

Back to the beginning - Genesis

Title: “22. God's promise part 1”

Scripture: Genesis 9:1-7

Date preached: May 31st 2026

<p>Scripture: Genesis 9:1-7</p> <p>1 So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. 2 And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move <i>on</i> the earth, and on all the fish of the sea. They are given into your hand. 3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. 4 But you shall not eat flesh with its life, <i>that is</i>, its blood. 5 Surely for your lifeblood I will demand <i>a reckoning</i>; from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man.</p> <p>6 “Whoever sheds man’s blood, By man his blood shall be shed; For in the image of God He made man.</p> <p>7 And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it.”</p> <p>1 하나님이 노아와 그 아들들에게 복을 주시며 그들에게 이르사되 □□□□ 번성하여 땅에 충만하라 2 땅의 모든 짐승과 공중의 모든 □□□□ 땅에 기는 모든 것과 바다의 모든 물고기가 너희를 두려워하며 너희를 무서워하리니 이것들은 너희의 손에 붙였음이니라 3 모든 □□□□ 동물은 너희의 먹을 것이 될지라 채소 같이 □□□□ 이것을 다 너희에게 주노라 4 그러나 고기를 그 □□□□ 되는 피째 먹지 말 것이니라</p> <p>5 □□□□ 반드시 너희의 피 곧 너희의 □□□□ 피를 찾으리니 짐승이면 그 짐승에게서 □□□□□□□□ 형제면 그에게서 그의 □□□□ 찾으라</p> <p>6 다른 □□□□ 피를 흘리면 그 □□□□ 피도 흘릴 것이니 이는 하나님이 자기 형상대로 □□□□ 지으셨음이니라</p> <p>7 너희는 □□□□□□ 번성하여 땅에 가득하여 그 중에서 번성하라 하셨다</p>

Review – God's covenant with Noah – Genesis 8:20-22

Last Sunday we brought the account of the global flood to its conclusion. Today we will examine God's interactions with Noah in the early days of the post flood world. But before we do let's briefly review the key details from last week.

The flood story ends with Noah and all the animals exiting the ark and entering the post flood world. It was a world and an ecosystem very different to the one they had known before. During their year on the ark God had brought about massive changes to the earth. The earth itself had gone through considerable geological upheaval. There were also new climatic features such as strong winds, rain, snow and ice to contend with. It would take them all some time to adjust and adapt to this “new world.”

There were many things that Noah might have done upon leaving the ark. It seems probable that they used the ark as their base for a while. But it is likely that Noah wanted to take his family down the mountain and find a better place to settle as soon as possible. Therefore we might anticipate him going off to find a suitable location. He might have started to disassemble the wood from the ark in readiness for building a house. It is entirely possible that he would have gone around looking for a place to plant crops and begin farming. Or, given the demands and stresses associated with living on an ark and tending to animals for over a year he might have just wanted a rest. Who could blame him for wanting to put his feet

up and just take it easy for a while.

But the bible tells us that he did none of these things. Or at least they weren't his first priority. We are told that as soon as he left the ark he built an altar. This as I told you last time is the first mention in scripture of an altar. Upon this altar Noah sacrificed a representative from every clean animal or bird. This was a very generous offering. We do not know exactly how many clean animals he sacrificed but the reality is that it was a considerable number.

Why did Noah want to offer a sacrifice? There were at least three reasons. Firstly offering a sacrifice was done as a way of seeking atonement. Noah recognised his sin and understood that he deserved death. He was only alive because of God's grace. Secondly, it was an offering of gratitude or thanks. He was truly grateful to God that he and his family had been spared. And thirdly He wanted to confirm through the offering that he was dedicated and committed to the Lord. He wanted to show just how devoted he truly was.

This is reflected in the approach he took to the offering. As I laid out last time there were five types of sacrifice prescribed for God's people in the Old Testament. The oldest and most common method of sacrifice was the one that Noah chose. He elected to offer a **whole burnt offering** to the Lord. In this form of sacrifice, as the name suggests the whole animal minus its hide is burnt completely upon the altar fire. The fact that nothing is held back signifies the offering giver's devotion and commitment to the Lord. You are in effect placing yourself entirely in His mighty hands and relying upon Him to provide for all your needs.

