

Today we will look at a little bit of history: What does *history* tell us about the Genesis flood, going back to ancient history? We can look at Genesis 9 which I call the sequel to the flood, events immediately after the flood. And, next I would like to cover an issue that touches the legal and political system particularly in our time, so one of the issues is *capital punishment*—with the idea of seeing the Biblical basis for it, and to answer the question: does the NT eliminate it?

Flood Stages and New Environment

- A. Causes of Flood - *geological upheaval*
- B. Inundation Stage - *new continents*
- C. Recession Stage - *barren lands, climate changes, ice age*
- D. Stabilization - *dinosaur extinction*
 - 1. Replenishing of Earth
 - 2. Diminishing Catastrophes

We have reviewed the stages of the flood and how through them the entire world was radically changed. So in Genesis 9 there is a new environment that Noah and his family and the animals will encounter.

The causes of the flood are probably as a result of geological upheaval of unimaginable scale and at a very, very rapid rate. So everything changed and when we talk a little about the Noahic Covenant I will come back and review some of these radical changes that took place, but it all began with geological upheaval.

And then, after the flood began, we have an inundation stage where according to the Baumgardner model the new continents are formed—some are subducted into the mantle and new land masses come to the surface and all of those land masses are swept by tsunami powerful waves that would have ripped up everything and transported it for miles and miles.

And then, the recession stage that remains and gradually stabilizes, but in that stage, Genesis 8, leaves land barren of trees, and of animals. So after the flood a major work of God will be the replenishing of the earth and the repopulating of the animal kingdom, and then amongst mankind, we have the repopulation of mankind and the culture. Genesis 9 starts by setting the foundation for this new environment, this new situation. But other things, like climate changes—there might be differences between the pre-flood and the post-flood world.

Then the ice age which the flood probably caused; there are still glaciers today—remnants of that ice age that still exist. But if you take the numbers of the genealogies in the book of Genesis, then we have a relatively young earth. So it wouldn't be surprising that we could still have remnants of the ice age after the Genesis flood.

Then a stabilization age, the earth becoming more and more stable and normal. One thing that happened during that time: people often wonder what happened to the dinosaurs. I believe that they were taken on the Ark, probably as young dinosaurs that would not be gigantic in size, but because of the radical changes because of the overall environment—the pre-flood environment was radically different—the dinosaurs went extinct and the reason for that probably was that the environment was not conducive for their large size.

And last time we talked about the replenishing of the earth that we saw at the end of chapter 8 and we also talked about the diminishing of catastrophes as part of this stabilization. And just as we have remnants of the ice age, in glaciers, we have remnants of geological upheaval on a smaller scale, the biggest example of that are volcanic eruptions that still continue to this day—and even those, with evidence of Mt St Helens, for example, that gives us data that tells us something about the reality of the real, world-wide flood.

And we can get even more evidence of a world-wide flood from history and culture because archeologists have uncovered a lot of stories from ancient cultures.

History and Culture

150+ Flood Traditions

There are over 150 flood traditions all over the world which have a lot of similarities—they are somewhat different from the Genesis flood, but they have some common elements, to varying degrees and these are all over the world which indicates there is somewhat of a community, you might say, or a united memory of something catastrophic that left such an impression on mankind that they have these traditions. Some are fanciful, others are closer to the Genesis Flood.

Cultures

- √ Sumerians
- √ Babylonians

Discussing some of these cultures: some of the earliest cultures are after Babel which we will note later in chapters 10 and 11, particularly 11. But a well-known culture, the Sumerians (not Samaritans), was quite extensive and there are a lot of archeological remains of them. They have a flood tradition and also the Babylonians.

In fact the critics claim that Moses probably borrowed his story from the Babylonian traditions of a flood. But I think it is the other way around. Both the Sumerian and Babylonian stories pre-date Moses. Therefore they say that Moses borrowed from these two.

But we who would defend the Biblical version say that this is just the memory of these cultures because they were not far away from it, so it is not unusual that they would have legends and

stories concerning a catastrophic event like the Genesis flood. But it is the Biblical event and description that is *inspired* because we believe in an inspired Scripture. And just archeologically some artifacts—like a a tablet which has a flood story called the Gilgamesh Epic and which also depicts a catastrophic event where mankind is wiped out. It is also a flood, and a flood story. Archeologists have uncovered some of these traditions.

