

# **The Naked Bible Podcast 2.0**

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**“The Sin of the Watchers and Galatians 3-4”**

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**With**

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## **The Sin of the Watchers and Galatians 3-4**

Biblical scholars know that Paul subordinates the Law to Christ (Gal 3:1-18). He writes about how the Law could not result in the fruition of the promises given to Abraham (and, by extension, to all nations; Gen 12:1-3).

Paul then asks “Why then was the law given?” He answers that it was “added because of transgressions” (Gal 3:19). The most common assumption is that this (somehow) means the Law was a response to Adam’s sin, or human sins. But, and Adam sinned only once so far as the Bible tells us. Opting for the law being added in response to human sins doesn’t address why humanity became so wicked that it needed the law.

Most Christians would defer to Adam’s transgression at this point, but there is no Romans 5:12 in Galatians (Romans is a later epistle). This episode takes a minority view of Paul’s statement about the addition of the law—at least among Christians. This view, however, reflects the viewpoint of nearly every Second Temple Jewish text (Paul’s era) known to exist that comments on human depravity: that the Law was added to restrain human evil, which proliferated not because of Adam, but because of the sin of the Watchers in Gen 6:1-4.

**TS:** Welcome to the Naked Bible Podcast, Episode 94, The Sin of the Watchers and Galatians 3-4. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey Mike, how are you?

**MSH:** Very good, how are you Trey?

**TS:** I'm doing now that I got you riled up about software, so the show should be really good now that I got you fired up. Long story short, he doesn't like computer systems that don't do what he says.

**MSH:** Now you're getting closer. I'll just summarize it by saying this. When it comes to software, I don't want friend or a buddy and I don't want to be put on an adventure. I want a slave. It's that simple. Don't suggest anything to me. Don't try to make it fun or interesting. Just do what I said. What could be simpler? I'm in the minority I guess with a lot of what's going on today but that's where I'm at so if I don't get an immediate response that follows what I said, I'll just fly into a rage I guess.

**TS:** Ok, well, I'm excited about this one because of the sin of the Watchers and the nature of the topic.

**MSH:** Yeah, the Watchers are always good for, I don't want to say entertainment, but to sort of draw interest and make what maybe seem like kind of a normal dull trip through the New Testament, make it a little bit more interesting if we start thinking about them and the possibly that the New Testament writer was thinking about them. And that's really what we're going to do today. This is going to be a lot different in terms of what I'm going to be asking you to think about or the way I'm going to be asking you to think but I find the possibility here really fascinating. Now I've mentioned this topic before in other episodes just in passing. This is really coming from something I blogged about two years ago at the Society of Biblical Literature meeting. I went to hear a paper by a guy named Tyler Stewart who at the time was a doctoral student at Marquette.

I'm not sure if he's done or not but he read this paper, and the paper title was Fallen Angels, Bastard Spirits, and the Birth of God's Son: An Enochic Etiology of Evil in Galatians 3:19- Galatians 4:11. Etiology refers to the origin about something. So when I saw this in the program book, I thought what in the world is this guy going to talk about because I had never even thought about the sin of the Watchers because the term bastard spirits is a Second Temple Jewish term for the Watchers, both in terms of not only the sin there in Genesis 6:1-4 but the results producing Nephilim who would be killed and then this is where the demons come from. And Second Temple Jewish literature, that's why they're called bastard spirits. They're also called Watchers themselves because the immaterial part of whatever that was, whatever the Nephilim and the giant clans were.

The spirit side, the immaterial side gets referred to in Enochian literature as Watchers, bastard spirits, demons, and all this kind of stuff. So when I saw the title, I thought what is this going to be about? What does this have to do with Galatians 3-4 and the coming of the Son of God and the fullness of time? And all this stuff was going through my head so I wanted to go to the paper and it was really, really fascinating. So what I'm going to try to do here is summarize

Stewart's thesis, his argument and go into how it affects the way we read Galatians 3-4, at least in the passages that are the parameter of his paper topic. And so I'll just say out front. A lot of this going to come right out of Stuart's paper so we want to give him credit because this is his work, and it's not something you're really going to find in any commentary. I can tell you that right now. You will find it though in early church discussion, people like Irenaeus for instance.

You will find the idea that the sin of the Watchers is sort of lurking behind things like human depravity and the origin of the expansion of sin, the proliferation of evil, proliferation of wickedness throughout the world. And in the case of some Second Temple writers, they would even speak of what the Watchers did as the origin of sin. You say, well, what about what happened in the garden? Apparently, some Second Temple Jewish writers thought that Adam could kind of get a pass because he was kind of dumb. He got deceived, that sort of thing. Eve was deceived and Adam sort of just didn't know what was going on. They'll try to give him a pass and then put everything at the feet of the Watchers. But I think in Biblical theology, we're more consistent saying here's when sin, rebellion enters God's world in Genesis 3, and then we have this other thing happen in Genesis 6. And I've made the comment before that, especially in Unseen Realm, that if you asked a Jew why's the world the way it is? Why do we get depravity? Why is humanity so messed up?

If you asked a Jew that question, you'd get here's where it started back in Genesis 3 or it started in Genesis 6. You're going to get one or the other there. And then they're going to talk about Genesis 6, about how what the watchers did to transmit forbidden knowledge to humans and humans took that knowledge and basically perverted and turned it against themselves, things like lust and what not. All this is going to be laid at the feet of the Watchers, their entrance into the world and their interaction with people. And that's going to be the real guts of why the world is in the awful condition it is. It's going to be the Watchers. Then thirdly, of course, you're going to have what happens at Babel. So I've made the comment before that you're dealing with three episodes here but in Christian theology, Christian tradition, what people grow up hearing in church, they're only going to be oriented to one, and that is Genesis 3 incident, the Fall, whereas if you asked a Jew the same question, that is not the same answer you'd get. And the Old Testament never references Genesis 3 as an explanation for the condition of the human heart or the condition of human wickedness. You don't get a passage that references it.

The closest you get is in the New Testament with Paul in Romans 5, and again, I have a different view of Romans 5, and I'm right in there with a few church fathers like Irenaeus who was very cognizant of the Watchers story. We mentioned this in our earlier episode about the reception of the book of Enoch in the early church. But you have certain church fathers that say look, this whole thing with the Watchers was a big deal in early Judaism and they're familiar with the material to such a degree that a number of early church thinkers buy into what a Jew was thinking like Paul, right here in the first century. And so the question really that we're going to tackle today is well, when we talk about Paul, is Paul only thinking about the Fall or is Paul thinking about the sin of the Watchers as well in some of the stuff he says about the law and about human transgressions or just transgressions in general, about what the coming of the Messiah was supposed to fix? Is all just Adam? Is it all just the Fall? Or, is what is in Paul's head inclusive of the transgression, the sin of the Watchers that we read about, specifically, in the book of Enoch, but in Second Temple material more broadly speaking?

