

GENESIS 27

Written and Compiled by Gary Kukis

Genesis 27:1–46

Jacob Deceives his Father Isaac

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Genesis 27 is all about the words that Isaac will say as a blessing at the end of his life. 4 people—Isaac, Jacob, Esau and Rebekah—all have their own ideas how this should all go, each one of them acting from the selfish motivation of his (or her) sin nature. God's purposes, which are much greater than their family dysfunction, will come to pass, even while allowing each person to express his own free will. Man does what he wants; but God's will always prevails.

J. Vernon McGee: *Jacob takes Esau's birthright; Jacob flees to Laban.*¹

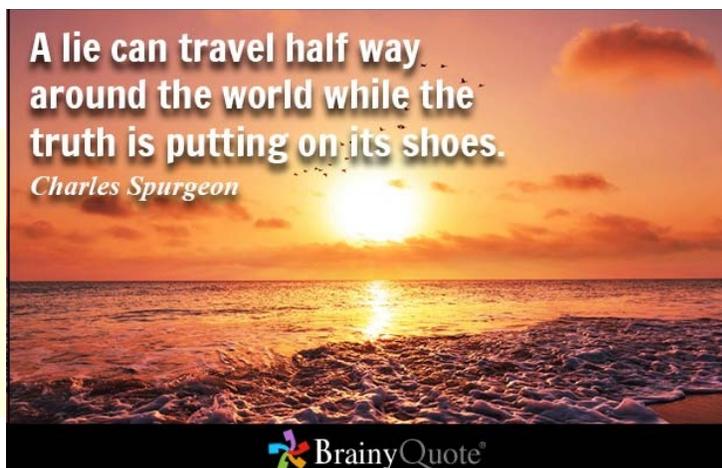
Verse-by-verse: *[There are] Four actors, each absorbed in their own desires and motivations...And [yet] above it all, the Lord God working to bring about His desires in keeping with His promises and eternal purposes.*²

Leupold: *This chapter offers one of the most singular instances of God's overruling providence controlling the affairs of sinful men and so disposing of them that the interests of God's kingdom be safeguarded.*³

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 27, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Gen. 25:21–23 **And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to**



¹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

² From https://www.versebyverseministry.org/images/uploads/genesis_27c.pdf accessed July 13, 2016.

³ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."

Kukis: *Man does what he wants; but God's will always prevails.*

Boice: *The...sovereign will of God is done, in spite of our or any other person's opposition to it.*⁴

Paul Van Gorder: *God would accomplish His purpose despite man's fleshly attempts to hinder or to help.*⁵

Lying:

Charles Spurgeon's Famous Quote About Lies (a graphic); from [Brainy Quotes](#); accessed July 2, 2016.

George Orwell: *Political language... is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.*⁶

Mark Twain: *If you tell the truth, you don't have to remember anything.*⁷

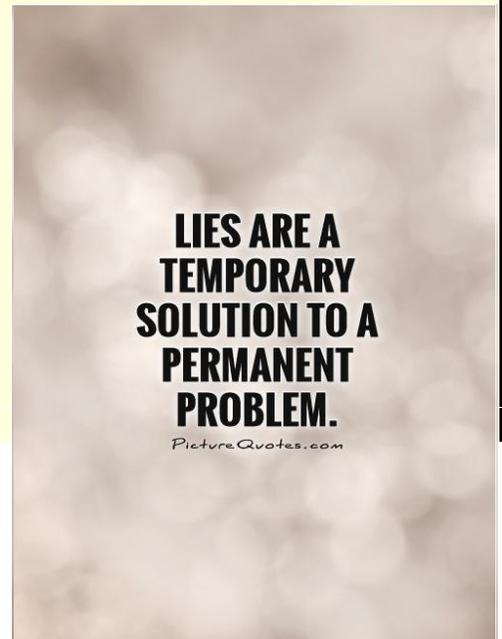
Abraham Lincoln: *No man has a good enough memory to be a successful liar.*⁸

Benjamin Disraeli: *There are three types of lies -- lies, damn lies, and statistics.*⁹

J.D. Salinger, from *The Catcher in the Rye*: *I'm the most terrific liar you ever saw in your life. It's awful. If I'm on my way to the store to buy a magazine, even, and somebody asks me where I'm going, I'm liable to say I'm going to the opera. It's terrible.*¹⁰

Abraham Lincoln: *You can fool some of the people all of the time, and all of the people some of the time, but you can not fool all of the people all of the time.*¹¹

James E. Faust: *Honesty is more than not lying. It is truth telling, truth speaking, truth living, and truth loving.*¹²



⁴ From <http://www.ccmanitowoc.org/> accessed August 19, 2016.

⁵ From <http://www.thebookwurm.com/gen27an.htm> accessed August 6, 2016.

⁶ From <http://www.brainyquote.com/quotes/keywords/lies.html> accessed July 2, 2016.

⁷ From <http://www.goodreads.com/quotes/tag/lying> accessed July 2, 2016.

⁸ From <http://www.goodreads.com/quotes/tag/lying> accessed July 2, 2016.

⁹ From <http://www.goodreads.com/quotes/tag/lying> accessed July 2, 2016.

¹⁰ From <http://www.goodreads.com/quotes/tag/lying> accessed July 2, 2016.

¹¹ From <http://www.goodreads.com/quotes/tag/lying> accessed July 2, 2016.

¹² From <http://www.brainyquote.com/quotes/keywords/lying.html> accessed July 2, 2016.

Spiro T. Agnew: *I apologize for lying to you. I promise I won't deceive you except in matters of this sort.*¹³

Josh Billings: *There are some people so addicted to exaggeration that they can't tell the truth without lying.*¹⁴

Lies are a temporary solution... (a graphic); from PictureQuotes.com; accessed July 2, 2016.

Nothing Better than Listening to a Lie... (a graphic); from PictureQuotes.com; accessed July 2, 2016.



Additional Quotes on Genesis 27:

Gary Kukis: *One of the most remarkable things to me about this chapter is, it is all about words.*

Matthew Henry: *The work of life must be done before we die, for it cannot be done afterwards (Eccles. 9:10).*¹⁵

Dr. Thomas Constable: *This account is another remarkable demonstration of Gods ability to use the sins of men and women to accomplish His purposes and at the same time punish the sinners for their sins.*¹⁶

R. B. Thieme, Jr.: *Jesus Christ controls history.*

R. B. Thieme, Jr.: *A right thing done in a wrong way is wrong.*

The Expositor's Bible Commentary concerning Rebekah: *It is so commonly observed as to be scarcely worth again remarking, that persons who employ a great deal of craft in the management of their affairs are invariably entrapped in their own net. Life is so complicated, and every matter of conduct has so many issues, that no human brain can possibly foresee every contingency.*¹⁷

Judith Martin (Miss Manners): *Assertiveness," "Looking out for number one," and other systems for the dissemination of rudeness are abhorrent to Miss Manners. That people should spend hours studying vile little books and then disciplining themselves so as best to add to the general unpleasantness in the world is shocking. Why, they could be spending that time learning how to behave like Miss Manners.*¹⁸

Outline of Chapter 27:

Introduction

¹³ From <http://www.brainyquote.com/quotes/keywords/lying.html> accessed July 2, 2016.

¹⁴ From <http://www.brainyquote.com/quotes/keywords/lying.html> accessed July 2, 2016.

¹⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 27:1–5.

¹⁶ From <http://www.studylight.org/commentaries/dcc/genesis-27.html> accessed July 17, 2016.

¹⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:41-28:22.

¹⁸ Judith Martin, *Miss Manners' Guide to Excruciatingly Correct Behavior*; Warner Books, ©1982, p. 3.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Angelic Conflict	During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).
Chiasmus	This is a format where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. (Chiasmus example) (Thomas B. Clarke) (Brad McCoy)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Definition of Terms	
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O. T. stand for corresponding persons, events, and institutions of the N. T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ¹⁹ See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/?page_id=1556 http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realtime.net/~wdoud/topics.html http://www.theopedia.com/	

An Introduction to Genesis 27

Introduction: The big picture is, we begin the narrative of Jacob with this chapter. From Genesis 1–5, we had the antediluvian civilization; in Genesis 6–9, we have the flood. In Genesis 10–11, we have the new beginning of civilization, with mankind being scattered throughout the earth because of the confusion of languages. From Genesis 12 to the end of the book, we primarily have the remembrances of four men: Abraham, Isaac, and Jacob; and Joseph, one of Jacob's 12 sons. In Genesis 12–50, it is generally fairly easy to determine which of these patriarchs is writing. Their styles are different, how they organize what they remember is different, and how they recall their lives are different. The story of Abraham went from Genesis 12 to Genesis 24 (Genesis 24 was probably *written* by Abraham's slave, and repeated many, many times to the sons of Isaac and Rebekah). With Genesis 25, it appears that Isaac, with very little to say, takes up the pen²⁰ and completes his narrative in Genesis 26. Jacob writes Genesis 27–36 (Genesis 36 is simply the genealogy of Esau); and Joseph completes the book of Genesis, writing Genesis 37–50. Or, we can look at it this way: Antediluvian civilization → the Flood → Post-deluvian civilization → Abraham → Isaac → **Jacob** → Joseph (the bold indicates where we are right now).

Often, those first 3 periods of time are combined and called the *Age of the Gentiles* (very roughly, 1700 years); and the last 4 periods of time (+ 400 years) is referred to as the Patriarchal Period of the Jewish Age (approximately 700 years). Beginning with Exodus and through the remainder of the Old Testament, going all the way to the beginning of the New Testament is the Nation Israel period of the Jewish Age (nearly 1500 years).

Genesis 27 is founded upon what God has said to Rebekah when she had twins in her womb. Genesis 25:21–23 [And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and](#)

¹⁹ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

²⁰ It is very possible that none of the patriarchs actually wrote any of this down, but remembered it and taught it to their children, adding their own story to the narrative I call, *The History of God and Man*.

Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." (ESV) These two children are Esau (the oldest, by a few minutes) and Jacob (the youngest). It does not matter what these boys do in life, nor what advantage one gets over the other, in the end, **the older will serve the younger**. That is both God's will and the final disposition of the matter.

Genesis 27 brings us to a point in Isaac's life when he believes that he is going to die. Therefore, he wants to confer blessing upon his favorite son, but he wants this blessing to be in exchange for a marvelous meal of wild game. So he is teaching his son Esau legalism, as well as subverting the Word of God. Isaac plans to do this end-of-life blessing in private, with just himself and Esau in attendance (the blessor and the blessee only); and this suggests that he is himself plotting to subvert the Word of God (quoted above). Normally, the end-of-life blessing would involve the entire family.



Rebekah hears about this, and she wants her son, Jacob (Esau's fraternal twin) to receive the greater blessing. So she schemes to put Jacob in Esau's place and for Isaac to give Jacob the greater blessing by mistake. Despite the prophecy of God, both parents are out of line.

Isaac Blessing Jacob by Gerbrand van den Eeckhout (Oil on canvas) 1642; from [Web Gallery of Art](#); accessed August 7, 2016.

There are many of these paintings (dozens at least); and all of them are artist

renditions, which may or may not be accurate. Nothing is said about Jacob wearing a quiver of arrows, but at least two artists included this item, which is not necessarily out of the question. In some of these paintings, this blessing appears to take place indoors with Isaac on a bed; personally, I saw this as more of an outdoors affair (yet private). In this painting, Rebekah is far too close. She is clearly present throughout, but she remains outside of Isaac's range of perception—there is nothing to indicate that Isaac knows that Rebekah is around or in anyways involved. In this painting, it appears that Esau is returning. He did return shortly after the blessing was given to Jacob and Jacob exited the scene.

These painters, like those who make movies today, often include some artistic flair or they take artistic license, sometimes even putting people, things and actions in the painting which did not occur. Jacob will be gone when Esau walks in (or comes to Isaac); however, the painting simply suggests that Esau's entrance and Jacob's blessing were in close proximity in time (which is true).

Chapter Outline

Charts, Graphics and Short Doctrines

Personally, I attempt to lay out all of the facts and clearly explain what is really happening, and also I try to reveal if I have made an assumption which might not be supportable by the text. For instance, when I said that this end-of-life blessing is done as a private affair, that is true, but it is never stated that way in the text. Therefore, when it is appropriate, it will be explained by we know this is a private blessing.

There are some assumptions which I cannot back up. I have always pictured this blessing as taking place outside—I could not tell you why exactly. Many of the paintings picture this as occurring inside (perhaps a tent). However, I would not be able to prove either assumption (that this takes place inside or outside).

This chapter is all about 4 people who do everything that they can to screw up the plan of God; and yet the plan of God moves forward according to the will of God. Both Isaac and Rebekah have favorite sons, which is a mistake. There is clearly going to be a line of promise which God will determine. Rebekah will encourage her son Jacob to attain that promise through dishonesty, and he will go along with it. Esau already sold his birthright off for some chili, so he has nothing to stand upon. And finally, Isaac wants to give the blessing to Esau, regardless of what God has to say about it. 4 people—all of them are believers and all of them are acting wrong—and yet, even they cannot screw up the plan of God.

As we have in essentially every chapter of the Bible—God’s plan always moves ahead, in every generation, despite the opposition, despite the sin natures of those named in the chapter, despite the wiles of Satan. God’s will for the line of Abraham through Isaac has been clearly stated: Gen. 25:21–23 *And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."* (ESV) In this chapter, there will be 4 sin natures at work, each trying to gain this or that advantage—but no matter what their machinations and no matter what their motivations, God works His will. That is, God’s sovereignty is over all, yet He allows our free will to function without coercion or compromise. God’s will is for *the elder to serve the younger*. That means that, no matter how these characters behave, no matter what decisions they make—good or bad—no matter what their motives are, God’s will will be done. And when Isaac gives his end-of-life blessing in this chapter, it will be consistent with the will of God, even though Isaac appears to be intentionally working at cross purposes with God (such a blessing is understood to have some sort of power behind it).

It is this simple: *you cannot screw up the plan of God*. You can mess up your own life and you can make the lives of those around you miserable, but what you cannot do is thwart the will of God; and you cannot stop the plan of God.

Wenstrom: *Genesis 27 gives us a perfect example of the “overruling will of God” in the lives of His people where Isaac’s bad decision to give the blessing to Esau and not Jacob is “overruled” by God.*

Wenstrom on the Categories of the Will of God

The sovereign will of God functions three different ways in relation to the will of angels and men:

- (1) Directive will of God: God directly states what He desires of us.
- (2) Permissive will of God: God permits us to have our own way.
- (3) Overruling will of God: God overrules our decisions—not letting them have their intended results—in order to protect us and the rest of mankind from our own negative volition and to preserve and perpetuate His own marvelous plan.

A comparison of Genesis 25:23 with Genesis 27 manifests the function of God’s “directive”, “permissive” and “overruling” will. The “directive” will of God for the lives of Esau and Jacob is revealed in the Lord’s prophecy to Rebekah prior to the birth of the twins, which is recorded in Genesis 25:23. The “permissive” will of God is manifested in Genesis 27:1-4 where the Lord “permits” Isaac to attempt to give the blessing to Esau rather than

Wenstrom on the Categories of the Will of God

Jacob. The “overruling” will of God is manifested in Genesis 27:5-46 where Jacob deceives Isaac and receives the blessing rather than Esau.

From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf (Genesis 27) accessed July 14, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a fascinating story.

An Historic Example of God’s Overruling Will

Newscaster Paul Harvey told a remarkable story of God's providential care over thousands of allied prisoners during World War II, many of whom were Christians. One of America's mighty bombers took off from the island of Guam headed for Kokura, Japan, with a deadly cargo. Because clouds covered the target area, the sleek B-29 circled for nearly an hour until its fuel supply reached the danger point. The captain and his crew, frustrated because they were right over the primary target yet not able to fulfill their mission, finally decided they had better go for the secondary target. Changing course, they found that the sky was clear. The command was given, “Bombs away!” and the B-29 headed for its home base.

Some time later an officer received some startling information from military intelligence. Just one week before that bombing mission, the Japanese had transferred one of their largest concentrations of captured Americans to the city of Kokura. Upon reading this, the officer exclaimed, “Thank God for that protecting cloud! If the city hadn't been hidden from the bomber, it would have been destroyed and thousands of American boys would have died.” God's ways are behind the scenes; but He moves all the scenes which He is behind. We have to learn this, and let Him work.

From Joe Guglielmo; <http://www.cmanitowoc.org/> accessed August 19, 2016. Original source unknown.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

After this chapter, everything changes. Jacob has learned from his mother Rebekah how to be duplicitous; after this chapter, Jacob is going to work for a man who is far more duplicitous than he could ever be (Rebekah's brother, who has a PhD in duplicity).

There is a lot that goes on in the narrative of Genesis 27. Isaac desires to give a blessing to his son Esau, but he predicates this upon Esau preparing a great meal for him. So there is the concept of earning or deserving attached to this blessing. Both Isaac and Esau are aware that Isaac wants to give Esau the blessing of the firstborn. That is, the promise which God made to Abraham and reaffirmed to Isaac—that promise will be passed along to Esau. This is Isaac's intent.

To give you an idea, Isaac is somewhere between 130–140 years old and he will live another 40–50 years. This is based upon several sets of dates which are estimated for the **Patriarch Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, Isaac only shows up in the narrative in this chapter and the beginning of the next chapter. After that, the focus of the Genesis narrative will be upon Jacob. Furthermore, the emphasis of this chapter never appears to be with Isaac, even though it is he who is giving the end-of-life blessing.

People are confused about the Bible and some things which people do in the Bible. Jacob, throughout most of his life, was not a very good person. He does things which ought not be emulated. Just because we find a Biblical character doing something, that does not mean, that should be the pattern for our behavior. The Bible will make it clear when we ought to emulate someone.

In this chapter, Jacob, aided by his mother, will seek to obtain Isaac's special blessing through deception. He and his mother both participate in this deception—in fact, his mother plans out and initiates the deception. And, even though the result is going to be that Isaac blesses his younger son over the older son (as per God's words), the methods used by Rebekah are wrong and should be condemned.

What seems to be the case is that Rebecca, Jacob's mother, was teaching Jacob that, if he did not look out for his own self, that no one else would do it for him. If he needed to deceive someone else in order to get ahead, then he should do this. When interacting with someone else, and there was some advantage to be gained, then, essentially, Rebecca was teaching her son Jacob to try to gain that advantage.

As a result, Jacob believed in looking out for #1. He believed that, unless he looked out for his own interests, then no one else would. He did not look to God for his needs or desires. When you understand this, then you understand Jacob and all that happens to him. Furthermore, because of this, God is going to see to it that Jacob spends 20+ years of his life working for someone who is just like he is. Jacob is a chiseler; Laban, his uncle, whom he will work for, is even more so. Jacob is looking out for #1; but Laban, who Jacob will work for, is even more so. Jacob may or may not understand this lesson; but it is placed in the Bible so that we can understand it.

This reminds me of the introduction to a Miss Manners book: *Assertiveness*, "Looking out for number one," and other systems for the dissemination of rudeness are abhorrent to Miss Manners. That people should spend hours studying vile little books and then disciplining themselves so as best to add to the general unpleasantness in the world is shocking. Why, they could be spending that time learning how to behave like Miss Manners.²¹ Yet, this was what Rebekah was teaching her son Jacob.

Rebekah, Jacob's mother, believed that she could get what she wanted for her favorite son through duplicitous means. But, that is not how God's plan works. For this reason, God will separate Jacob from his mother for 20 years, and from her negative influence. In fact, after the incidents in this chapter, she will never see her favorite son ever again. Her plans, based upon deception, will seemingly be for nought. She will lose her favorite son by doing what she does. God's blessing is not to be conferred by duplicitous means.

Furthermore, Jacob, who has been under his mother's warped tutelage for perhaps 70 years or more needs to be disabused of this notion of *looking out for #1*; he needs to be steered away from the desire to manipulate the people around him; so Jacob, for the next 20 years (after this chapter) will work for his Uncle Laban, who looks out only for himself, who uses duplicity when it serves his purpose, and is not particularly concerned with how this affects those around him. This is God teaching Jacob.

Application: Do not teach your children the wrong things; you may find that God separates you from them as a result. Part of what a parent is to teach their children is morality. You do not let your child grow up like a weed, and allow him to figure out what is right and wrong on his own, any more than you plant a tree or a bush and never trim it, water or fertilize it, so that it is healthy and pleasing to look at. You do not plant a lawn and then decide, "Whatever happens, happens." You water it, you fertilize it, and you mow it. Surely your own children are more important than your lawn.

Application: If you have had a pet and you let it do whatever it wants to do, whenever it wants to do, and you do not discipline it or train it (let's say it is a dog), then you are going to spend 15 years of your life dealing with a horrible pet who may love you, but who offends everyone else who comes into contact with it. Your children are like this, but multiplied by a factor of 1000.

The Author of Genesis 27: Determining the author of this chapter is mostly a matter of elimination. We would favor Isaac or Jacob over Esau or Rebekah, because these men are both in the Line of Promise. This chapter begins with a conversation between Isaac and Esau, and Rebekah is listening in. Rebekah tells her son Jacob what Isaac and Esau were discussing. After this, there are things which occur between Jacob and Rebekah that

²¹ Judith Martin, *Miss Manners' Guide to Excruciatingly Correct Behavior*; Warner Books, ©1982, p. 3.

only they would know; and then Jacob's conversation with his father Isaac (when Jacob pretends to be Esau) would have been known by Jacob, Isaac and Rebekah. When Esau returns, his conversation would have been known by Esau and Isaac (although, Rebekah might be listening in as she did when Isaac first proposed to Esau to kill wild game for them to eat). Finally, Rebekah finds out about Esau's desire to kill Jacob, and she comes up with an excuse to send Jacob to the east, without arousing Isaac's suspicions. The common factor throughout is Rebekah; but, given her relationship with Jacob, she has probably told him all that she has heard.

Obviously, Rebekah could have written this chapter, but it is more likely that she relayed portions of it to Jacob, who, at some point in time, wrote all of this down. Certain, when Rebekah told Jacob that he would have to leave Canaan, he would have wanted more information from Rebekah before committing to it (however, she probably held nothing back).

Part of what is interesting is, none of the principals ever appear to be in fellowship during this chapter—and I would assume, that would be necessary in order to write down (physically or in one's mind²²) a chapter of Scripture.

At one time, I believed that chapter 27 was the last chapter written by Isaac. This chapter has interaction between Isaac and Jacob, between Isaac and Esau, and between Isaac and Rebecca. The common element in these 3 scenes is Isaac. However, Rebekah overhears Isaac and Esau, and there is a considerable dialogue between Jacob and Rebekah (which appears to me to be the most detailed of the conversations).

Undoubtedly, Jacob begins writing no later than Genesis 28. This chapter deals with the *stolen blessing* wherein Jacob seeks to fool his father and eke out additional blessing from Esau.

Various Commentators Introduce Genesis 27

Gary Everett: *Genesis 27:1-40 records the story of how Rebekah and Jacob deceive Isaac in order to get his blessing. We in the western culture are shocked at how easily Rebekah deceived her own husband. As a culture with a Judeo-Christian mindset, virtue is esteemed as the greatest virtue, and to behave with deceit is considered sinful. However, we must remember that the patriarchs were not living in a Judeo-Christian culture, but rather a culture where deceit and cleverness ruled man's behaviour, and was even considered an esteemed virtue. Rebekah had grown up in such a deceitful culture, and although she loved her husband, she easily fell into the behaviour norm of deceit, and led her son Jacob into this behaviour without hesitation. It has been my experience while being a missionary in Africa that cleverness is the expected norm for such cultures, while my Christian upbringing causes my conscience to abstain from such behaviour. In fact, deceit is a problem within the African churches as a result of its systemic problem within the local culture.*²³

Dr. Robert Dean, Jr.: *From here on we see that these people aren't very nice people. They are manipulative, deceptive, and are constantly trying to get the better of one another. And the more they get away from God, the more they drift spiritually from the standard that Abraham set the more chaos enters into their life until there is this totally fractured and fragmented family that comes along when Jacob's sons try to kill their brother Joseph, and when they get talked out of that they sell him into slavery. Yet these are the ones whom God has chosen to be the custodian of His revelation and plan of salvation. If that doesn't tell us something about grace, what will? This deterioration is really seen to begin in this Isaac episode with Esau giving up the birthright at the end of chapter 25, and now this episode in chapter 27.*²⁴

²² I am of the opinion that the entire book of Genesis was composed by a variety of authors, none of whom necessarily wrote it down, but who relayed it from generation to generation. I believe that men's minds were better and that they had the ability to remember an entire book like this (people can do that today; but I think it was easier and more common during the time of the patriarchs and before).

²³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Genesis 27:1-40.

²⁴ From [Dean Ministries](#); accessed July 15, 2016.

Various Commentators Introduce Genesis 27

Leupold: *This chapter offers one of the most singular instances of God's overruling providence controlling the affairs of sinful men and so disposing of them that the interests of God's kingdom be safeguarded. Usually the guilt of Jacob is overemphasized, and Esau is regarded as relatively or entirely the innocent party in the transaction. This traditional view requires modification and correction.*²⁵

J. Vernon McGee: *This chapter has as its theme Jacob and Rebekah conniving to get the blessing of Isaac for Jacob. It is the blessing which Isaac intended for Esau. You see, Jacob wanted the blessing of his father. He knew God had promised his mother that the elder would serve the younger; so the blessing was his already. However, he did not believe God. Rebekah, his mother, did not believe God. Evidently Isaac, the father, didn't believe God or he would never have attempted to bypass Jacob and give the blessing to Esau. He followed his own feelings and appetite in contradiction to the distinct Word of God.*²⁶

McGee continues: *The method Jacob used in obtaining the birthright cannot be supported on any grounds whatsoever. He used fraud and deceit. His conduct was despicable. God did not condone this any more than He condoned the conduct of Sarah and Abraham in the matter of Hagar and Ishmael. God could not use the trickery and cleverness of Jacob. As we shall see, God deals with this man in a very definite way. Jacob had to pay for his sin in the same coin in which he sinned. You will note that as we get into this chapter.*²⁷

C. H. Mackintosh certainly gives one of the best overall views of what we are studying: *God's purpose must stand, and He will do all His pleasure. Faith knows this; and, in the power of that knowledge, can wait for God's time. This nature never can do, but must set about gaining its own ends, by its own inventions. These are the two grand points brought out in Jacob's history — God's purpose of grace, on the one hand; and on the other, nature plotting and scheming to reach what that purpose would have infallibly brought about, without any plot or scheme at all. This simplifies Jacob's history amazingly, and not only simplifies it, but heightens the soul's interest in it also. There is nothing, perhaps, in which we are so lamentably deficient, as in the grace of patient, self-renouncing dependence upon God. Nature will be working in some shape or form, and thus, so far as in it lies, hindering the outshining of divine grace and power. God did not need the aid of such elements as Rebekah's cunning and Jacob's gross deceit, in order to accomplish His purpose. He had said, "the elder shall serve the younger." This was enough — enough for faith, but not enough for nature.*

C. H. Mackintosh continues: *[I]n Rebekah and Jacob, we see nature taking advantage of nature in Isaac and Esau. It was really this. There was no waiting upon God whatever. Isaac's eyes were dim, he could therefore be imposed upon, and they set about doing so, instead of looking off to God, who would have entirely frustrated Isaac's purpose to bless the one whom God would not bless.*²⁸

S. R. Driver: *[G]enesis 27 is a striking and picturesque narrative, full of circumstance and detail, which impart to the descriptions animation and life. Its aim is to shew how Jacob finally secured precedence over the firstborn; and so obtained the better land, the greater power, and even dominion over his elder brother. The means was his father's blessing, which was held in antiquity (cf. on ix. 25) to exert a determining influence upon a person's future. But the blessing was won by craft and falsehood {vv. 19, 20, 24}. Jacob was Rebekah's favourite son, as Esau was Isaac's (xxv. 28); and the narrative tells how, instigated by his ambitious and designing mother, Jacob deceives his aged father, and wrests from his brother his father's blessing. That the action of Rebekah and Jacob was utterly discreditable and indefensible, is of course obvious. The writer (though his sympathies seem to be with Jacob) narrates all without comment,— it may be in accordance with the usual (though, it is true, not quite uniform) custom of the Biblical writers to leave the reader to form his own judgement on the events recorded; but it may be also, because, as Gunkel observes, the moral sense has been educated gradually.*²⁹

²⁵ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

²⁷ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

²⁸ From <http://www.studylight.org/commentaries/nfp/genesis-27.html> accessed August 7, 2016.

²⁹ From [Archive.org](https://archive.org) (Genesis XXVII); accessed August 7, 2016.

Various Commentators Introduce Genesis 27

Bob Deffinbaugh : *The family unit has been split into two factions, each headed by a parent who wants to live out his own expectations through his son, at the expense of the others.*³⁰

As R. B. Thieme, Jr. has said on many occasions, *a right thing must be done in a right way*. If a right thing is done in the wrong way, it is not a part of the plan of God. You cannot go out and rob a convenience store with the promise to God of giving Him 50%. The very act that you are doing to gain the money nullifies whatever positive results you think will come of your sinful act.

Application: Quite obviously, you are not going to rob a bank to give money to the church; God has not promised that one of your children will be blessed over the other child. How do we apply this? You may find yourself in love with the person that you want to marry. You do not get to have sex with them until you are actually married. Being in love and wanting to get married to the right person—these may be understood as doing the right thing. However, if you bring sin into the picture, it is going to screw things up. Or, you have a job to do. You must do your job as unto the Lord. That is the right thing. You do not accomplish this in the wrong way; for instance, looking like you are working when you are not.

[Chapter Outline](#)

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Interestingly enough, there is at least one commentator (Keith Krell) who sees Genesis 27 and part of 28 is being intentionally bookended by the marriages of Esau; and that Esau's marriages are the true context of this narrative.³¹ The ESV; capitalized is used below.

What I have done below is taken Krell's general concept (which was a very good one, the more that I thought about it) and then run with it; and then I went back and read his commentary and added some points from that commentary.

The Marriage Bookends of Genesis 27:1–28:5

1. The beginning of this passage is Gen. 26:34–35 *When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, and they made life bitter for Isaac and Rebekah.*
2. At the end of Genesis 27, Rebekah complains to Isaac about Esau's wives: *Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"* (Genesis 27:46)
3. The end of this passage is: Gen. 28:6–9 *Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, "You must not take a wife from the Canaanite women," and that Jacob had obeyed his father and his mother and gone to Paddan-aram. So when Esau saw that the Canaanite women did not please Isaac his father, Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.*
4. In between, we have the blessing of Jacob through the deception of Isaac (Genesis 27) and the legitimate blessing of Jacob by Isaac (Genesis 28:1–5).
5. What is happening here is, God the Holy Spirit is giving us clues concerning the purpose of this narrative and the purpose of these events. These passages at the beginning and the end is God the Holy Spirit saying to us, "This is what it is all about. This is why these events are unfolding in this way."
6. Esau was married at age 40, and he made some bad choices in life.
7. Esau married two Hittite women, whom he must know are off limits, given the fact that Abraham clearly instructed his servant to bring Isaac a wife from their family in the east. Both Esau and Jacob had to be aware of this story found in **Genesis 24** ([HTML](#)) ([PDF](#)) ([WPD](#)).
8. So, Abraham sends his top servant on a very long journey, to find a wife for Isaac, rather than to allow

³⁰ From <https://bible.org/seriespage/28> accessed August 20, 2016.

³¹ From <https://bible.org/seriespage/34-trick-or-treat-genesis-2634-289> accessed August 21, 2016.

The Marriage Bookends of Genesis 27:1–28:5

- him to marry some Canaanite woman. This should have made some kind of impression on Esau (I believe that Genesis 24, based upon its repetition, was a bedtime story for Esau and Jacob).
9. There are few decisions more important than the decision of who one is to marry (whether you are a man or a woman). Even Paul, hundreds of years later, warns believers not to be unequally yoked (that is, coupled with an unbelieving wife or with a spiritually immature wife).
 10. Jacob, who is still unmarried in Genesis 27, is going to carry on the blessings of Abraham and Isaac, but since these blessings are very much related to his *seed*, Jacob needs to be married; and he must marry a woman who also worships the God of Abraham.
 11. Jacob cannot marry a Hittite or a Canaanite woman, as they lack, for the most part, reverence for the Revealed God (which is why God will destroy the peoples of Canaan in 500 years or so).
 12. So, we know this: Jacob is the line of promise, Jacob is unmarried, Esau has married some heathen women, and later he will marry some daughters of Ishmael (who did believe in the Revealed God).
 13. So, how does God get a hard-headed believer like Jacob off his duff to find a wife of the right stock?
 14. Jacob has step it up, as he is 77 in this narrative (by many accounts), and when he marries, he needs to be able to sire children.
 15. Jacob cannot marry just any woman.
 16. In Genesis 27, God, allowing the volitions of Isaac, Rebekah, Jacob and Esau to play out—and none of them have clear, godly motives—will move Jacob to a place where he will meet and marry a woman who worships the God of Abraham. Furthermore, God will get his family started quickly within a very compressed time frame.
 17. Genesis 27:1–28:5 do not tell us anything about Jacob and the woman (actually, women) he will marry; but this chapter and a half tells us about the circumstances that send Jacob out of the land to find the woman (women) God designed for him.
 18. We know that all of this is geared toward putting Jacob in the right place at the right time, despite the fact that has not grown spiritually; and will resist God on many instances in his life. In fact, illustrative of his resistance of God will be a wrestling match between Jacob and the Lord Jesus Christ (in His Incarnate Form), which will result in Jacob having a limp for the rest of his life, to remind him of how much he has opposed God during his life. The idea is, God is telling the hard-headed Jacob, “If you would stop opposing Me at every turn, I would not have to have damaged your hip and gait.” (Genesis 32:22–32)
 19. At the very end, Jacob will meet a woman that he falls in love with (Rachel); he will be cheated by his Uncle Laban (Rebekah’s brother), who is far more deceptive and manipulative than Jacob or his mother Rebekah. What will happen is, Jacob will be tricked into marrying Leah, whom he is not in love with, rather than Rachel. Interestingly enough, Leah actually appears to be healthier in all regards (physically, genetically and spiritually) than her sister Rachel. Furthermore, two other women will be thrown into the mix (the personal servants of Leah and Rachel) who provide, overall, a more diverse gene pool for the sons of Jacob.
 20. So, God manages to take two parents, each of whom is playing favorites, one of whom is actually acting in opposition to the plan of God; and then two twin sons, each of whom has his own problems and own lack of spiritual discernment. How do you take a mess like this and turn it in the right direction? That is what Genesis 27 is all about.

After thinking about this topic and then writing about it, I have to conclude the Krell is a very shrewd expositor. I don’t believe that I would have thought about this topic apart from him.

I developed this doctrine first, but then went back to Krell’s dissertation on this subject and added a few more points based upon what Krell wrote.

See Keith Krell’s perspective here: From <https://bible.org/seriespage/34-trick-or-treat-genesis-2634-289> accessed August 21, 2016.

This is a fairly nice introduction:

Steven J. Cole Introduces Genesis 27

Frank Sinatra's well-known song, "I Did It My Way," was shocking for its blatant ungodliness. Of course what Sinatra stated plainly in that song, "I did it my way," is true of every person who does not submit his life to Jesus Christ. Most people just aren't as open as Sinatra in stating the controlling force of their lives.

In Genesis 27, four people sing Sinatra's song. Isaac does things his way by trying to bestow the family blessing on Esau, in opposition to God's revealed will. Esau tries to take back what he had already sold to his brother Jacob. When he is foiled, he plans to kill his brother. Rebekah deceives her aging husband into giving the blessing to her favorite son, Jacob. And Jacob lies to his father and outsmarts his brother. Rebekah and Jacob could argue that they were only trying to bring about the will of God, since God had told Rebekah that her older son would serve the younger. But I'm not persuaded by those who attribute high motives to Rebekah and Jacob. I think that what you have here are four self-centered people seeking their own advantage. They all did it their way, not God's way. In the end they all came up empty and paid a high price for their selfishness.

It is presented as a drama with four characters. First (27:1-4), Isaac comes on the stage with his selfish desire, based on his appetite, to give the blessing to Esau, who goes off to comply with Isaac's plan. In scene two (27:5-17), Rebekah, who was eavesdropping, hatches her plot to deceive Isaac and get the blessing for Jacob. In the third scene (27:18-29), Jacob successfully carries out his mother's scheme. In the fourth scene (27:30-40), Isaac and Esau discover they have been deceived. Isaac can only give a lesser blessing to Esau. In the conclusion (27:41-46), we see the consequences: Esau plans to kill Jacob, while Rebekah plots how to divert that crisis. Each of the characters illustrates the theme: Each seeks his or her own way; each is frustrated in not getting what he sought; and each pays a high price.

The drama is marked by some undercurrents which run through the chapter. The first is haste or urgency. Isaac seems to be near death's door when he summons Esau to his bedside. Actually, Isaac, who was 137, lived 43 more years. But you get the feeling that he has one foot in the grave and the other on a banana peel—Esau needs to get on with his mission. While Esau is gone, Rebekah quickly summons Jacob, and there is a flurry of activity as they prepare to deceive the blind old man before Esau returns from his hunt. Jacob barely makes it out the door before Esau comes back. There is haste in Rebekah's urgent words to Jacob, "... arise, flee to Haran ...!" (27:43).

From <http://www.fcfonline.org/content/1/sermons/012697m.pdf> accessed August 20, 2016.

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The Expositor's Bible Commentary has a unique viewpoint as to how Isaac has withstood the will of God for so many years, and yet, in this final instance, gave in to it, blessing Jacob and then personally accepting and confirming that very blessing even to Esau.

The Expositor's Bible Commentary Introduces Genesis 27

THERE are some families whose miserable existence is almost entirely made up of malicious plottings and counter-plottings, little mischievous designs, and spiteful triumphs of one member or party in the family over the other. It is not pleasant to have the veil withdrawn, and to see that where love and eager self-sacrifice might be expected their places are occupied by an eager assertion of rights, and a cold, proud, and always petty and stupid, nursing of some supposed injury. In the story told us so graphically in this page, we see the family whom God has blessed sunk to this low level, and betrayed by family jealousies into unseemly strife on the most sacred ground. Each member of the family plans his own wicked device, and God by the evil of one defeats the evil of another, and saves His own purpose to bless the race from being frittered away and lost. And it is told us in order that, amidst all this mess of human craft and selfishness, the righteousness and stability of God's word of promise may be more vividly seen.

The Expositor's Bible Commentary Introduces Genesis 27

In the Epistle to the Hebrews Isaac is commended for his faith in blessing his sons. It was commendable in him that, in great bodily weakness, he still believed himself to be the guardian of God's blessing, and recognised that he had a great inheritance to bequeath to his sons. But, in unaccountable and inconsistent contempt of God's expressed purpose, he proposes to hand over this blessing to Esau. Many things had occurred to fix his attention upon the fact that Esau was not to be his heir. Esau had sold his birthright, and had married Hittite women, and his whole conduct was, no doubt, of a piece with this, and showed that, in his hands, any spiritual inheritance would be both unsafe and unappreciated. That Isaac had some notion he was doing wrong in giving to Esau what belonged to God, and what God meant to give to Jacob, is shown from his precipitation in bestowing the blessing. He has no feeling that he is authorized by God, and therefore he cannot wait calmly till God should intimate, by unmistakable signs, that he is near his end; but, seized with a panic lest his favourite should somehow be left unblessed, he feels, in his nervous alarm, as if he were at the point of death, and, though destined to live for forty-three years longer, he calls Esau that he may hand over to him his dying testament. How different is the nerve of a man when he knows he is doing God's will, and when he is but fulfilling his own device. For the same reason, he has to stimulate his spirit by artificial means. The prophetic ecstasy is not felt by him; he must be exhilarated by venison and wine, that, strengthened and revived in body, and having his gratitude aroused afresh towards Esau, he may bless him with all the greater vigour. The final stimulus is given when he smells the garments of Esau on Jacob, and when that fresh earthy smell which so revives us in spring, as if our life were renewed with the year, and which hangs about one who has been in the open air, entered into Isaac's blood, and lent him fresh vigour.

It is a strange and, in some respects, perplexing spectacle that is here presented to us—the organ of the Divine blessing represented by a blind old man, laid on a "couch of skins," stimulated by meat and wine, and trying to cheat God by bestowing the family blessing on the son of his own choice to the exclusion of the divinely-appointed heir. Out of such beginnings had God to educate a people worthy of Himself, and through such hazards had He to guide the spiritual blessing He designed to convey to us all.

Isaac laid a net for his own feet. By his unrighteous and timorous haste he secured the defeat of his own long-cherished scheme. It was his hasting to bless Esau which drove Rebekah to checkmate him by winning the blessing for her favourite. The shock which Isaac felt when Esau came in and the fraud was discovered is easily understood. The mortification of the old man must have been extreme when he found that he had so completely taken himself in. He was reclining in the satisfied reflection that for once he had overreached his astute Rebekah and her astute son, and in the comfortable feeling that, at last, he had accomplished his one remaining desire, when he learns from the exceeding bitter cry of Esau that he has himself been duped.

Had he wished to deny the validity of the blessing, he had ground enough for doing so. He had not really given it: it had been stolen from him. An act must be judged by its intention, and he had been far from intending to bless Jacob. Was he to consider himself bound by what he had done under a misapprehension? He had given a blessing to one person under the impression that he was a different person; must not the blessing go to him for whom it was designed? But Isaac unhesitatingly yielded.

[There was a sudden] clear recognition of God's hand in the matter, and quick submission to Him, reveals a habit of reflection, and a spiritual thoughtfulness... Before he finished his answer to Esau, he felt he was a poor feeble creature in the hand of a true and just God, who had used even his infirmity and sin to forward righteous and gracious ends. It was his sudden recognition of the frightful way in which he had been tampering with God's will, and of the grace with which God had prevented him from accomplishing a wrong destination of the inheritance, that made Isaac tremble very exceedingly.

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:1–40.

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Most of the time, the eldest son inherited the birthright, which meant he would enjoy a double-portion of inheritance and he became head of the family business (head of the farm and/or ranch in ancient Israel). Most excellent

commentators, including myself, at first, understood that to be the backdrop of this chapter.³² However, none of that really squares with the words used by Isaac to bless Jacob and then to bless Esau. Nor, do subsequent events indicate that, Jacob got a double-portion and assumed headship of the Abraham/Isaac Ranching Limited. In fact, even though Isaac's death will come to pass in later chapters, nothing is ever said about who received what, because that was never what was important. It is all about the spiritual blessing and the spiritual birthright; that is what is key.

The Key to Genesis 27: One of the most remarkable things to me about this chapter is, it is all about words. It is all about the words that Isaac will say, perhaps alone with Jacob (not knowing that he is Jacob and not knowing that Rebekah is nearby). We do not have Isaac pledging his own wealth to Jacob; he does not hand over the keys to the barn (house, factory, car, whatever). Isaac says a few words, which are understood by all to be the defining words of the blessing that will come to Jacob (who is posing as Esau). And, as far as Isaac is concerned, the only persons hearing these words are Jacob (whom he thinks is Esau) and God. This entire chapter is all about the words spoken by Isaac in vv. 27–29 (Isaac may have said more, but this is all that has been preserved).

Furthermore, when all is said and done, Jacob will have to leave the land of Canaan, fearing for his life—so, clearly, there is no immediate material benefit associated with this deception. So, everything in this chapter is about the few words that Isaac says when everyone believes it is near the end of his life. I do not know of a single commentary which drives this point home.

I realized this about 300 pages into this commentary. I have not yet in my mind fully exploited this information and related it to Isaac and his two sons, Jacob and Esau.

The exact nature of the blessings given are words, uttered into the air, certainly related to the specific genealogical line going through Abraham and Isaac. We know, in retrospect, that the line of Abraham, Isaac, and Jacob will become the Jewish race and then lead to the Lord Jesus Christ, Who will saved the world by His sacrifice.

We know these things, but that does not mean that Abraham, Isaac, or Jacob knew them. The blessings spoken by Isaac in this chapter do not apply immediately to Esau or to Jacob, but they take a look further into the future—a look at the descendants of Jacob—the blessing pertains primarily to them. This blessing speaks to the two genealogical lines of Jacob and Esau, and their interaction for the next 1000 years.

Secondly, in this drama of inheritance, of a desire to apprehend what are simply words, there does not appear to be a single person in this chapter who act with any sort of personal integrity. Every person in this chapter appears to have their own agenda. Isaac favors Esau because he is his favorite son; and so it is for Rebekah. Isaac is willing to go along with the schemes of his mother, although, as an adult, he ought to clearly understand that deceiving his own father is wrong. Esau, who has revealed nearly a contempt for his birthright, preferring to it instead Jacob's savory red beans and rice, now is almost beside himself in anger and frustration. Yet, all sin natures all acting in discordantly with one another, and yet, the plan of God and the overarching will of God is clearly presented in this chapter.

Some expositors came close to getting this.

³² Wenstrom, for instance, in his [introduction of Genesis 27](#); accessed July 14, 2016.

Expositors on the Blessing Conveyed by Isaac

Kurtz: *There is something peculiar and mysterious about the blessing and the curse of parents. Each word of blessing and of curse into which the whole strength and fulness of the psyche, the seat of personality and of will, descends, has a kind of magic power. It is the magic attaching to the image of God in man, imparted to him in creation, and which sin has only weakened and darkened, but not wholly effaced, as language is the royal sceptre of man. The blessing or the curse of parents approximates the creative power from which this magic at first originated. For, as generation is a representation of the Divine creative power, so is education and the ruling of children of the Divine governing and judging power, and so long as the world shall continue will this word of the ancient sage prove true: 'The blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.' Sir. 3:9. But the blessing of the patriarchs in the chosen family leads us beyond the sphere of nature to that of grace. In virtue of the covenant relation, which in this case pervades and determines every thing, the pneumatic power of the Divine counsel of salvation is here joined with the psychical power of a father's blessing or curse. Human freedom is here allied with Divine necessity. Here man is not suffered to act arbitrarily, but the capability of the human will, now purified, is endowed with the strength of Divine Omnipotence; and thereby the blessing or the curse becomes irrevocable and unchangeable.*³³

Kurtz's comment was in Whedon's commentary. As an aside, Whedon was the only person to place a quotation like this in his introductory material.

Leupold gives a fairly reasonable understanding of this chapter: *This was a custom, apparently well established at this time, that godly men before their end bestowed their parting blessing upon their children. Such a blessing, had it been merely a pious wish of a pious man, would have had its worth and value. In it would have been concentrated the substance of all his prayers for his children. Any godly son would already on this score alone have valued such a blessing highly. However, the blessings of godly men, especially of the patriarchs, had another valuable element in them: they were prophetic in character. Before his end many a patriarch was taught by God's Spirit to speak words of great moment, that indicated to a large extent the future destiny of the one blessed. In other words, the elements of benediction and prediction blended in the final, blessing. It appears from the brief nature of Isaac's statement that this higher character of the blessing was so well understood as to require no explanation.*³⁴

Cornfeld (AD, 81) writes: *Ancient belief held that words spoken in blessing, or in curse on solemn occasions, were efficacious and had the power, as though by magic, to produce the intended result. The blessing of the father was binding, and when Isaac discovered the deceit he held his blessing to be effective, even though it had been granted under false pretences. . . . In patriarchal society, the effectiveness of the blessing was well understood. In Nuzu a man repeated in court the blessing his father had given him on his death-bed, willing him a wife. The terms of such a blessing were upheld by the Court. The Nuzu tablets recognized oral blessings and death-bed wills.*³⁵ Being much closer to that era, Cornfeld has a better understanding of it.

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In any case, the line of our Lord goes through Jacob.

Preparing us for Genesis 27:

³³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27 chapter comments.

³⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45.

³⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45.

Isaac Blessing His Sons—Genesis 27:1–40 (by Daniel Whedon)

Thirty–six years have passed since Esau’s marriage, (Genesis 36:34,) and the twin brothers both remain in their father’s household at Beer–sheba. There seems no probability that the purchased birthright (Genesis 25:33) will be of any avail to Jacob, now seventy–seven years old and unmarried. Isaac has attained his one hundred and thirty–seventh year, the age at which his half–brother Ishmael died, (Genesis 25:17,) and perhaps that fact, together with a sense of old age and failing sight, impressed him with a feeling of approaching death, and a strong desire before his departure to bless his elder son. Unmindful of the prophecy, (Genesis 25:23,) and controlled by his partiality for Esau and love for the savoury game procured by his hunting, (Genesis 25:28,) he wilfully purposes to give the firstborn his dying benediction. But in all this he is strangely overruled by the power of God and the craftiness of Jacob and Rebekah.

Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E–sword; Genesis 27 chapter comments.

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Let’s sum up what we know first in order to prepare for this chapter.

The Immutable Facts of Genesis 27

1. God knows the outcome and He has shared that with Rebekah (who, undoubtedly shared it with her husband). Gen. 25:21–23 *And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."* (ESV)
2. All of this chapter is about words. It is all about the words that Isaac will speak near the end of his life (they all assume he is near death).
3. There are 4 sin natures at work in this chapter, each one trying to work an advantage over the others. God’s plan will prevail.
4. Despite being favored by his father, Esau has shown on many occasions that his spiritual heritage is not that important to him. He traded his birthright for a mess of pottage and he married Hittite women.
5. Just in case we do not get God’s view on this matter, He states it again in Malachi 1:2–3 *"I have loved you," says the LORD. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert."*
6. After this chapter, we will hear nearly nothing about Isaac and Rebekah. We will not even hear about the death of Rebekah (which probably takes place while Jacob is in Haran).

Esau is one of the most fascinating characters of Genesis, and, even though I tried to give a full, contextual understanding of the people of this chapter and their motivations, I don’t think I have quite gotten to all the meat of Esau.

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It is important to understand what has gone before.

The Prequel of Genesis 27

Isaac and Rebekah have twin sons, Esau and Jacob. Jacob is holding the heel of Esau as Esau is born first, and God tells them that the elder (Esau) will serve the younger (Jacob). In the previous chapter, Esau came in from hunting, starved, and without any game. Isaac is making a lentil soup which Esau wants. Isaac tells Esau, “Give me your birthright, and I will give you soup.” Esau determines that a birthright is no good to him

The Prequel of Genesis 27

if he is dead from starvation, so he agrees.

The other thing that we know is, Esau has married at age 40, to two Hittite women, and that this grieves Rebekah in particular.

The line of promise is Abraham, Isaac, and Jacob. God knows this from the beginning; and there were several signs along the way that was His plan. Furthermore, we have the clear statement of God to Rebekah ([“The elder will serve the younger”](#)).

Genesis 27 will begin with Isaac deciding that he is in his last days and he decides to privately bless Esau, his favorite son, for his end-of-life blessing. This usually takes place in public with all family members there.

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We need to know who the people are who populate this chapter.

The Principals of Genesis 27

Characters	Commentary
Isaac	Isaac is now the patriarch, the oldest of his family, and the overseer of his great compound (his great wealth is rarely spoken of). Isaac believes that he is about to die, and so he wants to confer a blessing upon his eldest and favorite son.
Rebekah	Rebekah is Isaac’s daughter from the east, from Isaac’s relatives there, and her favorite son is Jacob. When she overhears that Isaac is sending out his son Esau to hunt and then to return with game and to be blessed, she arranges for her favorite son to take Esau’s place.
Esau	Esau and Jacob are twin sons who have been at odds with one another over their birthright and the blessing that their father will bring. Esau is his father’s son; he is a rugged, outdoors man. He is actually the firstborn (being twins, their births are separated by minutes).
Jacob	Jacob is his mother’s son and spent his time mostly in tents (as opposed to the great out of doors). It will become clear at this point that he needs to cut the apron strings as his mother has far too much influence over him. She will convince him, in this chapter, to pretend to be his brother Esau, in order to receive Isaac’s end-of-life blessing.

Isaac and Esau appear to set up a very private end-of-life blessing ceremony (which privacy is unusual), and it appears that this is done in opposition to the clear words of God concerning Jacob and Esau ([“The elder will serve the younger”](#)). The actions of Rebekah and Jacob, even though they appear to be in support of God’s will, do not appear to actually be motivated by God’s will. It appears more like Jacob is simply Rebekah’s favored son, and, therefore, she is going to do whatever it takes to make certain that he comes out ahead.

There are problems with the actions and motivations of every person in this chapter. Although God says, [“Jacob I have loved, but Esau I have hated”](#); this expresses God’s sovereignty with regards to their genealogical lines—it is not a comparison of their relative morality as found in this chapter.

Morgan G. Campbell: *At the beginning, four persons stand out: Isaac, Rebekah, Esau, and Jacob, and not one of them is admirable.*³⁶

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³⁶ Morgan G Campbell *Exposition on Bible*; Thanks To: Copyright © 2009 by [Michael Andrews](#) All rights reserved. From e-sword; Genesis 27:1–46

Sometimes I offer up too much detail; and often a brief sketch suffices. This is mostly from the NIV Study Bible.

Jacob: A Thumbnail Sketch

His Name Means: "He grasps the heel" (Genesis 25:26). Possibly *deceiver, supplanter*.

Birth Data: He is born the second fraternal twin to Isaac and Rebekah, his hand grabbing Esau's heel at birth.

Occupation: Shepherd, livestock owner, rancher, head of a large ranching/shepherding enterprise.

Best Known For:

- He is enormously deceptive and manipulative. He manipulated his brother Esau into selling his birthright to him when Esau was in a very weak moment (he was on the verge of starvation). In this chapter, Jacob will take Esau's blessing as well through deception.
- God gives him the name *Israel*, which means *He struggles with God* (Genesis 32:22–30).
- He will become the father of the 12 sons who became the patriarchs of Israel's twelve tribes.

Mostly taken from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote). Edited and appended.

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Dr. Thomas Constable: *Abraham's life ended with happiness, success, and a strong character. In contrast, physical and spiritual decay marked Isaac's old age.*³⁷

Bob Deffinbaugh: *One of my friends told me not to be too hard on Jacob, because he found that he identified with him. I know just how my friend feels. I can easily identify with Jacob. He is a kind of Old Testament "Peter," with all the polish rubbed off. And yet this man Jacob is one of the most important men in the Book of Genesis. Almost half of Genesis deals with Jacob and the time period in which he lived. In our text, God will rename Jacob, calling him "Israel." Jacob is the forefather of the nation Israel. Very often in the Old Testament God refers to Israel as "Jacob," and it isn't really that difficult to see why.*³⁸ This footnote is a link that leads to a very good study of the life of Jacob.

It is clear by Jacob's own testimony, that his life has not been all that great (in his own estimation): **And Pharaoh said to Jacob, "How many are the days of the years of your life?" And Jacob said to Pharaoh, "The days of the years of my sojourning are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning."** (Gen 47:8–9; ESV) The problem was, Jacob opposed God at every turn, despite being God's chosen. And yet, one of the longest narratives of the book of Genesis centers on Jacob's life; the people of Israel come from his loins specifically; and God is closely associated with him all of his life. God is able to work with any set of circumstances and with any set of people in order to further His plan.

As Deffinbaugh said above, the person of Jacob gives many believers great hope and comfort, because we know that we are far from perfect in our lives; and that we manage to screw up nearly everything that God gives to us to work with. We can look at the life of Jacob and have some confidence that God is with us, despite our many failures and despite our rebellion against Him in our lives (obviously, I am speaking of those of us who have placed our faith in Jesus Christ).

The Patriarchal Timeline for Genesis 27

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham, Isaac and Jacob)	

³⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Genesis 27:1–4.

³⁸ From <https://bible.org/seriespage/7-jacob-genesis-271-3529> accessed August 21, 2016.

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ³⁹ puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20

³⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 1–28.

Chapter Outline

Charts, Graphics and Short Doctrines

It is good to stand back and get an overall view of what lies ahead.