And it is not just the Sumerians and the Babylonians. Here is a list of just some, not the total 150, of ancient cultures like the Persian, Syrian, Asia Minor, the Greeks with their ancient traditions as well that depict a flood, Italy, Lithuania, even ancient Russian culture. Chinese—also interesting that the language itself, the way that it is structured in terms of the characters—give a memory of Noah. India has a flood story. And in North and South America, the natives peoples like Cree Indians, Cherokees, Aztecs, Papagoa (in Mexico), Peru in South America, Fiji Islands and the Hawaii Islands...these all have flood traditions.

Cultures

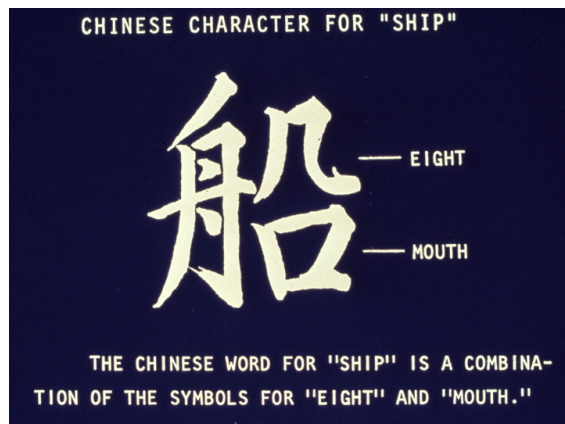
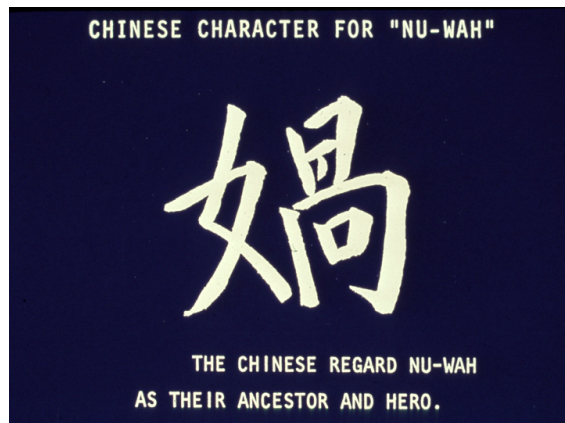
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|---------------|--------------------|
| √ Sumerians | √ China |
| √ Babylonians | √ India |
| √ Persians | √ Cree Indians |
| √ Syrians | √ Cherokees |
| √ Asia Minor | √ Aztecs |
| √ Greece | √ Papagoa (Mexico) |
| √ Italy | √ Peru |
| √ Lithuania | √ Fiji Islands |
| √ Russia | √ Hawaii |

There are many similarities of non-Biblical flood traditions with the Biblical account.

And archeologists have created charts that show the similarities. The elements or features that are common to the Biblical account: man sins, for example, and it is a divine destruction by waters and a favored family and salvation of humans and animals, etc. They are interesting charts that show there is a common thread in all of them, some more so than others.

And, here is the Chinese character for 'Nu-wah' which almost sounds like 'Noah'. The character refers to this hero relating to a massive catastrophic event of a flood.

Another character for 'ship' has part of the character '8' and 'mouth' which is the number of people that were on the Ark; that would be an accurate picture of the survivors of the Genesis flood.



In fact there are characters in Chinese that tell almost the entire story of the first 11 chapters of Genesis. (See the book *God's Promise to the Chinese* by Ethel Nelson, Richard Broadberry and Ginger Tong Chock.) These characters have references to the Creation, the Fall, and certainly the flood and even to Babel, so the major events of the first 11 chapters are captured in some of the Chinese ancient characters.