And what Stewart is arguing in the papers is he think's Paul does have the sin of the Watchers in mind when he's writing what he writes in Galatians 3-4, that he is not thinking about Adam in the garden and just sort of normal human transgression. So that's what we're going to cover today. Now it's going to take a little bit of doing to frame this whole idea, frame the whole topic. So let's just start kind of in broad strokes here. When we're looking at Galatians 3-4, start at the beginning of Galatians 3. It's a very important chapter. Paul does very obviously subordinate the Mosaic law to the gospel, to what happened on the cross, to Jesus. And he says things like the law was here but it was sort of provisional. It wasn't going to be the solution to the human dilemma. It was provisional in God's salvation history, God's plan. And for Paul, that means if you have heard about the Messiah now and you turned back to the law, you return to looking at the law as the thing that God wants you to respond to or the thing that is somehow supposed to influence your eternal destiny, if you're doing that kind of stuff, even though the law was a good thing because it came from the hand of God.

If you're focused on the law and you're not focused on what happened on the cross, you're not getting anywhere. You're not going to go to heaven. In fact, it puts you in danger of actually rejecting the Messiah and rejecting what happened on the cross if you put all this emphasis on the law. These are ideas that are very familiar from Galatians but it's this "negative" view of the law that I want us to think about as we begin our episode here. This idea that Paul, a Jew, a Pharisee of the Pharisees, one of the elite kind of Jew here, the idea that he could look at the law and say that the law was lesser than something else, to say that the law was less important or less effective or just a sort of precursor to God's plan, the idea that you would sort of take the law off its pedestal and put it at a lower status, just that idea is important, that a Jew could do that because we tend to think , and the way we're taught about Judaism as Christians, most of us are Gentile Christians, we tend to look at the whole Jewish situation and think the law was just everything to these people. Okay, I can kind of understand that but we have to realize that the idea of subordinating the law, taking it down a peg or two actually wasn't unique in Paul's day. Paul's living in the first century. This is the heart, the last quarter of the Second Temple Jewish period, and the idea that the Mosaic law could be looked at by Jews as not the apex of God's revelation or the apex of God's plan, that actually wasn't new to Paul. And this is going to become an important trajectory. Stewart in his paper writes things like this. He says,

“[S]ubordination the Mosaic law is not entirely unknown in Second Temple Judaism. In a rather unique parallel, subordination of Mosaic Law also appears in 1 Enoch. In fact, there are a number of striking parallels between *1 Enoch*, particularly the *Book of Watchers* (*BW 1 En.* 1–36), *Jubilees*, and Paul’s argument in Galatians 3–4.”

**MSH:** So what Stewart is saying here is that there's something going on in 1 Enoch and Galatians that make it very clear that the writer doesn't view the Torah, doesn't view the law as the pinnacle of God's revelation. There's more of an emphasis on other things and specifically, we can't do it in the space of an episode here, but if we were to read 1 Enoch, if you're to read Jubilees, which has a lot of Enochian material in it as we've commented in earlier episodes, and if we read Galatians, we would discern, if we read all three of them sort of back to back to back, that they're really much more cosmic in their outlook. In other words, they're concerned with how with God's plan of redemption not just for the Jew, not just for Israel, but for the whole

world, for all the nations, they're much more grand and cosmic in their outlook. And there's a lot said in these books about angels and the role of angels as being participants with or part of God's unfolding plan of redemption for the cosmos, for all nations, for everything, not just the Jewish nation.

So if your focus isn't on just the Jewish nation, if it includes Gentiles by default, that alone is going to sort of make you look differently at the Torah because the Torah, the Mosaic Law was given to the nation of Israel. It wasn't part of the Abrahamic Covenant. The Abrahamic Covenant is the one that included the nations. Through you all the nations of the world will be blessed, of the earth will be blessed. The law was given just specifically for the nation of Israel. And so that makes it sort of, gives it sort this tunnel vision affect, that it's part of something bigger but the something bigger transcends the law. The law just is this little piece. It's this waystation. It's this placeholder, that kind of thing. It puts the law on a lower status compared to something else. And of course, it's the something else that is going to be part of our discussion here. I'm writing this book on the importance of Enoch to the New Testament right now and it becomes very clear that this notion that the things that are really theologically important or the most important ones include all peoples, all the nations, not just Israel. That is really an important theme in Enoch and it actually is a critical thought, a critical theme in the New Testament.

And it's most pronounced in Paul because even though Paul is this great Jew, this great Pharisee and a tremendously learned man in the Torah and all sorts of other things, his focus is just not on the Jews ethnically, on the Jews nationally. It's much bigger than that. And so scholars have noticed that Paul's thinking is a lot more expansive than you would expect your sort of normal Palestinian Jew at this time to be. And they've noticed there are other Jews that thought this way, too, that sort of put the law on this lower status, that it was just a second cousin to what was really coming, what was really big time, what was really important. In the case of Enochian literature, this is why you'll get Enoch referred to as the major thinker, the major force, that the revelation given to Enoch, remember Enoch walked with God, in the book of Enoch this is a big deal because Enoch alone is given secret divine knowledge that applies to all people and the cosmos. Enoch in the book of Enoch gets this little tour of the cosmos. He's the only human to have this kind of knowledge and that knowledge transcends what Moses gets. So in the book of Enoch, it's very easy to see that Enoch is elevated above Moses in a number of ways.

Enoch is actually called the Son of Man in the book of Enoch, which is real interesting because that's a title that gets applied to Jesus by virtue of Daniel 7. But it's the fact that he is the lone human one to receive this kind of revelation, this kind of divine knowledge, and he becomes the conduit through which others gain this divine knowledge. Son of Man concept in the New Testament is a little different than that with Jesus and we don't want to go down that rabbit trail but I'm using it to illustrate the fact that to a number of Jews, what we would call Enochic Judaism, Enoch was the guy because he had knowledge first. He got it before Moses. His knowledge was better. It was more cosmic than Moses and his knowledge fixed something or was intended to fix something or apply to something that was bigger than the 12 tribes of Israel. This is why Enoch becomes the central focus in the mind of certain Jews. And so when there are things that pop up in the New Testament that sound the same way as the earlier Enochian material, scholars have noticed this. And Stewart is one of them and so he is going to bring this to Galatians 3-4 and ask some really really interesting questions about what's going on here?