Legend:

Probably written by Isaac

Probably written by Jacob

Probably written by Joseph

Big Picture—Jacob's Life

- I. Jacob's life in Canaan. Genesis 25:20–28:22
 - A. His birth. Genesis 25:20–26
 - B. His youth; favoritism of parents. Genesis 25:27–28
 - C. Jacob trades for Esau's birthright. Genesis 25:29–34
 - D. Jacob deceives his father Isaac to obtain the end-of-life blessing meant for Esau. Genesis 27:1–45
 - E. Isaac blesses Jacob before he leaves Canaan to find a wife in Haran. Genesis 28:1–5
 - F. Jacob's dream in Bethel on his way to Haran. Genesis 28:10–22
- II. Jacob's life in Haran. Genesis 29:1–31:24
 - A. Jacob meets the family of Laban and falls in love with Rachel, his daughter. Genesis 29:1–14
 - B. Jacob agrees to work 7 years for Laban's daughter. Genesis 29:15–20
 - C. Laban deceives the deceiver Jacob, and gives him the other daughter. Genesis 29:21–26

Big Picture—Jacob’s Life

- D. Jacob agrees to work another 7 years to marry Rachel. Genesis 29:27–30
- E. Jacob continues to work for Laban and builds up his family. Genesis 29:31–30:24
- F. Jacob asks Laban to allow him to return to Canaan with his new family; Laban increases his wages in order to get him to remain. Genesis 30:25–43
- G. Jacob finally steals away from Laban, having been cheated on his wages many times. Laban realizes that Jacob is gone and pursues him. Genesis 31:1–24
- III. Jacob’s life back in Canaan. Genesis 31:25–45:25
 - A. Laban catches up to Jacob just east of the Jordan and they settle up their differences. They come to a mutual agreement. Genesis 31:25–55
 - B. Jacob is first met by the Angels of God, he prepares to meet his brother Esau, and he wrestles with God. Genesis 32:1–32
 - C. Jacob has a congenial meeting with Esau, but instead of following Esau to his home, goes a different way. Genesis 33:1–17a
 - D. Jacob and his sons in the land. Genesis 33:17–35:15
 - E. Jacob’s 12th son; the death of Rachel, and the death of Isaac. Genesis 35:16–29
 - F. Jacob displays favoritism; his sons resent Joseph; Joseph is sold into slavery; Jacob is told that Joseph has been killed. Genesis 37:1–36
 - G. There is a famine throughout the Middle East, and Jacob must twice send his sons to Egypt for grain. Genesis 42:1–45:25
- IV. Jacob in Egypt. Genesis 45:26–49:33
 - A. Jacob finds out that his son Joseph is still alive. Genesis 45:26–28
 - B. Jacob travels to Egypt, God speaking to him along the way. Genesis 46:1–6a
 - C. Jacob and all of his sons in Egypt. Genesis 46:6b–47:27
 - D. Jacob realizes that death will soon be upon him. Genesis 47:28–31
 - E. The blessings delivered by Jacob to Joseph prior to his death. Genesis 48:1–22
 - F. The blessings delivered by Jacob to his other sons prior to his death. Genesis 49:1–28
 - G. Jacob’s end-of-life requests and his death. Significantly, he wants to eventually be buried in the Land of Promise. Genesis 49:29–33 50:13

Arno Gaebelein mentioned the 3 phases of Jacob’s life, so I expanded upon this, and included the 4th and most important phase, his life in Egypt. In Egypt, Jacob recognizes that God has given him the land of Canaan, and therefore wants to be buried in the Land of Promise (Genesis 49:29–32 50:13).

It has just occurred to me that Israel the man might represent Israel the nation. He was given the land; but because of his bad behavior, he had to leave the land of promise. He returns to the land only to be expelled once again. His bones will be returned to the land, representative of the resurrection of Israel in the Tribulation and Millennium.

Chapter Outline

Charts, Graphics and Short Doctrines

David Felker: *Sinclair Ferguson, preached a sermon series on the life of Jacob and it was entitled, “Abounding Grace to the Chief of Twisters.”...And the story of Jacob’s life, in many ways, is the story of how God untwisted the twisted. And that’s what we find here in our passage. Jacob is a twister. He is a scoundrel. He is a mess. His heart character is very unattractive, and yet it should be a great encouragement to you this morning that Jacob is in the Bible.*⁴⁰

I have not yet replaced this with my own setup.

Genesis 27 by the Summarized Bible

⁴⁰ From http://www.fpcjackson.org/resource-library/scripture-index/genesis#chapter_27 accessed August 6, 2016.

Contents:	Fraudulent methods of Jacob in getting Isaac's blessing. Remorse of Esau.
Characters:	Isaac, Esau, Jacob, Rebekah.
Conclusion:	Human nature is prone to scheme to bring about what God would do without any scheming. He does not need our cunning or deceit to accomplish His purpose. Seek spiritual blessings in the right way or get with them years of sorrow afterward.
Key Word:	Supplanter, Genesis 27:36.
Strong Verses:	Genesis 27:28, Genesis 27:29, Genesis 27:33.
Striking Facts:	One only needs to read the history of Jacob to learn that it does not pay to take things into one's own hands. The more pressing the temptation to take things out of His hands, the richer will be the blessing of remaining in His hands and awaiting His time.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Genesis 27 chapter comments.

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Some might see this chapter divided like this:

Genesis 27:1–17	The Setup
Genesis 27:18–29	The Con
Genesis 27:30–46	The Aftermath

Here is what to expect from Genesis 27:

A Synopsis of Genesis 27 (from Adam Clarke)

Isaac, grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savory meat for him, that having eaten of it he might convey to him the blessing connected with the right of primogeniture, Genesis 27:1–4. Rebekah hearing of it, relates the matter to Jacob, and directs him how to impersonate his brother, and by deceiving his father, obtain the blessing, Genesis 27:5–10.

Jacob hesitates, Genesis 27:11, Genesis 27:12; but being counseled and encouraged by his mother, he at last consents to use the means she prescribes, Genesis 27:13, Genesis 27:14. Rebekah disguises Jacob, and sends him to impersonate his brother, Genesis 27:15–17.

Jacob comes to his father, and professes himself to be Esau, Genesis 27:18, Genesis 27:19. Isaac doubts, questions, and examines him closely, but does not discover the deception, Genesis 27:20–24. He eats of the savory meat, and confers the blessing upon Jacob, Genesis 27:25–27.

In what the blessing consisted, Genesis 27:28, Genesis 27:29. Esau arrives from the field with the meat he had gone to provide, and presents himself before his father, Genesis 27:30, Genesis 27:31. Isaac discovers the fraud of Jacob, and is much affected, Genesis 27:32, Genesis 27:33. Esau is greatly distressed on hearing that the blessing had been received by another, Genesis 27:34. Isaac accuses Jacob of deceit, Genesis 27:35. Esau expostulates, and prays for a blessing, Genesis 27:36. Isaac describes the blessing which he has already conveyed, Genesis 27:37. Esau weeps, and earnestly implores a blessing, Genesis 27:38. Isaac pronounces a blessing on Esau, and prophecies that his posterity should, in process of time, cease to be tributary to the posterity of Jacob, Genesis 27:39, Genesis 27:40.

Esau purposes to kill his brother, Genesis 27:41. Rebekah hears of it, and counsels Jacob to take refuge with her brother Laban in Padanaram, Genesis 27:42–45. She professes to be greatly alarmed, lest Jacob should take any of the Canaanites to wife, Genesis 27:41.

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27 chapter comments.

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These divisions are not that different from outline to outline.

Matthew Henry's Outline of Genesis 27

- I. Isaac's purpose to entail the blessing upon Esau (Genesis 27:1–5).
- II. Rebekah's plot to procure it for Jacob (Genesis 27:6–17).
- III. Jacob's successful management of the plot, and his obtaining the blessing (Genesis 27:18–29).
- IV. Esau's resentment of this, in which,
 1. His great importunity with his father to obtain a blessing (Genesis 27:30–40).
 2. His great enmity to his brother for defrauding him of the first blessing (Genesis 27:41, etc.).

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 27 chapter comments.

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All of these relate to the blessing and the plan to thwart Isaac's plan.

J. Ligon Duncan Divides Up Genesis 27:1–29

The passage you see breaks into four parts. In verses 1 through 4 we see Isaac's plan to bless Esau. In verses 5 through 13 we see Rebekah's plans to see that Jacob is blessed. In verses 14 through 25, we see Jacob carrying out Rebekah's plan. And then in verses 26 through 29 we see the fruition of the oracle that God had given at the birth of Jacob; that he would indeed be the one who would carry the covenant line as the head of the household.

- I. Isaac's plan to thwart God's will.
- II. Rebekah's plan to usurp Isaac's authority.
- III. Jacob's part of the plan to defraud his father.
- IV. The triumph of God's sovereignty.

From <http://www.fpcjackson.org/resource-library/sermons/the-life-of-jacob-1-a-blessing-stolen> accessed August 6, 2016.

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Genesis 27:1 begins a set of dialogues and ends at Genesis 28:5, which give us the record of Jacob under the instruction of his mother Rebekah, deceiving his father Isaac and stealing the blessing of the birthright from his twin brother Esau. These dialogues contained in Genesis 27:1-28:5 are framed by the marriage of Esau to Hittite women, which is recorded in Genesis 26:34-35 and his marriage to an Ishmaelite woman, which is recorded in Genesis 28:6-9.

Wenstrom Divides Genesis 27:1–28:5 by Conversations

Genesis 27:1-28:5 contains seven dialogues:

- (1) Isaac and Esau (27:1-4)
- (2) Rebekah and Jacob (27:5-17)
- (3) Isaac and Jacob under guise of Esau (27:18-29)
- (4) Isaac and Esau (27:30-40)
- (5) Rebekah and Jacob (27:41-45)
- (6) Rebekah and Isaac (27:46)
- (7) Isaac and Jacob (28:1-5).

From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf (Genesis 27); accessed July 14, 2016.

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Taking from Wenstrom:

The Disputed Blessing

- (1) Isaac and Esau (27:1-4)
- (2) Rebekah and Jacob (27:5-17)
- (3) Isaac (pretending to be Esau) and Jacob (27:18-29)
- (4) Isaac and Esau (27:30-40)

Jacob to be Sent to Haran

- (6) Rebekah and Isaac (27:46)
- (7) Isaac and Jacob (28:1-5).

Bible Division Chart from Dr. Bob Utley				
NASB	NKJV	NRSV	TEV	NJB
Jacob's Deception	Isaac Blesses Jacob	Jacob Cheats Esau Out of His Blessing	Isaac Blesses Jacob	Jacob Obtains Isaac's Blessing by Fraud
Gen. 27:1-4	Gen. 27:1-4	Gen. 27:1-4	Gen. 27:1 a Gen. 27:1 b Gen. 27:2-4	Gen. 27:1-4
Gen. 27:5-17	Gen. 27:5-17	Gen. 27:5-17	Gen. 27:5-10 Gen. 27:11-12 Gen. 27:13-17	Gen. 27:5-10 Gen. 27:11-17
Gen. 27:18-29	Gen. 27:18-29	Gen. 27:18-29	Gen. 27:18 a Gen. 27:18 b Gen. 27:19 Gen. 27:20 a Gen. 27:20 b Gen. 27:21-24 a Gen. 27:24 b Gen. 27:25-29	Gen. 27:18-29
(Gen. 27:27-29)	(Gen. 27:27-29)	(Gen. 27:27-29)		(Gen. 27:27-29)
The Stolen Blessing	Esau's Lost Hope		Esau Begs for Isaac's Blessing	
Gen. 27:30-38	Gen. 27:30-38	Gen. 27:30-38	Gen. 27:30-31 Gen. 27:32 Gen. 27:33 Gen. 27:34 Gen. 27:35 Gen. 27:36 Gen. 27:37 Gen. 27:38-40	Gen. 27:30-40
Gen. 27:39-40 (Gen. 27:39-40)	Gen. 27:39-40 (Gen. 27:39-40)	Gen. 27:39-40 (Gen. 27:39-40)	(Gen. 27:39-40)	(Gen. 27:39-40a)
	Jacob Escapes from Esau (Gen. 27:41-28:5)			
Gen. 27:41-45	Gen. 27:41-46	Gen. 27:41-45	Gen. 27:41 Gen. 27:42-45	Gen. 27:41-45

Bible Division Chart from Dr. Bob Utley				
NASB	NKJV	NRSV	TEV	NJB
		Jacob's Departure for Aram and His Dream at Bethel (Gen. 27:46–28:22)	Isaac Sends Jacob to Laban (Gen. 27:46–28:5)	Isaac Sends Jacob to Laban (Gen. 27:46–28:5)
Gen. 27:46		Gen. 27:46–28:5		

The NJB follows the MT. Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 27 chapter comments.

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The key to this chapter is God’s sovereignty. Dean offers up a few principles.

Principles of God’s Sovereignty by Dr. Robert Dean, Jr.

- 1) God is sovereign. God rules the universes and is the ultimate authority and the final authority in the universe.
- 2) God rules human history. As the sovereign He is overseeing the progress of His plan in human history. He has certain things that he is working out.
- 3) In the process of doing that he does it by allowing the flexibility of human volition within the framework of human history. One of the most important things that we must understand is that God in His omniscience has so structured and created reality and human history that it includes the flexibility to handle the chaos that results from our own bad decisions.
- 4) Volition means that we can either be a part of God's plan or we can be in violation of God's plan. We can be a part of God's plan according to God's principles and have the blessing of participation and the production of divine good or .
- 5) We can try to enact God's plan on our own terms and in our own timing. In other words, we try to manipulate even what we know God is trying to do. We may end up trying to push it, manipulate it, speed it up, hurry it up, and as a result it produces unintended consequences that are negative, that produce self-induced misery and human good. This is what is what is picture in Genesis 27. We see this fragmentation of the chosen family. They were chosen by God, God reiterates the Abrahamic covenant to Isaac, and yet now we see the absolute fragmentation of his family.

From [Dean Ministries](#); accessed July 15, 2016.

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Basic Introductory Points (from Dr. Robert Dean, Jr.)

- 1) The key concept in the Isaac toledot, from Genesis 25 down through the death of Isaac and into the birth of Joseph and the Joseph narrative, is deception. Isaac deceives Abimelech in Genesis 26. In Genesis 27 Jacob deceives Isaac into giving him the blessing. In Genesis 29 Laban is going to deceive Jacob with regard to his choice of a wife. Furthermore, in that chapter and in chapter 30 Laban is going to try to cheat Jacob, but Jacob is going to outwit Laban. Then Jacob and Rachel both deceive Laban in chapter 31, and then there is that really bizarre episode with Dinah who gets raped by her boyfriend in Shechem, her brothers deceive the Hivites living in Shechem and end up killing them all. It is deception, deception, deception, everybody is manipulating everybody else to get what they think is the right thing. So the key concept throughout is deception and manipulation, and people trying to get God to bless them on their own terms and follow their own agenda.

Basic Introductory Points (from Dr. Robert Dean, Jr.)

- 2) Important observations: One is that in chapter 27 there is one character that is missing-God. There is no mention of God in the chapter. The silence of God reverberates throughout this chapter. God appears and gives an announcement about the birth of the twins in Genesis 24. In Genesis 25 God appears and gives revelation to Isaac confirming the passing on of the blessing to Isaac. Isaac deceives Abimelech, nevertheless God blesses him and expands his wealth. He is already incredibly wealthy due to his inheritance from Abraham, but then God blesses him in his own right and his wealth just explodes. That provides part of the background to understand the weight of the importance of the blessing in Genesis 27. This is what is at stake, this vast wealth that God has blessed Isaac with. So this blessing that is being passed on is something that is tremendous. But God is silent and completely in the background. We see a couple of principles in this. First, when we are ignoring God and trying to do things our own way, then God often steps back and allows us to deal with our own consequences. He gives us enough rope to hang ourselves with. He lets us push the envelope until everything falls apart and fragments, and we are ultimately faced with such self-induced misery that we have to turn to God in order to recover from our own bad decisions. Second, on the positive side, when we make God a priority in our life and Bible class is a priority in our life, then no matter what else is going on in our life, whatever the demands are from work or from the family, when we put the Lord first God will take care of the rest. This is a principle seen in Matthew 6:33, "But seek you first the kingdom of God, and his righteousness; and all these things shall be added unto you." When we put God's priorities first and we are going to make time for Bible class, make time for that renovation of our thinking, the filling of the Spirit, walking by the Spirit, then no matter what the other pressures in life may be God will take care of it. But when we start doing away with Bible class, avoiding class, we are too busy with work, too busy with other things, then all of a sudden things are going to fragment because we get away from the source of blessing. When we try to make life work apart from the divine priority then we might get what we want eventually things fall apart. Psalm 106:15, "And he gave them their request; but sent leanness into their soul." They got what they wanted but it didn't bring them happiness. Often we think we know what we want, and God gives it to us, but we realize that the result is vanity. Arrogance blinds us to the truth.

From [Dean Ministries](#); accessed July 15, 2016.

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Charles Simeon's *Horae Homiletical* on the favoritism of the parents, leading into a summary of what is to come: *IT is not within the reach of our limited capacity to conceive how many and how great events depend upon causes apparently unimportant. We can have no doubt but that parents so pious as Isaac and Rebekah, and who excelled all the patriarchs in the conjugal relation, endeavoured to discharge their duty towards their children in a becoming manner. But each of them felt a partiality for one of their children in preference to the other. Esau, the first-born, who was "a cunning huntsman," and supplied his father with venison, was Isaac's favourite: Jacob, on the other hand, who was of a more domestic turn, and had from the womb been designated by God himself as the inheritor of the birthright, was the favourite of Rebekah. To this circumstance, as it should seem, we must refer all the most important events of Jacob's life. Isaac, in his partiality for Esau, had either misconstrued the intimations which God had given him respecting the birthright, or perhaps had forgotten them. He therefore, when he apprehended himself to be near death, told Esau to go out and bring him some venison, and to receive from his hands the blessings of primogeniture. Rebekah, alive to the interests of Jacob, and afraid that her wishes, as well as the counsels of the Deity, would be thwarted, suggested an expedient to Jacob, which, though adopted with reluctance, was conducted with art, and crowned with the desired success.*⁴¹ I don't have much disagreement with any of his statements, as long as we understand that Jacob's reluctance was only because he was not sure he and his mother could pull off this deception.

⁴¹ From <http://www.studylight.org/commentaries/shh/genesis-27.html> accessed August 6, 2016.

A **chiasm** organizes a passage, so that there is a parallel with the beginning of the chiasm with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc.

Constable: *Two reports of Esau's marriages (Genesis 26:34-35 and Genesis 28:6-9) frame the major account (Genesis 27:1 to Genesis 28:5) providing a prologue and epilogue. Esau's marriages are significant because Rebekah used them to persuade Isaac to send Jacob away to get a wife (Genesis 27:4 b) and because they were the reason Isaac did so (Genesis 28:1).*⁴²

Dr. Thomas Constable's Chiasm of Genesis 27:1–28:5

- A Isaac and the son of the brkh/bkrh (=Esau) (27:1-5).
- B Rebekah sends Jacob on the stage (27:6-17).
 - C Jacob appears before Isaac and receives blessing (27:18-29).
 - C' Esau appears before Isaac and receives anti-blessing (27:30-40).
- B' Rebekah sends Jacob from the stage (27:41-45).
- A' Isaac and the son of brkh/bkrh (=Jacob!) (27:46—28:5).

Dr. Thomas Constable gives the range of 70–97 years in *Dr. Constable's Notes on Genesis*, the 2013 edition; Copyright © 2013 by Thomas L. Constable; p. 194. He apparently takes this from Ross, *Creation and . . .*, p. 474. Cf. Fokkelman, p. 101. I also found this <http://www.studylight.org/commentaries/dcc/view.cgi?bk=0&ch=26> accessed July 30, 2015.

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Ramey casts a wider net for his Chiasm.

William D. Ramey's Literary Analysis of Genesis 26:34—28:9

- Prologue: Esau marries daughters of the Hittites (26:34-35)
- A Isaac and the son of the blessing/firstborn [=Esau] (27:1-5a)
 - B Rebekah and Jacob conspire to deceive Isaac (27:5b-17)
 - C Jacob deceives Isaac for the blessing (27:18-27a)
 - D Isaac (positively) blesses Jacob (27:27b-29)
 - X The Deception Discovered (27:30-38)
 - D' Isaac (negatively) blesses Esau (27:39-40)
 - C' Esau seeks revenge against Jacob because of the deception (27:41)
 - B' Rebekah and Jacob plot to lessen the effects of his deception (27:42-45)
 - A' Isaac and the son of the blessing/firstborn [=Jacob!] (27:46—28:5)
- Epilogue: Esau marries a daughter of Ishmael (28:6-9)

Earlier, we looked at a similar approach to this portion of Genesis, specifically with the idea that God the Holy Spirit intentionally bookended this section with the marriages of Esau.

From https://www.inthebeginning.org/chiasmus/xfiles/xgen26_34-28_9.pdf accessed August 4, 2015.

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It would be very easy to make comments on the JEPD theory in every chapter (the JEPD theory is the idea that the Law of Moses was not written by Moses but by a variety of people long after the fact). The Cambridge Bible, for instance, says that J wrote this document with some insertions from E.⁴³ Obviously, someone later, according to this theory, had to weave these sources together, and then, suddenly present the material as if this is the Word of God which has been around all this time.

⁴² From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=0&ch=26> accessed July 30, 2015.

⁴³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27 chapter comments.

The College Press writes: *The student should not forget that these hypothetical “writers” [that is, J, E, P and D] are all hypothetical; that the hypothetical Codes are likewise hypothetical, since no external evidence can be produced to confirm their existence or that of their authors or “redactors.” All phases of the Documentary Theory of the Pentateuch are completely without benefit of evidential support externally, and there is little or no agreement among the critics themselves in the matter of allocating verses, sentences and phrases to the various respective writers and redactors.*⁴⁴ This sounds a lot like evolutionists. They all believe it happened, but they cannot agree on any of the particulars.

As has been discussed on numerous occasions, Moses at most was the editor of the book of Genesis, and the people you would expect authored each section. Jacob wrote most of the chapters dealing with his life, Joseph wrote most of the chapters dealing with his life, etc. These biographies may have been transmitted orally, and it is not impossible that the patriarchs had the mental capacity to carry the entire book of Genesis in their heads (this is probably true of nearly any person of that era who was interested in the *History of God and Man*).

The Cambridge Bible, which sometimes has some outstanding insights, also says some very foolish things. After commenting of J writing most of this chapter, they write: *The lifelike personal touches are not allowed to obscure the element of racial or national motive, which describes the outwitting of the older and more stupid Edomite by the younger and cleverer Israelite.*⁴⁵

The Cambridge Bible Completely Misses the Mark

1. We are going to discuss that absolutely silly statement made by The Cambridge Bible: *The lifelike personal touches are not allowed to obscure the element of racial or national motive, which describes the outwitting of the older and more stupid Edomite by the younger and cleverer Israelite.*
2. Oh, where to start? Jacob and Esau are twins, so referring to Jacob as *younger* seems a bit over-dramatic. There were perhaps minutes between their births.
3. Jacob was certainly clever, but there is no indication that Esau was stupid. Esau combined his people with the people of Seir and built up one of the earliest and best organized kingdoms of that era. Genesis 36
4. The overall point, that somehow, the Edomites needed to be contrasted with the Israelites also misses the mark. There are actual interactions between these groups of people; so a story that merely represents contrast seems unnecessary. Furthermore, I have gone through the book of Genesis on numerous occasions and this is the *first* time I have been made aware of this possible representation; it never occurred to me at any other time. So, if this had just been a story to represent the two peoples, it certainly did not work on me. I contrast those people in my head based upon historical narratives of their interactions; but never upon this narrative.
5. Furthermore, Jacob did not outsmart or deceive Esau; he deceived his very own father (also an Israelite), and the entire plan was the thinking of his mother. If anyone is to get credit for being clever, it is Rebekah. So, just what does that represent?
6. This story does not present Jacob as outwitting his brother Esau, but as a dishonest, deceptive man, hoping to steal from his brother Esau. Jacob does not come out looking very good in this narrative.
7. The Cambridge Bible seems to imply that this story might even be apocryphal, just for the intent of contrasting the Edomites with the Israelites. What occurs in this chapter is referenced many times in later Scripture, so those who recall this story apparently are the victims of a great deception as well?

Many times, when I come across statements like this, which really contribute nothing to the understanding of this chapter, I simply ignore them. However, now and again, I want to indicate some of the things which I waded through to write and compile this commentary.

⁴⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45.

⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27 chapter comments.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 27 is a deceptively simple chapter. All of the actions of the 4 principals are clearly laid out. However, the relationship between their promises, the will of God, and the previously prophecy of God is not as clearly explained. Therefore, we have to proceed carefully, trying not to draw too many inferences from the text, yet, at the same time, not ignoring the clear statements which are there. It would be easy to quickly read through this chapter in 5 minutes, think that you understand it, and move on. At this point, I have put perhaps 150 hours or more study into this chapter, and many of the details are finally becoming clear to me.

When I began working on this chapter, I would have never guessed that it would end up being 500 pages in length of written and compiled material. It seems like every hour that I study this, I find something new. Did you know that the phrases *older son* and *younger son* are only found in this one chapter in the entire Old Testament? This *book* was at 459 pages at the point that I discovered this.

Two propositions for Genesis 27: Although a great many commentators have made some outstanding observations in this chapter (I have included as many as I have come across), I have noticed perhaps more seriously incorrect observations than I recall reading before. Most of these are observations not based upon any facts, but of a parallel narrative which takes place in the mind of the commentator. Therefore, throughout, I will be quoting commentators and correcting them, or plainly stating what it is about the narrative that we clearly know, and then supporting that (often in response to incorrect material which I have read, but not quoted).

Probably the most difficult aspect of this chapter to ascertain is, did any of the principals act with Genesis 25:23 ([And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."](#)—ESV) in mind? This verse is never mentioned, nor is the principle of this verse ever alluded to. Was Isaac trying to have a secret ceremonial blessing for Esau in order to get around this promise of God? Was Rebekah trying to help God along by out-scheming her husband?

Let me suggest this general proposition: whether Isaac or Rebekah remembered that promise at this time is immaterial. Neither one acted in accordance with it; neither one displayed divine characteristics in their actions throughout this chapter. At best, Isaac remembered it, and was trying to get around it. At best, Rebekah remembered it, but was using unspiritual means to bring about a spiritual result. The only correct spiritual result, as R. B. Thieme, Jr. stated so many times, is *to do a right thing in a right way*. You do not get some extra points for doing *a right thing in a wrong way*. God does not give us points for effort. This correct understanding eliminates at least a tenth of the commentary I have read as not understanding this basic spiritual principle: a correct spiritual result can only be achieved by doing a right thing in a right way.

Let me suggest a second general proposition: God's plan moves forward, with or without us. This chapter (like Genesis 38) is an example of God's will bringing about specific results, even though the people in this chapter are not at all cooperative.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jacob Sends Esau for Wild Game to Get a Blessing

I just recently discovered Van Gorder's work, and he does a nice job when it comes to outlines.

Paul Van Gorder's Summation of Genesis 27:1–4

Isaac (to whom the Lord had appeared confirming the Covenant and promising His presence)-

- A. desired to bless Esau, for fleshly reasons -
 - he preferred Esau, in his manhood. (Genesis 25:28; 27:27,28)
 - he liked Esau's food- Esau had sold his birthright for a bowl of pottage.
 - Isaac would have blessed him for a plate of venison.
- B. disregarded (as though his spiritual eyes had also grown dim) -
 - God's revealed will: 'The elder shall serve the younger.' (Genesis 25:23)
 - Esau's disregard for his birthright, and for the Covenant of God. (Genesis 25:34)

From <http://www.thebookwurm.com/gen27an.htm> accessed August 6, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Expositors on the First Verses of Genesis 27

Wenstrom: In Genesis 27:1-4, we have the record of the conspiracy of Isaac and Esau to secretly secure the blessing of the birthright for Esau rather than Jacob, which was against the will of God.⁴⁶

Matthew Henry summarizes the next 5 verses, and then makes an application: *The promises of the Messiah, and of the land of Canaan, had come down to Isaac. Isaac being now about 135 years of age, and his sons about 75, and not duly considering the Divine word concerning his two sons, that the elder should serve the younger, resolved to put all the honour and power that were in the promise, upon Esau his eldest son. We are very apt to take measures rather from our own reason than from Divine revelation, and thereby often miss our way.*⁴⁷

Bob Deffinbaugh: *There are several overriding themes which are interwoven in these four verses. These themes characterize the attempt of Isaac and Esau to regain the blessings of God as promised to Abraham, spoken to Isaac, and unscrupulously secured by Jacob. Recognition of these themes will enable us to grasp the significance of this turning point in the lives of these four members of the patriarchal family.*

The first theme is that of urgency. There is obvious haste in what takes place. Our impression is that Isaac stands with one proverbial foot in the grave and the other on a banana peel. He is old, perhaps dying, and the

⁴⁶ From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf (Genesis 27) accessed July 14, 2016.

⁴⁷ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Genesis 27:1–5.

Expositors on the First Verses of Genesis 27

blessing must quickly be pronounced upon Esau before it is too late.

On the surface this urgency seems to be well founded. Isaac is old, perhaps 137 years old if our calculations are accurate.²²⁴ It comes as no surprise that Isaac suffers from some of the infirmities of old age, such as poor eyesight (verse 1). Isaac was far from death's door, however, for we learn from Genesis 35:28 that it was more than forty years later before he died at the ripe old age of 180! We should point out that his half brother Ishmael did die at age 137 (Genesis 25:17). Perhaps Isaac was not wrong to consider that his days were numbered, but in his desire to see his favorite son receive the Abrahamic blessings he stooped to unspiritual actions.

Bob Deffinbaugh: The second impression I have of verses 1-4 is that of secrecy. Normally the blessing would have been given before the entire family because it was, in reality, an oral will which legally determined the disposition of all that the father possessed.²²⁵ Distribution of family wealth and headship would best be carried out in the presence of all who were concerned. Thus we later find Jacob giving his blessing in the presence of all his sons (Genesis 49).

No such atmosphere is to be sensed in the conversation between Isaac and Esau. Neither Jacob nor Rebekah were present, and this was hardly an oversight. Had it not been for the attentive ear of Rebekah, the entire matter would seemingly have been completed with only two parties involved.

Bob Deffinbaugh continues: The third impression which can hardly be missed is that of conspiracy. This follows closely on the heels of the secrecy already described. Conspiracy and secrecy go hand in hand. There can be little doubt that Isaac intended at this clandestine feast to convey his blessings upon Esau to the exclusion of Jacob altogether. (This is why Isaac had no blessing left to convey upon Esau, cf. verses 37-38.)⁴⁸

I may want to edit Deffinbaugh's text above.

Chapter Outline

Charts, Graphics and Short Doctrines

L. M. Grant: In spite of Esau's wrong marriages, and in spite of God's word that Isaac's older son would serve the younger (ch.25:23). Isaac was ready to confer his chief blessing on Esau. We are told in verse 1 that his eyes were dim, and no doubt his spiritual eyes were dim also, evidently because he allowed his natural appetite to take precedence over the revealed will of God (ch.25:28).⁴⁹

Dr. Thomas Constable: Here we have the third round of Jacob's battle with Esau. The first was at birth (Genesis 25:21-28) and the second was over the birthright (Genesis 25:29-34)...In all three incidents Jacob manipulated his brother-unnecessarily, in view of God's promise (Genesis 25:23).⁵⁰

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis moderately literal:

⁴⁸ From <https://bible.org/seriespage/28> accessed August 20, 2016.

⁴⁹ From <http://www.studylight.org/commentaries/lmg/genesis-27.html> accessed July 16, 2016.

⁵⁰ From <https://www.studylight.org/commentaries/dcc/genesis-27.html> accessed August 23, 2016. I found nearly the exact same quote in a sermon by **Keith Krell**, also accessed August 23, 2016 (in a sermon, a pastor might be less likely to point out who he is quoting from).

And so he is when was old Isaac and so are dimming his [two] eyes from seeing. And so he called Esau his son the older and so he says unto him, “My son.” And so he says unto him, “Behold me.”

Genesis
27:1

And so it is when Isaac has become old and his eyes are dimming from seeing, he called to Esau, his older son, and he said to him, “My son.” And Esau answered [lit., *and so he says unto him*], “I am here.”

Kukis not so literal:

Time passes and Isaac becomes old and he was functionally blind. He called for his older son, Esau, and said to him, “My son.” And Esau answered him, “I am here, father.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁵¹; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

⁵¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

Ancient texts:

Masoretic Text (Hebrew)	And so he is when was old Isaac and so are dimming his [two] eyes from seeing. And so he called Esau his son the older and so he says unto him, "My son." And so he says unto him, "Behold me."
Dead Sea Scrolls	There were only tiny portions of 3 or 4 verses which could be read in the Dead Sea Scrolls.
Targum (trans. By Cook)	And it was when Izhak was old and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, <u>on the fourteenth of Nisan</u> , and said to him, My son, <u>behold, this night they on high praise the Lord of the world, and the treasures of the dew are opened in it</u> . And he said, Behold, I am.
Latin Vulgate	Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.
Peshitta (Syriac)	AND it came to pass, when Isaac was old and his eyes were dim so that he could not see, he called Esau his eldest son, and said to him, My son; and he said to him, Behold, here I am.
Septuagint (Greek)	And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his older son, and said to him, My son; and he said, Behold, I <i>am here</i> .
Significant differences:	The Latin takes the second phase and expands it into two phrases, but retains the meaning of the original text. The targum adds a date to this text. The targum adds additional text as well.

Limited Vocabulary Translations:

Bible in Basic English	Now when Isaac was old and his eyes had become clouded so that he was not able to see, he sent for Esau, his first son, and said to him, My son: and he said, Here am I.
Easy English	Isaac *blesses Jacob When Isaac was old, he could not see. He was almost blind. He called his older son Esau and he said to Esau, `My son!' Esau answered, `Here I am.'
Easy-to-Read Version	Isaac grew old, and his eyes became so weak he could not see clearly. One day he called his older son Esau to him. Isaac said, "Son!"
God's Word™	When Isaac was old and going blind, he called his older son Esau and said to him, "Son!" Esau answered, "Here I am."
Good News Bible (TEV)	Isaac was now old and had become blind. He sent for his older son Esau and said to him, "Son!" "Yes," he answered.
The Message	When Isaac had become an old man and was nearly blind, he called his eldest son, Esau, and said, "My son." "Yes, Father?"
NIRV	Isaac Gives Jacob His Blessing

Isaac had become old. His eyes were so weak he couldn't see anymore. One day he called for his older son Esau. He said to him, "My son."
"Here I am," he answered.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob acquires his father's blessing When Isaac had grown old and his eyesight was failing, he summoned his older son Esau and said to him, "My son?" And Esau said, "I'm here."
Contemporary English V.	After Isaac had become old and almost blind, he called in his first-born son Esau, who asked him, "Father, what can I do for you?"
New Berkeley Version	1929 B.C. When Isaac was aging and his eyes had grown so dim that he could not see, he called Esau, his elder son, saying to him, "My son," to which he replied, "Here I am!"
New Century Version	Jacob Tricks Isaac When Isaac was old, his eyesight was poor, so he could not see clearly. One day he called his older son Esau to him and said, "Son." Esau answered, "Here I am."
New Life Version	Isaac was now old, and had become blind. He called to his older son Esau, saying, "My son." And Esau answered, "Here I am."
New Living Translation	Jacob Steals Esau's Blessing One day when Isaac was old and turning blind, he called for Esau, his older son, and said, "My son." "Yes, Father?" Esau replied.

Partially literal and partially paraphrased translations:

American English Bible	Well, after Isaac grew old, his eyes became so dim that he couldn't see. Then he called Esau, his eldest son, and said to him, 'Son!' And [Esau] replied, 'Look, here I am!'
Beck's American Translation	<i>Jacob Gets Esau's Blessing</i> When Isaac was old, his eyesight got so poor he couldn't see. He called Esau, his older son, saying, "My son." "Yes," he answered him.
New Advent (Knox) Bible	And now Isaac was old, and his eyes had grown so dim that he saw nothing. One day he called to his elder son Esau, My son! and when he answered, I am here, at thy command.
New International V	<i>The Theft of Esau's Blessing</i> Eventually, Isaac grew so old that he could not see [Lit. that his eyes were dim]. One day, he called his eldest son Esau. "My son," he called out to him.
International Standard V	<i>The Theft of Esau's Blessing</i> Eventually, Isaac grew so old that he could not see [Lit. that his eyes were dim]. One day, he called his eldest son Esau. "My son," he called out to him.
Translation for Translators	Jacob received a blessing from Isaac by trickery When Isaac was old, he became almost blind. One day he summoned Esau, his firstborn/older son, and said to him, "My son?" A portion of v. 2 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac was-old, and his eyes had dimmed his seeing. He called Esau his greatest son, and said to him, "My son!" He said to him, "Here I am!"
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Conservapedia	Eventually Isaac grew old, and his eyes grew dim so that he was nearly blind. He called Esau his elder son, and said to him, "My son." And he said to him, "Behold me."
Ferar-Fenton Bible	And when Isaac was old, and his eyes dim that he could not see, he called his eldest son Esau, and said to him ; " My son," and he replied; "I am here."
Lexham English Bible	Jacob Steals Esau's Blessing And it happened [that] when Isaac [was] old and {his eyesight was weak}, he called Esau his older son and said to him, "My son." And he said to him, "Here I [am]."
NIV, ©2011	When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, "My son." "Here I am," he answered.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his oldest son, and said to him, My son, and he said to him, Behold, I <i>am here</i> .
New American Bible (2002)	When Isaac was so old that his eyesight had failed him, he called his older son Esau and said to him, "Son!" "Yes, father!" he replied. What Jacob did in deceiving his father and thereby cheating Esau out of Isaac's deathbed blessing is condemned as blameworthy, not only by Hosea (Hosea 12:4) and Jeremiah (Jeremiah 9:3), but also, indirectly, by the Yahwist narrator of the present story, who makes the reader sympathize with Esau as the innocent victim of a cruel plot, and shows that Jacob and his mother, the instigator of the plot, paid for it by a lifelong separation from each other. The story was told because it was part of the mystery of God's ways in salvation history - his use of weak, sinful men to achieve his own ultimate purpose.
New American Bible(2011) ⁵²	<i>Jacob's Deception</i> . [The chapter, a literary masterpiece, is the third and climactic wrestling away of the blessing of Esau. Rebekah manages the entire affair, using perhaps her privileged information about Jacob's status (25:23); Jacob's only qualm is that if his father discovers the ruse, he will receive a curse instead of a blessing (vv. 11-12). Isaac is passive as he was in chaps. 22 and 24. The deception is effected through clothing (Jacob wears Esau's clothing), which points ahead to a similar deception of a patriarch by means of clothing in the Joseph story (37:21-33). Such recurrent acts and scenes let the reader know a divine purpose is moving the story forward even though the human characters are unaware of it.] When Isaac was so old that his eyesight had failed him, he called his older son Esau and said to him, "My son!" "Here I am!" he replied.
Revised English Bible	When Isaac grew old and his eyes had become so dim that he could not see, he called for his older son Esau. 'My son!' he said. Esau answered, 'Here I am.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In the course of time, after Yitz'chak had grown old and his eyes dim, so that he couldn't see, he called 'Esav his older son and said to him, "My son?" and he answered, "Here I am."
Kaplan Translation	Jacob takes the Blessing Isaac had grown old and his eyesight was fading. He summoned his elder son Esau. 'My son.' 'Yes.'. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. Only italicize the title.

⁵² Also called the revised edition.

Orthodox Jewish Bible And it came to pass, that when Yitzchak was zaken (old), and his eyes were dim, so that he could not see, he called Esav bno hagadol and said unto him, Beni: and he said unto him, Hineni.

Expanded/Embellished Bibles:

The Expanded Bible **Jacob Tricks Isaac**
When Isaac was old, his eyesight was poor [eyes were dim], so he could not see clearly. One day he called his older son Esau to him and said, "[My] Son."
Esau answered, "Here I am."

Kretzmann's Commentary Isaac Prepares to Bless Esau
And it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his eldest son, and said unto him, My son; and he said unto him, Behold, here am I. Isaac was by this time one hundred and thirty-seven years old, and the infirmities of old age were beginning to show themselves in his failing eyesight; literally, in his eyes becoming weak away from seeing. He now, in a formal and solemn manner, called for Esau, his favorite son.

H. C. Leupold And it came to pass when Isaac was old and his eyes had grown dim so that he could not see, that he called Esau, his elder son, and said to him: My son; and he said to him: Here I am.

NET Bible® *Jacob Cheats Esau out of the Blessing*
When [The clause begins with the temporal indicator ("and it happened"), making it subordinate to the main clause that follows later in the sentence.] Isaac was old and his eyes were so weak that he was almost blind [Heb "and his eyes were weak from seeing."], he called his older [Heb "greater" (in terms of age)] son Esau and said to him, "My son!" "Here I am!" Esau [Heb "he"; the referent (Esau) is specified in the translation for clarity.] replied. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

The Voice When Isaac grew old, his eyes were so bad he could see only shadows. He called his eldest son, Esau, to his side.
Isaac: My son.
Esau: I'm here.

Literal, almost word-for-word, renderings:

Concordant Literal Version And coming it is that old is Isaac, dim-sighted are his eyes. And calling is he Esau, his elder son, and is saying to him, "My son!" And saying is he to him, "Behold me!"

Jack Ballinger translation Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."

NASB **Jacob's Deception**
Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."

New King James Version **Isaac Blesses Jacob**
Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son."

A Voice in the Wilderness And it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he summoned Esau his older son and said to him, My son. And he answered him, Here am I.

Webster's Bible Translation And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said to him, My son: and he said to him, Behold, [here am] I.

Young's Updated LT And it comes to pass that Isaac is aged, and his eyes are too dim for seeing, and he calls Esau his elder son, and says unto him, "My son;" and he says unto him, "Here am I."

The gist of this verse: Isaac is growing old and his eyes are nearly blind; and he calls Esau in to speak to.

Genesis 27:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
<p>Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i>. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).</p>			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
zâqên (זָקַן) [pronounced zaw-KANE]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278
Yis ^e châq (יִשְׁחָק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

This is also spelled Yits^echâq (יִצְחָק) [pronounced yih^s-KHAWK]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

Translation: And so it is when Isaac has become old...

If Isaac is between 130 and 140, and will live another 40–50 years, then he is going to be in old age for a considerable amount of time. He will live to the age of 180, so his infirmities will naturally increase. Right now, he cannot see well enough to distinguish between his two sons, so he is virtually blind—probably as a result of cataracts or some other eye problem.

My guesswork is above. A majority of the commentators depend upon Martin Luther's determination of Isaac's age (137). It is a reasonable hypothesis that Isaac is 137, the age of Ishmael when he died. Something like that would cause a man to consider his own mortality. Isaac will live another 43 years after this incident (assuming that he is 137 years old).

I have probably included too many of their quotes below.

Commentators on the Age of Isaac

Barnes: Joseph was in his 30th year when he stood before Pharaoh, and therefore 39 when Jacob came down to Egypt at the age of 130. When Joseph was born, therefore, Jacob 91, and he had sojourned 14 years in Padan-aram [actually, 20]. Hence, Jacob's flight to Laban took place when he was 77, and therefore in the 136th year of Isaac.⁵³ His older brother Ishmael died at age 137, which may account for Isaac believing that he was about to die.

The Cambridge Bible: Isaac was forty years old when he married Rebekah (Genesis 25:20); sixty years old when Esau and Jacob were born (Genesis 25:26); and a hundred years old when Esau married Judith and Basemath (Genesis 26:34).⁵⁴

Clarke: It is conjectured, on good grounds, that Isaac was now about 117 years of age, and Jacob about 57; though the commonly received opinion makes Isaac 137, and Jacob seventy-seven; but see note on Genesis 31:55, etc..⁵⁵ Clarke's note at that verse about age are very extensive, and he makes the claim that things work out best if Jacob is 57 when he goes to Haran rather than 77.⁵⁶ However, we are talking maybe 5 pages of notes here, which will require a great deal of study. He summarizes this down to two tables, **one of which** I will reproduce in the index.

The College Press Bible Study: Isaac was then in his 137th year, a figure based on the following calculation: Joseph was 30 years old when he was first introduced to Pharaoh (Genesis 41:46), and when Jacob went into Egypt, 39, as the seven years of abundance and two of famine had then passed (Genesis 41:47, Genesis 45:6); but Jacob at that time was 130 years old (Genesis 47:9); this means that Joseph was born before Jacob was 91; and as his birth took place in the 14th year of Jacob's sojourn in Mesopotamia (cf. Genesis 30:25 and Genesis 29:18; Genesis 29:21; Genesis 29:27); it follows that Jacob's flight to Laban occurred in the 77th year of his own life and the 137th of Isaac's.⁵⁷

Bullinger: [Isaac is] About 137 years (same age as his brother Ishmael died at). He recovered and lived 43 years longer (Compare Genesis 35:28).⁵⁸

Gary Everett: In Genesis 27:1 we can only guess Isaac's age, since the phrase "and it came to pass" allows this story in Genesis to leap forward in time to find the next important redemptive event in this historical narrative. However, if we look within the context of the book of Genesis, we can narrow down the possibilities. Isaac was forty years old when he married Rebekah (Genesis 25:20), and sixty years old at the birth of Esau and Jacob (Genesis 25:26). Thus, Isaac was one hundred years old in the previous passage recording Esau's marriage at the age of forty (Genesis 26:34–35). Jacob will spend the next twenty years in Haran before returning to Canaan (Genesis 28–31). We know that Isaac finally died at the age of one hundred and eighty years old (Genesis 35:28). But there is no indication in Genesis how long Jacob dwelt in Canaan upon his return prior to his father's death.⁵⁹

⁵³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 27:1 (slightly edited).

⁵⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:1.

⁵⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:1 (slightly edited).

⁵⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 31:55.

⁵⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45 (slightly edited).

⁵⁸ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Genesis 27:1.

⁵⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Genesis 27:1.

Commentators on the Age of Isaac

Keil and Delitzsch: *When Joseph was introduced to Pharaoh he was thirty years old (Genesis 41:46), and when Jacob went into Egypt, thirty-nine, as the seven years of abundance and two of famine had then passed by (Genesis 45:6). But Jacob was at that time 130 years old (Genesis 47:9). Consequently Joseph was born before Jacob was ninety-one; and as his birth took place in the fourteenth year of Jacob's sojourn in Mesopotamia (cf. Genesis 30:25, and Genesis 29:18, Genesis 29:21, and Genesis 29:27), Jacob's flight to Laban occurred in the seventy-seventh year of his own life, and the 137th of Isaac's.) and this, with the increasing infirmities of age, may have suggested the thought of death, though he did not die till forty-three years afterwards (Genesis 35:28).*⁶⁰ Keil and Delitzsch are either quoting Lightfoot here or using his estimations here.

Lange: *"Isaac at that time was a hundred and thirty-seven years old, the age at which Ishmael, his half-brother, died, about fourteen years before; a fact which, in consequence of the weakness of old age, may have seriously reminded him of death, though he did not die until forty-three years afterwards. The correct determination of his age, given already by Luther, is based upon the following calculation: Joseph, when he stood before Pharaoh, was thirty years old (Genesis 41:46), and at the migration of Jacob to Egypt he had reached already the age of thirty-nine; for seven years of plenty and two years of famine had passed already at that time; nine years had elapsed since the elevation of Joseph (Genesis 45:6). But Jacob, at that time, was a hundred and thirty years old (Genesis 47:9); Joseph, therefore, was born when Jacob was ninety-one years; and since Joseph's birth occurred in the fourteenth year of Jacob's sojourn in Mesopotamia (comp. Genesis 30:25 with Genesis 29:18; Genesis 29:21; Genesis 29:27), Jacob's flight to Laban happened in his seventy-seventh year, and in the hundred and thirty-seventh year of Isaac.*⁶¹

Dr. Peter Pett: *We do not know his age at this time but it was before Jacob married. As Esau and Jacob were born when Isaac was 'sixty' and Esau married at 'forty', and has clearly been married some time, Isaac is well over a hundred years old. But sadly he has gone blind.*⁶²

Although the Pulpit Commentary agrees with most of the above, they offer these objections: *For one thing, it postpones Jacob's marriage to an extremely late period. Then it takes for granted that the term of Jacob's service in Padan-aram was only twenty years (Genesis 31:41), whereas it is not certain whether it was not forty, made up, according to the computation of Kennicott, of fourteen years' service, twenty years' assistance as a neighbor, and six years of work for wages. And, lastly, it necessitates the birth of Jacob's eleven children in the short space of six years, a thing which appears to some, it not impossible, at least highly improbable.*⁶³ They later suggest that Isaac's age might be better set at 117.

That Jacob marries at a late age is not out of the question, particularly for a momma's boy who is still taking direction from his mother as he does in this chapter. Secondly, Jacob's 11 children do not have to be born in the space of 6 years, as suggested above, but over a period of 13 years (and by 4 different mothers). There is nothing astonishing about that. Jacob worked 7 years for Rachel, but was given her very fertile sister in marriage instead. He was to work another 7 years for Rachel, but there are indications that he was given Rachel soon after Leah, working off the additional 7 years on credit. See **Genesis 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Pulpit Commentary, without explanation, says that Esau is either 57 or 77 years old.⁶⁴ This would make Isaac 117 or 137 years old.

⁶⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:1–4.

⁶¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:1–28:9.

⁶² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:1–4.

⁶³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:1.

⁶⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:31.

Commentators on the Age of Isaac

Wenstrom deviates from the group: *Isaac was one hundred years of age at this point in the narrative since Genesis 25:26 records that Isaac was sixty years of age when he had Esau and Jacob and Genesis 26:34 records that Esau got married at forty years of age. He would live to one hundred eighty years of age according to Genesis 35:28.*⁶⁵ It would have been more accurate to say that Isaac is at least 100 years old, as time had to pass where Rebekah considered Esau's wives unacceptable.

Most estimate Isaac to be 137 years old, even though that sort of exactness is impossible to determine. However, his older brother Ishmael had died at this same age (Genesis 25:17), so perhaps that along with his ever-present infirmity convinced Isaac that it was time to set his affairs in order.

Interestingly enough, Isaac will live another 40 or so years beyond this time.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This might be overkill; and you may want to skip over it, as it simply deals with the ages of the patriarchs during this time.

Ellicott on the Chronology of Jacob's Life

The elaborate calculations of Lightfoot, and most Jewish and Christian commentators, intended to show that when Jacob set out upon his journey to Haran, he and Esau were each about 77 years of age, and Isaac their father about 137, though based apparently upon the letter of Scripture, are so contrary to its facts that evidently there must be some error in them. Fortunately there are several dates which are open to no doubt, and if we start with these, it may prove not Impossible to arrive at more trustworthy conclusions.

When, then, Jacob went down into Egypt, he was 130 years of age (Genesis 46:9), and as Joseph when he "stood before Pharaoh" was 30 (Genesis 41:46), and as his first years of power were the seven years of plenty, and there had been already two years of famine when he made himself known to his brethren, he was plainly about 14 years of age when his father joined him. Now he was a lad of 17 when sold into Egypt (Genesis 37:2), and as he was born before the contract to serve Laban for the speckled cattle (Genesis 30:25), which lasted for six years (Genesis 31:41), he was about 7 when Jacob returned to Canaan. It follows, therefore, that Jacob was 91 when Joseph was born. Now the usual calculations allow only twenty years for Jacob's sojourn in Padanaram, of which the first seven were spent in service before Leah and Rachel were given him in marriage. If from the twenty, we subtract these seven years and the seven years of Joseph's age, there remain only six years for the birth of Leah's six sons and the interval of her barrenness; and undeniably the narrative would be guilty of very remarkable exaggeration in its account of Rachel's childlessness, and Rachel herself of excessive impatience, considering that at the end of six years she gave birth herself to a son, and in the interval had given her maid Bilhah to Jacob, who had by her two sons; and as the birth of these was the occasion to Rachel of very unseemly exultation over her sister (Genesis 30:6; Genesis 30:8), her conduct can only be accounted for by the fact that Leah had already a numerous offspring when Rachel gave Bilhah to her husband.

The case of Leah is still plainer. She bears four sons, after which she "left bearing" (Genesis 29:35), and this barrenness continued so long that she gave Zilpah as her substitute to Jacob, who bare him two sons, Gad and Asher. Now neither Rachel nor Leah would have resorted to this expedient until they utterly despaired of having children themselves; and Leah herself describes it as an act of great self-sacrifice (Genesis 30:18). Zilpah's sons both seem to have been born in this period of Leah's barrenness; for we find that Jacob had entirely discarded Leah, and it was only at Rachel's request that he visited her again. Zilpah had taken Leah's place plainly because she had no expectation of having more offspring, and from Genesis 30:15 it is evident that Jacob shared in this view, and had long ceased to pay any visits to Leah's tent. Moreover, this interval lasted so long that Reuben was old enough to be allowed to ramble in the field—that is, the uncultivated pasture land

⁶⁵ From wenstrom.org accessed July 14, 2016.

Ellicott on the Chronology of Jacob's Life

where the flocks fed; and he had sufficient self-control to bring the mandrake-berries which he had found home to his mother. According to the usual calculations, he was between three and four years old at this time: for it is necessary to arrange for the births of Issachar and Zebulun within the six years. He is therefore described as carried by the reapers to the wheatfield, and somewhere there he finds the man-drakes; but the wheat harvest is mentioned only to fix the time, and Reuben had evidently gone a long ramble to places not often visited. For it is plain that the mandrakes were rarities, and that their discovery was unusual; and this would not have been the case had they been found near the tents, nor is it likely that a young child would have been the discoverer. On the other hand, if Reuben were an active young man, nothing was more probable than for him to wander away into distant quarters, looking, perhaps, for game; and the kind heart which made him bring the berries to his mother is in agreement with the brotherly affection which made him determine to save the life even of the hated Joseph (Genesis 37:21-22; Genesis 37:29-30). "Unstable" he was, with no great qualities, but not destitute of generosity or of sympathy; and to Leah her sons must have been her one comfort under her many trials, and no doubt she treated them lovingly. Now if we put all these things together—the birth of Leah's four sons; Rachel's jealousy at her sister's fruitfulness, and her gift of Bilhah to her husband; Leah's interval of barrenness, and her gift of Zilpah to take her place; the complete estrangement of Jacob from Leah, upon the supposition that she would never again conceive; and the fact that she had to purchase of Rachel the visit of Jacob to her tent, which was followed by the birth of two more sons,—if we bear all this in mind, few persons could probably be found capable of believing that so much could have taken place in six years. If we add the further consideration that Hebrew women suckled their children for two or more years (note on Genesis 21:8), the supposition that Leah had four sons in four years becomes very unlikely. The patriarchal women are described as the reverse of fruitful. Even Leah, the one exception, has only seven children; and where any patriarch has a large family, he obtained it by having more than one wife.

After the six sons, Dinah was born, for so it is distinctly said in Genesis 27:21. But even if we interpolate Dinah among the sons, so far from making the difficulty less, we only land ourselves in an impossibility: for we have now to cram seven births, and a period of barrenness into six years. We must, then, accept what Holy Scripture says as a literal fact—that she was born after Zebulun. Now if we bear in mind that Jacob was seven years unmarried, that Dinah was Leah's seventh child, and that her mother had an interval of barrenness, it is plain that, if Jacob's sojourn at Padan-aram lasted only twenty years, Dinah could not have been more than two or three years old when Jacob returned to Canaan. Now in the ten years which elapsed between Jacob's return, bringing with him Joseph, then seven years old, and the sale of Joseph to the Midianites, at the age of seventeen, Jacob dwelt first at Shechem (Genesis 33:18), then at Beth-el (Genesis 35:1), and finally near Hebron (Genesis 37:14). But not only is Dinah marriageable at Shechem, but her brothers, Simeon and Levi, about whose age there can be no doubt, as they were Leah's second and third sons,—these lads, then, aged one eleven and the other ten, on their arrival at Shechem, are so precociously powerful as to take "each one his sword, and come upon the city, and slay all the males" (Genesis 34:25). Jacob, a peaceful man, is horrified at what they do, but dares only to expostulate with these boys; and they, acting upon the usual law, that where there are several wives, the women look not to the father, but to those of their mother's tent, for protection, give him a fiery answer. Really we find in Genesis 27:13 that the sons of Jacob were grown men, who took the management of the matter into their own hands.

If, too, Jacob was seventy-seven when he went to Haran, then, as his mother was barren for twenty years, and Laban was a grown man when he made the arrangements for his sister Rebekah's marriage, Laban must by this time have been nearly 120. Yet evidently all his children are very young. The difficulty is not, indeed, removed by subtracting twenty years; but it is lessened.

Moreover, as Joseph was born seven-years before Jacob left Padan-aram, and Reuben in the eighth year of his sojourn there, he would be Joseph's senior by only five years. Yet Reuben calls him a "child" (Genesis 37:30), and all the rest treat him as one far younger than themselves, though really he was of much the same age as Issachar and Zebulun, and Zilpah's two sons, Gad and Asher. Judah, Leah's fourth son, would at most be only four years older than Joseph, yet he seems to have had a flock of his own at Timnath (Genesis 38:12), marries, and has three sons. The first, Er, grows up, and Judah takes for him a wife; but he was wicked,

Ellicott on the Chronology of Jacob's Life

and died a premature death. Tamar is then given in marriage to the second son, and he also dies prematurely; whereupon Judah sends Tamar back to her father's house, with a promise that when Shelah, his third son, is grown up, he shall be given her as a husband. While she is dwelling in her father's house, Judah's wife dies, and there were the days of mourning; and as Tamar had long waited in vain, she has recourse, when Judah was comforted after the loss of his wife, to an abominable artifice, and bears twin sons to her father-in-law. Now there were at most twenty-three years between the sale of Joseph and the going down of Jacob's family into Egypt, and if it was really the case that Judah was only twenty-one at Joseph's sale, all these events could not have happened within so short a period. The phrase "at that time," at the beginning of Genesis 38, by no means implies that the marriage of Judah with Shuah's daughter was contemporaneous with the sale of Joseph. It is quite indefinite, and intended to show that the episode about Judah and his family happened about the same general period; but really it could not have taken place many years previously, for, as we have seen, only ten years elapsed between Jacob's return and the cruel treatment of Joseph by his brethren. Judah's marriage, then, must have happened soon after the return to Canaan, when, nevertheless, according to these calculations, he was a boy only eleven years of age.