Here is a chart that tell us what percentage of the 150 flood traditions contain these aspects of the story. In 95% of them there is a flood catastrophe, also 95% have a universal flood—worldwide. A favored family 88%, survival by a boat 70%, animals as a part 73% and animals saved 67%. As a result of man's evil 66%, a forewarning of the coming flood 66%. Ends on a mountain...birds sent out 35%—not as many—but the main numbers are a universal, worldwide flood. But 8 people saved 9% and even a rainbow 7%. These are all flood traditions.

So there is evidence in man's collective memory, you might say, of some catastrophe, with differences over time as stories get changed and embellished, revised, lost, etc., but there had to be something that stimulated the writing of these stories and the explanation would be that this is a real event and the inspired is the Biblical account that we have and study.

Flood Traditions

√ Flood catastrophe - 95%	√ Man's Evil - 66%
√ Universal Flood - 95%	√ Forewarning - 66%
√ Favored Family - 88%	√ Ended on Mtn - 55%
√ Boat Survival - 70%	√ Birds Sent - 35%
√ Animals a Part - 73%	√ 8 People Saved 9%
√ Animals Saved - 67%	√ Rainbow - 7%

The implications of the Genesis flood is that God is sovereign over the creation, in fact, over all things. And another implication is after they get off the Ark: there is a new beginning for mankind. That is the focus of the last part of Genesis 8 and all of Genesis 9.

Implications

1. God's Sovereignty
2. New beginning for man

We have said that this was a historic event; all the numbers and details indicate historicity, like the 370-day flood. The priority of worship in 8.20, human nature is unchanged—there is a clear statement of that, 8.21 and then God's sovereignty demonstrated in that He makes long-range promises: to never bring another flood, 8.22, and then we will see in 9.9 God initiating a covenant.

New Beginning

- > Historicity - 370 days (8.14)
- > Priority - worship (8.20)
- > Human nature - unchanged (8.21)
- > Sovereignty - promise (8.22)
- covenant (9.9)

The context again: Early History of Civilization, the decline of civilization, destruction—that's the flood itself—and now I call it the dispensation because it is the beginning of a new era, a new dispensation in how God is going to deal with mankind in general, but it is also a new dispensation in terms of all physical things—the entire environment is basically radically changed after the flood. Now in chapter 9 we can call the first part the directions of the dispensation—concerning life primarily—and the taking of life. It starts with dominion blessings. I use the word 'dominion'

because the Dominion Mandate in large measure is repeated here in a slightly different form, but almost identical in some aspects to the dominion mandate in Genesis chapter 1 with Adam and Eve.

C. Early History of Civilization	4.1-9.29
1. Decline of Civilization	4.1-6.8
2. Destruction of Civilization	6.9-8.22
3. Dispensation of Noah	9
a. Directions of Dispensation	9.1-7
1) Dominion Blessing	9.1-4

9.1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

God blessed Noah and his sons and said to them. Now God is speaking and giving instruction and interacting with Noah. This is after the incident of worship where God begins to speak to Noah and now He is blessing him, including his whole family, his sons and obviously the wives. We can look at some of the key words:

Key Terms

1. Blessed - *bah-rahk'* 1.28, 5.2

bah-rakh' a very common Hebrew word, all over the Old Testament. It is almost a common name today as well. It has the idea of being blessed or enriched. In 1.28 God blessed Adam and Eve and in 5.2 it is the introduction to the line of Seth, so this is the 3rd time that we have mention of God *blessing*.

9.1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

And the 3rd time is in 9.1 with the instruction or direction: Be fruitful and multiply, and fill the earth. We went into some detail on that when God instructed Adam and Eve to be fruitful. Then there was only Adam and Eve and now there are only 4 families. God is replenishing the earth in terms of humanity.

Key Terms

1. Blessed - *bah-rahk'* 1.28, 5.2
2. Fruitful - *fah-rah'* bear fruit - 1.28, 8.17

And the word 'fruitful'; it's just the basic word, nothing unusual about it. The Hebrew word is *fah-rah'*. It has the idea of bearing fruit; it can be used in a broad sense of trees bearing fruit but obviously in this context referring to mankind. Again it is in the Mandate in 1.28, and we saw it at the end of chapter 8 as well. It also includes the 'multiplying', a repetition of the same idea, and actually thirdly, 'filling the earth'. That's the mandate.

