal Sabbath.

(5) The investigative judgment in heaven immediately passes to his name.

(6) He receives the seal or mark.

Several important points should be noted here:

(1) *Nowhere in the Bible or Spirit of Prophecy is there any Indication that a person can receive the mark, then lose it, and, perhaps, then regain it again. Once a person is marked, it is for time and eternity! The same applies to the sealing given to the righteous when, in the sealing/marking time, they make their final decisions to resolutely stand for God and His truth.*

(2) *The marking and sealing does not begin until the enactment of the National Sunday Law. Not only must the law be enacted, but each person must understand the issues involved. For many, this post-Sunday law education process takes some time. Therefore, both the marking and sealing continue on for a time.*

(3) *This educational and decision-making process will be much more rapid during the loud cry. Decisions for eternity will be made quickly. The faithful are filled (filled!) with the Spirit, and their words have a powerful convicting impact. In contrast, the miracles and threatenings of the majority, who are devil-filled, are equally strong. The pivotal point here will be the basic character an individual has when he is confronted by this need to decide. Throughout his earlier life, he will have formed the character which will determine his present choices. In the little tests of life, character is developed. In the crises of life, the character formed is strikingly revealed (COL 412). Suddenly, all the tests and trials of life will come to their focus –and decisions will quickly be made.*

*How does judgment relate to the close of probation?* As people make their final decision in regard to the enacted national Sunday law, they enter the judgment, are sealed or marked as their destiny is fixed, and their individual probation closes. At a later time, when the last person on earth has entered the judgment, probation for the last human being has ended-and there is no probation for anyone on earth. We call that moment the general close of probation.

(4) *This also explains why a loud cry must occur after each nation enacts Its own national Sunday law, and why it must continue until the general close of probation. People must be told the issues, so they can make their final decision, enter the judgment, and be marked or sealed for eternity.*

(5) *This is also part of the reason why the latter rain must begin when the sealing begins.*

Those who receive the seal have made their final decision for eternity and henceforth “are eternally secure from the tempter's devices” (5T 475:2). They are not only marked with the Seal as God's special property, but they are filled with His Spirit—which would be a natural accompaniment.

But there is a second pressing reason why that rain must fall. Like the early rain before it, the latter rain is given to empower men and women to proclaim God's truth to the world. This they do in a loud cry of the third

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angel's message. This message has two parts: [1] a most solemn warning to keep the Bible Sabbath in order to avoid receiving the mark of the beast (Rev 14:9-11), and [2] the great truth of Righteousness by Faith (Rev 14:12). And what is that great truth? The fact and experience that, through the enabling strength of Christ, both forgiveness and obedience are freely available to all. (Read again Revelation 14:9-12). That is why righteousness by faith can be termed both "the most fearful threatening ever addressed to mortals" (GC 449:2), and "the third angel's message in verity" (Ev 190:3). The first quotation refers to the first part of the message (Rev 14:9-11), and the second to the last part (Rev 14:12).

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### THE TIMING OF THE INVESTIGATIVE JUDGMENT

In view of the above information, should we not be able to pinpoint the year when the investigative judgment will begin, or at be able to tell how many months occur between it and some other event? No, it is not possible to set a date for the occurrence of this event, or to determine time spans leading to or away from it. None can know how soon it will pass to the cases of the living (GC 490; 5T 692), and no man know how near we are to the close of it (GC 490-491).

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### JUDGMENT TO LIVING STILL FUTURE

The judgment has not yet passed to the living. But this is understandable, since the event that would initiate it –the setting up of the image by the enactment of the national Sunday law –has not yet occurred.

It should be noted here that Senator Blair had introduced his *Blair Act* to the U.S. Congress at the time when the next two statements were penned (around 1887-1888). We were told that –if that act had become the law of the land –it would mean that the judgment was about to pass to the living. (However, in God's mercy, the Blair Act was never enacted, and Congress has never since tried to enact a national Sunday law.)

1 - The judgment will pass to the living at the time of the national Sunday law.

"It is no time to be ashamed of our faith. We are a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan. At such a time as this, *just as the great work of Judging the living is to begin*, shall we allow unsanctified ambition to take possession of the heart? What can be of any worth to us now except to be found loyal and true to the God of heaven? What is there of any real value in this world when we are on the very borders of the eternal world?" 5 *Testimonies*, 526:1.

