

REMNANT PROPHECY SEMINAR



The Removal of Sin

The Whole Amazing Story of the Judgment of the Living; Blotting out of Sin; Removal of Sin; and Insight into Jacob's Trouble:

"That time will be an awful time. If confessed, it must be done right early. Every secret thing must come to light. If confessed before that time, thy sins will be placed on the scapegoat and borne away." From vision account: June 30, 1849.

In these end times, the Lion of the Tribe of Judah has been restoring and shedding additional light on many mighty truths which have been lost sight of, or cast aside in Adventism. The scriptures have been opening up to His Students of Prophecy, in a way never before seen in the history of man and the old paths are being revealed. There are many truths that have been lost and many more that have not been explored, because the Laodicean mentality has no need to search things out when they are already rich and in need of nothing.

There is another mighty and unique truth that was given to Adventism in the days just following the Great Disappointment as the light on the heavenly sanctuary came to God's people, and that is the whole story of the Day of Atonement and the Scapegoat Transaction. Although it was accepted and taught unanimously by all the early pioneers, and clearly supported and expounded upon by the Spirit of Prophecy, it was later cast aside as an embarrassment, and few in Adventism, even among the Students of Prophecy, understand it today. It is vital that this path to dwell in also be restored, as it sheds light on Righteousness by Faith, the Atonement, the Investigative Judgment and God's perfect Plan of Salvation. Without this full understanding, God's justice is not understood and *sin is considered something that can just disappear* as if it never happened.

One of the greatest wants of all today, especially among God's professed people, is *an understanding of the sinfulness and real malignity of sin and of the reality of God's justice*. It seems that, although we as Advent Believers do not officially accept the theory that God's Eternal Law was 'done away with' at the cross, it seems that the flippant attitude that pervades all society certainly has had its effect on us as well.

Work of a lifetime

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I have many times heard giggles from those in the pews when certain sins are mentioned, as if sin is a joke. I have seen serious passages read from the Spirit of Prophecy that brought people momentarily under the strong conviction of a sense of sin and the need of repentance and great change in their life. Silence reigns for a few seconds, but instead of tears of repentance and earnest prayers for grace, someone will speak up and quote the phrase, "But Sanctification is the work of a lifetime", and you actually hear a sigh of relief and see people literally lean back in the pews and settle back down to complacency; the conviction is stifled, the Holy Spirit is beaten back.

But does that statement give us any cause for complacency? Definitely not! Let us take a look at the context where it is found. It occurs eight times in the CD search and there are a few variations in the context, but the same message pervades:

"All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. *The true Christian must be unresting in his endeavors. He is ever climbing, never content with that to which he has attained.* The more he seeks a knowledge of God, and of Jesus Christ, whom He has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the more willing he is to hide himself in Christ, and sacrifice all for him." RH, October 3, 1899

It is clear that the phrase does not apply to sins in our lives that we see and are convicted of. We must never take the view, "Oh yes, I know this is wrong, but sanctification is the work of a life time and sooner or later, in my own good time, I will get rid of that sin". No! No! *any sin that you see and are convicted of, Must be repented of and forsaken Now—right away!* And the *power is in the Blood of the Lamb* to enable complete, total, genuine, lasting victory over any known sin; But *unless we make the Choice, that determined Choice to be rid of that sin*, all the mighty powers of heaven stand helpless to deliver, because God will not force our will, and *If we will not choose to be free, heaven cannot not free us!* Notice this next quote:

"The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character." 1SM 317.

Here we see clearly that if we are aware of that sin and we do not deal with it, bringing it to the foot of the cross in confession and deep repentance, pleading for power to forsake it forever, then we receive no further light or guidance. We cease to progress in Christian growth and *our power line to heaven is cut off.*

Sin is a barrier between God and man; and known sin must be dealt with when we see it, or we will sit complacent, thinking we have only that one little sin to deal with and a whole lifetime to deal with it and we settle on our leas, content to stay where we are. Any conviction of sin that we put off this way, will become weaker and weaker until the voice of the Holy Spirit—for He it is

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that we are slighting, will come no more. Then we can continue in our fashionable religion not knowing that we have committed the unpardonable sin.

But is it 'just one little sin?' There is a whole world of progress and victories that need to be gained in our lives and characters that we have not even seen yet, and there we sit with that 'one little sin' that we have not dealt with, acting like a barrier to all further light from the Holy Spirit; cutting our power lines; preventing us from any progress; and we wither away like a plant that has ceased to grow. We must perish if this condition is allowed to continue.