Noahic Mandate

> Fruitfulness

We might see some of the elements in this Noahic Mandate—the first, obviously, is the fruitfulness.

9.2 “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

In 1.28, the first aspect of the mandate was to be fruitful and the second was to *subdue* the earth and rule; that's why it is called the Dominion Mandate. And here in 9.2 we have the same elements with the animals: The fear of you and the terror of you will be on every beast. It is not totally clear but this may be one of very first things that gives us an indicator of a *change* from a

pre-flood world, something different in the post-flood world. This is not mentioned anywhere before the flood in terms of how animals responded to humans.

Man was to subdue the animals and to rule over them, and Adam was to name them (an indicator of his sovereignty over them), but a new element is at least described for the first time; we don't know if there is a biological or genetic change, but it mentions this 'fear' and 'terror' of man that may not have been present before, but we don't have enough information to be conclusive on it. But there are two words to emphasize it if it is a radical change in zoology.

Key Terms

1. Blessed - *bah-rahk'* 1.28, 5.2
2. Fruitful - *fah-rah'* bear fruit - 1.28-8.17
3. Fear - *moh-rahah'* can be 'terror'
4. Terror - *haht* to break, to shatter

Fear, in Hebrew *moh-rahah*, is a strong word and in some contexts is almost the same word that is translated 'terror'. The other one is just as 'fearful', you might say, '*haht*'. It is used in the context of a physical sense to 'break' something—an indication of its strength or severity. In other contexts it can have the sense of to 'shatter'. The two words may support the idea of this change.

The verse is broad-based: the fear and terror 'on every beast', 'every bird'. In general animals, even sharks in general will flee mankind. Only if they are very hungry, or trapped, or fearful will they lash out to man, but in general that fear continues. And it's with everything that creeps on the ground, and all the fish of the sea. So it's a pretty common zoological characteristic, this fear of mankind. And then to emphasize the verse ends:

9.2 “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that

creeps on the ground, and all the fish of the sea, into your hand they are given.

...into your hand they are given. The idea of *dominion*; Noah is to rule, have sovereignty over them. So the dominion mandate is repeated in different words and different ways from when it was given initially. And it is understandable because we have a new beginning and Noah is now the new head of humanity. And his sons will be the heads of at least 3 different portions of mankind. We will talk about the descendants when we get to the end of chapter 9. The fall of mankind did not remove the responsibility of dominion. Now certainly with the fall, it is more difficult, and it is not as easy as before. That was the dominion blessing.

9.3 “Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

And then in verse 3 we continue Every moving thing that is alive shall be food for you; an additional blessing. So we have the blessing of fruitfulness, the blessing of dominion and now the blessing of nourishment, verses 3 and 4. And this is a radical change; a different diet is given to mankind and it is emphasized in verse 3. God has made a provision, another indicator that the environment is probably different, requiring a higher protein diet than the pre-flood world, so now God makes provision...

9.3 “Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

Every moving thing that is alive shall be food for you; if you remember, before it was a vegetarian diet, the food from the garden, and now they have animals that they are permitted to eat. Interestingly, He doesn't distinguish between clean and unclean animals, so it seems that all animals were available for food. Obviously I think that discretion would be used in early stages

and I think the animal kingdom would have multiplied more rapidly than the human population, so there would always be provision for meat.

Noahic Mandate

- > Fruitfulness
- > Diet change

Verse 3 adds to the Noahic Mandate with the diet change. And there is a restriction in the garden as well—the tree in the garden ‘you shall not eat’. Here there is something similar, a restriction in verse 4:

9.4 “Only you shall not eat flesh with its life, that is, its blood.

Only you shall not eat flesh with its life. The word for life is the Hebrew *neh'-fesh*, that animated responsiveness in life. It occurs 2 more times in verse 5. Animals and mankind have *neh'-fesh*. It has some association with the *soul*, but its not the same as *psoo-khay'* in the New Testament; there are some differences in that word and there are some differences in the OT because animals don't have *soul* as we think of it in *psoo-khay'* in the NT.