It is quite plain, therefore, that Jacob's sojourn in Padan-aram lasted more than twenty years. What, then, is the explanation? It was long ago given by Dr. Kennicott, and, as stated in the Speaker's Commentary, Bishop Horsley considered that the reasons he gave for his conclusions were unanswerable. All really depends upon the translation of Genesis 27:38; Genesis 27:41 of Genesis 31, and in the Authorised Version the two periods of twenty years are made to be identical, the second statement being taken as a mere amplification of the first. But if we turn to the Hebrew, it clearly distinguishes the two periods. In Genesis 27:38 it is literally, "This twenty years I was, with thee; thy ewes, and thy she goats, did not cast their young," &c.; and in Genesis 27:41, "This twenty years was for me in thy house: I served thee fourteen years for thy two daughters, and six years for thy sheep." But in Hebrew the phrase this . . . this, means the one and the other, or, in our language, this and that. (See Note on Genesis 29:27.) Thus, then, there were two periods of service, each about twenty years in duration, of which one was for settled wages, and the other for no stipulated hire. They would not necessarily be continuous, and Dr. Kennicott arranges them as follows:—First, Jacob served Laban fourteen years for his two daughters; next, there was a long period of twenty years, during which he took care of Laban's flocks, receiving from them maintenance for himself and family, but acquiring no separate wealth; finally, after Joseph's birth, Jacob rebelled at this treatment, and determined to go back to his father, but was prevailed upon to remain, on the promise of receiving for himself all the speckled sheep and goats.

This explanation is confirmed by the curious phrase in Genesis 27:41 : "This (second) twenty years was for me in thy house." The other twenty years were for Laban's sole good, and made him a wealthy man; but the fourteen years for the two maidens, and the six for the cattle, were, Jacob says, "for me." They were mine, spent in attaining to the fulfilment of my own purposes.

In the Speaker's Commentary, the following table is given as a probable arrangement of the chief events in Jacob's life:—

Years of Jacob's life.

Twenty years' unpaid service.

0 Jacob and Esau born.

40 Esau marries two Hittite wives, Genesis 26:34. F

57 Jacob goes to Padan-Aram, Isaac being 117.

58 Esau marries a daughter of Ishmael, Genesis 28:9.

63 Ishmael dies, aged 137, Genesis 25:17.

64 Jacob marries Leah and Rachel, Genesis 29:20-21; Genesis 29:27-28.

Reuben, Simeon, Levi, and Judah born of Leah.

Dan and Naphtali born of Bilhah.

71 End of fourteen years' service.

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Fourteen years' service.
 72 Beginning of twenty years mentioned in Genesis 31:38.
 Gad and Asher born of Zilpah.
 Issachar and Zebulun born of Leah. Dinah born.
 91 Joseph born of Rachel.
 92 Agreement made, Genesis 30:25-34.

Six year service for cattle.
 97 Flight from Padan-aram.
 98 Benjamin born; Rachel dies.
 108 Joseph, at seventeen, is carried to Egypt, Genesis 37:2.
 120 Isaac dies, aged 180, Genesis 35:28.
 121 Joseph, aged 30, governor of Egypt.
 130 Jacob goes down to Egypt, Genesis 46:1.
 147 Jacob dies, Genesis 47:28.

In this table there are only two dates to which I should venture to take exception. First, it is not probable that Dan and Naphtali were born during the seven years which followed upon Jacob's marriages. Rachel would resort to an expedient so painful to a wife only in despair at her own barrenness, and in envy of her sister's fruitfulness. The giving of Bilhah must have taken place during the twenty years of unpaid service. Next, Benjamin could scarcely have been born in the very year following the return from Padan-aram; for after the interview with Esau, Jacob goes to Succoth, and thence to Shechem, where he buys a plot of ground. We learn, nevertheless, that Jacob, when Dinah was wronged, had not been there long, from what Hamor and Shechem said to the citizens (Genesis 34:21-22). From Shechem, Jacob next goes to Beth-el, and "dwells there" (Genesis 35:1), but after some little stay, moves southward, towards the home of his father; and it was near Bethlehem that Benjamin was born. Most certainly Jacob would keep steadily in view his return to Isaac; but the events between the flight from Haran and Rachel's death at Bethlehem, are too many to be crowded into a year. On the other hand, Rachel's age warns us that Benjamin's birth could not have happened long after her arrival in Canaan. If, then, we place it in the hundredth year of Jacob's life, and the thirty-fourth of his marriage, two things follow—the first, that Rachel was very young at her marriage, and a mere child when Jacob first met her; the second, that Jacob must have spent about twenty years with Isaac at Hebron before the latter's death.

Quite frankly, I never expected that the ages of these saints could become such a big deal. Also, in my opinion, having studied Jacob's years of service to Laban, I see it as 20 years of service in all, not 40. This is the actual difference between Ellicott's calculations and others. This is apparently where he comes up with Jacob being 57 years old then this chapter takes place, rather than 77.

This opinion is often based upon the debate of, *how many children did Jacob sire over a period of 14 years?* Now, this is looking off into future chapters: **Genesis 29** (Jacob Marries Leah and Rachel and Sires Four Sons) ([HTML](#)) ([PDF](#)) ([WPD](#)); **Genesis 30** (Jacob Sires More Children/An Agreement with Laban) ([HTML](#)) ([PDF](#)) ([WPD](#)). It is not a great stretch for Jacob for sire 11 children in 14 years, given the fact that he will have 2 wives and 2 surrogates at his disposal over those 14 years.

One ought to take note that, when there are differences of opinion of several good expositors, it helps to isolate the most fundamental point of disagreement.

Given that the patriarchs lived well into the middle and late 100's, we might reasonably see age 100 as our age 60 or 70 today. Given the history that we have—Abraham surprisingly impregnating Sarah at ages 100 and 90, respectively—we may conclude from this that the patriarchs enjoyed a lengthy period of old age. Unlike today's youth-obsessed culture, a person's age and wisdom were important social factors.

From <http://www.studyight.org/commentaries/ebc/genesis-27.html> accessed August 7, 2016.

As you may have noticed, we have actually covered very little of Isaac's life. He was married, he had twins, he lied about his relationship to his wife to a local (as his father Abraham had done before), and he reestablished a better relationship with Abimelech of Gerar. This pretty much describes his entire life. At this point, we are near the end of Isaac's life, as we are told that he is becoming old.

All believers become old. There is a point at which in life that you need to recognize that every age you have every observed, you will be that age at some point in time, unless you die early. I recall as a very young person being introduced to various old relatives and they seemed so old to me (perhaps they were in their 50's and 60's even). I have gone through my 50's and am in my 60's now, and there is only one direction in which I am traveling, age-wise. And this is true for everyone, believers and unbelievers alike. We will all become older and infirm and our bodies will give out. However, as long as we are alive, God has a purpose for our lives—our physical capacity, notwithstanding.

Genesis 27:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâhâh (הָהָה) [pronounced <i>kaw-HAWH</i>]	<i>to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened</i>	3 rd person feminine plural, Qal imperfect	Strong's #3543 BDB #462
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906

Translation: ...and his eyes are dimming from seeing,...

One particular defect of age is described here; that Isaac is growing older and his eyes are giving out. Most of us will live long enough to see various parts of our bodies slowly (and sometimes quickly) give out, weaken, or deteriorate.

Problems with the eyes certainly occurred in the ancient world, and there were no cures. Genesis 27:1 48:10 1Samuel 4:15. If you were born with bad eyesight, developed cataracts, or whatever, then you lived with that malady for the rest of your days.

Wenstrom suggests that Isaac's actual blindness might reflect the blindness which is in his soul, based upon what he is planning to do.⁶⁶

⁶⁶ From wenstrom.org accessed July 14, 2016.

C. H. Spurgeon: *A sad misfortune to lose the sight of the eyes! How greatly, how much more than we do, ought we to thank God for the prolongation of our sight, and it has been well remarked by one of our greatest men of science “that we seldom hear Christian men thank God as they should for the use of spectacles in these modern times.” A philosopher has written a long paper concerning the blessings which he found in old age from this invention, and we, enabled still to read the Word when our sight decays, should be exceedingly grateful for it. After all, with all alleviations, it is a very great trial to be deprived of one’s eyesight, but those who are in good company. Whilst they have some of the greatest divines in modern history, they have here one of the best of men — one of the patriarchs whose eyes were dim so that he could not see.*⁶⁷

Having very poor eyesight from birth, modern science has been a great blessing to me, having had cataract surgery when I was 39 and again at age 45. Apart from God’s blessings through science, I may have been slightly better off than Isaac today.

Bob Utley: *Physical illness is not a sign of God’s displeasure, but the result of living in a fallen world.*⁶⁸

In old age, the body stops functioning as it ought, and vision is one of the things to go. Eccles. 12:3 *...in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few [one’s teeth fall out], and those who look through the windows are dimmed [one’s vision is weakened],...* (ESV) Weak vision was a problem that the Apostle Paul struggled with (Galatians 4:13–16 6:11). Although we live during an era of great scientific accomplishment, where life expectancy is increased considerably, we are nowhere near the lifespans enjoyed by Jacob, Isaac and Abraham.

His weak eyes will also play a part in the narrative which follows.

Genesis 27:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
qârâ’ (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7121 BDB #894
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
’Êsâv (עֵשָׂו) [pronounced gay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong’s #6215 BDB #796
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong’s #1121 BDB #119

⁶⁷ Charles Haddon Spurgeon, *C. H. Spurgeon’s Expositions Volumes 1-3A*; from e-sword, Genesis 27:1–4.

⁶⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 27:4.

Genesis 27:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gāḏōwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation: ...he called to Esau, his older son,...

He is going to call in his oldest son, his favorite son, and give him a special blessing in his old age before he dies.

Quite unfortunately, both he and Rebekah (his wife) made their preferences known to their children. Isaac preferred Esau, who was more of an outside kid; and Rebekah preferred Jacob, the younger child (by a few minutes), who preferred hanging out in tents. Whether he read or studied or learned to cook; whatever; he was an inside boy.

Isaac does not seem to get it right. Interestingly enough, Isaac is old, but he is not anywhere near dying. He is choosing the wrong son to bless. Furthermore, he will bless Esau in a legalistic way. "You do this for me, and I will bless you." Finally, this child favoritism which is a bane on the lives of Jacob and Esau, will creep into the family of Jacob as well.

Gill: [Esau] was married, and had been married thirty seven years at this time, yet still lived in his father's house, or near him; for as he was born when his father was sixty years of age, and he married when he himself was forty, and his father must be an hundred, so if Isaac was now one hundred and thirty seven, Esau must have been married thirty seven years; and though he had disoblged his father by his marriage, yet he retained a natural affliction for him; nor had he turned him out of doors, nor had he any thoughts of disinheriting him; but on the contrary intended to bestow the blessing on him as the firstborn, for which reason he is here called "his eldest son" ⁶⁹

Genesis 27:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:1.

Genesis 27:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: ...and he said to him, "My son."

Men do not tend to chat a great deal. We might have the sum total of what Isaac says at first. There is a great deal of background to this address, "My son." We only have a small portion of it revealed to us.

Isaac clearly favored Esau and Rebekah favored Jacob. Esau was a hunter, and Isaac requested that he kill some wild game for him to eat.

You will note that we have had very little about Isaac's life to study, and this is because he did not have a life filled with divine good production as Abraham, his father, did. When Abraham offered up his uniquely-born son, this was an act which has stood for all time as a **type** of Christ offering. We do not find a similar act on the part of Isaac. The bulk of Isaac's life as recorded in Scripture is associated with births, marriages and deaths—the milestones of life.

What Isaac says in this verse is just one Hebrew word with a suffix, which we translate *my son* (or, *son of mine*). Isaac has two sons, but this narrative will reveal that he is very attached to this particular son. Esau is *his son*.

He is calling his son to him to set up a time to give him a blessing.

J. Vernon McGee on the person of Isaac: *We have seen that Isaac was an outstanding man, a great man. Abimelech and the Philistines came to make a treaty with him since they feared him. He was patient and peace loving but also prominent and powerful. Here, however, he reveals that weakness of the flesh. All during his life, Esau had been his favorite while Jacob had been the favorite of Rebekah. Esau was the outdoor boy who would go out and bring in a deer or some other animal. He would barbecue it, and the old man would enjoy it. Now Isaac is very old and he wants to bless his favorite son. He knows very well that God has said the elder will serve the younger, but he bypasses that because he wants to bless Esau. So he tells Esau to go out and bring in some meat and he will bless him because of it. What a revelation this is of this family.*⁷⁰

McGee raises one of the questions that ought to be in our mind when studying this chapter: did Isaac recall the promise that *the elder will serve the younger*? By the time that we complete this chapter, I think that we can answer this question with a resounding yes.

McGee also speaks of the strife which is occurring in this family and in Abraham's (with Hagar and her son). There will be strife, pressures and difficulties in the lives of every family. However, most of these were manufactured by the families themselves. There was no requirement for Hagar to be impregnated; and the plans of Isaac here, to bless Esau over and above Jacob—that was unnecessary as well.

⁷⁰ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

It is interesting that in many of these narratives, we see them playing out, making assumptions about the narrative which are not warranted. Personally, after spending well over a month working on this chapter, I envisioned Isaac sitting outside and calling for Esau. Perhaps, there was a place where Isaac sat outside, perhaps under a tree or near a creek, or in a clearing with trees around. I pictured this, because what Isaac will ask of Esau suggests that they enjoyed a relationship outdoors—hunting together, where Isaac taught his son everything that he knew about hunting. Furthermore, there will be a meal of wild game (presumably) and a blessing, all of which I picture taking place out of doors.

Jacob Deceives Isaac and Receives Esau's Blessing⁷¹ (artist unknown) from **Clip Art**; accessed August 7, 2016. You can see how this artist envisioned the place of blessing, as some sort of an outdoor structure where Isaac blessed Jacob.



In roughly the 30th commentary that I read, I find the words, *at this point, Isaac is becoming feeble; he's pretty much bedfast.*⁷² So Chuck Smith sees Isaac as in bed, rarely out of bed, calling for his son Esau. Apart from the things which I noted (which do not indicate with certainty that everything takes place outside), I don't know that there is anything in this chapter which really tells us whether Isaac is in a tent or in his favorite place outside of his tent, or if he is in a bed, or sitting on something like a chair or divan.

My point, and it is rather slight, we often have a vision of what we believe is going on, which might be suggested by the text, but is not really specifically stated. From time to time, we need to have our minds open to a slightly different approach, just in case that approach is accurate.

There is one detail which is left out, and I do not recall a commentator speaking to it: is Esau within earshot when Isaac calls him? Or does Isaac call out, and someone hears and tells Esau that he is being called? We do not know how far apart these families live (does Esau and his wives live in close proximity with Isaac and Rebekah?). My reason for noticing this is, somehow, Rebekah is aware of something going on, and she leans in to hear (v. 5). Let me suggest that, when Isaac called out for Esau, Rebekah, knowing Isaac's voice and its inflections, determined that she ought to listen in on this meeting. In fact, I would guess the Rebekah has somehow guessed that Isaac would do something like this—give Esau a secretive, end-of-life blessing.

Genesis 27:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

⁷¹ They confound the names Isaac and Jacob.

⁷² Chuck Smith from <http://www.studylight.org/commentaries/csc/genesis-27.html> accessed August 6, 2016. This is actually the second time that I am reading this commentary and I missed this comment before.

Genesis 27:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*.

Translation: And Esau answered [lit., and so he says unto him], "I am here."

Esau says, "Behold me" (literally). But this is not as weird as it sounds. This is simply how a person would respond when called. It simply means, *here I am, right here, yes sir*.

Although we will find out that Isaac's wife, Rebekah, is listening from off in the distance (possibly through a tent flap); this conversation is meant to be secretive. Isaac has a plan, which only Esau is supposed to be aware of. This secrecy clues us in to the idea that what Isaac has planned might now be the right thing for his family. Given Isaac's vision problems, Rebekah may have listened in on his conversations on many occasions without him knowing.

Genesis 27:1 And so it is when Isaac has become old and his eyes are dimming from seeing, he called to Esau, his older son, and he said to him, "My son." And Esau answered [lit., and so he says unto him], "I am here." (Kukis mostly literal translation)

Genesis 27:1 Time passes and Isaac becomes old and he was functionally blind. He called for his older son, Esau, and said to him, "My son." And Esau answered him, "I am here, father." (Kukis paraphrase)

And so he says, "Behold, please, I have become old; I do not know a day of my death." Genesis 27:2 Then he said, "Listen, please—I am old and I do not know the day of my death."

Then he said, "Listen, please—I have become old and I do not know when I will die."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And so he says, "Behold, please, I have become old; I do not know a day of my death.
Targum (trans. By Cook) And he said, Behold, now I am old; I know not the day of my death:...

Latin Vulgate	And his father said to him, <u>You see</u> that I am old, and know not the day of my death.
Peshitta (Syriac)	And Isaac said to him, Behold now, I am old, and I do not know the day of my death.
Septuagint (Greek)	And he said, Behold, I have grown old, and know not the day of my death.

Significant differences: The Latin inserts *you see* into the 2nd phrase.

Limited Vocabulary Translations:

Bible in Basic English	And he said, See now, I am old, and my death may take place at any time:...
Easy-to-Read Version	Isaac said, "I am old. Maybe I will die soon!"
God's Word™	Isaac said, "I'm old. I don't know when I'm going to die.
Good News Bible (TEV)	Isaac said, "You see that I am old and may die soon.
The Message	"I'm an old man," he said; "I might die any day now.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Isaac replied, "I am old and might die at any time.
New Berkeley Version	He said, "Look here, I am growing old; I do not know when I may die;...
New Living Translation	"I am an old man now," Isaac said, "and I don't know when I may die.

Partially literal and partially paraphrased translations:

American English Bible	And [IsaAc] said: '{Look!} I'm old and I don't know [how much longer I will live].
Beck's American Translation	"You see I'm old," said Isaac, "and I don't know when I'm going to die.
International Standard V	"Look how old I am! I could die any day now [Lit. <i>I don't know the day of my death</i>], so go find your weapons, take your bow and arrows, go outside, and hunt some game for me. V. 3 is included for context.
New Advent (Knox) Bible	See, his father said, how old a man I have grown; there is no telling how soon I may be overtaken by death.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Please, I am-old, and I <i>do</i> not know the day of my death here.
Conservapedia	And he said, "Please pay attention: I am old, and I don't know how much longer I will live." Literally, "I don't know the day of my death."
HCSB	He said, "Look, I am old and do not know the day of my death.
Lexham English Bible	And he said, "Look, I [am] old; I do not know the day of my death.
NET Bible®	Isaac [Heb "he"; the referent (Isaac) is specified in the translation for clarity.] said, "Since [The particle הִנֵּה (hinneh, "look") here introduces a logically foundational statement, upon which the coming instruction will be based.] I am so old, I could die at any time [Heb "I do not know the day of my death."].
Translation for Translators	He replied, "Here I am!" The rest of v. 2 is placed with v. 1 above.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Isaac continued, "You see I am old and I don't know when I shall die; so take your weapons, your bow and arrow, go out into the country and hunt some game for me. Then prepare some of the savory food I like and bring it to me so that I may eat and give you my blessing before I die." Vv. 3–4 are included for context.
The Heritage Bible	And he said, Now I am old, I do not know by seeing the day of my death;...
New American Bible (2002)	Isaac then said, "As you can see, I am so old that I may now die at any time.
New Jerusalem Bible	He then said, 'Look, I am old and do not know when I may die.
Revised English Bible	Isaac said, 'Listen now; I am old and I do not know when I may die.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Look, I'm old now, I don't know when I will die.
JPS (Tanakh—1985)	And he said, "I am old now, and I do not know how soon I may die.
Kaplan Translation	'I am old and I have no idea when I will die.
Orthodox Jewish Bible	And he said, Hinei now, I am old, I know not my yom mot:...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He said, See here now; I am old, I do not know when I may die.
The Expanded Bible	Isaac said, "I am old and don't know when I might die [^L the day of my death].
Kretzmann's Commentary	And he said, Behold now, I am old, I know not the day of my death. As a matter of fact, he lived another forty-three years, but the preparations which he made showed the prudence which characterized him. Every believer should set his house in order betimes and be ready to meet death when it comes.
The Voice	Isaac: You see that I am growing old now. I may die any day..

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is he, "Behold, pray! Old am I, and not know do I the day of my death.
Context Group Version	And he said, Look now, I am old, I don't know the day of my death.
English Standard Version	He said, "Behold, I am old; I do not know the day of my death.
Young's Updated LT	And he says, "Lo, I pray you, I have become aged, I have not known the day of my death.

The gist of this verse: Isaac speaks to Esau about his impending death.

Genesis 27:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Translation: Then he said, "Listen, please..."

Isaac asks his son Esau to listen to him.

It is reasonable to suppose that Esau and Isaac saw less of each other, as Esau grew older and got married. So Isaac needs to make it understood that he is not just calling on Esau for no reason here. This is a very serious matter—and not just in Isaac’s mind, as this is included in the Word of God.

Genesis 27:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zâqên (זָקַן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	1 st person singular, Qal perfect	Strong's #2204 BDB #278
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
mâveth (מָוֶת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4194 BDB #560

Translation:...—I am old and I do not know the day of my death.

Isaac realizes that he is getting old, and that he could die at any time. He has reached the point where he recognizes that he is going to die in the near future. He recognizes that death, for him, is on the horizon. Interestingly enough, Isaac will live on another 43 years after this incident.⁷³

All men have some understanding that they will die, although for many, this is not contemplated as often as it ought to be. Isaac apparently had begun to give this a great deal of thought, although his resulting conclusions were not what they should have been.

Genesis 27:2 **Then he said, “Listen, please—I am old and I do not know the day of my death.** (Kukis mostly literal translation)

Genesis 27:2 **Then he said, “Listen, please—I have become old and I do not know when I will die.** (Kukis paraphrase)

Isaac believes that he is going to die soon and that there are some things that he needs to do before he dies. He needs to bless his favorite son Esau. This is #1 on his list to do before dying.

This would be a good time to study Deathbed Testimonies in Scripture. Perhaps we will do this in Genesis 48.

⁷³ Estimate from Arno Clement Gaebelain, *The Annotated Bible*; 1919; from e-Sword, Genesis 27.

Genesis 27:1–2 Time passes and Isaac becomes old and he was functionally blind. He called for his older son, Esau, and said to him, “My son.” And Esau answered him, “I am here, father.” Then he said, “Listen, please—I have become old and I do not know when I will die.”

Isaac and the Day of His Death Approaching (Commentators)

Barnes: *The life of Isaac falls into three periods. During the first seventy-five years he is contemporary with his father. For sixty-one years more his son Jacob remains under the paternal roof. The remaining forty-four years are passed in the retirement of old age.*⁷⁴

Barnes: *Joseph was in his 30th year when he stood before Pharaoh, and therefore 39 when Jacob came down to Egypt at the age of 130. When Joseph was born, therefore, Jacob was 91, and he had sojourned 14 years in Padan-aram. Hence, Jacob’s flight to Laban took place when he was 77, and therefore in the 136th year of Isaac.*⁷⁵

The Pulpit Commentary: *Isaac had manifestly become apprehensive of the near approach of dissolution. His failing sight, and probably the recollection that Ishmael, his half-brother, had died at 137 (if that was Isaac’s age at this time; wide supra), occasioned the suspicion that his own end could not be remote, though he lived forty-three or sixty-three years longer, according to the calculation adopted, expiring at the ripe age of 180.*⁷⁶

Jamieson, Fausset and Brown: *Isaac...was in his hundred thirty-seventh year; and apprehending death to be near, Isaac prepared to make his last will - an act of the gravest importance, especially as it included the conveyance through a prophetic spirit of the patriarchal blessing.*⁷⁷

The Preacher’s Complete Homiletical Commentary: *Life was uncertain, and therefore Isaac must contrive so that there may be no disputes after his death. He wishes to settle the position which his sons were to occupy in the family, according to his own notions of right. It is best for a man to arrange all such matters while his mind is clear, and before he is perplexed and confused by the last sickness. In this way he can dismiss the world, and secure for himself a tranquil time before the end. It is well to have some time to walk quietly and thoughtfully along the shores of eternity before we take our last voyage to the unknown scenes beyond life.*⁷⁸

Arno Gaebelein: *Isaac lives after this event 43 years longer, but with this he passes from the page of history. Of his death and burial by Esau and Jacob we hear later.*⁷⁹

Treasury of Scriptural Knowledge lists a number of verses related to the uncertainty of the timing of death: Genesis 48:21 1Samuel 20:3 Proverbs 27:1 Eccles. 9:10 Isaiah 38:1, 3 Mark 13:35 James 4:14.⁸⁰

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is at this point in the narrative when we begin to notice an oddity. Interestingly enough, when a man’s death looms, it is natural to call in all members of the immediate family or even a larger audience (Genesis 49:1 Deut. 33:1). However, Isaac calls upon Esau alone. Rebekah *overhears*, but she is not called to this final blessing. This in itself seems to suggest some underhandedness on the part of Isaac.

This is an important moment, because Isaac is going to be passing down his inheritance and his blessing to his favorite son. One of the things which is wrong is, raising a son is a day-by-day process. A father cannot give his

⁷⁴ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Genesis 27:1–46.

⁷⁵ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Genesis 27:1–4 (slightly edited).

⁷⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:2.

⁷⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 27:1.

⁷⁸ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:1–5.

⁷⁹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Genesis 27:1–46.

⁸⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:2.

son everything on a day when the father knows that he is dying. In this way, both Isaac and Rebekah have failed. This narrative tells us that they have been teaching their sons, Esau and Jacob, the wrong things.

He still has a favorite son and since he is dying (he *thinks* that he is dying), he wants to confer his blessing upon Esau, which will mean that Esau gets the lion's share of his inheritance. There are two reasons for this: (1) the firstborn in the ancient world got the greater portion of the inheritance, and (2) Esau was Isaac's favorite.

We would be hard-pressed to determine if Isaac has done anything spectacular to distinguish himself in his lifetime. God has made him exceedingly rich and Abimelech of Gerar and his men recognize that Isaac is blessed by God and that God is with him (Genesis 26:26–31). He also built an altar and called upon Yahweh's name (Genesis 26:25). However, his blessing has been primarily one of association (Genesis 26:24).

In the New Testament, most of the references to Isaac are in conjunction with Abraham and Jacob, as in the *God of Abraham, Isaac and Jacob*. Several New Testament references reflect upon Abraham's great spiritual triumph when he offered his son Isaac upon the altar (Hebrews 11:17 James 2:21). These are strong, positive reflections upon Abraham—but what is most important is how this is a type of Christ, offering Himself for our souls.

One of the very few places where Isaac is mentioned apart from Abraham and Jacob is Galatians 4:28 when Paul writes to the legalistic Galatians who are trying to earn their spirituality and their spiritual blessings, and Paul writes: **And you, brothers, like Isaac, are children of promise.** Nowhere in New Testament Scripture do we have a place where Isaac's great spiritual life is discussed—because there is no great spiritual life recorded.

And therefore take please your manufactured items—your quiver and your bow—and go out [to] the field and hunt for me game; and prepare for me savory food as which I have loved. And bring [it] to me and I may eat because will bless you my soul before I die.”

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Therefore, please take your weapons—your quiver and your bow—and go out [into] the country and hunt game for me. Then prepare a wonderful meal for me just as I love and bring [it] to me. Let me eat [it] that my soul may bless you before I die.”

Because of this, please take your quiver and bow and go into the forest and hunt wild game for me. Then prepare a wonderful meal for me, just as I have come to love; and bring it to me. Allow me to eat it so that I may then bless you before I die.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And therefore take please your manufactured items—your quiver and your bow—and go out [to] the field and hunt for me game; and prepare for me savory food as which I have loved. And bring [it] to me and I may eat because will bless you my soul before I die.”
Jerusalem targum	And he said, Behold, now I am old; I know not the day of my death: but now take your weapons, your quiver and your bow; and go forth into the field, and take me venison, and make me food such as I love, and bring to me, and I will eat, that my sould may bless you ere I die. (I included v. 2 here)
Latin Vulgate	Take your arms, your quiver, and bow, and go <u>abroad</u> ; and when you have taken <u>something</u> by hunting, Make me a savoury meat thereof, as <u>you know</u> I like, and bring it that I may eat: and my soul may bless you, before I die.
Peshitta (Syriac)	Now therefore take your weapons, your <u>sword</u> and your bow, and go out into the field and hunt game; And make me <u>stewed</u> meat, such as I like, and bring it to me, that I may eat, that my soul may bless you before I die.

Septuagint (Greek) Now then take the weapons, both your quiver and your bow, and go into the plain, and get me some venison, and prepare some meats for me, as I like them, and bring them to me that I may eat, that my soul may bless you before I die.

Significant differences: The translation *weapons* in the 1st phrase is legitimate. What Isaac tells Esau to do is slightly different in the Latin. Also, the Aramaic has *sword* rather than *quiver*. The word *game* could reasonably translated *deer, venison*.

When it comes to the preparation, the targum leaves out *savory, tasty*. The Aramaic has *stewed* instead. The Latin adds the words *you know*.

Limited Vocabulary Translations:

Bible in Basic English So take your arrows and your bow and go out to the field and get meat for me; And make me food, good to the taste, such as is pleasing to me, and put it before me, so that I may have a meal and give you my blessing before death comes to me.

Easy English Therefore, now take your arms for war, your bow and *arrows. Go into the country. And hunt wild animals in order to get meat for me. Make a *stew for me that tastes very good. Make the sort that I love. And bring it to me to eat. Then I will *bless you greatly before I die.'

Easy-to-Read Version So take your bow and arrows and go hunting. Kill an animal for me to eat. Prepare the food that I love. Bring it to me, and I will eat it. Then I will bless you before I die."

God's Word™ Now take your hunting equipment, your quiver and bow, and go out into the open country and hunt some wild game for me. Prepare a good-tasting meal for me, just the way I like it. Bring it to me to eat so that I will bless you before I die."

The Message Do me a favor: Get your quiver of arrows and your bow and go out in the country and hunt me some game. Then fix me a hearty meal, the kind that you know I like, and bring it to me to eat so that I can give you my personal blessing before I die."

NIRV Now then, get your weapons. Get your bow and arrows. Go out to the open country. Hunt some wild animals for me. Prepare for me the kind of tasty food I like. Bring it to me to eat. Then I'll give you my blessing before I die."

New Simplified Bible »Please take your hunting equipment, your quiver and bow, and go out into the open country and hunt some wild game for me.
»Prepare a good-tasting meal for me. Prepare it the way I like it. Bring it to me to eat so that I will bless you before I die.«

Thought-for-thought translations; paraphrases:

Contemporary English V. So take your bow and arrows, then go out in the fields, and kill a wild animal. Cook some of that tasty food that I love so much and bring it to me. I want to eat it once more and give you my blessing before I die."

New Berkeley Version ...so now, please take your hunting outfit, your arrow-case and your bow; go out in the open country and hunt game for me. Prepare me a tasty dish, the kind I am fond of, and bring it to me to eat, so I may give you my blessing before I die."

New Life Version Take your bow and arrows, and go out to the field to get meat for me. Get some food ready for me that I love. Bring it to me to eat, so that before I die I will pray that good will come to you."

New Living Translation Take your bow and a quiver full of arrows, and go out into the open country to hunt some wild game for me. Prepare my favorite dish, and bring it here for me to eat. Then I will pronounce the blessing that belongs to you, my firstborn son, before I die."

Partially literal and partially paraphrased translations:

American English Bible	So, go get your weapons, both your bow and your quiver, and go into the plains to get me some venison. Then prepare the meat for me, just the way I like it, and bring it to me so I can eat it. Then I'll bless you with my [whole] soul before I die.'
International Standard V	"Look how old I am! I could die any day now [Lit. I don't know the day of my death], so go find your weapons, take your bow and arrows, go outside, and hunt some game for me. Then prepare some food, just the way I like it, and bring it to me so that I can eat and bless you before I die." V. 2 is included for context.
New Advent (Knox) Bible	Come, fetch that armoury of thine, thy quiver and thy bow, and go out hunting; when thou hast slain thy quarry, make me a roast dish, such as I love well, and bring it me to eat. And so thou shalt have my blessing, against the time of my death.
Today's NIV	Now then, get your equipment--your quiver and bow--and go out to the open country to hunt some wild game for me. Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Please lift your articles now, your hanging-case and your bow. Proceed to the field, and hunt game for me. Make me the delicacies that I love, because when you bring it to me to eat, my soul will bless you before I die."
Conservapedia	So please take your hunting gear, your quiver and bow, go out into the field, and take me some game. Make me some tasty foods like those I love, and bring it to me, so that I may eat, so that my soul may bless you before I die." The particular species is never mentioned, and therefore there is no Scriptural warrant for supposing that the game was necessarily venison. That deer was what was meant by "game" depends on extra-Biblical evidence of what sort of game animal was the most common in that land.
Ferar-Fenton Bible	And when Isaac, was old, and his eyes dim that he could not see, he called his eldest son Esau, and said ;and he replied; See now, I am old, and I know not the day of my death; so now take up your spear, quiver, and bow, and go to the held and hunt venison for me, and make me tasty food such as I love, and bring it to me, and I will eat it, so that my soul may bless you before I die.' Vv. 1–2 are included for context.
HCSB	Take your <i>hunting</i> gear, your quiver and bow, and go out in the field to hunt some game for me. Then make me the delicious food that I love and bring it to me to eat, so that I can bless you before I die."
Lexham English Bible	So now, take your weapons, your quiver and your bow, and go out to the field and hunt food for me. Then make for me tasty food like I love, and bring [it] to me. And I will eat [it] so that I can bless you before I die.
New Heart English Bible	May El Shaddai bless you, and make you fruitful, and multiply you, that you may be a company of peoples, and give you the blessing of Abraham, to you, and to your seed with you, that you may inherit the land where you travel, which God gave to Abraham."
NIV, ©2011	Now then, get your equipment-your quiver and bow-and go out to the open country [S Ge 25:27] to hunt some wild game for me. Prepare me the kind of tasty food I like [S Ge 25:28] and bring it to me to eat, so that I may give you my blessing [ver 10, 25, 31; S Ge 24:60; 49:28; Dt 33:1; Heb 11:20] before I die [ver 7]."
Translation for Translators	Isaac said, "Listen to me. I am very old, and I do not know when I will die. So take now your bow and quiver full of arrows and go out into the countryside, and hunt for a wild animal for me. Kill one and prepare the kind of tasty meat that I like. Then bring it to me so that after I eat it, I can give you a blessing before I die."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And now, please take your implements, your quiver, and your bow, and go out to the field, and catch hunted game for me; And make for me delicious food, such as I love, and bring it to me, that I may eat, that my soul may bless you before I die.
New American Bible (2002)	With your catch prepare an appetizing dish for me, such as I like, and bring it to me to eat, so that I may give you my special blessing before I die." My special blessing: "the blessing of my soul." The same expression is used also in ⇒ Genesis 27:19, ⇒ 25, ⇒ 31. In the context it must mean something like a solemn deathbed blessing, believed to be especially efficacious.
New American Bible (2011)	So now take your hunting gear-your quiver and bow-and go out into the open country to hunt some game for me. Then prepare for me a dish in the way I like, and bring it to me to eat, so that I may bless you before I die." Isaac's blessing confers fertility (vv. 27-28) and dominion (v. 29). The "dew of heaven" is rain that produces grain and wine, two of the principal foodstuffs of the ancient Near East. The "fertility of the earth" may allude to oil, the third basic foodstuff. The full agricultural year may be implied here: the fall rains are followed by the grain harvests of the spring and the grape harvest of late summer, and then the olive harvest of the fall (cf. Dt 11:14; Ps 104:13-15).
New Jerusalem Bible	Now take your weapons, your quiver and bow; go out into the country and hunt me some game. Make me the kind of appetising dish I like and bring it to me to eat and I shall give you my special blessing before I die.'
Revised English Bible	Take your hunting gear, your quiver and bow, and go out into the country and get me some game. Then make me a savory dish, the kind I like, and bring it for me to eat so that I may give you my blessing before I die.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, please take your hunting gear - your quiver of arrows and your bow; go out in the country, and get me some game. Make it tasty, the way I like it; and bring it to me to eat. Then I will bless you [as firstborn], before I die."
exeGesés companion Bible	...and now, I pray you, bear your instruments - your quiver and your bow and go to the field and hunt me a hunt; and work me delicacies such as I love: and bring to me to eat so that my soul blesses you ere I die.
JPS (Tanakh—1985)	Take your gear, your quiver and bow, and go out into the open and hunt me some game. Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die."
Judaica Press Complete T.	So, now, sharpen your implements, your sword <i>and take</i> your bow, and go forth to the field, and hunt game for me. And make for me tasty foods as I like, and bring them to me, and I will eat, in order that my soul will bless you before I die."
Kaplan Translation	Now take your equipment, your dangler [Teli in Hebrew, variously translated as sword (Onkelos; Rashi) or quiver (Targum Yonathan; Rashbam; Radak, Ibn Ezra). The word, however, suggests something hanging, like a bolo or lasso, that would be used to trap game.] and bow, and go out in the field to trap me some game. Make it into a tasty dish, the way I like it [See Genesis 25:28. Isaac wanted Esau to have the merit of parental honor, since this would make him worthy of a spiritual blessing (Sforno). Isaac may have known of Esau's shortcomings, but felt that the blessing would improve him (Radak). Isaac was not aware of the prophecy (Genesis 25:23) or of the fact that the birthright legally belonged to Jacob (Genesis 25:33), and hence the blessing would automatically go to Esau (Ramban).], and bring it to me to eat. My soul will then bless you before I die.'
Orthodox Jewish Bible	Therefore take, now, thy kelim (weapons), thy quiver and thy keshet (bow), and go out to the sadeh, and hunt me some wild game; And make me matamim (savory

meat, tasty food), such as I love, and bring it to me, that I may eat; that my nefesh may make a brocha upon thee before I die.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So now, I pray you, take your weapons, your [arrows in a] quiver and your bow, and go out into the open country and hunt game for me, And prepare me appetizing meat, such as I love, and bring it to me, that I may eat of it, [preparatory] to giving you my blessing [as my firstborn] before I die.
The Expanded Bible	So take your weapons, your ·bow and arrows [quiver and your bow], and go hunting in the field for ·an animal for me to eat [game for me]. When you prepare the tasty food that I love, bring it to me, and I will eat. Then I will bless you before I die."
NET Bible®	Therefore, take your weapons - your quiver and your bow - and go out into the open fields and hunt down some wild game [The Hebrew word is to be spelled either צִדַּ (tsayid) following the marginal reading (Qere), or צִדִּיָּה (tsedah) following the consonantal text (Kethib). Either way it is from the same root as the imperative צודוּהָ (tsudah, "hunt down").] for me. Then prepare for me some tasty food, the kind I love, and bring it to me. Then [Following the imperative, the cohortative (with the prefixed conjunction) indicates purpose or result.] I will eat it so that I may bless you [Heb "so that my soul may bless you." The use of נַפְשִׁי (nafshi, "my soul") as the subject emphasizes that the blessing will be made with all Isaac's desire and vitality. The conjunction "so that" closely relates the meal to the blessing, suggesting that this will be a ritual meal in conjunction with the giving of a formal blessing.] before I die."
Kretzmann's Commentary	Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. It was not the sudden whim of an old man which was here revealed, but a carefully prepared plan, according to which Esau was to obtain some game by chase and then to prepare the meat in a way of which he knew that it pleased his father. In spite of the divine utterance before the birth of the children, which was undoubtedly known to him, and the careless and almost contemptuous disposal of his birthright by Esau, in spite, also, of the latter's objectionable marriage to the Canaanitish woman, Isaac persisted in his preference for Esau, even in the very important matter of transmitting the Messianic promise. Even in believers the weakness of the flesh will often grow into a sulky obstinacy in ignoring God's manifest guidance.
The Voice	Isaac: ² You see that I am growing old now. I may die any day. ³ Take your hunting weaponry-your quiver and your bow-and go out to the field and hunt game for me. ⁴ Then prepare for me some savory food, just the way I like it. Bring it to me to eat so that I may speak a blessing over you before I die. V. 2 is included for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And now, pray, lift up your gear, your hanger and your bow, and fare forth to the field and hunt game for me, and make for me tasties, such as I love, and bring them to me, and eat will I, in order that my soul may bless you ere I die.
Context Group Version	Now therefore take, I beg of you, your weapons, your quiver and your bow, and go out to the field, and hunt venison for me. And make tasty food for me, such as I give allegiance, and bring it to me, that I may eat. That my life { soul } may esteem you before I die.
<i>Emphasized Bible</i>	Now, therefore, take I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and catch for me game; and make for me dainty meats, such as I love

	and bring in to me, that I may eat,—To the end my soul may bless thee, ere yet I lie!
English Standard V. – UK	Now then [ch. 25:27, 28], take your weapons, your quiver and your bow, and go out to the field and hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless [ch. 10:25; 48:9, 15; 49:28; Deut. 33:1] you before I die."
H. C. Leupold	So now, take up thy weapons, thy quiver and thy bow, go out into the field and hunt some game for me, and prepare tasty things, as I love them, and bring them to me to eat, in order that my soul may bless thee before I die.
Jack Ballinger translation	"Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."
Third Millennium Bible	Now then, take your weapons, your quiver and your bow, and go out to the field, and hunt game for me. Then prepare for me savoury food, such as I like, and bring it to me to eat, so that I may bless you before I die.'
Webster's updated Bible	Now therefore take, I pray you, your weapons, your quiver and your bow, and go out to the field, and take me [some] venison; And make me savory meat, such as I love, and bring [it] to me, that I may eat; that my soul may bless you before I die.
Young's Updated LT	And now, take up, I pray you, your instruments, your quiver, and your bow, and go out to the field, and hunt for me provision, and make for me tasteful things, such as I have loved, and bring in to me, and I do eat, so that my soul does bless you before I die."

The gist of this verse: Isaac wants his son Esau to get him some wild meat; and then he would blessed Esau.

At this point, we are going to have problems, both with the giver and the recipient. This inheritance is a gracious gift; but Isaac will attempt to bestow it based upon favoritism and based upon him getting something back for it. Neither approach is legitimate when it comes to an inheritance that is related to God's provision.

Genesis 27:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּה) [pronounced <i>gah-t-AWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>lift up, bear, carry</i>	2 nd person masculine singular, Qal imperative	Strong's #5375 (and #4984) BDB #669

Genesis 27:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: to support, to sustain, to endure; to take, to take away, to carry off, to forgive.</p>			
nâ' (נָא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural noun with the 2 nd masculine singular suffix	Strong's #3627 BDB #479

Translation: Therefore, please take your weapons...

Isaac is going to make a request of Esau, which is perfectly legitimate. The problem is, he will connect this request to the blessing by God. That is problematic.

Anyway, Isaac asks his son to gather his *weapons*, his *hunting equipment*. The word used here is the very common word k^elîy (כֶּלִּי) [pronounced k^elee], and it means *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. It is something which has been made or manufactured. This word is a multi-use term. Strong's #3627 BDB #479. Just exactly what sort of a manufactured item depends upon the context. In this case, we are speaking of hunting equipment or weapons. If it helps you to understand this term that has such a wide application, think of our modern-day term *electronics*; this takes in phones, computers, computer equipment, monitors, televisions, stereo systems, etc.

Isaac believes that it is possibly his time to die, and he wants to bless Esau; but he asks Esau to go kill him some wild game. This is going to be a tit-for-tat arrangement. Even though Isaac may not mean it to be, this is a very legalistic approach to blessing.

We have no testimony as to the spiritual greatness of Isaac, and yet, we read that he is blessed materially. So, there is no quid pro quo between God and Isaac. Isaac is in the line of promise and, as a result, he is blessed. Isaac is the son of Abraham, the friend of God, and, as a result, he is blessed.

This, by the way, is the great power of the individual believer and his relationship to others. Do you want your family to be happy, healthy, well-adjusted? Then devote your life to growing spiritually and apply Bible doctrine to your life. This will result in not just you getting blessed, but those associated with you will be blessed. This is known as **Blessing by Association** ([HTML](#)) ([PDF](#)) ([WPD](#)). This describes the life of Isaac and this blessing will even pour over the lives of Jacob and Esau. Now, Jacob comes off as none too happy, but all of that is his own fault! Regardless of Jacob's own bad attitude, God is faithful to Jacob and blesses him in many ways.

What we are studying in this chapter is God taking care of Jacob and his family. He does not earn this; he does not deserve it, but God blesses him nevertheless. Jacob is making so many mistakes here; and he will continue to make mistakes and he will, on many occasions, continue to be in opposition to God; and yet, God blesses

Jacob. Why? He is in the line of promise; Abraham is his grandfather; Joseph is his son; even Judah, who will turn a curve in this chapter, is his son. All the blessing of Abraham and of Joseph spill over into Jacob's life.

And even though Esau, near the end of this chapter, is going to whine and then be filled with mental attitude sins against Jacob; God is going to bless Esau anyway. Why? He is the grandson of Abraham.

Application: When you, as a believer, enter into spiritual maturity, the blessing that God gives you spills all over you and into your periphery—into your family, your workplace, your friendships. God looks out for all those that you are associated with, whether they deserve it or not (and many times, you don't deserve it,⁸¹ but God continues to bless you).

Genesis 27:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
t ^e lîy (תֵּלִי) [pronounced <i>tehl-EE</i>]	<i>quiver (with its arrows) (hanging from one's shoulder)</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8522 BDB #1068
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qesheth (קֶשֶׁת) [pronounced <i>KEH-sheth</i>]	<i>bow; bowman, archer; strength, power; rainbow</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7198 BDB #905

Translation:...—your quiver and your bow—...

The quiver and bow is associated with hunting. These are both examples of k^elîy (כֶּלִי) [pronounced *k^elee*].

As has been discussed in earlier chapters, Isaac liked Esau because he was more of an outdoors type. He liked to go hunting with his father, and for this reason, Esau was Isaac's favorite (which is a bad idea—a parent may have favorites, but this should not be known to the children).

Genesis 27:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יֵצֵא) [pronounced <i>yaw-TZAWH</i>]	<i>go [come] out, go [come] forth; rise [up]</i>	2 nd person masculine singular, Qal imperative	Strong's #3318 BDB #422
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and go out [into] the country...

There was an area that was ideal for hunting—probably Esau and his father Isaac had been out hunting together on many occasions. Not only do they both develop a taste for venison or some other wild meat; but the fellowship of them being together hunting for food also makes the final meal taste better as well.

⁸¹ Even mature believers make some bad decisions in their lives.

In this circumstance, Isaac and Esau are not going out hunting together. Isaac is no longer able to do this. However, enjoying venison together will bring back memories of those days they spent together.

For parents and children who are well-disposed toward this sort of activity, it is a wonderful thing for a father and son to experience nature, to go on a hunt (or to go fishing) and to spend that time together; and afterwards, enjoying the wonderful venison (or whatever) that you have killed.

Genesis 27:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tsîyd (צַיַד) [pronounced <i>tseed</i>]	<i>hunt; take</i>	2 nd person masculine singular, Qal imperative; with the voluntative hê	Strong's #6679 BDB #845
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
tsayid (צַיַד) [pronounced <i>TSAH-yihd</i>]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular noun pausal form	Strong's #6718 BDB #845

The NET Bible: *The word for "game," "venison" is here the same Hebrew word as "hunter" in the last verse. Here it is a metonymy, referring to that which the hunter kills.*⁸² I don't see *hunter* in the previous verse.

Translation: ...and hunt game for me.

Isaac wants to trade the blessing for this meal. Celebrating and enjoying this meal together—there is nothing wrong with that. However, Isaac is making this a requirement for being blessed by him.

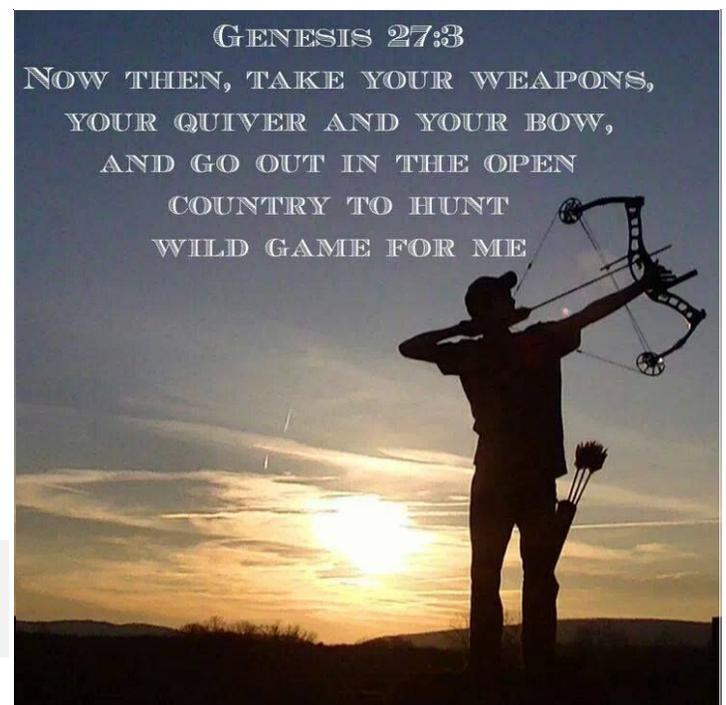
V. 3 literally has Isaac ask Esau to *hunt me some hunting*. It was common in the Hebrew language to match up a verb with its noun cognate. This same coupling is found in Genesis 1:2 8:21 27:33 (among many other passages).

Genesis 27:3 (a graphic); from [Pinterest](#); accessed August 7, 2016.

Chapter Outline

Charts, Graphics and Short Doctrines

I read at least one really oddball commentary which



⁸² From <http://bible.org/netbible/index.htm?gen25.htm> (footnote) accessed February 22, 2013.

denigrates Isaac for being a hunter and somehow implying that this relationship that he had with Esau, because they went out and hunted game, was just not spiritual. That is such a load of crap! Now, some kids are squeamish and will never adjust to killing prey, dressing it, and eventually eating it. But for others, this is a marvelous adventure and fellowship.

Isaac has distorted his end-of-life blessing here, but there is nothing wrong whatsoever with his relationship with Esau, which bond was related to them hunting together.

Genesis 27:3 **Therefore, please take your weapons—your quiver and your bow—and go out [into] the country and hunt game for me.** (Kukis mostly literal translation)

Genesis 27:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
mat ^e ammîym (מַטְעַמִּים) [pronounced <i>maht-gahm-MEEM</i>]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun	Strong's #4303 BDB #381
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾâsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾâsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
ʾâhêb (אָהַב) [pronounced <i>aw-HAYV^B</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	1 st person singular, Qal perfect	Strong's #157 BDB #12

Translation: **Then prepare a wonderful meal for me just as I love...**

Again, none of this is wrong so far. For an aging parent to make a request of his child like this is certainly legitimate.

Wenstrom: *The term “savory dish” is the noun mateʿammîym (מַטְעַמִּים) [pronounced maht-gahm-MEEM], which in the plural means, “delicacies, gourmet food” and appears six times in Genesis 27*

(4, 7, 9, 14, 17, 31) to emphasize Isaac's sensuality and not the role the meal played in the blessing ritual.⁸³

There may be a great deal of nostalgia wrapped up in all of this. Isaac primarily raised Esau as an outdoors child, and Esau learned to hunt (and possibly trap) from a very early age. No doubt, the father and son spent many wonderful days out hunting for wild game, which they would kill and then bring home for the family to enjoy. Because the relationship of a parent and child is always in flux, there are times which are viewed later in life as ideal. These days of hunting and eating their prey are likely Isaac's fondest of memories of his relationship with Esau. So, even though there is a legalistic approach to this blessing, we must also bear in mind that Isaac, through this food, is reliving these wonderful memories of times past.

I was somewhat of a disappointment to my own father, as I realized, in retrospect, he had hoped to have a son who was a hunter, fisherman and sports-minded. I was none of these things. Now, when we went hunting or fishing, I loved the out of doors and wandering around in it, but I had little interest in killing animals or baiting hooks or taking fish off of hooks—and the quiet of fishing—well, I did not care for that at all. And when it came to sports, I just did not have the strength or the coordination. Now, my father never made me feel as a disappointment to him—but in retrospect, I can see that this is what he would have really liked in a son—he would have loved to have the relationship that Isaac and Esau had. He made do; and I never felt that I disappointed him, despite not having these interests which he had.

Luckily for my dad, two of his sons enjoying fishing; and luckily for all of us, my father never showed any favoritism.

There are some commentators who actually represent Esau's interest in hunting as something bad.

Arthur Pink: The "hunter" tells of the roving, daring, restless nature that is a stranger to peace. A glance at the concordance will show that the word "hunter" is invariably found in an evil connection (cf. 1 Samuel 24:11; Job 10:16; Psalm 140:11; Proverbs 6:26; Micah 7:2; Ezekiel 13:18). "Search" is the antithesis, the good word, the term used when God is seeking His own. Only two men in Scripture are specifically termed "hunters," namely, Nimrod and Esau, and they have much in common. The fact that Esau is thus linked together with Nimrod, the rebel, reveals his true character.⁸⁴

We have to be careful when it comes to assigning good and bad to activities that are neutral. Isaac spending time with Esau, teaching him how to hunt and enjoying the time with him is in no way sinful or misguided. There is nothing wrong with a parent forming a connection with his child through pleasant and sinless activity. Now, personally, I am not a fan of killing animals simply for sport; but as food, it makes sense (and there is every indication in this passage, whatever was killed would be eaten).

Furthermore, this myopic view of hunting takes away from the real issues of this chapter of the Word of God.

Pink also points out that Esau is called a man of the field, and equates the field to the world (citing Matthew 13:38ff), meaning Esau is a man of the world.⁸⁵ Again, there is nothing wrong or sinful about being a man of the outdoors. Pink is focusing on a number of non-issues.

Are there problems with Esau? Certainly. Being a hunter or being an outdoors man is not his problem; nor should we take these things as telling us, in a clever way, what kind of man he is. All 4 of the principals in this chapter engage in wrong behavior. We cannot even walk away from this chapter and conclude, *well, Rebekah is a little bit better than Isaac and Jacob is a little bit better than Esau*. Spiritual is never a matter of relativity.

In the Christian life, you are either spiritual or you are carnal. You are put out of fellowship by sin; you are restored to fellowship when you name your sin (or sins).

⁸³ From [wenstrom.org](http://www.wenstrom.org) accessed July 14, 2016. He cites Genesis, A Commentary, Bruce K. Waltke, page 377, Zondervan.

⁸⁴ From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_28.htm accessed August 5, 2016.

⁸⁵ From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_28.htm accessed August 5, 2016.

Genesis 27:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בוא) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil imperfect with the cohortative hê	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and bring [it] to me.

Esau would kill the food, prepare it, and then bring it to his father. Because of his father's weak eyes, he could no longer really accompany Esau out to hunt. He is simply too blind to hunt. In fact, he is probably too blind to walk through a forest or open field with his son.

Age only goes in one direction; we get older every single day. Isaac has gotten old and he is pretty much blind.

When it comes to our lives and our plans, we need to keep this in mind, that God has allotted for us only so many days on this earth; and that we must use the time that God has given us.

I have, on many occasions, been in contact with people who, for whatever reason, find themselves with a period of time that is open; and I have always suggested, "This would be a great time to listen to the teaching of the Word of God." For most believers, this needs to be a part of your daily life, no matter what. But, it is always interesting to observe periods of time in the lives of some and how they unfortunately squander this time given them by God.

Genesis 27:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect with the voluntative hê	Strong's #398 BDB #37

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

Translation: Let me eat [it]...

And, of course, Isaac certainly want to eat this meal. Furthermore, this is one of the wonderful things that we as people share—taking meals with one another.

One of Isaac's fondest memories is that of eating the wild game killed by Esau. Now Isaac could have just blessed Esau right here and now and be done with it. However, he was hungry for some wild game, so this gave him the opportunity to do a bit of a trade out. As a father, he was within his rights to ask for a meal. However, I can't help but have the feeling that he tied his blessing to this meal. It seems too much like "You do this for me and I will

do this for you." On the other hand, it is equally reasonable that this was to be a formal feast wherein a ceremonial Patriarchal blessing was given.