"The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. *The plant must either grow or die.* As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet *if God's purpose for us is fulfilled, there will be continual advancement.* Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges." COL 65.

It is clear that we are being told never to get the idea that "we have arrived" and can cease our struggles to rise higher. In this life there are no plateaus where we can settle on our leas and look down on others while breathing the Pharisee's prayer.

Just for a moment we also need to think about what a 'lifetime' is. Some folk whom I have seen using that phrase to excuse known sin, were already wearing silver in their hair; and who of us, especially in this age of sudden death and disasters striking without warning, can be sure of another day? Who of us can safely say, "I will deal with this by and by, right now I enjoy it, and I am sure God will not let me be lost for such a little thing". Who of us know whether this day may be our last?

From working in an emergency room I gained a deep sense of the uncertainty of life. I saw all ages come in dead and dying, and I used to think to myself, "When you dressed this morning, did you have any idea it would be for the last time?" I have seen people dying of sudden heart attacks that had just had a checkup and were told they were fine the day before. I remember the bewilderment on their faces. I have seen teens brought in dead, from something no one knew they had, until too late. No, friends; God's messenger in using that phrase was not giving us grounds to be unconcerned regarding known sin in our lives!

Sinfulness of Sin

"Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that *it is not a safe thing to sin against God in deed, in word, or even in thought.* God is a being of infinite love and compassion, but He also declares Himself to be a "consuming fire, even a jealous God" (RH Aug. 14, 1900).

"Our sins caused Jesus to die a shameful death, that through his sufferings and death we might receive pardon. *Can we receive the forgiveness of sins before we feel that we are sinners? and before we realize the sinfulness of sin? I think not.* When we repent before God of our sins sincerely, we shall feel that without the pardoning blood of Christ we must perish. If we cast ourselves in our wretchedness wholly upon the mercy of

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Christ, and feel that unless he saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin.” AY 67. 1864

Shallow views of forgiveness

Close on the heels of a flippant attitude towards sin in our lives, comes a shallow view of forgiveness. Oh, how many are duped by Satan and false teachers to think that as long as we drop to our knees for a moment before climbing into our beds at night, that all the sins, including deliberate, known sins that we have no intention of putting away from our lives, are just erased, gone, as if they never happened. This is a totally false view and comes under the category of ‘cheap grace’. Grace and forgiveness, while free gifts, are not cheap.

1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Notice here that confession is required—confession of sin, not in general but specifically. Notice also the two part process cannot be separated; He will *forgive and cleanse* from all unrighteousness. If we don’t want the changes that the cleansing will bring to our lives, then we don’t receive the forgiveness either.

“True confession is always of a specific character, and acknowledges particular sins.

They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. *But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.”* SC 38.

Sins Blotted out or in the depth of the sea.

Micah 7:18 “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; *and thou wilt cast all their sins into the depths of the sea.”*

Notice here again in the context of the ‘casting into the sea’, the two parts of forgiveness and subduing the iniquities; this subduing is the work of putting away of the sin, if we are not willing to have our sin removed and our proud hearts subdued, then there is no forgiveness. We can see also that the casting into the sea is future.

Isaiah 44:22 “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”

Consider: if it is foggy and a cloud settles down over the landscape, what happens to what is there? You can’t see it, right? But is it still there? Is the house or trees or whatever the scene is that is covered in the thick fog, still there? Or is it gone? Of course you will say, “It is still there but you can’t see it.” So it is in this case; the sins that are forgiven because of true confession and repentance are covered by the blood of the Lamb, they are out of sight—blotted out—but they do not simply vanish. They are removed from the sinner and carried by virtue of the Blood

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of the Lamb into the Heavenly Sanctuary where the record of them is kept until the final act in the ministration of Christ.

I recall having a person say to me when 'apologizing' for a piece of two-faced nastiness they had done against me, "Let's just pretend it never happened." But the effects just don't disappear by pretending. In the case I am referring to, the effects just kept growing until a rift occurred in the friendship. Not because of unwillingness to forgive, but by doing this, the person was excusing their sin, refusing to acknowledge the harm and going on the same course. By refusing to deal with the actual damage done, and refusing to openly admit his error to others, who were aware of his false accusation, the person created a situation where no repair of the damage was possible. His sin had caused damage and his refusal to openly admit he was wrong in his unjust accusation—just choosing rather to 'pretend it never happened' caused the ripples to roll over many and the harm to increase.

