

IV. HEAVEN'S DESIGN AFTER THE FALL

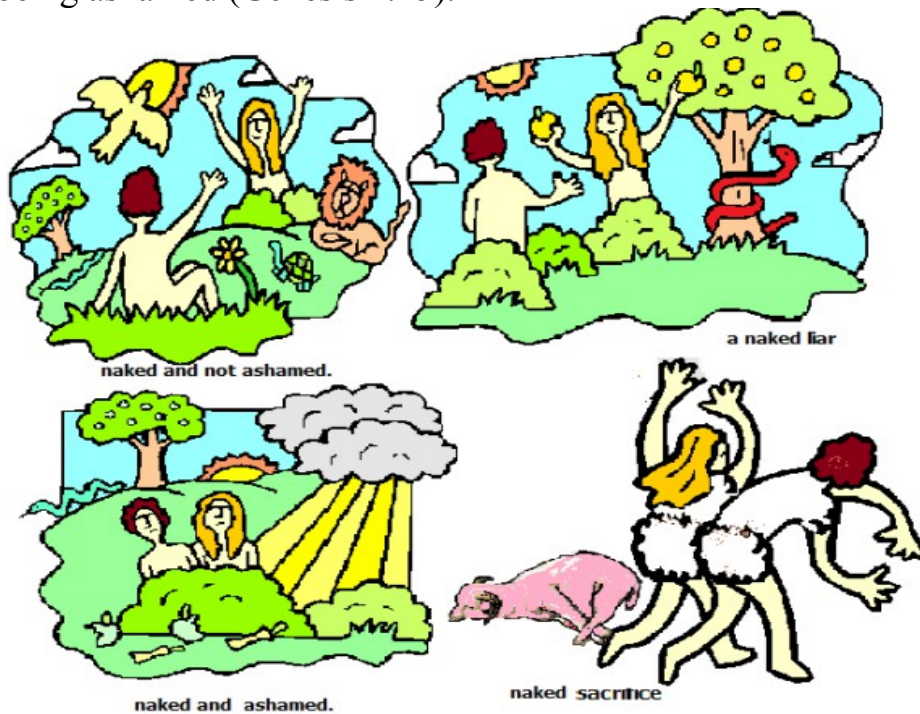
IV.1 COVENANT AFTER THE FALL

The design of oneness was ordained at the beginning when God made male and female, cleaved them, and required them to be one flesh. It has never changed.

IV.11 FOUR "NAKED" WORDS

Shame entered the Garden because of sin. *"And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself"* (Genesis 3:10).

God created man and wife in the beginning and they were **naked** without being ashamed (Genesis 2:25).



FIRST "NAKED": *`AROWM*^{H6174}. The Hebrew word translated into English as "naked" in verse 25 is the adjective *`arown*^{H6174} and according to *Mikelson's* means "nude, either partially or totally" being a word derived from the root *`aram*^{H6191} "in its original sense." The original sense of *`aram*^{H6191} is "(properly) to be (or make) bare." With verse 25, this chapter ends on this positive outlook for the humans. But this *`aram*^{H6191} has a secondary meaning

which is dark and ominous and it is used in the next verse.

CHANGE OF SCENE. To the Hebrew reader the very next verse would be a warning to what was coming. The serpent appears as the more **subtle** ('**aruwm**^{H6175}) than any beast of the field. "*Now the serpent was more **subtil** than any beast of the field which the LORD God had made.*" '**Aruwm**^{H6175} according to Mickelson's means "cunning (usually in a bad sense)." This word is also from '**aram**^{H6191} but from its dark derived meaning "used only in the derivative sense 'to be cunning' (usually in a bad sense):--X 'very, beware, take crafty (counsel), be prudent, deal subtilly.'" We understand from later Scripture that this beast is being used as an instrument for the Devil, called also the Dragon. Perhaps that's why subtle is a passive participle in the Hebrew. ("Passive" suggests that the serpent is not doing the acting but is being acted upon).