Although the ones mentioned are only Isaac, Esau and Jacob, we do not know as to how many people were in attendance or if this was an entirely private ceremony. The amount of food prepared indicates that this was a more or a ceremonial thing attended to by perhaps several witnesses. However, none of these are ever mentioned in this passage. Later on, in the narrative, when Jacob sneaks in and pretends to be Esau, it becomes clear that this is a private ceremony of only two people—the blessing and the blessed. We know this because no one speaks up, saying, "Hey, that's Isaac; it is not Esau." This suggests that the only people at this blessing ceremony are Isaac and Jacob (posing as Esau); with Rebecca lurking in the background.

It is easily to quickly read through this passage, or to study each and every word, and miss the legalism which abounds here. There are 5 imperatives and a cohortative stacked up here, meaning, Isaac is telling Esau exactly what he must do in order to be blessed.

Bob Utley lists these: 1. "please take your gear" ("quiver,"), Genesis 27:3, Qal IMPERATIVE; 2. "go out to the field," Genesis 27:3, Qal IMPERATIVE; 3. "hunt game for me," Genesis 27:3, Qal IMPERATIVE; 4. "prepare a savory dish," Genesis 27:4, Qal IMPERATIVE; 5. "bring it to me," Genesis 27:4, Hiphil IMPERATIVE; 6. "that I may eat," Genesis 27:4, Qal COHORTATIVE.⁸⁶

The point being, this is a very legalistic approach.

Clarke suggests that the meat was necessary in order for them to have a covenant.⁸⁷ First of all, this is a blessing, not a covenant. If it were a covenant, I am not sure that there needs to be a meal; but let's just say that it is. It would not have to be wild game. So Clarke cannot justify what Isaac is doing here. Clarke gives two other reasons: (2) to convey this blessing, some kind of rite was necessary; and (3) Isaac was really, really exhausted and dying, and he had to eat something soon. Throughout this chapter, no rite takes place; and Esau is blessed at the end of the chapter without a meal or a rite. Furthermore, if Isaac needed to eat right away, then they would have killed a domestic animal, probably one that is about 100 ft. away.⁸⁸

The Bible tells us why Isaac did this. He wanted a good, savory meal.

Genesis 27:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ba'ābûwr (רַבֵּעַב) [pronounced <i>bah-ġu^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and 'ābûwr (רַבֵּעַב) [pronounced *ġaw^v-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

⁸⁶ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 27:3–4 (list was edited down).

⁸⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:4.

⁸⁸ I am not ragging on Clarke in particular, as his commentary is generally excellent. I am simply referencing him and his wrong opinions on this passage.

Genesis 27:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person feminine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ṭerem (קִדְמָה) [pronounced <i>TEH-rem</i>]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to</i> .			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...that my soul may bless you before I die.”

Here is the problem. Isaac connects this meal to his blessing Esau. The word used here is ba'ăbûwr (בְּאִבְוֹר) [pronounced *bah-ġu^b-VOOR*], and it means *because of, for, that, for the sake of, on account of, in order that; while*. Strong's #5668 BDB #721. So, the great feast which Esau is charge with preparing is all tied to being blessed by his father. God's blessings through the line of Abraham is based upon grace entirely. It is not based upon performance works. The blessing that Esau wants, he will not get.

Genesis 27:4 Then prepare a wonderful meal for me just as I love and bring [it] to me. Let me eat [it] that my soul may bless you before I die.” (Kukis mostly literal translation)

Genesis 27:1–4 Time passes and Isaac becomes old and he was functionally blind. He called for his older son, Esau, and said to him, “My son.” And Esau answered him, “I am here, father.” Then he said, “Listen, please—I have become old and I do not know when I will die. Because of this, please take your quiver and bow and go into the forest and hunt wild game for me. Then prepare a wonderful meal for me, just as I have come to love; and bring it to me. Allow me to eat it so that I may then bless you before I die.

Isaac, Fearing His Own Death Is Near, Decides to Bless Esau (Commentators)

David Guzik: *Isaac insisted on giving the blessing to Esau, the one God did not choose, who despised his birthright, and who has married pagan wives.*⁸⁹

⁸⁹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Genesis 27:1–4.

Isaac, Fearing His Own Death Is Near, Decides to Bless Esau (Commentators)

Matthew Henry: *Isaac, being now old, and not knowing, or not understanding, or not duly considering, the divine oracle concerning his two sons, that the elder should serve the younger, resolves to entail all the honour and power that were wrapped up in the promise upon Esau his eldest son. In this he was governed more by natural affection, and the common method of settlements, than he ought to have been.*

Matthew Henry then makes the application: *We are very apt to take our measures rather from our own reason than from divine revelation, and thereby often miss our way; we think the wise and learned, the mighty and noble, should inherit the promise; but God sees not as man sees.*⁹⁰

The Preacher's Complete Homiletical Commentary: *is about to do something which will take effect after his death. If this life be all, why should we consider the brief enjoyments and distinctions of those who must in a few short years sink with us into nothingness, as though we had never been! Surely the only attitude of mind which we could assume towards such a blank and ruined prospect would be that of despair! But man feels in the depths of his heart that he must have, in some way, an interest and inheritance in the future.*⁹¹

Wenstrom: *Normally the blessing would have been a public affair, given before the entire family because it was, in reality, an oral will which legally determined the disposition of all that the father possessed (See Genesis 49:1, 28; 50:24-25; Deuteronomy 33:1).*⁹²

Leupold: *That the father actually calls Esau and makes preparations to bestow the outstanding blessing upon him, has always proved perplexing. This cannot have been done because he had never heard the divine word to Rebekah (Genesis 25:23); for the relation between Isaac and Rebekah was too intimate to allow for such a supposition. Nor did Isaac fail to understand the word aright: the word was too clear to allow for misunderstanding. Nor could Isaac have forgotten this notable word; it was too significant ever to forget it. Nor was it rash and bold presumption on Isaac's part or an attempt simply to fly in the face of God's revealed will: it was not Isaac's nature to behave thus. It seems psychologically most probable that Isaac purposely forgot what God had determined; and at the same time by clever little sophistries he led himself to believe that if he bestowed the blessing on Esau, the divine word uttered long before would not be crossed. He that knows the duplicity and treachery of the human heart will not find it difficult to understand how a man will circumvent a word of God, no matter how clear it be, if his heart is really set on what is at variance with that word.*⁹³

Howard Vos: *From excavations at Nuzi in central Mesopotamia we learn that the oral blessing or will had legal validity and would stand up even in the courts. Nuzi tablet P56 mentions a lawsuit between three brothers in which two of them contested the right of a third to marry a certain Zululishtar. The young man won his case by arguing that this marriage was provided for in his father's deathbed blessing.*⁹⁴

J. Ligon Duncan provides this conclusion: *Christians must live by divine revelation, not by local conventions or by natural affections.*⁹⁵ It was revealed to Isaac that the younger brother would enjoy preeminence over the elder brother. That is divine revelation. It is convention for Isaac to give the superior blessing to the older son; it is by natural affection that Isaac wanted to give the greater blessing to Esau.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁹⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 27:1–5.

⁹¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:1–5.

⁹² From [wenstrom.org](http://www.wenstrom.org) accessed July 14, 2016.

⁹³ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

⁹⁴ From [wenstrom.org](http://www.wenstrom.org) accessed July 14, 2016. He cites Howard Vos, *Genesis and Archaeology*; Chicago: Moody Press, 1963, p. 96. The information cited by Vos comes from Cyrus Gordon, "Biblical Customs and the Nuzi Tablets," *The Biblical Archaeologist*, February, 1940, p. 8; Quote from Vos cited from *The Book of Genesis* by Bob Deffinbaugh, pages 194-195, Bible Studies Press. Constable provides more details at <http://www.studydrive.com/commentaries/dcc/genesis-27.html> (accessed July 17, 2016).

⁹⁵ From <http://www.fpcjackson.org/> accessed August 6, 2016.

Isaac's approach here is wrong. You will note that Isaac is offering somewhat of a trade-off here. "I am going to bless you; but what I need from you is an incredible meal of wild game." This is not grace. His logic is simple. "I am hungry; there is nothing I love more than Esau's cooked wild game. And it is time for me to bless him. So let's do both of these together." Unfortunately, this approach does not teach grace. He is teaching his son that blessing is a matter of works.

There is another problem—this ceremony seems to be very small, attended only by Isaac and Esau. That is very unusual. Often when a blessing is given, as Isaac will give to Esau, there are many family members in attendance, and they act as witnesses, as it were, to the blessing, like witnesses to a marriage. Whatever blessings, authority and property are conveyed would be heard by many people, so that the entire family knows what's what.

This end-of-life blessing is different from a will: (1) the testator is still alive, (2) the conveyance of such blessings will occur after his death, and (3) in many cases, the emphasis is upon the spiritual blessings and not material conveyances (which is true in this chapter and when Jacob blesses his sons). I should add that the witnesses, upon the reading of the will, do not all immediately go out and contact their attorneys.

Application: As an aside, you know when Paul tells the Corinthians that they ought not to sue one another? This is a great place to apply that verse. When a parent or grandparent dies and does not leave you a single dime, then do not run to the nearest lawyer so that you can get your fair share. When you do that, you are an embarrassment to the faith, and your witness for Christ becomes compromised when your focus is upon material things.

Genesis 27:3–4 *Therefore, please take your weapons—your quiver and your bow—and go out [into] the country and hunt game for me. Then prepare a wonderful meal for me just as I love and bring [it] to me. Let me eat [it] that my soul may bless you before I die.*" (Kukis mostly literal translation)

Genesis 27:3–4 *Because of this, please take your quiver and bow and go into the forest and hunt wild game for me. Then prepare a wonderful meal for me, just as I have come to love; and bring it to me. Allow me to eat it so that I may then bless you before I die.*" (Kukis paraphrase)

Whether Isaac is aware of and thinking about the words of prophecy that God spoke to Rebekah, we do not know. We do know that Isaac favors Esau and Rebekah favors Jacob. So, Isaac is either trying to side-step the promise that *the elder would serve the younger*; or he realizes that if Rebekah gets involved, she might insist upon Jacob receiving a superior blessing. These are two possible reasons for this private ceremony.

Wenstrom: Distribution of family wealth and headship would best be carried out in the presence of all who were concerned, thus we later find Jacob giving his blessing in the presence of all his sons (Genesis 49). Neither Jacob nor Rebekah was present, and this was hardly an oversight but rather Isaac conspiring to give the blessing to Esau who was his favorite and not Jacob who was Rebekah's favorite and more importantly, the Lord's choice. If it were not for Rebekah eavesdropping on the conversation, the entire matter would seemingly have been completed with only two parties involved. Therefore, we have a conspiracy and secrecy where Isaac intended at this clandestine dinner to convey his blessings upon Esau rather than Jacob, which is why Isaac had no blessing left to convey upon Esau, cf. Genesis 27:37-38.

Wenstrom continues: Here was a premeditated plot to thwart the plan and purpose of God for Jacob. Isaac was not ignorant of the revelation of God to Rebekah, which we saw recorded in Genesis 25:23. The fact that the Lord's choice of Jacob over Esau was justified was that Esau exchanged his birthright for a bowl of red lentil soup. Therefore, God's purposes for His people could never be achieved through such a person as Esau. In spite of all these elements, Isaac sought to overrule the verdict of God that the elder serve the younger. He anticipated doing so by a misuse of the pronouncement of the blessing before his death. Therefore, it appears that Isaac intended to

*manipulate God by reversing the decree of God and the rightful ownership of the rights of the first-born as purchased (although unethically) by Jacob.*⁹⁶

In contrast, Jacob's entire family will be present when he blesses his sons in Genesis 49.

So, it is not a complete leap to say, perhaps Isaac does recall the prophecy, and he is trying to get around it. If he is trying to get around it, then, obviously, Jacob and Rebekah cannot be a part of the ceremony. It is quite difficult to make a call like this, as Scripture does not come out and express these things specifically. Furthermore, this is not really the thrust of the chapter. We simply have 4 people acting in their own best interests, without any attempt to align themselves with the plan of God. However, regardless of what they do and how they scheme, God's will will be accomplished. God's plan moves ahead, with or without them helping.

Little is said about Esau and his actions and motivations throughout. At the end of this chapter, it is clear that he is really upset of this whole blessing/birthright/Jacob thing—that he has been harboring resentment for nearly his entire life over it—and who is to say whether his closeness with Isaac is not without purpose? Did he choose to be close to his father knowing that this day would come where his father might want to bless him over and above Jacob? There is only one clue, and that is the fact that, once all of this blows over, and he has forgiven Jacob, Esau will not be living anywhere near his father, who is in a half helpless state (but Isaac does have servants). This is not enough to convince us that Esau is strictly in this relationship for himself, because, given what takes place in this chapter, it is not difficult to understand that he decides to go his own way. There are a lot of motivations which we can reasonably assign to Isaac, Rebekah, and Jacob; it is a bit more difficult to assign this thinking to Esau.

Many Bibles have headings like, *Jacob Tricks Isaac*, *Jacob Steals Esau's Blessing*, and *The Theft of Esau's Blessing*, making Jacob out to be the bad guy and Esau the victim. Whereas, no one is going to be recommending Jacob as *believer of the year*, there are 4 sin natures at work here, and none of principals of this chapter are blameless. None of the 4 are exemplary in their conduct. The blessing which Jacob takes is the blessing that God meant for him—but, that does not justify his actions or the conduct of his mother. The blessing given out by Isaac is not his to give out; it is not Esau's to receive, and it is not right for Jacob to deceive his own father (we will see all of this play out in the narrative of this chapter). Even though I like to record the various titles and subtitles of the translations, that does not mean that they always give an accurate description of the chapter (nor are the translations themselves always accurate). We might reasonably entitle this chapter, *Jacob, Through Duplicity, Takes the Blessing That God Meant for Him*. Somewhat wordy, but more accurate.⁹⁷

So, their motives are certainly interesting; but what God does, despite their actions, is much more so.

Gen. 27:1–4 When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." He said, "Behold, I am old; I do not know the day of my death. Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die." (ESV)

Sometimes, in narratives, the Bible ascribes various emotions and thought processes to the individuals in the narrative; however, most of the time, it does not. Furthermore, motivations are rarely pure—that is, it is not all this or all that. We can sometimes make reasonable guesses in this realm, but we need to be careful not to make too many assumptions.

Isaac's Motivations in Blessing Esau

1. There appears to be a nostalgic component to all of this. We know that Isaac mostly raised Esau and

⁹⁶ From wenstrom.org accessed July 14, 2016.

⁹⁷ Credit James Burton Coffman for pointing this out. From <http://www.studylight.org/commentaries/bcc/genesis-27.html> accessed July 17, 2016. Surprisingly, I do not recall anyone else who made this call (although Coffman was not entirely accurate with all of his conclusions).

Isaac's Motivations in Blessing Esau

- that Rebekah raised Jacob; and that Isaac and Esau probably enjoyed a great many times together hunting and eating their kill. Genesis 25:27–28 27:3–4
2. There appears to be a favoritism component. Genesis 25:28
 3. Isaac appears to really believe that he is near the end of his life. Genesis 27:2
 4. Very importantly, Isaac will call upon Esau alone. Generally speaking, when a man's death looms, it is natural to call in all members of the immediate family or even a larger audience (Genesis 49:1 Deut. 33:1). Isaac does not do this. He calls only for Esau. Rebekah *overhears*, but she is not called to this final blessing. This in itself seems to suggest some underhandedness on the part of Isaac. This is the sole clue that suggests Isaac is being sneaky; and the sole clue that suggests Isaac still recalls the promise of God that *the older will serve the younger*. Otherwise, why are not both sons called for this blessing? Why isn't the entire compound alerted? Why is Rebekah left out—which seems intentional?
 5. There is no reference in this chapter back to the prophecy made at the births of these two boys, that the older would serve the younger. If this was remembered by anyone, there are no clues suggesting that anyone acted based upon that promise.
 6. For the most part, Isaac does not speak about God, God's will, the covenant, the privileges of the firstborn, etc. None of this appears to enter in. Isaac does speak about blessing Esau before the Lord. There is the possibility that this blessing is going to take place with only Isaac and Esau being there.
 7. The same is true of Esau, Jacob and Rebekah. However, Jacob falsely cites God's providence for allowing him to find an animal so quickly. Genesis 27:25
 8. Now, within the blessing pronounced by Isaac over Jacob (thinking that he is Esau), Isaac invokes God's name several times. "See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!" (Genesis 27:27b–29; ESV) In other words, despite all that has preceded this, the blessing draws together God's great blessings and Jacob's future (and the future of his genealogical line).
 9. The circumstances of this blessing, that Isaac leans in close to Jacob and smells his clothing (Genesis 27:27a), which smelled of the out-of-doors (since he is wearing Esau's clothes) suggests that Isaac did not memorize some kind of a blessing and then, when it was time, simply repeated it. There does not appear to be any rote involved.
 10. Furthermore, the accuracy of the prophecy combined with Isaac's response when he realizes that he blessed Jacob and not Esau (Genesis 27:32–35), that there was a reality to this blessing. Isaac did not believe that this was simply a blessing that he could retract, indicating that he believed the blessing to be of God.

It is Hawker in Genesis 27:2 who states: *Dying patriarchs always called their households round them. Genesis 49:1; Deut. 33:1.*⁹⁸ This statement got me to thinking about Isaac and *why did he do the exact opposite?*

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God's blessing and the line of Jesus goes from Abraham, Isaac, and Jacob; however, it ought to be clear that Isaac and Jacob are not in the same league as Abraham, spiritually speaking.

R. A. Wilmot recalling a parable of agedness: *I have read a parable of a man shut up in a fortress under sentence of perpetual imprisonment, and obliged to draw water from a reservoir which he may not see, but into which no fresh stream is ever to be poured. How much it contains he cannot tell. He knows that the quantity is not great; it may be extremely small. He has already drawn out a considerable supply during his long imprisonment. The diminution increases daily, and how, it is asked, would he feel each time of drawing water and each time of drinking it? Not as if he had a perennial stream to go to—"I have a reservoir; I may be at ease." No: "I had water yesterday, I have it*

⁹⁸ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Genesis 27:2.

to-day; but my having it yesterday and my having it to-day is the very cause that I shall not have it on some day that is approaching." Life is a fortress; man is the prisoner within the gates. He draws his supply from a fountain fed by invisible pipes, but the reservoir is being exhausted. We had life yesterday, we have it today, the probability—the certainty—is that we shall not have it on some day that is to come.⁹⁹

Treasury of Scriptural Knowledge submits a myriad of verses on blessing: Genesis 27:7, 23, 25, 27 14:19 24:60 28:3 48:9, 15–20 49:28 Leviticus 9:22–23 Deut. 33:1–29 Joshua 14:13 22:6 Luke 2:34 24:51 Hebrews 11:20.¹⁰⁰

Ballinger has a unique understanding of the timing.

Jack Ballinger's Analysis of Genesis 27:1–4

1. Isaac was born in the year 1846 BC and died at 180 years of age (Gen. 35:28) in the year 1666 BC (ten years before Jacob and family entered Egypt).
2. He married Rebekah when he was 40 years of age (Gen. 25:20), and the twins were born 20 years later (Gen. 25:26).
3. If the marriage of Esau at age 40 (26:34) and the flight of Jacob took place in the same year, then Isaac was age 100 when he was deceived by his wife and his son.
4. Abraham was described as "old" at the time of the miracle that brought Isaac into the world (cf. 18:11).
5. His only disability at the time was sexual impotence.
6. Isaac at age 100 (1776 BC) suffered from premature blindness.
7. Commentators imagine that Isaac was on his death bed when this all took place and throw out an age of 130 plus with no textual support.
8. They imagine the same thing with Abraham in connection with his efforts to secure a wife for his son Isaac (i. e. , that he died before the servant returned!).
9. It appears that they totally disregard the numerical citations regarding these men provided in the book of Genesis.
10. Isaac's "old" is relative in that he lived for another eighty years albeit blind and therefore limited in his activities.
11. In the opening scene, Isaac, imagining that his physical death is near, summons his oldest and favorite son Esau, in order to confer the patriarchal blessing (v. 1; cf. Gen. 50:24-25).
12. It is odd, and not in accord with tradition, for the father to summon only one son to his bedside, especially since in this case both sons were twins.
13. Why did Isaac break with convention?
14. Even the lesser son was entitled to receive some sort of blessing (cf. vv. 34, 38).
15. Isaac's action here is irregular and done apart from any public announcement.
16. Isaac's action establishing succession was anything but public and so was quite irregular.
17. In fact, his under the table action with the summing of Esau was reprehensible.
18. Isaac calls Esau to his bedside and proclaims that he is "old and [does] not know the day of [his] death."
19. Why does he do this, and does he really believe that his death is imminent?
20. Perhaps Isaac is simply being melodramatic and says what any family head would say in connection with rapidly failing health in order to make their farewells.
21. We can safely presume that Isaac was under a lot of pressure of soul with respect to the Esau-Jacob prophecy.
22. With Esau's marriage and the misery it had brought to his parents there was a stirring up of the conflict bringing further tensions in the family.
23. Here is as man orchestrating a deathbed blessing when there was no pressing need to do so.
24. However we take his words in v. 2, they do not reflect well on Isaac's intention to bless Esau and to exclude Jacob from the event.

⁹⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:1–2.

¹⁰⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:4.

Jack Ballinger's Analysis of Genesis 27:1-4

25. The reader knows that Isaac's favors Esau because Isaac acquired a palate for wild game and Esau was an skilled hunter (25:28).
26. Once again it is brought to our attention that Isaac's love of a certain type of cuisine overrides his devotion to doctrine.
27. The doctrine he refused to line up with is the doctrine of the supremacy of Jacob over Esau as contained in the oracle granted to Rebekah while she was still pregnant with the twins (25:23).
28. Isaac seeks here to overturn the oracle by blessing Esau on the sly.
29. So Isaac sends Esau out to hunt game for a "savory dish/stew" that was his favorite cuisine (vv. 3-4).
30. Esau had done this for his father many times, but this time he is promised patriarchal succession upon his successful return.
31. The term "savory dish" occurs only in this chapter (vv. 7, 9, 14, 17, 31) and in Proverbs 23 (vv. 3,6).
32. Isaac favored Esau primarily because he loved his cooking.
33. This was the primary basis for their bond as father and son.
34. Whatever Isaac's early opinion of the oracle of the twins was his affections grew toward his oldest son when he grew up and demonstrated his skills as a hunter and cook.
35. For physical pleasure Isaac was willing to overlook Esau's sins and the divinely inspired oracle.
36. Isaac has a very strong desire in the opening scene to bless Esau which is indicated by his use of the term "my soul" instead of simply saying, "I."
37. Again, Isaac does all this on the sly as he initiates this apart from his wife's knowledge and especially apart from Jacob's knowledge (or so he thought).
38. As God's chosen representative Isaac is playing God rather than acting as God's representative in bestowing the blessing of succession.
39. In this dramatic episode it is Isaac and Esau pitted against Rebekah and Jacob.
40. Will Rebekah and Jacob triumph as Yahweh had promised?
41. The onset of premature blindness for the patriarch foreshadowed his blind spot for Esau.
42. His blindness is divine discipline for being stubborn and resistant to the revealed will of God.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

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Snider's age calculations are typical.

Ron Snider Summarizes Genesis 27:1-4

1. The recurrent phrase "it came about" is used regularly to advance the narrative an unspecified amount of time into the future.
2. How much time has elapsed is not given, but may be ascertained from other data.
3. Isaac we are told had gotten "old", and his eyesight had been failing for some time.
4. He was now to the point where he could not see much at all, most likely only light and shadows.
5. For all practical purposes he was blind.
6. This certainly points out that the patriarchs were not men who were not afflicted with the various problems of aging which are common to the human race.
7. Some may have the idea that they did so well spiritually since they did not face the same problems that you and I face.
8. They endured similar physical problems, as well as the constant problem of the sinful trend of Adam.
9. The enemy of doctrine and orientation will demonstrate itself in a big way in this chapter.
10. Not only in the life of Isaac, but in Rebekah, Esau, and Jacob.
11. Isaac fears that his death may be at hand, and so calls for his oldest son, whom we know he favored. 25:28
12. Esau may have not followed in the spiritual footsteps of his father, but it appears that he possessed a certain amount of natural affection and respect for Isaac.

Ron Snider Summarizes Genesis 27:1-4

13. He responds immediately to the summons from his father.
14. Isaac informs him that he is old, and is anticipating his death.
15. Computation of Isaac's age at this point:
 - a. We know that he was 100 years old at the end of Gen. 26 $60 + 40$
 - b. We must now move to the future and calculate in reverse to ascertain Isaac's age at this point.
 - c. Joseph was 30 years old when he became prime minister of Egypt. 41:46
 - d. Jacob came to Egypt in the second year of the 7 year famine. 45:11
 - e. Jacob was 130 years old at that time. 47:9
 - f. Therefore Joseph was 39, based on 7 years of plenty +2yrs of famine. 41:29-30
 - g. Joseph was born when Jacob was 91, at the end of the 14 years with Laban. 30:24-26
 - h. Jacob then left home and arrived in Haran when he was 77. 28:10
 - i. The time when Jacob left home is keyed to the incident we are about to consider in Gen. 27 see vs 41-44
 - j. Since Jacob and Esau were 77, exactly 37 years have elapsed since the end of Gen. 26.
 - k. This makes Isaac 137 at the time of Gen. 27
16. Apart from his failed eyesight, we know that Isaac was somewhat reticent and passive in his approach to life.
17. His half-brother Ishmael lived 137 years, and so had died some 14 years earlier.
18. Since Isaac was 137 he likely believed that his demise was at hand.
19. He was completely wrong!!!! Gen. 35:28-29
20. Physical infirmities are not necessarily a sign of approaching death, and some are just too morbid about the failure of the body.
21. The failure of the body is certain for all who are in Adam, and a result of the fall and the introduction of the sinful trend of Adam.
22. Apart from the rapture, all will face this, and should have maximum doctrine in the soul in order to deal with this eventuality.
23. The failure of the physical body is dealt with in Eccles. 12:1-7, along with the very appropriate exhortation to store up doctrine while you are young. vs. 1
24. Coupled with his nature, his advanced age and his lack of clear vision, Isaac resigns himself to the tent for the duration.
25. To his credit, like his father Abraham, Isaac was attempting to make provision for his estate after his demise so that there would be no confusion.
26. To his shame, he was attempting to make the wrong provision.
27. He calls Esau and asks him to go on his typical hunt and bring back some fresh game and cook it just the way Isaac likes it.
28. This would tend to confirm that Esau was very familiar with this procedure and had done this for his father on previous occasions.
29. It is certainly honorable to treat one's parents with respect, but this does not make up for the spiritual lack which is obvious in Esau.
30. Esau, in certain ways, may have been a model son, but this does not commend one to God.
31. Spiritual adjustment is far more important than a close relationship with your earthly parents.
32. It certainly appears that Jacob was not nearly as much in the good graces of Isaac as Esau was.
33. Yet Jacob is the example of doctrine and Esau the example of rejection of Bible doctrine.
34. To some extent this was a problem on Isaac's part, as he tended to favor Esau and show partiality.
35. It is apparent that some of this partiality was based on his physical, macho lifestyle, which provided Isaac things which appealed to him.
36. Parents cannot afford the luxury of partiality based on physical, earthly preferences.
37. This is an occupational hazard for the pastor-teacher, also, who may be attracted to members of his congregation based on what they can provide physically, and not based on spiritual criteria.
38. Isaac tells Esau specifically that the purpose for this meal is to commemorate this day, when Isaac is going to bless him.
39. This custom was already well established at this time, and was considered a momentous event.

Ron Snider Summarizes Genesis 27:1–4

40. This was not just the parting wish of a pious man for his son, but was prophetic in nature.
41. In the blessing the future destiny of the one blessed was detailed.
42. Not merely the prayers or wishes of a dying father, but the plan of God was foretold to some extent.
43. The elements of benediction and prediction were blended into a final great statement.
44. Since the blessing contained elements of prophecy, it was not only effectual, but irrevocable. 27:33-35
45. The OT does not consider that the blessing was a separate act outside of God's control, and thus independent and magical.
46. It recognizes that it is to a great extent the statement of God for an individual.
47. While this may be somewhat foreign or new to us, these men clearly understood that the recipient of the Abrahamic covenant and the spiritual heritage was to pass this on to the next generation in the blessing.
48. Although, as we will observe, not apart from the plan and will of God.
49. Isaac and Rebekah were told before the birth of the boys that Jacob would be the recipient of the blessing, and not Esau. 25:23
50. The question arises as to why Isaac would attempt to circumvent the revealed plan of God.
51. The answer is that he rejected the prophecy concerning the boys, spiritual maturity and greatness aside.
52. This should serve as a warning to everyone in this LC, that no one is exempt from spiritual folly.
53. You may accept and believe 99% of the doctrines which are taught, but hold out on that 1% or that one doctrine where you are just sure that you are right and I am wrong.
54. As we will see, this is a dangerous game.
55. Isaac deliberately sets himself against the plan of God for the twins, and makes provision to do his will.
56. Not only did he know of the prophecy before their birth, he was certainly aware of the lifestyle of Esau. 26:34-35
57. Even though he recognized that Esau was a spiritual failure, he continued to hold out hope that somehow he would come around.
58. While it is not specifically recorded some believe that Isaac had been made aware of the sale of the birthright to Jacob.
59. Isaac had somehow deluded and deceived himself in regard to Esau, rejecting the WOG and overlooking the obvious spiritual lack in Esau.
60. How he rationalized these things may seem inconceivable, nevertheless he did, and so can any other believer.
61. Rejection of Bible doctrine has caused Isaac to entrench himself against the plan of God and doggedly pursue a foolish course, hardly in line with his natural reticence and passivity.
62. As a parent you have to evaluate your children based on the obvious facts, and not on your personal preference.
63. You must put natural affection aside and deal with them based on their orientation and acclimation to Bible doctrine.
64. Failure to deal with their obvious sinful trend of Adam problems will not only entrench them in their problems, it will cause problems for others in the family.
65. Isaac's approach to this will result in a complete devastation of his family.
66. While Isaac will make it spiritually, and is likely a mature believer at this point, he is not exempt from the results of bad decisions.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

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Rebekah Persuades Jacob to Deceive his Father

Wenstrom: *In Genesis 27:5-17, we will see counter conspiracy of Rebekah and Jacob to deceive Isaac and secure the blessing of the birthright, which would thwart the conspiracy of Isaac and Esau from succeeding. In this passage, we see that Isaac's wife, Rebekah is a master of deception and superior to him in clandestine operations. Also in this passage, we see the third round of Jacob's battle with Esau. The first round was at their birth (See Genesis 25:21-28) and the second round was Jacob securing the birthright from Esau (See Genesis 25:27-34).*¹⁰¹

Van Gorder does a nice job summing things up.

Paul Van Gorder's Summary of Genesis 27:5–17

Rebekah and Jacob concocted a fleshly and deceitful scheme to secure for Jacob the blessing promised to him by God (Genesis 25:23). She was motivated by her fleshly preference for Jacob (Genesis 25:28). He was motivated by obedience to his mother and by the desire for personal advancement. While their actions express a desire for what God had promised, they also exhibit

- a lack of faith that what God has promised He will do.
- the failure of flesh to wait for God to act.

What a contrast with the walk of faith displayed by the Lord Jesus Christ, who -

- rejected fleshly appetites & fleshly methods to bring about God's purposes. Mat 4:1-11
- committed His case totally to the Father's hands & time. cp. Psa 22:10; 110:1; Php 2:5-11; 1Peter 2:22,23

The Lord Jesus Christ was the only perfect man.
All the rest of us follow the pattern of Jacob, in our fleshly ways.
But the story of Jacob shows that God in His grace, and time, is able to bring good out of evil, and to transform a deceitful self-directed man into a man of dependence and confidence in God.

From <http://www.thebookwurm.com/gen27an.htm> accessed August 6, 2016.

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Isaac and Rebekah retained favorites all of their lives. For Isaac, Esau was his strong male son, the one to inherit all his blessing, and Isaac loved this son. Jacob seemed weak by comparison. Esau was the kind who went out and played baseball with his father and Jacob was the one who stayed at home and helped his mother with the dishes. Since Isaac played favorites, Rebekah did also, taking up for the rejected, quieter and, even, weaker, son. Since Isaac is getting old and there would be a semi-formal ceremony during which Isaac would bequeath his wealth to Esau, Rebekah was listening anytime that Isaac called Esau into his study.¹⁰² She had likely formulated a plan a long time ago; if not several plans. God had already chosen Jacob and Jacob was already designated a Jew whereas Esau was a Gentile. Paul wrote, **For they are not all Israel who are [descended] from Israel; neither are they all children [of Israel] because they are Abraham's descendants; but through Isaac you descendants will be named.** That is, it is not the children of the flesh who are the children of God but the children of the promise are regarded as descendants. For this is a word of promise: **"At this time I will come and Sarah shall have a son."** And not only this, but there was Rebekah also, when she had conceived [twins] by one man, our father Isaac; for though [the twins] were not yet born and had not done anything good or bad, in order that God's [pre-determined] purpose according to [his] election might stand, not because of works but because of Him Who calls. It was said to her, **"The older shall serve the younger. Just as it is written, "Jacob I have loved but Esau I have hated."** (Romans 9:6b–13)

¹⁰¹ From wenstrom.org accessed July 14, 2016.

¹⁰² There is no actual study.

Paul's focus in this passage is God's predetermined plan and that his grace and His election are not determined by good works or by man's efforts. In fact, God's blessings sometimes seem to run counter to the actions of those whom He blesses. The larger point of these few chapters is that there is a spiritual heritage that the Jew has overlooked in his pursuance of righteousness; he has overlooked that the inheritance, the promise, did not come necessarily through Abraham, Isaac and then Jacob due to good works, because before Jacob and Esau did anything good or bad, God said, "**Jacob I have loved and Esau I have hated.**" This illustrates that God's spiritual inheritance comes apart from works and merit. And there is enough Scripture recording the conniving nature of Jacob (as well as Esau's disregard for his spiritual blessing) to indicate that God's blessing proceeded through Jacob apart from Jacob's merit.

There is a long line of men and women who extend from Adam to Abraham and from Abraham to Jesus. Some of these men were great men: Adam, Noah, Abraham, David. Some men were not so great—most of the kings who came from David, for instance. Therefore, even when examining the patriarchs, there is nothing which ought to suggest to us that Isaac and Jacob were both head and shoulders over their brothers.

If we read v. 4 ("...prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die.") and v. 7 (" 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' "), we notice that there is a difference in the quotation. Isaac did not say that he would bless Esau before Yahweh. Whether or not Isaac said this, Rebekah told Jacob that this blessing was before Yahweh in order to entice and to motivate her favorite son. All that might be involved here is material motivation. Jacob does believe in Y^ehowah and, even though he is not a spiritual giant by any means, he recognizes that the great blessing that his father has received came from the hand of God and was not of his own doing. This was motivation enough to enter into this deception. Obviously, not the highest or purest of motives; however, on the other hand, it indicates that Jacob believed Y^ehowah and believed in the blessing that Y^ehowah would give to the one upon whom the birthright was conferred and that puts him ahead of Esau, who sold his birthright for a mess of pottage, indicating his disregard for the blessings of Y^ehowah.

And Rebekah was listening in a speaking of Isaac unto Esau his son; and so goes Esau [to] the field to hunt game to bring [to his father]. And Rebekah said unto Jacob her son, to say, "Behold I heard your father speaking to Esau your brother, to say, 'Bring to me game and prepared for me savory food and I shall eat [it] and I will bless you to faces of Yehowah to faces of my death.'

Genesis
27:5–7

Now Rebekah was listening to Isaac speaking to his son Esau; and Esau then went [into] the forest to hunt game to bring [back to his father]. Then Rebekah [went to] her son Jacob and said, "Listen, I heard your father speaking to your brother Esau, and [he] said, 'Bring venison to me and prepare for me a savory meal that I may eat. Then I will bless you before Yehowah before my death.'

Now Rebekah was listening to what Isaac had said to his son Esau; and quietly watched while Esau went into the forest to hunt game for his father. Then Rebekah went to her son Jacob and said to him, "Listen, I heard your father speaking to your brother Esau, and he said, 'Hunt some wild game and bring it back to prepare a savory meal for me, that I will enjoy eating. Then I will give you a blessing before Jehovah, before I die.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And Rebekah was listening in a speaking of Isaac unto Esau his son; and so goes Esau [to] the field to hunt game to bring [to his father]. And Rebekah said unto Jacob her son, to say, "Behold I heard your father speaking to Esau your brother, to say, 'Bring to me game and prepared for me savory food and I shall eat [it] and I will bless you to faces of Yehowah to faces of my death.'

Targum (trans. By Cook)

And Rivekah heard by the Holy Spirit as Izhak spake with Esau his son. And Esau went to the field to take venison to bring it. And Rivekah spake to Jakob her son,

saying, Behold, this night those on high praise the Lord of the world, and the treasures of the dew are opened in it; and I have heard your father speaking with Esau your brother, saying, Bring me venison, and make me food, and I will bless you in the presence of the Lord before I die.

Latin Vulgate And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment, She said to her son Jacob: I heard your father talking with Esau, your brother, and saying to him Bring me of your hunting, and make me meats that I may eat, and bless you in the sight of the Lord, before I die.

Peshitta (Syriac) And Rebekah heard when Isaac spoke to Esau his son. So Esau went to the field to hunt game and to bring it.

Then Rebekah said to Jacob her son, Behold, I heard your father say to Esau your brother, Bring me game, and make me stewed meat, that I may eat and bless you in the presence of the LORD before I die.

Septuagint (Greek) And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father. And Rebecca said to Jacob her younger son, Behold, I heard your father speaking to Esau your brother, saying, Bring me some venison, and prepare some meats for me, that I may eat and bless you before the Lord, before I die.

Significant differences: The targum adds a lot of additional text. The Latin leaves off *who* Rebekah actually was listening to. Instead of *to hunt game*, the Latin has *to fulfill his father's commandment* (which was *to hunt game*). The Latin leaves off *to bring it*, as does the Greek.

We have the verb *to say* used twice in adjacent phrases in the Hebrew. The Syriac, Latin and Greek leave off the infinitive *to say*. The Greek adds the descriptor *younger*. The Latin adds the words *to him*.

The Hebrew has *I will eat it*, and the targum leaves that out.

Limited Vocabulary Translations:

Bible in Basic English Now Isaac's words to his son were said in Rebekah's hearing. Then Esau went out to get the meat. And Rebekah said to Jacob, her son, Your father said to your brother Esau in my hearing, Go and get some roe's meat and make me a good meal, so that I may be full, and give you my blessing before the Lord before my death.

Easy English Rebekah was listening when Isaac was talking to his son Esau. Esau went out into the country to hunt wild animals for meat. Then Rebekah said to her son Jacob, 'I heard your father ask Esau your brother to go out. He asked Esau to go out to hunt. Your father wanted his favourite *stew to eat. Then, before your father's death, he would *bless Esau in front of the *Lord.

Easy-to-Read Version So Esau went hunting. Rebekah said to her son Jacob, "Listen, I heard your father talking to your brother Esau. Your father said, 'Kill an animal for me to eat. Prepare the food for me, and I will eat. Then I will bless you before I die.'

God's Word™ Rebekah was listening while Isaac was speaking to his son Esau. When Esau went into the open country to hunt for some wild game to bring back, Rebekah said to her son Jacob, "I've just heard your father speaking to your brother Esau. He said, 'Bring me some wild game, and prepare a good-tasting meal for me to eat so that I will bless you in the presence of the LORD before I die.'

Good News Bible (TEV) While Isaac was talking to Esau, Rebecca was listening. So when Esau went out to hunt, she said to Jacob, "I have just heard your father say to Esau, 'Bring me an animal and cook it for me. After I have eaten it, I will give you my blessing in the presence of the LORD before I die.'

The Message

Rebekah was eavesdropping as Isaac spoke to his son Esau. As soon as Esau had gone off to the country to hunt game for his father, Rebekah spoke to her son Jacob. "I just overheard your father talking with your brother, Esau. He said, 'Bring me some game and fix me a hearty meal so that I can eat and bless you with GOD's blessing before I die.'

NIRV

Rebekah was listening when Isaac spoke to his son Esau. Esau left for the open country. He went to hunt for a wild animal and bring it back.

Then Rebekah said to her son Jacob, "Look, I heard your father speaking to your brother Esau. He said, 'Bring me a wild animal. Prepare some tasty food for me to eat. Then I'll give you my blessing before I die. The Lord will be my witness.'"

New Simplified Bible

Rebekah listened while Isaac was speaking to his son Esau. Esau went into the open country to hunt for some wild game to bring back. Rebekah said to her son Jacob: »I have just heard your father speak to your brother Esau.

»He said: 'Bring me some wild game, and prepare a good-tasting meal for me to eat. Then I will bless you in the presence of Jehovah before I die.'

Thought-for-thought translations; paraphrases:**Contemporary English V.**

Rebekah had been listening, and as soon as Esau left to go hunting, she said to Jacob, "I heard your father tell Esau to kill a wild animal and cook some tasty food for your father before he dies. Your father said this because he wants to bless your brother with the LORD as his witness.

New Berkeley Version

Rebekah was eavesdropping while Isaac spoke to his son Esau; so, while Esau had gone to the field, hunting game to bring in, she told her son Jacob, "Take note! I heard your father telling your brother Esau, 'Bring me game and prepare me a tasty dish, so I may eat and bless you in the LORD's presence, before I die.'

New Century Version

So Esau went out in the field to hunt.

Rebekah was listening as Isaac said this to his son Esau. She said to her son Jacob, "Listen, I heard your father saying to your brother Esau, 'Kill an animal and prepare some tasty food for me to eat. Then I will bless you in the presence of the Lord before I die.'

New Life Version

And Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for meat to bring home,

Rebekah said to her son Jacob, "I heard your father talking to your brother Esau. He said, 'Bring me some meat. Make goodtasting food for me to eat. And before I die I will pray to the Lord for good to come to you.'

New Living Translation

But Rebekah overheard what Isaac had said to his son Esau. So when Esau left to hunt for the wild game, she said to her son Jacob, "Listen. I overheard your father say to Esau, 'Bring me some wild game and prepare me a delicious meal. Then I will bless you in the Lord's presence before I die.'

Partially literal and partially paraphrased translations:**American English Bible**

However, RebekKa overheard IsaAc speaking to his son Esau. And after Esau went out to the plains to get some venison for his father, RebekKa said to her younger son Jacob: '{Look!} I overheard your father speaking to your brother Esau. And he told him, *Bring me venison and prepare the meat so I can eat it and then bless you in front of Jehovah, before I die.*

International Standard V

Now Rebekah overheard Isaac while he was speaking to his son Esau. When Esau had gone out to the field to hunt and bring in some game, Rebekah gave these instructions to her son Jacob: "Quick! Pay attention!" she said. "I heard your father talking to your brother Esau. He told him, 'Bring me some game and then prepare some food for me so I can eat and bless you in the presence of the LORD before I die.'

New Advent (Knox) Bible	To all this, Rebecca listened; and when Esau had gone out hunting, to do as his father had bidden him, she said to her son Jacob, I heard thy father talking to thy brother Esau, and thus he spoke to him; Bring my venison from the chase, and make me a dish of meat; so thou shalt have my blessing, with the Lord to witness it, against the time of my death.
Today's NIV	Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, Rebekah said to her son Jacob, "Look, I overheard your father say to your brother Esau, 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the LORD before I die.'
Translation for Translators	Rebekah was listening as Isaac said that to his son, Esau. So when Esau left the tent to go to the countryside to hunt for a wild animal in order to kill it and bring it back, Rebekah said to her son, Jacob, "Listen to me. I heard your father talking to your brother, Esau, saying, 'Go and kill some wild animal and bring it here, and prepare the meat in a tasty way, so that I may eat it, and then before I die I can give you my blessing while Yahweh is listening.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rebekah heard Isaac speak to Esau his son. Esau went to the field to hunt and bring in the game. Rebekah said to Jacob her son, saying, "I heard your father speak to Esau your brother here, saying, 'Bring game to me, and make me delicacies to eat. I will bless you in front of Yahweh in the face of my death.'
Conservapedia	Rebekah heard Isaac speaking to his son Esau. Esau went to the field to hunt for game, and bring it. Rebekah spoke to her son Jacob, "Listen: I heard your father speaking to your brother Esau. He said, "'Bring me some game, and make me some tasty foods, so that I may eat and bless you before the LORD before I die.'" But Rebekka heard the speech of Isaac to Esau his son, and that Esau had gone to the field to hunt venison to bring in. Then Rebekka spoke to Jacob her son, and said, " I have just heard your father speak to your brother Esau, saying, ' Bring to me venison, and make me tasty food, that I may eat it, and I will bless you before I die.'
Ferar-Fenton Bible	And Rebekah heard when Isaac spoke to Esau his son, and that Esau had gone to the field to hunt venison to bring in. Then Rebekka spoke to Jacob her son, and said, " I have just heard your father speak to your brother Esau, saying, ' Bring to me venison, and make me tasty food, that I may eat it, and I will bless you before I die.'
Jubilee Bible 2000	And Rebekah heard when Isaac spoke to Esau, his son. And Esau went to the field to hunt for venison and to bring it. Then Rebekah spoke unto Jacob her son, saying, Behold, I heard thy father speak unto Esau, thy brother, saying, Bring me venison and make me savoury food that I may eat and bless thee before the LORD before my death.
Lexham English Bible	Now Rebekah [was] listening as Isaac spoke to Esau his son, and [when] Esau went to the field to hunt wild game to bring [back], Rebekah said to Jacob her son, "Look, I heard your father speaking to Esau your brother saying, 'Bring wild game to me and prepare tasty food so I can eat [it] and bless you before Yahweh before my death.'
New Heart English Bible	Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, 'Bring me venison, and make me savory food, that I may eat, and bless you before the LORD before my death.'
NIV, ©2011	Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country [S Ge 25:27] to hunt game and bring it back, Rebekah said to her son Jacob [S Ge 25:28], "Look, I overheard your father say to your brother Esau, 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the Lord before I die [ver 4].'

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Now Rebekah was listening when Isaac spoke to his son Esau. When Esau went into the country to hunt game and bring it back, Rebekah said to her son Jacob, "I heard your father saying to your brother Esau: 'Bring me some game and prepare food for me that I may eat and bless you before Yahweh before I die.'
The Heritage Bible	And Rebekah attentively heard Isaac's speech to Esau, his son. And Esau walked to the field to catch hunted game, and to bring it. And Rebekah spoke to Jacob, her son, saying, See, I heard your father speaking to Esau, your brother, saying, Bring me hunted game, and make me delicious food that I may eat and bless you before the face of Jehovah in the face of my death.
New American Bible (2011)	Rebekah had been listening while Isaac was speaking to his son Esau. So when Esau went out into the open country to hunt some game for his father [Gn 25:28.], Rebekah said to her son Jacob, "Listen! I heard your father tell your brother Esau, 'Bring me some game and prepare a dish for me to eat, that I may bless you with the LORD's approval before I die.'
New Jerusalem Bible	Rebekah was listening while Isaac was talking to his son Esau. So when Esau went into the country to hunt game for his father, Rebekah said to her son Jacob, 'I have just heard your father saying to your brother Esau, "Bring me some game and make an appetising dish for me to eat and then I shall bless you in Yahweh's presence before I die."
New RSV	Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, 'I heard your father say to your brother Esau, "Bring me game, and prepare for me savoury food to eat, that I may bless you before the Lord before I die."
Revised English Bible	Now Rebecca had been listening as Isaac talked to his son, Esau. When Esau went off into the country to hunt game for his father, she said to her son Jacob, 'I have just overheard your father say to your brother Esau, "Bring me some game and make a savoury dish for me to eat so that I may bless you in the presence of the LORD before I die."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Rivkah was listening when Yitz'chak spoke to his son 'Esav. So when 'Esav went out to the country to hunt for game and bring it back, she said to her son Ya'akov, "Listen! I heard your father telling 'Esav your brother, 'Bring me game, and make it tasty, so I can eat it. Then I will give you my blessing in the presence of ADONAI, before my death.'
exeGesés companion Bible	And Ribqah hears as Yischaq words to Esav his son: and Esav goes to the field to hunt a hunt and bring it. And Ribqah says to Yaaqov her son, saying, Behold, I heard your father word to Esav your brother, saying, Bring me a hunt and work me delicacies; and I eat and bless you at the face of Yah Veh at the face of my death.
Kaplan Translation	Rebecca had been listening while Isaac was speaking to Esau, his son. Esau went out to the field to trap some game and bring it home. Rebecca said to her son Jacob, 'I just heard your father speaking to your brother Esau. He said, 'Bring me some game and prepare it into something tasty. I will eat it and bless you in God's presence before I die.'
Orthodox Jewish Bible	And Rivkah heard when Yitzchak spoke to Esav bno. And Esav went to the sadeh to hunt for wild game, and to bring it. And Rivkah spoke unto Ya'akov her ben, saying, Hinei, I heard avicha speak unto Esav achicha, saying, Bring me wild game, and make me matamim, that I may eat, and make a brocha upon thee before Hashem before my mot

The Scriptures 1998

And Ribqah heard when Yitshaq spoke to Ėsau his son. And Ėsau went to the field to hunt wild game and to bring it. And Ribqah spoke to Ya'aqob her son, saying, "See, I heard your father speak to Ėsau your brother, saying, 'Bring me wild game and make me a tasty dish to eat, and bless you in the presence of הוה before my death.

Expanded/Embellished Bibles:

The Amplified Bible

But Rebekah heard what Isaac said to Esau his son; and when Esau had gone to the open country to hunt for game that he might bring it, Rebekah said to Jacob her younger son, See here, I heard your father say to Esau your brother, Bring me game and make me appetizing meat, so that I may eat and declare my blessing upon you before the Lord before my death.

The Expanded Bible

So Esau went out in the field to hunt [for game to bring it]. Rebekah was listening as Isaac said this to his son Esau. She said to her son Jacob, "Listen, I heard your father saying to your brother Esau, 'Kill an animal [Bring me game] and prepare some tasty food for me to eat. Then I will bless you in the presence of the Lord before I die.'

Kretzmann's Commentary

Rebekah Arranges to have Jacob Blessed First
And Rebekah heard when Isaac spake to Esau, his son. This overhearing of Isaac's plan by Rebekah was due to the dispensation of God. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob, her son, saying, Behold, I heard thy father speak unto Esau, thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death. Rebekah made Jacob her confederate by making known to him all that she had found out.

NET Bible®

Now Rebekah had been listening while Isaac spoke to his son Esau [The disjunctive clause (introduced by a conjunction with the subject, followed by the predicate) here introduces a new scene in the story.]. When Esau went out to the open fields to hunt down some wild game and bring it back [The LXX adds here "to his father," which may have been accidentally omitted in the MT.], Rebekah said to her son Jacob, "Look, I overheard your father tell your brother Esau, 'Bring me some wild game and prepare for me some tasty food. Then I will eat [Following the imperative, the cohortative (with the prefixed conjunction) indicates purpose or result.] it and bless you [The cohortative, with the prefixed conjunction, also expresses logical sequence. See vv. 4, 19, 27.] in the presence of the Lord [In her report to Jacob, Rebekah plays down Isaac's strong desire to bless Esau by leaving out נפשי? (nafshi, "my soul"), but by adding the phrase "in the presence of the Lord," she stresses how serious this matter is.] before I die.'

The Voice

Rebekah was listening *at the doorway* as Isaac spoke to his son Esau. When Esau went into the field to hunt for game to bring to his father, Rebekah called her son Jacob.

Rebekah: I heard your father say to your brother Esau, "Bring me game and prepare for me some savory food to eat, so I can bless you before the Eternal before I die."

Literal, almost word-for-word, renderings:

Context Group Version

And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spoke to Jacob her son, saying, Look, I heard your father speak to Esau your brother, saying, Bring venison to me, and make tasty food for me, that I may eat, and esteem you before YHWH before my death

Emphasized Bible	Now, Rebekah, was hearkening, when Isaac spake unto Esau his son, and Esau went his way to the field, to catch game, to bring in. Rebekah, therefore spake unto Jacob her son saying,—Lo! I heard thy father, speaking unto Esau thy brother, saying, Bring in for me gains and make for me dainty meats, that I may eat; and let me bless thee in the presence of Yahweh before my death.
English Standard Version	Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the Lord before I die.'
Jack Ballinger translation	Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring home, Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying 'Bring me some game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.'"
New King James Version	Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring <i>it</i> . So Rebekah spoke to Jacob her son, saying, "Indeed I heard your father speak to Esau your brother, saying, 'Bring me game and make savory food for me, that I may eat it and bless you in the presence of the Lord before my death.'
NASB	Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring <i>home</i> , Rebekah [Gen 25:28] said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying, 'Bring me <i>some</i> game and prepare a savory dish for me, that I may eat, and bless you in the presence of the Lord before my death.'
World English Bible	Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, 'Bring me venison, and make me savory food, that I may eat, and bless you before Yahweh before my death.'
Young's Updated LT	And Rebekah is hearkening while Isaac is speaking unto Esau his son; and Esau goes to the field to hunt provision—to bring in. And Rebekah has spoken unto Jacob her son, saying, "Lo, I have heard your father speaking unto Esau your brother, saying, 'Bring for me provision, and make for me tasteful things, and I do eat, and bless you before Jehovah before my death.'

The gist of this verse: Rebekah tells her son, Jacob, that Isaac will bless Esau after bringing him some wild game.

Genesis 27:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Rib ^ê qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918
shâma ^ʿ (שָׁמָעַ) [pronounced <i>shaw-MAHG</i>]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	feminine singular, Qal active participle	Strong's #8085 BDB #1033

Genesis 27:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
Yis ^e châq (יִשְׁחַק) [pronounced yihs ^e -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Êsâv (עֵשָׂו) [pronounced éy-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: Now Rebekah was listening to Isaac speaking to his son Esau;...

In this narrative, we are going to find out the Rebekah is a bit sneaky, and she teaches her son Jacob to be that way as well.

Recall that these people lived in tents, so it was not difficult to listen in on others. She could be in an adjacent tent; she could be walking by, but I don't think that this was necessarily a random act. Isaac may have even spoken to her about such a thing—about blessing his son, Esau.

Keith Krell: The Hebrew form of the word "listening" [it is a participle in this verse] suggests that this was a habit, a pattern of behavior, not a happenstance. Her behavior gives us an idea of the level of mistrust and poor communication they had in their family.¹⁰³

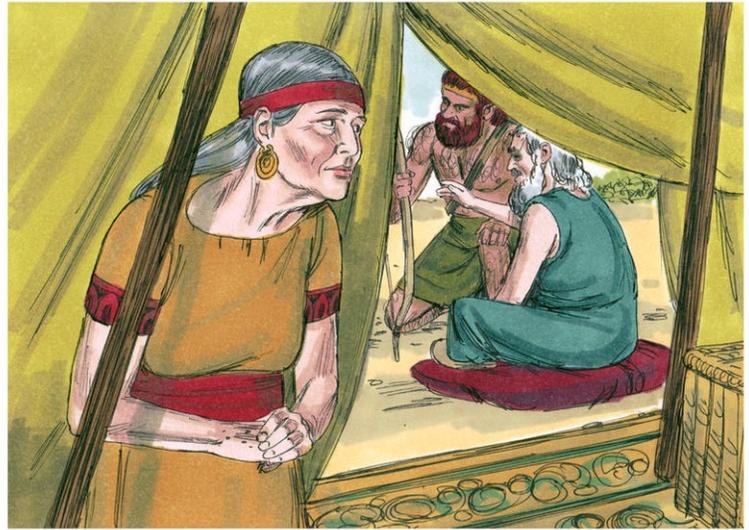
Rebekah overhears what is going on, so she calls for Jacob. It will be clear from her plan that she believes the Jacob should look out for #1, and that is how she has raised him. Jacob was born second, and she has not only been his advocate but his teacher.

We do not know how Rebekah came to listen in here. My guess is, she watched for Esau and she listened in whenever Esau and Isaac spoke. This whole plot thing makes perfect sense if Rebekah has been thinking about this very issue—*what about the end-of-life blessings for the sons*. She perhaps had devised some vague or general plans in her own mind over the past 1–10 years; and based upon what Isaac said to Esau, it was time to spring into action.

¹⁰³ From <https://bible.org/seriespage/34-trick-or-treat-genesis-2634-289> accessed August 21, 2016.

Rebekah Overhears Isaac and Esau (an illustration by Jim Padgett); from [Wikimedia](#); accessed August 7, 2016.