"*Now, when the great work of Judging the living is about to begin*. . . In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God."- 6 *Testimonies*, 130:1-2.

2 - Now is the time to prepare for the judgment.

"I cannot express to you the intense desire of my soul that you should all seek the Lord most earnestly while He may be found. We are in the day of God's preparation. Let nothing be regarded as of sufficient worth to draw your minds from *the work of preparing for the great Day of Judgment*. Get ready. Let not cold unbelief hold your souls away from God, but let His love burn on the altar of your hearts." -5 *Testimonies*, 590:2.

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### JUDGED BY THE LIGHT WE HAVE RECEIVED

1 - In the investigative judgment, all will be judged by how they acted in relation to what they knew.

"All must wait for the appointed time, until the warning shall have gone to all parts of the world, until sufficient light and evidence have been given to every soul. Some *will have less light than others, but each one will be judged according to the light received*."-*Last Day Events*, 217:1.

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“Many who have not had the privileges that we have had will go into heaven before those who have had great light and who have not walked in it. *Many have lived up to the best light they have had and will be judged accordingly.*” -*Last Day Events*, 216:9.

“We have been given great light in regard to God’s law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with *according to the light they have received.*” -*Last Day Events*, 217:2.

“*Those who have had great light and have disregarded it stand in a worse position than those who have not been given so many advantages. They exalt themselves but not the Lord. The punishment inflicted on human beings will in every case be proportionate to the dishonor they have brought on God.*” -8 *Manuscript Releases*, 168.

“Everyone is to have *sufficient light* to make his decision intelligently.” -*Great Controversy*, 605:1.

2 - No one will be judged on the basis of light they did not have opportunity to accept.

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard, and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the judgment.” 5 *Bible Commentary*, 1145/1:3.

“*Those who have an opportunity to hear the truth and yet take no pains to hear or understand it, thinking that if they do not hear they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In His sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for willful blindness.*”

“*We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had.*” 5 *Bible Commentary*, 1145/1:1-2.

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### THE HINGE OF THE JUDGMENT

1 - A key decision in the investigative judgment will turn upon practical benevolence: Have we really tried to minister to the needs of those around us, or did we just live selfish lives? In that day, the question will focus on what we have done to help others.

“The decisions of the last day turn upon our *practical benevolence*. Christ acknowledges every act of beneficence as done to Himself.” *Testimonies to Ministers*, 400:0.

“When the nations are gathered before Him, there will be but two classes, and *their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and suffering.* .

“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.

“How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, ‘Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me’! How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval!” -*Desire of Ages*, 637:1, 638:2-3.

2 - Motives as well as actions will be considered in the judgment. God values sincere, heartfelt efforts are what counts.

“In the day of judgment some will plead this good deed and that as a reason why they should receive consideration. They will say, ‘I set up young men in business. I gave money to found hospitals. I relieved the

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necessities of widows, and took the poor into my home.’ Yes, *but your motives were so defiled by selfishness* that the deed was not acceptable in the sight of the Lord. In all that you did, self was brought prominently to view.” - *Last Day Events*, 219:2.

“*It is the motive that gives character to our acts*, stamping them with ignominy or with high moral worth.”-*Desire of Ages*, 615:3.

### 7B - THE BLOTTING OUT OF SIN

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#### THE NATURE AND TIMING OF THE BLOTTING OUT OF SIN

The blotting out of sin is one of the cluster of events which begins just after the enactment of the national Sunday law, and concludes at the general close of probation. It is described in a number of passages, but especially in two.

First, the work of the investigative judgment is carefully explained in chapter 28 of *Great Controversy* (479-491). As part of the procedure, the sins of the righteous will be blotted out of the book of sin (481:2; 483:1-2; 485:12). This removal is called, ‘the blotting out of sin.’

Second, we have the 5 *Testimonies*, 472-475, description of the Zechariah 3 “Joshua and the angel vision.” In that 5 *Testimonies* chapter, the Zechariah 3 vision is applied to last-day events. In that explanation, it is clear that the conclusion of the antitypical atonement (which would include the passing of the investigative judgment to the cases of the living) occurs during the national Sunday law, the sealing, and the blotting out of sins or names:

(1) We are told that this vision of Zechariah especially “applies to the closing up of the great day of atonement” (5T 472:2).

