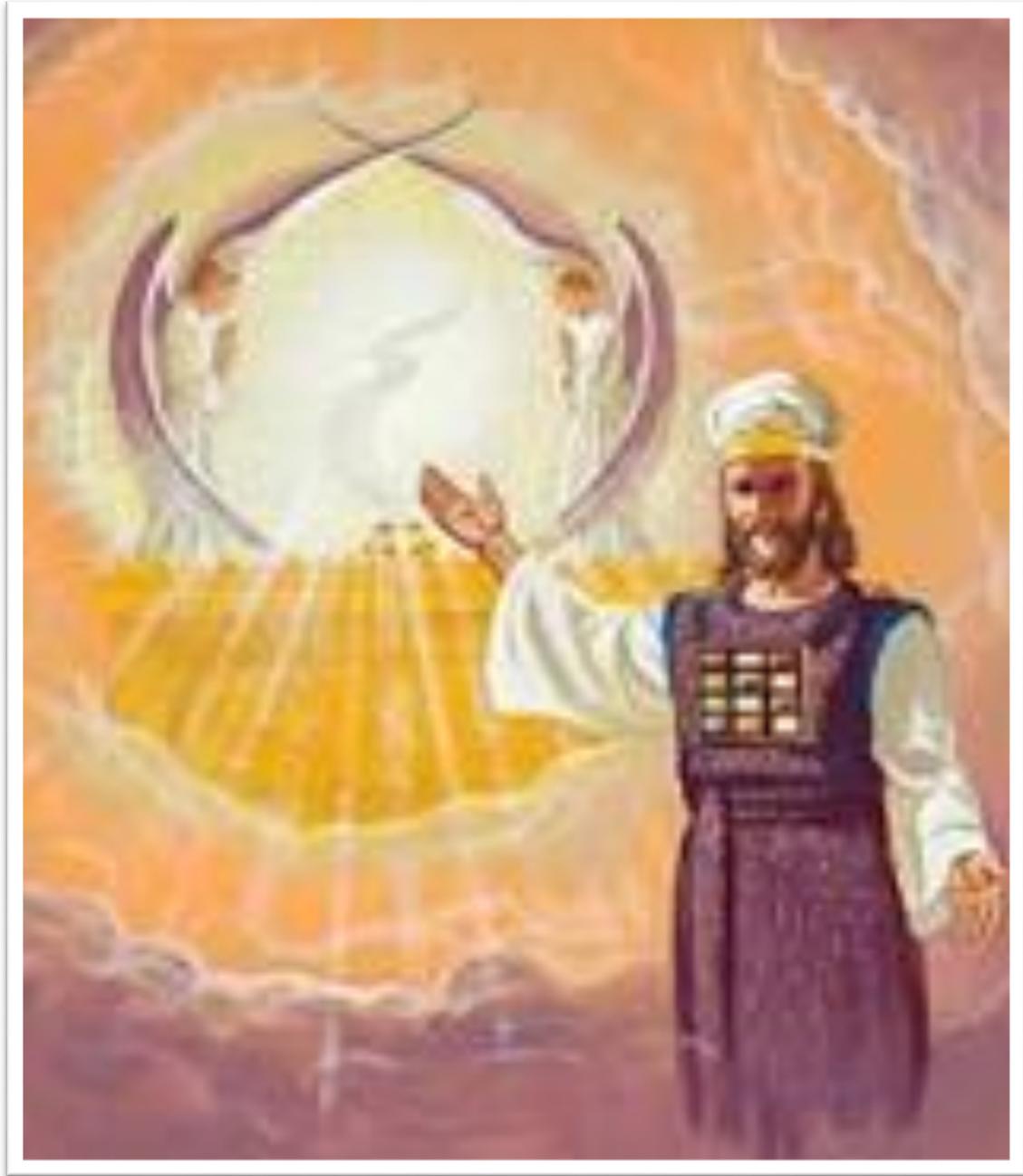


# **Cleansing Heavenly Things:**

**By Nyron Medina**



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## Cleansing Heavenly Things:

1. The land is polluted by sin. Ps. 106:38.
2. Thus the land needs cleansing. Num. 35:33, 34.
3. Cleansing and pardon or forgiveness is the same thing. Jer. 33:8.
4. Purifying and cleansing are the same thing. Jam. 4:8; Num. 31:23, 24.
5. Sinful people need cleansing. Jer. 33:8.
6. However, Scripture tells us that things in heaven (the heavenlies) need purifying or cleansing also. Heb. 9:23.
  - a. If heaven is sinfree, what in heaven needs cleansing?
  - b. Is the cleansing in heaven a cleansing from moral pollution, or is it a cleansing work occurring in heaven?
7. To understand this, we need to first understand that the sinner is polluted by his sins, he is defiled. Eze. 20:31; Ps. 106:39.
8. Human beings have sins within them. Rom. 7:8, 17, 18; Mk. 7:14-23.
9. Human beings also have a history of past sins or Historical Past Sins that they have committed. Rev. 18:5; Eze. 18:10-14.
10. When we repent and believe, we are cleansed from our sins. (Mk. 1:14, 15; 1 Jn. 1:9); Eze. 36:25, 33.
11. This cleansing is always FIRST from what is within the person. Matt. 23:25, 26.
12. The cleansing is from the following:
  - i. The carnal mind. Rom. 8:5-9.
  - ii. Idols in the mind. Eze. 36:25.
  - iii. The stony heart. Eze. 11:19.
  - iv. The old man. Eph. 4:22.

