


The blessing spoken of is an added blessing. For the entire experience may also well be regarded as a blessing. The substance of this added blessing we do not know. Luther's supposition is as much to the point as any when he remarks that it may have been the great patriarchal blessing concerning the coming Messiah through whom as Jacob's "seed" all the families of the earth were to be blessed.

On the question of learning the name, they who put Scripture record and legend on the same level can rise no higher than the supposition that he who has gotten possession of the name of a deity (the name-Sabao, as it were) has control of that deity. This, they say, was Jacob's purpose in asking for the name. Do such shallow misinterpretations deserve serious refutation?

30. Divine manifestations deserve to be commemorated in every possible way. Jacob marks this one for himself and for his descendants by giving a distinctive name to the place where it occurred. Though "Peniel" like "Mahanaim" has not been definitely located, it may be a still used ford of the Jabbok near Jordan and is mentioned Judg. 8 and 1 Kings 12:25. This name should not be said to be "derived from an incidental feature of the experience." That would be the equivalent of saying: Jacob was unhappy in his choice of a name for this memorable spot. Of course, his experience was a purifying one that was to break self-trust and cast him wholly upon God's mercy. But this experience centered in a personal encounter with God, a direct meeting of God, a seeing of Him, though not with the eye of the body. Does not the whole experience, then, sum itself up as a seeing of God and living to tell of it, though sinful nature should perish at so holy a contact? The name touches upon the essence of Jacob's experience. For *Peniel* means "face of God." The explanation really says more than "my



# Exposition Of Genesis Volume Ii Chapters 20 5

**Betsy Cosmos**



## **Exposition Of Genesis Volume Ii Chapters 20 5:**

Genesis: Abraham, The Friend of God Volume 2, Chapters 12-25:10 Practical Christianity Foundation,2020-08-10 As Genesis chapter twelve opens the narrative picks up on the story of Abram the tenth generation of Shem s progeny God directed Abram to move to a land that the Lord would show to him Slowly faithfully generation after generation the Lord directs guides and corrects Abram and his descendants through the annals of His redemption fulfilling His promise of redemption in the birth of Jesus Who directly descended from Abraham through Whom all of the nations would be blest Conceived by God s Spirit Jesus was also God s Son the Lamb of God sacrificed for the sins of the world through Whom the creating redeeming Lord of all creation would bring his wayward people back home to Him where they will praise His glorious Name for all eternity The book of Genesis is not only the first book of the Bible detailing the beginnings of Creation and life as we know it but also serves as the over arching and pervasive sacred reference for the true understanding of the entire Bible as intended by the Author God the Spirit of Truth

**Reformed Systematic Theology, Volume 2** Joel Beeke,Paul M. Smalley,2020-11-16 The aim of systematic theology is to engage not only the head but also the heart and hands Only recently has the church compartmentalized these aspects of life separating the academic discipline of theology from the spiritual disciplines of faith and obedience This multivolume work brings together rigorous historical and theological scholarship with spiritual disciplines and practical insights characterized by a simple accessible comprehensive Reformed and experiential approach In this volume Joel R Beeke and Paul M Smalley shift from the doctrine of God theology proper to the doctrine of humanity anthropology and the doctrine of Christ Christology This extensive reformed theology explores the Bible s teaching about who we are and why we were created as well as who Jesus is and why his divinity is essential to the Christian faith

*A Commentary, Critical, Experimental, and Practical on the Old and New Testaments* Robert Jamieson (D.D.),1864

**A commentary, critical and explanatory, on the Old and New Testaments, by R. Jamieson, A.R. Fausset and D. Brown. (Portable comm.).** Robert Jamieson,1863

**Why Jesus?** Betsy Cosmos,2024-11-18 Jesus said I am the way and the truth and the life No one comes to the Father except through me The thinking person may ask Isn t that pretty exclusionary If God is love why does He allow only one path Jesus made startling statements that can cause us to wonder Do I have to love him more than my family Do I have to give up the fun things in life Do I have to suffer Should I give away everything I own to help others Do I have to accept things that don t make sense If you re an atheist or skeptic these questions could push you away from Christianity If you are a Christian you may feel guilty because you re not completely dedicated The truth is God has made it simple so we don t get lost on dangerous detours Following Jesus offers life overflowing with riches joy confidence and power a fulfilling life with a heart bathed in peace How did one man accomplish so much for all of humanity There are surprising details found in the Word of God that remain unknown or misunderstood even by pastors and faithful Christians There are strange ideas that Christians have adopted over

the centuries that are not based on the truths in God's Word The Bible is logical It makes sense Come and meet the man Jesus who is called the Savior of the world Discover Why Jesus

**The Commentary of Abraham Ibn Ezra on the Pentateuch: Leviticus** Abraham ben Meïr Ibn Ezra, 1986 Poet Biblical commentator grammarian astronomer mathematician Abraham ibn Ezra was one of the most remarkable men of his time and one of the relatively few whose works have become the heritage of all those who wish to understand the Hebrew Bible properly Ibn Ezra combined a passion for the plain sense of the verse with a reverence for the Rabbis as transmitters of reliable tradition His most widely used works are his commentaries on the Torah which are admired for their depth and penetration into the mysteries of the Hebrew language the text of the Torah and the meaning of the mitzvot Because of their many faceted character and elusive language his commentaries are often difficult to understand in their original Hebrew and have thus inspired many super commentaries Here for the first time is an English translation of ibn Ezra's commentary on the Book of Leviticus and the Book of Deuteronomy based on those super commentaries in a style which is both faithful to the original and yet enables those who wish to fathom his meaning to do so An English rendering of Leviticus and Deuteronomy appears at the top of each page the bottom of each page contains the translation of ibn Ezra's commentary This volume includes an Appendix of astronomical units and indices of Biblical and Talmudic references

**The Branch Exposition of the Bible, Volume 2** Michael A. Eaton, 2024-09-30 A great deal of biblical scholarship is written for academics and fails to edify readers or strengthen their Christian ministry Yet Christians need to be nourished by the word of God so they can mature in faith and righteousness Filling this gap The Branch Exposition of the Bible is a resource for preachers scholars and ordinary Christians alike to help open God's word and shed its light into life ministry and teaching Inspired by the words of the great reformer Martin Luther about shaking every branch of Scripture and with experience in ministering across Africa India and the West Michael A Eaton helps us understand the meaning of the Bible and taste its fruit Together with the New Testament volume this exposition of the Old Testament accessibly engages with the biblical languages gives application for our lives and leads us through each book of the Old Testament so that we can meet the resurrected Jesus Christ in the pages of Scripture

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