(2) During that time, the Sunday laws are enacted: “All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and duty will be menaced, denounced and proscribed” (5T 472:2-473:0).

(3) At that time, the righteous stand before the judgment of the living, Jesus is their only advocate, and Satan is their adversary: “Their only hope is in the mercy of God; their only defence will be prayer” (5T 473:1-475:1).

(4) It is then that the sealing occurs and, with it, the blotting out of sin: Note these points in the chapter: *Command is given; names retained in the book of life: cleansing occurs; iniquity gone; sins remembered no more; nevermore to be defiled; eternally secure; sealed; all who remain In Zion are holy; written among living in Israel* (5T 475:2). Those are all descriptions of the sealing event.

The investigative judgment chapter in *Great Controversy* (chapter 28) adds still more information about this blotting out:

Each of those investigated in this judgment will either be declared righteous and have his *sins blotted out of the book of sin and his name retained in the book of life*, OR he will be declared wicked and have his *sins retained In the book of sin and his name written into the book of death*, along with the wicked who never professed faith in Christ. (Thoughtfully read GC 482-487; it is basic to an understanding of the blotting out experience.)

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#### WHAT HAPPENS IN THE BLOTTING OUT

1 - The “blotting out” for the righteous means that their sins are blotted out of the records in heaven, and their names are not blotted out of those records.

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, *their sins will be*

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*blotted out, and they themselves will be accounted worthy of eternal life.* The Lord declares, by the prophet Isaiah, ‘I, even “ am *He that blotteth out thy transgressions* for Mine own sake, and will not remember thy sins.’ Said Jesus: ‘He that overcometh, the same shall be clothed in white raiment; and I *will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.*’ “-*Great Controversy*, 483:2.

2 - This blotting out will be the culmination of a wonderful plan of God for His people.

“Satan in his efforts to deceive and tempt our race, had thought to frustrate *the divine plan in man’s creation*; but Christ now asks that this plan be carried into effect, as if man had never fallen. He *asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.* “-*Great Controversy*, 484:0.

3 - Not only will the sins of the faithful be blotted out of the records, –they will also be blotted out of God’s memory! He will never again choose to recall the past sins and errors of the redeemed. And, of course, if He will not recall those sins, it would be unlikely in the extreme for anyone else to be able to recall them.

“Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father ‘a glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. *Their names stand enrolled in the book of life, and concerning them it is written: ‘They shall walk with Me in white: for they are worthy.’* Revelation 3:4.

“Thus will be realized the complete fulfillment of the new covenant promise: ‘I will forgive their iniquity, *and I will remember their sin no more.* ‘ ‘In those days, and in that time, said the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found Jeremiah 31:34; 50:20.”*Great Controversy*, 484:2-485:1.

4 - Here is the blotting out experience in more detail. Keep in mind that we are here viewing basic aspects of the sealing:

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people *In the closing up of the great day of atonement.* .

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘*Take away the filthy garments*’ from them, and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with *change of raiment.* ‘ The *spotless robe* of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, *nevermore to be defiled by the corruptions of the world. Their names are retained In the Lamb’s book of life, enrolled among the faithful of all ages.* They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. *Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin.* And the remnant are not only pardoned and accepted, but honored. ‘A fair miter’ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen were passing to and fro, placing upon them the seal of the living God.”-*5 Testimonies*, 472:2; 475:2.

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### THE BLOTTING OUT OF SIN WILL ACCOMPANY THE LATTER RAIN

1 - The Acts 3 sequence is this: Blotting out, latter rain, second advent. In the context of the blotting out event in the investigative judgment, Acts 3:19-20 is quoted:

“The apostle Peter distinctly states that *the sins of believers will be blotted out ‘when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.’* Acts 3:19-20.” -*Great Controversy*, 485:2.

2 - The 1888 edition of *Great Controversy* included a very significant, bracketed comment. It would even more closely connect the Acts 3 “blotting out” with the work of the investigative judgment:

“ . . . ‘Repent ye therefore, and be converted, *that your sins may be blotted out [In the Investigative Judgment], when the times of refreshIng shall come from the presence of the Lord; and He shall send Jesus,*’ Acts

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3:19,20,"-1888 *edition of Great Controversy*, 611:3-612:0.

