

Sunday Teaching on the Law

Terry advised me when teaching today to keep the subject simple. Unfortunately, that is not in my DNA. I always seem to gravitate to weighty Biblical subjects and today I find myself going down the same road. However, since I can't seem to speak on a simple subject, I will instead try to speak on a weighty subject simply.

I am going to speak on a Biblical subject that troubled me for many years. In recent studies I have finally figured this subject out. So, I am going to speak on it today in case there are any of you out there who have also had struggles with this same subject.

I am speaking about the Law of Moses. For many years of my Christian life I could not find the proper place to slot the Law of Moses into God's overall plan. When I say the Law of Moses I am speaking broadly about the Ten Commandments.

The Law of Moses seems to be of great value to the Old Testament. But when you get to the New Testament we are basically told to forget about it. If so, then what was the Law's purpose? What value, or what function did the Law serve?

I hope to answer that question today and to put it into its proper perspective. In the process of doing so I am going to touch on some subjects that might make you uncomfortable. Bear with me though. These are foundational subjects and should not be avoided, because the whole Bible is built upon these subjects.

In the New Testament, Paul is very central in downplaying the Law to the New Testament Christian. Paul is saying on this side of the Cross, the Law no longer holds the power and purpose that it did in the Old Testament.

Let's look at some of those verses.

[Gal 2:16 ESV] 16 yet we know that a person is **not justified by works of the law** but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Note that it says, "works of the law." That means that the Law is performance based. The Law requires a performance standard to meet the Law.

What is justification? Justification is the repairing of the sin of Adam. Back in Genesis 3 we see the fall of Adam and Eve. Their fall put a wall between humanity and God. That wall is sin. Prior to the fall God and humanity had direct and intimate fellowship. After the fall, a rift came between humanity and God. Humanity cannot live in eternal harmony with God because of this sin. It needed to be repaired. Only God could bring about the repair, and he did it with the death of Christ on the cross. Through that action, Christ's sinlessness is transferred to those who believe, and the believer's sinfulness was placed on Christ at the cross. This transfer, and the return of eternal harmony between believers and God is called justification.

Return to Paul:

[Gal 3:10-14 ESV] 10 For **all who rely on works of the law are under a curse**; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." 11 Now it is

evident that **no one is justified before God by the law**, for "The righteous shall live by faith." 12 But the law is not of faith, rather "The one who does them shall live by them." 13 Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"-- 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

How is it evident that no one is justified before God by the law? James offers us a good reason.

[Jas 2:10 ESV] 10 For whoever keeps the whole law **but fails in one point** has become guilty of all of it.

Here we see Paul saying that for a Believer the law is as much a curse as it is of something of value.

[Rom 3:20 ESV] 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

If no one can be justified by the Law, then what was its purpose?

Three functions of the cross: repair the sin of Adam, counter the proliferation of sin, and to take back the nations to God's control.

The period between the Old and New Testaments spans roughly 400 years. Scholars call this period the Second Temple period, and the Jewish people in such as Second Temple Jews. There was much Jewish literature written during this Second Temple period, and it greatly influenced the writers of the New Testament, who are largely Second Temple Jews.

Have to develop the proliferation of sin (the sin of the Watchers).

Read Genesis 6:1-13.

The sin of Adam went on the Ark, and the sin of Adam came off the Ark. Therefore, the Flood was not targeting the sin of Adam. Instead, it was targeting something else.

We see in this writing that the Sons of God had intercourse with the daughters of men and produced a genetic anomaly; giants (Nephilim). Through these giants the humanity became filled with violence. Evil was only on the minds of humanity continually as a result of these giant's influence.

The key to who and what is going on here is to identify who the Sons of God are.

In the Bible, there are five people or entities who are given the distinction of sons of God, or by extension, could be labeled as sons of the Most High.

1) Jesus Christ

[Luk 9:35 ESV] 35 *And a voice came out of the cloud, saying, "This is **my Son**, my Chosen One; listen to him!"*

[Jhn 3:16 ESV] 16 *"For God so loved the world, that he gave his **only begotten Son**...*

2.) Adam

[Luk 3:38 ESV] 38 *the son of Enos, the son of Seth, the son of **Adam, the son of God.***

3.) The nation of Israel

[Deu 14:1 ESV] 1 *"You are the **sons of the LORD your God.** You shall not cut yourselves or make any baldness on your foreheads for the dead.*

[Hos 11:1 ESV] 1 *When Israel was a child, I loved him, and out of Egypt I called **my son.***

4.) The Church

[1Jo 3:1 ESV] 1 *See what kind of love the Father has given to us, that we should be **called children of God;** and so we are.*

[Rom 8:16 ESV] 16 *The Spirit himself bears witness with our spirit that we are **children of God,***