Dr. Peter Pett: *The giving of a blessing was not something that had to be done in secret. On the other hand she may have been lingering around outside, knowing what was on hand. As she saw Esau depart to carry out his father's wishes her mind was racing. She no doubt remembered the promise made at their birth that the elder would serve the younger, and she wanted the blessing for her favourite son.*¹⁰⁴



Whether or not she remembered the promise of God before their birth is unknown. As I have worked on this chapter, I have gone back and forth on this. Since Jacob is her favorite son, it seems likely that she did recall God's promise that *the elder will serve the younger*. It seems likely that Isaac remembers this prophecy as well, because he has quietly called Esau and has sent him out to hunt wild game, so that he may come back and be blessed by Isaac.

So, why does neither parent quote this promise/prophecy of God to the other? Why do we not find the verse, *but Rebekah remembered what God had promised her before the birth of her sons*? God the Holy Spirit, Who is the Divine Author of Scripture, does not want us to become confused with God's will and with what Isaac, Rebekah, Jacob and Esau do in this chapter. God does use man as His agent to accomplish His will. However, God uses man, whether man operates within the plan of God or outside of it. When Abraham offered up his son Isaac, he was operating within the plan of God. This is exactly what God wanted Abraham to do. However, not one of the principals in this chapter is acting within the plan of God. None of them are intentionally doing the will of God. Each one has his own agenda; each one does what he believes is best as they have determined in their own eyes. God's overruling will is at work in this chapter; and the various machinations of Rebekah and Jacob, or the secret blessing of Isaac and Esau are not a result of God's guidance.

The targum attributes this happenstance as related to the Spirit of God. There is nothing in this narrative that suggests to me that, God the Holy Spirit, a Real Person, guided Rebekah near Isaac and Esau, thinking, "She has got to hear this!" That she developed a plot so quickly suggests to me not that Rebekah is being guided by the Spirit, but that she is concerned that some blessing will not fall upon her own favorite son as a result of a lack of vigilance on her part. She has been pondering this situation for a long time. So she is observant and, if you will, nose-y.

Now, he does not necessarily know that his wife favors Jacob for this blessing. Some husbands may not have any idea what is going on in the heads of their wives. It is possible that this is a topic which has been discussed before, and it is possible that each parent simply began spending more and more time with their favorite son. Their relationships and their favoritism was possibly never discussed.

I still need to read through this critically.

¹⁰⁴ From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

(The Heritage Bible)

I want to make it as clear as possible that no where in any detail of what happened between Jacob and Esau does God ever find fault with Jacob. Please note carefully the following facts of Scripture, and ask the Holy Spirit to give you revelation knowledge on these things:

- (1) God gave Rebekah a prophecy in answer to her prayer when carrying Jacob and Esau in her body that the older, Esau, would serve the younger, Jacob, Gen 25:23. So from this God given prophecy Rebekah knew that Jacob would inherit the birthright, that he would be the spiritual leader in the family, and that the Messiah would come through Jacob, not Esau.
- (2) When the two sons were grown, Jacob, taught spiritually by his mother, valued the birthright to God's promised heritage, and Esau despised it. Therefore, Jacob had the right to get Esau's agreement in order to rightfully take it over, Gen 25:27-34. Esau's lust for physical and material things pushed all spiritual considerations aside, and he lived for the flesh, Heb 12:16.
- (3) Isaac knew the prophecy that God gave Rebekah when she was carrying the babies inside her, but he allowed his physical taste and appetite to overrule what he knew to be God's will, and, ignoring God's specific instructions, was ready to give the entire birthright to Esau strictly on natural reasons, Gen 27:1-4.
- (4) Rebekah being more spiritual than Isaac, not having the power to rule over her husband outright, which she knew God had forbidden to women, Gen 3:16, could only resort to deceiving Isaac into giving the blessing of the birthright to Jacob. She called Jacob, and planned, and succeeded completely in going around Isaac's spiritual dullness to place the birthright on Jacob, where God had already placed it by a prophecy before the children were born, Gen 27:5-29. Nowhere in Holy Scripture does God ever condemn or rebuke either Rebekah or Jacob for what they did in this transaction.
- (5) After blessing Jacob, and after Esau came in, and Isaac discovered what had happened, in the revelation knowledge that overwhelmed him at that point, he pointedly declared that the giving of the blessing of the birthright to Jacob was the revealed will of God, and it frightened him immensely that he almost went against God, but that God had prevented him from doing wrong in giving the blessing to Esau, and had caused him unknowingly to do the will of God by giving the blessing to Jacob, Gen 27:33, 37.
- (6) The only one who ever found fault with Jacob was Esau, Gen 27:36, 41.
- (7) The Holy Scripture is very clear in who was right: Hosea 12:3, Note; Mal 1:2-3; Rom 9:11- 13; Heb 11:20; 12:16.5

From [the Heritage Bible \(at the Web Archive\)](#); accessed June 23, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 27:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Ēsâv (עשו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
sâdeh (שדה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 27:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsīyd (צַיַד) [pronounced tseed]	to hunt; to catch birds; to lay snares	Qal infinitive construct	Strong's #6679 BDB #845
tsayid (צַיַד) [pronounced TSAH-yihd]	hunting; game [prey] hunted; provisions [especially for a journey], food	masculine singular noun	Strong's #6718 BDB #845
The NET Bible: <i>The word for "game," "venison" is here the same Hebrew word as "hunter" in the last verse. Here it is a metonymy, referring to that which the hunter kills.</i> ¹⁰⁵			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	Hiphil infinitive construct	Strong's #935 BDB #97

The Greek reads: **And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father.**

Translation: ...and Esau then went [into] the forest to hunt game to bring [back to his father].

So, Rebekah listens in, and then Esau goes out to hunt some game to prepare for his father.

The Greek translation has an object, that the meat would be brought back to the father. I added that in the brackets before I even knew the Greek translation.

Both parents are teaching their favorite son the wrong things. Isaac is teaching Esau legalism; and Rebekah is teaching her son, Jacob, duplicity and looking out for #1. Neither parent really seems to understand grace or God's will.

Amazingly enough, God will take these 4 very flawed people and work His will among them. There is one genealogy that matters, and that genealogy goes through Abraham, Isaac, and Jacob; and no matter what these people do to screw things up, God does not lose focus; and God's plan is never thwarted. That is grace.

Taking part in God's plan is a privilege; and receiving blessing and rewards for that is grace. It is all God's doing.

Application: In 7th grade during a P.E. football game, Ed Nagle told me to walk over the touchdown line and he'd pass the ball to me. Now, I was sub-par in athletics, and no one was going to ever tell me to go out for a pass, but, because no one expected it, Ed Nagle told me to. I went to the other side of the line, Ed threw the ball to me, and with very little effort, I caught the ball and scored a touchdown (the winning touchdown, in fact). It is now over 50 years later and I still remember catching that touchdown pass. It was all grace. That is what our lives are like performing Christian service. God sets everything up, we step over the goal line, and then God hits us with that pass. It is as if we had practiced for years on it. As an interested, but poor football player, this was great for me. I caught the winning pass at the end of the game. That is what your life can be.

Genesis 27:5 **Now Rebekah was listening to Isaac speaking to his son Esau; and Esau then went [into] the forest to hunt game to bring [back to his father].** (Kukis mostly literal translation)

¹⁰⁵ From <http://bible.org/netbible/index.htm?gen25.htm> (footnote) accessed February 22, 2013.

Genesis 27:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Rib ^e qâh (רִבְקָה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person feminine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119

Translation: So Rebekah said to her son Jacob,...

Then Rebekah went to speak to her son Jacob, to tell him what she knows and what he needs to do.

Notice how this reads *her son*. Back in vv. 1 & 5, Esau is called *his son* (referring, of course, to Isaac). Much of this occurs simply because we have Isaac interacting with Esau (his favorite son) and Rebekah interacting with Jacob (her favorite son). Esau will be called *her older son* in v. 15.

It is hard to tell if Rebekah thought quickly and formulated a plan quickly, or if she knew this day was coming, and she had it all figured out. My guess, based upon the narrative and making do with what is on hand, it appears that Rebekah put most of this together on the fly. The interaction between herself and Jacob is all about working out any kinks in the plan (which is indicative of a plan being worked out on the fly).

Genesis 27:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 27:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...saying, "Listen, I heard your father speaking to your brother Esau,..."

This is normally not what we want Christians to do—to listen in on other people's conversations and then plot against them. She will summarize the conversation. Now, we do not know if this is closer to a word-for-word understanding of what Isaac said, than what was written before. I would think that many discussions found in Scripture are truncated, so that we get the essential portion of the discussion. There will be a few things which are actually more detailed in what Rebekah says (but not detailed in terms of excess information which she is just making up).

My guess is, they lived on the same ground, but in different tents, each family has a tent and a specified area which was theirs. One might reasonably assume that there was a reasonable amount of space between these tents. From what we have studied, it is clear that Isaac lives on and oversees a compound; however, this compound may have a central area that is 5 or 10 acres, with tents scattered in that area.

We know that Abraham oversaw a group of 500–1200 (recall that he raised up an army of over 300 men). However, for the most part, we do not even realize that these 500 or so men and women were in close proximity to Abraham. That is because the Bible focuses in on the person of Abraham and his relationship to God. The same thing is true of these 4 principals—there might be anywhere from 300 to 3000 employees and slaves in close proximity with Isaac; but the focus of our narrative is on the interactions of Isaac, Rebekah, Jacob and Esau. So these people are around, but the Bible rarely makes reference to them.

In any movie that you see, there are the actors and there are the extras. Your eyes are always on the actors, even if they are in a scene with 15 other people in the background. God’s plan works very similar to this. Angels are watching the human race—and during this part of human history, they were to focus on this particular genealogical line. Through Scripture and through His promises, God made it clear who should be watched.

In the Church Age, their eyes are on believers who are in fellowship and accomplishing the will of God.

*The Expositor’s Bible Commentary: Rebekah overheard what passed between Isaac and Esau, and although she might have been able to wait until by fair means Jacob received the blessing, yet when she sees Isaac actually preparing to pass Jacob by and bless Esau, her fears are so excited that she cannot any longer quietly leave the matter in God’s hand, but must lend her own more skilful management.*¹⁰⁶

Genesis 27:6a-b [Then Rebekah \[went to\] her son Jacob and said, “Listen, I heard your father speaking to your brother Esau,... \(Kukis mostly literal translation\)](#)

Genesis 27:6c–7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong’s #559 BDB #55
bôw’ (אוב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil imperfect with the voluntative hê	Strong’s #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong’s # BDB #510
mat ^e ammîym (מִטְעָמִים) [pronounced maht-gahm-MEEM]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun	Strong’s #4303 BDB #381
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251

¹⁰⁶ *Expositor’s Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:1–40.

Genesis 27:6c–7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘âsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
mat ^{et} ammîym (מַטְאָמִיִּם) [pronounced <i>maht-gham-MEEM</i>]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun	Strong's #4303 BDB #381

Translation: ...and [he] said, 'Bring venison to me and prepare for me a savory meal...

This is Rebekah telling Jacob what his father Isaac said to his twin brother Esau. Rebekah has to explain all that is going on, so that her plan will make sense to Jacob. She does not simply say, "Okay, this is what I want you to do." She explains the circumstances and then she says, "Okay, now this is what I want you to do."

The word mat^{et}ammîym (מַטְאָמִיִּם) [pronounced *maht-gham-MEEM*] (*tasty, savory food, a well-prepared meal*) is repeated 7 times in this chapter. We only find this same word used twice more elsewhere in the Bible.

The Repetition of Savory Meal

1. The words *savory meal* are repeated many times in this chapter, which leads us to suspect that there is a reason for doing so.
2. Isaac appears to believe that he is about to die and that he needs to set things straight.
3. Isaac is focusing on the wrong things. He is focusing upon earthly things. The repetition of the words *savory meal* emphasize that Isaac is focusing on the things of the earth.
4. **"For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts."** (Isaiah 55:8–9; NASB)
5. God sees Esau and Jacob over a period of thousands of years. God knows what will happen to each branch of people.
6. Isaac only sees that Esau is his favored son and that he has gotten a raw deal from Jacob. Therefore, Isaac decides to hold a private blessing ceremony for Esau.
7. The savory meal is what Isaac gets out of it; so, in a way, Isaac is trading his blessing for his own benefit. Now, he would not see it like that; he would see it as a reconnection with his eldest son, one that would bring back many good memories—but, in point of fact, Isaac tells Esau, "You do this, and I will bless you."
8. In other words, this is legalism. This is how we think as sons of Adam. This is not how God thinks.
9. So, God's future for Jacob and his genealogical line and God's willingness to bless a man so flawed as Jacob is grace. Isaac's desire to bless Esau is earthly and legalistic, represented by the savory meal that Esau was required to provide.

A small part of me thinks that Isaac has heard Esau's complaints for much of his life, and perhaps he decides to bless Esau just to get him to shut up. It is an interesting slant on this material, and it would explain why this ceremony is taking place in private. However, despite Jacob's willingness to use God's name for his own purposes, I don't think that Isaac would have a fake blessing ceremony simply to placate Esau.

Genesis 27:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #398 BDB #37

The hê at the end is called a volutative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

In a previous verse, this was called a volutative hê rather than a cohortative. There is no difference in spelling or understanding of how the hê changes the meaning.

Translation: ...that I may eat.

I noted above that there is a hê at the end of the word *to eat*; which is found a few verses earlier. It is called a volutative hê previously and a cohortative hê here (I use John Owens' *Analytical Key to the Old Testament*, which I correct from time to time). They have the same meaning. I think properly one name is used for one person and the other is used for another person; but the gist is the same.

Genesis 27:6c–7b ...and [he] said, 'Bring venison to me and prepare for me a savory meal that I may eat. (Kukis mostly literal translation)

Genesis 27:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (ברך) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפנים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

Genesis 27:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw- NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
mâveth (מָוֶת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4194 BDB #560

Translation: Then I will bless you before Y^ehowah before my death.'

You will note the grammar here, where the same phrase is used twice, but has a different meaning when it is used. The phrase is *to faces of*, and it can mean *before* in terms of what is *in front of someone*; or *before* in relationship to time (notice that we use the word *before* in the English in that same dual way).

Leupold: *Isaac gives his son to understand that the matter to be attended to is suggested by the thought that the father's days upon earth may be numbered. If a particular sickness had befallen Isaac, it would seem that that fact would have been mentioned. So we seem to be left to the conclusion that the infirmity 2.737 of old age had seized upon the patriarch in a very pronounced way.*¹⁰⁷

Genesis 27:7c Then I will bless you before Yehowah before my death.' (Kukis mostly literal translation)

Rebekah is quoting v. 4, which reads: [Isaac is speaking to Esau] "Then prepare a wonderful meal for me just as I love and bring [it] to me. Let me eat [it] that my soul may bless you before I die." Now notice what Rebekah says: "Listen, I heard your father speaking to your brother Esau, and [he] said, 'Bring venison to me and prepare for me a savory meal that I may eat. Then I will bless you **before Y^ehowah before my death.**'" Interestingly enough, we do not have a mention of God by Isaac, but Rebekah does speak as if Isaac did promise a blessing before God. I do not know if this is important. It is possible that what we have is the abbreviated text when it comes to what Isaac said; and that Rebekah gives us the fuller text; or did Isaac forget to speak of this blessing being before God, but Rebekah naturally looks upon this blessing in that way? I do not know whether this is significant or not.

¹⁰⁷ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Commentators on the Addition of *before Y^ehowah* (Genesis 27:7)

Wenstrom is one of the few who noticed this, and he gives this opinion: *Rebekah adds to Isaac's statement, the phrase "in the presence of the Lord" in order to impress upon Jacob the significance of this critical moment in the family's history and that it was essential that they act immediately to thwart Isaac's attempt to give Esau the family blessing.*

Wenstrom continues: *She also uses this phrase to manipulate Jacob to take part in a counter conspiracy, which would thwart the conspiracy launched by Isaac and Esau. Isaac never used this prepositional phrase since Isaac was going against the will of the Lord by attempting to give Esau the blessing rather than Jacob. Rebekah and Jacob erroneously believed that by their own human power that Jacob could come into possession of the birthright.¹⁰⁸*

Leupold: *This verse gives the kernel of the matter: "that I may bless thee." However, it contains an addition to the original in that it says: "before Yahweh." One might dispose of the addition by saying that it merely unfolds what Isaac naturally implied, namely that he would give his blessing as before Yahweh, the witness who would both enable him to give a true blessing and would also render the blessing efficacious. But it is very doubtful if Isaac implied anything of the sort, because with the sophistries he had employed to persuade himself that he might with impunity bless his favorite, he would hardly have God before his mind. Apparently, by these words Rebekah reveals how she regards the situation: this will be an act in which covenant issues are involved, issues so momentous that whether Isaac believes it or not, Yahweh will be present to direct and control all, as He, Yahweh, does always regulate all that bears upon the development of the kingdom and the promises upon which the kingdom is built. Or as Hengstenberg (Whitelaw) puts it: Rebekah regarded Isaac simply "as the instrument of the living and personal God, who directed the affairs of the chosen race." Of course, the phrase "before Yahweh" does not have a purely local meaning, as though a Yahweh image were present in the home. It can be spiritual in its character as the "before me" in 17:1 certainly is.¹⁰⁹*

Chapter Outline

Charts, Graphics and Short Doctrines

What Rebekah notes here, is this is a special blessing done before God. She is right to some degree, but her entire plot for this blessing to go to Jacob is wrong-headed. God's blessings are not received because of works (as Isaac was requiring); nor are God's blessings received because of duplicity. You cannot do a right thing in a wrong way and expect blessing. It is right for Jacob to be blessed by Isaac; it is wrong to obtain that blessing through deceit. God's blessing to the line of Abraham, Isaac, and Jacob overrules the sinful acts of Rebekah and Jacob.

You may think, *well, apart from the deception, how else would Isaac have given out the proper blessing?* God manages right here to have the right blessing fall upon the correct son, and this is with all four sin natures working overtime. So, God could have worked things out with Rebekah and Jacob remaining in His plan.

This may seem shocking to hear, but, God does not need our help! He is perfectly able to bring His will to pass, whether we try to help Him, work at cross-purposes with Him, or are in fellowship with Him. He is able to bring His will to pass.

It is interesting that we do not find any place in the Bible where a father is told to bless his sons in a particular way. However, we have several instances of where a father does take the time, late in his life, to give a blessing to his adult son or sons. Jacob will do the same for his 12 sons, later in the book of Genesis.

In these blessings, there seems to be a dual purpose of both blessing the son but also possibly conferring some items of wealth to him, as a will. The former is what is always emphasized in the Bible. There also seems to be

¹⁰⁸ From wenstrom.org accessed July 14, 2016.

¹⁰⁹ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

a great deal of importance associated with such a blessing. That is, no one simply says, “You know, those are just a bunch of words.” These blessings are taken very seriously.

Genesis 27:6–7 And Rebekah spoke to her son Jacob, saying, “Behold, I heard your father speak to your brother Esau, saying, ‘Bring me game, and make me delicious things so that I may eat and bless you before Jehovah before my death.’ (MKJV)

Rebekah tells Jacob exactly what Isaac had said to Esau.

Given all that is about to occur, I don’t believe that Rebekah simply wandered nearby, heard Isaac speaking, and then decided that she needed to hear more. I believe that this was intentional—she knew this was on Isaac’s mind and that she wanted her favorite son to receive the blessing that Isaac was going to give Esau. I am saying that Jacob’s devious behavior is not an anomaly. He learned this from his mother Rebekah.

These parents, who have their favorite sons, have raised these two young men incorrectly. Esau is learning legalism and Jacob is learning deception.

Genesis 27:5–7 Now Rebekah was listening to Isaac speaking to his son Esau; and Esau then went [into] the forest to hunt game to bring [back to his father]. Then Rebekah [went to] her son Jacob and said, “Listen, I heard your father speaking to your brother Esau, and [he] said, ‘Bring venison to me and prepare for me a savory meal that I may eat. Then I will bless you before Yehowah before my death.’ (Kukis mostly literal translation)

Genesis 27:5–7 Now Rebekah was listening to what Isaac had said to his son Esau; and quietly watched while Esau went into the forest to hunt game for his father. Then Rebekah went to her son Jacob and said to him, “Listen, I heard your father speaking to your brother Esau, and he said, ‘Hunt some wild game and bring it back to prepare a savory meal for me, that I will enjoy eating. Then I will give you a blessing before Jehovah, before I die.’ (Kukis paraphrase)

Based upon some commentaries I have read, let me make the following points.

An Equal Amount of Sneakiness on the Part of Isaac and Rebekah

1. Right now, Rebekah seems pretty sneaky and conniving; and she will appear even more so before we complete this chapter.
2. However, it ought to be noted that Isaac is being rather sneaky himself.
3. Even though there is rarely mention made of it, Isaac had a very large compound (as did Abraham) and there were a great many people who worked for Isaac or were his slaves.
4. The number in Isaac’s family is at the least 4—the 4 principals in this chapter. Now, if Isaac is going to give an end-of-life blessing to Esau, do you not think this is worthy of a ceremony—which should include 2 blessings at the least and the boys’ mother?
5. However, by all that will transpire in this chapter, it will be clear that the end-of-life blessing is deliver by Isaac directly to Jacob (whom he thinks is Esau) with no other witnesses. Had there been witnesses, someone would have said, “Hey, that’s not Esau, that’s Jacob!”
6. So, this final blessing ought to be a celebration with many in attendance, with two blessings given, and yet this ceremony will consist of only 2 people.
7. It is possible that Isaac and Rebekah have already discussed this, could not come to an agreement, and so Isaac is going to do this privately, on his own.
8. My point is, there is an equal amount of sneakiness occurring on both sides here.
9. When it comes to heaping upon this or that person the blame, it would be very difficult to arrange the principals of this narrative into any easily agreed upon hierarchy of blame.

Hawker both illustrates this by referencing other commentators and then stating his own opinion: *Various have been the opinions of Commentators upon the transaction here recorded. Almost all, and indeed everyone which I have seen, condemn the conduct of Jacob and his mother, passing by at the same time all reproof upon Isaac. I confess it appears to me that Isaac was most faulty of the whole.*¹¹⁰ As I have stated above, I don't believe there is any way to assess who among these has the greatest sin. Furthermore, I do not believe that coming to some conclusion on who is the most wrong in this chapter is really of any benefit to anyone.

Chapter Outline

Charts, Graphics and Short Doctrines

And now, my son, listen in my voice to that [which] I am commanding you: go please unto the flock and take for me from there two kids of goats good [ones] and I will make them [into] a savory meal for your father as which he has loved. And you have brought [it] to your father and he has eaten, because which he will bless you to faces of his death.”

Genesis
27:8–10

Now, therefore, my son, listen to my voice [and] to that which I am commanding you: please go to the flock and take for me from them two good kids of the goats so that I may prepare them [to be] a savory meal for your father, as he loves. You will bring [it] to your father and he will eat [it]; and then he will bless you before his death.”

Now, therefore, listen to me, and to what I am telling you to do: go to our flocks of goats and take out two good kids from them so that I may prepare them into a savory meal for your father, just as he loves. You will take this meal to your father, and, after he has eaten it, he will consequently bless you before his death.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, my son, listen in my voice to that [which] I am commanding you: go please unto the flock and take for me from there two kids of goats good [ones] and I will make them [into] a savory meal for your father as which he has loved. And you have brought [it] to your father and he has eaten, because which he will bless you to faces of his death.”

Targum (trans. By Cook)

And now my son receive from me what I command thee: Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for thy father such as he loves. And thou shalt carry to thy father, and he will eat, that he may bless thee before his death.

Latin Vulgate

Now therefore, my son, follow my counsel: And go your way to the flock, bring me two kids of the best, that I may make of them meat for your father, such as he gladly eat. Which when you have brought in, and he has eaten, he may bless you before he die.

Peshitta (Syriac)

Now therefore, my son, listen to me according to that which I command you. Go now to the flock, and bring me from there two kids of the goats; and I will make from them stew for your father, such as he likes; And you shall bring it to your father, that he may eat, and that he may bless you in the presence of the LORD before his death.

Septuagint (Greek)

Now then, my son, listen to me, as I command you. Go now to the cattle and bring me from there two choice kids, tender and good, and I will prepare the meats for your father, as he likes. And you shall bring them in to your father, and he shall eat, that your father may bless you before he dies.

¹¹⁰ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Genesis 27:5–10.

Significant differences: The Hebrew has *listen in*; and the targum has *receive from*; and the Latin has *follow my counsel*. The Syriac leaves out that the young goats should be *good*; and the Greek adds that they should be *tender*. The targum has additional text.

Rebekah says that she will make food as Isaac *loves*; and the Latin says food that Isaac *will gladly eat*. The Latin leaves out that Isaac will bring the prepared meal *to his father*. The Syriac adds *in the presence of the LORD*.

Limited Vocabulary Translations:

Bible in Basic English	Now, my son, do what I say. Go to the flock and get me two fat young goats; and I will make of them a meal to your father's taste: And you will take it to him, so that he may have a good meal and give you his blessing before his death.
Easy English	So now, my son, do exactly what I tell you to do. Go to the *flock and fetch two good *kids for me. I will make them into a *stew for your father. It will be a *stew that tastes very good. It will be the sort that he loves. You will take the *stew to your father to eat. And he will *bless you before his death.'
Easy-to-Read Version	So listen son, and do what I tell you. Go out to our goats and bring me two young goats. I will prepare them the way your father loves them. Then you will carry the food to your father. And he will bless you before he dies."
God's Word™	Now listen to me, Son, and do what I tell you. Go to the flock, and get me two good young goats. I'll prepare them as a good-tasting meal for your father, just the way he likes it. Then take it to your father to eat so that he will bless you before he dies."
Good News Bible (TEV)	Now, son," Rebecca continued, "listen to me and do what I say. Go to the flock and pick out two fat young goats, so that I can cook them and make some of that food your father likes so much. You can take it to him to eat, and he will give you his blessing before he dies."
The Message	"Now, my son, listen to me. Do what I tell you. Go to the flock and get me two young goats. Pick the best; I'll prepare them into a hearty meal, the kind that your father loves. Then you'll take it to your father, he'll eat and bless you before he dies."
Names of God Bible	Now listen to me, Son, and do what I tell you. Go to the flock, and get me two good young goats. I'll prepare them as a good-tasting meal for your father, just the way he likes it. Then take it to your father to eat so that he will bless you before he dies."
NIRV	Rebekah continued, "My son, listen carefully. Do what I tell you. Go out to the flock. Bring me two of the finest young goats. I will prepare tasty food for your father. I'll make it just the way he likes it. I want you to take it to your father to eat. Then he'll give you his blessing before he dies."
New Simplified Bible	»Now listen to me, Son, and do what I tell you. »Go to the flock and pick out two fat young goats. I will cook them and make some of that food your father likes so much. »You take it to him to eat. Then he will give you his blessing before he dies.«.

Thought-for-thought translations; paraphrases:

Common English Bible	Now, my son, listen to me, to what I'm telling you to do. Go to the flock and get me two healthy young goats so I can prepare them as the delicious food your father loves. You can bring it to your father, he will eat, and then he will bless you before he dies."
Contemporary English V.	Now, my son, listen carefully to what I want you to do. Go and kill two of your best young goats and bring them to me. I'll cook the tasty food that your father loves so

	much. Then you can take it to him, so he can eat it and give you his blessing before he dies."
New Century Version	So obey me, my son, and do what I tell you. Go out to our goats and bring me two of the best young ones. I will prepare them just the way your father likes them. Then you will take the food to your father, and he will bless you before he dies."
New Life Version	So now, my son, listen to what I tell you to do. Go to the flock and bring me two fat young goats. I will cook them into good-tasting food, just what your father loves to eat. Then you will take it to your father for him to eat. So before he dies he will pray for good to come to you."
New Living Translation	Now, my son, listen to me. Do exactly as I tell you. Go out to the flocks, and bring me two fine young goats. I'll use them to prepare your father's favorite dish. Then take the food to your father so he can eat it and bless you before he dies."

Partially literal and partially paraphrased translations:

American English Bible	'Now, listen my son and do what I tell you! Go out to the animals and bring two young goats to me ([make sure they're] tender and good), and I'll prepare the meat for your father the way he likes it. Then you must take it to your father, so he can eat it and bless you [instead], before he dies.'
International Standard V	So now, my son, listen to what I have to say and pay attention to what I'm about to tell you. Go to the flock and bring me two healthy young goats. I'll prepare some delicious food for your father, just the way he loves it. Then you are to take it to your father so that he can eat and bless you before he dies."
New Advent (Knox) Bible	Nothing remains for thee, my son, but to fall in with this plan of mine. Make thy way to the herd, and bring me two choice kids; of these I will make such a dish as thy father loves to eat, and thou shalt take it in to him; so, when he has eaten it, his dying benediction shall be thine instead.
Translation for Translators	So now, my son, do what I am telling you. Go out to the flock and kill two nice young goats and bring the meat to me. Then I will prepare some tasty food for your father, the way he likes it. Then you can take it to your father, in order that he can eat it, and then, before he dies, he will give his blessing to you, <i>and not to your older brother.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now, my son, hear my voice. Do what I command you. Please go to the sheep, and take from there two good kid goats. I will make from them the delicacies that your father loves. When you come to your father, he will eat and bless you in the face of his death."
Conservapedia	"So listen carefully, my son, to my voice as I instruct you Please go to the flock, and fetch me from there two good goat kids. I will make tasty foods from them for your father, of the kind that he loves. Bring them to your father, so that he may eat, and so that he may bless you before his death."
Ferar-Fenton Bible	So now my son, listen to my voice to do what I shall order you. Go to the flock, and select for me two good kids of the goats and I will make tasty food for your father such as he loves, and you shall carry it to your father, when he will eat, and because of it he will bless you before his death."
HCSB	Now obey every order I give you, my son. Go to the flock and bring me two choice young goats, and I will make them into a delicious meal for your father--the kind he loves. Then take it to your father to eat so that he may bless you before he dies."
Lexham English Bible	So now, my son, listen to my voice, to what I command you. Go to the flock and take two good young goats from it for me, and I will prepare them [as] tasty food for your father, just as he likes. Then you must take it to your father and he will eat [it] so that he may bless you before his death."

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Now, my son, listen carefully and do what I tell you [ver 13, 43]: Go out to the flock and bring me two choice young goats [1Sa 16:20], so I can prepare some tasty food for your father, just the way he likes it [S Ge 25:28]. Then take it to your father to eat, so that he may give you his blessing [S ver 4] before he dies."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And now, my son, hear my voice, what I command you. Walk now to the flock, and bring me from there two good kids of the goats, and I will make them delicious food for your father, such as he loves; And you shall bring it to your father, that he may eat, and that he may bless you in the face of his death.
New American Bible (2002)	Now, son, listen carefully to what I tell you. Go to the flock and get me two choice kids. With these I will prepare an appetizing dish for your father, such as he likes. Then bring it to your father to eat, that he may bless you before he dies."
New American Bible (2011)	Now, my son, obey me in what I am about to order you. Go to the flock and get me two choice young goats so that with these I might prepare a dish for your father in the way he likes. Then bring it to your father to eat, that he may bless you before he dies."
New Jerusalem Bible	Now, son, listen to me and do as I tell you. Go to the flock and bring me back two good kids, so that I can make the kind of special dish your father likes. Then take it to your father for him to eat, so that he may bless you before he dies.'
New RSV	Now therefore, my son, obey my word as I command you. Go to the flock, and get me two choice kids, so that I may prepare from them savoury food for your father, such as he likes; and you shall take it to your father to eat, so that he may bless you before he dies.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now pay attention to me, my son; and do what I tell you. Go to the flock, and bring me back two choice kids. I will make it tasty for your father, the way he likes it; and you will bring it to your father to eat; so that he will give his blessing to you before his death."
exeGesés companion Bible	And now my son, hear my voice - what I misvah you. Go now to the flock and take two good kids of the goats from there; and I work delicacies for your father, such as he loves: and bring it to your father to eat and he blesses you at the face of his death.
Hebrew Names Version	Now therefore, my son, obey my voice according to that which I command you. Go now to the flock, and get me from there two good kids of the goats. I will make them savory food for your father, such as he loves. You shall bring it to your father, that he may eat, so that he may bless you before his death."
JPS (Tanakh—1985)	Now, my son, listen carefully as I instruct you. Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies."
Kaplan Translation	Now, my son, listen to me. Heed my instructions carefully. Go to the sheep and take two choice young kids. I will prepare them with a tasty recipe, just the way your father likes them. You must then bring it to your father, so that he will eat it and bless you before he dies.' Rebecca was aware that the blessing was rightfully Jacob's (see note on Genesis 27:4). Without this ruse, however, it might have been impossible for Jacob to obtain it.

Orthodox Jewish Bible Now therefore, beni (my son), obey my kol (voice) according to that which I command thee. Go now to the tzon, and bring me from there two gedayei izzim tovim (good kids of goats); and I will make them matamim for avicha, such as he liveth: And thou shalt bring it to avicha, that he may eat, and that he may make a brocha upon thee before his mot.

Expanded/Embellished Bibles:

The Amplified Bible So now, my son, do exactly as I command you. Go now to the flock, and from it bring me two good and suitable kids; and I will make them into appetizing meat for your father, such as he loves. And you shall bring it to your father, that he may eat and declare his blessing upon you before his death.

The Expanded Bible So ·obey [listen to] me, my son, and do what I ·tell [command] you. Go out to our ·goats [flock] and bring me two ·of the best young ones [choice goats]. I will prepare them just the way your father ·likes [loves] them. Then you will ·take the food [bring them] to your father, and he will bless you before he dies."

Kretzmann's Commentary Now, therefore, my son, obey my voice according to that which I command thee. Go now to the flock, which included goats as well as sheep, and fetch me from thence two good kids of the goats, an ample supply being needed in order to represent venison; and I will make them savory meat for thy father, such as he loveth, for Rebekah was also familiar with Isaac's tastes and knew in what form he preferred his roast venison. And thou shalt bring it to thy father that he may eat, and that he may bless thee before his death. Thus Jacob was given to understand what role he was to play in Rebekah's plan.

NET Bible® Now then, my son, do [Heb "listen to my voice." The Hebrew idiom means "to comply; to obey."] exactly what I tell you [Heb "to that which I am commanding you."!] Go to the flock and get me two of the best young goats. I'll prepare [Following the imperative, the cohortative (with the prefixed conjunction) indicates purpose or result.] them in a tasty way for your father, just the way he loves them. Then you will take [The form is the perfect tense with the vav (י) consecutive. It carries forward the tone of instruction initiated by the command to "go...and get" in the preceding] it to your father. Thus he will eat it [The form is the perfect with the vav (י) consecutive; it carries the future nuance of the preceding verbs of instruction, but by switching the subject to Jacob, indicates the expected result of the subterfuge.] and [Heb "so that." The conjunction indicates purpose or result.] bless you before he dies."

The Voice My son, listen and do what I tell you: Go to the flock, and bring me two of the best young goats. I can prepare the savory food for your father from them. I know just how he likes it. Then you take it to your father to eat so that he speaks a blessing over you before he dies.

Literal, almost word-for-word, renderings:

Context Group Version Now therefore, my son, obey my voice according to that which I command you. Go now to the flock, and fetch me from there two good young goats. And I will make tastey food from them for your father, such as he gives allegiance to. And you shall bring it to your father, that he may eat, so that he may esteem you before his death.

Jack Ballinger translation "Now therefore, my son, listen to me as I command you. Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory dish for your father, such as he loves. "Then you shall bring it to your father, that he may eat, so that he may bless you before his death."

NASB Now therefore, my son, listen [Gen 27:13, 43] to me [Lit *my voice*] as [Lit *according to what*] I command you. Go now to the flock and bring [Lit *take*] me two choice young goats [Lit *kids of goats*] from there, that I may prepare them as a savory dish

for your father, such as he loves. Then you shall bring it to your father, that he may eat, so that he may bless you before his death."

Webster's updated Bible

Now therefore, my son, obey my voice, according to that which I command you. Go now to the flock, and bring me from there two good kids of the goats; and I will make them savory meat for your father, such as he lives: And you will bring [it] to your father, that he may eat, and that he may bless you before his death.

Young's Updated LT

"And now, my son, hearken to my voice, to that which I am commanding you: Go, I pray you, unto the flock, and take for me from thence two good kids of the goats, and I make them tasteful things for your father, such as he has loved; and you have taken in to your father, and he has eaten, so that his soul does bless you before his death.

The gist of this verse:

Rebekah tells Jacob how they will work together to deceive Isaac, so that Jacob is the son who is blessed by him.

Genesis 27:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּ) [pronounced <i>ghat-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
shâma ^c (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6963 BDB #876

Translation: Now, therefore, my son, listen to my voice...

Jacob's mother, Rebekah, has developed a plan over the years, as to how to better shift the blessings that Isaac will offer to Jacob specifically. You may only bless one son as a firstborn; you may only give one son a double blessing. Therefore, she wants this blessing to fall upon her favorite son, Jacob.

Interestingly enough, it is not clear that she and Jacob have conspired together; but it appears more as if she has come up with the plan, and she is going to have Jacob carry this plan out.

It is also interesting that she knows enough about the promises to Abraham to want to become a part of those promises; but she does not really understand that this is a matter of God’s grace and God’s sovereign choice.

Rebekah herself is playing favorites. There is no later mention of her in the New Testament as a woman of great spiritual foresight. It is simply that Jacob is her favorite son and she wants him to have whatever he can get. She is mentioned but one time in the New Testament (Romans 9:10) and no spiritual merit is afforded her in that passage. Jacob is a schemer and it is easy to see from whom he inherited this (whether it be behaviorally learned or a genetic trait¹¹¹).

It is unclear whether Rebekah is pursuing a spiritual goal here (however misguided she is) or if she is looking for her favorite son to end up with most of Isaac’s wealth (I suspect the latter). Many commentators put forth the idea that she is simply ensuring that Jacob is blessed, as God has said, before the twins were born, *the elder will serve the younger*. However, at no time, do we have language like that; and at no time does Rebekah state unequivocally that this is a spiritual matter. So, it is possible that a portion of her motivation was spiritual; but we have no proof of that.

Genesis 27:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
lâmed (ל) [pronounced l’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
Literally, this means <i>for which, to which, for that, regarding which, regarding whom</i> , etc. Before the relative pronoun, often the pronoun <i>he, she, it</i> is implied. This is particularly true with a preposition. Therefore, here, this can be rendered <i>to [for] him who, to [for] those who</i> (see Genesis 43:16 47:24). Translators render this <i>to that which, as, according to what</i> in Genesis 27:8. This may be possible translated <i>because</i> .			
’ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong’s #589 BDB #58
tsâvâh (צִוִּה) [pronounced tsaw-VAW]	<i>commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order]</i>	feminine singular, Piel participle	Strong’s #6680 BDB #845
’êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong’s #853 BDB #84

Translation: ...[and] to that which I am commanding you:...

You will note that there is one difficult combination of words to translate. In the Hebrew, there are many small particles which can combine to mean something slightly different than they do. Some of these combinations occur enough in Scripture that we might apply a set of reasonable meanings to them.

Although this can be rendered that she is commanding Jacob, the verb used is tsâvâh (צִוִּה) [pronounced tsaw-VAW], which means, *commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving*

¹¹¹ It appears that some sins may be related to our genetic makeup, but only when related to volition.

charge to, charging, ordering; instructing [as in, giving an order]. So we can understand that she has put together a plan and she is instructing him as to how this plan will work. Strong's #6680 BDB #845.

Rebekah has put together a plan. It is likely that she has been thinking of a plan for some time now. She needs for Jacob to get a meal together for Isaac before Esau is able to shoot or trap anything. Esau will be out hunting, and he could be gone for hours or even days.

Jacob is an adult son at this point. Had he developed some character, he might have stood up to his mother and said, "This is deception that you are suggesting; it isn't right to deceive my father." But Jacob goes along with this. His only objections will be, "What is my father does not fall for this ruse?" He will not question the morality of what they are going to do; he will only question the methods of not being deceptive enough.

Gen. 27:5–8 Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' Now therefore, my son, obey my voice as I command you. (ESV)

Rebekah, Her Quick Response, and Jacob, Her Son (Various Commentators)

The Pulpit Commentary: *Jacob at this time was not a lad, but a grown man of mature years, which shows that in the following transaction he was rather an accomplice than a tool—obey my voice according to that which I command thee. We can scarcely here think of a mother laying her imperative instructions on a docile and unquestioning child; but of a wily woman detailing her well-concocted scheme to a son whom she discerns to be possessed of a like crafty disposition with herself, and whom she seeks to gain over to her stratagem by reminding him of the close and endearing relationship in which they stand to one another.*¹¹²

The Preacher's Complete Homiletical Commentary: *Rebekah overhearing this charge of Isaac to his son Esau, takes measures to direct the blessing into another channel. It was just that Esau should lose the blessing, for by selling his birth-right he had despised it. It was God's design too that Jacob should have it. Rebekah also knowing of this design, from its having been revealed to her that "the elder should serve the younger," appears to have acted from a good motive. But the scheme which she formed to correct the error of her husband was far from being justifiable. It was one of those crooked measures which have too often been adopted to accomplish the Divine promises; as if the end would justify, or at least excuse the means.*¹¹³

Leupold: *Rebekah's plan was apparently formulated very quickly, for here it is complete in detail. She is a woman of quick decision, as she was from the moment of her first meeting with Abraham's servant as well as on the occasion of her assent to the proposition to go back to Isaac at once. The Hebrew idiom has: "listen to my voice" for our "listen to me." Metsawweh points to the future, as the participle often does: as I am now "going to give you orders." We have rendered la'asher, which literally = "according as," by the more American: "exactly as."*¹¹⁴

The College Press Bible Study: *Rebekah happened to be listening...when Isaac was talking with his son Esau (cf. Genesis 18:10). But—did she just happen to be listening, or was she eavesdropping, constantly on guard to protect the interests of her favorite? Her jealousy aroused by what she overheard, "she instantly devises a scheme whose daring and ingenuity illustrate the Hebrew notion of capable and quick-witted womanhood". Apparently her plan was formed quickly: indeed the likelihood is that she had the plan ready in case of just such an eventuality as this. Everything that follows makes Rebekah's initiative in the scheme more obvious. "She is a woman of quick decision, as she was from the moment of her first meeting with Abraham's servant as well as on the occasion of her assent to the proposition to go back to Isaac at once."*¹¹⁵

¹¹² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:8.

¹¹³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:1–5.

¹¹⁴ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016 (slightly edited).

¹¹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45. Other references may be found there.

Rebekah, Her Quick Response, and Jacob, Her Son (Various Commentators)

J. Vernon McGee: *Rebekah overheard what Isaac said. Jacob is her favorite; so she conceives this deceitful plan. It is absolute trickery, and it cannot be condoned on any basis whatever. God is recording it as history, but He condemns it. We will see that. Remember the things that are being done here, and later you will see the chickens come home to roost for Jacob.*¹¹⁶

Joseph Sutcliffe: *From the time that she had consulted the oracle she believed that Jacob was to inherit the princely benediction. But Isaac having from the birth of those twins, designed the blessing for Esau, she suddenly formed this tragic plot for Jacob to obtain it. It was an officious and distrustful plot, it being the work of God to demonstrate his fidelity to his promises.*¹¹⁷

It is quite fascinating the great role that Rebekah plays in this human drama, even though her motives seem no more noble or godly than Isaac's. In fact, it is quite interesting to examine and think about these various characters, none of whom appears to enjoy pure motivation or godly guidance.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

If this were a fictionalized account of these events (real or similar to what is recorded), why would the two men in the line of promise (Isaac and Jacob¹¹⁸) appear so imperfect throughout? Why do we at every interval think, *that's not right*; or, *that's not a good idea*; or, *what is he thinking*? God does not have the luxury of dealing with nearly sinless folk. Now and again, there are great men, like Noah, Abraham or Moses (none of whom were sinless, but still oriented themselves to the plan of God). But, most of the time, God works through people as we find in this chapter; people like you and me.

Genesis 27:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838

Translation: ...please go to the flock...

The reason that we can understand this to mean that Rebekah is giving more of a set of instructions rather than a set of commands is, she uses the particle of entreaty here, which connotes a respectful request. It is a strong request, as she does use the imperative mood; but a request nonetheless. She does expect Jacob to carry out her desires here.

¹¹⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

¹¹⁷ From <http://www.studylight.org/commentaries/jsc/genesis-27.html> accessed August 5, 2016.

¹¹⁸ Abraham, Isaac, and Jacob make up the patriarchal line of the Hebrew people.

Esau is out hunting, and this is going to take him some time. He has to go where game might be found; he has to kill it; then he has to skin it and drain out the blood. Rebekah should be able to work more quickly than Esau, assuming that it will take him a few hours at least just to find and successfully kill his prey.

There is a matter of interest right here. Note that Isaac, who apparently follows his mother around and has learned from her, is not going to do the cooking—Rebekah will. And Esau, who does not follow his mother around, and, quite obviously picked up enough cooking chops to make a meal which his father loves. So, in that way, he is more like his mother, although that is not really an issue. After all, what man's domain is not outdoor grilling?

Genesis 27:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #5427
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
g ^e dîy (גְּדִי) [pronounced <i>g^eh-DEE</i>]	<i>kid (as in a young goat)</i>	feminine plural construct	Strong's #1423 BDB #152
ʿêz (עֵז) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine plural adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: ...and take for me from them two good kids of the goats...

From the flock, there will be two kids slaughtered, which meat is generally quite tasty and tender. Veal, at one time, was much more readily available, which is meat from a calf (rather than from a full-grown cow or bull), and that was always a very wonderful meat to eat. It was quite tender and quite flavorful. I have not eaten baby goat, but I would imagine that it is also a wonderful meal.

The Geneva Bible: *This trickery is worthy of blame because she should have waited for God to perform his promise.*¹¹⁹

¹¹⁹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-27.html> accessed July 30, 2014.

This may seem as though it is a great deal of meat; however, she needs to make it seem as though she is butchering an entire deer (or whatever wild animal that Esau normally brought in). Furthermore, they had a lot of servants and help. Having been brought up by parents who lived during the depression, I personally wonder about waste in a situation like this; however, nothing is said about that.

Do you recall that Isaac gave a number of imperatives to Esau? Well, Rebekah does the same thing to Jacob as well. Remember, Jacob and Esau are over 70 years old at this time.

Genesis 27:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
mat ^e ammîym (מִתְעַמְּיִם) [pronounced <i>maht-gahm-MEEM</i>]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun	Strong's #4303 BDB #381
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka’âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
’âhêb (אָהֵב) [pronounced <i>aw-HAYV^e</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal perfect	Strong's #157 BDB #12

Translation: ...so that I may prepare them [to be] a savory meal for your father, as he loves.

Rebekah will prepare this meal, and the idea is, it will be sold to Isaac that this is Esau bringing in this meal for Isaac as he was asked to do. Isaac will be too old and infirm to know the difference—that is what they hope will happen.

My guess would be that baby goats (kids) were not typically slaughtered. From a female goat, more goats could be raised and goat's milk could be harvested; so, it would be unusual for young goats to be slaughtered and eaten. Therefore, this is not a meal which Rebekah has made for Isaac before (or, rarely). So, using this as the base meat, she will be able to fool him, and to make it taste like wild game (obviously, without the "gamey" taste).

Rebekah knows how to cook (or how to supervise cooking). Remember that she and Isaac are quite prosperous, and probably have a very large staff. Even though these historic recollections involve only these 4 people, this does not mean that they live on this compound alone. It is very likely that she has a staff of cooks that she oversees.

Trapp: *She knew his diet, and could fit his tooth.*¹²⁰

Savory meal is an interesting word; it is *mat^ecammîym* (מַטְעָמַיִם) [pronounced *maht-ġahm-MEEM*], and notice how many times you smack your lips together to make the *m* sound, as in *mmm*, *mmm*. This onomatopoeic word means, *tasty, savory food, a well-prepared meal*. Strong's #4303 BDB #381.

The two kids will have to be killed, drained of blood, skinned—and there are likely other people involved taking care of these things.

Genesis 27:8–9 *Now, therefore, my son, listen to my voice [and] to that which I am commanding you: please go to the flock and take for me from them two good kids of the goats so that I may prepare them [to be] a savory meal for your father, as he loves.* (Kukis mostly literal translation)

Genesis 27:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּו) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: *You will bring [it] to your father...*

Jacob, posing as Esau, will take this food to Isaac. The purpose here is to receive Isaac's final blessing. There will be two aspects to such a blessing: somehow, and this is never exactly specified, when a person speaks of blessing another, there is some power in this blessing. I don't believe that this can be understood as simply ancient superstition. Isaac, as the son of Abraham, the son of promise, has a certain "in" with God. What he prays for; what he asks for has meaning. Therefore, if Isaac is going to give a special end-of-life blessing to one of his sons, this blessing will be significant. If he makes remarks about either of his sons at the end of his life, this will be significant.

¹²⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Genesis 27:9.

This is like any other prayer. The prayer of a person who has a thimbleful of doctrine is going to have less power than that of a man who has the Word of God ingrained in his soul. We as believers all start out on a level playing field, but we do not stay level. Some advance in the plan of God and some regress. Some people who express faith in Jesus Christ regress to a place where they can no longer even recall their faith and the object of their faith. But, that is “out there” and it cannot be withdrawn. People have believed in Jesus Christ based upon going to some Baptist Sunday school; and they do this at age 6 or 7. 70 years later, they are laying on their deathbeds and their life has been a shambles, and they are confused about everything; but God still honors the faith which they expressed because the object of that faith is what is significant.

My point is, when a child of Y^ehowah Elohim like Isaac makes a blessing at the end of his life, God is going to honor that blessing that he makes; and God will put certain things into motion in order to fulfill what is said.

What Isaac cannot do—and we may find this quite confusing in our own culture—is make a blessing and then withdraw it. He cannot simply change his mind. When he speaks—particularly in this kind of a context—what he says is meaningful and it has power. Therefore, this is done near the end of his life. Isaac does not want to make some kind of blessing at age 65 and then, 20 years later say, “Well, that was a dumb thing to ask. I want a do-over.” You do not get a do-over in a situation like this.

Application: You ought to be circumspect in your prayers. You do not just pray whatever day and night. You should think about your prayers; you must related them to the plan of God; you must relate them to what you know about Bible doctrine, and then you pray. They are much more powerful when you do that.

Application: I get asked all of the time—not because of my spiritual prowess but more because of my age—to pray for so-and-so’s illness—a brother, a sister, a father; whatever. God allows sickness for a reason and, if you are a growing believer, God does listen to your prayers and takes them into account. You may simply pray, “Please, God, relieve the suffering immediately.” But you may want to consider praying, “I know that you have a great overall picture here to which I am not privy. If it be within Your will, please heal Charley Brown. If there is something that You are accomplishing here will Charley Brown’s illness, then I pray that Your will be done, that whatever is needed is accomplished. That whomever this touches, it touches for Your glory.” We of course do not like suffering. If I am in serious pain, I might be on the phone to every mature believer I know asking, “Pray for this to stop hurting, dammit!” But, God has an overarching purpose. At the time it occurs, I may not like it very much; but we need to be cognizant of God’s purpose in all prayers.

Application: This is a great glorification of Jesus Christ when you pray for this or that, and God is able to answer your prayer “yes” as this glorifies Him. This shows His Word being vindicated by our answered prayers. We are in the midst of an angelic battle; and what we pray for and how God answers these prayers is a part of this **Angelic Conflict**. These angels know about these things; and, for that reason, they are significant.

Application: Surely you have seen an inspiring movie about men or women whose lives were remarkable; or who have a very remarkable period of time in their lives. Angels view us daily; they view all that we do and all that we say. They can probably read our minds, to some degree, via micro-expressions which they are able to pick up. God uses us in this way. God uses us as believers in the midst of the Angelic Conflict. This includes all the things that we say.

Genesis 27:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong’s # BDB #251
’âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 rd person masculine singular, Qal perfect pausal form	Strong’s #398 BDB #37

Genesis 27:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ba'ăbûwr (בֹּרַעַב) [pronounced bah-ġu ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ăbûwr (בֹּרַעַב) [pronounced ġaw ^v -BOOR] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
These 3 words together probably have a colloquial meaning. Literally, they mean <i>because which, because that; on account of that</i> . I have rendered this, <i>for which</i> . Gesenius suggests <i>that, for the purpose that, in order that</i> .			
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
mâveth (מָוֶת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4194 BDB #560

Translation: ...and he will eat [it]; and then he will bless you before his death.”

This is Rebekah's ultimate purpose. She wants to see her favorite son greatly blessed. She wants him to be blessed as the firstborn of a family.

The Expositor's Bible Commentary: *An old man bedridden like Isaac becomes the subject of a number of little deceptions which may seem, and which may be, very unimportant in themselves, but which are seen to wear down the reverence due to the father of a family, and which imperceptibly sap the guileless sincerity and truthfulness of those who practise them. This overreaching of Rebecca by dressing Jacob in Esau's clothes, might come in naturally as one of those daily deceptions which Rebekah was accustomed to practise on the old man whom she kept quite in her own hand, giving*

him as much or as little insight into the doings of the family as seemed advisable to her. It would never occur to her that she was taking God in hand; it would seem only as if she were making such use of Isaac's infirmity as she was in the daily practice of doing.¹²¹

Genesis 27:10 You will bring [it] to your father and he will eat [it]; and then he will bless you before his death.” (Kukis mostly literal translation)

Genesis 27:8–10 Now, therefore, my son, listen to my voice [and] to that which I am commanding you: please go to the flock and take for me from them two good kids of the goats so that I may prepare them [to be] a savory meal for your father, as he loves. You will bring [it] to your father and he will eat [it]; and then he will bless you before his death.” (Kukis mostly literal translation)

Genesis 27:8–10 Now, therefore, listen to me, and to what I am telling you to do: go to our flocks of goats and take out two good kids from them so that I may prepare them into a savory meal for your father, just as he loves. You will take this meal to your father, and, after he has eaten it, he will consequently bless you before his death.” (Kukis paraphrase)

The trade-off which she suggests is, Isaac will bring him the meal, and he will bless Isaac. However, as we will see, her plan is more complex than that.

Rebekah's Motivation (and the Thinking of Her Family)

1. What has become clear is, Rebekah and Isaac have both developed favorites of their two sons.
2. Esau and Jacob are twins, but fraternal twins, not identical twins. In addition to this, the brief biography that we have on them indicates that Isaac raised Esau, for the most part; and Rebekah raised Jacob.
3. We also know that there is some friction between Rebekah and Esau's wives in Genesis 27:46.
4. All of this is quite fascinating, because Rebekah is not in competition with some other wife who has a different son. Esau is also her son.
5. However, the problem is (or, *one* problem is), both parents have a favorite son.
6. Rebekah, Isaac, Esau and Jacob are all aware of the blessings of God to Abraham and to his seed; and they seem to be aware enough to recognize that these blessings will go through one particular son.
7. However, they do not seem to get that this is a matter of God's grace and God's sovereignty.
8. We cannot trick God into blessing us; we cannot bribe God into blessing us; we cannot snatch away the blessings of God from someone else.
9. All of this means that Rebekah knows a little about the blessings that God promised Abraham; but what she knows is quite limited. The same seems to be true of Isaac, Esau and Jacob.
10. Isaac and Jacob are nothing like Abraham. Abraham is called the *friend of God* (Isaiah 41:8 James 2:23); neither Isaac nor Jacob receive any such recognition.
11. It is almost as if Rebekah is betting on Jacob; and that if he takes the blessing due Esau, she will be better taken care of. It is very possible that she does not see Esau as looking after her; but that she does see Jacob as doing that. Therefore, she wants the greatest blessings to be upon Jacob.
12. It could be that the blessing that Rebekah is angling for is, simply whatever wealth that Isaac has (he is a very wealthy man). The firstborn son, Esau, is to get the lion's share of the inheritance (a double portion), and perhaps this figures into what she is doing.
13. There was a prophecy that Rebekah had heard prior to the birth of the children. Gen. 25:21–23 *And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."* (ESV) However, there is never a mention of this passage; nor is there a hint that these words of God, spoken nearly 80 years previous, are considered by any of the

¹²¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:1–40 (slightly edited).

Rebekah's Motivation (and the Thinking of Her Family)

- principals of this chapter.
14. However, all that happens here is, Isaac will give Jacob a blessing—he will say many words which appear to have great power. This entire family believes this—Isaac, Rebekah, Jacob and Esau. And because this blessing is pronounced over Jacob rather than Esau, Esau will be mad enough to kill Jacob. So, these words which Isaac will speak are taken very seriously by everyone.
 15. This is what Isaac will say: *"See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"* (Genesis 27:27b–29; ESV; capitalized)
 16. After all of this happens, Esau will be beside himself in anger and desperation, begging his father to give him a blessing as well.
 17. So, what appears to be the most important to all parties are these few words spoken by Isaac (he may have said more); and all of them believe that these words will set the stage for the future of Jacob and his seed.

