

## Sin Separates From God

We are examining the first sin.

The first sin recorded is the sin of Morning Star in the pre-historic world—pre-human history.

The first sin was an expression of the free will of Morning Star.

The first sin was conceived in the soul of Morning Star.

Then, the first sin brought about an overt rebellion against God.

God responded—reacted to the creature's first sin.

He was separated from God.

The first sin and God's response is recorded in the Word of God.

Let's look at Ezekiel 28:15-17:

**Ezekiel 28:15 “You were blameless in your ways From the day you were created (State of Morning Star before he sinned) Until unrighteousness was found in you. (Here we learn the condition of all sins...they are unrighteous according to the righteousness of God.)**

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**Ezekiel 28:16 By the abundance of your trade  
You were internally filled with violence, And  
you sinned; Therefore I have cast you as  
profane From the mountain of God.**

Here we learn two vital points about sin:

1<sup>st</sup> God responds/reacts to every sin.

2<sup>nd</sup> Sin separates us from intimacy with God. Morning Star had intimacy with God in Eden, the garden of God (verse 13); He visited with God on the Holy Mountain of God (verse 14).

- I. People, if you learn only one thing about sin, let it be this: that sin, any sin, separates us from fellowship with God.
- II. And just as we needed to know how **not** to be separated from God for all eternity, we must know how to restore our fellowship with God during our lives here on earth.
- III. And both salvations or restorations are by grace through faith.
- IV. The first, by faith in the one God sent for eternal restoration or salvation, that is His Son, Jesus the Christ.

The second restoration, during our Christian lives, is by faith in the one God sent for temporal restoration or salvation, that is, His Spirit, God the Holy Spirit. Our restoring faith must always be in a member of the Godhead.

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V. Three vital Scriptures:

**John 6:29 This is the work of God** (required by God) **that you believe in Him whom He has sent.**

**Isaiah 48:16 “Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord God (God the Father) has sent Me, (Jesus Christ—2<sup>nd</sup> member of the Godhead) and His Spirit.”**(Holy Spirit—3<sup>rd</sup> member of the Godhead.)

God has sent His Son for eternal salvation or eternal restoration, and He has sent His Spirit for temporal salvation or temporal restoration.

**Colossians 2:6 Therefore as—just as you have received Christ Jesus the Lord so walk (live) in Him.** (By grace through faith.)

Neither restorations are by works of the flesh but by the works of God which we receive by non-meritorious faith.

**Ezekiel 28:16 ...and you sinned, therefore (result of sin) I (God the Father) have cast you as profane from the mountain of God.** (Cast him away from fellowship with God.)

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**And I have destroyed you, O covering cherub,** He was banished from the presence of the Lord and he lost his high service of being the guarding cherub. So, we learn that there are sins that will bring about the loss of service to the Lord.

**From the midst of the stones of fire.** And he walked with the Lord in the midst of stones of fire (verse 14). Now, he loses this fellowship with God. Verse 17 continues describing the effect of sin on the creature. And from this we learn that sin not only separates us from fellowship with God but sin also will effect us in our lives.

**Ezekiel 28:17 “Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you.**

**Ezekiel 28:17 “Your heart was lifted up because of your beauty;**  
(this is added to verse 16) ***By the abundance of your trade, you were internally filled with violence.***

Along with that violence came arrogance. Please know that at the heart of every sin, small or big, every sin is motivated by arrogance. This is one reason why Spiritual love is not arrogant.

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**Ezekiel 28:17 “Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground;**

In verse 16 God *cast him as profane from the mountain of God*. This was a clear breaking of fellowship because of sin. But now the righteousness of God does even more. Here we have a different Hebrew word for ‘to cast’ than in verse 16. In verse 16 we had the intensive Piel, indicating the intensity of the wrath of God. Here we have the Hiphil which conveys the scene as causative. Morning Star has caused God to *cast him to the ground* because he sinned. The Hebrew word used here means to throw away something that hinders, as people casting sin away from them. In Ezekiel chapter 18 we have a most insightful conversation between God and the rebellious people of Israel, who are in captivity in Babylon. By the way we learn more about our God here. He listens to and communicates with these rebellious people. This is the Grace and Mercy of our God. Let’s begin reading in

**Ezekiel 18:21 “But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.**

Death is a result of sin. Remember Adam and Eve. If they sinned and ate of the forbidden tree God declared *dying spiritually you shall die physically*. Sin results in death, first and always spiritual death. And then,

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physical death is a result of sin. In the Church Age when we as believers sin, we die as it were, spiritually and must be saved or restored back to life before God.