[Gal 3:26 ESV] 26 *for in Christ Jesus you are all **sons of God,** through faith.*

5.) Angels

[Job 2:1 ESV] 1 *Again there was a day when the **sons of God** came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.*

[Job 38:4, 7 ESV] 4 *"Where were you when I laid the foundation of the earth? Tell me, if you have understanding. ... 7 when the morning stars sang together and all the **sons of God** shouted for joy?*

What is the key that designates a "son of God? "

John 1:11-13

[Jhn 1:13 ESV] 13 *who were born, **not of blood nor of the will of the flesh nor of the will of man, but of God.***

A "son of God" is a being or entity that is directly created sinless by God Himself. It does not mean they cannot become sinful, see Adam and the angels, but when they were created, they were created directly by God and without sin.

Now, in this time frame of Genesis 6, who of these five "sons of God" can this be? Adam by now is dead. We know this isn't speaking about Jesus. Israel was not yet called into existence, and the Church wasn't created until the New Testament.

That only leaves the angels as to who could be the sons of the Most High spoken of here.

Commentary about the Book of Enoch

Most scholars believe it was written about 300 BC. It has five major parts, the first part being the Book of Watchers.

It is wholly in existent only in the [Ge'ez](#) (Ethiopian) language. [Aramaic](#) fragments were found within the [Dead Sea Scrolls](#), as were also a few [Greek](#) and [Latin](#) fragments.

It was out of sight for hundreds of years until a full copy was brought to light in the 1700s when a Scottish traveler returned to Europe from Ethiopia with three copies.

Chapters 6 through 16 of the Book of Enoch go into detail of the actions of Genesis 6.

https://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH_1.HTM

Need to support this angel view with the New Testament.

Let's look at Jude 14-15. This quotation is coming directly from the Book of Enoch. Enoch 1:9.

[2Timothy 3:16 ESV] *16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness...*

If you believe 2 Timothy 3:16, and the Book of Enoch is quoted in the biblical book of Jude, then you must conclude that the Holy Spirit is comfortable with the Book of Enoch. The Holy Spirit "breathed out" a quote from the Book of Enoch upon the pages of Jude's epistle.

If the Holy Spirit allowed a portion of the Book of Enoch to be quoted in the Bible, then maybe we should not be afraid of looking at the Book of Enoch.

Read Jude 1:5-7.

Now read 2 Peter 2:4-11.

Both of these passages are citing the action of Genesis 6.

The action of Genesis 6 is not just sexually charged angels coming after women. It is instead part of a bigger strategy. In Genesis 3, Satan was told that he would be defeated by the "seed of the woman." In other words, by a human being. A Messiah will come who will be human who will defeat Satan.

Satan therefore desired to stop this seed. He thought it was Abel and had Cain kill him. But more children came and the population multiplied. Satan didn't know who this seed was going to be so he schemed to corrupt the seed of all humanity. These angels were sent to corrupt the DNA of humanity, to make a race of hybrid people; part angelic, part human. This way, a pure human seed could not become the Messiah.

His strategy almost succeeded, to the point where only eight people were put on the Ark to preserve the pure seed of humanity.

Genesis 6:8-9. Noah was perfect in his generations. This is the Bible's way of saying that Noah's DNA was still pure human. It had not been corrupted in this hybrid scheme.

After the Flood, the nations of the world were born out of sin at the Tower of Babel. God then made one more nation, Israel, not born of sin. This was through Abraham, and God told Abraham the seed would come through him, and that it would occur in the Land of Canaan. Satan now has more detailed information. He therefore tried his scheme again but targeted his attack on the people of the Land of Canaan.

Numbers 33. When the Israelites came to take the Land of Canaan after the Exodus, they found giants (descendants of the Nephilim) throughout the Promised Land. If you ever wondered why God commanded the Israelites to kill all within the Promised Land when they came to conquer it, now you know why.

The point of all this is the establishment in the mind of a Second Temple Jew of two sets of sin; the sin of Adam and the sin of the Watchers.

If you see this second set of sin, then you will understand the purpose of the Law.

One of God's purposes for creating the nation of Israel is for them to be an example as to how not to multiply evils upon the earth. Instead, they are desired to do the opposite; to do good works on the earth, to desire to please God, to do righteousness, to set the mind of humanity toward God and not against God.

Once Israel agreed at Mt. Sinai to be God's nation of witness, God then gave them a set of instructions as to how to behave under His watch—the Law.

The purpose of the Law was to teach Israel how to act counter to the sin of the Watchers.

The Law was given to be the counter point to the multiplication of evil. It was given to set into print (so to speak) what is evil. It is a definitional tool. "This is what is evil, this is what you are to avoid."