Even though none of the parties in this chapter seem to be great, spiritual giants; it is clear that this blessing is important and it is real. They are all aware of Abraham, the grandfather of Jacob and Esau, the father of Isaac. They all are aware of what has happened in his life and how greatly God has blessed him. So these few words, although they may not seem like much to us, are some of the most important words spoken, with regards to Jacob and Esau.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is some commentary that ought to be included and commented upon. The biggest problem I found was commentators giving her too much credit for her actions and reading so much into the text that is not there. For that reason, do not take the comments below as all being accurate.

Various Commentators and Observations About Rebekah's Motivations and Actions

The Bible Illustrator (E. Cooper): *[Rebekah] knew that he [Jacob] was fittest for receiving it. She knew that he highly valued it, not merely for the sake of any worldly benefit annexed to it, but on account of the spiritual promises contained in it. Esau, on the contrary, had repeatedly shown the greatest contempt for the blessing and its promises...She had a still stronger reason for wishing to defeat her husband's purpose. She felt assured that in this design he was opposing the will and purpose of the Almighty.*¹²²

College Press Bible Study: *[Rebekah's] love for Jacob was so fiercely jealous that it broke loose from any larger loyalty. As between her twin sons, she wanted Jacob to have the best of everything, no matter how he got it; and to that end she would not scruple at trickery and unfairness both toward her husband and her son Esau. There was something of the tigress in Rebekah, instinctively protecting the cub that by physical comparison was inferior...Thus the Rebekah at the well has become an altogether different woman; scheming for Jacob to steal the birthright, pushing both Esau and Isaac for the moment out of her regard, unscrupulous because one purpose only obsessed her...But the greatest love must always be subject to a greater loyalty: loyalty to truth, to honor, to the relationship of life to God. Rebekah forgot that, and she corrupted Jacob as she tried to cherish him. As it is the passion of her love than can make a woman wonderful, so it is the failure to keep that love purified by the light of God that can make love ruinous.*¹²³

¹²² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:13.

¹²³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; *The Parents and the Twins: Characterizations*.

Various Commentators and Observations About Rebekah's Motivations and Actions

Even if Rebekah had the purest of motives—to preserve the blessing of Y^ehowah for the proper son (and there is no clear evidence of that)—there is no reason to think that God could not handle this Himself. Balaam, a prophet, could not curse Israel, even though he would be paid quite handsomely to do so. God is able to do His will, despite the sinful actions of man, not because of them.

Clarke makes the apt observation: *Rebekah...was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favorite son. Some pretend that she received a Divine inspiration to the purpose; but if she had she needed not to have recourse to deceit, to help forward the accomplishment. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.*¹²⁴ I question Clarke's opinions about Isaac's piety; but his opinion of Rebekah seems to be quite accurate to me.

A. Fuller, in the Bible Illustrator, notes the human element in Rebekah's actions (*the partiality of a fond mother, ambition*) as well as a religious element (*It seemed as if the oracle of God was likely to become void; The crisis was urgent*).¹²⁵ Rebekah's partiality is clearly stated (as is Isaac's); and one might infer *ambition* on her part on behalf of her favorite son. However, the case for the *religious element* is much harder to make. Isaac's own acceptance of what he has said in his blessing of Jacob (whom he thought was Esau) in the end might imply Isaac was accepting that this is God's will. However, that is not explicitly stated. This will be discussed more as we come to the blessing itself.

The Bible Illustrator then writes: *Rebekah also knowing...that "the elder should serve the younger," appears to have acted from a good motive. But the scheme which she formed to correct the error of her husband was far from being justifiable.*¹²⁶ Rebekah had, at one time, known these words of prophecy. Isaac probably knew them as well—at one time. Whether either person, nearly 80 years later, thought about that prophecy, we do not know. Again, Isaac appears to accept that his blessing meant for Esau fell upon Jacob; but it is not clear that this is based upon this old promise of God, or simply upon a basic understanding of the providence of God.

M. Dods, from the Bible Illustrator, later makes some apt applications: *To this day the method of Rebekah and Jacob is largely adopted by religious persons. It is notorious that persons whose ends are good frequently become thoroughly unscrupulous about the means they use to accomplish them. They dare not say in so many words that they may do evil that good may come, nor do they think it a tenable position in morals that the end sanctifies the means; and yet their consciousness of a justifiable and desirable end undoubtedly does blunt their sensitiveness regarding the legitimacy of the means they employ. For example, Protestant controversialists, persuaded that vehement opposition to Popery is good, and filled with the idea of accomplishing its downfall, are often guilty of gross misrepresentation, because they do not sufficiently inform themselves of the actual tenets and practices of the Church of Rome. In all controversy, religious and political, it is the same. It is always dishonest to circulate reports that you have no means of authenticating; yet how freely are such reports circulated to blacken the character of an opponent, and to prove his opinions to be dangerous. It is always dishonest to condemn opinions we have not inquired into, merely because of some fancied consequence which these opinions carry in them; yet how freely are opinions condemned by men who have never been at the trouble carefully to inquire into their truth. They do not feel the dishonesty of their position, because they have a general consciousness that they are on the side of religion, and of what has generally passed for truth. All keeping back of facts which are supposed to have an unsettling effect is but a repetition of this sin.*¹²⁷ Their idea is, you cannot do a right thing in a wrong way; the ends do not justify the means. That is certainly true. Whether we can go back to this passage in Genesis 27 for support is quite another matter.

¹²⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:5.

¹²⁵ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:6-10.

¹²⁶ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:6-10.

¹²⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:6-10.

Various Commentators and Observations About Rebekah's Motivations and Actions

L. M. Grant: *When Rebekah overheard these instructions, she recognized a threatened emergency, but instead of going in prayer to the Lord, who had told her that Jacob would have the chief place, she took the only way she saw to change things. It is true that her plan worked in the way she wanted, and no doubt God was over this, but still we cannot defend her cunning scheme to deceive her husband. God could have worked the matter out in another way without both Rebekah and Jacob being involved in deception. If they had acted in faith and had depended on God, they may have seen a miraculous answer to the problem, and in this way have reason for deepest thanksgiving, rather than being left with troubled consciences.*¹²⁸

J. Ligon Duncan makes an excellent observation, placing the actions of Rebekah side-by-side Scripture: [Proverbs 3:1–8] *“My Son, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life, and peace they will add to you. Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart. So you will find favor and good repute in the sight of God and man. Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him and He will make your paths straight. Do not be wise in your own eyes; fear the Lord and turn away from evil. It will be healing to your body, and refreshment to your bones.”* [Instead]...Rebekah....She trusted in herself, and she leaned on her own understanding, instead of trusting in the Lord with all her heart.¹²⁹

In the comments above, there are some things which are clearly true: (1) God did promise that the older would serve the younger and (2) Esau did not take the spiritual promises seriously enough. To assert that these were the biggest influences on Rebekah is to make assumptions which are not there.

Most of the places where Rebekah is given credit just have no basis in Scripture. There is nothing to suggest that she knew that Jacob was the best to receive the best blessings, that she thought about and wanted to fulfil the promises of God, etc. If that was a part of her motivation, there is nothing in this chapter to substantiate it.

Chapter Outline

Charts, Graphics and Short Doctrines

Chuck Smith summarizes Genesis 27:5–10: *So when Rebekah heard Isaac sending Esau out to get this venison, she called Jacob in, and she said, Now, your dad has sent your brother out to get some venison and all, so quickly, get me a couple of goats and kill them and I'll fix the meat. I can barbecue that goat to taste like venison. Your dad won't know the difference. And you take it in to him that you might receive the blessing.*¹³⁰

Jack Ballinger's Analysis of Genesis 27:5–10

1. Isaac's stubborn insistence on conferring the blessing of succession on Esau was outsmarted by his wife and his son.
2. Blind Isaac did not take the necessary precaution of total privacy when he called Esau to his bedside early one day.
3. He did not entertain the possibility that the secretive conversation between him and Esau was being eavesdropped.
4. This second scene sets the stage for the foiling of Isaac's willful scheme to install Esau as the heir.
5. Rebekah somehow learns of the summoning of Esau to her husband's bedside and positions herself so she can hear their conversation.
6. Once Esau leaves she moves into action calling her son Jacob by her side.
7. Her decisiveness and energy are once again in evidence (cf. chap. 24).

¹²⁸ From <http://www.studydrive.org/commentaries/lmg/genesis-27.html> accessed July 16, 2016.

¹²⁹ From <http://www.fpcjackson.org/> accessed August 6, 2016.

¹³⁰ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

Jack Ballinger's Analysis of Genesis 27:5–10

8. What she witnessed stirred her up seeing that her husband was not willing to follow convention and summon the sons to his bedside.
9. She reacts to her husband's underhanded behavior by engaging in an even more painful ruse on her blind husband.
10. She relates the conversation she heard to her son Jacob (vv. 6-7).
11. Notice how Jacob is called "*her* son," whereas in v. 5 Esau is called "*his* son," reminding us of the rift that divides husband and wife.
12. She omits almost all Isaac's words about hunting and focuses on the savory dish as a prelude to the blessing.
13. She adds "in the presence Yahweh' and changes "my soul bless you" to simply "bless you. "
14. The mention of Yahweh serves to show the importance of what Isaac proposes to do.
15. The second change serves to minimize Isaac's very strong aspiration to bless his firstborn.
16. If all this was of God why should Jacob participate in an attempt to sabotage it?
17. It was a case of like mother like son.
18. Having Jacob's full attention she summons all the matriarchal authority she can muster.
19. It is very unusual for the verb "command" (v. 8) to be used with a feminine subject (cf. Esther 4:5).
20. In v. 8 we have the only example of the feminine participle of *tsawah* in the OT.
21. The plan she proposed was that she would prepare the stew and Jacob would fetch the two goats and deliver the stew to his father.
22. She apparently felt that she was best suited to prepare a stew that would rival and mimics Esau's.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Ron Snider Summarizes Genesis 27:6–10

1. Rebekah was somehow aware of the fact that Isaac had summoned Esau, although she may not have known for what purpose.
2. She certainly wanted to find out what the purpose was, so she eavesdrops on the conversation between Isaac and Esau.
3. We know that favoritism existed in this family, and this is likely what motivated Rebekah.
4. If Isaac was about to do something for Esau, she wanted to be aware of it.
5. Rebekah will resort to intrigue of every sort in this chapter, including spying, eavesdropping, deceit and lying.
6. There is no way you can put a good face on these activities and not condemn such actions.
7. She does what she does, looking out for the interests of Jacob her favorite.
8. While it is true that she may have had spiritual ambitions for her son, this approach is certainly not correct.
9. She will become an example of desiring the right thing, but resorting to human viewpoint methods to gain her end.
10. The plan of God does not require our human ingenuity to accomplish what God desires.
11. Rebekah was sure that Isaac was going to foul up the plan of God, so she steps in to straighten things out, by hook or by crook.
12. This is a lesson for all wives, even if your husband may be "fouling up God's plan", God does not need your help to straighten things out.
13. He is perfectly capable of dealing with anyone apart from human intervention.
14. If Rebekah was going to become involved in this situation, she should have gone to Isaac, and not resorted to these types of tactics.
15. This demonstrates a lack of faith in the revealed will of God. 25:23

Ron Snider Summarizes Genesis 27:6–10

16. When one functions out of unbelief, as Rebekah does in this situation, they make bad sinful trend of Adam decisions.
17. Her first bad decision is to listen secretly to what her husband says in private.
18. Eavesdropping is a violation of ones privacy, and an indication of inordinate curiosity.
19. The believer must recognize that most things which other people do are none of their business.
20. Eavesdropping is a way of meddling in the affairs of others.
21. Once Esau departs for the hunt, Rebekah springs into action.
22. She knows that she has a limited amount of time to accomplish her objectives, so speed is of the essence.
23. She finds Jacob, and relates the conversation to him.
24. This qualifies as gossip, relating private, personal information to another person, who is unrelated to the incident.
25. She relates what was said to Esau, only inserting the words "in the presence of the Lord" in the conversation.
26. This is not what Isaac said, but what Rebekah read into his statement about the blessing.
27. She makes it plain that she considers this to be binding before the Lord, and must move to stop this mistake.
28. She is the perfect example of a parent who wants the right things for their child, but goes about it in the wrong way.
29. All normal parents desire the best for their children, but H/VP, cosmic approaches will not provide the desired result.
30. Isaac, on the other hand, desires to pass on the birthright, but to the wrong person.
31. Neither of them are innocent in this matter.
32. Rebekah relates her quickly conceived plan to Jacob.
33. He is to bring in 2 choice young goats, which would have a much gamier taste than beef, for her to prepare.
34. She will prepare them in the appropriate fashion, so that Isaac will not know the difference.
35. She will give the food to Jacob, who will take it to Isaac, and then receive the blessing.
36. She commands her son to obey her and get moving.
37. This is obviously deceitful, and Jacob does not have to obey her parental authority at this point.
38. While a child lives at home, they are under the authority of the parents, both the mother and the father.
39. If the parents require the child to sin, then they are free to disobey.
40. Keep in mind that Jacob is 77 years old, and should know better.
41. He has the desire to advance himself, so this plan is right up his alley.
42. It is bold and daring, and could blow up in their faces, which Jacob recognizes in the following verses.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so says Jacob unto Rebekah his mother, "Behold Esau my brother a man hairy and I [am] a man smooth. Perhaps will feel me my father and so I have been in his [two] eyes as mocking and I have brought to myself a curse and not a blessing."

Genesis
27:11–12

Jacob answered Rebekah, his mother, saying, "Listen, my brother Esau is a hairy man and I [am] a smooth man. Perhaps my father will touch me and I will [seem] to be in his estimation [lit., *in his eyes*] mocking [or, *deceiving*] [him]; and thereby I have brought upon myself a curse rather than a blessing."

Jacob answered his mother Rebekah, saying, “Listen, my brother Esau is a hairy man and I am a smooth man. What if my father touches me? Then it will seem to him as if I am mocking or deceiving him? I may bring a curse upon myself rather than a blessing.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Jacob unto Rebekah his mother, “Behold Esau my brother a man hairy and I [am] a man smooth. Perhaps will feel me my father and so I have been in his [two] eyes as mocking and I have brought to myself a curse and not a blessing.”
Targum (trans. By Cook)	And because Jakob <u>was afraid to sin, fearing lest his father might curse him, he</u> said, Behold, Esau my brother is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall be in his eyes like one who derideth him, and bring upon me a curse and not a blessing.
Latin Vulgate	And he answered her: You know that Esau, my brother, is a hairy man, and I am smooth: If my father should feel me, <u>and perceive it, I fear lest</u> he will think I would have mocked him, and I will bring upon me a curse instead of a blessing.
Peshitta (Syriac)	And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man and I am a smooth man; Perhaps my father will feel me, and I shall seem to him as a mocker; and I shall bring a curse upon myself, and not a blessing.
Septuagint (Greek)	And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I am a smooth-skinned man. Perhaps my father may feel me, and I shall be before him as one <u>ill-intentioned</u> , and I shall bring upon me a curse, and not a blessing.
Significant differences:	The targum adds additional text. The Greek has <i>ill-intentioned</i> rather than <i>mocker</i> . The Latin has additional text.

Limited Vocabulary Translations:

Bible in Basic English	And Jacob said to Rebekah, his mother, But Esau my brother is covered with hair, while I am smooth: If by chance my father puts his hand on me, it will seem to him that I am tricking him, and he will put a curse on me in place of a blessing.
Easy English	But Jacob said to his mother Rebekah, `Look! My brother Esau is a hairy man, but my skin is smooth. Perhaps my father will feel me. Then he will think that I am cheating him. He will then *curse me. He will not *bless me.'
Easy-to-Read Version	But Jacob told his mother Rebekah, “My brother Esau is a hairy man. I am not hairy like him. If my father touches me, he will know that I am not Esau. Then he will not bless me—he will curse [To ask for bad things to happen to a thing or person.] me! Why? Because I tried to trick him.”
<i>The Message</i>	"But Mother," Jacob said, "my brother Esau is a hairy man and I have smooth skin. What happens if my father touches me? He'll think I'm playing games with him. I'll bring down a curse on myself instead of a blessing."
NIRV	Jacob said to his mother Rebekah, "My brother Esau's body is covered with hair. But my skin is smooth. What if my father touches me? He would know I was trying to trick him. That would bring a curse down on me instead of a blessing."

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to his mother Rebekah, "My brother Esau is a hairy man, but I have smooth skin. What if my father touches me and thinks I'm making fun of him? I will be cursed instead of blessed."
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Contemporary English V.	"My brother Esau is a hairy man," Jacob reminded her. "And I am not. If my father touches me and realizes I am trying to trick him, he will put a curse on me instead of giving me a blessing."
New Century Version	But Jacob said to his mother Rebekah, "My brother Esau is a hairy man, and I am smooth! If my father touches me, he will know I am not Esau. Then he will not bless me but will place a curse on me because I tried to trick him."
New Life Version	Jacob said to his mother Rebekah, "But my brother Esau has much hair. And my skin is smooth. If my father touches me, he will think of me as one trying to fool him. Then he will bring a curse upon me instead of good."

Partially literal and partially paraphrased translations:

American English Bible	But Jacob said to his mother RebekKa: 'My brother Esau is covered with hair, while [my body] is smooth. So if my father should [reach out] and feel me, it will look to him as though I'm doing a bad thing, and that would bring a curse on me, not a blessing!'
International Standard V	"But look!" Jacob pointed out to his mother Rebekah, "My brother Esau is a hairy man, but I'm smooth skinned. My father might touch me and he'll realize that I'm deceiving him. Then, I'll bring a curse on myself instead of a blessing."
New Advent (Knox) Bible	Bethink thee, answered Jacob, how hairy my brother Esau's skin is, and mine how smooth! What if my father should feel it? He will think that I have been trying to make game of him, and it is a curse, not a blessing, I shall win.
Translation for Translators	But Jacob said to his mother Rebekah, "My brother Esau's skin has hair all over it, and my skin is not like that! My skin is smooth! What will happen if my father touches me? He will realize that I am tricking him, and as a result it will bring a curse on/he will say that God will do bad things to me, not a blessing!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob said to Rebekah his mother, "Behold, my brother Esau (hairy) is a buck of a man, and I am a smooth man. Perhaps my father will grope me. I will be a counterfeit in his eyes. I would bring cursing over me, and not a blessing."
Conservapedia	Jacob said to his mother Rebekah, "Look, my brother Esau is a hairy man, and compared to him I am slick. Suppose my father feels me? I'll become a con artist in his eyes, and I'll bring a slighting on myself, not a blessing."
Ferar-Fenton Bible	But Jacob said to Rebekka his mother : " But my brother Esau is a hairy man, and I am a smooth man ; when my father feels me I shall be in his eyes like a swindler, and shall bring a curse on myself, and not a blessing."
HCSB	Jacob answered Rebekah his mother, "Look, my brother Esau is a hairy man, but I am a man with smooth skin. Suppose my father touches me. Then I will seem to be deceiving him, and I will bring a curse rather than a blessing on myself."
Lexham English Bible	Then Jacob said to his mother, "Behold, Esau my brother [is] a hairy man, but I [am] a smooth man. Perhaps my father will feel me and I will be in his eyes [as] a mocker, and he will bring upon me a curse and not a blessing."
NIV, ©2011	Jacob said to Rebekah his mother, "But my brother Esau is a hairy man [Ge 25:25] while I have smooth skin. What if my father touches me [ver 22]? I would appear to be tricking him and would bring down a curse [S Ge 9:25] on myself rather than a blessing."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jacob said to Rebekah, his mother, See, Esau my brother is a hairy man, and I am a smooth man; My father perhaps will feel me, and I shall be in his eyes as a deceiver; and I shall bring on myself a curse, and not a blessing.
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New American Bible (2002)	"But my brother Esau is a hairy man," said Jacob to his mother Rebekah, "and I am smooth-skinned! Suppose my father feels me? He will think I am making sport of him, and I shall bring on myself a curse instead of a blessing."
New American Bible (2011)	But Jacob said to his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned [Gn 25:25.].! Suppose my father feels me? He will think I am making fun of him, and I will bring on myself a curse instead of a blessing."
New Jerusalem Bible	Jacob said to his mother Rebekah, 'Look, my brother Esau is hairy, while I am smooth-skinned. If my father happens to touch me, he will see I am cheating him, and I shall bring a curse down on myself instead of a blessing.'
New RSV	But Jacob said to his mother Rebekah, 'Look, my brother Esau is a hairy man, and I am a man of smooth skin. Perhaps my father will feel me, and I shall seem to be mocking him, and bring a curse on myself and not a blessing.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov answered Rivkah his mother, "Look, 'Esav is hairy, but I have smooth skin. Suppose my father touches me -he'll know I'm trying to trick him, and I'll bring a curse on myself, not a blessing!"
exeGesés companion Bible	And Yaaqov says to Ribqah his mother, Behold, Esav my brother is a hairy man and I a smooth man: perhaps my father feels me and in his eyes I become a deceiver; and I bring on me an abasement and not a blessing.
Kaplan Translation	But my brother Esau is hairy,' replied Jacob. 'I am smooth-skinned. Suppose my father touches me. He will realize that I am an impostor! I will gain a curse rather than a blessing!'
Orthodox Jewish Bible	And Ya'akov said to Rivkah immo, Look, Esav achi is an ish sa'ir (hairy man), and I am an ish chalak (smooth man) What if avi will touch me, and I shall seem to him as a meta'te'a (mockers); and I shall bring a kelalah upon me, and not a brocha.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Jacob said to Rebekah his mother, Listen, Esau my brother is a hairy man and I am a smooth man. Suppose my father feels me; I will seem to him to be a cheat and an imposter, and I will bring [his] curse on me and not [his] blessing.
The Expanded Bible	But Jacob said to his mother Rebekah, "My brother Esau is a hairy man, and I am smooth! If my father touches me, he will know I am not Esau [feels me.]. Then he will not bless me but will place a curse on me because I tried to trick him [he will think I am mocking him]."
Kretzmann's Commentary	And Jacob said to Rebekah, his mother, Behold, Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. This was partly prudence, partly the voice of conscience which told him that he would be making himself a scoffer in the eyes of his old blind father, one making sport of the latter's infirmity, and the discovery would result in his bringing away a curse instead of a blessing. Out of respect for his mother Jacob does not refer to the wrong itself, but to its dangerous consequences.
NET Bible®	"But Esau my brother is a hairy man," Jacob protested to his mother Rebekah, "and I have smooth skin! [Heb "And Jacob said to Rebekah his mother, 'Look, Esau my brother is a hairy man, but I am a smooth [skinned] man.'" The order of the introductory clause and the direct discourse has been rearranged in the translation for stylistic reasons.] My father may touch me! Then he'll think I'm mocking him [Heb "Perhaps my father will feel me and I will be in his eyes like a mocker." The

Hebrew expression "I will be in his eyes like" means "I would appear to him as.]" and I'll bring a curse on myself instead of a blessing."

The Voice

Jacob (to Rebekah, his mother): ¹¹ Look, my brother Esau is a hairy man, and I have smooth skin. ¹² If father *reaches out and touches me*, he'll *figure it out and think I'm mocking him*. Then I'll bring a curse upon myself instead of a blessing!

Literal, almost word-for-word, renderings:

Context Group Version

And Jacob said to Rebekah his mother, Look, Esau my brother is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to him as a deceiver. And I shall bring a curse on me, and not some esteem.

Emphasized Bible

And Jacob said unto Rebekah his mother, Lo! Esau my brother, is a hairy man, whereas, I, am a smooth man: peradventure my father might feel me, then should I be in his eyes as one that mocketh,—and should bring upon myself a reproach, and not a blessing!

Jack Ballinger translation

Jacob answered his mother Rebekah, "Behold, Esau my brother is a hairy man and I am a smooth man. Perhaps my father will feel me, then I will be as a deceiver in his sight, and I will bring upon myself a curse and not a blessing."

NASB

Jacob answered [Lit said to] his mother Rebekah, "Behold, Esau my brother is a hairy man [Gen 25:25] and I am a smooth man. Perhaps [Gen 27:21, 22] my father will feel me, then I will be as a deceiver [Lit mocker] in his sight, and I will bring upon myself a curse and not a blessing."

Young's Updated LT

And Jacob says unto Rebekah his mother, "Lo, Esau my brother is a hairy man, and I a smooth man, it may be my father does feel me, and I have been in his eyes as a deceiver, and have brought upon me disesteem, and not a blessing;"

The gist of this verse:

Jacob expresses some concern to his mother that Isaac might feel him and know that he is Jacob and not Esau, which would result in a cursing.

Genesis 27:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Ya'ăqôb (בְּקָעִי) [pronounced yah-ġuh-KOH ^{BV}]	supplanter; insidious, deceitful; to circumvent and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Rib ^o qâh (רִיבְקָה) [pronounced rihb-KAW]	ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca	feminine singular proper noun	Strong's #7259 BDB #918

Genesis 27:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'Êsâv (עֵשָׂו) [pronounced éy-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
sâ'îyr (שַׂעִיר) [pronounced saw-GEER]	<i>hairy; shaggy; rough</i>	masculine singular adjective	Strong's #8163 BDB #972

Translation: Jacob answered Rebekah, his mother, saying, “Listen, my brother Esau is a hairy man...”

Jacob understands immediately how his mother thinks, and he understand that this is an intentional deception, where he is appearing to be his brother and taking his brother's blessing through deception. Therefore, Jacob thinks this through, determining whether this is a reasonable plan or not. He does not say, “This is dishonest.” He does not question the morality of the plan. Jacob has desired to inherit the blessing that God promised to his grandfather Abraham. Esau seems less interested in this promise. So, in whatever way he can make that happen, he is willing to act.

This does not appear to be some sort of greed for Isaac's considerable fortune. When we come to the blessing, nothing whatsoever is said about inheritance. Although this is a fairly basic point, I do not recall any commentators making it.

Genesis 27:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59

Genesis 27:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
châlâq (חֲלָאֵק) [pronounced kaw-LAWK]	<i>smooth; flattering; bland; slippery; deceitful</i>	masculine singular adjective	Strong's #2509 & #2510 BDB #325

Translation: ...and I [am] a smooth man.

Jacob and Esau are clearly fraternal twins, who seem to be very different from one another, even at birth. The chief difference to the touch, as Isaac's vision was quite weak, was that Jacob had very little coarse hair and Esau had a lot of coarse hair on his body.

Rebekah has explained enough to Jacob that he gets it. They are operating on the same wavelength. Jacob doesn't say, "But, mother, this is wrong." He says, "Here is a flaw in your plan." So she has said enough to where he understands that he is going to pretend to be Esau. Jacob understands that the plan is for Isaac to bless him.

Obviously, Esau and Jacob were not identical twins; and, comparatively speaking, Esau had a lot of hair.

Genesis 27:11 **Jacob answered Rebekah, his mother, saying, "Listen, my brother Esau is a hairy man and I [am] a smooth man.** (Kukis mostly literal translation)

Genesis 27:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾûwlay (אוּלַי) [pronounced oo-LAHY]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
mâshash (מַשֵּׁשׁ) [pronounced maw-SHAHSH]	<i>to touch, to feel, to grope</i>	3 rd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #4959 BDB #606
ʾâb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Perhaps my father will touch me...

So Jacob asks, "What if my father touches me? What if, when giving this blessing, he reaches out and touches me? What happens then?" Again, there is no concern with the morality of this deception; his concern is all about whether they can actually pull it off.

Genesis 27:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	1 st person singular, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
tâ'a' (עָטָא) [pronounced taw-ʽAHʽ]	stammering; mocking; deceiving	Pilel participle	Strong's #8591 BDB #1073

The Pulpit Commentary: *the verb עָטָא, to scoff, meaning primarily to stammer, and hence to mislead by imperfect speech, and thus to cause to wander or lead astray.*

The Pulpit Commentary: *[In the LXX, this reads] ὡς καταφρονῶν; or as a deceiver, an imposter, one who causes to go astray.*¹³¹

Translation: ...and I will [seem] to be in his estimation [lit., in his eyes] mocking [or, deceiving] [him];...

If this happens, it will become clear to Isaac that he is either being intentionally deceived or mocked.

This is a very interesting phrase, because Jacob appears to be mocking his own father with these words. Isaac is very nearly blind, unable to tell his children apart by looking at one if he is close up. “In his eyes, I will seem to be mocking him.” I don’t think the twist of this phrase is purely unintentional.

So Jacob and Rebekah are taking advantage of Isaac’s blindness (he is unable to distinguish his own sons by sight); and Jacob almost seems to mock Isaac’s blindness with these words.

Jacob himself will have problems with his vision in old age. Genesis 48:10 (Jacob will be called *Israel* in the future).

C. H. Spurgeon: *does not appear to have raised any objection to what she proposed on moral grounds, but only on the ground of the difficulty of it and the likelihood of being discovered.*¹³²

¹³¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:12.

¹³² Charles Haddon Spurgeon, *C. H. Spurgeon’s Expositions Volumes 1-3A*; from e-sword, Genesis 27:5–11.

Genesis 27:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	1 st person singular, Hiphil perfect	Strong's #935 BDB #97
q ^e lâlâh (קִלְלָהּ) [pronounced <i>k^e-law-LAWH</i>]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun	Strong's #7045 BDB #887
Q ^e lâlâh is onomatopoeic, as in almost a taunt to go with the cursing. I saw the pronunciation in Strong's, which just didn't look right to me; and then went to my <i>New Englishman's Hebrew Concordance</i> and found a different pronunciation altogether. Although it is obvious that we do not know how these words were pronounced exactly, as the vowel points were added thousands of years later and since we have so few tape recordings or CD's from that era, the pronunciations given by both references were quite different.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
b ^e râkâh (בְּרָכָהּ) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139

Translation: ...and [thereby] I have brought upon myself a curse rather than a blessing."

The end result would not be that his father blesses him, but Isaac may actually curse Jacob for seeking to deceive him.

Jacob understands that his mother wants Isaac to confer a blessing upon him rather than Esau. He also recognizes that this is being done to deceive his father. Furthermore, if Isaac realizes that Jacob is trying to pull a fast one, he will curse Jacob.

Rooted in all of this is the fact that they believed that what was said by someone like Isaac near the end of his life was important and predictive. Now, this might strike you as being superstitious and perhaps a bit silly. However, what Isaac says will not only be heard by God, but by all angelic creation, both fallen and elect angels; and the words spoken by some men have meaning. These words represent the thinking of their souls; and God will act upon these words. This is the line of promise. Through this line will come the Lord Jesus Christ. So, whatever Isaac says, God will take note, as will the angels. There is also an indication that the speaker will enjoy some measure of inspiration when he speaks.

Genesis 27:12 *Perhaps my father will touch me and I will [seem] to be in his estimation [lit., in his eyes] mocking [or, deceiving] [him]; and thereby I have brought upon myself a curse rather than a blessing.*" (Kukis mostly literal translation)

Genesis 27:11–12 Jacob answered Rebekah, his mother, saying, “Listen, my brother Esau is a hairy man and I [am] a smooth man. Perhaps my father will touch me and I will [seem] to be in his estimation [lit., *in his eyes*] mocking [or, *deceiving*] [him]; and thereby I have brought upon myself a curse rather than a blessing.” (Kukis mostly literal translation)

Genesis 27:11–12 Jacob answered his mother Rebekah, saying, “Listen, my brother Esau is a hairy man and I am a smooth man. What if my father touches me? Then it will seem to him as if I am mocking or deceiving him? I may bring a curse upon myself rather than a blessing.” (Kukis paraphrase)

Cursing and blessings spoken aloud were taken very seriously in that day and age. Although the mechanics are never clearly laid out, when a man of God blessed you or cursed you, it was taken very seriously.

Despite the fact that Jacob wants a blessing from his father, he does not appear to be concerned with whether or not what is being done is right; he is concerned that it might not work. There is no talk of God or God's will in this matter. There is no talk of right and wrong, moral and immoral. Jacob and Rebekah focus on achieving the results; the morality of the means is not an issue for them. Jacob's only reticence is, he just does not want to alienate his father and his father's blessing through this deception; that is, he just does not want to get caught.

Genesis 27:11–12 Jacob answered his mother Rebekah, saying, “Listen, my brother Esau is a hairy man and I am a smooth man. What if my father touches me? Then it will seem to him as if I am mocking or deceiving him? I may bring a curse upon myself rather than a blessing.”

Commentators on Jacob's "Morality" (Genesis 27:12)

Leupold: *Jacob's chief difficulty was removed. He had been more afraid of detection than of duplicity. His mother, however, proved more resolute than he in carrying through the plan. Jacob provides the materials, Rebekah prepares them. After more than ninety years of married life she must have known pretty well what 'his father loved'*¹³³

The Cambridge Bible: *The thought of risk, not the deception, troubles him.*¹³⁴

Bullinger: *He shrinks, not from the fraud, but from its detection.*¹³⁵

Gill: *[H]e might justly fear, that should he be found out, it would so provoke his father, that instead of blessing him, he would curse him.*¹³⁶

David Guzik: *Jacob, true to his name ("trickster" or "scoundrel"), is all too willing to go along with this plan. His only concern is whether or not it will succeed.*

Then Guzman adds some application: *When we are willing to abandon the question of right and wrong, and when our only concern is "what works," we have bought into the modern idea of pragmatism, as much of the church has today.*¹³⁷

The Preacher's Complete Homiletical Commentary: *Sin is often feared, not for itself but for its consequences.*¹³⁸

¹³³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:1–45.

¹³⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:12.

¹³⁵ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Genesis 27:11.

¹³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:12.

¹³⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:11–17.

¹³⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:11–12.

Commentators on Jacob's "Morality" (Genesis 27:12)

L. M. Grant: *Jacob was hesitant about the whole scheme. He objected that all his father had to do was to feel his hands and arms, for Esau was a hairy man and Jacob not so (vs. 11-12). But Rebekah urged him to obey her and that she would bear the results of any miscarriage of the plan. One writer defends Jacob in this whole matter because he says that Jacob was responsible to obey his mother, therefore no blame could attach to him! But Jacob was a grown man, not a little child. In fact, even a little child is wrong to tell a lie, whether his mother tells him to or not.*¹³⁹ We should recognize that Jacob did not seem to object because the plan was dishonest; but because it might not work.

E. W. Bullinger: *He shrinks, not from the fraud, but from its detection.*¹⁴⁰

Arthur Pink: *How the character of Jacob comes out here! He reveals his native shrewdness and foresight, but instead of shrinking back in horror from the sin, he appears to have been occupied only with what might prove its unpleasant consequences...First he impersonates his brother, tells lies to his father, and ends by going the awful length of bringing in the name of the Lord God.*¹⁴¹

Steven J. Cole: *Note the extremes he was willing to take to get what he wanted. His blind old father asks, "Who are you, my son?" Jacob flatly lies, "I am Esau your firstborn; I have done as you told me" (27:18-19). When Isaac questions how he could have returned so quickly, Jacob crassly gives God the credit (27:20)!*¹⁴²

Bob Deffinbaugh: *Jacob's objections are based upon two considerations, both of which deal with pragmatics rather than principle. The first is simply that such a scheme is too incredible to possibly work. Jacob's best reason for avoiding Rebekah's scheme was that it was likely to fail, but Rebekah was too shrewd to propose a scheme that she had not worked out to the minutest detail. The second objection was based upon a consideration of what would happen if the plot did fail. In other words, Jacob was concerned about the consequences of failure. Godly men make decisions based first and foremost upon principle, while the ungodly act only on the basis of practicality.*¹⁴³

In short, Jacob reveals no actual morality; he does not show himself to be principled; he is only concerned with whether or not he can get away with it.

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Deffinbaugh then gives a modern-day application: *I think we find a parallel in our own times in the matter of sexual conduct and morality. Sexual conduct seems often to be considered only in the light of availability and opportunity, not in the light of biblical morality. Sexual immorality has often been discouraged because of the consequences of disease and the shame and inconvenience of an unwanted pregnancy. Now, however, society has come up with penicillin and the pill and, if all else fails, the abortion clinic. The younger generation feels little sense of reluctance to engage in immorality because they are assured, like Jacob was, that there will be no negative consequences. Let us teach our children what is right, and let us help our children to see that sin always has a price tag that is far too great to seriously consider disobedience to God.*¹⁴⁴

¹³⁹ From <http://www.studylight.org/commentaries/lmg/genesis-27.html> accessed July 16, 2016.

¹⁴⁰ From <http://www.studylight.org/commentaries/bul/genesis-27.html> accessed August 5, 2016.

¹⁴¹ From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_28.htm accessed August 5, 2016.

¹⁴² From <http://www.fcfonline.org/content/1/sermons/012697m.pdf> accessed August 20, 2016.

¹⁴³ From <https://bible.org/seriespage/28> accessed August 20, 2016.

¹⁴⁴ From <https://bible.org/seriespage/28> accessed August 21, 2016.

And so says unto him his mother, "Your curse [will be] upon me, my son; only listen in my voice and go take for me."

Genesis
27:13

His mother said, "[Let] your curse [be] upon me, my son; but now, listen to me [lit., *listen to my voice*]: go [and] get [these things] for me."

His mother answered him, "Let your curse be upon me, my son. But right now, listen to me. You need to go and get those things for me."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says unto him his mother, "Your curse [will be] upon me, my son; only listen in my voice and go take for me."
Targum (trans. By Cook)	And she said, <u>If with blessings he bless thee, they shall be upon thee and upon thy sons; and if with curses he should curse thee, they shall be upon me and upon my soul: therefore receive from me, and go and take for me.</u> The targum of Onkelos has this phrase: "to me it has been said in prophecy, that the curses shall not come upon thee, my son:..."
Latin Vulgate	And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me <u>the things which I have said.</u>
Peshitta (Syriac)	And his mother said to him, Let your curses be upon me, my son; only listen to me, and go and fetch them to me.
Septuagint (Greek)	And his mother said to him, On me be your curse, my son; only listen to my voice, and go and bring <i>them</i> for me.

Significant differences: The targum is lacking *unto him* in the first phrase; it also lacks *upon me* in what the mother says. Then the targum adds a lot of extra text. The final phrase is confusing and the Latin adds some additional text to try to sort it out.

Limited Vocabulary Translations:

Easy English	Jacob's mother replied, 'Let him *curse me. Let him not *curse you, my son. Just do what I say. Go and bring the *kids to me.'
Easy-to-Read Version	So Rebekah said to him, "I will accept the blame if there is trouble. Do the things I said. Go and get the goats for me."
<i>The Message</i>	"If it comes to that," said his mother, "I'll take the curse on myself. Now, just do what I say. Go and get the goats."
<i>God's Word™</i>	His mother responded, "Let any curse on you fall on me, Son. Just obey me and go! Get me the young goats."
NIRV	His mother said to him, "My son, let the curse fall on me. Just do what I say. Go and get the goats for me."
New Simplified Bible	His mother replied: »Let any curse against you fall on me, my son. Just do as I say, and go and get the goats for me.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	Rebekah insisted, "Let his curse fall on me! Just do what I say and bring me the meat."
New Century Version	So Rebekah said to him, "If your father puts a curse on you, I will accept the blame. Just do what I said. Go get the goats for me."
New Life Version	His mother said to him, "The curse will come upon me instead of you, my son. You do what I say, and go get them for me."

Partially literal and partially paraphrased translations:

American English Bible	However, his mother said to him: 'May I receive your curse, son. Just listen to what I've told you to do and bring [the young goats] to me.'
International Standard V	"My son," she replied, "let any curse against you fall on me. Just listen to me, then go and get them for me."
New Advent (Knox) Bible	A curse, my son? said his mother. Let it fall on me; do but attend to my bidding, and fetch me what I ask for.
Translation for Translators	His mother said to him, "If that happens, let the curse be on me. You do what I am telling you. Go and get the goats for me!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His mother said to him, "Your curse <i>will</i> surely be over me, my son. Hear my voice, and go take <i>these</i> for me."
Conservapedia	His mother told him, "I'll make good whatever slighting you receive. Just do as I say, and fetch me [those goat kids]."
Ferar-Fenton Bible	His mother however said to him; ' ' Let any curse for you come on me my son, only you go and do as I tell you."
Lexham English Bible	Then his mother said to him, "Your curse be upon me, my son, only listen to my voice--go and get [them] for me."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And his mother said to him, Let your curse be on me, my son; only attentively hear my voice, and walk to take <i>them</i> for me.
New American Bible (2011)	His mother, however, replied: "Let any curse against you, my son, fall on me! Just obey me. Go and get me the young goats."
New Jerusalem Bible	But his mother replied, 'On me be the curse, my son! Just listen to me; go and fetch me the kids.'
Revised English Bible	His mother answered, 'Let any curse for you fall on me, my son. Do as I say; go and fetch me the kids.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But his mother said, "Let your curse be on me. Just listen to me, and go get me the kids!"
exeGesés companion Bible	And his mother says to him, On me become your abasement, my son: only hear my voice and go take me them.
Kaplan Translation	'Let any curse be on me, my son,' said the mother.' But listen to me. Go, bring me what I asked.'
Orthodox Jewish Bible	And immo said unto him, Upon me be thy kelalah, beni; only obey my kol (voice), and go bring me them.

Expanded/Embellished Bibles:

The Expanded Bible	So ·Rebekah [^L his mother] said to him, "·If your father puts a curse on you, I will accept the blame [^L Let your curse be on me]. Just do what I said. Go get the goats for me."
Kretzmann's Commentary	And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them. Both the blame and the curse which might strike Jacob Rebekah was willing to shoulder, for with her to plan meant to act, to pursue her course to the finish.

NET Bible®	So his mother told him, "Any curse against you will fall on me [Heb "upon me your curse."], my son! Just obey me [Heb "only listen to my voice."!] Go and get them for me!"
The Voice	Rebekah: ¹³ <i>If that happens</i> , then let the curse be on me and not you. Just listen to me. Go, and get them for me.

Literal, almost word-for-word, renderings:

Context Group Version	And his mother said to him, Your curse be on me, my son. Only obey my voice, and go fetch me them.
Darby Translation	And his mother said to him, On me [be] thy curse, my son! Only hearken to my voice, and go, fetch [them].
English Standard Version	His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."
Jack Ballinger translation	But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get <i>them</i> for me."
World English Bible	His mother said to him, "Let your curse be on me, my son. Only obey my voice, and go get them for me."
Young's Updated LT	And his mother says to him, "On me your disesteem, my son; only hearken to my voice, and go, take for me."

The gist of this verse: Rebekah tells Jacob that she will accept whatever cursing there might be; but he needs to do what she tells him to do.

Genesis 27:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'êm (אם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51
'al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752

Genesis 27:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
q ^e lâlâh (קִלְלָה) [pronounced k ^e -law-LAWH]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7045 BDB #887
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: His mother said, "[Let] your curse [be] upon me, my son;...

For all of this to come together, this has to be done quickly. Rebekah is going to put together the entire plan. However, timing is key. This must all come together before Esau returns from his hunt.

His mother does not appear to be of much help here in matters of moral guidance. If Isaac ends up cursing him, Rebekah offers to take the curse upon herself (as if she could do that). It is not unlike the mother saying, "It'll be alright" to her crying child, whether it would be or not.

Genesis 27:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ak ^e (אִךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6963 BDB #876
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הִלַּךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542

Genesis 27:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Portions of vv. 8 and 9 are repeated here.

Translation: ...but now, listen to me [lit., *listen to my voice*]: go [and] get [these things] for me.”

Now Rebekah gives her son 3 orders, using 3 imperative verbs: “Listen to me, go and get these things I told you to get.” I have assumed that the things which she has called for, the two goats, Jacob is to fetch those two things.

This will be a reasonably elaborate plan, which suggests that Rebekah has given some thought to deceiving her husband.

Genesis 27:13 His mother said, “[Let] your curse [be] upon me, my son; but now, listen to me [lit., *listen to my voice*]: go [and] get [these things] for me.” (Kukis mostly literal translation)

Genesis 27:13 His mother answered him, “Let your curse be upon me, my son. But right now, listen to me. You need to go and get those things for me.” (Kukis paraphrase)

What Rebekah is saying is, if Isaac curses him, then she will take the curse upon herself. She is assuming here that Jacob is found out and that his father, Isaac, curses him instead of blessing him.

As we go further in this narrative, it will become clear that Rebekah has been thinking about this for a very long time and that she has developed quite a plan. A father blessing his son was a common thing near the end of the father’s life. The father might think about this for a decade prior to speaking the words out loud. Furthermore, it would be logical that the blessing fit the man being blessed.

What should Rebekah have done? She knew the words of God and she should have shared them with her husband, that *the elder will serve the younger*. In her position as Isaac’s wife, that is the most that she could have done. Isaac could have listened to her and paid heed to these words, but there are limitations upon her.

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Deceives his Father, Pretending to be Esau

A Recap of Genesis 27:1–13: So far, this is what we have studied in Genesis 27:

Genesis 27:1–4 When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." He said, "Behold, I am old; I do not know the day of my death. Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die."

Isaac tells his favorite son Esau to hunt some wild game, and after eating, he would give Esau his final blessing. This can be understood as a very legalistic approach to blessing.

Gen 27:5–10 Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' Now therefore, my son, obey my voice as I command you. Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. And you shall bring it to your father to eat, so that he may bless you before he dies."

Rebekah hears this and tells her favorite son, Jacob, about it. She tells him to bring two young goats that she will prepare, so that Jacob might pretend to be Esau and take the blessing intended for him.

Gen 27:11–13 But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing." His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

Jacob does not object to Rebekah's plan on moral grounds; but he is concerned that he cannot pull this off and his father will curse him instead.

And so he goes and so he takes and so he brings to his mother. And so makes his mother savory food as which has loved his father.

Genesis
27:14

So Jacob [lit., *he*] then went and got [what his mother requested] and he brought [these things] to his mother. His mother then made a savory dish which his father had [always] loved.

So Jacob then went and got the baby goats, as his mother had requested and he brought them to his mother. She then made a wonderful meal, the kind that his father had always loved.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he goes and so he takes and so he brings to his mother. And so makes his mother savory food as which has loved his father.
Targum (trans. By Cook)	And he went and took, and brought to his mother; and his mother made food such as his father loved.
Latin Vulgate	He went, and brought, and gave them to his mother. She dressed meats, such as <u>she knew</u> his father liked.
Peshitta (Syriac)	So he went and picked <u>them up</u> , and brought <u>them</u> to his mother; and his mother made a stew, such as his father liked.
Septuagint (Greek)	So he went and took and brought <u>them</u> to his mother; and his mother prepared the meats, as his father liked <i>them</i> .

Significant differences: There are no direct objects with the first 3 verbs in the Hebrew (with *takes* and *brings* the direct object is often understood); 2 direct objects are found in the Syriac and 1 in the Greek. The Latin adds in the words *she knew* in the second sentence.

Limited Vocabulary Translations:

Bible in Basic English	So he went and got them and took them to his mother: and she made a meal to his father's taste.
Easy English	So Jacob went. He caught the *kids and he brought them to his mother. She prepared a *stew that tasted very good. It was exactly as Jacob's father liked.

Easy-to-Read Version	So Jacob went out and got two goats and brought them to his mother. His mother cooked the goats in the special way that Isaac loved.
God's Word™	He went and got them and brought them to his mother. She prepared a good-tasting meal, just the way his father liked it.
Good News Bible (TEV)	So he went to get them and brought them to her, and she cooked the kind of food that his father liked.
The Message	So he went and got them and brought them to his mother and she cooked a hearty meal, the kind his father loved so much.
Names of God Bible	He went and got them and brought them to his mother. She prepared a good-tasting meal, just the way his father liked it.
NIRV	So he went and got the goats. He brought them to his mother. And she prepared some tasty food. She made it just the way his father liked it.

Thought-for-thought translations; paraphrases:

Contemporary English V.	So Jacob brought the meat to his mother, and she cooked the tasty food that his father liked.
New Century Version	So Jacob went out and got two goats and brought them to his mother, and she cooked them in the special way Isaac enjoyed.
New Life Version	So Jacob went and got them, and brought them to his mother. And his mother made good-tasting food, just what his father loved to eat.

Partially literal and partially paraphrased translations:

International Standard V	So out he went, got them, and brought them to his mother, who then prepared some delicious food, just the way his father liked it.
New Advent (Knox) Bible	So he went and brought them to his mother, and she made a dish of meat, such as she knew his father loved.
Translation for Translators	So Jacob went and killed two goats and brought them to his mother. Then with the meat his mother prepared some tasty food, just the way his father liked.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He went and took them, and brought them to his mother. His mother made the delicacies that his father loved.
Ferar-Fenton Bible	He consequently went, and did it, and brought to his mother, and she made for him tasty food such as his father loved.
Lexham English Bible	So he went and took [them], and brought [them] to his mother, and his mother prepared tasty food as his father liked.
NIV, ©2011	So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it [S Ge 25:28].

Catholic Bibles (those having the imprimatur):

Christian Community Bible	So he went and got them and took them to his mother to prepare food that his father liked.
The Heritage Bible	And he walked, and took, and brought <i>them</i> to his mother; and his mother made the delicacy, what his father loved.
New American Bible (2002)	So Jacob went and got them and brought them to his mother; and with them she prepared an appetizing dish, such as his father liked.
New American Bible (2011)	So Jacob went and got them and brought them to his mother, and she prepared a dish in the way his father liked.
New Jerusalem Bible	So he went to fetch them and brought them to his mother, and she made the kind of special dish his father liked.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he went, got them and brought them to his mother; and his mother prepared them in the tasty way his father loved.
exeGesés companion Bible	And he goes and takes and brings them to his mother: and his mother works delicacies, such as his father loves: ...
Kaplan Translation	[Jacob] went and fetched what his mother had requested. She took [the kids] and prepared them, using the tasty recipe that [Jacob's] father liked best.
Orthodox Jewish Bible	And he went, and got, and brought them to immo: and immo made matamim, such as aviv loved.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So [Jacob] went, got [the kids], and brought them to his mother; and his mother prepared appetizing meat with a delightful odor, such as his father loved.
The Expanded Bible	So Jacob went out and got two goats [them] and brought them to his mother, and she cooked them in the special way [his mother prepared a tasty meal just as] Isaac [his father] enjoyed [loved].
NET Bible®	So he went and got the goats [The words "the goats" are not in the Hebrew text, but are supplied in the translation for stylistic reasons.] and brought them to his mother. She [Heb "his mother." This has been replaced by the pronoun "she" in the translation for stylistic reasons.] prepared some tasty food, just the way his father loved it.
The Voice	Jacob went and brought the young goats to his mother, who prepared a mouth-watering meal just as his father liked it.

Literal, almost word-for-word, renderings:

Context Group Version	And he went, and fetched, and brought them to his mother. And his mother made tasty food, such as his father gave allegiance.
<i>Emphasized Bible</i>	So he went, and fetched them, and brought them in to his mother, and his mother made dainty meats, such as his father loved.
English Revised Version	So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved.
Third Millennium Bible	And he went, and fetched and brought them to his mother; and his mother made savory meat, such as his father loved.
World English Bible	He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved.
Young's Updated LT	And he goes, and takes, and brings to his mother, and his mother makes tasteful things, such as his father has loved.

The gist of this verse: Jacob gets the lambs which his mother asked for; and his mother makes the meal for his father.

Genesis 27:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 27:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לקח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êm (אם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: So Jacob [lit., *he*] then went and got [what his mother requested] and he brought [these things] to his mother.

It is quite clear that Jacob's mother was quite insistent, and Jacob, although an adult, obeyed her. It is clear to him that they will deceive Isaac.

As you can read, I have supplied the direct objects for the text.

Genesis 27:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עשה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person feminine singular, Qal imperfect	Strong's #6213 BDB #793

Genesis 27:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ēm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51
mat ^e ammîym (מַטְעָמַיִם) [pronounced <i>maht-gahm-MEEM</i>]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun	Strong's #4303 BDB #381
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
'āhêb (אָהֵב) [pronounced <i>aw-HAYV^B</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal perfect	Strong's #157 BDB #12
'āb (אָב) [pronounced <i>aw^Bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: His mother then made a savory dish which his father had [always] loved.

Obviously, what would be done is, Jacob is going to present himself as Esau. He will bring the food to his father; he will pretend to be Esau; and he will get the blessing Isaac had determined for his other son.

This is easy for Isaac's wife to figure out. She knew what Isaac liked and she knew the right kind of spices to add. And, even though the text reads that she made this meal, it is likely that she supervised the making of this meal (which does not invalidate the text).¹⁴⁵

Genesis 27:14 So Jacob [lit., *he*] then went and got [what his mother requested] and he brought [these things] to his mother. His mother then made a savory dish which his father had [always] loved. (Kukis mostly literal translation)

Genesis 27:14 So Jacob then went and got the baby goats, as his mother had requested and he brought them to his mother. She then made a wonderful meal, the kind that his father had always loved. (Kukis paraphrase)

¹⁴⁵ The same thing occurs today—an executive over a small department receives credit for what his department does, even though he, the executive, actually has very little to do with the production directly.

Rebekah, no doubt at Isaac's insistence, has learned how to cook wild game and she has learned what spices to use to make baby goat's meat taste similar. It is even possible that she has been planning this and has spiced the wild game in such a way, over the years, that she would be able to do the same spices with goat's meat. In terms of insidiousness, I wouldn't put it past her; in terms of foresight, I don't know how far in advance she has hatched this plan. It could have been spur of the moment as to the details. However, what Isaac is about to do, to confer blessing upon his firstborn (and favorite) son is common and expected well in advance.

There is a great deal missing from this narrative. When Jacob chooses the two kids from the flock, probably two of his servants prepare the kids for cooking. They might be shaved first, and the hair used for something else. Then they would be killed and bled dry and then skinned. None of this is mentioned in the narrative. How long Rebekah had been contemplating all of this is also not told to us.

You will note that the text speaks of *his mother* and *his father*. It does not read, His mother then made a savory dish which Isaac, her husband, enjoyed. This does not necessarily mean that there is a rift in their marriage or that their marriage is falling apart; it simply suggests that they are working at cross-purposes at this time. They are not functioning as a cohesive unit. His mother wants one thing, his father wants another; they are not in agreement.

And so takes Rebekah garments of Esau, her son the great [er], the desirable [ones] which [are] with her in the house and so she puts [them] on Jacob her son the young [er]. And skins of kids of the goats she put upon his [two] hands and upon a smooth of his neck.

Genesis
27:15–16

Rebekah then took her older son Esau's garments—the desirable [ones] which [were] with her in the house—and she put [them] on Jacob, her younger son. She also put the skins of the young goats over his hands and over the smooth [part] of his neck.

Rebekah then took garments that belonged to her older son Esau—just the right clothes which she had with her in the house—and she put them on Jacob, her younger son. She also put the skins of the young goats over his hands and neck.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so takes Rebekah garments of Esau, her son the great [er], the desirable [ones] which [are] with her in the house and so she puts [them] on Jacob her son the young [er]. And skins of kids of the goats she put upon his [two] hands and upon a smooth of his neck.

Targum (trans. By Cook)

And Rivekah took the pleasant vestments of Esau her elder son which had formerly been Adam's; but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son. And the skins of the kids she laid upon his hands and the smooth parts of his neck.

Latin Vulgate

And she put on him very good garments of Esau, which she had at home with her: And the little skins of the kids she put about his hands, and covered the bare of his neck.

Peshitta (Syriac)

And Rebekah took the best clothes of her elder son Esau, which were with her in the house, and put them upon Jacob her younger son; And she put the skins of the kids of the goats upon his hands, and upon the back of his neck.

Septuagint (Greek)

And Rebecca, having taken the fine clothing of her elder son Esau which was with her in the house, put it on Jacob her younger son. And she put on his arms the skins of the kids of the goats, and on the bare parts of his neck.

Significant differences: The Latin leaves out the phrase *and so she takes*. The targum has additional text and leaves out a little text. The Latin also leaves out Jacob's name and that he is the younger.

Limited Vocabulary Translations:

Bible in Basic English	And Rebekah took the fair robes of her oldest son, which were with her in the house, and put them on Jacob, her younger son: And she put the skins of the young goats on his hands and on the smooth part of his neck:...
Easy English	Rebekah had the best clothes of Esau, her older son. They were with her in the house. So she took the clothes and she put them on Jacob, her younger son. She then took the *kids' skins. She put the skins onto Jacob's hands. She also put the skins onto the smooth part of his neck.
<i>The Message</i>	Rebekah took the dress-up clothes of her older son Esau and put them on her younger son Jacob. She took the goatskins and covered his hands and the smooth nape of his neck.
Names of God Bible	Then Rebekah took her older son Esau's good clothes, which she had in the house, and put them on her younger son Jacob. She put the skins from the young goats on his hands and on the back of his neck.
NIRV	The clothes of her older son Esau were in her house. She took the best of them and put them on her younger son Jacob. She covered his hands with the skins of the goats. She also covered the smooth part of his neck with them.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then she took Esau's best clothes and put them on Jacob. She also covered the smooth part of his hands and neck with goatskins and gave him some bread and the tasty food she had cooked. V. 17 is included for context.
New Berkeley Version	Rebekah then got the choicest clothes of esau, her elder son, which she had with her at home, and dressed Jacob, her younger son; she also fitted the skins of the goat-kids on his wrists and on the smooth of his neck, and handed the delicious neat and the bread she had baked to her son Jacob. V. 17 is included for context.
New Living Translation	Then she took Esau's favorite clothes, which were there in the house, and gave them to her younger son, Jacob. She covered his arms and the smooth part of his neck with the skin of the young goats.

Partially literal and partially paraphrased translations:

American English Bible	Then RebekKa took some of her eldest son Esau's finest clothes that she had there in the house, and put them on her younger son, Jacob. She also covered his arms and the bare parts of his neck with the skins of the young goats.
International Standard V	<i>Rebekah and Jacob Deceive Isaac</i> Then Rebekah took some garments that belonged to her elder son Esau-the best ones available-and put them on her younger son Jacob. She put some goat skins over his hands and on the smooth part of his neck.
New Advent (Knox) Bible	She had fine clothes of Esau's by her in the house, and she dressed Jacob in these; enclosed his hands, too in skin he had taken from the kids, and covered his bare neck with it; then she gave him the dish, and some loaves which she had cooked, to carry with him. V. 17 is included for context.
Translation for Translators	Then Rebekah took her older son Esau's clothes that were with her in the tent, and she put them on her younger son Jacob. She also put the skins of the young goats on his hands and the smooth part of his neck.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rebekah took a desirable cloak of her greater son Esau, which was with her in the house, and clothed Jacob her smaller son. She clothed his hands with the skins of the kid goats, and over a portion of his neck.
Conservapedia	Rebekah took some of her eldest son Esau's best clothes that she had with her in the house-tent, and put them on her younger son Jacob. Then she put the goat-kid skins on his hands, and on the slick part of his neck. The word translated "house" probably means "a tent as big as a house."
NIV, ©2011	Then Rebekah took the best clothes [ver 27; SS 4:11] of Esau her older son [S Genesis 25:25], which she had in the house, and put them on her younger son Jacob. She also covered his hands and the smooth part of his neck with the goatskins [ver 22-23].
Lexham English Bible	Then Rebekah took [some of] her older son Esau's best garments that [were] with her in the house, and she put [them] on Jacob her younger son. And she put the skins of the young goats over his hands and over the smooth [part of] his neck.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Rebekah took expensive clothing of her eldest son Esau, which were with her in the house, and clothed Jacob her younger son; And she put the skins of the kids of the goats on his hands, and on the smooth of his neck; And she gave the delicious food and the bread, which she had prepared, into the hand of her son Jacob. V. 17 is included for context.
New American Bible (2011)	Rebekah then took the best clothes of her older son Esau that she had in the house, and gave them to her younger son Jacob to wear; and with the goatskins she covered up his hands and the hairless part of his neck.
New Jerusalem Bible	Rebekah took her elder son Esau's best clothes, which she had at home, and dressed her younger son Jacob in them, covering his arms and the smooth part of his neck with the skins of the kids.
New RSV	Then Rebekah took the best garments of her elder son Esau, which were with her in the house, and put them on her younger son Jacob; and she put the skins of the kids on his hands and on the smooth part of his neck.
Revised English Bible	Rebecca then took her elder son's clothes, Esau's best clothes which she had by her in the house, and put them on Jacob her younger son. She put the goatskins on his hands and on the smooth nape of his neck.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Next, Rivkah took 'Esav her older son's best clothes, which she had with her in the house, and put them on Ya'akov her younger son; and she put the skins of the goats on his hands and on the smooth parts of his neck.
exeGesés companion Bible	...and Ribqah takes desirable clothing of her greater son Esav which are with her in the house; and enrobes Yaaqov her younger son: and she puts the skins of the kids of the goats on his hands and on the smooth of his neck:...
JPS (Tanakh—1985)	Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on; and she covered his hands and the hairless part of his neck with the skins of the kids.
Judaica Press Complete T.	And Rebecca took the costly garments of Esau, her elder son, which were with her in the house, and she dressed Jacob, her younger son. And the hides of the kids she put on his hands and on the smoothness of his neck.

Kaplan Translation	Rebecca then took her older son Esau's best clothing, which she had in her keeping, and put them on her younger son Jacob. She [also] placed the young goats' skins on his arms and on the hairless parts of his neck.
Orthodox Jewish Bible	And Rivkah took begadim of Esav her ben hagadol, the chamudot (best ones) which were with her in the bais, and dressed Ya'akov her ben hakatan; And with orot gedayei haizzim (skins of the kids of the goats) she dressed and covered his hands, and also upon the smooth of his tzavar (neck);...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Rebekah took her elder son Esau's best clothes which were with her in the house, and put them on Jacob her younger son. And she put the skins of the kids on his hands and on the smooth part of his neck.
The Expanded Bible	She took the best clothes of her older son Esau that were in the house and put them on the younger son Jacob. She also took the skins of the goats and put them on Jacob's hands and [the smoothness of his] neck.
Kretzmann's Commentary	And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob, her younger son. They were garments of preciousness, and Rebekah planned to have both the touch and the odor of the garments-deceive Isaac. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. It seems that Angora goats are here referred to, whose long, silky wool resembled human hair.
NET Bible®	Then Rebekah took her older son Esau's best clothes, which she had with her in the house, and put them on her younger son Jacob. She put the skins of the young goats [In the Hebrew text the object ("the skins of the young goats") precedes the verb. The disjunctive clause draws attention to this key element in the subterfuge.] on his hands [The word "hands" probably includes the forearms here. How the skins were attached is not specified in the Hebrew text; cf. NLT "she made him a pair of gloves."] and the smooth part of his neck.
The Voice	Then Rebekah took the best clothes of her older son Esau, which were with her in the house, and she put them on her younger son Jacob. She affixed the skins of the young goats onto the back of his hands and on the smooth part of his neck.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And taking is Rebecca the coveted garments of Esau, her elder son, which are with her in the house, and is putting them on Jacob, her smaller son. And the skins of the kids of the goats she puts on his hands and on the slick of his neck.
Darby Translation	And Rebecca took the clothes of her elder son Esau, the costly ones which were with her in the house, and put them on Jacob her younger son; and she put the skins of the kids of the goats on his hands, and on the smooth of his neck; and she gave the savoury dishes and the bread that she had prepared into the hand of her son Jacob. V. 17 is included for context.
<i>Emphasized Bible</i>	Then took Rebekah the garments of Esau her elder son, the costly ones, which were with her in the house,—and put them on Jacob her younger son: and the, skins of the kids of the goats, put she upon his hands,—and on the smooth part of his neck;...
Green's Literal Translation	And Rebekah took the clothing of her elder son Esau, the costly ones which were with her in the house. And she dressed her younger son Jacob; and she put the skins of the kids of the goats on his hands, and on the smoothness of his neck.
Jack Ballinger translation	Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son. And she put the skins of the young goats on his hands and on the smooth part of his neck.

NASB	Then Rebekah took the best [Lit desirable; or choice] garments [Gen 27:27] of Esau her elder son, which were with her in the house, and put them on Jacob her younger son. And she put the skins of the young goats [Lit kids of the goats] on his hands and on the smooth part of his neck.
New King James Version	And she put the skins of the kids of the goats on his hands and on the smooth part of his neck. Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.
Webster's Bible Translation	And Rebekah took goodly raiment of her eldest son Esau, which was with her in the house, and put it upon Jacob her younger son: And she put the skins of the kids of the goats on his hands, and on the smooth part of his neck:...
Young's Updated LT	And Rebekah takes the desirable garments of Esau her elder son, which are with her in the house, and does put on Jacob her younger son; and the skins of the kids of the goats she has put on his hands, and on the smooth of his neck.

The gist of this verse: Rebekah puts Esau's clothes on Jacob; and she puts on goat-skinned gloves and a neck wrap made from goat skin on his hands and neck.

Genesis 27:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Rib ^o qâh (רִיבְקָה) [pronounced rihb-KAW]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^o gâdîym (בְּגָדִים) [pronounced b ^o -gaw-DEEM]	<i>garments, clothes, clothing, apparel</i>	masculine plural construct	Strong's #899 BDB #93
'Êsâv (עֵשָׂו) [pronounced éay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Genesis 27:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chem ^e dâh (חֶמְדָּה) [pronounced <i>khem^e-DAW</i>]	<i>desire, desirable; longing, yearning, delight; regret (?)</i> [see 2Chronicles 21:20]	feminine plural noun with the definite article	Strong's #2532 BDB #326
This is the participle of			
châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>to desire, to covet, to take pleasure in</i>	feminine plural participle	Strong's #2530 BDB #326
This helps to explain why some sources list this as a feminine plural noun and others as a verb.			
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: Rebekah then took her older son Esau's garments—the desirable [ones] which [were] with her in the house—...

In the Hebrew, the word order is *then Rebekah took the garments of Esau her son older the desirable which were with her*. The reason that we know *desirable* goes with garments and *older* goes with son is that these adjectives agree in number and gender with what they modify, so they can be sprinkled almost anywhere in the sentence. Also, the separation of the words *garment* and *desirable* does not indicate that *desirable* was an afterthought of the writer as he wrote this. It is an adjective used as a noun to refer back to *garment*. This is one of the many forms of a metonymy where the abstract descriptor stands for something which is concrete.

You may ask, just exactly why does she have clothes that belong to Esau laying around her house? This ought to be clear to any young man who has brought laundry home after moving out. She does not want clothes that have been recently cleaned; she wants clothes with Esau's scent upon them. Quite frankly, in the ancient world, it was not an easy thing to take off one's clothes and wash them; so someone would wear these clothes for a long period of time before they were washed. When working or hunting, Esau wearing these clothes would sweat, and his odor—which was very familiar to his father—would become infused with his clothes. Despite being married, Esau apparently kept some clothing with his mother. Or, at least, clothing that his mother could easily access. She would not have gone to Esau's tent to fetch it, given her poor relationship with Esau's wives.

Unless a person moved to another area entirely, there appears to be a continual relationship between sons and their parents. That is, Esau no doubt had his own tent and it was some distance from his parents' tents, but it was likely in Isaac's compound. Had Rebekah offered to wash Esau's clothing; or was clothing left with her to be washed (they probably had slaves who did this)? For whatever reason, Rebekah has access to some of Esau's clothing—some of his best clothing in fact. His clothes are *with her in the house*.

The word used to describe Esau's clothes is feminine plural noun chem^edâh (חֵמֶדָּה) [pronounced *khem^e-DAW*], which means, *desire, desirable; longing, yearning, delight; regret (?)* [see 2Chronicles 21:20]. Strong's #2532 BDB #326. These clothes are variously described as Esau's *good, best, costly* clothes; but this is probably Esau's favorite set of clothes, and/or the clothes which he wore the most often. These would be the clothes which Rebekah *desires* to use. These clothes will be infused with Esau's scent, as Tide had few inroads with the Jewish people circa 1900 B.C. Esau and Jacob would smell differently, in part because Esau spent his time outdoors hunting, so he would smell of the great outdoors (which scent, Isaac will pick up on). Jacob, on the other hand, was mostly inside; and his scent would be less noticeable.

This is exactly what she wanted. Esau was supposed to have been out hunting; so clothes infused with his sweat and odor would be perfect. We have the word *desirable* in this verse; but it is to be understood in the sense of, *this is exactly what she needed for the task at hand* (to fool her husband).

Isaac, their father, could not see very well; but he could touch and he could smell. So the idea was, this would appeal to his other senses. Perhaps because these are Esau's nicer clothes that they would be most appropriate at a meal where his father would give Esau Isaac's end-of-life blessing.

Although we have the word *house* here, we do not know if this was a tent or an actual semi-permanent structure.

When goofy remarks are made by commentators, sometimes I ignore them and sometimes I explain why they are so wrong. Apparently, there are some who think that these clothes are Esau's *priestly garments* and some ancient Jewish writers believe these to be clothes originally worn by Adam.¹⁴⁶ Later in the narrative, it will be stated that Jacob smells like Esau and the out of doors because he is wearing Esau's clothes. So, these may have been Esau's nicer set of clothes (which is perhaps why his mother will oversee their being washed), but because they smell out the out of doors, this would just be what Esau wore in the out of doors (see Genesis 27:27). This other stuff, like being priestly garments or clothes that Adam wore simply have no Biblical support whatsoever.

Along these lines, Whedon writes: *According to a rabbinical tradition the eldest son, in patriarchal times, had a priestly garment which he always put on when offering sacrifice, and this robe the rabbins suppose to have been the priestly robe.*¹⁴⁷ Note that this is according to *rabbinical tradition*. What we know about the habits of the patriarchs are found in the book of Genesis. Many times, the *rabbinical traditions* come from the imaginative additions found in the targums. It would be contradictory for the chief smell of a priestly robe to be the *great out of doors* (v. 27).

Genesis 27:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâbash (לְבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3847 BDB #527

¹⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:15. Gill writes: *...some Jewish writers (r) say, the garments of Adam the first man, which Esau seeing on Nimrod, greatly desired them, and slew him for them..* See reference for further citations. The Treasury of Scriptural Knowledge also suggested that these might be priestly garments. *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:15.

¹⁴⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:15.

Genesis 27:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent</i> and is transliterated <i>Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
qâṭân (קָטָן) [pronounced <i>kaw-TAWN</i>]	<i>small, young, unimportant, insignificant</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #881

Translation: ...and she put [them] on Jacob, her younger son.

She puts these clothes on Jacob, so now he smells like his older twin brother. Isaac cannot see well, and his other senses are fading as well. No doubt he figured this out before anyone else did, and he learned to identify his sons in other ways—by their smell and by the feel of their skin. It is possible that Isaac took up the habit of grabbing a son by the wrist or putting his hand over his neck. By smell and touch, he could identify his sons one from the other.

Both Jacob and his mother are being duplicitous here. They are both looking for Jacob to get the blessing promised by his father and meant for Esau. Their intent is to deceive Isaac. The purpose of these clothes is, they carry the scent of Esau. They want Isaac to be able to detect this odor and believe that Jacob is Esau due to his smell.

J. Vernon McGee: *[Rebekah] dressed him in Esau's clothes so he would smell like him! Apparently the deodorant that Esau was using was not very potent. The fact of the matter is, I think he was like the whimsical story I heard about two men who were working in a very tight place. One of them finally said to the other one, "Wow! I think the deodorant of one of us has quit working." The other fellow answered, "It must be yours because I don't use any!" Well, I don't think that Esau used any either, and I'm not sure he had a shower very often. Even if you couldn't see him, you could smell him.*¹⁴⁸

Esau is consistently called his (or her) older son (vv. 1, 15, 42); and Jacob is consistently called her younger son (vv. 15, 42). In the book of Genesis, these designations *older son, younger son* are only found in this chapter. In fact, in the entire Bible, besides Genesis 27, we only find the phrase *younger son* in Luke 15:13 and *older son* in Luke 15:25. I will admit to being greatly surprised by this myself. This is somewhat humorous, as the time between their births may have been a few minutes to an hour at most.

Genesis 27:15 **Rebekah then took her older son Esau's garments—the desirable [ones] which [were] with her in the house—and she put [them] on Jacob, her younger son.** (Kukis mostly literal translation)

¹⁴⁸ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

Genesis 27:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gôwr (גֹּוֹר) [pronounced <i>gohr</i>]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
g ^e dîy (גִּדַּי) [pronounced <i>g^{eh}-DEE</i>]	<i>kid (as in a young goat)</i>	feminine plural construct	Strong's #1423 BDB #152
'êz (עֵז) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777
lâbash (לְבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 rd person feminine singular, Hiphil perfect	Strong's #3847 BDB #527
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâdayim (יָדַיִם) [pronounced <i>yaw-dah-YIHM</i>]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
chel ^e qâh (חֶלֶקְאָה) [pronounced <i>khe^e-KAW</i>]	<i>smooth and slippery place, smooth part, smoothness, flattery; allotment, a portion, a part [of land]; field</i>	feminine singular construct	Strong's #2513 BDB #324 & #325
tsavvâ'îym (צַוּבָאִיִּם) [pronounced <i>tzahv-vawr-EEM</i>]	<i>neck, back of neck</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6677 BDB #848

There are several alternate spellings.

Translation: She also put the skins of the young goats over his hands and over the smooth [part] of his neck.

So while her meal was cooking, Rebekah took the skin of the goats and used this to put on Jacob. This would have been a very thin scraping of the skin; enough which retained some hair. Essentially, she made gloves from the skin of the goat; and then had a thin skin that could be wrapped around Jacob's neck. A thin enough layer, warmed by Jacob's own body, is going to feel very natural to the touch.

This would not have been all of the hair of the goat. It is very likely that this was shaved off first to be used to make clothing. What remained was enough hair to feel hairy.

She essentially made gloves for him out of the hairy skins of the goat. This is likely from the goat which was just killed for this meal. Again, remember that she has a staff under her, and some of them would be skilled in this area of using the skin of their animals in order to make clothing. She wanted something which did not feel like clothing, but felt natural, like skin. A very thin strip of goat epidermis could be used for make Jacob's gloves and a neck band.

Genesis 27:16 She also put the skins of the young goats over his hands and over the smooth [part] of his neck. (Kukis mostly literal translation)

Genesis 27:15–16 Rebekah then took her older son Esau's garments—the desirable [ones] which [were] with her in the house—and she put [them] on Jacob, her younger son. She also put the skins of the young goats over his hands and over the smooth [part] of his neck. (Kukis mostly literal translation)

Genesis 27:15–16 Rebekah then took garments that belonged to her older son Esau—just the right clothes which she had with her in the house—and she put them on Jacob, her younger son. She also put the skins of the young goats over his hands and neck. (Kukis paraphrase)

From Lange: *According to Tuch, the skins of the Eastern camel-goat (angora-goat) are here referred to. The black, silk-like hair of these animals, was also used by the Romans as a substitute for human hair.*¹⁴⁹

The Preacher's Complete Homiletical Commentary: *These were the skins of the Syrian goat, the hair of which, though black, is long and soft. It looks and feels very much like human hair, whence the Romans employed it for wigs and other artificial coverings of the head.*¹⁵⁰

Leupold: *The skins, still very soft and pliable and readily moulded to any surface, and besides of a much finer quality than the skins of young goats as we know them, are applied to the hands and the neck. Yadh will in this case cover more than the mere "hand," for since garments were for the most part sleeveless, the whole forearm might protrude and is therefore enveloped in goatskin.*¹⁵¹

Dr. Thomas Constable: *Rebekah...tried to "pull the wool" over Isaac's eyes.*¹⁵²

It is difficult to determine how much thought and planning Rebekah put into this. Did she have a plan already in place, as Wenstrom¹⁵³ suggests? This is not out of the question. Had Isaac been talking about his physical infirmities, even suggesting that he might not be long for this world? Has Rebekah initiated a conversation about the end-of-life blessing and how Jacob ought to be favored? All of this is speculation, of course, but what Rebekah does here, in such short order, is quite amazing. She has to see to the preparation of the goats, the correct spices to make them taste more like wild game; she had to prepare the goat skinned gloves and neck covering; and she had to have Esau's odorous clothing where she could have Jacob wear it. It is a great deal of preparation and forethought by a person who suddenly was inspired to deceive her husband.

Keith Krell indicates that he believes Rebekah had been planning this for awhile: *[Her] plan was far too complex to have been put together on spur of the moment. Obviously, Rebekah had been thinking about this day for years. Many of the props were already prepared and ready: the expertly fashioned goatskin gloves and neck coverings, the garments belonging to Esau, who probably wasn't living in his parent's home but in his own house with his two Hittite wives, and the deceptive recipe available that made goat meat taste like venison.*¹⁵⁴

¹⁴⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:5–17.

¹⁵⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:16.

¹⁵¹ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

¹⁵² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Genesis 27:5–17.

¹⁵³ From [wenstrom.org](http://www.wenstrom.org) accessed July 14, 2016.

¹⁵⁴ From <https://bible.org/seriespage/34-trick-or-treat-genesis-2634-289> accessed August 21, 2016.

Because Isaac's sight was very nearly gone, he would identify his favorite son in other ways—by touch and by smell. Rebekah hoped to disguise Jacob well enough, so that Isaac would mis-identify him as Esau. Therefore, Isaac had to be virtually blind.

Esau was hairy at birth and his hair apparently just kept growing. Jacob and Esau were clearly fraternal and not identical twins. The principle would have been the same however: Jacob is a Jew and Esau a Gentile. The key is regeneration; obviously, the key is not honorable, forthright behavior.

Why is Jacob the Jew? Because he is in the line of the Messiah. Messiah and all those in the Jewish race would come from his loins. Being in the line of the Messiah does not mean that a person is sinless or nearly sinless.

And so she gives the savory food and the bread which she had made in a hand of Jacob her son.

Genesis
27:17

Then she gave the wonderful meal and the bread which she had prepared to Jacob [lit., *in the hand of Jacob*], her son.

She then gave the wonderfully prepared meal and the bread to Jacob to take to his father.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so she gives the savory food and the bread which she had made in a hand of Jacob her son.
Targum (trans. By Cook)	And the food and the bread she had made she set in the hand of Jakob her son.
Latin Vulgate	And she gave him the savoury meat, and <u>delivered</u> him bread that she had baked.
Peshitta (Syriac)	And she gave the stew and the bread which she had prepared into the hand of her son Jacob.
Septuagint (Greek)	And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son.

Significant differences: The Latin has an additional verb in it. The Latin leaves out Jacob's name and hand.

Limited Vocabulary Translations:

Bible in Basic English	And she gave into the hand of Jacob, her son, the meat and the bread which she had made ready.
Easy English	She took the *stew that tasted very good. And she took the bread that she had made. And she gave them to her son Jacob.
Easy-to-Read Version	Then Rebekah got the food she had cooked and gave it to Jacob.
Names of God Bible	Then she gave her son Jacob the good-tasting meal and the bread she had prepared.

Thought-for-thought translations; paraphrases:

Common English Bible	On his arms and smooth neck she put the hide of young goats, and the delicious food and the bread she had made she put into her son's hands. V. 16 is included for context.
New Life Version	And she gave her son Jacob the bread and the good-tasting food she had made.
New Living Translation	Then she gave Jacob the delicious meal, including freshly baked bread.

Partially literal and partially paraphrased translations:

American English Bible	Then she put the meat and the bread that she had prepared into the hands of Jacob, and he brought it in to his father. A portion of v. 18 is included for context.
International Standard V	Then she handed the delicious food and bread that she had prepared to her son Jacob, who went to his father and said, "My father." A portion of v. 18 is included for context.
Today's NIV	Then she handed to her son Jacob the tasty food and the bread she had made.
Translation for Translators	Then she put into his hands some bread and the tasty food that she had prepared.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She gave the delicacies and the bread which she made to the hand of her son Jacob.
Conservapedia	Then she placed the tasty foods and the bread that she had prepared, into her son Jacob's hands.
Jubilee Bible (2000)	And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck, and she gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob. V. 16 is included for context.
NIV, ©2011	Then she handed to her son Jacob the tasty food and the bread she had made.
Lexham English Bible	And she put the tasty food and the bread that she had made into the hand of Jacob, her son.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Then she handed her son Jacob the appetizing dish and the bread she had prepared.
New American Bible (2011)	Then she gave her son Jacob the dish and the bread she had prepared.
New Jerusalem Bible	She then handed the special dish and the bread she had made to her son Jacob.
New RSV	Then she handed the savoury food, and the bread that she had prepared, to her son Jacob.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then she gave the tasty food and the bread she had prepared to her son Ya'akov.
exeGesés companion Bible	...and she gives the delicacies and the bread she worked into the hand of her son Yaaqov.
Kaplan Translation	Rebecca handed to her son Jacob the delicacy, and the bread she had baked.
Orthodox Jewish Bible	And she gave the matamim and the lechem, which she had prepared, into the yad Ya'akov her ben.

Expanded/Embellished Bibles:

The Expanded Bible	Then she gave Jacob the tasty food and the bread she had made.
Kretzmann's Commentary	And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. Thus Rebekah had taken the matter of the patriarchal blessing into her own hands. She had in mind, of course, the promise which she had received, but her rashness caused her to identify her plan with the plan of God. She felt that she must come to the aid of the divine dispensation, but her manner of acting had neither God's command nor His promise. It was the mercy of the Lord which afterward turned her human machinations for the best.
NET Bible®	Then she handed [Heb "gave into the hand of."] the tasty food and the bread she had made to her son Jacob.

Literal, almost word-for-word, renderings:

Green's Literal Translation	And she put the delicious things and the bread which she had made in the hand of her son Jacob.
Jack Ballinger translation	She also gave the savory food and the bread, which she had made, to her son Jacob.
Third Millennium Bible	And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.
World English Bible	She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.
Young's Updated LT	And she gives the tasteful things, and the bread which she has made, into the hand of Jacob her son.

The gist of this verse: She hands the food to Jacob, and he is to give it to his father Isaac.

Genesis 27:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mat ^e ammîym (מַטְעָמַיִם) [pronounced <i>maht-ġahm-MEEM</i>]	<i>tasty, savory food, a well-prepared meal</i>	masculine plural noun with the definite article	Strong's #4303 BDB #381
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person feminine singular, Qal perfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

Genesis 27:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh- KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119

Translation: Then she gave the wonderful meal and the bread which she had prepared to Jacob [lit., in the hand of Jacob], her son.

For anyone who has cooked bread, this is a process which takes several hours. Therefore, this entire process had to have taken several hours. Rebekah went to a great deal of trouble to make this meal. The idea was, of course, for her husband Isaac to then, by mistake, bless Jacob, thinking that he is Esau, his favorite son. Her desire was for Jacob's identity to be set aside because of the wonderful food.

Rebekah knows that Isaac is waiting for a wonderful meal killed and prepared by Esau. She gives this to Jacob to present to Isaac, hoping that Isaac will be overwhelmed by the meal. Furthermore, Isaac spoke to Esau in private; so there is no reason for him to expect Jacob to suddenly show up with a meal.

Genesis 27:17 Then she gave the wonderful meal and the bread which she had prepared to Jacob [lit., in the hand of Jacob], her son. (Kukis mostly literal translation)

Genesis 27:17 She then gave the wonderfully prepared meal and the bread to Jacob to take to his father. (Kukis paraphrase)

*Peter Pett: Rebekah had it all thought out. The hairy skin, the distinctive smell of the hunter, the tasty food and the certainty that blind Isaac's condition was such that he would not be too discerning. She carries the deception through to the end with the singlemindedness of a mother devoted to her favourite son, aware that legally her position is correct.*¹⁵⁵

From Henry Morris' Study Bible: *Isaac, knowing he was wrong in deciding to transmit the blessing to Esau, was secretive about his plans. His actions would wrongly award Esau the place of both physical and spiritual preeminence in the family (Genesis 27:29) The blessing was intended by God for the line of the promised Seed. Rebekah just happened to overhear Isaac's plans.*

Rebekah was so resolved that Isaac should not sin against God in blessing Esau (thus bringing almost certain divine retribution upon both Isaac and Esau) that she was willing to risk everything to prevent it. She knew that her stratagem, even if successful, would be discovered as soon as Esau returned, with possibly tragic consequences. However, she apparently felt that God's wrathful judgment upon her husband and her eldest son, if they persisted in trifling with God's most solemn covenants and commandments in this fashion, was to be feared even more.

¹⁵⁵ From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

It is significant that God never spoke to either Rebekah or Jacob by way of rebuke over this incident. In fact, God later explicitly confirmed Isaac's blessing to Jacob (Genesis 28:13-15). The rebuke was solely for Esau, and the repentance was Isaac's, not Jacob's.¹⁵⁶

Jack Ballinger's Analysis of Genesis 27:11–17

1. Jacob does not base his doubts on moral principals but on fear of exposure.
2. He readily goes along with his mother's scheme, but sees a glaring problem with its execution.
3. Mother and son did not leave room for divine intervention and so in a state of controlled panic they acted in a sinful manner.
4. What Rebekah and Jacob collude in is an inappropriate way to treat a blind man much less one's husband and parent.
5. Jacob reminds his mother that Esau is "hairy" and that he is smoothed-skin.
6. The procedure for the conferring of the blessing of the birthright involved the father touching his son on the exposed areas of this body such as hand, forearm and nap of the neck.
7. Jacob's fear is that Isaac will readily realize that the son he is with is not the son he intended to bless and that the whole thing could boomerang resulting in the cursing of the imposture, Jacob (v. 12).
8. Deut. 27:18 invokes a curse on anyone who takes advantage of a blind person.
9. Again, Jacob is not concerned about the right or wrong of his actions only that he might get caught.
10. Rebekah in her haste might have overlooked this all-important detail but Jacob quickly sees it as an insurmountable obstacle.
11. Or, she had already anticipated the problem and knew the solution.
12. In response to Jacob's concerns Rebekah drops her politeness and retorts, "Your curse be on me, my son; only obey my voice, and go, get them for me" (v. 11).
13. Her response to Jacob's objection is remarkable for what it does not say.
14. It says nothing about dressing Jacob up in goatskin and Esau's clothes.
15. She instead focuses on the subject of Jacob being cursed if exposed.
16. She tells Jacob that she is the one who will suffer if they are found out.
17. The shifting of the curse is strictly hypothetical as it is unlikely that the would-be curse is transferable.
18. She certainly realized that the one whom Isaac blesses would receive an irrevocable blessing.
19. Her plan depends on this understanding.
20. Jacob no doubt knew that blessing and cursing could not be diverted.
21. He proceeds ahead with his mother's words, "Just obey me. Go and get it for me. "
22. Here her words reveal her growing impatience (cf. v. 8-9).
23. Notice in vv. 14-17 that in the preparation process regarding the deceptive props that Rebekah does almost everything.
24. Three verbs/words describe Jacob's actions: "he went and got/took and brought them to his mother. "
25. Rebekah for her part copies Esau's stew and while that is cooking she takes the skins of the goats and makes coverings for Jacob's hands and neck.
26. This in itself required some skill in order to fool even a blind "old" man.
27. Isaac no longer able to depend upon his sense of sight still had intact his sense of hearing, feel, smell and taste, all of which are featured in the verses that follow.
28. Rebekah launches Jacob into dangerous waters hoping that the weak link(s) in her Machiavellian scheme will not be detected until it is too late (v. 17).

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

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¹⁵⁶ From <http://www.cartoons4christ.com/Genesis-27-Isaac-blesses-Jacob.html> accessed August 7, 2016.

Ron Snider Summarizes Genesis 27:11–17

1. It is evident that Jacob listened carefully to his mother and considered the course of action which she proposed.
2. He did not enter this highly dubious scheme without thinking about it.
3. Neither did he mindlessly obey because she was his mother.
4. He desired the same end as his mother, the acquisition of the blessing.
5. To the credit of these two, they desire the right thing, and place a great deal of emphasis on the spiritual.
6. To their shame, they resort to the sneakiest tactics to gain the desired end.
7. Jacob poses a very real possibility, that being that his father may recognize him by the difference in body hair.
8. He realizes that his father will not take kindly to this deception, and the blessing he desires may be turned into a curse.
9. Rebekah is so completely sure of her course of action that she dismisses his fear as being practically groundless.
10. She may have fully believed that God was so much for this that He would not allow anything to foul up the works.
11. In any case, she recognizes that time is wasting and orders her son to get moving.
12. He performs his required part, killing and cleaning the goats.
13. He brings them to his mother and she turns them into a dish just exactly like she knows Isaac loves.
14. This would not have been difficult, since she would have known him well after 97 years of marriage.
15. She then takes the best clothing of Esau her oldest and dresses Isaac in them.
16. Most agree that Esau was obviously living in the same tent as his mother and father.
17. What they don't deal with is that this is a violation of doctrine on several fronts.
18. First one a child gets married he is to leave his father and mother, and that certainly includes establishing his own household. Gen. 2
19. Secondly, Isaac and Rebekah were aware of the fact that Esau had married Canaanite women in antagonism to the plan of God.
20. Why did they not enforce the doctrine of separation on their son who had demonstrated a total disregard for God's plan???
21. This is a household where there are serious problems, and the blame must be laid squarely at the feet of Isaac.
22. The man is the responsible party in the marriage and in the household with the children.
23. The fact that Isaac's wife was deceitful and not honest with him was more than partially his fault.
24. The fact that a fornicating, profane person like Esau was still in the home, was certainly Isaac's fault.
25. Failure to deal with the sinful trend of Adam's of his wife and son lead us to the present situation.
26. A situation in which he is as much to blame as anyone else.
27. This is not to say that each player is not responsible for their own actions, since they are.
28. But significant failure on the part of Isaac has helped to foster this unsavory situation.
29. With such an unsavory situation existing in the household, it is truly ironic that Isaac is so concerned with savory food!!!
30. Rebekah completes her strategy by placing the fresh goat skins on the areas of Jacob which would be exposed.
31. Since Isaac will not be able to recognize his son by sight, he will have to rely on smell and touch.
32. Deceit has been prepared in both areas.
33. Rebekah gives her son all the food she had prepared and sends him into Isaac to get his blessing.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so he goes in unto his father and so he says, "My father." And so he says, "Behold me. Who [are] you, my son?"

Genesis
27:18

He goes in [to see] his father [carrying the meal] and says, "My father." Isaac answered [lit., and he said], "I [am] here. Who [are] you, my son?"

He went into his father's tent carrying the meal, and he said, "My father." Isaac answered, "I am right here. Which one of my sons are you?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he goes in unto his father and so he says, "My father." And so he says, "Behold me. Who [are] you, my son?"
Targum (trans. By Cook)	And he entered unto his father, and said, My father. And he said, Behold me: who are you, my son?
Latin Vulgate	Which when he <u>had carried</u> in, he said: My father? But he answered: I <u>hear</u> . Who are you, my son?
Peshitta (Syriac)	And he <u>brought them</u> in to his father, and said, My father; and he said, Here am I. Then he said, Who are you, my son?
Septuagint (Greek)	And he brought them to his father, and said, Father; and he said, Behold I am here; who are you, son?

Significant differences: The Greek, Latin and Syriac have a different verb in the first phrase. However, these translations would have been reasonable for a different stem of the same verb. The Latin appears to have a different verb used in Isaac's answer.

Limited Vocabulary Translations:

Easy English	So Jacob went in to his father and he said, 'My father!' Isaac replied, 'I am here. Who are you, my son?'
Good News Bible (TEV)	Then Jacob went to his father and said, "Father!" "Yes," he answered. "Which of my sons are you?"
Names of God Bible	He went to his father and said, "Father?" "Yes?" he answered. "Who are you, Son?"
NIRV	He went to his father and said, "My father." "Yes, my son," Isaac answered. "Who is it?"

Thought-for-thought translations; paraphrases:

CEV	Jacob went to his father and said, "Father, here I am." "Which one of my sons are you?" his father asked.
New Living Translation	So Jacob took the food to his father. "My father?" he said. "Yes, my son," Isaac answered. "Who are you-Esau or Jacob?"

Partially literal and partially paraphrased translations:

American English Bible	Then she put the meat and the bread that she had prepared into the hands of Jacob, and he brought it in to his father. He said, 'Father.'
International Standard V	And [Jacob] replied, 'Look, it's me! Who are you, son?' V. 17 is included for context. Then she handed the delicious food and bread that she had prepared to her son Jacob, who went to his father and said, "My father." "It's me!" he replied. "Which one are you, my son?" V. 17 is included for context.

New Advent (Knox) Bible Translation for Translators So he brought them in, and said, Father. Yes, my son, he said; who is it? Jacob took it and went to his father and said, "My father!" Isaac replied, "I'm here; which of my sons are you?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia He came to his father, and said, "Father." And he said, "Behold me. Now who are you, my son?"

Ferar-Fenton Bible Then she gave the dainties and the bread which she had made into the hand of her younger son Jacob, and he went to his father, and said to him ; "Father," and he replied, " I am here ; who are you ?" V. 17 is included for context.

NIV, ©2011 Lexham English Bible He went to his father and said, "My father." And he said, "Here I [am]. Who [are] you, my son?" "Yes, my son," he answered. "Who is it?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he went to his father, and said, My father, and he said, Behold, who are you, my son?

New American Bible (2002) Bringing them to his father, Jacob said, "Father!" "Yes?" replied Isaac. "Which of my sons are you?"

New American Bible (2011) Going to his father, Jacob said, "Father!" "Yes?" replied Isaac. "Which of my sons are you?"

New Jerusalem Bible He went to his father and said, 'Father!' 'Yes?' he replied. 'Which of my sons are you?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He went to his father and said, "My father?" He replied, "Here I am; who are you, my son?"

exeGesés companion Bible And he goes to his father and says, My father. And he says, Here - I. Who are you, my son?

JPS (Tanakh—1985) He went to his father and said, "Father." And he said, "Yes, which of my sons are you?"

Kaplan Translation He came to his father. 'Father.' 'Yes. Who are you, my son?'

Orthodox Jewish Bible And he came unto aviv, and said, Avi; and he said, Hineni; who art thou, beni?

Expanded/Embellished Bibles:

The Expanded Bible Jacob went in to his father and said, "[My] Father." And his father said, "Yes, my son. Who are you?"

Kretzmann's Commentary Isaac Blesses Jacob And he came unto his father, and said, My father; and he said, Here am I; who art thou, my son?

NET Bible® He went to his father and said, "My father!" Isaac [Heb "and he said"; the referent (Isaac) has been specified in the translation for clarity.] replied, "Here I am. Which are you, my son?" *Which are you, my son?* Isaac's first question shows that the deception is going to require more subterfuge than Rebekah had anticipated. Jacob will have to pull off the deceit.

The Voice Jacob went in to his father. **Jacob:** My father.

Isaac: I'm here. Who are you, my son?

Literal, almost word-for-word, renderings:

Green's Literal Translation	And he went in to his father and said, My father. And he said, Behold me. Who are you, my son?
Jack Ballinger translation	Then he came to his father and said, "My father." And he said, "Here I am. Who are you, my son?"
World English Bible	He came to his father, and said, "My father?" He said, "Here I am. Who are you, my son?"
Young's Updated LT	And he comes in unto his father, and says, "My father;" and he says, "Here am I; who are you, my son?"

The gist of this verse: Jacob comes to his father, pretending to be Esau. Isaac asks him who he is.

Genesis 27:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
The Greek, Latin and Syriac <i>brought</i> instead, which is a Hiphil definition for this verb.			
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: He goes in [to see] his father [carrying the meal]...

Jacob, dressed in Esau's clothing, smelling like Esau, carrying a tray of food (or, however, it is carried), goes in to his father. The verb and preposition together suggest that his father might be in his tent.

Genesis 27:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 27:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: ...and says, "My father."

Jacob said to Isaac, "My father." This is simply a semi-formal greeting which he makes to his father. Of course he would announce himself to his father, who is very nearly blind.

Genesis 27:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so</i> , <i>and then</i> , <i>then</i> , <i>and</i> ; <i>so</i> , <i>that</i> , <i>yet</i> , <i>therefore</i> , <i>consequently</i> ; <i>because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say</i> , <i>to speak</i> , <i>to utter</i> ; <i>to say [to oneself]</i> , <i>to think</i> ; <i>to command</i> ; <i>to promise</i> ; <i>to explain</i> ; <i>to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo</i> , <i>behold</i> , or more freely, <i>observe</i> , <i>look here</i> , <i>look</i> , <i>listen</i> , <i>note</i> , <i>take note</i> ; <i>pay attention</i> , <i>get this</i> , <i>check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am*, *right here*, *yes sir*.

Translation: Isaac answered [lit., and he said], "I [am] here.

I still do not have a good translation for *behold me*; so I have gone with *I [am] here*. It is not a matter that Jacob scans the tent and does not see his father at first and his father, sensitive to this, identifies where he happens to be. This is simply a polite and common response. "You called my name, and so now I am answering." A few years ago, perhaps the response, "Yo" would have been a good idiomatic translation.

Genesis 27:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mîy (מִי) [pronounced mee]	<i>who</i> , <i>whom</i> ; <i>whose</i> , <i>whomever</i> ; <i>what</i> ; occasionally rendered <i>how</i> , <i>in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Genesis 27:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: Who [are] you, my son?"

Something is not quite clear to Isaac. He is not 100% certain of which son is standing before him with the food and the bread. No doubt he can smell that savory dish that Rebekah has prepared, and he is expecting Esau; but beyond that, he is not completely certain that this is Esau.

Quite obviously, the voices of the two twin sons are different, and Isaac is not sure to which son he is speaking at this point. From a distance, Isaac could smell the meal, a meal which he is expecting Esau to bring—but, from a distance, he cannot yet smell the clothing that Jacob is wearing. And, from a distance, he can hear the voice, and Jacob's voice is clearly different than Esau's. Therefore, Isaac is somewhat confused.

Isaac is pretty far gone, visually speaking. He cannot see and Jacob has said so little, that he is not sure who he is speaking to. Jacob has brought food with him, which Isaac can smell and he was expecting that from Esau. So Isaac is not certain; the man sounds a bit like Jacob, but is carrying a meal with him as he expected from Esau.

Genesis 27:18 He goes in [to see] his father [carrying the meal] and says, "My father." Isaac answered [lit., and he said], "I [am] here. Who [are] you, my son?" (Kukis mostly literal translation)

Genesis 27:18 He went into his father's tent carrying the meal, and he said, "My father." Isaac answered, "I am right here. Which one of my sons are you?" (Kukis paraphrase)

The Cambridge Bible: *The element of doubt arises from an imperfect recognition of the voice.*¹⁵⁷

Jacob will tell his father 4 lies in vv. 19–20:

And so says Jacob unto his father, "I [am] Esau, your firstborn. I have done as which you told unto me. Get up, please; sit and eat from my game in order that will bless me your soul."

Genesis
27:19

Jacob said to his father, "I [am] Esau, your firstborn, [and] I have done as you told me. Get up, if you would, [and] sit and eat my venison so that your soul may bless me."

Jacob said to his father, "I am Esau, your firstborn, and I have done just exactly what you asked me to do. Now get up and sit at the table and eat from the venison dish. Afterward, you will bless me, as you said."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Jacob unto his father, "I [am] Esau, your firstborn. I have done as which you told unto me. Get up, please; sit and eat from my game in order that will bless me your soul."

¹⁵⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:18.

Targum (trans. By Cook)	And Jacob said to his father, I am Esau your firstborn: I have done as you spoke with me. Arise now, sit and eat of my venison, that your soul may bless me.
Latin Vulgate	And Jacob said: I am Esau, your firstborn: I have done as you did <u>command</u> me: arise, sit and eat of my venison, that your soul may bless me.
Peshitta (Syriac)	And Jacob said to his father, I am Esau, your first-born; I have done as you told me; now arise and sit up and eat of my game, that your soul may bless me.
Septuagint (Greek)	And Jacob said to his father, I, Esau your firstborn, have done as you told me: come, sit and eat of my venison, that your soul may bless me.

Significant differences: Although the Latin uses the word *command* rather than *told*, these are fairly close in meaning. Jacob says, "Arise now" or "Get up please;" the Latin and Greek leave out the *now* (*please*).

Limited Vocabulary Translations:

Bible in Basic English	And Jacob said, I am Esau, your oldest son; I have done as you said: come now, be seated and take of my meat, so that you may give me a blessing.
Easy English	Jacob said to his father, 'I am Esau, your older son. I have done as you asked. Now sit up and eat my meat. And then *bless me.'
Easy-to-Read Version	Jacob said to his father, "I am Esau, your first son. I have done the things you told me. Now sit up and eat the animals that I hunted for you. Then you can bless me."
Good News Bible (TEV)	Jacob answered, "I am your older son Esau; I have done as you told me. Please sit up and eat some of the meat that I have brought you, so that you can give me your blessing."
Names of God Bible	Jacob answered his father, "I'm Esau, your firstborn. I've done what you told me. Sit up and eat this meat I've hunted for you so that you may bless me."
NIRV	Jacob said to his father, "I'm your oldest son Esau. I've done as you told me. Please sit up. Eat some of my wild meat. Then give me your blessing."
New Simplified Bible	Jacob answered: »I am your older son Esau. I have done as you told me. Please sit up and eat some of the meat that I brought you. Then you can give me your blessing.«

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to his father, "I'm Esau your oldest son. I've made what you asked me to. Sit up and eat some of the game so you can bless me."
New Berkeley Version	Jacob told his father, "I am Esau, your first-born; I have done as you told me. Please, sit up and eat of my game, so that you yourself may heartily bless me."
New Life Version	Jacob said to his father, "I am Esau, your first-born. I have done as you told me. Sit up and eat the meat I brought, so you will pray that good will come to me."
New Living Translation	Jacob replied, "It's Esau, your firstborn son. I've done as you told me. Here is the wild game. Now sit up and eat it so you can give me your blessing."

Partially literal and partially paraphrased translations:

American English Bible	And Jacob said to his father: 'It's me, Esau your first-born! I've done what you told me; so sit up and eat my venison. then you can bless me with your [whole] soul.'
New Advent (Knox) Bible	I am Esau, said Jacob, Esau, thy first-born; I have done thy bidding. Rise up, I pray thee, sit at table, and eat this venison of mine, and give me a father's blessing.
Today's NIV	Jacob said to his father, "I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game, so that you may give me your blessing."
Translation for Translators	Jacob said to his father, "I am Esau, your firstborn son. I did what you told me to do. Sit up and eat some of the meat so that you can then bless me."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob said to his father, "I am Esau your firstborn. I did as you spoke to me. Please rise, dwell and eat my game, that your soul blesses me."
Conservapedia	Jacob said to his father, "I am Esau your firstborn. I have done as you told me. Please sit down and eat from my game catch, so that your soul may bless me." Jacob starts off wrong: impersonating his elder brother, and offering tame meat instead of wild game. Any game hunter could tell the difference immediately; that Isaac could not, is a back-handed compliment of Rebekah's skill as a cook.
Ferar-Fenton Bible	When Jacob answered, "I am your eldest son Esau, I have done as you asked me. Rise now, turn and eat of my venison, so that your soul may bless me."
Lexham English Bible	And Jacob said to his father, "I [am] Esau, your firstborn. I have done as you told me. Please get up, sit up and eat from my wild game so that you may bless me."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jacob said to his father, I am Esau, your firstborn; I have done what you said to me; please rise, sit, and eat my hunted <i>game</i> so that your soul may bless me.
New American Bible (2002)	Jacob answered his father: "I am Esau, your first-born. I did as you told me. Please sit up and eat some of my game, so that you may give me your special blessing."
New Jerusalem Bible	Jacob said to his father, 'I am Esau your first-born; I have done as you told me. Please sit up and eat some of the game I have brought and then give me your soul's blessing.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov said to his father, "I am 'Esav your firstborn. I've done what you asked me to do. Get up now, sit down, eat the game, and then give me your blessing."
exeGesés companion Bible	And Yaaqov says to his father, I - Esav your firstbirth; I worked as you worded me: rise, I beseech you, sit and eat of my hunt, and that your soul bless me.
Kaplan Translation	'It is I, Esau, your first-born,' said Jacob. 'I have done as you asked. Sit up, and eat the game I trapped, so that your soul will bless me.'
Orthodox Jewish Bible	And Ya'akov said unto aviv, I am Esav thy bechor; I have done according as thou told me; arise, now, sit up and eat of my wild game, that thy nefesh may make a brocha upon me.

Expanded/Embellished Bibles:

The Expanded Bible	Jacob said to him, "I am Esau, your first son [firstborn]. I have done what you told me. Now sit up [-get up and sit down] and eat some meat of the animal [game] I hunted for you. Then bless me."
Kretzmann's Commentary	And Jacob said unto his father, I am Esau, thy first-born; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me. Jacob here became guilty of his mother's deceit in deed as well as in words and intent, for he was not Esau, nor was the meat which he was bringing venison. So far as he was concerned, he was trying to obtain his father's blessing under false pretenses.
NET Bible®	Jacob said to his father, "I am Esau, your firstborn. I've done as you told me. Now sit up [Heb "get up and sit." This may mean simply "sit up," or it may indicate that he was to get up from his couch and sit at a table.] and eat some of my wild game so that you can bless me." Heb "so that your soul may bless me." These words,

though not reported by Rebekah to Jacob (see v. 7) accurately reflect what Isaac actually said to Esau (see v. 4). Perhaps Jacob knew more than Rebekah realized, but it is more likely that this was an idiom for sincere blessing with which Jacob was familiar. At any rate, his use of the precise wording was a nice, convincing touch.

The Voice

Jacob: I'm Esau, your firstborn son. I have done as you asked. Now sit up and eat the game I have brought for you so that you can speak a blessing over me.

Literal, almost word-for-word, renderings:

Context Group Version	And Jacob said to his father, I am Esau your first-born; I have done according to as you told me: arise, I beg of you, sit and eat of my venison, that your life { soul } may esteem me.
English Standard Version	Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me."
H. C. Leupold	And Jacob said to his father: I am Esau, thy first-born. I have done as thou didst bid me. Arise, now, take thy seat and eat, I pray, of my game in order that thy soul may bless me.
Jack Ballinger translation	Jacob said to his father, "I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.
World English Bible	Jacob said to his father, "I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me."
Young's Updated LT	And Jacob says unto his father, "I am Esau your first-born; I have done as you have spoken unto me; rise, I pray you, sit, and eat of my provision, so that your soul does bless me."

The gist of this verse:

Jacob lies to his father and says that he is Esau. Then he says, "Eat this meal and then bless me afterwards."

Genesis 27:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Ya'ăqôb (יעקב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Jacob said to his father,...

Jacob, pretending to be Esau, responds to his father. Now, he knows just what his father had said to Esau, as his mother heard all of it. Therefore, this was passed along to him. All this time Esau is out hunting for venison (or some wild game).

Genesis 27:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
'Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1060 BDB #114

Translation:..."I [am] Esau, your firstborn,..."

Jacob claims to be Esau. Isaac asks because he is somewhat uncertain.

Genesis 27:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...[and] I have done as you told me.

Jacob, whose name means *schemer*, claims that he (pretending to be Esau) did exactly as Isaac told him.

Jacob beigns his answer to his father with a lie (“I am Esau, your firstborn”); and then seems to respond defensively with, “Look, I just did what you told me to do.” It is almost as if he is saying, “You are going to get on my case for doing just exactly what you told me to do?”

Now, Isaac is quite old, a little confused; and unable to see well enough to determine which son he is speaking to. So this should make sense to Isaac—he gave these specific directions to Esau, so it is logical that Esau return to him with a stew of venison.

Genesis 27:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qûwm (קוּם) [pronounced koom]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>remain, stay; dwell, live, reside; sit</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #3427 BDB #442
The hê at the end is called a volunative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsayid (צַיִד) [pronounced TSAH-yihd]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6718 BDB #845

Translation: Get up, if you would, [and] sit and eat my venison...

There is one minor cultural thing which we pick up here—Isaac is probably laying down; and he is told to get up and then to sit down. Therefore, there is some sort of bed at one side of the tent and a table of sorts at the other end. So he must get up from one and go to the other.

J. Vernon McGee: *Somebody may ask whether venison tastes like lamb or goat. It surely does. I remember several years ago when I was pastor in Pasadena that I went deer hunting in Utah with one of the officers of the church. We got a deer, and so we invited the congregation for a dinner just to have a time of good, wholesome fellowship and a lot of fun. We didn't have quite enough meat for all the people; so we bought two lamb legs and cooked that along with the rest of the meat. Nobody could tell the difference, and everyone said the venison was good. Both meats tasted very much alike.*¹⁵⁸

¹⁵⁸ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

Isaac Blessing Jacob (an oil painting) by **Jan van Hemessen**; from [Wikiart](#); accessed August 7, 2016.

I had remarked before how various people have envisions this blessing. Van Hemessen sees it as taking place in a tent with Rebekah nearby at the foot of Isaac's bed (this is unlikely, as Isaac would have known that she is a party to the deception). We also see Jacob without hairy gloves or a hairy neck.



Furthermore, in v. 19, Jacob tells Isaac to get up and sit down for this meal. It is not clear in the text if Isaac is expected to get up and move to another table, or if there is a table right there at the bed.

Painters often took great artistic license, as the painter could not show all that is going on in a set of progressive paintings. Here we have the meal, the influence of Rebekah, and Isaac in bed. These are all ingredients of the narrative, but they did not occur together as this painting implies.

Chapter Outline
Charts, Graphics and Short Doctrines

Genesis 27:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ba'ăbûwr (בְּעִב) [pronounced <i>bah-ġu^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ăbûwr (עִב) [pronounced <i>ġaw^v-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
bârak ^e (רָבַח) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person feminine singular, Piel imperfect with the 1 st person singular suffix	Strong's #1288 BDB #138
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...so that your soul may bless me.”

The purpose of all of this is so that Isaac can bless Esau; even though this is Jacob who is standing before him.

Jacob does not want to answer any questions; he does not want to be scrutinized; so he orders Isaac, hoping that will move things along: *get up, Qal imperative; sit, Qal imperative; eat, Qal imperative*.¹⁵⁹ This is the easiest way not to engage—give orders.

Genesis 27:19 Jacob said to his father, “I [am] Esau, your firstborn, [and] I have done as you told me. Get up, if you would, [and] sit and eat my venison so that your soul may bless me.” (Kukis mostly literal translation)

Genesis 27:19 Jacob said to his father, “I am Esau, your firstborn, and I have done just exactly what you asked me to do. Now get up and sit at the table and eat from the venison dish. Afterward, you will bless me, as you said.” (Kukis paraphrase)

Jacob is intentionally deceiving his own father. Again, this explains Jacob’s soul. He has objectives; he has things which he wants; and he attains these things through deceit, deception and manipulation. This is how he believes that he is blessed. Jacob figures that he needs to look out after #1; and that no one else will do this for him. This may have been written nearly 4000 years ago, but it speaks to the heart of man even today.

How many times have you heard, “If you don’t take care of (or, look out for) yourself, no one else will”? This is the mantra by which Jacob lives his life. Jacob was interested in *how to get from where you are now to where you want to be in life*. And he learned this from his mother. Using a little harmless duplicity is nothing on his ethical scale. He expresses no ethical questions and no moral outrage.

There are two factors at work: you could not just say something and then withdraw it. Somehow, your words get out there and they cannot be withdrawn or changed. Secondly, there is something to be expected here, beyond the simple blessing spoken of—somehow, God does hear and respond in some way to such a blessing.

This is what this entire set of deceptions is all about—Jacob wants his father to say some nice things about him for the future. This whole thing is about words; this whole thing is all about what Isaac is going to say.

In any case, blessing gotten by deception is not a true blessing.

Even though Jacob is following the orders of his mother, he is following them too well. He lies to his father and misrepresents himself for the sole purpose of receiving Isaac's blessing upon himself. It is even possible that Jacob is an unbeliever at this time; or, at best, a spiritually-retarded believer. He exhibits no spiritual growth whatsoever and he is a grown man, approximately 77 years old. Whereas, we tend to become old sometime in our 60's or 70's, during this period of time, men became old in their 140's or 150's (and some earlier than that—recall that Abraham was called an old man at age 100).

Jacob thinks the key to his blessing (like Rebekah) is in Isaac; however, the key to his blessing is in Yahweh. And what does Jacob want? He wants the material blessing that he has seen his father enjoy. He does not seem to tie this correctly to God and God's provision. He does not seek this from God. Christians do exactly the same thing today. They look to their job, their employer, their own savvy business sense for material blessing. And if these are lacking or obvious dead ends, they look to the lottery or to gambling. They might even pray to God to bless them through their gambling (how many believers and unbelievers have bought lottery tickets and then asked for God to bless them). It is as though they don’t think that God has the ability to bless them so they give God this convenient opportunity by going to a city where there is gambling or they buy a dozen lottery tickets so that God will be able to prosper them.

¹⁵⁹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 27:19.

And so says Isaac unto his son, "Why this you have hastened to find, my son?" And so he says, "For caused to meet Y^ehowah your Elohim to my faces."

Genesis
27:20

Isaac said to his son, "How could you [so] quickly find [this animal to kill], my son?" And he answered, "Because Y^ehowah your Elohim made it happen [right] before me."

Isaac asked his son, "How is it that you could so quickly find this animal to kill, my son?" And Jacob answered, "Because Jehovah your God made this happen."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Isaac unto his son, "Why this you have hastened to find, my son?" And so he says, "For caused to meet Y ^e howah your Elohim to my faces."
Targum (trans. By Cook)	And Izhak said to his son, What is this that you have found so soon, my son? And he said, Because the Lord your God had <u>prepared</u> it before me.
Latin Vulgate	And Isaac said to his son: How could you find it so quickly, my son? He answered: <u>It was the will of God, that what I sought came quickly in my way.</u>
Peshitta (Syriac)	And Isaac said to his son, How is it that you have found it so quickly, my son? And he said, Because the LORD your God brought it my way.
Septuagint (Greek)	And Isaac said to his son, What is this which you have quickly found? And he said, That which the Lord your God presented before me.

Significant differences: In the final phrase, the targum appears to have a different verb. In the answer given by Jacob, the Latin sounds very different from the Hebrew, but it seems to have the same idea.