Key Terms

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|---------------|------------------|------------------------|
| 1. Blessed - | <i>bah-rahk'</i> | 1.28, 5.2 |
| 2. Fruitful - | <i>fah-rah'</i> | bear fruit - 1.28-8.17 |
| 3. Fear - | <i>moh-rah'</i> | can be ‘terror’ |
| 4. Terror - | <i>khaht</i> | to break, to shatter |
| 5. Life - | <i>neh'-fesh</i> | also 2x in 9.5 |

9.4 “Only you shall not eat flesh with its life, that is, its blood.

...with its life, that is, its blood. The idea of draining the blood probably comes in very early and probably this relates to what God will reveal in the Mosaic Law when He states that the

life is in the blood. The blood represents *life* and when blood is shed that is when death comes about, so we have an association of blood with life, but not just with mankind but, in this case, even the animal kingdom.

Noahic Mandate

- > Fruitfulness
- > Diet change
- > Respect for Life

I think what God is establishing here is a *respect* for life on a broad basis that even includes animal life—because He created it. Now animal life is different and distinct, which we will see in the later verses, but He states ‘the life with its blood’, so there is a close association between the blood and life. So another element of the Noahic Mandate is probably this *high respect for created life*, created by God, which we will see in the next passage, beginning in verse 5.

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2) Duties of Dispensation	9.5-7

So we have the *duties* of the dispensation, verses 5-7. Verses 5-6 are the protections. God is going to protect life.

9.5 “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.

Surely I will require your lifeblood. Man is going to be held *accountable* in terms of life, and life is precious in His sight and man is accountable for he deals with life. And I think it includes animals, so the environmentalist accused believers of disregarding the environment and animal life, but I think that is not really an accurate statement—I think Christians have a higher view of life than even the environmentalists—in fact sometimes environmentalists even put animal life above human life. But here is the basis for respect for all of life.

9.5 “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.

Surely I will require your lifeblood; from every beast I will require it. ‘Lifeblood’ is *neh’-fesh* again; not that the beast or animal has a moral nature, but God does in fact require something of them; if you go to the Mosaic Law you find that if an animal *kills* a man, that animal is to be killed as well. So, in a sense, animals are held accountable as well.

Then, And from every man, from every man’s brother I will require the life of man. And, interesting, ‘every man’s brother’, I think in the immediate context there are three brothers, and later on there will be a relationship, not so close as brothers, but there will be a close relationship among all of mankind. And in the Christian sense there is that spiritual brotherhood. But there is also this broader human brotherhood. Here it is literal—I think it is not just for the 8, but it is laying down some protections for all of mankind that will descend from these four families.

Key Terms

1. Blessed -	<i>bah-rahk’</i>	1.28, 5.2
2. Fruitful -	<i>fah-rah’</i>	bear fruit - 1.28-8.17
3. Fear -	<i>moh-rah’</i>	can be ‘terror’
4. Terror -	<i>khaht</i>	to break, to shatter

5. Life - *neh'-fesh* also 2x en 9.5

So we have the word *neh'-fesh* 2 times in 9.5: first referring to animals and then now referring to mankind. And that leads us to the next statement which gives us insight to another aspect of the Noahic Mandate: capital punishment.

Noahic Mandate

- > Fruitfulness
- > Diet change
- > Respect for Life
- > Capital Punishment

9.6 Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

Whoever sheds man's blood, that is, *murder*—I think that is the idea we have here. The passage doesn't contradict itself when it talks later on of taking the life of a murderer.

Capital Punishment

1. Crime

So we have capital punishment—and also the first mention of *crime*, that I think the Bible begins to develop. Now there are more details concerning criminology and the whole area of crime and punishment. And the crime that is in view here is the taking the life of another individual. Whoever sheds man's blood: so let's develop a little bit some of the details concerning capital punishment and try to put it into a little more contemporary context—the one in which we live.

9.6 Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

By man his blood shall be shed: 'by man'—I'm going to come back to that phrase—his blood shall be shed; the 'his' refers back to the one who shed a man's blood, that is, the *murderer*. By man his blood shall be shed. There is a basis here that will come back to in our discussion of capital punishment.