**Ezekiel 18:22 All his transgressions (remember this word describes sin as rebelling against God) which he has committed will not be remembered against him; (forgiveness because of the work of Jesus the Messiah on the cross) because of his righteousness which he has practiced, he will live. (In the Church Age, he will live spiritually.)**

**Ezekiel 18:23 Do I have any pleasure in the death of the wicked,” declares the Lord God, (The Hebrew expects a negative answer. What God would prefer is that.) “rather than that he should turn from his ways and live?”**

**Ezekiel 18:24 “But when a righteous man turns away from his righteousness, commits iniquity (remember this word means to bend, twist, distort the Word of God) and does according to all the abominations that a wicked man does, will he live? (Certainly not!) All his righteous deeds which he has done will not be remembered for his treachery which he**

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**has committed and his sin (this word means to miss the mark of God's perfect righteousness) which he has committed; for them he will die**

**Ezekiel 18:25 Yet you say, 'The way of the Lord is not right.'...**

America is living today under this banner. Therefore, homosexuality and lesbianism, polygamy, even fornication, are declared to be right. Not working and having the government take care of you is right. And on and on, on how the Word of God is not right.

**Ezekiel 18:25 the way of the Lord is not right. Hear now, O house of Israel! (*hear now o America!*) Is My way not right? Is it not your ways that are not right?**

**Ezekiel 18:26 When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die.**

Ok, people, there you have it from God Himself—there are results from sin. And death is one. Sometimes physical death, but always Spiritual death. And again, the great issue or question is how are you made spiritually alive? By Grace through faith.

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**Ezekiel 18:27** Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. (spiritually and physically)

**Ezekiel 18:28** Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die.

Now, you see that word *considered*? This is part of our study. God has given angels and mankind free will. The great issue is, will you use your free will to serve the Lord? “To consider” means you make the decision in your soul to think carefully about what you are doing and saying. You do this before you make a decision. You are thinking about your thoughts on marriage, on morality, on the church you will attend. And after considering the issues you make a decision of action on your part. I think one of the problems with many Christians is they do not stop and *consider* what they are doing and what they are not doing. When you consider something, you want to get as much information as you reasonably can. You go over all this information, namely from the Word of God, then you come to the rightful conclusion to do things God’s way.

**Ezekiel 18:29** But (uh oh, these people are coming to the wrong conclusions) **the house of Israel says, ‘The way of the Lord is not right.’** (This is the banner of most Americans today.) **Are**



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**My ways not right, O house of Israel? Is it not your ways that are not right?**

**Ezekiel 18:30 “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord God. (Spoken to the nation of Israel – corporately but His wrath will be administered individually.) “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.**

Repent could take us into a long study, but let’s see if we can simplify and yet make clear what this word means in the Hebrew of the Old Testament and in the Greek of the New Testament.

First, repentance does not bring about salvation or restoration. So many people, including pastors and some scholars say that to repent is to believe. People, these are two different words with two different meanings and we must correctly, biblically understand what these words mean. I am sorry they do not mean just whatever you want them to mean or what you think they mean and often, not what you have been taught.

Let’s begin with the New Testament word for repentance.

**μετανοια** compound word = **μετα** + **νοεο** mind/thinking

Now, *meta* can have different meanings generally it is taken for change—changing the mind; Repentance is change of mind/thinking.

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But *meta* also means after. So repentance means after thought.

1. Repentance occurs in the mind. It is an activity of the mind in the Old Testament as well as the New Testament.
2. A very important point about repentance is that repentance has to do with the past. It has nothing to do with the future. This is where most people are confused on the word *repentance*, whether in the Greek, Hebrew or English. They think it has to do with future, that if one repents that means that he will not do whatever he repented of, and then when they do it again, they become angry. *But you repented...I do not believe that you really repented.* Note our passage in Ezekiel 18:30, **repent and turn away**: two different actions. First one in the mind then one in conduct.
3. But if we look at the Greek word, repent: *metanoeo*, meta-to change, *noeo* – the mind/thinking = to change one's mind or thinking.