3 - The latter rain and blotting out experience are closely related:

"The work [during the proclamation of the third angel's message in a loud cry to all the world] will be *similar to that of the Day of Pentecost*. As the 'former rain' was given, in *the outpouring of the Holy Spirit* at the opening of the gospel, to cause the upspringing of the precious seed, so the '*latter rain*' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and *He shall come unto us as the rain*, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, said God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved,' Acts 2:17,21.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in *the latter rain* at its close. *Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'* Acts 3:19-20."-*Great Controversy*, 611:2-612:0.

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### SUMMARY DISCUSSION

In summary, we may say this:

(1) There are actually two "blotting out" experiences. The wicked have their names blotted out of the book of life, and the righteous have their sins blotted out of the book of sin. Our concern (and that of the investigative judgment chapter in *Great Controversy*) is specifically with the blotting out of the sins of the righteous. That is the "blotting out" event we are discussing in this present study.

(2) Both "blotting out" experiences occur in the investigative judgment, which began in 1844. The great majority of God's faithful ones receive their blotting out experience after they are deceased. Our special attention is directed to the blotting out experience of the living righteous in the final crisis of the Sunday law.

(3) The sins of the righteous are blotted out of the record books in heaven. They are also blotted out of the Creator's memory, and therefore, one would expect, of the faithful who committed those sins.

(4) The blotting out experience dovetails with several other events which are clustered together. These events are closely related, and occur near-simultaneously in the life of each person who receives them. Then another person passes through those events, and then another. Of course, in the quickness of God's analysis of the records, large numbers of cases can be evaluated at one time.

This special cluster of events is as follows: sifting, sealing, judgment to the living, blotting out of sin, the marriage, and latter rain.

Although the faithful will stand true, false professors will be sifted out, God's true ones will be sealed, while others will be marked. This sealing process involves five aspects, which immediately lead into a sixth: [1] The person about to be sealed (or marked) has, as a result of a lifetime of choices, just made his knowing decision for or against God's side in the controversy. [2] At that moment, the judgment passes to his name. [3] That person's decision results in his name being retained in the book of life and his sins being blotted out of the book of sin, or his sins retained in the book of sin, his name blotted out of the book of life, and his name enrolled, along with other wicked, in the book of death. [4] The faithful ones then enter the marriage (more on this in the next section), and [5] they receive the latter rain. The latter rain provides outward evidence of the inward seal, and prepares them to give the final warning to mankind. [6] Fully sealed with the seal of the living God, they then go out and begin to give the loud cry to the undecided.

These factors dovetail because they are all part of the same sealing event.

As soon as the national Sunday law is enacted, professed and former Sabbath keepers will immediately



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be brought to the test, probably within a week or two at the most. If you want to see a sifting in the church, you surely will see it then! (By “church, “ we mean professed Sabbath keepers; we are nowhere told that the denomination will have any apparent leaders or other earthly organizational features after the Sunday law is enacted by a nation.)

Immediately, as each individual makes his decision, he will receive the sealing or marking experience. Then still others will receive the sealing or marking. Those sealed, having received the latter rain, will go out and give the final warning of the third angel with a loud cry –in the full power of the Holy Spirit. Amid exhibitions of the full power of the Holy Spirit, on one hand, and the wonder-working fakeries of Satan, on the other, more and still more individuals will make their decisions, and the sealing/marking will finally end when the last person on earth has made his irrevocable decision.

Before concluding this study, it would be well to consider two points. The first is especially important. Yes, it is clear that the sins of God’s living, faithful ones are blotted out of the sin records in the sanctuary above. But two questions remain:

(1) *Are the sins also blotted out of our experience at that time?* In other words, do we stop sinning in an instant at that point in time? This was the teaching of Robert Brinsmead in the early 1960s. (Because of his original sin theory, he did not believe that sin could be eliminated until the judgment of the living.) But that is an error. The Spirit of Prophecy is clear that sin must be put away NOW. We are not to wait until the latter rain to have our sins eradicated (EW, 71). In the strength of God, we must be done with the hateful thing in these days of probation before the crisis breaks upon us all.

Read again chapter 28 of *Great Controversy*- (Pages 479-491). The sins of the faithful will be blotted out of the books of record in heaven. We are also told that they will also be blotted out of God’s mind. But there is no hint that the actual sinning of the faithful will continue up to that point. There is no indication that our commission of sins will not stop until then.

(2) *Are the sins blotted out of the memory of the sealed ones at that time?* I know the sins I have committed. If I am alive at that time, and am accounted worthy of the sealing, –will I immediately forget my past sins?