Does this matter that Paul is he perhaps thinking in the Enochian way as opposed to, and this is going to sound anachronistic but I'm doing it deliberately, in opposed to the way the Christian church thinks about these things. Put another way, is what is in Paul's head closer to Enochic Judaism than it is to Martin Luther or John Calvin or modern evangelicalism, because we as Christians have been trained to think only one way about what Paul says in Galatians 3-4 and a host of other New Testament passages. So along comes Stewart and this paper that says well, I'm part of the Christian tradition, too, and I get that. But I can't help wondering if Paul wasn't really thinking like we think when it comes to Galatians 3-4. I wonder if he's thinking like Enochian Judaism, Enochian Jews thought. I wonder if he's thinking along the lines of what the writer of the book of Enoch thought, how they thought about things and the human condition. And so this is what he's going to do in the paper.

If we apply this to Galatians just get started here, Paul with respect to Galatians, we have him downplaying the law and if you look at how he does this and why he does this, it kind of makes sense along the same lines. In Galatians, he downplays the law because it's not chronologically prior. There was revelation from God that came before the law, obviously the Abrahamic Covenant, which is more universal than the law, came before the law. And that's going to matter to Paul because when Paul starts talking about salvation, he doesn't say look at this verse in Leviticus over here. You're saved by doing the law. He's going to deny that. What is his paradigmatic touch point for salvation? It's Abraham. It's prior to the law. Abraham believed and was justified before there was even a lot to talk about. So you look at what Paul says in some of these things like in Galatians 3, let's just jump into Galatians 3 here real briefly then we'll do something a little more systematic. Paul says,

<sup>7</sup> Know then that it is those of faith who are the sons of Abraham.

**MSH:** In other words, the real children of Abraham are not the ones who are born ethnically, born genealogically from the loins of Abraham. They're not ethnic Jews necessarily. It's the ones who are of faith who are the seeds of Abraham and the Scriptures,

<sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."<sup>9</sup> So then, those who are of faith are blessed along with Abraham, the man of faith.

**MSH:** So Paul's assigning greater importance to revelation that isn't the law is the point I want to sort of fix in your head. And Abrahamic covenant had universal implications whereas the law did not. Paul does some other things. He points out in Galatians 3:17,

the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.<sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

**MSH:** So Paul's saying look, the law's a wonderful thing. Later in Romans 7, he's going to talk about he loves the law his inward man, and all that stuff. But here in Galatians, it's an earlier

epistle than Romans. Here in Galatians, he's saying the law came. We all know this. But what really mattered, what was really really significant for our salvation was the promise made to Abraham through faith and it was not just a promise to Abraham. It was a promise to all nations so it's chronologically prior. And it is sort of supersedes, it transcends the law. So what Paul is angling for here is that the law is not at the level of some of this other stuff. What appears to be more important is that you have a universal problem.

The whole condition that the world is in, the whole what we would call the depravity of human kind, that's the universal problem. So to fix that you need a universal solution and that ain't the law. So now we come to Galatians 3:19 and this is really where we're Stewart's paper begins. He asked a very logical question. For us it's a logical question because of the ground we just covered in the last few minutes. Paul asks, well why then the law? In other words, if the law doesn't fix this problem, this is universal problem, what's the point? Why did God give it? So Galatians 3:19,

<sup>19</sup> 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. <sup>20</sup> Now an intermediary implies more than one, but God is one.

**MSH:** So we have this statement here that Paul raises the question very logical, why the law? Doesn't help here, why the law? What's the point because the Abrahamic stuff, the more cosmic stuff, the more universal stuff had come before. What's the point of the law? Now, when we look here at this verse, and we get his answer, the law was added, I have the ESV here, was added "because of transgressions", it's common to interpret Paul's statement here that the function of the law was to either cause or produce or provoke transgressions. The issue's this preposition *charin*, translated in the ESV because of. So let's think about it. Lots of translations take *charin* and translate it because it's the law was added because of transgressions. So how do Christians sort of reflexively think about this?

Was the law added to make it clear to people who were doing stuff which things offended God? In other words, was the law added to sort of produce a sense of sin, a sense of transgression? You can see how people could reason that way. The law was added because of transgressions because without it, you wouldn't know what a transgression was. Is that what Paul is thinking about here? If it is then he's thinking of human transgressions. But then you run into a problem. What about people who never even read or heard the law? How would they know what a transgression was then? And it doesn't help to appeal to the Romans 2 and say they were sort of observing the law or not because of the inward man, their inner sense, their conscience or the natural law and all this kind of stuff. That's great but it still doesn't inform them. So if the purpose of the law was to inform people of which things God regarded as sin which things he doesn't, even though they're sort of intuitively doing right things or intuitively rebelling or however you want to look at Romans 2 there, nevertheless, they're still not informed.

So it's not really a great answer as to how to understand this phrase because of transgressions. Another option is that a lot a of Christian theologians say, well, because of transgressions, that's a reference to Adam and Eve. That's why the law was added, because Adam and Eve sinned and now we all sin. Well, okay. You could certainly say that and you can



argue this trajectory that because of what happens in the garden, human beings are all sinners. This isn't saying that they're all guilty like the way people usually understand Romans 5:12. I don't but without rabbit trailing into that topic necessarily, let's just say that because of what happens in Eden, everyone sins. Everybody can agree on that point. Is that what Paul's talking about here? Well, how would that work, too, because you can see Adam and Eve, you get two sins there. Maybe that's why the plural is there but we're only were only told about those individual sins.

And frankly, we have to sort of add Eve's in there because when Paul actually does specifically talk about Adam, which is not here in Galatians. Paul doesn't talk about Adam's sin here in Galatians. When we talks about it later in Romans, might be 15-20 years later in his epistles, he's only focused on Adam. Adam is the one that sort of brings the house down, the house of cards here. It doesn't really factor in Eve at that point. So is this the best way to understand it? Well, you can make a reasonable argument for that or at least what sounds like a reasonable argument. Stewart in his paper points out these little inconsistencies and these little sort of what ifs, and if Paul was talking about Adam, why didn't he just say Adam? He says Adam somewhere else. Why isn't he clear if this is how he wants us to read it? But what Stewart's actually going to angle for comes next. He says look, it's possible to read

“Galatians 3:19 not as describing the Law giving people a sense of transgression, but rather the prior condition that prompted God to give the law.”