God, we read found Noah's sacrifice pleasing and acceptable. Through the use of anthropomorphic language Moses informs us that the "aroma from the sacrifice was soothing" to the Lord. He recognised that Noah's offering came from the right place. He was giving all and not acting out of selfish, or self centred motives.

This sadly is what often motivates us. We might try to kid ourselves that we are giving to the Lord because we want to honour and please Him. But the reality is that when God evaluates our hearts He sees something different. What really motivates our giving is self-promotion or pride. We want to feel internally that we are good people and we want others to see that too. Be warned, God is never fooled. He looks beyond the offering itself and evaluates the true heart intent of the giver. Noah passed God's evaluation.

It prompts God to make a vow with Himself. As part of His vow He makes a number of promises. The first is that He will never again curse the ground for man's sake. As I said last time when Adam rebelled and the world fell into sin part of the punishment for mankind was a cursing of the ground. From this time on it would be difficult to farm the land and grow food.

So God in effect is saying that although human beings will continue to be wicked and sinful the curse that already exists will not be added to. He also promises not to wipe out all living things at one time as happened at the flood.

God then runs through a series of patterns or cycles that will from this point in time will be manifest on earth. These are given to reassure us or give us confidence. Although there will be ups and down in the natural order God always remains in control. Therefore we can be assured that there will always be seasons. We can plant our seeds in the spring in anticipation of harvesting in autumn. This is not God always guaranteeing that every year we will harvest the same quantity. But that these cycles will always exist. There will never be a time when there is no seedtime and no harvest.

Equally, when it comes to the weather we will experience hot and cold spells. But one will always eventually yield to the other. There will always be summer and winter just as we experience day and night. We have God's assurance that these things will never cease. Today we are going to look at

what else God promised Noah in those early post-flood days.

복습- 하나님과 노아의 언약- 창세기 8:20-22

지난 주일 우리는 대홍수 이야기를 마쳤습니다. 오늘은 대홍수 이후 초창기에 하나님께서 노아와 어떻게 소통하셨는지 살펴보겠습니다. 그 전에 지난주의 주요 내용을 간략하게 복습해 보겠습니다.

대홍수 이야기는 노아와 모든 동물들이 방주에서 나와 대홍수 이후의 세상으로 나아가는 것으로 끝났습니다. 그곳은 이전의 세상과는 완전히 다른 세상이자 생태계였습니다. 방주에서 지낸 1년 동안 하나님께서는 지구에 엄청난 변화를 일으키셨습니다. 지구는 지질학적 대격변을 겪었고, 강한 바람, 비, 눈, 얼음과 같은 새로운 기후 현상이 생겨났습니다. 모든 생명체가 이 "□□□□"에 적응하고 살아가기 위해서는 시간이 필요했습니다.

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하지만 성경은 노아가 그런 일들을 했다고 언급하지 않습니다. 그런 것들은 그의 최우선 순위가 아니었습니다. 성경은 그가 방주에서 나오자마자 제단을 쌓았다고 기록합니다. 성경에서 제단이 처음으로 언급되는 구절이 바로 이곳입니다. 노아는 제단 위에 모든 정결한 동물과 새들을 대표하는 제물을 바쳤습니다. 이것은 매우 풍성한 제물이었습니다. 그가 얼마나 많은 정결한 동물을 제물로 바쳤는지 알 수 없지만, □□□□□□ □□□□.

노아는 왜 제물을 바치고 싶어 했을까요? 적어도 세 가지 이유가 있습니다. 첫째, 제물은 속죄를 구하는 행위였습니다. 노아는 자신이 죄인이고 죽어 마땅함을 알았습니다. 그가 살아남은 것은 오직 하나님의 은혜 때문이었습니다. 둘째, 그것은 감사의 제물이었습니다. 그는 자신과 가족이 구원받은 것에 대해 하나님께 진심으로 감사했습니다. 셋째, 노아는 제물을 통해 자신이 하나님께 헌신적이고 충실함을 확증하고 싶었습니다. 그는 자신이 얼마나 진심으로 헌신적인지를 보여주고 싶었습니다.