SECOND: "NAKED" LIAR. Americans have an idiom that appears to mean about the same thing. Someone is accused of being "a bald-faced liar." This expression has developed from the British "bare-faced liar" originating during the Middle Ages. It meant one who originally had the face uncovered, and hence was figuratively acting in an unconcealed or open way. Shakespeare used it in both literal and figurative senses. "From the latter part of the seventeenth century onwards, it took on a sense of something or someone who was audacious, shameless or impudent, so that a barefaced lie was one in which the speaker made no attempt to disguise it as truth." ⁱ The serpent, hence, was a "naked-faced liar."

A THIRD "NAKED." Having sinned, the wife and husband are frightened and are now ashamed that they are naked. The word "naked" is different, '**eyrom** '**erom**^{H5903}, which is also from the root '**aram**^{H6191}. It's not exactly the same word that was used to describe them before their fall by sin. John Wesley in his commentary suggested that it meant that they knew they had lost everything; i.e., they were now "stripped naked" of the blessings of Creation.

A FOURTH "NAKED." Our merciful God strips the hide of an animal and makes a temporary but acceptable covering for Adam and Eve. The word "skins" of 3:21 is **ore**^{H5785} which *Strong* interprets as "skin (as naked); by *implication* hide, leather: - hide, leather, skin." **Ore**^{H5785} is from its root: '**uwr**^{H5783} "1. to (be) bare- be made naked." The animals began the offering of animal sacrifices that looked forward to God's Son being made naked for us in

God's plan of redemption.

Abel's offering was more pleasing to God because he offered a lamb by faith. God had shown the parents what he would accept for a covering for their nakedness. Cain ignored it and offered plants that had already been rejected.

IV.111 GOD'S PLAN OF REDEMPTION

In the midst of the sorrow brought on by Adam and Eve's sin, God gives them (and us) hope of redemption and deliverance from the power of death.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:14-15).

*"Wherefore, as by one man **sin** entered into the world, and **death by sin**; and so death passed upon all men, **for that all have sinned**: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses..."* (Romans 5:12-14).

At this point let's pause to recognize that God had **a plan** purposed from the beginning. We read in Ephesians 1:3-5) *"Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ: According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love: Having **predestinated ["predetermined"] us unto the adoption of children by Jesus Christ to himself**, according to the good pleasure of his will."*

God **planned** the adoption of children by Jesus to God, according to God's will. When did He make this plan? His Spirit teaches that it was formulated **prior to the founding** of the world. That is, at the conception of the "kosmos," God had the plan for the rescue of the perishing souls through Himself; i.e., His Son Jesus.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him:" (Ephesians 1:9-10).



Some teachers misinterpret Ephesians 3:10 as a command instructing the church to preach God's will. This passage does not do that. To make it say that requires an ignorance of the context and a twisting of the grammatical structure. The passage follows the theme of the first chapter and states that God's plan of redemption of man (v. 11), which was hidden from the beginning even to the powers in heavenly places, includes that the Gentiles should be in the same body and fellowship as the Jews (v. 6), in the church (v. 10). *"To the intent now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord"* (Ephesians 3:10, 11). The church was in the eternal plan of God.

The crucifixion of Jesus and the consequent building of Christ's church (Matthew 16:18) was not an afterthought, but actually in God's mind from the beginning. Before the conception of the world God had planned for man's redemption (Ephesians 1:4). Since Jesus and the New Covenant was in God's plans and since Jesus is the aim of the Law of Moses (Galatians 3), God had planned for the Law of Moses and how it dealt with sins. The Law of Moses is not against God but is in His scheme of redeeming mankind.

IV.12 THE CURSE OF SIN AFFECTS MARRIAGE

There are consequences to the marriage. The marriage union is especially cursed by physical death.

It is said that in sinning, man died spiritually (Isaiah 59:2, dying in the sense of separation from), and ultimately would die physically. However, this may actually be an unnecessary attempt to defend what in the English appears to be a contradiction. The apostle Paul in Romans 5:12 speaks of it as physical death which has passed upon all men (Jesus' physical death, verses 8-10, and other men's physical death, in verse 14).