**MSH:** In other words, God gave the law not that people would know what was sin and what wasn't and not because I need to give the Law now because of what Adam and Eve did. Rather Stewart is saying it's possible look at this as meaning that God gave the law to sort of restrain transgression, to sort of stem the tide of wickedness, that God gave the law here at least among his people because this is his portion. We're back to Deuteronomy 32:8-9. Of all the nations that there were in the world after flood, God disinherited the nations at Babel. He starts over again. He reissues the Edenic command to Abraham's descendants. He makes a covenant with Abraham. He picks one people to start over again. They're referred to in Deuteronomy 32:8-9 that while the other nations are under the sons of God, Israel is Yahweh's portion. Jacob is his allotted heritage.

And so for my people, I want to restrain the evil that is on the earth and within the human population and naturally because my people are human, within them I'm going to give the Law to restrain wickedness, to sort of be an impediment, to help because it's not going to cure anything but to help. And in the meantime, their struggle with this law is going to reveal to them a greater need of grace and salvation, someone who would eventually come to undo the effects of not just the curse of Genesis 3 but really reverse all of this bad stock, all of this wickedness. And in the theology of the Hebrew Bible, it's Genesis 3, it's Genesis six, and it's Genesis 11. This nation is going to be the conduit through which, the means by which all of this stuff is reversed because I'm going to produce my Messiah through them and he's going to be an incarnation of my presence, of my essence. He's going to be me in human form, in incarnate human form. So God's thinking look, I need to help them. I need to restrain evil and if they are holy, if they're a peculiar people, if their conduct can be restricted in terms of sin and also I give

them rules for how to approach me in sacred space and have a relationship and also if sin is restrain, they'll just enjoy life more and they'll be this peculiar holy people.

Our whole series of Leviticus is what I hope is going through your head now. If we can do that that will actually attract people back from the other nations. It will attract attention, attract them back so that they can come back into a right relationship with me. Now before the Messiah, that means they have to join the community. They have to reject all other gods. They have to align themselves in faith to the true God, the God of gods. We've talked about all these things before in the podcast. So what Stewart is wondering, he isn't listening to the podcast. He's wondering this alone but it works really nicely with the ground we've covered this far, is that maybe we should think of the law as this means of at least stopping the proliferation of evil a little bit, a hedge against the proliferation of evil. So he talks about this in the paper and then he asked the crucial question. When we read Galatians 3:19 why the law? It was added because of transgressions. Stewart asks well, have we ever really stopped to think just whose transgressions we're talking about? Now on the one hand, there's a human element that's fairly obvious to see. It's assumed almost without even thinking that the transgressions are Adams and then the humans that follow him.

That's not surprising given the fact that most Christians what they're taught about how evil came into the world and what they're taught about depravity, why every human is just thoroughly corrupt and wicked. If you view the way most Christians are taught about these things, they would say it has to be the Fall. It has to be us and that's it. That's where we draw the line. The transgressions that Paul's talking about are only ours and only going back to Adam. But let's ask the question. What if Paul is working from a different mindset? What if Paul is factoring in and even oriented by what happens in Genesis 6:1-4? What if Paul has in mind what 95 or maybe better percent, I'll put it at 99. What if Paul is actually thinking in accord with 99% of Second Temple Judaism, that the reason of wickedness so permeates the earth is not just an extension and is in large part not even linked to what happened with Adam and Eve, but the reason that people are always and universally thoroughly wicked is because of what the Watchers did? Everybody in Paul's circle, everybody in Second Temple Judaism with the exception of three passages, three intertestamental references in intertestamental literature, everything says that the reason for the proliferation of evil is the sin of the Watchers, everything? The lone exceptions, I'm going to give you a few of them. I'll give you all of them because you can count them on hand. We have 4 Ezra chapter 3:20-22. This is a pseudepigraphal book. It's part of the Second Temple corpus. The writer says,

<sup>20</sup> "Yet you did not take away their evil heart from them, so that your law might produce fruit in them. <sup>21</sup> For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him. <sup>22</sup> Thus the disease became permanent; the law was in the hearts of the people along with the evil root; but what was good departed, and the evil remained.

**MSH:** Now you'll notice the passage does not say everyone became guilty because of Adam. It says that because what Adam did, everybody turns out to be evil. It's just part of the human condition. Everyone sins now. And so there's another one in 4 Ezra chapter 7 and right around verse 116. The other reference was 4 Ezra 3:20-22. Now we're in 4 Ezra 7:116 and following,

“This is my first and last comment: it would have been better if the earth had not produced Adam, or else, when it had produced him, had restrained him from sinning. <sup>47 117</sup> For what good is it to all that they live in sorrow now and expect punishment after death? <sup>48 118</sup> O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants. <sup>49 119</sup> For what good is it to us, if an immortal time has been promised to us, but we have done deeds that bring death? <sup>50 120</sup> And what good is it that an everlasting hope has been promised to us, but we have miserably failed?”

**MSH:** Basically saying that the reason that the Earth is under judgment is because of everybody, not just Adam. And it's not just that everybody became guilty because of what Adam did but that everybody participates. There's plenty of blame to go around here. It's not just Adam. What Adam did results in humanity's corruption and people will sin and bring forth judgment. So they're just as much a part of this as Adam is. 2 Baruch 54:13-22, this is to give you a little flavor of this,

- 13 For with Your counsel you do govern all the creatures which Your right hand has created  
And you have established every fountain of light beside you,  
And the treasures of wisdom beneath Your throne have you prepared.
- 14 And justly do they perish who have not loved Your law,  
And the torment of judgment shall await those who have not submitted themselves to Your power.
- 15 For though Adam first sinned  
And brought untimely death upon all,  
Yet of those who were born from him  
Each one of them has prepared for his own soul torment to come,  
And again each one of them has chosen for himself glories to come.
- 16 [For assuredly he who believeth will receive reward.
- 17 But now, as for you, you wicked that now are, turn you to destruction, because you shall speedily be visited, in that formerly you rejected the understanding of the Most High.
- 18 For His works have not taught you,  
Nor has the skill of His creation which is at all times persuaded you.]
- 19 Adam is therefore not the cause, save only of his own soul,  
But each of us has been the Adam of his own soul.