According to the *Great Controversy* statement, it would appear that, at that very time and as part of the blotting out, God will no longer recall my sins:

“Thus will be realized the complete fulfillment of the new covenant promise: ‘I will forgive their iniquity, and I will remember their sin no more. ‘ In those days, and in that time, said the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found Jeremiah 31:34; 50:20.”*Great Controversy*, 485:1.

If God will not remember them, will the faithful be to remember them later either? It would appear that they will not.

Although, over the years, many have wondered about this point, we should keep in mind that it is not important enough to argue over. There are too many aspects of coming events which are far more crucial. But the blotting out experience is a point of interest.

We have an interesting comment on this in *Great Controversy*, 616-622. After the general close of probation, during the Jacob’s trouble experience, God’s people try to recall sins that they should confess, but are not able to do so. Jacob “confesses his weakness and unworthiness” (617:0), but it is of interest that he confesses no sins. He is repentant for his past life, but no specific confession of sin is made. At that time, Satan endeavors to force upon him a sense of guilt, but Jacob had already sincerely repented of his sin. As he did with Joshua in Zechariah 3, Satan also urges his accusations against Jacob. Thus the finale of the Joshua and the angel experience (Zechariah 3; 5 *Testimonies*, 472-475) is similar to the duration of the later Jacob’s trouble experience (Genesis 32:24-30; *Great Controversy*, 616-622). The Joshua experience culminates in the sealing and blotting out experience; while Jacob’s experience is a continuation, after the close of probation, of that blotting out experience.)

It would appear that, although God’s people later feel their great unworthiness, they do not afterward bring to memory their earlier sins. Although, in this life, we may never understand every detail of this experience,

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the following statement would indicate that the blotting out experience in the sealing time does indeed result in a forgetting of specific sins from the minds of God's faithful ones:

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, *if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.*" - *Great Controversy, 620:1.*

In this study, we have considered two topics: the passing of the judgment to the living, and the blotting out of sin. They are two of several events which all begin occurring together:

The sealing

The judgment to the living

The blotting out of sin

The marriage in the most holy place

The latter rain

The loud cry

In this present set of videos, we have covering each of these topics –and many more.

When it is all over, and Christ has returned for His own, they will live forever with Him. Oh, my friend, we must be there! Obedience to God, obedience to His Inspired Word is better than anything else that anyone could offer –even now and here. But life with Christ in the eternity beyond –makes it even more crucial!

May our kind Father in heaven guide and care for you in the days ahead. We are so rapidly nearing that crisis. We dare not forsake God and His Word now.

## 8. THE MARRIAGE IN THE MOST HOLY PLACE

At times in Scripture, marriage is presented as a symbol of the union of Christ with His people –a relationship that is in fullest harmony of thought and purpose. The antitypical marriage occurs as the judgment passes to someone's name and he or she is accepted and sealed. Then, at His coming, Jesus takes His people to heaven and they partake in the marriage supper of the Lamb. Forever after they will be with Him. At the sealing, they are not only marked as His property and forever sealed off from sin, –they are also joined to Him in a close relationship which, in heaven, even the angels will not experience. "Christ in us the hope of glory" will in heaven reach its greatest fulfillment. God's faithful ones will share in the "en *Chrlstos*" experience throughout all eternity. This symbol of "bone of His bone, and flesh of His flesh" illustrates the tender affection and care that God has for His people.

(None of this, of course, refers to a physical, sexual relationship! There will be no marriage relationships in heaven, we are told [MM 99-100; 1SM 172-173; 2SM 25-26].)

The following study, on the marriage in the most holy place, will include a variety of introductory and explanatory material which will take us somewhat into the Sanctuary service. For a much fuller understanding of the Sanctuary Message, you will want to read the present writer's compilation, *The Sanctuary Message*, which is now available in tract book form from us. (Please use the *Tract book Order Sheet* to order tract books.) The following material is adapted from section 29 of *The Sanctuary Message*.

Please note that, in one sense, the faithful are portrayed as guests of the marriage of Christ with His church; in other presentations, they are themselves said to be married to Christ. Either way, the essential points remain the same. You will find a basic discussion of this in EW 55, 251, 280 and GC 426-428.

In 1844, Jesus the bridegroom went into the most holy place to prepare His people for the marriage.