

The Book of Beginnings – Studies in Genesis

LESSON XL : GENESIS 9: 1 – 17 – THE FLOOD: THE LORD BLESSES NOAH / INSTRUCTIONS ON MEAT AND BLOOD

“Although there are echoes here of the charge to Adam (1, 7), sin has darkened the scene. The image of God remains (6) and man is still heaven’s viceroy, but his régime will be largely one of fear (2), his fellow-creatures are now his food (3), and violence will be abroad in the earth (5, 6).” [Kidner, 100]

CREDIT WHERE CREDIT IS DUE — Along with my usual references, this and the following Flood lessons will be using much material from ‘*Grappling with the Chronology of the Genesis Flood*,’ Steven W. Boyd & Andrew A. Snelling, editors; Master Books, Green Forest AR; first printing 2014; sixth printing 2022. The translation used in this study will be from this resource.

Episode 3, Scene 7: Genesis 9:1-7; **Theme:** *God’s act of blessing Noah and his sons, and God’s command for them to repopulate the earth; as well as God’s statement concerning the new order on the earth, including the ordinance permitting the consumption of the meat (though not the blood) of animals, and the ordinance against murder on account of man’s standing as a being made in the image of God.*

¹ And God blessed Noah and his sons and He said to them, “Be fruitful and become numerous and fill the earth. ² And the fear of you and the terror of you will be upon every living thing of the earth, and upon every flying creature of the skies, and in all that swarms on the ground, and in all fish of the sea. Into your hand they are given. ³ Every swarming thing that is alive will be for you for food; as the green plant, I give to you everything. ⁴ However, flesh in its life principle, its blood, you shall not eat. ⁵ And surely for your blood according to your life principles I will demand [an account]; from the hand of every living thing I will demand it. From the hand of a man, from the hand of each man’s brother I will demand [an account] for the life principle of a man. ⁶ Whoever sheds the blood of mankind, by mankind shall his blood be shed, for in the image of God He made man. ⁷ But as for you, be fruitful and increase; teem on the earth and increase in it.”

Rabbi Cassuto’s translation:

*v. 1 – And God blessed / Noah and his sons,
and said to them,*

‘Be fruitful and multiply, / and fill the earth.

*v. 2 – The fear of you and the dread of you / shall be
upon every beast of the earth, / and upon every flying creature of the air,
together with everything that creeps on the ground / and all the fish of the sea;
into your hand they are delivered.*

*v. 3 – Every moving thing that lives / shall be food for you;
as the green plants, / I give you everything.*

v. 4 – Only flesh / with its life, that is, its blood, / you shall not eat.

5. And surely for your own blood / I will require a reckoning;

**v. 7 – And you, / be fruitful and multiply,
bring forth abundantly on the earth / and multiply in it.**

have a subjective attitude towards man. This was an inward disposition placed within the animals by the Lord, an instinctive fear, thus insuring animal life would not be a threat to the human family. This would have brought much comfort to Noah and his family since now, with a new creation, there were only a few surviving people. Originally before the fall, it was God's intention that human beings voluntarily submit to Him and animals to them (cp. Isa 11:6-8). But both humans and animals in hubris transgressed their assigned roles, thus now the Lord now confirms and enhances human dominion over animals. [Cassuto, 2:125; Mathews, 1:401; Wenham, 1:192]

will be upon every living thing of the earth, and upon every flying creature of the skies, and in all that swarms on the ground, and in all fish of the sea. — “Since the fear of mankind is spoken of here, there are first mentioned, in order to show how far it reached, those kinds of creatures that naturally have less reason to be afraid than other kinds, namely, the beasts of the earth, which are strong and fierce, and the flying creatures of the air, which can wing their way on high above the sphere of human life. It seems as though Scripture meant to say: *‘Even the savage animals and the birds that soar aloft in the sky will fear you.’*” [Cassuto, 2:125]

Into your hand they are given. — This implies man has been given the power of life and death over them. This same phrase is often used to describe the divine provision of Israel's victory over its enemies (e.g., Exod 23:31; Deut 20:13) and the handing over of a murderer to the blood-avenger (Deut 19:12). As we will see in vv. 3, 4, this also refers to the killing of animals for food.