**MSH:** This is very much in concert with my view of Romans 5:12. We're not going to rabbit trail into that. But what I want you to get here is we have a whole slew of references. The last one is the Life of Adam and Eve. It's actually sections 12-17. It's the same thing so I'm not going to

bother to read through that. That's actually the pseudepigraphical book where you get this passage about the serpent, the divine being who manifests as the serpent, actually became corrupt before he gets Adam and Eve to sin when his revenge is plotted because he rebels initially, according to this book the Life of Adam and Eve, when Michael, the Archangel, after humans are created looks to the rest of the heavenly host, the rest of the members of the Divine Council and says you need to bow down and worship humanity now, the thing that God is made.

And then Lucifer, the one who turns out to be the Satan figure, says, forget that, I'm not doing that. In other words, he rebels in his heart and won't do it. That's the book that actually goes into the details like that. But what I want you get here is here you have four passages in the entirety of Second Temple Jewish literature that link the reason for the great wickedness throughout the earth, link it to Adam. Everything else, and it is mountains of material. There are whole books, whole dissertations written on this that collect all the information, all the passages. Everything else says nope. The reason why humanity is in the pickle it's in, the reason why the earth is so wicked and corrupt is because of what the Watchers did. They corrupted humans. And so what Stewart is asking the papers, is it possible that Paul is not just thinking of Genesis 3, he's not just thinking of Adam is also thinking about the Watchers?

Now, let's just think about this. A lot of this is drawn from what Stewart writes. The key text, if this is the case, is Genesis 6:1-4. If you think about the whole story, the way that Enoch expands on the sons of God, the daughters of men, and they produced Nephilim, it's very clear this is a transgression in the Old Testament because of the way the New Testament uses it and refers back to it. Enoch expands on this quite a bit. If you know a little bit about what Enoch says about all this, I think this will help. I'm going to try to summarize it using Stewart to do so. He says here that,

“The Watchers’ transgressions are set in sharp contrast to God’s created design for the cosmos. In the opening theophany of *1 Enoch*, God’s created order is described as a place in which the “luminaries of heaven will rise and set, each one ordered in its appointed time; and they appear on their feasts and do not *transgress* their own appointed order” (*1 En.* 2:1).<sup>33</sup> Later in the narrative the Watchers are referred to as “the stars of heaven that *transgressed* the command of the lord” (21:6; 18:15)”

**MSH:** Here’s the New Testament language. They left their first estate. They left the task, they left the thing they were appointed to do and they came to earth, they cohabit with human women, and they corrupt the human population en masse. That’s what the book of 1 Enoch describes. That’s the sin of the Watchers, this decision to leave their appointed place, their appointed order, and Peter and Jude pick up on this language. They come down and thoroughly corrupt the human race. So Stewart continuing going back to him, he says,

“[The Watchers] are held responsible for introducing transgression to humanity (8:1) thereby fundamentally altering the cosmos. Similarly, in *Jubilees* Angels are portrayed as part of the fabric of the cosmos, created on the first day (2:2). These angels, associated with the ordering of the natural world, are responsible for bringing transgression into the world.”

**MSH:** The point is that the Enochian material seems to consider Adam and Eve, what happens to them is kind of a lesser crime because they were deceived. It's not as bad as humanity's willful deployment of the forbidden knowledge handed to them by the Watchers. In Second Temple literature, that seems to be far worse. It has a far worse effect and it's worthy of more condemnation to most Jewish writers. Back to Stewart,

“We should not be surprised, then, to see this explanation of the origin of evil in Paul as well. Indeed, a number of interpreters as far back as Tertullian have suggested that the Watchers narrative is behind Paul's command in 1 Cor 11:10 for women to cover their heads in worship “because of the angels.” I contend that it makes sense to read Paul's reference to “transgressions” in Gal 3:19, in reference to the Watchers.”

**MSH:** So this becomes the thesis of his paper. So how do we read Galatians 3-4 in light of all this? Just to summarize, what Stewart is suggesting, what he's arguing for is when Paul says why was the law added, and then he answers his own question by saying, the law was added because of transgressions and it was mediated through Angels. And in fact apparently, one specific angel, we're going to get into that, this whole angelic mediation thing that I've written about in Unseen Realm. Stewart's saying when Paul writes this, is it possible he's thinking about the sin of the Watchers and not just Adam and Eve? Is that possible? And his argument is that if we just sort of assume that, let's just assume it for the sake of a thought experiment. How would we read Galatians 3-4 differently? Let's jump into that. So here's how you would read it differently, just making a broad point here. What you have as your backdrop to what Paul says in Galatians 3-4 about the law and about the coming of the Messiah, all this stuff, is that God and the Divine Council give the law. I'm throwing the Divine Council into this because it says the law was mediated by Angels. God and the Divine Council give the law to restrain the wickedness of humanity brought on by the Watchers. This law is dispensed in and by the Council. Galatians 3:19, let's just read it,

<sup>19</sup> Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made,

**MSH:** Who's the offspring should come unto whom the promise had been made? What's the promise? The promise is this being included in the family of God. Yahweh's portion is Israel, this promise of being the people of God, but also included the nations. So the law is going to be sort of something in effect during this whole period that is preparatory to and sort of setting the stage for this, something's going to happen that will bring the Jew back into relationship to God, because the Jews are apostatized in the Old Testament, and also bring the Gentiles back into the family of God. So when that happens, the law is sort of going to have ended. It's going to have served its purpose. So it's this cosmic thing. It's not just for the Jew. It's for the Jew and Gentile. And God and the Divine Council know that before this plays out, we need something that will stem the tide against wickedness, especially as it relates to carving out, to preserving a people here on earth through whom we can produce the Messiah. That's why the law was given.

“and it was put in place through angels by an intermediary.”<sup>20</sup> Now an intermediary implies more than one, but God is one.”

**MSH:** Now why did Paul say that? Why would Paul say that the law was dispensed through Angels by an intermediary? And the intermediary implies more than one but God is one. I've commented on this in the Unseen Realm and I'm going to read you an excerpt here in a moment. But typically, people think that the intermediary is Moses. Well, if it's Moses, why does Paul see the need to cite the Shema, God is one, right after he says that? Moses is not a rival or can never be perceived as a rival to the oneness, to the uniqueness of God. But you know what, there is a character in the Old Testament that could be perceived incorrectly as a rival to the uniqueness of God and that was the Angel of the Lord. Here's what I wrote in Unseen Realm.