The warning given by God in Genesis 2:17 had been "in-day-of to-eat-of-you from-him **to-die you-shall-die**"ⁱⁱⁱ; i.e., "*for in the day of thine eating of it--**dying** thou dost die*" (Young's Literal Translation & Julia E. Smith's Literal Translation). His flesh will decay and return to dust from which it was originally taken (v. 19).Genesis 3:17-19). There is no contradiction because the prediction does not require immediate death (like in Ananias and Sapphira's death in Acts 5).

"The phrase 'you shall surely die' can be literally translated from the Hebrew Biblical text as 'dying you shall die.'ⁱⁱⁱ The imperfect form of the Hebrew verb (you shall die) is with the infinitive absolute form of the same verb (dying); this intensifies the imperfect verb as a **sense of certainty**.^{iv} Therefore, the translation, not just "you shall die" but that "you **shall surely die**." Again, the time of termination is not in the tense. This grammatical construction is said to be in the Old Testament 49 times. One obvious illustration for us is in Numbers 26:65 "*they shall surely die* (in the wilderness their deaths were over a period of 40 years)."

The roles of man and woman are affected. Man must **rule** and is responsible for his wife. The man obligated to make judgment for the family: (rule, *mashal*^{H4910}) "To compare one thing to another in the sense of a rule of measurement, often a proverb or parable." His duty is to provide for her but his work will now be a labor. **The source of food, the ground, is cursed** because of man and woman's sin.

The ground is cursed ("execrated" ^{H779}) and will bring forth weeds among the food which man must eat for existence (vv 17-19). "*17b Cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou*

return unto the ground." Physical change takes place in man; he perspires when he works. He will have to work as long as he lives (v. 19).

For the woman, there is to be a **multiplication of sorrow** (labor, *itstsabown*^{H6093}) **and conception** (Genesis 3:16). There will be **pain in childbirth** (v. 16). Her longing (desire, *tshuwqah*^{H8669}) shall be after her husband. The woman is **made subject** to her husband (v.16).

But Jesus in Matthew 19 points out that by virtue of creation of gender male and female the husband and wife relationship was intended to be inseparable. **This intention was not changed by the curse.**

IV.13 WHY DID MOSES AUTHORIZE DIVORCE?

Matthew 19:1-12. At first glance at this text, one might assume that Jesus is saying that there is a conflict between Moses and God's institution of marriage. One preacher told me that Moses must have given permission to divorce without God's authority. But Jesus certainly didn't say that. Neither the Pharisees nor the crowd understood Him to say that for they honored Moses as God's messenger. We would have expected violence against Jesus if such had been the interpretation of what Jesus had said. The Pharisees were trying to alienate Jesus from the people. As Gill's commentary points out, they watched "every opportunity to expose him to the contempt and hatred of the people." Jesus is not putting Himself nor Moses up against God. It is necessary to put this in context in order to understand the Law of Christ concerning marriage and divorce. See **XV.11 JESUS EXPLAINS WHY THE LAW AUTHORIZES DIVORCE.**

Jesus, the Creator, who created all things (John 1:1-3) said "*Moses because of the **hardness of your hearts** suffered you to put away your wives: but from [apo] the beginning it was not so*" (Matthew 19:8).

First, let's realize that Moses had spoken for the Creator (Jesus, John 1:1-3) in Genesis 1 and 2 as well as in Deuteronomy 24:1-3 where the bill of divorcement is mentioned. In other words, if Jesus had said "God because of the hardness of your hearts", the audience would have understood the same message. To them Moses had spoken for God. Their ancestors begged Moses to intercede for them and to talk with God and then bring them His message. Moses was not a "rogue prophet" who made up rules of his own. Such a "false" prophet who spoke not from God was to be put to death (Deuteronomy 13:1-5). Moses was a true spokesman for God (Exodus 7:1, 2; 4:16). He was a mouthpiece for God. He was God's prophet just as Aaron was his prophet. Aaron his brother spoke only what Moses permitted him to say. So it was that

Moses spoke only what God wanted him to say and he wrote down what God commanded him to write down (Deuteronomy 17:18; 27:3,8).