The Law was the documentation of how God wanted people to live. The Law was not given as a tool to obtain salvation. It was not targeted at the sin of Adam. It instead was a set of statutes as to how to live righteously. It was instead targeted at the sin of the Watchers.

The Ten Commandments are a broad brush of how to live. But as the Book of Leviticus unfolds, God gives the nation of Israel more and more laws as to how to live.

[Lev 18:1-5 ESV] 1 *And the LORD spoke to Moses, saying,* 2 *"Speak to the people of Israel and say to them, I am the LORD your God. 3 **You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. 4 You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. 5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.***

God then goes on in Leviticus and lays out laws and statutes as to how the nation of Israel is to live and behave.

God imparts statutes about sexual relations (chp. 18), love your neighbor (19), punishment for child sacrifice (20), punishments for sexual immorality (20), the holiness of the priesthood (21), acceptable worship offerings (22), feasts to the Lord (23), kindness to poor brothers (25), blessings for obedience (26), punishment for disobedience (26), laws about vows (27), etc.

These are statutes and commands designed to teach how to function righteously, and how to not function unrighteously.

The purpose of the Law, and the only purpose of the Law, was to counter the sin of the Watchers. God's method here is to inform Israel via a set of instructions as to how to oppose the sin of the Watchers.

Is the Law successful at doing this within the nation of Israel? No, it was not successful. Israel eventually followed the path of the nations' down the road of the Watcher's evils.

Note: the Law was never meant or given to counter the sin of Adam.

[Gal 3:19 ESV] 19 *Why then the law? It was added because of **transgressions**, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.*

What transgressions? The sin of Adam was not transgressions. Paul instead calls it a transgression.

[Rom 5:14 ESV] 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like **the transgression of Adam**, who was a type of the one who was to come.

It was a transgression with a profoundly deep consequence. But it was only one transgression.

Highlighting multiple transgressions must be pointing at something else. It is pointing at the sins of the Watchers.

If you do not have a proper segmentation of sin in the Bible, i.e. the sin of Adam vs. the sin of the Watchers, you will easily become confused by the Law and its place, particularly if you follow Paul speaking about the Law in Romans and Galatians.

Galatians 2:16

Justification is the reversal of the sin of Adam. Because of our sin nature we are not justified to stand before God.

Just means conforming to a standard of correctness. In this case that standard of correctness is the sinless nature of God. If you can match that, then you are just before God.

Gal. 3:11-18.

This is a long-winded way for Paul to say that the promise given to Abraham of all the nations of the world being blessed through his seed (Jesus) was an act aimed at justification; i.e., overcoming the sin of Adam.

The Law, which came 430 years later, did not nullify the promise made to Abraham. Therefore, Paul is saying, the Law is not targeted at the sin of Adam.

It is targeted at something else. If you do not understand Genesis 6 as sinful angels coming to earth and mating with humans; if you do not understand that these angels brought with them the secrets of

heaven and gave them to humanity; if you do not understand that these secrets multiplied mankind's evils upon the earth; if you do not understand that the production of sin by humanity became so bad that God had to establish a set of laws to tell people how to behave and how not to behave, then you will not understand what this something else is that Paul is talking about.

This something else is the sins of the Watchers.

[Gal 3:19 ESV] 19 *Why then the law? It was added because of **transgressions**...*

That verse could easily be rewritten: *Why then the law? It was added because of the sins of the Watchers.*

But the Law proved unable to stem the sins of the Watchers. Why? Was it because the Law was not righteous? Of course not. It was unable to stem the sins of the Watchers because it could not overpower the desire of the human flesh.

So, God instead has now proposed something else to overcome the sins of the Watchers. He proposes something that actually does have the power to overcome the flesh—the giving of the Holy Spirit.

Gal. 3:1-3, 5. Gal. 4:4-6. Gal. 5:5, 16-25.

23 *...against such things there is no law...*

Romans 5:5

Romans 5:12-15

Catch what is being said in verse 15. Adam did one thing. He brought sin into the world. But look what Christ did. He brought two things into the world; the grace of God and the free gift.

The grace of God is the reversal of the consequence of the sin of Adam.

The free gift is the giving of the Holy Spirit, and the giving of the Holy Spirit is to counter the sin of the Watchers.

Romans 5:16-21.

Therefore, Adam gave all one thing, but Christ gave all two things. That is how much better the second Adam is.

So, understand that when Paul looks at the Law, he sees it as being given to counter the sin of the Watchers, not the sin of Adam.

The Law failed not because it was unholy, but because the flesh could not respond to the Law.

Christ came to overcome the sin of Adam, and to give the Holy Spirit to overcome the sin of the Watchers, and to overcome the flesh in that process.

[1Th 4:7-8 ESV] 7 For God has not called us for impurity, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.