v. 3 – Every swarming thing that is alive will be for you for food; as the green plant, I give to you everything. — ***This verse marks an innovation compared with what was permitted to Adam.*** Whether 1:29 only permitted the antediluvians to eat vegetarian food (a premise believed by many but debated; see lesson 12), it would be unreasonable to suggest all of fallen mankind maintained that restriction before the *Mabbûl*. But now the Lord grants permission to eat the flesh of all living creatures; *‘every moving thing that is alive.’* This directive is all-inclusive; note the use of the Hebrew term *kôl* is used six times in these verses, variously translated *‘every,’ ‘all’* and *‘everything.’* The only exception being the exclusion of animals that have died of natural causes (note *‘that is alive;’* cf. Lev 11:39; Deut 14:21). ***Whether people ate flesh before this or not, the allowance of the eating of meat is now formally stated, forming a dividing mark between the antediluvian and postdiluvian periods.*** [Cassuto, 2:126; Mathews, 1:401; Keil, 1:152; Currid, 1:216]

DID THIS ALLOWANCE INCLUDE BOTH CLEAN AND UNCLEAN ANIMALS? — Whether this permission to eat meat meant that Noah could eat unclean as well as clean creatures is uncertain. Several commentators (e.g., Kidner, 101; Waltke, 144; Morris, 223; Carroll, 1:196; Lange, 1:326) leans towards there being no restriction between the *‘clean / unclean’* animals, an allowance repeated in the NT. But Gordon Wenham notes while the text is silent, the frequent mention of the difference between clean and unclean animals elsewhere in the story makes it problematic to assert that total freedom is being given here. To Wenham, this passage's keen concern with other food rules (e.g., no consumption of blood or cadavers) suggests that the unclean/clean distinction may be taken for granted. [Wenham, 1:192f]

v. 4 – (Cassuto) Only flesh with its life, that is, its blood, you shall not eat. – (Boyd & Snelling) However, flesh in its life principle, its blood, you shall not eat. — *‘life,’* Hebrew, *nephesh*, *‘soul.’* The word *‘life’* and *‘soul’* in these verses are the same word, thus *‘together with its soul, with the element of life therein, which is its blood.’* To remove blood was to terminate life, thus the blood was understood to be distinct and unique from other parts of an animal. Restricting the *‘lifeblood’* meant forbidding the eating of an animal while yet alive and demanded

the draining of the blood from a slain animal, as later required in the Mosaic law (e.g., Lev 3:17; Deut 12:24). “The blood, of course, performs the physiological function of conveying the necessary chemicals from the air and food to sustain and renew the physical flesh, and particularly to maintain the consciousness and the ordinary thought processes of the brain. All of this complex of marvelous operations is called the ‘life’ or the ‘soul,’ the consciousness which distinguishes animal life from plant life.” [Morris, 223]

A STRONG AND PERMANENT PROHIBITION — With the development of new dietary provisions, the concession of killing is mitigated by strict boundaries established by God for the taking of life. This verse is the first of many in the Bible that prohibit the consumption of blood. “The Hebrew language has two ways of stating a prohibition: *lō’* with the indicative and *’al* with the jussive. *The first is much stronger than the second. It is used to express a categorical prohibition, one that is permanently binding. It is this form that is used here, and, for example, in the Decalogue.*” [Hamilton, 1:314]

THIS WAS A UNIVERSAL PROHIBITION TO ALL MANKIND — “*This law has no parallel in the ancient Near East, though this prohibition and that concerning murder are the only specific OT prohibitions addressed to humanity rather than to Israel alone. Eating blood and taking life are Noachian commandments, not Sinaitic ones. Here, and elsewhere in the OT, blood is equated with life, and that is why its consumption or shedding is prohibited. The fact that Israel’s neighbors possessed no parallel law indicates that the prohibition cannot be a vestige of primitive taboo, but the result of a deliberate, reasoned enactment.*” [Hamilton, 1:314]

