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~~Genesis 1:15 Walking Through the Bible: The Book of Genesis: Genesis 35:1 15 (Lesson 120)~~
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CREATION | Bible Study | Jesus In All of Genesis 1-2 *Genesis 1 15 Word Biblical*

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Genesis 1-15 (Word Biblical Commentary) An excellent companion to Genesis, including theological, linguistic and interpretive notes. My own interest in buying this was stimulated by a need for a useful commentary on the Hebrew text to accompany my own Hebrew studies.

Word Biblical Commentary, Vol. 1: Genesis 1-15: Gordon J ...

Genesis 1-15, Volume 1 (Word Biblical Commentary) - Kindle edition by Wenham, Gordon ...

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has shown a marked preference for a simpler
analysis of Genesis, says Dr. Gordon Wenham,
and with this trend his commentary
identifies.

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Wenham has a remarkable gift for clarity of expression in discussing even the most difficult problems.

Book Review: Genesis 1-15 (Word Biblical Commentary #1) by ...

Genesis 15:1. After these things. The battle of the kings, the captivity of Lot, the rescue of him and his goods, and of those of Sodom and Gomorrah by Abram, and the conversation that passed between him, and the kings of Sodom and Salem: the word of the Lord came unto Abram in a vision; Christ, the essential Word, appeared to Abram in an human

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form, visible to him, and with an articulate voice spoke unto him:

Genesis 15:1 - Meaning and Commentary on Bible Verse

Genesis 1-15, Volume 1 (Word Biblical Commentary) Hardcover - 23 Dec. 2014. by Gordon John Wenham (Author), David Allen Hubbard (Editor), Glenn W. Barker (Editor) & 0 more. 4.7 out of 5 stars 30 ratings. Book 1 of 41 in the Word Biblical Commentary Series. See all formats and editions. Hide other formats and editions.

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*Genesis 1-15, Volume 1 (Word Biblical
Commentary): Amazon ...*

The Beginning - In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he ...

*Genesis 1 NIV - The Beginning - In the ... -
Page 9/30*

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Bible Gateway

1 In the beginning God created the heavens and the earth. # 1:1 Or In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . . 2 The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

Genesis 1 | NLT Bible | YouVersion

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of

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the deep. And the Spirit of God moved upon the face of the waters.

Genesis 1 | KJV Bible | YouVersion

Genesis 15:1, NASB: "After these things the word of the LORD came to Abram in a vision, saying, 'Do not fear, Abram, I am a shield to you; Your reward shall be very great.'"

Genesis 15:1, NLT : "Some time later, the LORD spoke to Abram in a vision and said to him, 'Do not be afraid, Abram, for I will protect you, and your reward will be great.'"

What does Genesis 15:1 mean? - Online Bible
Page 11/30

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Commentary

Genesis 15 - God Confirms the Covenant with Abram A. God speaks to Abram's fears and doubts with a promise. 1. (1) The word of the LORD comes to Abram in a vision. After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." a.

Enduring Word Bible Commentary Genesis

Chapter 15

CHAPTER 1. The Story of Creation. * 1 In the beginning, when God created the heavens and

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the earth a – 2 * and the earth was without
form or shape, with darkness over the abyss
and a mighty wind sweeping over the waters– b
3 Then God said: Let there be light, and
there was light. c 4 God saw that the light
was good. God then separated the light from
the darkness.

Genesis, CHAPTER 1 | USCCB

The Beginning. 1 In the beginning God
created the heavens and the earth. 2 Now the
earth was formless and empty, darkness was over
the surface of the deep, and the Spirit of
God was hovering over the waters. 3 And God

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said, "Let there be light," and there was light.⁴ God saw that the light was good, and he separated the light from the darkness.⁵ God called the light "day," and the darkness he called "night."

Genesis 1:1-15 - The Beginning - Bible Gateway

Genesis 1:15. And let them be for lights in the firmament of the heaven To continue there as luminous bodies; as enlighteners, as the word signifies, causing light, or as being the instruments of conveying it, particularly to the earth, as follows: to give light upon

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the earth; and the inhabitants of it, when formed: and it was so: these lights were formed and placed in the firmament of the ...

Genesis 1:15 - Meaning and Commentary on Bible Verse

Biblical Commentary Genesis 45:1-15

COMMENTARY: GENESIS 45:37-45. THE CONTEXT I will summarize at length the background of this encounter between Joseph and his brothers, because understanding the background is essential to understanding the encounter. The story is familiar, which means that we think that we know it.

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Genesis 45:1-15 - Sermon Writer

Description Volume 1 of the Word Biblical Commentary series, covering the chapters 1-15 of the book of Genesis. The Word Biblical Commentary delivers the best in biblical scholarship, from the leading scholars of our day who share a commitment to Scripture as divine revelation.