“Galatians 3:19 informs us that there was an intermediary between God, the angels, and Israel. Most scholars assume this is a reference to Moses. Other scholars have noted that, in light of the very next verse, this is problematic (“Now an intermediary implies more than one, but God is one”). Why would Paul feel the need to clarify that God’s uniqueness wasn’t disturbed by this intermediary if it was just Moses? There is another solution, one that explains Paul’s ensuing comment: The intermediary is Yahweh in human form. Deuteronomy 33 uses language requiring the appearance of Yahweh in human form (“appeared”; “his right”). In this light, Deuteronomy 9:9–10 takes on new significance. Moses says:

9 When I went up the mountain to receive the stone tablets, the tablets of the covenant that Yahweh made with you, and remained on the mountain forty days and forty nights, I did not eat food and I did not drink water. 10 And Yahweh gave me the two tablets of stone written with the finger of God, and on them was writing according to all the words that Yahweh spoke with you at the mountain, from the midst of the fire on the day of the assembly.

This language is by now very familiar—the language of human physicality (“finger”) applied to Yahweh. This is the stock description of the second Yahweh, the Angel. It shouldn’t be a surprise that the New Testament speaks of angelic mediation for the law—it was written by the Angel who is God in the presence of council members (“the holy ones”) and then dispensed to Israel through Moses.”

**MSH:** That’s pages 166-167 of Unseen Realm. If you remember there other passages, Deuteronomy 33, we’ll just go back to the first couple of verses about Yahweh being on Sinai with his heavenly host. So the picture is that Yahweh is there, the council’s there. When Moses goes up to receive the tablets, he received the tablets from a visible Yahweh and they were written with the finger of God, anthropomorphic language, that it's, essentially, the Angel of the Lord producing and giving the 10 Commandments to Moses and Moses taking them back to Israel. So if you go back to Galatians 3, that would makes sense because when Paul says the law was added because of transgression and it was just handed down, dispensed by angels, and not only by angels but by an intermediary. And then when he brings up the intermediary, he has to say don't get freaked out. God is one.

It just makes sense this reconstruction that I'm offering hear in Unseen Realm and here now verbally that this is what's going on. Well, think about that. How would that impact the law being something given to hold back the wickedness that humanity is suffering under that is a direct result of not just what Adam did but also with the Watchers did, the sin of the Watchers? How does that affect the way we think about the whole law episode and that specific episode? The irony is, there's lots of ironies here, the irony is that the thing that will, at least for the people of God, keep them from going on this relentless pursuit of evil and being unusable as the conduit through which the Messiah would come, it is mediated by the loyal members of the Council in response to the effect of what had happened because of the disloyal ones. The good members of the Council by mediating the law, the law to make Israel a peculiar holy people to draw the nations back, that's also a response to the nations who are under the dominion of other disloyal sons of God, other disloyal former council members that are now holding the nations under dominion and that are ruling them corruptly, according to what Psalm 82 says.

So this is sort of like, this act of Sinai scandal is kind of a reversal image. The good guys in the Council and the angel of the Lord, the second Yahweh, and God himself, are acting to counteract what the disloyal, what the rebellious members of the Council have done to humanity on earth. It's a theme of reversal. It's a mirror imaging and they're lots of these kinds of things in both Testaments that have one side reacting against trying to fix what's going on with the other. Let's go back to Galatians 3 and pick up another one. Here's the second way that this would affect our thinking and that is the universal problem of depravity is not just a Jewish problem. It's a universal problem so it calls for a universal solution, one that includes the nations under dominion of the other hostile council members. Here's Galatians 3:21-29, so picking up to the law and the intermediary and all that stuff. SO we have the law given by angels, given by an intermediary, and by the way, God is still one. So God is now acting with the Council to rebut the wickedness that is gripping human kind because of what the disloyal council members, former council members, the Watchers have done and the sons of God over the nations, what they're doing. Then we read what Paul says in Galatians 3 the rest of the way.

<sup>21</sup> Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. <sup>22</sup> But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. <sup>24</sup> So then, the law was our guardian until Christ came, in order that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian, <sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**MSH:** That's the end of Galatians 3. So you look at this and it's like okay, the law is given to us. It's not going to cure the problem. It impinges upon our behavior because we want to rebel. We

want to be wicked. But God is trying to carve out a people for his own. This is his portion. They're not going to be like the other nations because God is not an evil deity that wants to destroy his people. Rather, he wants to preserve them. The gods of the other nations could give a rip about the people under their administration. That wasn't the way it was supposed to be. God assigned the nations to those other gods but they didn't do anything at all to steward that relationship. They become corrupt according to Psalm 82. They try to seduce the Israelites into worshipping them, the whole Deuteronomy thing about idols and the host of heaven and all that kind of stuff.

They basically do their best to get the Israelites to abandon their loyalty, abandon their believing loyalty in Yahweh of Israel. And one of the strategies would be to get them to go off into idolatry and to essentially live like the idolaters do, live like the pagans do, because if you enjoin that lifestyle, you're going to be drawn into those cultures and even be attracted to worship those other gods. And so God gives the law to set the record straight, this is how you maintain a posture of loyalty to me. This isn't going to solve your problem. You still have to believe that I'm the God of all gods. You have to align yourself willingly with that belief statement. That is your belief statement and the way you show that, the way you toe that line, the way you cultivate this relationship begun by your decision to reject all other gods is through the law. So we're trying to preserve a remnant on earth. That's what the law is trying to do, preserve a remnant on earth, because it is God's intention that this remnant produce the thing that will be the cure, this thing we call the Messiah, this person we call the Messiah. It's still an important part of the plan of salvation but it is not the endgame of the plan. The law is lesser.

The law is not a universal solution. We have a universal problem. We need a universal solution. While we're working our way toward that, while the plan is playing out, you're an indispensable part of the plan, you Israelites, and I will not have you go off and abandon me. I will not have you go off and be attracted by the way everybody else is living and the worship of other gods. But nevertheless, you're a free will being so this is the line in the sand. The law's the line in the sand. It's going to prevent you from being overtaken by wickedness, which we're going to lay at the feet of not just Adam but also the Watchers who are behind a lot of the idolatry as well. We're going to put a line in the sand right here and this is going to help God preserve a remnant so that the rest of the plan of salvation can be enacted and can work and can come to pass. So this is the function of the law. It is to shepherd us along and we're eventually going to get Christ. And Paul actually uses that language later or elsewhere. Third way, if we continue on into Galatians 4, Paul describes humanity under the dominion of the stoicheia in Galatians 4.