이는 그가 제물을 바치는 방식에서 잘 드러납니다. 지난번에 설명했듯이 구약에는 하나님의 백성들을 위한 다섯 가지 제사가 규정되어 있습니다. 가장 오래되고 일반적인 제사 방식이 노아가 선택한 방식입니다. 그는 주님께 **온전한 번제**를 드렸습니다. 이름에서 알 수 있듯이 번제는 가족을 제외한 동물 전체를 제단 불에 완전히 태우는 것입니다. 아무 것도 남기지 않는 것은 제물을 바치는 사람이 주님께 얼마나 헌신적이고 충성스러운지를 드러냅니다. 이는 자신을 온전히 주님의 전능하신 손에 맡기고 그분이 자기의 모든 필요를 충족시켜 주실 것을 믿는 것입니다.

성경에 따르면 하나님께서는 노아의 제물을 기뻐 받으셨습니다. 모세는 의인화된 표현을 사용하여 하나님께서 제물의 향기를 기뻐 받으셨다고 전합니다. 하나님께서는 노아의 제물이 올바른 마음에서 나온 것임을 아셨습니다. 이기적인 동기가 아니라, 진정 모든 것을 하나님께 드렸습니다.

슬프게도, 우리는 이기적인 동기에 따라 행동합니다. 우리는 주님께 드리는 것이 그분을 영화롭게 하고 기쁘게 하기 위함이라고 스스로 생각할지도 모릅니다. 하지만 하나님께서 우리의 마음을 살펴 보시면 전혀 다를 것입니다. 우리의 진짜 동기는 자기 자랑 또는 교만입니다. 우리는 스스로 좋은 사람이라고 느끼고 싶고, 다른 사람들도 그렇게 보주기를 바랍니다. 하지만 하나님은 결코 속지 않으십니다. 하나님은 한금 그 자체를 넘어 드리는 자의 진정한 마음을 보십니다. 노아는 하나님의 평가를 통과했습니다.

이로 인해 하나님은 스스로에게 맹세하십니다. 그 맹세의 일부로 하나님은 여러 약속을 하십니다. 첫째는 다시는 사람 때문에 땅을 저주하지 않겠다는 것입니다. 아담이 반역하여 세상이 죄에 빠졌을 때 인류에 대한 형벌 중 하나가 땅의 저주였습니다. 그 이후로 땅에서 농사를 짓고 식량을 생산하는 것이 어려워졌습니다.

여기서 하나님께서는 비록 인간이 계속해서 악하고 죄악될지라도, 더 추가적인 저주는 내리지 않겠다고 약속하십니다. 또한 홍수 때처럼 모든 생물을 한꺼번에 멸망시키지 않겠다고 약속하십니다.

그런 다음 하나님께서는 앞으로 이 땅에서 계속될 일련의 패턴 또는 순환에 대해 설명하십니다. 이는 우리를 안심시키고 확신을 주기 위한 것입니다. 자연의 질서는 변화를 겪겠지만, 하나님께서 언제나 모든 것을 주관하십니다. 그러므로 우리는 계절이 항상 존재할 것을 확신할 수 있습니다. 봄에 씨를 뿌리면 가을에 수확할 것을 기대할 수 있습니다. 물론 이것은 하나님께서 매년 똑같은 양의 수확을 보장하신다는 뜻이 아닙니다. 다만 이러한 순환이 항상 존재할 거라는 것입니다. 씨를 심고 수확하는 시기가 항상 있을 것입니다.

마찬가지로 날씨가 관해서도 더위와 추위가 있을 것입니다. 하나가 끝나면 다른 하나가 올 것입니다. □ □ □ □ □ 이 여름과 겨울이 항상 있을 것입니다. 하나님께서는 이러한 것들이 사라지지 않을 거라고 확신을 주십니다.