Since God is the author of Moses' Law, a view that God accommodated the sins of the Jews suggests poor ethics in the Old Testament and to me is a reflection upon our righteous God. Would it not be unjust for God to have lowered His standard of righteousness in Moses' day to accommodate sinful men? If He could do that and yet be righteous, then certainly He would have lowered His standard for the cost of salvation, and would not have required the death of His Son on the Cross.^v No, God's righteousness demanded that Israel not sin. *"The soul that sinneth, it shall die"* (Ezekiel 18:20a).

It has already been pointed out that the English preposition "from" is a function word used "to indicate a starting point of a physical movement or a starting point in measuring or reckoning or in a statement of limits."^{vi} Perhaps it is easy to see that the use of "from" in the second instance (verse 8) suggests to us in English that this is a continuous action whereas the word "at" does not. The verb accompanying the preposition does indicate a continuing state or action. See III.2 'Is It "From" or "At" the Beginning' ("apo")

At the beginning, male and female became one. From the beginning divorce was not in the creation of things. But things happened and God's eternal plan of salvation became necessary and enacted. As a result things became different from that of the original family in the garden.

Prepositions are used as relationship words in communication. Jesus pointed to a specific time to indicate the start of marriage and its necessary ingredients per a design. Jesus plainly states that the design was still there. Moses did not do away with it. Whatever Moses instructed would not alter the heavenly design. Divorce authorized by God under Moses did not discontinue Heaven's intention. Any divorce authorized by Jesus would not discontinue or alter the heavenly design. Since Jesus authorized divorce for a cause, then the intention of creation was not affected by Jesus either. The idea by commentators that Jesus "restored" the original state of marriage as part of the New Testament is false. His appeal to its authority as existing from the beginning would contradict such a premise anyway. Jesus did not say that He restored it and the fact that He authorizes divorce would counter any such "restoration" since divorce did not exist in the beginning.^{vii}

IV.14 HARDNESS OF HEARTS

“The problem is human hearts become hard because sin is in the world.”^{viii}

Since Jesus has come, has hardhearted men disappeared from the face of the earth? The crucifixion itself should answer that. Have wives ceased to need such divine protection from the sins of men? Or *vice versa*? Have converted sinners stopped sinning? *“If we [Christians] say that we have not sinned, we make him a liar, and his word is not in us”* (1 John 1:10). Obviously, it is arrogance and ludicrous to say that Israel was more corrupt than man is today so that God in mercy excused her from honoring marriages. “From the beginning it was not so,” for God created us to live together in harmony. This is God's desire for all to do, but especially the ones He has cemented together. But for “the hardness of men's hearts,” it became a very necessary judgment to curb such violent crime. Jesus gave the key for the introduction of divorce as being caused by “the hardness of your hearts.”^{ix}

σκληρός
skleros
English: "harden"

multiple sclerosis
سكروز

SCLEROS is used in names of hardening of tissue and other anatomical features; e.g., multiple sclerosis; arteriosclerosis, myelosclerosis, etc.

SKLERO- used about 11 times in NT. Mark 16:14; James 3:4; John 6:30; Jude 15; Romans 2:5; Acts 7:51; Hebrews 3:8,13,15; 4:7; Acts 19:9.

To day if ye will hear his voice, skleros not your hearts, as in the provocation (Hebrews 4:7)

"harden" is skleros in Greek. The Greek is used in modern English for names of diseases.

heart, saith the Lord GOD, seeing thou doest all these [things], the work of an

Jesus told the Pharisees that Moses gave the law of divorce “because of the hardness of your hearts ” [Strong's G4641, Mark 10:5; Matthew 19:8]. The *ISBE* defines the Greek *sklerokardia* as meaning "dryness," "stiffness of heart." At the beginning in Eden there had not been any “hardness of hearts”. “Hardness of hearts” is the arena for sins. Jesus explained at another time, *“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are [the things] which defile a man: but to eat with unwashen hands defileth not a man”* (Matthew 15:19-20).