Now that's usually translated elementaries, elementary principles of the world. It could be a reference, and this is all in Unseen Realm, it could be a reference to either the law or to evil unseen beings. And if you've read Unseen Realm, you know that there are two references to the stoicheia in Galatians 4. And I think the first one, because Paul is speaking to Jews, refers to the law, the principles of the law, the elementary principles of the law, and the second one refers to cosmic entities because the second one occurs when he's referring to Gentiles. He's talking the Gentiles. He's writing to the Galatians who's a mix of Jew and Gentile in that place as we know from elsewhere in the epistle. And so that's what's going on. I'm going to read you the passage and then we'll go into what I wrote in Unseen Realm. So here's Galatians 4. Paul says,



<sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, <sup>2</sup> but he is under guardians and managers until the date set by his father. <sup>3</sup> In the same way we also, when we were children, were enslaved to the elementary principles [**LAW**] of the world. <sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law [**JEW**], so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <sup>7</sup> So you are no longer a slave, but a son, and if a son, then an heir through God.

<sup>8</sup> Formerly, when you did not know God [**GENTILE**], you were enslaved to those that by nature are not gods. <sup>9</sup> But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles [**COSMIC ENTITIES**] of the world, whose slaves you want to be once more? <sup>10</sup> You observe days and months and seasons and years! <sup>11</sup> I am afraid I may have labored over you in vain."

**MSH:** I argued in the Unseen Realm that you get two different orientations, two different uses here. Here's what I wrote.

"The usage of *stoicheia* in Heb 5:12 is a clear reference to religious teachings (the law). Second Peter 3:10, 12 refers more literally to elements of the physical world. There is no consensus among scholars on Paul's use of the term (Gal 4:3, 9; Col 2:8, 20). The question is whether Paul is using the term of spiritual entities/star deities in Gal 4:3, 9 and Col 2:8, 20. Three of these four instances append the word to "of the world" (*kosmos*; i.e., "*stoicheia* of the world"), but this doesn't provide much clarity. Paul's discussion in Gal 4 and Col 2 includes spiritual forces (angels, principalities and powers, false gods) in the context, which suggests *stoicheia* may refer to divine beings. He is contrasting *stoicheia* to salvation in Christ in some way. Since Paul is speaking to both Jews and Gentiles, he might also be using the term in different ways with respect to each audience. *Stoicheia* as law would make little sense to Gentiles, though it would strike a chord with Jews. My view is that in Gal 4:3 Paul's use of *stoicheia* likely refers to the law and religious teaching with a Jewish audience in view (cf. Gal 4:1–7). The audience shifts to Gentiles in 4:8–11, and so it seems coherent to see *stoicheia* in Gal 4:9 as referring to divine beings, probably astral deities (the "Fates"). Gal 4:8 transitions to pagans, since the Jews would have known about the true God. The reference to "times and seasons and years" (4:10) would therefore point to astrological beliefs, not the Jewish calendar. Paul is therefore denying the idea that the celestial *objects* (sun, moon, stars) are deities. His Gentile

readers should not be enslaved by the idea that these objects controlled their destiny.”

**MSH:** That’s the end of the quote. The Gentile idea was that the heavenly objects were divine beings and the movement of these objects determined individual fate. This is why astrology was such an anathema when it was defined as these things floating around the sky dictate my destiny, individual destiny. Jews and Christians both rejected that. They didn't reject the idea that God could use the objects he had made to communicate certain things. I've talked about before as well. They just rejected the idea that these objects in the sky were deities and that they controlled your individual destiny. And Paul’s saying don't be enslaved to the *stoicheia*. These objects that you see in the sky are not really gods. In Paul's mind, what are gods? They’re spiritual entities down here that were under the nations of the earth and all that kind of stuff. So it's not an inconsistent theology with the other Divine Council stuff and whatnot. It's all in Unseen Realm. You can go back and reference it. Let’s take this back to Galatians 4 and the sin of the Watchers.

Paul is speaking to Jews in Galatians 4:7. So the law was added to restrain wickedness brunt of the world by the Watchers. Being under the law sort of obviously says that we needed restraint and the law is given to help keep the Jews sort of in line so they don't go all abandon Yahweh and all this sort of stuff, preserve a remnant. It’s not going to produce salvation but it can help to preserve a remnant. Now the law therefore doesn't bring anyone closer to God in terms of salvation but it makes people cognizant, makes them aware that if I do this thing I'm offending God. I’m offending not just a go but the God of gods. And he is the God of gods and I believe that and he loves us and wants to be in a covenant relationship with us. So I don't want to offend him. I’m going to not do this thing. And that's how the way of the law was intended to work, to preserve the remnant, not to bring salvation, to preserve a remnant. So carrying this a little further, when Christ comes, this sort of thing that helps the remnant survive isn't needed anymore because now we have the Messiah present.

We have what happens on the cross. We put our faith in this person and the event of the cross and that is a universal solution to universal problem. This one has come to us, part of us, come out of Israel, born of woman who was Israelite, born under the law who was a member of the Israelite nation, and Yahweh has come to us as this baby, as this man, as this person Jesus of Nazareth. And now this is going to provide a solution for our eternal salvation, and not only ours, but everyone's, the Gentiles. And through God's providence there are going to be believers, there are going to be Jews who come to Pentecost. They believe and they go back to the nations. God’s going to start subsuming the nations into the family through the Messiah. Paul is the key figure in that. We’ve talked many times about that. So Paul has the whole thing in mind, a universal solution for universal problem. Now let’s talk about born of a woman. This is another thing that sort of re-oriented by the Enochian backdrop.

“[M]ost interpreters consider the phrase a reference to Jesus’ humanity or perhaps his pre-existence. None of these suggestions have shown how Jesus’ birth from a woman suits the argument of Galatians 4:1–11.

Paul’s reference to Jesus’ birth in Gal 4:4 is illuminated by the Watchers narrative. Jesus’ divine mission is contrasted with the angelic rebellion.

The Sons of God in the *BW* rebel in heaven (*1 En.* 6:1–6) and “enter” human women on earth (7:1). In Galatians, however, when the “fullness of time has come” God sends his Son to be born “from a woman” (Gal 4:5), thus Jesus’ divinely ordained mission, accomplished birth from a woman is contrasted with the rebellion of Angels entering women. Both texts bring heaven and earth together through divine sons involved with human women.