*Word Biblical Commentary: Volume 1: Genesis
1-15 (WBC ...*

Genesis 1-15. , Volumes 1-15. Gordon J.
Wenham. Word Books, Dec 31, 1986 - Bible -

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352 pages. 4 Reviews. Recent scholarship has shown a marked preference for a simpler analysis of Genesis, says Dr....

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text in the framework of biblical theology. These widely acclaimed commentaries serve as exceptional resources for the professional theologian and instructor, the seminary or university student, the working minister, and everyone concerned with building theological understanding from a solid base of biblical scholarship. Overview of Commentary Organization Introduction—covers issues pertaining to the whole book, including context, date, authorship, composition, interpretive issues, purpose, and theology. Each section of the commentary includes: Pericope Bibliography—a helpful resource

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containing the most important works that pertain to each particular pericope.

Translation—the author's own translation of the biblical text, reflecting the end result of exegesis and attending to Hebrew and Greek idiomatic usage of words, phrases, and tenses, yet in reasonably good English.

Notes—the author's notes to the translation that address any textual variants, grammatical forms, syntactical constructions, basic meanings of words, and problems of translation. Form/Structure/Setting—a discussion of redaction, genre, sources, and tradition as they concern the origin of the

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pericope, its canonical form, and its relation to the biblical and extra-biblical contexts in order to illuminate the structure and character of the pericope. Rhetorical or compositional features important to understanding the passage are also introduced here. Comment-verse-by-verse interpretation of the text and dialogue with other interpreters, engaging with current opinion and scholarly research. Explanation-brings together all the results of the discussion in previous sections to expose the meaning and intention of the text at several levels: (1) within the context of the book itself; (2)

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its meaning in the OT or NT; (3) its place in the entire canon; (4) theological relevance to broader OT or NT issues. General Bibliography—occurring at the end of each volume, this extensive bibliography contains all sources used anywhere in the commentary.

John Rogerson traces the interpretation of Genesis 1-11 through to its present engagement with contemporary issues, before going on to examine the hermeneutical debate currently centred on the text, and to discuss it from the more familiar perspective of the historical-critical method, with particular

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attention to translation, source-critical and inter-literary questions.

The Book of Job, among the greatest masterpieces of world literature, deserves a commentary alert both to the windings of its arguments and to the massive theological problem it raises: the conflict of faith and experience, that is, does it have to do primarily with the why of suffering, or is the chief issue rather the problem of the moral order of the world, of the principles on which it is governed? While many feel that Job is too long, full of windy and tedious

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words, Professor David J .A. Clines shows in detail how every element is essential and how only the interweaving of literary and theological perspectives can reveal the richness of the writing. To this end, he supplies a uniquely comprehensive General Bibliography (as well as pericope bibliographies), unrestricted by scholarly apartheid, which includes works of sermons and popular devotions valuable for their theological and spiritual insights. A verse-by-verse commentary, this volume never loses sight of the forest for the trees and, especially in the Explanation sections,

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constantly surveys the progress of the Book of Job. A particular focus is the unraveling of the arguments and the identification of the distinctive viewpoints of the book's speakers. The textual Notes, which center on explaining why the English versions of Job differ so amazingly from one another, support the author's carefully worded Translation. In his Introduction, Professor Clines says:

"Reading and close-reading the Book of Job, the most theologically and intellectually intense book of the Old Testament, is a perennially uplifting and not infrequently euphoric experience. The craftsmanship in the

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finest details, the rain of metaphors, the never-failing imagination of the poet are surpassed only by the variety and delicacy of the theological ideas and the cunning of this most open of texts confronting its readers with two new questions along with any answer."

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and balanced insight into the meanings of the text in the framework of biblical theology.

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textual, linguistic, structural, and theological evidence. The result is judicious and balanced insight into the meanings of the text in the framework of biblical theology. These widely acclaimed commentaries serve as exceptional resources for the professional theologian and instructor, the seminary or university student, the working minister, and everyone concerned with building theological understanding from a solid base of biblical scholarship.

The publication of the King James version of the Bible, translated between 1603 and 1611,

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coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance.

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Genesis 1-11 contains some of the best-known stories in the world. To modern Westerners they may look like no more than entertaining tales that children can enjoy, but modern adults cannot take seriously. However, when read in the context of the ancient Orient, Genesis 1-11 looks very different. It turns out to be a truly revolutionary document. In retelling the history of the ancient world, it puts a new spin on it by introducing an all-powerful, all-knowing, unique God whose greatest concern is human welfare. The God who appears in Genesis 1-11 is the God presupposed by all the Old Testament writers,

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indeed by the New Testament as well. The gripping tales of Genesis thus provide the theological spectacles for a sympathetic reading of the Bible. They are the gateway to a valid understanding of its message and can even help modern believers construct a worldview that integrates both the discoveries of modern science and the insights of Christian theology.

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