It can be deduced that God divorced Israel because of her hardness of heart. *The King James Version has "How weak is thine*

imperious whorish woman" (Ezekiel 16:30). A weak heart is compared to a hard heart. Ironside writes, "Too weak to resist solicitation to sin she plunged madly on in her downward course." John Gill quotes the Targum, "'how strong is the wickedness of thy heart!' the stronger the wickedness of the heart, the weaker, the heart is."

Divorce is not good, but because men's hearts are hardened, God made provision for handling broken marriage covenants, just as He instituted the death penalty for murder. Martin Luther wrote, "'It is still not a good thing (to divorce your wives); but since you are such wicked and unmanageable people, it is better to grant you this much than to let you do worse by vexing or murdering each other or by living together in incessant hate, discord, and hostility.'"^x Although Luther's comments may be true, he sounds like he is putting "hardness of heart" on the innocent. Obviously, this would not be Jesus' intent. The stubborn and sinful heart is the one sundering the marriage; i.e., the guilty party. All laws exist because of the hardness of men's hearts. If all men and women were perfect and doing the loving thing, then there would not be any need for laws.

*"If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, **thou shalt not harden thine heart, nor shut thine hand from thy poor brother**"* (Deuteronomy 15:7).

The interpretation cannot be, "Well, God knows that divorce will take place, so He made a concession to you Jews, allowing you to do what you wanted." This would be to give the Jews a "cut rate" with regard to morality and divorce law. God divorced Israel Himself. Can God condemn in human beings what He himself allows? That certainly does not sound like the Father of whom Jesus said, *"You are to be perfect, as your heavenly Father is perfect."* No, God did not compromise with Israel.

With whom was Jesus already upset? Had He not been upset with the Pharisees in the synagogue (possibly at Capernaum, Mark 3:5) when on the Sabbath He was healing the man with the withered hand. He was grieved with them because of the "**hardness** of their hearts."^{xi}

The hardening of "men's hearts" is attributed to both God and to man himself in the Bible. The Egyptians' hearts, for example, were hardened by God (Exodus 4:21; 7:13; 7:22; 8:19; 9:12; 10:20; 10:27; 14:17; etc.). Hardening of the heart is on the other hand attributed to the Egyptians themselves (Exodus 8:15; 8:32; 9:7; 9:34). It is noted that in the Hebrew that there are two different words used for hardening; but the result is the same.

God commands; man bucks up and says “no.” Both have caused the act. If man doesn't want to obey God, then whatever God requires will produce the obstinate refusal to comply.

Paul's audience was not always receptive to the teaching. *“But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus”* (Acts 19:9). Paul preached the gospel. Many refused to believe and began attacking the truth. God had given the opportunity to be saved or to rebel. Many rebelled.

“Hardness of hearts” are stubborn hearts. Hearts are hardened because of unbelief ; *unbelief (apistia^{G570})* is equivalent to *disobedience (apeitheia^{G544})* according to Hebrews 3:18 and 19 (*Mickelson's Enhanced Strong's, Liddell-Scott-Jones Lexicon of Classical Greek*). It is apparent in the following translations of Hebrews 3:18,19: ASV, ESV2011, *Holman Christian Standard*, etc.). Hence, “hardness of hearts” is obstinate sinning.

Marvin Vincent in discussing *apeitheo^{G544}* in John 3:36 writes that.. “Disbelief is regarded in its active manifestation, disobedience. The verb *peitho* means to persuade, to cause belief, to induce one to do something by persuading, and so runs into the meaning of to obey, properly as the result of persuasion... Obedience, however, includes faith.”^{xii} “And so we have seen here in Hebrews 3:19 that their **disobedience** was a consequence of their unbelief or lack of faith. In sum, **disobedience** equates with **unbelief** and vice versa.”^{xiii}

“The heart is hardened by the deceitfulness of sin” (Hebrews 1:13). The writer of Hebrews two times quotes a reference to Israel's sins that brought about their deaths in the wilderness. *“To day if ye will hear his voice, harden not your hearts [G4641], as in the provocation”* (Hebrews 3:15 and 4:7). *“But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief [G570]”* (Hebrews 3:17-19).