오늘은 홍수 이후 초창기에 하나님께서 노아에게 또 어떤 약속을 하셨는지 보겠습니다.

1 So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.

Genesis nine begins with God blessing Noah and his sons. Now clearly the wives are not mentioned specifically here but they did have a very vital role to play in the “new world” to come. So we should not conclude that just because they are not included that they are not important or valuable to the Lord. We can therefore understand this blessing to be upon all eight human beings who stepped off the ark.

God gives them all a specific mandate here. They are to be fruitful and multiply. If you have been keeping account this is the third time in scripture where God commands humanity to be “fruitful and multiply and fill the earth” (Genesis 1:28; 8:17). There is of course a very practical reason for this. The world at this time is empty. God never designed or planned for an empty world and He wants them to repopulate it.

Actually this is a universal command that is applicable to all people at all times. God's design is that we marry and bring children into this world. It is an ordinance that we all should take seriously. We may be past the age when we can actively contribute to this but we still have a role in encouraging the next generation to do their duty. We should remind them, and ourselves of what a wonderful blessing a family is. What a gift God has given us to be immersed within a loving family structure. To be surrounded by love and affection. How truly sad it is that some today spurn that opportunity for family and relationship to seek material gains instead. It may be true that if you forsake getting married and having children you can save a lot of money and live a luxurious lifestyle. You will be able to take exotic holidays, buy branded goods and have top of the range foreign cars. But what will life be like in your old age. What comfort will you derive from your sports car and designer shoes? None whatsoever.

Until the modern era most people recognised the need and the desirability of having a family. It was the norm across the world to get married and have several children. You were an outlier if you rejected this. But now, especially in the developed and developing world it is becoming far more common for people to reject the traditional model. People are frequently delaying marriage or choosing not to marry at all. This is understandably having a knock on impact on the number of babies being born. According to recent UN and Our World in Data estimates (2025 data), about 118 countries have total fertility rates below the replacement level (2.1 births per woman). Or to put it more simply these countries are not having enough children to maintain their populations. South Korea as you all know tops the list. It has the lowest fertility rate in the world.

We might also include here the attitude we see towards abortion. The bible regards life as being a wonderful blessing given by God.

instructions regarding sacrifice but not as regards diet. Often I think we take this for granted. What a wonderful blessing this actually is. God has given us a pantry full to the brim with things to eat. Pork, beef, lobster, crab, chicken, turkey, squirrel and crickets. And of course it is not only all the animals. We can still eat all the plants, herbs and vegetables too.

There are some today, particularly in fringe Christian groups who promote the idea that we should still live under the Old Testament dietary laws. Now, people are at liberty to live as they wish when it comes to what they consume. They can freely chose to eat certain foods and to abstain from other kinds of foods. What they are not at liberty to do is to try and impose their dietary choices on me (Romans 14, Col 2:16). Or condemn the choices I make by saying I am falling into sin if I don't follow their regulations. They are simply wrong in their understanding that the Mosaic dietary laws still apply today.

In actual fact the only people who were ever under dietary laws were those Israelites living under the Mosaic Laws. At the time of the original creation there were no such laws. We, who now live in the church age are not bound to the Mosaic food laws. In 1 Timothy 4 we read,

3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; (1 Tim 4:3-4)

The Apostle Paul is reminding us here that all the animals God created are good and therefore can be enjoyed as food. This same sentiment is also expressed in the Book of Acts (10:9-16). So, my message to all of you today is as follow. Eat and enjoy the good things God has given us.