This occurs after the sin or after examining whatever is under issue. **The problem is that repentance has only to do with the past and not the future. Because, if one repents or changes his/her mind concerning something, it does not necessarily determine what they will do after repenting.**

Or we can take the other way of looking at the Greek. word:

Meta = after; *noeo* = thought: after thought. So, this translation again emphasizes what occurs after a sin, or thought about God. In our study, here in Ezekiel chapter 18; we are considering the way you think about right and wrong and what God says is right and wrong.

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So, either way, repentance = change of mind/thought, or afterthought. It deals with past, not future.

4. Repentance is concerned with the past. What one does with or after repentance is not given in this word. This is why in Ezekiel chapter 18 God said **Repent and turn away**. It does not mean that after repenting about what God declares as right, that you will by definition of repentance agree with God. Or after repenting concerning a sin, that he will not commit that sin again.
5. People have the wrong view of repentance:

**Luke 17:4 And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."**

After once — it is easy to forgive ...then 2, 3, and after 4x we doubt the sincerity or truthfulness of their repentance and refuse to forgive. Well, we are NOT to judge another's repentance! Nowhere are we to judge another's repentance. Yet Christians love to judge whether a person truly repented or not by whether or not they ever do it again!

But repentance does not mean that you will not do it again.

And repentance does not mean one will necessarily believe in Jesus Christ.

Repentance deals with the past.

6. So, why does the Bible beckon **to repent**? There are those who place a great deal on confession, like the Roman Catholic Church

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and some Protestant movements. But there are far more verses related to eternal salvation and temporal restoration with the word repentance and only one related to confession. For this reason, there are those who make *repentance* as important as others make *confession* the issue for spiritual recovery from sin, as well as the means of eternal salvation.

Matthew 3:2; 3:8-fruit of repentance is faith; Matthew 4:17; Mark 1:4; 6:12; Luke 3:3; 5:32; 13:3-5; 15:7,10; 24:47; Acts 2:38; 3:19; 5:31; 11:18; 17:30; 26:20—fruit of repentance is faith; 2 Corinthians 7:9-10; 20:21; 2 Peter 3:9; Revelation 2:5—faith

So here are a multitude of verses that emphasize repentance. Yet, there are those who place little to no importance on repentance. And yet, they place a great deal of importance on confession, and this based primarily on one verse and that one not properly understood as to context. (1 John 1:8-10).

But the question remains: Why this emphasis on repentance?

Since we are not saved or restored by repentance, why this great emphasis on repentance?

The answer is best expressed in the 8th volume of the Theological Dictionary of the New Testament. *repentance summons to faith.*

Repentance is not faith: repentance = metanoeo; faith = pistis/pisteuo

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They are two different words...two different meanings. We are saved, restored by faith, not by repentance. But repentance is a step in the process that leads to faith.

And repentance summons or leads to faith.

1. A normal process: consciousness of the sin or thought of God; Jesus Christ; Gospel or sinful state—sinful moral conduct.
2. In some cases, sorrow about one's state.
3. Repentance – change of mind; afterthought.  
Repentance summons to faith.
4. Faith in Jesus Christ; faith in the Holy Spirit;
5. Salvation or deliverance, restoration - based on faith not repentance.

Repentance does not save.

Repentance does not restore from sin.

Faith saves, faith restores.

Faith in Jesus Christ saves; faith in the Holy Spirit restores...

6. Repentance has no power! To think that if or since one repents of a sin, he will not commit that sin again, is to give power to repentance. Repentance has no power, the power not to sin is in the Holy Spirit!

Saying that if or since a person repents they are saved, is to give power of salvation to repentance. The power of salvation is in the person of Jesus

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Christ. The only way of receiving that salvation is by faith in Jesus Christ, not repentance.

**Ezekiel 18:30** “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord God. (Spoken to the nation of Israel – corporately but His wrath will be administered individually.)

**“Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. (that is so twisting or distorting the Word of God.)**

**Ezekiel 18:31 Cast away (our word for casting away, and this is not repentance, this is turning away after you have repented) from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?**

**Ezekiel 18:32 For I have no pleasure in the death of anyone who dies,” declares the Lord God. “Therefore, repent and live.”**