The descendants of those that were given a home in the promised land responded to God with their unbelief. Eventually then, God had to punish the

nation by removing them from the land. Why? As God explained to the prophet, “*But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are **stubborn and hard-hearted***” (Ezekiel 3:7). When men like the Pharisees who came to John the Baptist but would not bring fruits of repentance, would not their hearts be "hardened"?

“*But every man is tempted, when he is drawn away of his own lust, and enticed.^{xiv} Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death*” (James 1:14,15).

Jesus condemned **even His apostles** for their hardness of hearts for their initial unbelief in His resurrection. “*Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief [G570 apistia] and hardness of heart [G4641] **because they believed not them which had seen him after he was risen***” (Mark 16:14). See [Mark 6:52](#). Unbelief equals "hardness of hearts."

Why did God say that Judah of old had hardness of hearts (*sklerokardiav*)? It was because of **their doings were evil**. The prophet warned Judah in Jeremiah 4:4, “*Circumcise [peritemesthe] yourselves to the LORD, and take away [circumcise peritemesthe] the foreskins of your heart [G4641 sklerokardia] ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings.*” To violate the marriage covenant in any way **is evil**. Hence, their *hardness of hearts*.

God warned the prophet Ezekiel that the house of Israel would not listen to him because they would not hearken to God. Why? Because “*all the house of Israel [are] impudent and hardhearted*” (Ezekiel 3:7b).

We have no right to assume that God considers Christians are above having hardness of hearts. This pride was the attitude of Eve. I am reminded that Jesus pointed out that His audience were still sinners just like those that had come before. In Luke 13:1-5, “*There were present at that season some that told Him [Jesus] of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay:*

but, except ye repent, ye shall all likewise perish." People have not changed. Jesus' audience were not above sinning and hence, later, Hebrews warns the Christians to beware of having their hearts hardened just like their ancestors at Sinai (Hebrews 3:12).

Sometimes we interpret the Bible through what I call "colored glasses". We have a preconceived idea about something and when we are confronted with new information, we let our bias color our understanding of the new information. If we are told that Christians are to forgive any and every harm that comes our way, then to the biased, Jesus was saying Israel didn't know how to forgive their spouses and had to be suffered permission to divorce. Since Christians are to forgive, then they are not allowed to divorce the offending partner. But that is not what Jesus said.

All one has to do is put the shoes on the other person's feet. That is, the party that sinned and is stubborn against the covenant is the one with a hardness of heart. The Law of divorce given through Moses was not given because an innocent couldn't forgive. It was given because the offending party had a hardness of heart and stubbornly violated their responsibility to the marriage. If anything, it was given for mercy to the innocent party. Surely this is more reasonable than to try and say that God divorced Israel and Judah because of the hardness of **His** heart (Jeremiah 3:8).

The Old Testament prophet Ezekiel recorded "**weak** is the heart of a fornicator" (Ezekiel 16:30). The *Targum* is, "how **strong** is the wickedness of thy heart!" the stronger the wickedness of the heart, the weaker, the heart is.^{xv} Compare this to the "**hardness** of heart" in Matthew 19:8 where Jesus gives the permission for divorce for fornication (9).

I believe the following assessment by Knox Chamblin is logical, "The presence of the '*ervah davar*'* [in Deuteronomy 24:1] ... would testify to the wife's sinfulness, i.e. to her resistance to God's Word, i.e. to her 'hardness of heart.'"^{xvi} That's why Jesus told the Pharisees in Matthew 19:8 that God allowed the bill of divorcement because "of the hardness of your hearts." *On '*ervah davar*': See VII.111 ACCEPTABLE CAUSE FOR "DISFAVOR"; See XV.141 Jesus and *Dabar Ervah*.

IV.15 LAW IS MADE FOR THE SINNER

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1 Timothy 1:9-10).