You cannot just pretend a sin never happened; even when confessed and forgiven and restitution made, we need to be aware that the effects keep rolling and the ripples widen. Look at the life of David after his terrible sin; he was forgiven wasn't he? Praise the Lord for His amazing Mercy and Grace, yes! David was forgiven! BUT did that sin just disappear and things continue as if it had never happened? Definitely not! David suffered from the effects of that sin for the rest of his life! The shockwaves rolled over his family and affected many others as well.

We also need to recognize that sins we committed in our past lives, even though we have repented, confessed and made what restitution is possible, *and we are forgiven*; please don't take me wrong, *God is faithful and because of the Blood of the Lamb, He DOES forgive our sins* and put them under the blood. But the shockwaves have still caused damage. We should have compassion on people that have been harmed by our sins. If our older or adult children for example, say that they remember that you did or said such and such and it caused this effect on them; we should not just get angry at them and say, "Why are you always throwing up the past to me?" Oh, No! Our hearts should have tender compassion for all whom we have hurt and damaged by our sins. We should be quick to listen with understanding and *seek to pour healing balm on wounds that may still be hurting*. Maybe we did not even know the wounds were there.

I have heard people say that sins are cast into the depths of the sea, and when they come to your mind that this is only the 'devil going fishing'. But first realize that the 'sins in the depth of the sea' is future; God will cast them there—and just what does that mean? It could well have similar meaning to the 'bottomless pit' where Satan, the Scapegoat will be bound and cast. At that time all the sins of the redeemed will have been removed from the books and the heavenly sanctuary and placed on the head and into the memory of the Scapegoat and the saints will not have memory of them anymore. Satan sure won't have to fish for those, because he will have them all, as if he himself, committed them personally! He gets to enjoy them for a thousand years until he is finally executed.

Sometimes the coming into mind of past sins is because the Holy Spirit is teaching us and helping us to see deeper in to the wickedness of that sin. Many times I have suddenly realized in greater depth while studying or meditating, what my attitude, words or actions did in a past situation and with this insight, my repentance grows deeper. Now realize also that there is a pressing of guilt on the soul that is done by the powers of darkness; this is discouragement and needs to be dealt with by a good look at the wonderful provision made for our personal

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salvation, and a claiming of the Blood of the Lamb to our cases. The former is teaching us something, the later is just seeking to dishearten us. You can learn to tell the difference.

So when do the sins actually get removed from the books, the heavenly sanctuary, and the memory of the saints?

Acts 3:19 "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;"

Notice it is not just one time of refreshing here, it is at least two, for it is plural, 'times of refreshing'. Under the Early Rain and the sprinkling of the Latter Rain before the outpouring without measure, Jesus is working to remove sin from His people. The Holy Spirit convicts us of sin, and when we cooperate with the heavenly agencies, we turn from sin, confessing, repenting and, in the strength of Jesus, putting it away from our lives. This is the carrying of the sin in the blood into the sanctuary, the blotting of the sin by covering it with the blood of the Lamb—the sin is not gone, it is covered by the blood. It is vital that all our sins be covered and carried into the sanctuary before the closing of the Judgment of the Living, because once Jesus leaves the sanctuary, there is no more mediation, and any sin not dealt with before that time, remains forever against the name of the sinner and their name is blotted from the Book of Life and placed in the Book of Death.

"There is something for every one of us to do to clear the King's highway. *We want to confess and forsake our sins and have them go beforehand to [the] judgment [so] that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out.* What we want is pure and undefiled religion before God. We read in the Scriptures that pure and undefiled religion before God is this, That we visit the widow and fatherless in their affliction, and that we keep ourselves unspotted from the world." 2SAT 24.

"When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative Judgment. Then the name of every individual will be called, and his record examined by Him who declares, "I know thy works." *If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us.* If the professed believer becomes self-confident, if in word or spirit he breaks the least precept of God's holy law, he misrepresents Jesus, and in the Judgment the awful words will be spoken, "*Blot out his name from the book of life; he is a worker of iniquity.*" But the Father pities the self-distrustful, God-fearing soul, harassed though he may be with doubts and temptations. Jesus pleads for him, and confesses his name before the Father and his holy angels." ST, August 6, 1885 par. 17

In the typical service, when the actual Day of Judgment arrived and the High Priest began the Cleansing of the Sanctuary, it was too late to run up with your lamb to confess sin and have it taken into the sanctuary then. So in this sense, we are in a judgment time now; now is the time to deal with all sin in our lives, for when the crisis hits, it will be too late, and we will just show to all what we are. Now we must be washed in the Blood; now we must obtain the wedding garment of Christ's righteousness or be found filthy and naked in that day.

