


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



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Kathleen Armour



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