Capital Punishment

1. Crime It assumes that a crime had been committed and there is a guilty party who must be dealt with. This is part of the direction or instruction that God gives. If you think back, this is a new element because it seems like the pre-flood world: in chapter 6 there is mention of lots of violence and bloodshed and man was very violent and cruel to one another. And now, in the *post*-flood world, it seems that God is adding restrictions and guardrails as well. So we have a crime.

Today in our culture particularly in more liberal circles there is an attitude of leniency on crime, but it has been here awhile and there are many that oppose capital punishment. So they raise objections some of which I will list:

2. Objections

1. Love of God: Some say, from the Christian perspective, that it goes against the love of God. Those that use this argument tend to focus more on the love of God and what do they forget? That God is also *just*. So we have to balance the *love* of God with the *justice* of God. In this passage, capital punishment is instituted by God and is a reflection of the *justice* of God.

We have seen the *love* of God in His saving of the family, but we also saw that human nature is not changed, chapter 8. So man still has depravity and all of the issues that depravity will bring, so the *love* of God actually, in this context, is expressed by *protecting* mankind from the full-blown outworking of the depravity of man and it involves the *justice* of God. So that is not a good argument against capital punishment.

2. Gospel: Some would argue: That is what the Gospel is about; it's a message of redemption and we need to redeem evil-doers. And I would agree; I would think that we would want to redeem murderers; in fact the worst of our culture—and that is the only solution to evil ultimately, the Gospel saving message. But, on the other hand, we also know that justice in a culture needs to be carried out even if a person would respond to a Gospel message. An example of this is the thief on the cross; Jesus spoke to them and one of them was probably saved because Jesus makes the promise to him, 'Today you will be with me in Paradise.' But that didn't mean that he was released from the *penalty* of his crimes—he had to suffer the penalty before the culture.

So yes, we want to reach the worst evildoers of our culture but this does not take away the responsibility of the culture to deal with sin. Again, that is not a good argument against capital punishment.

3. Too barbaric: Some would say it is too barbaric, with the idea that it is outdated, inconsistent with civilized society. Well, how 'civilized' is our society today? I think the *lack* of true punishment, in fact the lack of Biblical punishment, results in the barbaric culture in which we live. I think we are far from a civilized society, and one of the ways that God has implemented to deal with a culture—like ours is degenerating—is dealing especially with the issue of murder, but it should deal with other issues as well.

4. 6th Commandment: Some say that it goes against the 6th Commandment, 'Thou shalt not kill', so how can you kill a murderer? A murderer kills, but now you are doing the same thing to him. Well, there are different words that are used. The word used here, 'the shedding of man's blood', which is a way of describing murder, and the word in the 6th Commandment, 'Thou

shalt not *kill*', is a word related to murder, but there are other words that, in not only justice but in the OT, refer to the taking of a life that is justifiable. So it does not go against the 6th Commandment; in fact it would be a *violation* of this instruction *not* to carry out the capital punishment.

5. Mistakes: Some would argue that mistakes can be made and you risk killing innocent life, that the court system is imperfect. Well, there is no system that is perfect, and to eliminate it actually risks far more shedding of life, because if there are no penalties then there is no restraint. So you have to have some restraint because of the depravity of man and any mistakes hopefully are rare. But on the other hand, this life is not the end of all things and hopefully, if an innocent person loses their life, they would actually have eternal life.

6. Not deterrent: Some would say it is not a deterrent and statistics seem to favor this idea, but I don't think that is the purpose of it here in this context, and I don't think that is purpose of it in the Mosaic context or even other contexts where we will discuss it. But it does deter at least one!

3. Biblical Basis: What we have here is a foundational imperative at the beginning of the new dispensation or era, a post-flood era that has lots of beginning.

1. Foundational Imperative: At the beginning of any era you have statements that are foundational; and from the re-building of society, from Noah and the 4 sons, this seems to be very, very broad-based—like we said with Adam and Eve—except that we have an additional imperative that is so broad-based that unless there is some statement somewhere that rescinds it, I think it is still operative even today. That's the first argument.