The results of Jesus’ and the Watchers’ actions are also contrasted. Initially, the transgressions of the Watchers produce illegitimate offspring that destroy the earth (*1 En.* 7:1–3; 10:9–10, 15; *Jub.* 5:2). After the initial judgment of the Flood, the disembodied spirits of their illegitimate sons enter humans to attack them, causing disease, blindness, and destruction (*1 En.* 15:11–12; 19:1; *Jub.* 10:1, 8; Justin, *2 Apol* 5; cf. 1 Cor 8:4–6; 10:20–22). The Watcher’s “fall” is so severe, that they must ask the human Enoch to serve as their intercessor (*1 En.* 15:2). They no longer have access to God in prayer. In parallel contrast, Jesus as the Son of God faithfully gives himself to rescue humanity from the “present evil age” (Gal 4:5; 1:4; 2:20; also Rom 5:10; 8:32). After his exaltation in resurrection, the “spirit of God’s son” is sent into the hearts of believers so that they can share in his sonship (Gal 4:6; Rom 8:9–11, 15). This indwelling Spirit gives believers legitimate sonship enacted through direct prayer (Gal 4:5; Rom 8:14–15, 26–27). In both narratives the cosmos is altered and humanity affected. Just as Enoch was ironically glorified in the Watchers descent, believers are glorified in Jesus’ descent and ascent.

These contrasting parallels show that the birth of God’s son in Galatians offers legitimate sonship to humanity to counteract the transgression of the Watchers and their bastard sons who terrorize the earth.”

**MSH:** It is a complete reversal. It is a reversal of all the elements. Everything that you would read in the Enoch story, this is why it's hard for us to understand because most of us haven't read the Enoch story. Stewart's arguing Paul read it. He knew it pretty well, just like Peter and Jude read it and knew it pretty well, too, and used it in their writings. Stewart saying look, Paul understood what was going on with the Watchers. It is the key thing that makes humanity so bad, that messes up humanity the most. It's the Watchers. It's the universal problem. They go down, they transgress, they produce illegitimate offspring. Jesus is going to be the one that does the most good for humanity. It's the one who reverses the proliferation of evil, who reverses the estrangement from God. And when Jesus does what he's going to do, it doesn't produce illegitimate offspring that destroy the earth. It produces legitimate sons of God who, by the way, this is Unseen Realm now, by the way, will replace the Watchers in Council.

And if you've read Unseen Realm, I spent a couple of chapters talking about how believers are the reconstituted Divine Council. We take their place. So when the Watchers who sin and they are imprisoned, when their offspring get killed and then their spirits go out and they become the demons of Second Temple literature, the demons in the New Testament, and they go out and possess people and terrorize the world, well, look at what happens with Jesus.

His Spirit now indwells people voluntarily. It is by faith. It indwells people. The Spirit of God indwells people, making them legitimate sons and they don't go out and terrorize the earth. They go out and liberate those who were not yet saved. They become the agents of reversal just as Jesus was the primary agent of reversal. Believers become his agents to assist in the reversal. So just to wrap up, what Stewart is just trying to get us to consider, all I'm trying to do as well is to get you to consider the idea, that if you have the Enoch story in your head and you know the elements pretty well, if you have all that information in your head, you have that backdrop in your head and you read Galatians 3-4, when you read it you're thinking okay, the promise to undo this is universal problem was Abraham.

He was the key, and why was he the key? Well, this is where the remnant is on Earth is going to start and it has to start with him because God also had to disinherit the nations of the world because we thought the remnant would be the sons of Noah and their offspring, and that's why we repeated the Edenic command them. We were trying to kick start Eden again, restore the family of God, this whole idea, have heaven come back to earth. But they don't obey. And so God has to disinherit them. And so when the kickstarting of Eden really begins is through the call of Abraham. And Abraham, Israel, the Israelites come from him. That is Yahweh's portion on Earth. It's his elect heritage. And they become on Earth the remnant. They are the remnant of humanity but they're still under the effects of not only what happened with Adam but even worse, what the Watchers in corrupting humanity so thoroughly, which is why we had to have the flood. Well, apparently, it doesn't take care of the problem. Humans are still in rebellion. So what do we do now? Well, God says I'm going to call Abraham. I'm going to start anew. I'm going to have a remnant here.

These are going to be my people and to sort of forestall them from abandoning me, to help keep them in relationship to me, I'm going to do mighty acts. I'm going to deliver them from Egypt to show them who is the God of gods. And they need to believe that. My people need to believe that I am the true God of all gods and I brought you out of Egypt and I brought you to this mountain and I'm going to give you this law. And the law is not so that you can work your way to heaven. The law is so that when you read it, when you know it, when you live it, and you're confronted by the impulse to do wickedness because of the way the world is, that's because of the Watchers, a lot of that, when you look at the law, the law is going to jar in your mind okay, I don't want to do this act, this thing that Yahweh forbids because he's the God of gods and he loves me and he made a covenant with us to choose us from all of the other nations to restart this whole Edenic plan. I don't want to transgress. This is going to help me sort of hold myself in check, help me be that remnant. And if Israel is his peculiar people, they will begin to attract the attention of the nations' positively and so on so forth. All these big theological concepts that are all familiar to us, to get us to consider all these concepts fit in the framework that includes the sin of the Watchers,

This is all we're trying to do in this episode. And so the law prepares us for the coming of the Messiah who is the universal antidote, not just to what Adam did, but he's the universal antidote to what the Watchers did. And he's specifically the antidote to what the Watchers did as we read Galatians 3-4. This idea is telegraphed in specific ways, references to son-ship, references to adoption, references to being born of a woman, something coming out of the woman that is the mirror opposite of something else that came out of women back in Genesis 6. These are mirror image opposites to communicate this theological idea that what happened in Genesis 6:1-4 is a big deal and it's on the mind of the New Testament writers and their writing

things to make their readers recognize and see and remember that what happened in Genesis 6 was a big deal that needs to be dealt with.

It is a major reason why we are in the mess we're in and why the world is the way it is. Christianity as we have been taught it, as we have grown up in it, as the Bible has been filtered to us, just wipes all of that off the table. And so what Stewart trying to do in the paper, what I'm trying to do in the episode, is say let's bring that back in and just kind of see how it helps us read these passages, how it helps us think theologically. So I hope, and this is a longer episode, I'm asking you to think unfamiliar thoughts but I'm hoping that you get the point that what happened back here is a big deal and it's preserved a lot of it in this book that we call Enoch, and that mattered for New Testament writers, not enough to believe it was canon. But it was useful and helpful for them to articulate theology they wanted us to have.

**TS:** I get you fired up before the show and look what happens. We get an hour and a half show

**MSH:** Well that's my bad.

**TS:** No, that's good. It's important how the New Testament connects with the Old Testament.

**MSH:** And people, that will be a familiar thought, but the Old Testament that takes what happens in Genesis 6:4 seriously instead of putting it on the shelf and making it go away.

**TS:** Absolutely.