No law of divorce is mentioned as from the beginning. Why? “Hardness of heart” did not exist in absence of sin during the short span of innocence. Sin did not exist until the man and woman disobeyed God by eating of the forbidden fruit. Sin is transgression of the Law (1 John 3:4). Sin is unbelief (Hebrews 3:15-18); unbelief is hardening of hearts. It was then necessary for God to give rules to the sinners. And one rule was to change the relationship between the man and woman. No longer were they equal in their marriage. Other rules have been added as needed in accordance with the purpose of God. The Law of Moses was eventually added because of sins.

*“Wherefore then [serveth] the Law? It was added **because of transgressions [sins]**, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator” (Galatians 3:19).*



"Criminal" but not a crime. Mary Ellen Wilson (1864–1956) or sometimes Mary Ellen McCormack was an American whose case of child abuse led to the creation of the New York Society for the Prevention of Cruelty to Children. As an eight-year old, she was severely abused by her foster parents, Francis and Mary Connolly

is perfect, converting the soul.” Let's not then impugn God's Law because of

It was added UNTIL Jesus should come. “Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (Galatians 3:24,25). When Jesus came the Law was nailed to the cross (Colossians 2:14-17). So long as there are unrighteous men on the earth, some law must remain in effect, in order that we may have some restraint on men's lusts and wickedness. Hence, Jesus' Perfect Law of Liberty came into force (Hebrews 9:15.16; Matthew 28:18-20).

Therefore, Jesus is not saying that the Law that came through Moses was from man but that God gave it through Moses because of sin in the world; i.e., due to the “hardness of their hearts” which this audience of Pharisees personified for Israel's sinful state. David declares in Psalm 19:7 that “the Law of the Lord

the imperfections of man and woman.

Now the Law of Moses was not the first law delivered to Adam and Eve and mankind.

IV.16 MARRIAGE BEFORE THE GREAT FLOOD

“For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away” (Matthew 24:38,39a, ESV2011).

Brothers married sisters. All were descendants of Adam and Eve. There was some polygamy. Lamech, descendant of Cain, took two wives (Genesis 4:19). Jesus says they were marrying (gameo G1060) and giving in marriage (ekgamizoG1547).

Competition and ambition conflicts. Consequently laws as needed were issued to govern mankind. *“As knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers”* (1 Timothy 1:9, ASV). Notice that "the Law of Moses" or "the Law of Faith" generally has a definite article. There is no definite article in this passage (in the Greek, *Apostolic Bible Polygot, Greek*). This comment then is talking about any law. This point is often made from this passage: a law is issued where it is needed. This is true in the governance by man as well. The government adds a stop sign where it's needed. A child being abused is an example. If a child is never abused, a law would not be needed regulating that.

Cain killed Abel. Lamech also committed murder. Was there a law present to forbid murder? There might have been, but we are not told of such a law until after the flood. But we are told that God punished Cain with a curse while also issuing a law or a mark of some kind that would protect Cain from being put to death because of this murder (Genesis 4:15). If this were committed by Cain under the later Noahic Covenant, God would have had him put to death.

“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Genesis 6:2).

At the birth of Seth's son Enos, men began to call upon the name of the Lord (Genesis 4:26). Wesley comments that his copy of the Bible had in its margin, "The worshippers of God began to distinguish themselves: so the margin reads it." Jamieson, Fausset, and Brown Commentary reads this as the

origin of "the sons of God of Genesis 6:2."

The reference to the sons of God is like that of the New Testament, "the children of God." Although this language can refer to magistrates and of angels who approach God as his messengers (in Job 2) in Heaven, these were human beings who marry wives of the world. Compare this to the fall of Solomon. Contrary to the myths, the word giants (*nphiyl*^{H5303}) seems to have its root meaning here; i.e., "falling away" (H5307). This is certainly not the origin of Goliath and the giants (sons of Anak) of Judges 1:20. Remember, Noah and his family were the only ones surviving the flood destruction.

There's a lesson for us today. For one to enjoy the blessings of God in marriage, a child of God cannot hope to find in the world of Cain the grace and joys of God.