THE REASON FOR THE PROHIBITION — *This restriction was not a matter of good taste or propriety but a recognition that the blood was representative of the life force.* In the Hebrew ‘blood’ is placed grammatically in parallel with ‘life,’ thus both refer to the same thing. Later in the Levitical law, this is the stated basis for the prohibition of eating blood, ‘For the life of every creature is its blood’ (Lev 17:11a). *The rationale for sacrificial atonement was the substitution of the animal’s life, represented by the shed blood, in place of the offerer’s life, who thereby averted divine reparations (Lev 17:11b). It also prepared men to appreciate the use of blood in sacrifice. Since life belongs to God, it could be seen as His atoning gift to sinners, not theirs to Him.* Because the ‘blood’ was indicative of ‘life,’ it required special treatment in the Mosaic tradition; for example:

‘This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.’ (Lev 3:17)

‘Whoever eats any blood, that person shall be cut off from his people.’ (Lev 7:27)

‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul. Therefore I said to the children of Israel, No one among you shall eat blood, nor shall any stranger who dwells among you eat blood. Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust; for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.’” (Lev 17:10-14)

‘Only you shall not eat the blood; you shall pour it on the earth like water.... Only be sure that you do not eat the blood, for the blood is the life; you may not eat the life with the meat. You shall not eat it; you shall pour it on the earth like water.’ (Deut 12:16, 23-24)

This is carried over into the NT as well:

‘For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.’ (Acts 15:29)

Thus the prohibition of the consumption of blood was more important than not eating unclean animals since the consuming of blood led to ‘cutting off’ but no such threat was attached to the eating of unclean animals. [Mathews, 1:402; Wenham, 1:192f]

THE EATING OF ANIMAL MEAT DID NOT GIVE ALLOWANCE TO ANIMAL CRUELTY

— “Animal life, though given to humanity for sustenance, remained valuable in the eyes of God as a living creature and therefore merited proper care, not wanton abuse. This privilege of killing animals for food assumed the responsibility of caring for animal life as it was first formulated in Eden. Disregard for the gift of life was an affront to the Giver of that life, for life was deemed ‘good’ as a creation edict. For benevolent reasons animal as well as human in later Israel enjoyed the sabbath rest for refreshment (Exod 20:10; 23:12; Deut 5:14).” [Mathews, 1:402]

v. 5 – And surely for your blood according to your life principles I will demand [an accounting]; – ‘I WILL REQUIRE ...’ — The expression ‘require’ occurs three times in the verse for emphasis (see below). The word is a judicial term; God is here appearing as a judge who exacts a strict and severe penalty for infraction of a sacred law. *“Our verse emphasizes God’s place as plaintiff against the culprit – ‘I will demand’ (3x). First and foremost, the taking of human life is offense against God; the ‘accounting’ is a divine initiative and requirement (cp. Exod 23:7). As v. 6 implies, killing a person who is made in the ‘image of God’ is a blow against God himself.”* [Mathews, 1:403] *“No sin shows greater contempt for life than homicide. Whereas an animal’s blood may be shed but not consumed, human blood cannot even be shed. Three times God says he will require it, i.e., demand a reckoning ‘for your lives’ (cf. Ps 9:13 [12]; Ezek 33:6). What that reckoning is will be clarified in v 6.”* [Wenham, 1:193; see also Morris, 224; Ham, 213]

‘... AN ACCOUNTING’ — “Whereas the former prohibition concerning meat eating did not state a specific sanction against the offender (v. 4), here we have a wordy (and somewhat cumbersome) sanction drawing attention to itself, stressing the grave consequences for taking human ‘lifeblood’ (rendered literally):

5a And indeed for your lifeblood **I will demand** [‘require’] **an accounting** (*dārash*):

5b From the hand of every animal **I will demand an accounting** (*dārash*),

5c And from the hand of ‘man’ (*’ādām*),

From the hand of each person (*’îsh*) his brother,

I will demand an accounting (*dārash*) for human (*’ādām*) life.