Counting the Cost

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Sin is a terrible malignity, deadly, contagious, far reaching in its effects, and never should we have a flippant attitude towards it at all. Never should it be made a joke, never should we parlay with the idea that a 'little sin' does not hurt anybody and does not matter and God is too merciful to bother with 'little sins'. No sin is safe, no error is innocent, a look at the case of Moses, who fell in a moment of human weakness, shows that God does not turn a blind eye to sin.

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. *When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance.* The Lord declared to Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24."

"We have been great sinners, but Christ died that we might be forgiven. The merits of His sacrifice are sufficient to present to the Father in our behalf. Those to whom He has forgiven most will love Him most, and will stand nearest to His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. *When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition.*" SC 35.

Victory is in the reach of all!

"Said the angel of God to John, as he beheld the multitudes of the redeemed gathered about the throne: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." *Through the blood of the Lamb it is the privilege of every one of us to make our life a glorious victory.* We shall have trials and difficulties to meet, but if we sanctify ourselves by obedience to the truth, the God of Israel will be our strength. "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning." *The Lord wants to give power to his people. He wants them to rejoice in the God of their salvation. He wants them to be conformed to his image, that when he comes, he may receive them to himself. If we lay hold upon the arm of Infinite Power, it will sustain us through every conflict and discouragement of life,* and will finally place a crown of glory upon our heads, and bring us to share the eternal reward of the righteous." ST, August 6, 1885 par. 20.

Why we know that Sin does not just Vanish or Disappear

1. We are told they are blotted out like a cloud; a cloud does not remove anything, it just hides it.

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2. The effects of sin continue rolling on, and the full record of the complete sin is not available until the final verdict in the Judgement. For example, the effects of Cain's sin eventually brought the flood! It is still seen today in all false religions.
3. If in the judgement, a person who once professed the name of Christ is found with unconfessed sin on his record, his sins return on his head and his good deeds are blotted out instead. He is shown to be unworthy of the Blood of the Lamb, it ceases to be appropriated to him, and his sins remain on the record.
4. It is after the 'times of refreshing' that sin is to be blotted out. This is plural and includes the Early and final Latter Rain outpouring.
5. The sins in the sanctuary system were brought into the sanctuary by virtue of the blood of the sin offering during the year and kept there symbolically until they were removed by the blood of the Lord's Goat and placed on the head of the Scapegoat at the end of the Day of Atonement.
6. The Goat is led away by a 'fit man' *and only then were the sins of the congregation considered removed from the camp of Israel*. This Hebrew word "Ittiy" occurs only in this one text, and refers to something very unique, a prepared man; a man of opportunity, someone who alone is suitable for the job, and in his work he represented the whole nation of Israel. The 144,000 is the 'fit man' and are the first fruits of the redeemed, and so represents all the saved.
7. We see by the words of David that the memory of our sins is with us until the final sealing at the full Latter Rain; during the time of Jacob's Trouble the saints no longer can bring them to mind.

Psalm 51:3 "For I acknowledge my transgressions: and my sin is ever before me."

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could 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 will have no concealed wrongs to reveal. *Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance.*" PP 202.

It is clear that something else has happened between the start of the Judgment of the Living, the close of probation for professed Sabbath Keepers, and the close of probation for the world at the universal death decree, because, while all along we are told of the blotting out of sins, only in the time of Jacob's trouble are we told they are actually gone from the memory of the saints. Where have they gone at that time? To the mind and memory of Satan the scapegoat! Notice:

"He (Satan) has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. *He claims them as his prey and demands that they be given into his hands to destroy.*" Mar 272.

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“Then while the plagues are falling, the Scape Goat is being led away. *He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives.* I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.” SpM 2.

What do we see here? This is the scapegoat’s mighty effort to escape! This is what creates Jacob’s Trouble; if he could somehow force God to admit they were the ones guilty of those sins which have then been placed to his account—he would win the war, and the saints would be destroyed. This is why God must have a people prepared to stand true through this great trial of faith so that He can show to the universe that He is justified in removing the sins from the accounts, minds and memories of the redeemed and placing all those sins to the account, mind and memory of Satan.

In part 2 we will take a closer look at the scapegoat transaction in this article by Brother Wim Wiggers: