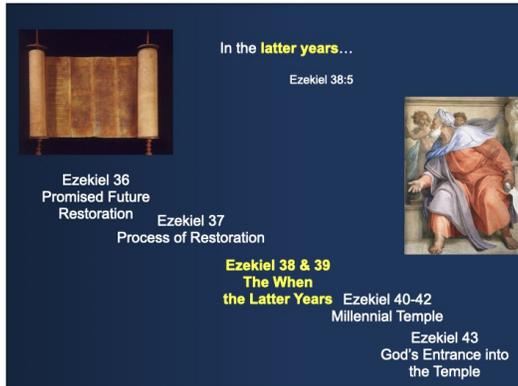


## Ezekiel 36 National Reconciliation

*24 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 25 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*  
Ezekiel 37:25, 26

### Review:



In chapter 37, God used the illustration of dry bones in a valley to picture the process He will use to restore the nation of Israel to its covenant relationship with Him, (Ezekiel 37:1-14) and He will permanently dwell with them.

The “dry bones” pictures the spiritually dead nation during its lengthy time of apostasy.

The “valley” pictures Israel’s disgraced position under Gentile domination during the Time of the Gentiles.



The “key” to Israel’s future reconciliation to God is that they

1) must be in the land

2) they must hear the Word of God (v.4)

2) they must receive the “breath of life” from God (vv. 5,6,8,9,10,14).

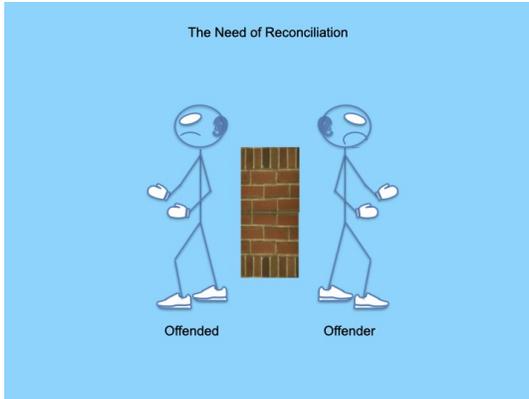
### God’s Plan of Redemption/Reconciliation:

Israel’s **future reconciliation to God starts with the concept of individual reconciliation to God.** If individuals cannot be reconciled, how much less can a nation be reconciled.

Therefore, we need to understand how God has reconciled mankind to Himself after Adam’s sin in the Garden of Eden.

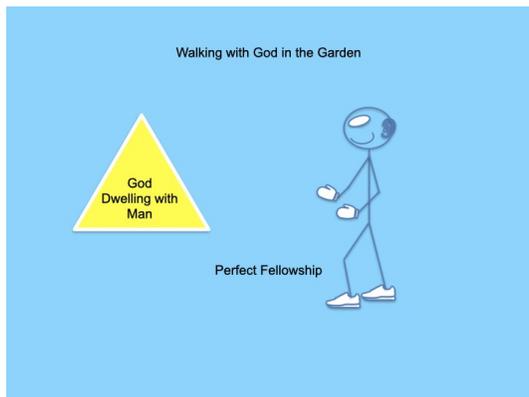
With that understanding, we will then study Ezekiel 36 to see how reconciliation will be extended to Israel.

Since reconciliation involves us, I would like to relate the biblical doctrine of reconciliation to us in a way that **we may have experienced in our daily lives.**



Have you ever had someone offend you? I am not talking about a perceived hurt feeling, but a true **offense against your person or character.**

If you have, this will help you to understand what happened in the Garden, necessitating reconciliation.



We must remember that in the beginning God and Adam walked together and had perfect fellowship before any offense occurred (Genesis 3:8).

It is at this point that we must understand how an infinite and omnipresent God, who is everywhere present, can walk with a finite human being.

Elsewhere in the Bible, such a relationship speaks of “God dwelling” with man or with the nation of Israel. This is evident when they are **“walking”** together (such as Enoch,

who walked with God).

For example in the past, Exodus 29 verses 45 and 46, God declared...

<sup>45</sup> And **I will dwell among the children of Israel**, and will be their God. <sup>46</sup> And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, **that I may dwell among them: I am the LORD their God.** Exodus 29:45, 46

and in the present, we read in 2 Corinthians 6:16...

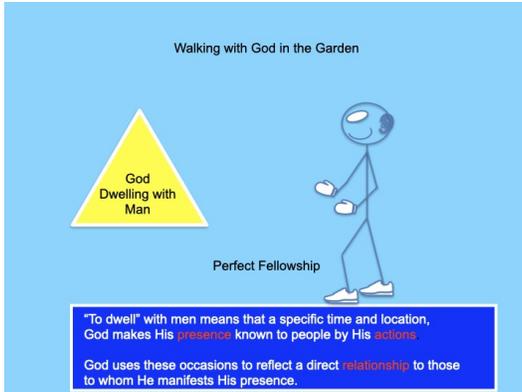
*And what agreement hath the temple of God with idols? for ye [he that believeth – v, 15] are the temple of the living God; as God hath said, **I will dwell in them**, and walk in them; and I will be their God, and they shall be my people.* 2 Corinthians 6:16

and finally in the future, Revelation 21:3...

*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **he will dwell with them**, and they shall be his people, and God himself shall be with them, and be their God.* Revelation 21:3

Obviously, it is very important to God to “dwell” with humans.

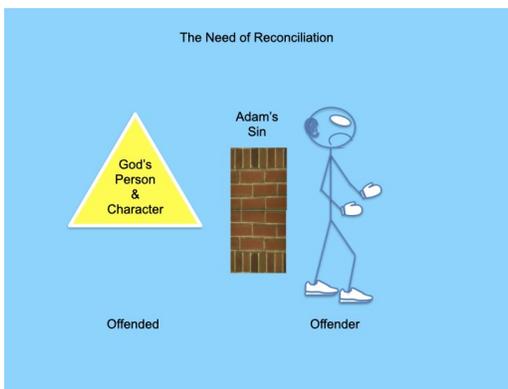
## To Dwell



The term “to dwell” with men means that at a specific time and location, God makes His **presence** known to people by His **actions**. While He is everywhere, God uses these occasions to reflect a direct **relationship** to those to whom He manifests His presence.

### The Attack on God’s Character

God’s relationship with Adam in the Garden was totally altered by Adam’s sin.



When Adam sinned, he essentially turned his back on a righteous, truthful, and holy God – in other words, Adam offended God’s Person and character.

In doing this, Adam created an insurmountable barrier between God and man and prevented God from dwelling with man.

Adam’s act of disobedience was not merely a slight against God, it was a direct attack upon God’s **Person** and **character**.



As a consequence it became a **judicial or legal** matter requiring justice; for it was an offense to the holy character of the Godhead and witnessed by the holy and fallen angels.. Such an act required God’s just wrath to be satisfied or appeased.

God’s need to be appeased does not stem from maliciousness; His true justice requires satisfaction through the just and righteous punishment and payment for sin.

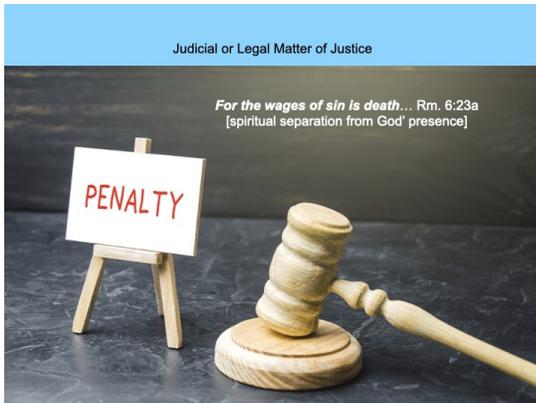
As a result, we could say that God, in response, to Adam’s turning his back on God, “turned His back on Adam and mankind.” God’s justness required this response.

If the incident had ended there, we all would be in a terrible state, but it did not, for God began the process of reconciliation.

Restoration or reconciliation consists of two essential actions – one by God and one by man.

### **First Essential Action: - the Payment for the Sins of Offense**

This speaks of God’s justice, for the offense was against God.



The Bible tells us that for God to be **appeased or satisfied**, a payment must be paid for sin.

*For the wages of sin is death [spiritual separation from God's presence]... Romans 6:23a*

Therefore, each person must pay the wages for their sin by an eternity in Hell to fulfill God's justice. This debt only can be paid by the offender.

But God's mercy found another way – that way is for an “outsider” to pay the debt for the offenders. That “outsider”

was God's Son, the Lord Jesus Christ.



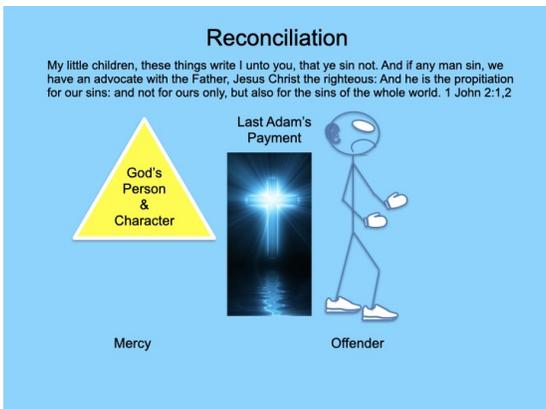
*For **he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5:21*

God's justice was satisfied, with the payment, or using a biblical term, propitiated.

*Whom God hath set forth to be **a propitiation through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Romans 3:25

The biblical definition of propitiation is to appease or satisfy the justice of God through the shedding of blood to **pay for the sins committed against** a righteous and holy God.



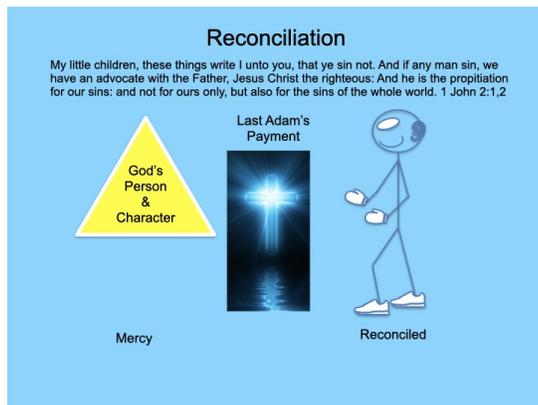
Furthermore, notice carefully, the payment covered every human ever born. Do not let anyone ever limit the extent of Christ's payment. It was unlimited and fall all humanity.

*<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup> And **he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.** 1 John 2:1, 2*

With justice satisfied, **God was able to turn His “face” back toward mankind**, for the judgment has been paid for by the Lord Jesus Christ's shed blood. Thus, the barrier was removed and the way to God was opened.

Therefore, **the first essential action was the payment for the offending sins**. Jesus Christ paid the full price to release the offender from the penalty and judgment for his or her sins. This is redemption.

## Second Essential Action - Reconciliation:



Once the barrier blocking God's fellowship/dwelling with man has been removed, all that remains is Reconciliation 3-19-23.010 for the offender now to turn back to God for reconciliation.

Since the offender's debt was paid by a substitute (Christ), the offender must humbly acknowledge his **offense (sins)** and receive the substitutionary payment of Christ.

*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*  
John 1:12

At that point, a person has turned back to face God and fellowship is restored; both have been reconciled.

Picture it this way,

*<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup> And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Romans 5:10, 11*

Again, never forget that it was the offended God who did it all and made it possible for God to dwell with man.

*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*  
2 Corinthians 5:18, 20

It is now up to us to tell others what God has done for them.

*<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*  
2 Corinthians 5:19, 20