“Human death requires an ‘accounting’ (*dārash*), an admission Reuben will make for his brother Joseph, presumed dead (42:22). ‘Accounting’ occurs three times in the verse: first it designates the general principle (v. 5a) and then specifies that animal and fellow human both are under divine

sanction (v. 5b- c). Hebrew *dārash* in this construction indicates an exacting or calculation and is found in the sense of vengeance (e.g., Deut 18:19; cp. REB's '*satisfaction*').” [Mathews, 1:402f] “‘Accounting’ signifies an exacting compensation, as 9:6 clarifies. The law protects human life from human assault. *If animal life is sacred, how much more human life that bears God’s image? No sanction against the offender is stated for violating animal life. But with respect to the taking of human life, the threefold repetition of this phrase brings emphatic attention to the value God bestows on it.*” [Waltke, 145]

(Cassuto) of every beast I will require it; – (Boyd & Snelling) from the hand of every living thing I will demand it. — *So valuable is human life that a compensation of life for life will even be exacted from animals. This is later incorporated into the Mosaic law; e.g., Exod 21:28-32, where an ox that gores someone to death is to be put to death by stoning. An animal killing a human being is in essence an insurrection against the established order since man was created to lord it over animals, not vice versa.* [Wenham, 1:193; Cassuto, 2:127; Waltke, 145; Hamilton, 1:314f]

From the hand of a man [’ādām], from the hand of each man’s [’îsh] brother [’āch] I will demand [an account] for the life principle of a man. — Note that twice our Hebrew verse says that God will exact recompense from ‘the hand of man;’ the first occurrence is generic ‘mankind’ [’ādām], but the second is the individual person, or more exactly, ‘each man’s [’îsh] brother.’ ‘Humanity is a family.’ Every act of murder, according to the Noachian law, appears as a fratricide, and at the same time as malice against God. This is the first time ‘brother’ has been used since Gen 4, where the term is harped on to highlight the incongruity of Cain’s action, so it seems likely that here this story is being alluded to.

v. 6 – Whoever sheds the blood of mankind, by mankind shall his blood be shed, — ‘Life for life;’ unlike other law codes in the ancient world, money cannot ransom a murderer (Num. 35:31). The theme of the sanctity of blood is now taken further and made memorable by the rhythmic form of v. 6. Something more than retribution is in mind here. The execution of a man-killing-animal is not explained in such terms, only that of a murderer. “Note the chiasmic parallelism, which repeats in the second member of the sentence every word of the first in reverse order, as though reflecting the principle of measure for measure.” [Cassuto, 2:127] “The poetic stanza (quatrain) of v. 6 has the first two lines arranged so that the emphasis is on ‘man’ as both victim and avenging agency. The NIV has successfully retained this feature and thereby shows the intentional correspondence between the act and the punishment.

*‘Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.’ (Gen 9:6 NIV)*

“The severity of the punishment is required because of the heinous nature of the crime. This long-standing principle of jurisprudence, known as *lex talionis* (i.e., ‘an eye for an eye’), insures that the punishment is commensurate with the weight of the crime.” [Mathews, 1:404] Thus the commandment ‘*thou shall not murder*’ is not innovative but reflective of an existing moral belief.

by man – DOES THIS VERSE ESTABLISH CAPITAL PUNISHMENT? — There is a question that arises here concerning how we are to read the prepositional phrase *bā’ādām* (‘by man’). It could be translated ‘*for man shall his blood be shed*’ (REB) or something similar: ‘*Whoever spills human blood, that person’s blood will be shed*’ (New Catholic Bible); ‘*Whoever*

takes the life of a man will have his life taken' (New Life Version); or 'Whoever sheddeth out man's blood, his blood shall be shed' (Wycliffe Bible 2001). In such cases the emphasis is upon the fact that the criminal's life is substituted as compensation for the victim's life but not necessarily by man. This underscores the price the murderer must render for his sordid deed but the avenger in this case would be the Lord. Almost without exception however those I am using in my studies reject that interpretation for a couple reasons. For one thing, the value of the victim's life has already been presented in v. 5 and thus this would be tautological ('something needlessly repetitive; the saying of the same thing twice in different words'). Also, although not impossible, it places an unusual rendering on the preposition. The vast majority of our English versions translates this as 'Whoever sheds man's blood, by man his blood shall be shed' (NKJV), 'If anyone takes a human life, that person's life will also be taken by human hands' (NLT), or something similar. ***The sense would therefore be that the punishment of murderers is a function of human institutions (i.e., capital punishment). "Since the value of the victim's life already is presented in v. 5, v. 6a is best taken as building on this by adding that the divine means of God's 'accounting' includes human agency. The appointed instrument is society's enforcement agency, a restraint on threatening behavior. No details here are given, but for later Israel restrictive prescriptions govern how society, especially the 'blood avenger' in the case of a family member's death, responds to homicide (e.g., Exod 21:12-14; Deut 19; Num 35). Exacting retribution is not a personal matter but a societal obligation. In Paul's Roman correspondence he acknowledges the effectiveness and legitimacy of civil retribution for crime but decries personal vengeance (cf. 12:19; 13:1-5)." [Mathews, 1:404f]***