IV. Adam and Eve's nature was the same before and after they sinned: the ability to choose to sin. There is nothing said about man's nature changing when he sinned. He was still the same free moral agent. The curse of sin affected marriage rules. According to Galatians 3:19 God added the Law because of transgressions; He therefore added marriage and divorce rules through Moses because of sins. Law is made for the sinner. Sin is unbelief and unbelief is hardening of hearts (Mark 16:15-20). Jesus told the Pharisees that Moses (the Law) commanded a bill of divorcement because of the hardness of hearts; i.e., sins of unbelief. Subsequently, if there is no hardness of heart, there is no cause for the law of divorce to be activated. If no hardness of heart, law would be completely unnecessary.

TRUE OR FALSE?

- T_F_ 1. SIN IN THE GARDEN DID NOT AFFECT MARRIAGE.
 T_F_ 2. WHEN THE JEWS REJECTED JESUS' KINGDOM, GOD SUBSTITUTED THE CHURCH.
 T_F_ 3. THE CHURCH WAS IN THE ETERNAL PLAN OF GOD.
 T_F_ 4. GOD ACCOMMODATED THE SINS OF THE JEWS BY ALLOWING DIVORCE.
 T_F_ 5. THERE WAS NO SIN BEFORE THE LAW OF MOSES.
 T_F_ 6. THE LAW " WAS ADDED BECAUSE OF SINS TILL THE SEED SHOULD COME."
 T_F_ 7. HEARTS WERE HARDENED UNDER THE OLD COVENANT BUT CHRISTIANS DO NOT HAVE HARD HEARTS.
 T_F_ 8. MAN'S NATURE WAS CHANGED WHEN HE SINNED IN THE GARDEN.
 T_F_ 9. MAN CAN FEEL AFTER GOD, FIND HIM, THOUGH HE ISN'T FAR FROM US.

1. F-Rom. 5:12, 2. F- Col. 1:13, 3. T- EPH 3:6-11, 4. F-1 Pet. 1:17, 5. F, 6. T-Gal. 3:19, 7. F- Heb 3,4; 1:13 8. F- "IN THE IMAGE OF GOD", 9. T- Acts 17:27.

- i <http://www.worldwidewords.org/qa/qa-bal2.htm>. Accessed 5/9/2014.
- ii Interlinear Scripture Analyzer (ISA); Genesis 2:17.
- iii <http://www.answersingenesis.org/articles/2007/05/02/dying-you-shall-die>. Accessed 5/1/2014.
- iv Bruce Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 584–586; Gary D. Pratico and Miles Van Pelt, *Basics of Biblical Hebrew*, 2nd ed. (Grand Rapids, MI: Zondervan, 2007), 253, 254. from <https://www.ministrymagazine.org/archive/2011/12/dying-you-shall-die>
- v <https://bible.org/article/teachings-jesus-divorce-%E2%80%94-matthew-531-32a>
- vi <http://www.merriam-webster.com/dictionary/from>
- vii <http://www.lewendwater.org/companion/append104.html>
- viii <http://en.allexperts.com/q/Churches-Christ-2323/2012/4/divorce-remarriage-4.htm> Accessed 11/11/2014.
- ix G4641 *sklerokardia* n. KJV: hardness of heart
- x *Luther's Works*, Concordia, v.21 p.94 quoted by *Gerhold L. Lemke*
- xi "hardness of hearts": "dryness," "stiffness of heart" [*ISBE*]
- xii Vincent, M. R. *Word Studies in the New Testament* Vol. 2, Page 1-109
- xiii Simon J. Kistemaker, New Testament scholar, Professor Emeritus of New Testament at Reformed Theological Seminary. Wikipedi.
- xiv Enticed. [Thayer: "1. to bait, catch by a bait 2. metaph.: to beguile by blishments, allure, entice, deceive ."]
- xv Ezek. 16:30 comment: *John Gill's Exposition of the Entire Bible*.
- xvi Knox Chamblin. "Commentary on Matthew 19:1-12"
http://thirdmill.org/articles/kno_chamblin/NT.Chamblin.Matt.19