2. Mosaic Law: The second argument is very clear in the Mosaic Law. This is God's people and the Mosaic Law was very specific and it gives several cases, beyond simply murder where capital punishment was to be implemented; in fact I have a list of several of them and this list is not exhaustive. We don't have time

to look at all of them. Obviously the first one is ‘murder’ and there is a clear stipulation in Exodus 21.12, and I think it follows up what we have here in Genesis 9.

1. Murder - Exodus 21.12
2. Kidnapping - Exodus 21.16: kidnapping is another one, in the same chapter as murder.
3. Rape - Deuteronomy 22.25: Rape is a capital offence.
4. False prophecy - Deuteronomy 13.1f: False prophecy is an interesting one; In fact Deuteronomy 18 as well. The false prophet was to be executed. That is very severe, so is very true from God’s perspective, and specifically of the Mosaic Law.
5. Juvenile delinquency - Deuteronomy 21.18-21: Here is a good one for you parents, juvenile delinquency. Read this chapter to your children and remind them of what it was like to live in OT times. There are several statements concerning different sins of children—but some of those were capital offenses. In fact the repeatability of the offense was a capital one.
6. Idolatry - Leviticus 20.2: We can understand idolatry because these are God’s people and God made very clear instructions concerning idolatry.
7. Adultery - Leviticus 20.10: And adultery was a capital offense in the nation of Israel.
8. Homosexuality - Leviticus 20.13: And here is one that goes against our culture: homosexuality, also in Leviticus 20.
9. Witchcraft - Exodus 22.18: And, kind of related to idolatry is witchcraft.

But there are others, too: incest, defiling sacred places, Numbers 1.51, etc., bearing false witness on a capital charge, the practice of magic in Leviticus 20 and Exodus 22. Even blasphemy Leviticus 24, was a capital offense in Israel.

So the Mosaic Law supports the concept and in fact expands it to include other very severe sins as well—even juvenile delinquency. The Mosaic Law is clear on it. The question is,

Does the NT rescind it in any way? I don’t think there is a passage, but instead there are passages that support the idea.

3. NT - Matthew 15.4 “*For God said, ‘HONOR YOUR FATHER AND MOTHER,’ and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.’*”
Romans 13.1-7 *Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.*

So God has *established* a system of authority in the society and culture. This is one of the main functions of government—to maintain peace and maintain an environment where people can flourish. And God is the one that instructs the subjection to governing authorities. Now he is going to make it stronger as we read through.

2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

This is the God-ordained function of government; in fact verse 4 calls it a *minister of God* and it uses the same word that would be used of a Bible teacher or preacher or evangelist. Government is God’s instrument to preserve the society.

4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

And verse 4, notice a couple of other things. It is not only ‘a minister of God to you for good’, but if you do what is evil, be afraid; ‘for it does not bear the sword for nothing’. The word there is the executioner’s sword. So government is designed to

serve the function of dealing with crime, and particularly capital offenses. Here we have the sword for it is—a second time—‘a minister of God, an avenger who brings wrath on the one who practices evil.’ So one of the means that God has established to restrain the depravity of man and to restrain evil is human government.

That is the central passage of the NT and you can look at the passages on government in 1Peter as well. So the ‘sword’—and nowhere is there a rescinding of the Noahic Command.

5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

4. Nowhere rescinded. I think it is applicable today and nations and cultures would be wise to heed the Biblical doctrine of capital punishment.

4. **Implementation**

9.6 “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

By man his blood shall be shed. I think what is in view there is that we have the foundations for government, that is, this is a function of man, and as man begins to populate the earth and you have a culture, you have to have a means within your culture—this is not something God is going to intervene to do, but He has instructed man to do. It is part of his dominion; he has to regulate his dealings in a culture. So it is *by man* his blood shall be shed. This is something that is man’s responsibility and the foundation for *government* is laid here.

Noahic Mandate

- > Fruitfulness
- > Diet change
- > Respect for Life
- > Capital Punishment
- > Human Government

So the Noahic Mandate sets the foundation for human government and the provision of *protecting* life. I think governments could learn a lot if they devoted themselves to study His word on all these issues. I think that overall God is *protecting* human life because He puts a very high value on human life and that will be the attitude in the following verses.

God values human life!