IF HUMAN GOVERNMENT EXACTS THE LIFE OF THE MURDERER, IS IT NOT VIOLATING THIS 'SANCTITY OF LIFE' IT PROFESSES TO HONOR? — "Mosaic law emulated this Noahic provision by protecting human life: 'You shall not murder' (Exod 20:13). Hebrew *rātsach* ('murder') is commonly used for premeditated killing, and death by execution is prescribed for those who transgress this prohibition (e.g., Exod 21:12-14; Num 35:16-32). This high premium placed on human life is indicated elsewhere in the Torah. We have already mentioned that animals who kill men are executed in the same way as the human murderer is punished – by stoning (Exod 21:28-32). The value of human life is extended even to the unborn child, who in the case of injury merits reparations (Exod 21:22-25). ***After establishing the inviolability of human life, how can the divine directive at the same time exact killing the criminal who also is the divine 'image'? Capital punishment is not interpreted as a threat to the value of human life but rather is society's expression of God's wrath upon anyone who would profane the sanctity of human life. New Testament writings interpreted capital punishment as a necessary function of society, where the state is defined as the divinely designated 'servant' (διδάκονος, diakonos) that administers retribution (Rom 13:1-5; 1 Pet 2:13-14)." [Mathews, 1:405f]*** "A community is only justified in executing the death penalty in so far as it respects the unique right of God over life and death and in so far as it respects the inviolability of human life that follows therefrom. Every single violation of this limit, be it based on national, racial or ideological grounds is here condemned." [Wenham, 1:194; quoting Westermann, 1:469]

for in the image of God He made man. — This passage along with James 3:9 ('With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.') is used to show that there has been no loss of the divine image but only of a darkening and disorder of the same. It is still resident in post-Flood, post-paradise man. It reasserts the unique status of man and explains why human life is specially protected, but animal life is not. [Lange, 1:330; Wenham, 1:193f] "The last two lines (v. 6b) explain why execution is the appropriate

measure against the malefactor.... Justification for penal execution is the value of the victim, the *'image of God.'* God alone may make or dispose of a person as he sees fit. This we saw in the case of Cain, whose life is spared by the *'mark'* because the Lord reserves for himself the authority to avenge the violation. To take human life unlawfully therefore is to usurp God's sovereignty over life and death." [Mathews, 1:405]

v. 7 – But as for you, — The conclusion of the address reiterates the blessing with which it began and corroborates it. The word *'you'* stands, as it were, in antithesis to the *'I'* of the Speaker: *'I, on my side [God declares], have set forth in My present utterance your primary rights and duties, which serve as the foundation of human social life; and you, on your side, will be able to live securely in the shadow of My paternal care, be fruitful and multiply on the earth, and bring forth abundantly therein in order to renew the life of mankind. You fulfil your part, and I shall fulfil Mine.'* The plural *'As for you'* showcases Noah's sons because they will realize God's blessing in the earth by fathering the nations (v. 9b), as achieved in the subsequent Table of Nations (10:1-32). [Cassuto, 2:128; Mathews, 1:406f]

be fruitful and increase; teem on the earth and increase in it. — *'Bring forth abundantly'* (*shir^etsû*) occurs only here in Genesis for humans, whereas elsewhere it describes the procreation of water and land creatures (1:20-21; 7:21; 8:17). It also refers to human population in the Exodus narrative when Israel *'multiplied (yish^er^etsû) greatly'* in Egypt (Exod 1:7). [Mathews, 1:407; Wenham, 1:194]