There is also another beneficial reason why God instilled in animals a fear of man. It's to do with diet but not the one you may be thinking of. It's actually a good thing that in most cases animals avoid human beings. This is because for carnivorous animals we would be on their menus. An unarmed human being is no match for a tiger, lion, bear, crocodile or shark. Since we can't run that fast, do not possess sharp teeth or claws and are not particularly strong we would make a very tasty snack for any of the previously mentioned animals. So it's actually a blessing that God instilled this instinct in animals to avoid us. Despite this we still have the promise that we will have the upper hand. We will maintain our superiority over the beasts. This is because we have intellect, cunning and a collective will. Individually we may be weak but when we co-operate we become very powerful. One man would struggle to kill a T-Rex. But ten men working together with nets, ropes and weapons could succeed. Animals will thankfully never have this ability. Imagine if all the animals in Africa got together and decided to fight against humanity. In sounds rather like the premise for a third rate science fiction novel. Hippos, lions, crocodiles, meerkats and hyenas ganging up to launch raids against African villages.

So God permits Noah to catch and eat whatever he wants in the post-flood world. But there is one prohibition. That is spelled out in the following verse.

2 땅의 모든 짐승과 공중의 모든 새와 땅에 가는 모든 것과 바다의 모든 물고기가 너희를 두려워하며 너희를 무서워 하리니 이것들은 너희의 손에 붙였음이니라 3 모든 새와 동물은 너희의 먹을 것이 될지라 채소 같이 새와 이것을 다너 화에게 주노라

최초의 창조 사건을 되돌아보면 인간과 동물들이 완벽한 조화를 이루었던 것 같습니다. 인간에게 자연을 다스리고 정복할 권한이 주어졌지만, 동물들이 협력했기에 이는 어려운 일이 아니었습니다. 인간과 동물들은 관계가 좋았습니다. 동물들은 인간과 함께 있는 것을 즐겼고, 인간을 두려워하지 않았습니다.

말은 가까이 이담을 등에 태워 에덴동산을 돌아다녔고, 고슴도치는 이브가 자기를 빛으로 사용하도록 허락했습니다. 하지만 홍수 이후의 세상은 완전히 달라졌습니다. 이때부터 동물들은 인간을 두려워하고 인간을 피해 달아날 것입니다. 모세는 모든 생물이 이러한 두려움을 가질 것이라고 말합니다. 땅의 모든 짐승, 공중의 모든 새, 바다의 모든 물고기가 인간을 두려워하며 피할 것입니다. "두려움fear"을 뜻하는 히브리 단어 "모라(morah)"는 "공포"를 의미하기도 합니다. 영어 성경에서 "무서워하다dread"로 번역된 것은 다소 약한 표현입니다. 원문 히브리어는 "부서진

정상적이었고 이상한 일이 아니었습니다.

하나님께서 왜 이런 금지령을 내리셨을까요? 두 가지 근본적인 이유가 있다고 생각합니다. 영적인 차원과 육체적인 차원이 모두 있습니다.

영적으로 말하자면, 피는 항상 신성함과 관련이 있습니다. 피흘림이 있어야만 죄를 속조할 수 있었습니다(역대하 29:24; 히브리서 9:22). 그래서 하나님은 희생 제물의 피가 항상 귀하게 여겨지기를 원했습니다. 백성들이 희생 제물을 소중히 여기도록 하기 위해 하나님께서는 피가 혼한 일상 음식이 되는 것을 허락할 수 없었습니다.

육체적인 차원은 건강과 위생과 관련이 있습니다. 하나님께서 노아에게 이러한 경고를 주신 것은 사실 축복입니다. 우리는 타락하고 부패한 세상에 살고 있습니다. 엔트로피(시간이 지남에 따라 사물이 점점 무질서해지는 현상)의 원리가 지배하는 세상입니다. 이러한 부패는 모든 생명체에서 볼 수 있습니다. 한때 완벽했던 창조물은 돌연변이, 박테리아, 바이러스, 기생충에 취약해졌으며, 이들 중 상당수는 혈액을 통해 옮겨지고 전염됩니다. 노아가 이런 사실을 알리가 없었습니다. 오늘날 우리는 강력한 현미경 덕분에 혈액 속에서 이러한 것들을 검출할 수 있습니다. 우리는 그 위험성을 알지만, 여전히 매년 수십만 명이 덜 익거나 오염된 고기를 먹고 병에 걸리거나 사망합니다. 제가 참고한 한 웹 사이트는 240 만 건의 식중독 사례가 발생합니다. 전부는 아니지만 상당수가 육류 제품과 관련이 있습니다. 그렇다면 혈액은 얼마나 위험할까요? 다음은 수많은 혈액으로 매개되는 감염병 중 일부를 간략하게 정리한 목록입니다.