- v. The spirit in the mind. Eph. 4:23.
  - vi. All these are the same as sins within. Eze. 37:23.
13. The cleansing is the same as the taking away of sins. Job 7:21; 1 Jn. 3:5; Heb. 10:4, 11.
  14. We must understand that, in the work of saving man from sin, God cannot first deal with man's past sins for the following reasons:
    - a. If God were to forgive the past sins first, then when the person sins again, there is then more past sins to forgive. Now if the man dies in those newly committed sins, he will be lost; can he then be a forgiven, yet a lost person? Or does God take back His forgiveness for the man's previous past sins (which He unwisely gave)?
    - b. Since the problem of sin is what is in the person, then removing the results of this internal problem, which is the past sins, cannot make the person really righteous or deal with his sin problem that is within him.
    - c. The current problem confronting sinners now is not their past sins, which they have committed, but the sins that dwell in their minds as idols or idealism.
    - d. If God were to cast the past sins into the depths of the sea and remember them no more when the person repents, what will He judge in His Church that has no sin?
  15. Again, we must understand that God cleanses first that which is within the sinner. Matt. 23:25, 26.
  16. What happens to the past sins? And when are we forgiven them? Jesus said that we shall be justified in the Judgement. Matt. 12:36, 37.
  17. Again, to understand what is to be cleansed in the heavens; is to first understand what was cleansed in the anti-typical Day of Atonement. (Yom Kipper).
    - a. Every day of the year when Israel sinned and sought forgiveness, the priest brought the blood of the slain lamb into the first apartment of the earthly sanctuary and sprinkled it on the veil that separated the first and second apartments of the sanctuary. Lev. 4:5, 6.
    - b. On the Day of Atonement, Israel was to be penitent in afflicting themselves for that day, that they would have no sin in them when that service began. Lev. 16:29, 31.
    - c. This means that Israel would have to be sinfree for the service on that day. Lev. 23:27-32.
    - d. When the blood of the Lord's goat was sprinkled on the mercy seat and then before it, the sins of Israel transferred on the veil in the daily services would be cleansed. This is obviously the past sins. Lev. 16:15, 16.
    - e. This was the cleansing of the sanctuary of the sins of Israel. Lev. 16:30, 34.

- f. This service was known as the cleansing of the Sanctuary. Lev. 16:18, 19.
- g. It is not that sins were literally in the sanctuary; sins cannot be moved in time and space. It is confessed sins that came up to God from the saints; that were recorded in His mind in the Sanctuary where He was. Mal. 3:16, 17; Ps. 56:8, 9.
- h. Therefore, the cleansing of the Sanctuary was actually God forgiving Israel of their past sins. (Lev. 16:19, 30; Heb. 10:16-18).
18. The cleansing of the Sanctuary thus referred to in Daniel 8:14 is the cleansing work of the sanctuary in which the past sins are forgiven. (Heb. 8:10-12; Mic. 7:18, 19; Acts. 3:19).
19. Daniel speaks of the Sanctuary being cleansed at the end of the 2300 years. Dan. 8:14.
20. This, we are told, happens in the time of the end, thus it is a work that occurs now in that time. Dan. 8:14, 17, 19, 26.
21. This sanctuary is not the earthly sanctuary that was destroyed in 70 A.C.B.; it is the heavenly sanctuary which Jesus entered into at His ascension. Heb. 8:1-3.
22. The purifying or cleansing of the things in heaven or the “heavenlies” is the forgiveness of past sins of the penitent. Heb. 9:23.
- a. The context of the “heavenlies” being purified is the shedding of blood for remission or forgiveness. Heb. 9:22.
- b. The context of the “heavenlies” being purified or cleansed is Jesus appearing in the presence of God for us. Heb. 9:24.
- c. The aim of Jesus’ work in the heavenly sanctuary is to put away (cleanse) sins from man. Heb. 9:25, 26.
- d. But it is the putting away of sins in the Judgement that is the purifying or cleansing of the “heavenlies” Heb. 9:22-27.
- e. This is referred to as Justification (forgiveness) in the Judgement. Rom. 2:13,16.
23. Thus the cleansing or purifying of the things in heaven, or the heavenlies, is the cleansing work of the Sanctuary in which our past sins are forgiven. (1 Jn. 4:16, 17; 1 Pet. 4:8).
24. We must remember that it is always God doing the Justification or forgiveness from heaven where He is in the Sanctuary. Ps. 20:6; 1 Kn. 8:30; 2 Chr. 6:21.