OVERPOPULATION — *"The Old Testament's valuation of human life and bearing children starkly contrasts with other ancient Near Eastern views. Pagans hoped for sterility and high infant mortality and employed artificial contraception. Poignantly, the capricious gods of other flood accounts wipe out the earth because of overcrowding. The biblical account presents an entirely different picture.* God, with great pain, only destroys humanity because it is destroying itself and the earth, and he chooses a remnant to restore hope to humanity. After the Flood, God repeats his earlier command to humanity to *'be fruitful and increase in number and fill the earth'* (9:1, 7). God desires as many people as possible to eat at his banqueting table of life. ***Any Christian discussions regarding modern concerns of overpopulation must take into account this divine command and the value that God places on all human life. We should take seriously Carl Sandburg's definition of a baby as 'God's opinion that the world should go on.'***" [Waltke, 156]

Episode 3, Scene 8: Genesis 9:8-17; **Theme:** *God's establishment of His covenant with Noah, his descendants, and all life on the earth to never again send a worldwide flood upon the earth to destroy all life; and the sign of God's covenant — His bow — given for all life on the earth.*

⁸ And God spoke to Noah and to his sons with him, saying, ⁹ "I, even I, am about to confirm My covenant with you, and with your seed after you, ¹⁰ and with all the living things that were with you: flying creatures, beasts, and every living thing of the earth with you — all that came out from the ark — to every living thing of the earth. ¹¹ And I will confirm My covenant with you, and never again will all flesh be cut off by the waters of the Mabbûl, and never again will there be a Mabbûl to destroy the earth." ¹² And God said, "This is the sign of the covenant that I am about to place between me and you and every living thing that was with you, to generations of all time. ¹³ My bow I hereby set in the clouds and it shall become a sign of the covenant between Me and the earth. ¹⁴ And whenever I form clouds above the earth, the bow will appear in the clouds; ¹⁵ then I will remember My covenant that is between Me and you and every living thing of all flesh. And never again will the waters of a Mabbûl come to destroy all flesh. ¹⁶ And the bow will be in the clouds, and I will see it to remember the covenant of perpetuity between God and

every living thing of all flesh that is on the earth.”¹⁷ And God said to Noah, “This is the sign of the covenant that I hereby confirm between Me and all flesh that is on the earth.

Rabbi Cassuto’s translation:

v. 8 – Then God said / to Noah and to his sons with him, saying:

v. 9 – ‘As for Me — behold, I establish My covenant / through you and your descendants / after you,

v. 10 – and with every living creature / that was with you, the flying creatures, the cattle, / and every [other] creature of the earth / with you, as many as came out of the ark, / even every creature of the earth.

v. 11 – I will establish My covenant / through you, that never again shall all flesh be cut off / because of the waters of a flood, and never again shall there be a flood / to destroy the earth.’

v. 12 – And God said, ‘This is the sign of the covenant / which I make between Me and you / and every living creature / that is with you, for all generations:

v. 13 – I have set My bow / in the cloud, and it shall be a sign of the covenant / between Me and the earth.

v. 14 – And it shall come to pass — When I bring clouds / over the earth, and the bow is seen / in the clouds,

v. 15 – I shall remember My covenant / which is between Me and you and every living creature / of all flesh; and the waters shall never again become a flood / to destroy all flesh.

v. 16 – When the bow is / in the clouds, I will look upon it / and remember the everlasting covenant between God / and every living creature of all flesh / that is upon the earth.’

v. 17 – And God said to Noah, ‘This is the sign of the covenant / which I have established between Me and all flesh / that is upon the earth.’

The word ‘covenant’ (Hebrew, *b^erith*) was used for the first time in the Scriptures in Gen 6:18 where the Lord tells Noah, ***‘But I will establish My covenant with you; and you shall go into the ark — you, your sons, your wife, and your sons’ wives with you.’*** Now here after the *Mabbûl*, the Lord details what has become known as the ‘*Noahic Covenant*.’ As mentioned in lesson 34, such an important word demands we take a deeper look as to its meaning and significance. By the grace of God and the Lord willing I will do an excursus on this in the near future.