

## GENESIS –Lesson 23

Learn: Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Ecclesiastes 8:11

Read: Genesis 8:20-22; 9:1-17

The first seventeen verses of chapter 9 contain a detailed quotation of God's own words, given to Noah in response to his believing sacrifice after leaving the Ark.

1. What direct command did the Lord give to Noah and his sons? vv 1, 2
2. How was this command, though similar, different than the first command to man in the garden? Genesis 1:26-28
3. What was the difference between the world that God originally created, and the world after the Flood? I John 5:19
4. What animals had a changed relationship with man after the Flood? v 2

What animals group was not included in this list? See Genesis 1:26

5. How was man's diet to change after the Flood? vv 2, 3 See Genesis 1:29 to compare.
6. What was the only restriction on the way that man was to eat? v 4

What was the reason for this restriction? Leviticus 17:11; Deuteronomy 12:23, 24

7. God made this explanation concerning the restriction against eating blood in the law to the Jews. Is the requirement different for people today who are not Jewish? Acts 15:20

Explain.

In verse 5 we have the term “require.” It is a judicial term, God here appearing as a judge who exacts a strict and severe penalty for infraction of a sacred law.

8. If a beast kills a man, what is to be done? v 5 Also see Exodus 21:28, 29.
9. If a man kills another man (willfully and culpably), then what does God require shall be done to that man? vv 5,6
10. Why does God require the death penalty for murder of man by either beast or man?  
v 6

The phrase “at the hand of every man’s brother,” is not intended to initiate family revenge slayings, but rather to stress that all men are brothers.

The authority to execute this judgment of God on a murderer was thus delegated to man. Before the flood there was evidently no formal arrangement of human government, save perhaps the patriarchal authority of the father. There was no formal mechanism for the punishment of crime, or of crime prevention, even for the capital crime of murder, as was seen in the case of Lamech. Therefore the world before the Flood was in a universal state of violence and anarchy.

Obviously, some means of impartial verification of guilt prior to execution of judgment is assumed, though no formal legal system is here outlined.

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11. There are many objections to the death penalty in our day, whether from “liberals” or

people who say they are “pro-life,” what should be our standard of judgment in this area?

Explain your answer.

12. How do the following verses show us that the provisions of Noah’s covenant are still in force today?

I Timothy 4:3, 4

Acts 15:19, 20

Romans 13:3; Acts 25:11

Matthew 26:52

Think about these questions:

Why do people often become vegetarians that has nothing to do with their health?

(related to I Timothy 4:3, 4; Genesis 9:3, 4)

Does Matthew 26:52 then mean that there should be no capital punishment to self-defense- or war for any reason? (related to Romans 13:3; Acts 25:11; Genesis 9:5, 6)

13. What happens when people refuse to follow God’s command in dealing with crime, (including the death penalty for murder) in the manner in which God commands?  
Ecclesiastes 8:11

God has laid out His punishment of execution for the crime of murder. But with God, justice may be tempered with mercy, especially in response to genuine repentance. Though David, for example, was guilty of the capital crimes of adultery and murder in the case of Bathsheba and Uriah, God forgave him when he repented. And so, David, rather than dying by the sword or by stoning, as he strictly deserved” died in a good old

age, full of days” (I Chronicles 29:28). Although the woman taken in adultery was guilty by the Mosaic law of a crime punishable by death (Leviticus 20:10; Deuteronomy 22:22), the Lord Jesus, seeing her heart of repentance was moved to forgive her and to see that she was set free (John 8:3-11). In like manner a judge (or the particular governmental structure as established) is no doubt warranted in taking mitigating factors as may exist in a given situation into consideration in determining a sentence, even though he is fully warranted in carrying out the strict legal penalty of capital punishment. The essential point is that man is hereby given the responsibility of human government and that this responsibility entails first of all recognition of the sacredness of human life and the recognition of capital punishment as the just and legal penalty for murder.

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Think about: Did David get off scot free, did he get off the hook for his crimes?  
(II Samuel 12: 7-14)

14. What does God again command in verse 7?
15. What is the covenant that God makes with Noah and his sons and with every living creature? vv 8-11
16. What is the significance of the phrase “all that go out of the Ark,’ when speaking of the animals that God made a covenant with?
17. How long is the covenant to last? vv9, 12, 16
18. What is the token of God’s covenant never to again flood the whole earth with water?  
vv 12-14
19. Who will look at the rainbow and remember the covenant that He has made with all life never again to destroy the earth with a flood? vv 14-17
20. As we look at the rainbow, what does God want us to remember and believe about the past? II Peter 3:3-6

What is the warning for those who refuse to believe what God says happened in the past? II Peter 3:3-7

20. It is amazing to realize that the covenant is not only with Noah and his sons, but also with the animals. What does the Lord tell us about His concern for His creatures?  
Matthew 6:26; 10:29; Jonah 4:11

21. When you read of God's covenant of the rainbow, after the great Flood judgment, what do you learn of God's character?