Bacterial infections	Syphilis Brucellosis Leptospirosis
Parasitic infections	Malaria Babesiosis Toxoplasmosis Chagas Disease
Other infections	Creutzfeldt-Jakob Disease Ebola Marburg Virus
Viral infections	Hepatitis B Hepatitis C Human Immunodeficiency Virus (HIV) Human T-Lymphotropic Virus (HTLV) Cytomegalovirus

That's a VERY scary list. God's message should be clear. Eating meat is a good and beneficial thing. But handle it with care.

I suppose the practical question you might have is where do we stand on this issue today. On the screen you can see a British delicacy known as “black pudding.” It might sound like a chocolate dessert but it is in fact a savoury dish made out of congealed pig or on occasion cow's blood. It is formed into a sausage, sliced and fried in a pan. It's delicious and is usually served as part of an English breakfast. The question is should British Christians avoid eating black pudding? Or what about in other countries where products made with blood are consumed. What about *soondae* here in Korea. Or *tiet canh* a Vietnamese dish that uses raw blood in a dish with cooked lean pork. We might also mention *daranak* in the Philippines which is a rice dish cooked in pigs blood.

As I have said previously now that we are living under Grace in the church age we are at liberty to eat whatever we wish. Biblically speaking there is nothing that we can consume that would be considered a sin. We should probably avoid foods that we offered to a pagan idol as a matter of principle. Although for most of us that's not likely to be an issue. And we should eat in a way that is considerate of others. If others are offended by what we eat, or it is likely to harm their walk with

now to address a far more important area concerning the shedding of blood. The spilling of human blood in the form of murder. God had filled animals with a fear of man. Now he sought to instil in man a fear of Him and what He would do to murderers.

When it came to the treatment of other people following creation human beings did not have a good track record. What was the very first sin committed in the bible? It is the sin of murder, Cain took the life of his brother Abel (Gen 4:8). A short while later one of Cain's descendant's Lamech killed a young man and bragged about it (Gen 4:23–24). We also know that God's decision to blot out all life on earth was based upon the fact that the people at that time were filled with all kinds of violence (Gen 6:11,13).

So God is now instituting a new command. One that had not previously existed. Cain had not been made to forfeit his life for the murder of his brother. But murderers from now on would face capital punishment. God, we read will require a “reckoning.” This means that those who take another's life will from a legal or judicial perspective have to account for their act before God.

The Lord is speaking here as a judge who exacts a strict and severe penalty for infraction of a sacred law. From this time on the “account” can only be settled or compensated with an offering of equal value. If you take another's life your own will be forfeit in compensation. Isn't this system entirely fair and just. Why should a murderer get to enjoy the rest of their lives even if incarcerated when they have taken the precious life of another.

Today many people feel uncomfortable about capital punishment. There are a number of possible reasons for this. They might cite studies that show that it is not an effective deterrent to would be killers. This may be the case. However it is difficult to gauge exactly how would be murderers are affected by the prospect of punishment. One must assume that they believed themselves to be clever enough to get away with it. Or that a murder was a rash act done in the heat of the moment without any regard for the potential punishment.

Capital punishment is VERY effective in one regard. Murderers who are tried and then executed for their crimes can never go on to kill anyone else. It also removes the burden of housing and feeding such people from the taxpayer.

Others might be worried over whether we might execute an innocent person. We all know from time to time that there are miscarriages of justice. A completely innocent person is wrongly convicted. This of course is a concern. The fact that there have been and still are injustices in a legal system does not however justify doing away with capital punishment. Rather, the system needs to be improved so that innocent people are not put to death and guilty people are.

Still others might think that we cannot trust a government, because it is they who are tasked with the duty of carrying out capital punishment. As we read here, it is by the hands of other men that capital punishment is to be carried out. God is not intending to zap people with lightening bolts. Might corrupt government use the death penalty to dispatch and silence those that oppose them? Again in certain places this might be an issue. As with the previous argument this is not a valid reason to curtail capital punishment. Instead, we should look to eradicate corruption and elect leaders who are honest and serve the interests of the people.

In saying all this we should never lose sight of the real reason God gave us this command. It was to protect and preserve the value of human life. That is what concerns God and should concern us. Who are we to argue against an all wise and all knowing God.

Now some at this point might raise the issue of the Mosaic Law and say that there were other offences for which the death sentence could be applied. This is indeed true.

The Mosaic Law proscribed the death penalty for several other crimes in addition to murder. You could be killed for working on the sabbath (Exod 35:2), cursing your father or mother (Lev 20:9), committing adultery (Lev 20:10), engaging in incest (Lev 20:11-12), the perversion of sodomy (Lev 20:13, 15-16), false prophesying (Deut 13:1-10), Idolatry (Deut 17:2-7), juvenile delinquency (Deut 21:18-21), committing a rape (Deut 22:25), keeping an ox that had killed a human being (Exod.

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

In the previous verse as we have seen God declared that, from this point on He would require an account or reckoning whenever a human life was ended by man or animal. Here that reckoning is spelled out in crystal clear terms. Anyone, man or beast found guilty of this act is to be killed. As I am sure you all appreciate the poetic language of the “shedding of blood” refers to death.

God then goes on to give a specific reason for why He has given this new command. It is as I mentioned before because human life is precious and sacred. Human beings are made in God's image (Genesis 1:26–27). This means that to take another person's life is the ultimate crime one can commit. Since God values human life so highly He will not allow the taking of life to stand without the killer giving an account.

There are of course exceptions which are catered for in the law. The killing which takes place during a war for example. We don't apply capital punishment for soldiers who kill enemy combatants. We also distinguish between murder and manslaughter. We accept that a life can sometimes be taken by accident without deliberate intent. We also carefully consider the circumstances surrounding those who unwittingly kill in self defence of themselves or others.

This command also serves to remind us that human life is valued above animal life in God's eyes. Animal life is important to the Lord but it is never equal to the value He places on human life. Men were allowed to kill and eat animals, but men or animals who killed a person would themselves be killed. This is not to suggest that we can abuse or torture animals. We should respect and care for the creatures God has made and with whom we share the planet. But it is useful for us to remember to prioritise human life above all else.

Let us conclude our study for today with the following verse.

6 다른 사람을 피를 흘리면 그 사람도 흘릴 것이니 이는 하나님이 자기 형상대로 사람을 지으셨음이라

앞 절에서 보았듯이 하나님께서는 이제부터 사람 또는 동물이 인간의 목숨을 빼앗을 때마다 책임을 묻겠다고 선언하셨습니다. 여기에서 그에 대한 심판을 명확하게 언급하십니다. "피를 흘린다"라는 표현은 죽음을 의미합니다.

하나님께서 이 새로운 명령을 주신 구체적인 이유를 말씀하십니다. 그것은 인간의 생명이 소중하고 거룩하기 때문입니다. 인간은 하나님의 형상대로 창조되었습니다(창세기 1:26-27). 이는 다른 사람의 생명을 빼앗는 것이 최악의 죄임을 의미합니다. 하나님께서 인간의 생명을 귀하게 여기시기에, "피를 흘린다"라는 표현은 죽음을 의미합니다.

물론 법에는 예외가 있습니다. 예를 들면 전쟁 중에 적을 죽이는 것입니다. 적군을 죽인 군인에게 사형을 집행하지 않습니다. 또한 살인과 과실치사를 구분합니다. 간혹 고의가 아닌 사고로 목숨을 앗아갈 수 있음을 인정합니다. 자기방어를 위해 의도치 않게 살인을 저지른 사람들의 상황도 신중하게 고려해야 합니다.

이 명령은 또한 하나님께 인간의 생명이 동물의 생명보다 더 귀중하다는 것을 상기시켜 줍니다. 동물의 생명도 중요하지만, 결코 인간의 생명과 동등하지 않습니다. 인간은 동물을 사냥하고 먹을 수 있지만, 동물을 죽일 때 책임을 질 것입니다. 그렇다고 해서 동물을 학대해도 된다는 뜻은 아닙니다. 우리는 지구에서 우리와 함께 살아가는 하나님께서 창조하신 모든 생명체를 존중하고 돌보아야 합니다. 하지만 무엇보다 인간의 생명을 우선시해야 하는 것이 당연합니다.

다음 구절을 살펴보고 오늘 설교를 마무리하겠습니다.

**7 And as for you, be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it.”**

This verse neatly brings to a close this particular section by restating what God said back in verse 1. Those that left the ark were given the command to be fruitful and multiply. This was their job and they were to do it with vigour. They could be assured by this promise that God would enable this to take place. God would grant them the ability to produce abundantly. It is right and proper that we remember the true origin of life. It always comes as a gracious gift of God.

Next week, Lord willing we will look at the covenant God cut with Noah.

7 너희는 땅을 번성하며 땅에 가득하여 그 중에서 번성하라 하셨다

이 구절은 1 절에 기록된 하나님의 말씀을 다시 한번 강조함으로써 이 부분을 깔끔하게 마무리합니다. 방주에서 나온 사람들이 땅을 번성하고 땅에 가득하여 그 중에서 번성하라 하셨습니다. 이것이 그들의 임무였고, 그들은 열심히 노력해야 했습니다. 하나님께서 그 일이 이루어지도록 도와주시겠다는 약속은 그들에게 확신을 주었습니다. 하나님께서는 그들에게 번성할 수 있는 능력을 주실 것입니다. 우리는 마땅히 땅을 번성하고 땅에 가득하여 그 중에서 번성하라 하신 선물입니다.

다음 주에는 하나님께서 노아와 맺으신 언약에 대해 살펴보겠습니다.

Lessons to learn

I have drawn two lessons for us to learn from today's passage of scripture.

오늘 본문에서 우리가 배울 수 있는 두 가지 교훈을 도출해 보았습니다.

1 Valuing life as God does

Sometimes as human beings we need a reminder of what is really important. We can all too easily get caught up in our own interests and affairs and forget about the needs of others. We can at times forget where the real value lies. Allow me to give you an example.

When the US and coalition forces left Afghanistan in 2021 news spread that at least 130 dogs were going to be left behind. These were not working dogs (military canines) but were the pets of contractors and other workers who for obvious reasons could not take them. People in the UK and other countries were outraged. How inhumane to leave these poor animals to who knows what fate. Plans were made to charter aircraft and stage a rescue mission. Great effort and expense was taken to rescue these dogs. In fact the news cycle in the UK was dominated by a former Royal Marine named Pen Farthing and his plans to rescue the dogs. I wondered at the time whether there was quite the same concern for the orphans, widows or other needy people who were also stranded in Afghanistan. I suspect they were rather ignored. You see to many in the west those strange brown skinned people were of much less value than abandoned Yorkshire Terriers, German Shepherds and Border Collies.

The truth is that we often let our own value system override that of Gods. We allow ourselves to determine what is really of value and disregard God. In today's passage we learnt that to our Heavenly Father we, human beings are the most precious and valuable. We are made in His image and thus have unmeasurable value. So if our value system had gone awry it is time to reorient it. To get it in line with God's. Let us love and care for people as God commands.

1 하나님처럼 땅을 소중히 여기

때때로 우리는 무엇이 진정으로 중요한 지 알개워 주는 계기가 필요합니다. 우리는 자신의 이익과 일에만 몰두하여 타인의 필요를 쉽게 잊어버립니다. 때로는 진정으로 중요한 것이 무엇인지 잊어버리기도 합니다. 예를 하나 들어보겠습니다.