Limited Vocabulary Translations:

Bible in Basic English	And Isaac said, How is it that you have got it so quickly, my son? And he said, Because the Lord your God made it come my way.
Easy English	But Isaac said to his son, 'You have found meat very quickly, my son.' Jacob answered, 'The *Lord your God made me successful.'
Easy-to-Read Version Good News Bible (TEV)	But Isaac said to his son, "How have you hunted and killed the animals so quickly?" Isaac said, "How did you find it so quickly, son?" Jacob answered, "The LORD your God helped me find it."
<i>The Message</i>	Isaac said, "So soon? How did you get it so quickly?" "Because your GOD cleared the way for me."
New Simplified Bible	Isaac said: »How did you find it so quickly, son?« Jacob answered: »Jehovah your God helped me find it.«

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac said to his son, "How could you find this so quickly, my son?" He said, "The Lord your God led me right to it [Or made something good happen for me]."
Contemporary English V.	Isaac asked, "My son, how did you find an animal so quickly?" "The LORD your God was kind to me," Jacob answered.
New Century Version	But Isaac asked his son, "How did you find and kill the animal so quickly?" Jacob answered, "Because the Lord your God helped me to find it."
New Living Translation	Isaac asked, "How did you find it so quickly, my son?" "The Lord your God put it in my path!" Jacob replied.

Partially literal and partially paraphrased translations:

American English Bible	But IsaAc asked his son: 'What did you find so quickly?' And he replied: 'It's what Jehovah your God set before me.'
International Standard V	"How did you get it so quickly, my son?" Isaac asked. Jacob [Lit. He] responded, ".because the LORD your God made me successful."
New Advent (Knox) Bible	Why, answered Isaac, how didst thou come to find thy quarry in so short a time, my son? It was God's pleasure, said he, to send it in my way.
Translation for Translators	But Isaac asked his son, "My son, how is it that you were able to find and kill an animal so quickly?" Jacob replied, "Because Yahweh, whom you worship, enabled me to be successful."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Approach me, and I <i>will</i> eat of the game of my son, and therefore my soul <i>will</i> bless you." He approached him, and he ate. He brought him wine to drink.
Conservapedia	Isaac said to his son, "How could you find it so fast, my son?" And he said, "Because the LORD your God brought it before me." Another lie
Ferar-Fenton Bible	Isaac, however, asked his son ; !" How is it you have been so quick in meeting with it my son ? " So he replied; "Because your EVER-LIVING God brought it before me."
HCSB	But Isaac said to his son, "How did you ever find it so quickly, my son?" He replied, "Because the LORD your God worked it out for me."
Lexham English Bible	Then Isaac said to his son, "{How} did you find [it] so quickly, my son?" And he said, "Because Yahweh your God {caused me to find it}."

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Isaac said, "How quick you have been my son!" Jacob said, "Yahweh, your God, guided me."
The Heritage Bible	And Isaac said to his son, How is it that it came forth to you so quickly, my son? And he said, Because Jehovah, your God, brought it before my face.
New American Bible (2002)	But Isaac asked, "How did you succeed so quickly, son?" He answered, "The LORD, your God, let things turn out well with me."
New American Bible (2011)	But Isaac said to his son, "How did you get it so quickly, my son?" He answered, "The LORD, your God, directed me."
New Jerusalem Bible	Isaac said to his son, 'Son, how did you succeed so quickly?' He replied, 'Because Yahweh your God made things go well for me.'
New RSV	But Isaac said to his son, 'How is it that you have found it so quickly, my son?' He answered, 'Because the Lord your God granted me success.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yitz'chak said to his son, "How did you find it so quickly, my son?" He answered, "ADONAI your God made it happen that way."
exeGesés companion Bible	And Yischaq says to his son, How hastened you to find, my son? And he says, Because Yah Veh your Elohim happened at my face.
Judaica Press Complete T.	Isaac said to his son, "How did you succeed so quickly, my son?" And he said, "Because the LORD your God granted me good fortune."
Kaplan Translation	'How did you find it so quickly, my son?' asked Isaac. 'God your Lord was with me.'
Orthodox Jewish Bible	And Yitzchak said unto bno, How is it that thou hast found it so quickly, beni? And he said, Hashem Eloheicha worked it out for me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Isaac said to his son, How is it that you have found the game so quickly, my son? And he said, Because the Lord your God caused it to come to me.
The Expanded Bible	But Isaac asked his son, "How did you find and kill the animal [-it] so quickly?" Jacob answered, "Because the Lord your God helped me to find it [-went before me]."
Kretzmann's updated Com.	And Isaac said unto his son, How is it that you have found it so quickly, my son? And he said, Because the Lord, your God, brought it to me. Upon Isaac's surprised question: "How is this? You were quick to find?" Jacob piously refers the supposed luck of his chase to a special blessing of the Lord.
NET Bible®	But Isaac asked his son, "How in the world [Heb "What is this?" The enclitic pronoun "this" adds emphasis to the question, which is comparable to the English rhetorical question, "How in the world?"] did you find it so quickly [Heb "you hastened to find." In translation the infinitive becomes the main verb and the first verb becomes adverbial.], my son?" "Because the Lord your God brought it to me [Heb "caused to meet before me.]," he replied [Heb "and he said, 'Because the Lord your God.'" The order of the introductory clause and the direct discourse has been rearranged in the translation for stylistic reasons.].
The Voice	Isaac: How did you manage to hunt the game and cook the food so quickly, my son? Jacob: The Eternal One, your God, gave me success today.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Isaac to his son, "What is this? You hastened to find it, my son!" And saying is he, "For Yahweh, your Elohim, caused it to happen before me.
A Conservative Version	And Isaac said to his son, How is it that thou have found it so quickly, my son? And he said, Because LORD thy God sent me good speed.
Context Group Version	And Isaac said to his son, How is it that you have found it so quickly, my son? And he said, Because YHWH your God sent me success.
Darby Translation	And Isaac said to his son, How is it that thou hast found [it] so quickly, my son? And he said, Because Jehovah thy God put [it] in my way.
<i>Emphasized Bible</i>	Then said Isaac unto his son. How is it thou hast been so quick in finding, my son? And he said, Because Yahweh thy God caused it so to fall out before me.
English Standard Version	But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success."
Green's Literal Translation	And Isaac said to his son, How then have you <i>quickly</i> found it, my son? And he said, Because Jehovah your God made it come to me.
H. C. Leupold	And Isaac said to his son: How is it, then, that thou didst find so very quickly? And he said: Yahweh, thy God, did bring it before me.
NASB	Isaac said to his son, "How is it that you have it so quickly, my son?" And he said, "Because [Gen 24:12] the Lord your God caused it to happen to me."
Webster's Bible Translation	And Isaac said to his son, How [is it] that thou hast found [it] so quickly, my son? And he said, Because the LORD thy God brought [it] to me.
Young's Updated LT	And Isaac says unto his son, "What is this you have hastened to find, my son?" And he says, "That which Jehovah your God has caused to come before me."

The gist of this verse: Isaac asks Jacob how did he get the animal so quickly, and Jacob responded with the blasphemy that God made him find it.

Genesis 27:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis ^e châq (ישׁק) [pronounced yihse ^e -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119

Translation: Isaac said to his son,...

You will note how the Bible here carefully maintains its accuracy. Isaac does speak to his son, although he is not altogether certain which son that is.

Furthermore, Isaac is certain that this is his son; but he is not yet convinced that this is Esau.

Genesis 27:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (זה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
Together, mâh zeh mean <i>what [is] this; how [can] this [be]; why [is] this [occurring]; what [do we have] here; possibly now explain this</i> . I could not find this listed in Gesenius, so this is my most reasonable guess.			
mâhar (מהר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to hustle, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	2 nd person masculine singular, Piel perfect	Strong's #4116 BDB #554
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 27:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	Qal infinitive construct	Strong's #4672 BDB #592
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation:...“How could you [so] quickly find [this animal to kill], my son?”

The main verb here is very difficult to translate. Quite often, it makes more sense in the English to translate it as an adverb (as in, *quickly*). It is the Piel perfect of mâhar (מָהַר) [pronounced maw-HAHR], which means *to hasten, to hurry, to hustle, to make haste*; its transitive use is *to prepare quickly, to bring quickly, to do quickly*. Strong's #4116 BDB #554.

Isaac cannot seem to set his suspicions aside here. He is not sure of the voice. His son returned to him in record time with the cooked beast. Isaac simply could not believe that the man before him is Esau.

As soon as Esau had gone, Rebekah began putting her plan into motion. So, this would have been as if Esau stepped out to the nearest field, found an animal, and killed it right off. Certainly, that is possible; but Isaac is going to be suspicious of what is going on for awhile.

The time factor is important. It would take Esau and Rebekah about the same amount of time to cook the meal. However, while Esau is just beginning to go into the forest or wilderness to hunt, Jacob has already selected the goat kids to slaughter. It is likely that, by the time that Jacob has entered into Isaac's tent, that Esau is still hunting.

Therefore, the suddenness with the return of the prepared meal surprises Isaac. He expected to wait an additional 1–4 hours minimum.

Genesis 27:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, <i>to ask, to answer, to reply</i> ; depending upon the context.			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 27:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qârâh (הָרָק) [pronounced kaw-RAWH]	<i>to cause to meet, to cause to happen; to make opportune, to choose [for oneself] what is opportune or convenient</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7136 BDB #899
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, they mean *before me, before my face, in my presence, in my sight, in front of me.*

Translation: And he answered, “Because Y^ehowah your Elohim made it happen [right] before me.”

Jacob then uses God’s name in a trivial way. This is not unlike a meeting of a church board, and someone who is not getting his way, exclaims, “Look, this is God’s will,” referring to whatever point of view he has. Or, “God told me last night in my prayers that this is the right way to do this,” again, referring to his own point of view.

Insofar as I am concerned, this is one of the worst sins a believer can commit—using God’s name in a trivial fashion or using God’s name in order to sell his own point of view.

J. Vernon McGee: *Believe me, this boy at this particular point is typical of pious frauds. You find many such frauds even in fundamental circles today. They talk about the Lord leading them. My, sometimes the Lord "leads" them to do some very unusual things! I find out sometimes that Christian men think they can do things that the Mafia would be arrested for. But these men can very piously pray about it and say that it is the Lord's will. Believe me, Jacob at this point is a pious fraud. The Lord had nothing to do with this deception.*¹⁶⁰

Leupold: *One surprising factor surely requires explanation: how did Esau find what he sought so very quickly? The boldness of Jacob’s explanation certainly disposed of the question very effectively, but it is at the same time almost the most flagrant instance of abuse of the divine name recorded anywhere in the Scriptures. This is "lying and deceiving by God’s name." By making the utterance doubly solemn, "Yahweh, thy God," the hypocritical pretense is made the more odious.*¹⁶¹

Here we see the extent of the spiritual tragedy in their lives. Isaac is old and feeble—most guess that he is 137—and Jacob is 77 years old. Jacob does not have a clue as to how to call upon Y^ehowah and has no clue as to the spiritual and material blessings that Y^ehowah can provide directly to him. He exhibits no spiritual growth

¹⁶⁰ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

¹⁶¹ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

whatsoever and even his salvation at this time is in doubt. This is Isaac's responsibility. Isaac and Rebekah should have taught their children from their youth up about Y^ehowah. Isaac likely had the Scriptures to this point in time and had added to them.¹⁶² What we are reading here at first appears to be Isaac's writing, as we record his interactions with Jacob, Esau and Rebekah. However, there are many details of Jacob's interaction with his mother—information that Rebekah may have never shared with Isaac. Therefore, I think that it is more likely that Jacob writes this chapter.

Genesis 27:20 Isaac said to his son, "How could you [so] quickly find [this animal to kill], my son?" And he answered, "Because Y^ehowah your Elohim made it happen [right] before me." (Kukis mostly literal translation)

Genesis 27:20 Isaac asked his son, "How is it that you could so quickly find this animal to kill, my son?" And Jacob answered, "Because Jehovah your God made this happen." (Kukis paraphrase)

Genesis 27:20 reads: Isaac asked his son, "How is it that you could so quickly find this animal to kill, my son?" And Jacob answered, "Because Jehovah your God made this happen." Notice the curious thing that Jacob says, while pretending to be Esau—he speaks of Y^ehowah **your** God. That is very odd. We see this phrase used most often by Pharaoh, speaking to Moses, about the God of Moses (Exodus 8:25, 28 10:8, 16, 17). Now, this is not an absolute stance, as Moses refers to *your God* when speaking to the Jews in the desert. Moses also uses the words *our God* on many occasions; but that phrase is never found in Genesis. This suggests, but not unequivocally, that Esau did not view Isaac's God as his God (again, this is Jacob, pretending to be Esau).

Jacob does not simply lie to his father once; Jacob has now told his father 4 lies

The Four Lies of Jacob

1. In these 2 verses, Jacob has told his father 3 lies. Gen. 27:19–20 Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." (ESV)
2. First lie: "I am Esau, your firstborn." He is Jacob.
3. Second lie: "I have done as you have told me." Isaac has given Jacob no instructions. Isaac told Esau what to do.
4. Third lie: "...eat my venison..." The noun used here refers to something which has been hunted. Jacob did not do any hunting. He is serving his father goat, not wild game.
5. Fourth lie: "Y^ehowah your Elohim has given me success." God has absolutely nothing to do with what happened. Two domestic animals were chosen; Rebekah oversaw the preparing and cooking of these animals. Jacob did not go out and kill any wild animals.
6. This fourth lie is particularly odoriferous, as Jacob uses God's name in order to lie to his father. He has added blasphemy to his series of lies. This cannot be excused in any way.
7. This fourth lie is also interesting, as we generally do not associate Esau with God; we do not associate him with speaking of God.

Bear in mind, Jacob is telling these lies to his own father.

As an aside, one commentator gave Jacob a pass for saying that *Jehovah your God made me successful!* He claimed that ancient man saw their everyday actions as related to God. I understand that, and I believe that as well. However, Jacob did not go out and kill a wild animal as a result of God giving him success. He did not do any hunting whatsoever. So he used God's name to give his lie credence.

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¹⁶² I do not necessarily believe that they were written down, but they were carried in Isaac's head.

Trapp: *Honest heathens condemned lying; the Persians punished it severely in their children. Homer censures it in Dolon, Ulysses, and others.*¹⁶³

Lying and deceit are closely related verbal sins. Ex.20:16, the 8th Commandment reads: "**You will not bear false witness against your neighbor.**"

The Doctrine of Lying

1. God cannot lie. Heb.6:18
2. Lying and deceit are an abomination to God. Psalm 5:6 Prov.12:22
3. Lies will not endure. Prov.12:19
4. Wealth gained by lies leads to the sin unto death. Prov.21:6
5. Deceit is a function of the unprincipled rich. Psalm 52
6. Lying and deceit are sins associated with national reversionism. Jer.5:27 8:5,10
7. Revolutionaries use deception and flattery to further their cause. 2Samuel 15:1–6 Psalm 62:4
8. Deceit is a function of conspiracy. Prov.12:20
9. Lying conceals hatred. Prov.10:18 26:24
10. Antichrist will employ deceit. Dan.8:25
11. The authority with doctrine denies deceivers a place before him. Psalm 101:7
12. Absence of deceit is a mark of maturity. Psalm 32:2
13. Avoidance of deceit leads to a longer life. Psalm 34:8-14 cp.55:23
14. We should pray for deliverance from deceitful people. Psalm 144:7-11
15. We should not lie to each other. Col.3:9
16. Jesus avoided deceit. Isa.53:9 1Pet.2:22
17. We are to avoid the sin of lying. Prov.4:24
18. Exceptions to this involve counterinsurgency, where one lies as a part of a change of alliance or as a part of counterinsurgency.
 - a. Rahab the prostitute in support of Joshua's taking of Jericho. Joshua 2
 - b. Hushai the Archite in opposition to Absalom's revolt against David. 2Samuel 15:32–37 17:14–15

Most of these points were lifted from the Lake Erie Bible Church Doctrine of Sins of the Tongue

http://www.lakeeriebiblechurch.org/doctrine/pdf/sins_of_the_tongue.pdf Some points were added and some were edited. That is certainly an excellent study on sins of the tongue in general.

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Instead of training their children spiritually, Isaac and Rebekah played favorites; therefore, their spiritual knowledge was limited. Jacob, as a man of 77, knows Yahweh as Isaac's God, but he does not appear to know much else.

Jacob lies to his father, and suggests that God placed the game in front of him. Furthermore, he uses God's full name in a trivial way, which is blasphemy.

You will note that people in the United States, when they blaspheme, often use Jesus' name; they never pepper their speech with *Mohammed* or *Buddha*.

Isaac asks, "How did you manage to kill wild game so quickly?" and Jacob answers, "God brought it to me." Jacob is using God's name in a frivolous manner. In other words, this is a blasphemous statement. Why do we find this in the Bible? This tells us Jacob's sorry spiritual state. He uses God's name in order to deceive his own father. This ought to be a pretty strong clue that Jacob is out of line. Obviously, Jacob is not very spiritually advanced.

¹⁶³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Genesis 27:19. More examples and citations are given there.

The Bible does not romanticize its people. The people of Scripture are presented as true human beings, with a great many flaws. We are talking about the patriarchs of God's people, the Jews—and not only does Jacob lie to his father to secure his blessing, but he blasphemes God at the same time.

Now, this is one of those half lies. Right in front of him were the two kid goats; so he quickly found them. He knows that Isaac, however, is referring to wild game, and that Isaac is supposed to be speaking with Esau instead of Jacob.

It is the use of God's name which makes this lie so heinous. Furthermore, God will not let Jacob get away with this.

As a result of all this, God is going to pick Isaac up and ship him off to liar's boot camp. God will separate him from his overindulgent mother, who thought this scheme up, and then place Jacob with his Uncle Laban, who is even a greater con man than he is. Then Jacob will work for Laban for 20 years, and Laban will lie to him; Laban will cheat him; Laban will use him.

However, in the end, God will work all things out according to His plan. It is quite a marvelous thing. Isaac and Rebekah have clearly wandered off the path of bringing glory to God. Their sons, Esau and Jacob, clearly do not understand their own place in the world. Rebekah and Jacob are both willing to scheme, lie and blaspheme to get a blessing—which surely, they understand is connected to God. Somehow, with all of this going on, God will lead Jacob to his right woman; and he will establish the 12 tribes of Israel. What God does is quite amazing.

And so says Isaac unto Jacob, "Come near and I will feel you, my son, if you here [are] my son Esau if not."

Genesis
27:21

Isaac then said to Jacob, "Come near [to me] so that I may touch you, my son, [to determine] if you are [indeed] my son Esau, or not."

Isaac then said to Jacob, "Come closer to me, my son, so that I touch you, to determined if you are indeed Esau or not."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Isaac unto Jacob, "Come near and I will feel you, my son, if you here [are] my son Esau if not."
Targum (trans. By Cook)	And Izhak said to Jakob, Come near now, and I will feel you, my son, whether you be my son Esau or not.
Latin Vulgate	And Isaac said: Come hither, that I may feel you, my son, and <u>may prove</u> whether you be my son Esau, or no.
Peshitta (Syriac)	Then Isaac said to Jacob his son, Come near me, that I may feel you, my son, to know whether you are my son Esau or not.
Septuagint (Greek)	And Isaac said to Jacob, Come close to me, and I will feel you, son, if you are my son Esau or not.

Significant differences: The Latin appears to add the words *may prove*.

Limited Vocabulary Translations:

Bible in Basic English	And Isaac said, Come near so that I may put my hand on you, my son, and see if you are truly my son Esau or not.
God's Word™	Then Isaac said to Jacob, "Come over here so that I can feel your skin, Son, to find out whether or not you really are my son Esau."

Thought-for-thought translations; paraphrases:

Contemporary English V.	"My son," Isaac said, "come closer, where I can touch you and find out if you really are Esau."
New Century Version	Then Isaac said to Jacob, "Come near so I can touch you, my son. Then I will know if you are really my son Esau."
New Life Version	Then Isaac said to Jacob, "Come near so I can touch you, my son, to know for sure if you are my son Esau or not."
New Living Translation	Then Isaac said to Jacob, "Come closer so I can touch you and make sure that you really are Esau."

Partially literal and partially paraphrased translations:

American English Bible	Then Isaac told Jacob: 'Come close to me so I can feel you son, [too see] whether you are my son Esau!'
Translation for Translators	Isaac said to Jacob, "Come near to me, my son, so that I can touch you and determine whether you are really my son Esau."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac said to Jacob, "Please approach to feel you, my son, if you are not my son Esau."
Ferar-Fenton Bible	Then Isaac said to Jacob, "Come ' near me, my son, and I will feel if you are really my son Esau, or no."
HCSB	Then Isaac said to Jacob, "Please come closer so I can touch you, my son. Are you really my son Esau, or not?"
Lexham English Bible	Then Isaac said to Jacob, "Please, come near and let me feel you, my son. {Are you really} my son Esau or not?"
NIV, ©2011	Then Isaac said to Jacob, "Come near so I can touch you [ver 12], my son, to know whether you really are my son Esau or not."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Isaac said to Jacob, Come near, now, and let me feel you, my son, whether you are my son Esau or not.
New American Bible (2011)	Isaac then said to Jacob, "Come closer, my son, that I may feel you, to learn whether you really are my son Esau or not."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yitz'chak said to Ya'akov, "Come here, close to me, so I can touch you, my son, and know whether you are in fact my son 'Esav or not."
exeGesés companion Bible	And Yischaq says to Yaaqov, Come near, I beseech you, and I touch you, my son, whether you be my very son Esav or not.
Kaplan Translation	'Come closer to me,' said Isaac to Jacob. 'Let me touch you, my son. Are you really Esau or not?'
Orthodox Jewish Bible	And Yitzchak said unto Ya'akov, Come near, now, that I may touch thee, beni, indeed, whether thou be beni Esav or not.
<i>The Scriptures</i> 1998	Then Yitshaq said to Ya'aqob?, "Please come near, so that I feel you, my son, whether you truly are my son Ėsaw or not."

Expanded/Embellished Bibles:

The Amplified Bible	But Isaac said to Jacob, Come close to me, I beg of you, that I may feel you, my son, <i>and</i> know whether you really are my son Esau or not.
The Expanded Bible	Then Isaac said to Jacob, "Come near so I can touch [feel] you, my son. Then I will know if you are really my son Esau [or not]."
Kretzmann's Commentary	And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. Isaac's surprise changes into suspicion at the sound of Jacob's voice and at the indefinite answer which was so unlike Esau's blunt manner. But it was here that Rebekah's stratagem proved its worth.
NET Bible®	Then Isaac said to Jacob, "Come closer so I can touch you [Following the imperative, the cohortative (with prefixed conjunction) indicates purpose or result.], my son, and know for certain if you really are my son Esau [Heb "Are you this one, Esau, my son, or not?" On the use of the interrogative particle here, see BDB 210 s.v. הַ]."
The Voice	Isaac: Please come over here so I can feel you, my son, so that I know it is really you, Esau.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Isaac to Jacob, "Come close, pray, and I will feel you, my son. Is this you, my son Esau, or not?"
English Standard Version	Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not."
H. C. Leupold	And Isaac said to Jacob: Come near, please, and let me feel of thee, my son, whether thou indeed be Esau, my son, or not.
Jack Ballinger translation	Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not."
Third Millennium Bible	And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."
Webster's Bible Translation	And Isaac said to Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou [art] my very son Esau, or not.
Young's Updated LT	And Isaac says unto Jacob, "Come near, I pray you, and I feel you, my son, whether you are he, my son Esau, or not."

The gist of this verse: Isaac asks Jacob to come near so that he could feel him and determine if he is Esau or not.

Genesis 27:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis'châq (ישחק) [pronounced yihs'-KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Genesis 27:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>come near, draw near, approach, come hither</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #5066 BDB #620

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

Translation: Isaac then said to Jacob, "Come near [to me]..."

Isaac is unconvinced. Even in his old age with his weak sight, he asks for Jacob to move closer to him, so that he can feel him.

Genesis 27:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mûwsh (מוֹשׁ) [pronounced moosh]	<i>to feel, to touch</i>	1 st person singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #4184 BDB #559
This verb is a homonym.			
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: ...so that I may touch you, my son,...

Isaac asks that Jacob move closer to him, so that he can touch him, to determine which son he is. Isaac knows that he is growing old and feeble, and that he is unsure of what to do.

Jacob is old and is losing it but he still senses that something is not quite right. The voice is different, he caught, killed and prepared the wild game to quickly. His interest in being blessed. None of these things seem quite right to Isaac. He is old and cannot see, but he does suspect duplicity here (something which is obviously commonplace at the Isaac household).

Genesis 27:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
'attâh (אתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
'Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49

When we have two sentences, the first introduced by the disjunctive particle *ha* (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle *'îm* (אִם) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*.

lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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The combination of the interrogative particle followed later by the hypothetical particle and the negative appears to mean *whether or not*.

In the KJV, the word which I have translated *really* is translated *very*. There is not a difference in translation but in the English meaning of the word. *Very*, at one time, meant *truly* or *really*. So the KJV here is accurate, albeit anachronistic.

Translation:...[to determine] if you are [indeed] my son Esau, or not."

I have made an assumption here, which several other translators have made, that the combination of the interrogative particle followed later by the hypothetical particle and the negative appears to mean *whether or not*. Quite obviously, Isaac is not altogether certain of Jacob's true identity.

Isaac blessing Jacob by Gerrit Willemsz Horst (an oil painting); from [Wikipedia](#); accessed August 7, 2016.



Isaac doubts that this is really Esau. In fact, he will express this 4 times in Genesis 27:19, 21, 24, 27. He wants his son to move closer to him, so that he can touch him, to feel his arms and neck (v. 21); he twice asks Jacob directly (vv. 19, 24); and then he asks for Jacob to move closer so that he can smell him (v. 27).

Obviously, he has a meal prepared more quickly than Isaac expected. Further, this son does not sound like Esau; he sounds like Jacob. Isaac cannot see well enough to distinguish his sons, but otherwise, he has normal sensibilities.

Genesis 27:21 Isaac then said to Jacob, “Come near [to me] so that I may touch you, my son, [to determine] if you are [indeed] my son Esau, or not.” (Kukis mostly literal translation)

Genesis 27:21 Isaac then said to Jacob, “Come closer to me, my son, so that I touch you, to determined if you are indeed Esau or not.” (Kukis paraphrase)

Isaac has a close relationship with Esau; and there was probably not a day in his life where he was unsure whether he was speaking to Esau or to Jacob—until now. Right now, Isaac is confused. In some ways, this adult male seems like Esau and in other ways, he seems to be like Jacob. It is likely that Isaac chalked this up to his old age in his own mind; but his instincts were right on the money.

And so comes near Jacob unto Isaac his father; and so feels him and so he says, “The voice [is] a voice of Jacob and the [two] hands [are] hands of Esau.”

Genesis 27:22

Jacob came near to Isaac, his father, and Isaac [lit., *he*] felt him and said “The voice [is] the voice of Jacob, but the hands [are] the hands of Esau.”

Jacob came near to Isaac, his father, and he felt him and said, “You sound like Jacob to me, but your hands feel like Esau’s hands.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes near Jacob unto Isaac his father; and so feels him and so he says, “The voice [is] a voice of Jacob and the [two] hands [are] hands of Esau.”

Targum (trans. By Cook)

And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau.

Latin Vulgate

He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands, are the hands of Esau.

Peshitta (Syriac)	And Jacob drew near to Isaac his father; and he felt him, and said, The voice is Jacobs voice, but the hands are Esaus.
Septuagint (Greek)	And Jacob came close to his father Isaac, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

Significant differences:	The Hebrew has both men named in the first phrase; the Latin leaves their names out. However, the property name <i>Isaac</i> is moved to the verb <i>he said</i> in the Latin.
	The targum adds a little extra text. <i>Hands</i> is found twice in the Hebrew; but once in the Syriac.

Limited Vocabulary Translations:

Easy English	So Jacob went near to his father Isaac, who felt him. And Isaac said, 'The voice is Jacob's voice, but the hands are Esau's hands.'
Easy-to-Read Version	So Jacob went to Isaac his father. Isaac felt him and said, "Your voice sounds like Jacob's voice. But your arms are hairy like the arms of Esau."
<i>The Message</i>	So Jacob moved close to his father Isaac. Isaac felt him and said, "The voice is Jacob's voice but the hands are the hands of Esau."
Names of God Bible	So Jacob went over to his father. Isaac felt his skin. "The voice is Jacob's," he said, "but the hands are Esau's."
New Simplified Bible	Jacob went closer. His father touched him. He said: »You sound like Jacob, but your hands feel hairy like Esau's.«
NIRV	Jacob went close to his father. Isaac touched him and said, "The voice is the voice of Jacob. But the hands are the hands of Esau."

Thought-for-thought translations; paraphrases:

Contemporary English V.	Jacob went closer. His father touched him and said, "You sound like Jacob, but your hands feel hairy like Esau's."
New Berkeley Version	Isaac said to Jacob, "Please come close to me, so I may stroke you, my son, whether you really are my son Esau or not."
New Century Version	So Jacob came near to Isaac his father. Isaac touched him and said, "Your voice sounds like Jacob's voice, but your hands are hairy like the hands of Esau."

Partially literal and partially paraphrased translations:

American English Bible	And Jacob drew close to his father so IsaAc could feel him, and he said, 'Your voice is that of Jacob, but your hands are the hands of Esau.'
New Advent (Knox) Bible	Then Isaac said, Come near, and let me feel thee, to make sure whether thou art my son Esau or not.
Translation for Translators	So Jacob went close to his father, Isaac. Isaac touched him and said, "The voice is the voice of Jacob, but the hands feel hairy, like the hands of his older brother, Esau."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob approached Isaac his father. He groped him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau."
Conservapedia	Jacob came close to his father Isaac, and he felt him, and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." Repaired faulty parallelism. Hebrew would never make that mistake, because Hebrew possessives always follow the names of their possessors.

Ferar-Fenton Bible	So Jacob approached to Isaac his ! father and he felt him, and said " The voice is the voice of Jacob, but the hands are the hands of Esau,"
Lexham English Bible	And Jacob drew near to Isaac his father. And he felt him and said, "The voice [is] the voice of Jacob, but the hands [are] the hands of Esau."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jacob came to Isaac, his father, and he felt him, and said, The voice is Jacob's voice, and the hands are the hands of Esau.
New American Bible (2011)	So Jacob moved up closer to his father. When Isaac felt him, he said, "Although the voice is Jacob's, the hands are Esau's."
New Jerusalem Bible	Jacob went closer to his father Isaac, who felt him and said, 'The voice is Jacob's voice but the arms are the arms of Esau!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov approached Yitz'chak his father, who touched him and said, "The voice is Ya'akov's voice, but the hands are 'Esav's hands."
exeGesés companion Bible	And Yaaqov goes near to Yischaq his father; and he feels him and says, The voice is the voice of Yaaqov but the hands are the hands of Esav.
Kaplan Translation	Jacob came closer to his father Isaac, and [Isaac] touched him. He said, 'The voice is Jacob's voice, but the hands are the hands of Esau.'
Orthodox Jewish Bible	And Ya'akov went near unto Yitzchak aviv; and he touched him, and said, The kol is kol Ya'akov, but the yadayim are the yedei Esav.
<i>The Scriptures</i> 1998	And Ya'aqob went near to Yitshaq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Ęsaw."

Expanded/Embellished Bibles:

The Expanded Bible	So Jacob came near to Isaac his father. Isaac ·touched [felt] him and said, "Your voice ·sounds like [·is] Jacob's voice, but your hands ·are hairy like [·are] the hands of Esau."
Kretzmann's Commentary	And Jacob went near unto Isaac, his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. Isaac was much nearer being convinced, but his suspicions were not yet allayed altogether.
NET Bible®	So Jacob went over to his father Isaac, who felt him and said, "The voice is Jacob's, but the hands are Esau's."
The Voice	So Jacob went over to his father, and Isaac <i>reached out and</i> felt his hands. <i>He was a bit confused.</i> Isaac: Your voice sounds like Jacob's, but your hands feel like Esau's.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And close is Jacob coming to Isaac, his father. And feeling him is he and saying, "The voice is the voice of Jacob, yet the hands are the hands of Esau.
Darby Translation	And Jacob drew near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.
English Standard Version	So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."
H. C. Leupold	And Jacob came near to Isaac, his father, and he felt of him and said: The voice is the voice of Jacob, but the hands are the hands of Esau.

Jack Ballinger translation	So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."
Webster's Bible Translation	And Jacob went near to Isaac his father; and he felt him, and said, The voice [is] Jacob's voice, but the hands [are] the hands of Esau.
Young's Updated LT	And Jacob comes near unto Isaac his father, and he feels him, and says, "The voice is the voice of Jacob, and the hands [are the] hands of Esau."

The gist of this verse: Isaac says aloud that Jacob sounds like Jacob, but his hands feel like Esau's.

Genesis 27:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yis'châq (יִשְׁחַק) [pronounced yihs ^e -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Jacob came near to Isaac, his father,...

Moving closer is not going to give Jacob away, as Isaac, his father, cannot see him very well. When your eyes are weak, many times your sense of sound and recognizing a person's voice becomes easier. Isaac suspicions continued. The son before him did not appear to be Esau, as he said he was.

This does not mean that Isaac suspects some great plot. No telling what he thought exactly; he simply knew that the voice he heard was not the voice of Esau but the voice of Jacob.

Genesis 27:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 27:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâshash (משש) [pronounced <i>maw-SHAHSH</i>]	<i>to touch, to feel, to grope</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #4959 BDB #606
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
qôwl (לוה) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the definite article	Strong's #6963 BDB #876
qôwl (לוה) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
Ya'ăqôb (בְּקָעִי) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...and Isaac [lit., *he*] felt him and said "The voice [is] the voice of Jacob,..."

When Isaac moves closer, Jacob reaches out and touches his hands. It appears that Rebekah had essentially made thin-skin gloves for Jacob. Esau was an outdoors man, and you can feel this in his hands. When you shake his hand, you can feel the callouses and the ruggedness; and that is what Jacob's hands felt like to Isaac.

Isaac comments that his voice is like Jacob's voice.

Genesis 27:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâdayim (יָדַיִם) [pronounced <i>yaw-dah-YIHM</i>]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun with the definite article	Strong's #3027 BDB #388
yâdayim (יָדַיִם) [pronounced <i>yaw-dah-YIHM</i>]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual construct	Strong's #3027 BDB #388
'Êsâv (עֵשָׂו) [pronounced <i>ġay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796

Translation: ...but the hands [are] the hands of Esau.”

However, in touch his hands, these rough hands felt more like Esau’s hands. Esau lived out in the wild; he hunted, camped; and did things outdoors. He was a blue-collar guy, and his hands showed it.

The goat skin gloves were convincing, but the voice that Isaac heard was certainly Jacob’s, as he believed it to be. However, the closer that Jacob moves to Isaac, the more he seems like Esau.

Genesis 27:22 **Jacob came near to Isaac, his father, and Isaac [lit., he] felt him and said “The voice [is] the voice of Jacob, but the hands [are] the hands of Esau.”** (Kukis mostly literal translation)

Genesis 27:22 **Jacob came near to Isaac, his father, and he felt him and said, “You sound like Jacob to me, but your hands feel like Esau’s hands.”** (Kukis paraphrase)



Isaac is deceived into passing his sacred blessing on to his younger son Jacob, instead of Esau Genesis 27:22 (an oil painting¹⁶⁴). possibly by Jacob Bilder. I like this painting, but I am not entirely certain of the painter. From [Getty Images](#) accessed August 7, 2016.

Isaac Blesses Jacob by Govert Flinck (1615–1660) (oil on canvas) — 1638. Museum Rijksmuseum, Amsterdam. From [Art and the Bible](#); accessed August 7, 2016. Note the remarkable similarity between these paintings.

Also note that both paintings have Rebekah right there, in the midst of things. In one sense, this is true—all of this was a result of her machinations. However, she would have never been right there with Jacob and Isaac for fear of being discovered. One of the many things that commentators seem to forget to mention is, Rebekah could not be thought by Isaac to be a part of this plot.

Jacob remained in the tent a lot, with his mother; and whatever he did was not callous-inducing. So his hands were soft, like a woman’s. But with these gloves made by Rebekah, his hands felt more rugged.



¹⁶⁴ I think.

Scott: *How wonderful...is that difference which there is betwixt the faces and the voices of the several individuals of the human species! Scarcely any two of the innumerable millions are exactly alike in either, and yet the difference cannot be defined or described! The power, wisdom, and kindness of our Creator should be admired and adored in this remarkable circumstance; for they are very visible.*¹⁶⁵

And so he does not recognize him for were his [two] hands like [two] hands of Esau, his brother—hairy. And so he blesses him. And so he says, “You here my son Esau.” And he said, “I [am].”

Genesis
27:23–24

But Isaac [lit., *he*] does not recognize him because his hands were like his brother Esau’s hands—hairy. Therefore, he blessed him. He said, “You [are] my son Esau.” And he answered, “I [am].”

Isaac was confused at this point, for Jacob’s hands felt like Esau’s hands—they were hairy. Therefore, Isaac blessed Jacob, thinking he was Esau. “You are my son, Esau,” he began; and Jacob answered, “I am.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he does not recognize him for were his [two] hands like [two] hands of Esau, his brother—hairy. And so he blesses him. And so he says, “You here my son Esau.” And he said, “I [am].”
Targum (trans. By Cook)	But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. And he said, But are you my son Esau? And he said, I am.
Latin Vulgate	And he knew him not, because his hairy hands <u>made him like to the elder</u> . Then blessing him, He said: Are you my son Esau? He answered: I am.
Peshitta (Syriac)	But he did not recognize him, because his hands were hairy, like his brother Esau’s hands; so he blessed him. And he said, Are you my very son Esau? And Jacob said, I am.
Septuagint (Greek)	And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him, and he said, Are you my son Esau? And he said, I am.

Significant differences: The Latin seems to have taken some liberties with the end of the first sentence. Most of the ancient translations appear to move the word *hairy* toward the middle of the second phrase (which is legitimate).

Limited Vocabulary Translations:

Bible in Basic English	And he did not make out who he was, because his hands were covered with hair like his brother Esau's hands: so he gave him a blessing. And he said, Are you truly my son Esau? And he said, I am.
Easy English	So Isaac did not recognise Jacob, because Jacob's hands felt hairy like his brother Esau's hands. So Isaac *blessed Jacob. Isaac said, `Are you really my son Esau?' Jacob replied, `I am.'
Easy-to-Read Version	Isaac did not know it was Jacob, because his arms were hairy like Esau’s arms. So Isaac blessed Jacob. Isaac said, “Are you really my son Esau?”

¹⁶⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:22 (this may be a paraphrase).

The Message	He didn't recognize him because his hands were hairy, like his brother Esau's. But as he was about to bless him he pressed him, "You're sure? You are my son Esau?" "Yes. I am."
New Simplified Bible	So Isaac blessed Jacob, thinking he was Esau. Isaac asked: »Are you really my son Esau?« »Yes, I am,« Jacob answered.

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac didn't recognize him because his arms were hairy like Esau's arms, so he blessed him. Isaac said, "Are you really my son Esau?" And he said, "I am."
Contemporary English V.	And so Isaac blessed Jacob, thinking he was Esau. Isaac asked, "Are you really my son Esau?" "Yes, I am," Jacob answered.
New Berkeley Version	He did not identify him because his wrists were hairy like those of his brother Esau; so he blessed him. He said, "Are you truly my son Esau?" He answered, "I am."
New Life Version	He did not know who he was, because his hands were covered with hair like his brother Esau's hands. So Isaac prayed that good would come to him. Isaac said, "Is it true that you are my son Esau?" Jacob answered, "I am."
New Living Translation	But he did not recognize Jacob, because Jacob's hands felt hairy just like Esau's. So Isaac prepared to bless Jacob. "But are you really my son Esau?" he asked. "Yes, I am," Jacob replied.

Partially literal and partially paraphrased translations:

American English Bible	So he didn't recognize him, because his hands were hairy like the hands of his brother Esau. and this is how [Isaac] came to bless [Jacob]. Then [Isaac] again asked, 'Are you my son Esau?' And [Jacob] replied: 'It's me.'
International Standard V	He didn't recognize Jacob [lit., <i>him</i>], because his hands were hairy like those of his brother Esau, so Isaac [lit., <i>he</i>] blessed him. asked, "Are you really my son Esau?" "I am," Jacob [lit., <i>he</i>] replied.
New Advent (Knox) Bible	There was no recognizing Jacob, since his hands were hairy like Esau's hands, and he must needs give his blessing. Thou art my son, he said, my son Esau? Yes, he answered, I am.
Translation for Translators	Isaac did not recognize him, because he was blind and because Jacob's hands were hairy, like those of his older brother, Esau. So Isaac prepared to bless him. But first Isaac asked, "Are you really my son Esau?" Jacob replied, "Yes, I am."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He never recognized him, for his hands were buck, as his brother Esau's hands: he blessed him. He said, "This <i>is</i> my son Esau?" He said, "I <i>am</i> ."
Conservapedia	And he failed to recognize him, because his hands were hairy, like his brother Esau's hands. So he blessed him. He said, "Are you indeed my son Esau?" And he said, "I am." Another lie.
Ferar-Fenton Bible	...therefore he did not detect him, because his hands were like the ' hands of his brother Esau, hairy, and he was thankful. Yet he asked, " Are you really my son Esau ? " and he replied, " I am."
Lexham English Bible	And he did not recognize him because his hands were hairy like the hands of Esau his brother. And he blessed him. And he said, "{Are you really} my son Esau?" And he said, "I [am]."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he did not recognize him because his hands were hairy, as his brother Esau's hands, and he blessed him. And he said, Are you then my son Esau? And he said, I am.
New American Bible (2002)	(He failed to identify him because his hands were hairy, like those of his brother Esau; so in the end he gave him his blessing.) Again he asked him, "Are you really my son Esau?" "Certainly," he replied.
New American Bible (2011)	(He failed to identify him because his hands were hairy, like those of his brother Esau; so he blessed him.) Again Isaac said, "Are you really my son Esau?" And Jacob said, "I am."
New Jerusalem Bible	He did not recognise him since his arms were hairy like his brother Esau's, and so he blessed him. He said, 'Are you really my son Esau?' And he replied, 'I am.'
New RSV	He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. He said, 'Are you really my son Esau?' He answered, 'I am.'
Revised English Bible	He did not recognize him, because his hands were hairy like Esau's, and so he blessed him. He asked, 'Are you really my son Esau?' and when he answered, 'Yes, I am,' Isaac said, 'Bring me some of the game to eat, my son, so that I may give you my blessing.' Jacob brought it to him, and he ate; he brought him wine also, and he drank it. V. 25 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, he didn't detect him; because his hands were hairy like his brother 'Esav's hands; so he gave him his blessing. He asked, "Are you really my son 'Esav?" And he replied, "I am."
exeGesés companion Bible	...- and he recognizes him not because his hands are hairy as the hands of his brother Esav: and he blesses him: and he says, Are you he - my son Esav? And he says, I.
Kaplan Translation	He did not realize who it was because there was hair on [Jacob's] arms, just like those of his brother Esau. [Isaac] was about to bless him. 'But are you really my son Esau?' 'I am.'
Orthodox Jewish Bible	And he discerned him not, for his hands were se'irof, as yedei Esav achiv; so he made a brocha upon him And he said, Art thou indeed beni Esav? And he said, I am.

Expanded/Embellished Bibles:

The Expanded Bible	Isaac did not know it was [recognize] Jacob, because his hands were hairy like Esau's hands, so Isaac blessed him. Isaac asked, "Are you really my son Esau?" Jacob answered, "Yes, I am."
Kretzmann's Commentary	And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. Isaac did not know and recognize Jacob for the person who he really was, the hairiness of his wrists making him inclined to think him Esau, so he made ready to bless him, the act being anticipated by the author. And he said, Art thou my very son Esau? And he said, I am. This bold answer settled the doubts of Isaac to such an extent that he was ready for the meal.

NET Bible®

He did not recognize him because his hands were hairy, like his brother Esau's hands. So Isaac blessed Jacob [Heb "and he blessed him." The referents of the pronouns "he" (Isaac) and "him" (Jacob) have been specified in the translation for clarity.]. Then he asked, "Are you really my son Esau?" "I am," Jacob [Heb "he"; the referent (Jacob) has been specified in the translation for clarity.] replied.

The Voice

Because of the *young goat's* fur on *the back of* his hands, his father did not recognize him, and so Isaac proceeded to bless Jacob *instead of Esau*.

Isaac: Are you really my son, Esau?

Jacob: I am.

Literal, almost word-for-word, renderings:

Context Group Version

And he did not discern him, because his hands were hairy, as his brother Esau's hands. So he esteemed him. And he said, Are you my very son Esau? And he said, I am.

H. C. Leupold

And he did not discover him, for his hands were like Esau, his brother's, hands, hairy—and so he blessed him. And he said: Art thou really my son Esau? and he said: I am.

Jack Ballinger translation

He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. And he said, "Are you really my son Esau?" And he said, "I am."

New King James Version

And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

Then he said, "Are you really my son Esau?"

He said, "I am."

Webster's Bible Translation

And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him. And he said, [Art] thou my very son Esau? And he said, I [am].

Young's Updated LT

And he has not discerned him, for his hands have been hairy, as the hands of Esau his brother, and he blesses him, and says, "You are he—my son Esau?" And he says, "I am ."

The gist of this verse:

Isaac is leaning toward this person being Esau, and will bless him because of it. He still asks him again, "Who are you really?"

Genesis 27:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לו' or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâkar (נָכַר) [pronounced <i>naw-KAHR</i>]	<i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine singular suffix	Strong's #5234 BDB #647
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 27:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual construct	Strong's #3027 BDB #388
‘Êsâv (עֵשָׂו) [pronounced gay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
’âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
sâ’yr (שַׁיֵּר) [pronounced saw-GEER]	<i>hairy; shaggy; rough</i>	masculine singular adjective	Strong's #8163 BDB #972

Translation: But Isaac [lit., *he*] does not recognize him because his hands were like his brother Esau's hands—hairy.

So Isaac still has some reservations; but he has determined that this must be Esau, because his hands feel rough and hairy—like the hands of an outdoors man. So he assumes this is Esau.

If we were looking at a series of consecutive actions, then we would find wâw consecutives followed by imperfect verbs. However, here, we have a perfect verb following a wâw conjunction. This gives us an overall view. He has made up his mind to bless Jacob; but Isaac is still unsure.

Jacob Deceives Isaac (a graphic) by James Tissot, 1902. From [Mosaic Magazine](#); accessed August 7, 2016.



With the loss of his sight, Isaac's hearing perhaps improved slightly (although he lost his sight¹⁶⁶ when he was old, so the improvement of his other four senses was probably quite limited). His sense of touch was not improved, as we see here. He touched the hands of Jacob, and they felt very hairy. Rebekah was sure that these gloves would work possibly because Isaac was so old.

¹⁶⁶ Probably due to cataracts.

It is even possible that Rebekah had seen (or heard) Isaac communicate privately with Esau and perhaps even observed that Isaac would check Esau out by stroking the back of his neck or his arms. However, if he has confused his sons before this, we are unaware of it.

Although there were many commentaries which strayed dramatically from the text, this seems to draw some reasonable conclusions, based upon the text.

Jacob's Character (Preacher's Complete Homiletical Commentary)

- I. This narrative *reveals some qualities of Jacob's character*.
1. He was a weak and pliable man. He had little moral strength to resist temptation.
 2. He lacked the power of self-determination. He had no skill of invention or contrivance. Hence he fell in with the designs of his mother.
 3. He was fearful of consequences. He objects not to what is wrong in the proposed action, but to the risk he is running. (Genesis 27:12.) It is enough, if he can only be assured of success.
 4. He could long indulge the thought of that which was forbidden. He had formed the steady purpose to complete the sin which he had committed against his brother in taking away his birthright. He had long meditated evil things, and to such a man the opportunity, sooner or later, will present itself. The ambition to obtain the coveted blessing was long cherished, and the hour of temptation came and secured him as an easy victim.
- II. [This narrative] Reveals the gradual debasement of Jacob's character. He did not intend to cast off all moral restraints, and to allow himself to fall into the ways of wickedness. But he had little strength to resist temptation, and almost unknown to himself his character degenerates, he loses his former simplicity and becomes an accomplished deceiver. He who was once so diffident now shrinks at nothing.
1. He overcomes difficulties in the way of sin. He was cool and thoughtful enough, at first, to see that he should run a risk, even with his blind father. (Genesis 27:12.) But if he can surmount the fear of consequences, he cares not for the sin.
 2. He learns to act a falsehood. He covered himself with skins that he might appear hairy like his brother. (Genesis 27:16.)
 3. He proceeds to the direct falsehood. (Genesis 27:19.) And in this he scruples not to make an impious use of the name of God. (Genesis 27:20.) When once a man has entered upon a course of evil, new difficulties arise and he is led into deeper guilt.
 4. He allows himself to be led into sin under the idea that he is carrying out the purpose of God. He knew that the end he contemplated was according to the declared will of God, and therefore considered that any means used to attain it must be right. How many evils have been wrought in the course of human history under colour of devotion to some religious idea! But neither the wrath nor the craft of man can work out the righteousness of God.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:11–24.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Steven J. Cole: *Did Jacob get what he was after? On the surface, yes, he got the blessing. But it didn't quite do for him what he was expecting. He had to flee from his brother who wanted to kill him. The blessing stipulated that he would be master of his brothers (vs. 29), but before Esau bowed to Jacob, Jacob would bow before Esau and call him lord (33:3, 8). He thought the blessing would put him in a position of influence, but before that it forced him to become the indentured servant of a man who deceived him. Later the sons of this deceiver would deceive their father concerning his beloved son, Joseph, telling him that the animals had killed the boy. For 20 years he mourned for that son, thinking him to be dead before he found out the truth. So Jacob sought his own way, didn't get what he wanted, and paid high installment payments for years to come.*¹⁶⁷

¹⁶⁷ From <http://www.fcfonline.org/content/1/sermons/012697m.pdf> accessed August 20, 2016.

Genesis 27:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person feminine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138

Translation: [Therefore, he blessed him.](#)

As we often find in the Hebrew, we get the overall picture first, of what happens; and then the details are filled in. So the overall action is, Isaac blesses Jacob instead of Esau. Just exactly what happens follows next.

Isaac blesses his son Jacob in a picture of José de Ribera, Museo del Prado. From [Wikipedia](#) accessed August 7, 2016.



Isaac decided to believe what he felt. Isaac is undoubtedly questioning his own sensibilities now. Never before had he gotten his sons confused; but today, he is confused about the man before him.

The Hebrew sometimes gives us the overall description of what will happen, and then it goes into the actual details of what happens. V. 23 is the overview of the next 6 verses.

Genesis 27:23 [But Isaac \[lit., he\] does not recognize him because his hands were like his brother Esau's hands—hairy. Therefore, he blessed him.](#) (Kukis mostly literal translation)

Genesis 27:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'attâh (אתה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
zeh (זה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
'Êsâv (עשו) [pronounced gay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796

Translation: He said, "You [are] my son Esau."

He first confirms that this man before him is Esau. He says, "You are my son, Esau." This is not a question, it is a statement.

Why does it appear that Isaac is asking Jacob several times who he is? This is because Isaac hears Jacob's voice and not Esau's. That is the one place where he is uncertain. Therefore, he tries to get Jacob to talk more.

Genesis 27:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Translation: And he answered, "I [am]."

Jacob confirms that he is Esau.

He asks Jacob again, and Jacob says, “I am [Esau].” Isaac does not think that there would be a reason for Jacob to deceive him; so he takes this at face value that he is speaking to Esau and not to Jacob. But what he hears confuses him greatly. It is possible that Isaac asks this question just to hear this man’s voice again. It is the voice that throws him.

*Leupold: Jacob’s answer is so positive, and, surely, Isaac was accustomed to truthfulness on the part of his sons. Jacob’s persistence in his wrong course is to be accounted for, first, by the fact that he firmly believed in the justice of his cause, and then, secondly, by the fact that his mother so staunchly supported him in the enterprise. There may have been on the part of both of these an erroneous conception of the validity of a wrong blessing. For just as the curse causeless falls to the ground (Proverbs 26:2), so the blessing granted in disobedience would have been futile.*¹⁶⁸

J. Ligon Duncan: We’ve seen Rebekah in the first thirteen verses of the chapter. Now we see Jacob’s sin displayed and it is not a pretty sight. He implements a plan to deceive his own father who, for all Jacob knows, is on his deathbed. He invokes the name of God, he lies to him repeatedly, and he, like his mother, does not trust in the Lord to provide for him. Now we must not excuse this crime. And we must not excuse our sins by saying that it all worked out in the end. No. There was enormous cost involved in what Rebekah and Jacob did. Let me just give you three examples.

*Duncan continues: First of all, do you realize that as a result of this Jacob is going to have to leave the Promised Land and sojourn in a strange country for twenty years. Secondly, do you realize that Jacob is going to leave the wealth of the household of the headship of the covenant to live in relative poverty for years and years. And finally, Jacob himself, the deceiver par excellence, is going to be deceived repeatedly by his Uncle Laban. There are consequences to our sins. By God’s grace, he so often overcomes sin in our lives. But there is always consequence to sin. We should never, ever excuse our sins by saying oh well, God will make it right anyway. We can never be presumptuous like that. And God loves Jacob enough not to let him off the hook for what he did. And Jacob bears the marks in his body for years to come, for the rest of his life.*¹⁶⁹

Genesis 27:24 He said, “You [are] my son Esau.” And he answered, “I [am].” (Kukis mostly literal translation)

Genesis 27:23–24 But Isaac [lit., he] does not recognize him because his hands were like his brother Esau’s hands—hairy. Therefore, he blessed him. He said, “You [are] my son Esau.” And he answered, “I [am].” (Kukis mostly literal translation)

Genesis 27:23–24 Isaac was confused at this point, for Jacob’s hands felt like Esau’s hands—they were hairy. Therefore, Isaac blessed Jacob, thinking he was Esau. “You are my son, Esau,” he began; and Jacob answered, “I am.” (Kukis paraphrase)

Isaac is feeling quite old, which is the reason for this end-of-life blessing. However, he is quite confused about the son who is before him. He sounds like Jacob and killed and prepared wild game quite quickly; however, on the other hand, his arms and hands feel like Esau’s, he says that he is Esau; and who else would have thought to come with cooked wild game and claim to be Esau? No doubt, Isaac placed the reason for some of his confusion upon his own old age.

Even though it was Rebekah that put Jacob up to this, it was Jacob who lied here to his father. One of the many things which I learned as a child from my parents was the importance of honesty. Honesty was obviously not taught in their home.

Joe Guglielmo: So Jacob goes in to his father, he lies by telling him that he is Esau, he lies by saying God blessed him by providing this deer so quickly, and he lied by his dress, pretending to be Esau.

¹⁶⁸ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

¹⁶⁹ From <http://www.fpcjackson.org/> accessed August 6, 2016.

And Isaac believed him and he blessed him... God does not need our help if we are going to lie, cheat, steal, and deceive to fulfill His will. His will is going to be accomplished with or without our help.¹⁷⁰

Treasury of Scriptural Knowledge lists a number of passages dealing with lies and deception: 1Samuel 21:2, 13 27:10 2Samuel 14:5 Job. 13:7–8 15:5 Proverbs 12:19, 22 30:8 Zec. 8:16 Romans 3:7–8 Ephesians 4:25 Colossians 3:9.¹⁷¹

Let's give Rebekah and Jacob the greatest benefit of the doubt and assume that they were attempting to act within God's will, to make Jacob the chief benefactor of Isaac's blessing (as God had promised). Even assuming this, there are a myriad of problems.

I need to edit this down and possibly replace some of the translations.

The Three Pillars of the Will of God (Joe Guglielmo)

May we learn the lesson and not act foolishly like Isaac, Rebekah, Jacob and even Esau did. But may we be guided by God's beacons of light that will see us safely through situations we face in life! So let's dig in and see what we can glean as we look at how God's work must be done God's way!

1. THE WORD OF GOD – THE OBJECTIVE STANDARD

The objective standard is the Word of God and this is where many get into trouble. They either don't know what God's Word has to say, or they don't care what God's Word has to say and they ignore it, or they don't believe this particular issue in God's Word is for them, they are above it! Folks, God's Word is the standard for us to follow, it is the truth and thus, by looking at any other source, any other standard, you are placing yourself in danger. You see, this objective witness is not skewed by any biases or anything at all. God's Word is truth – period!

Jesus said in John 8:31-32, “. . . ‘If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.’” And in John 17:17 we are told, “Sanctify them by Your truth. Your word is truth.” The Amplified Bible puts this verse like this, “Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.” May we believe it and apply it to our lives, walking according to it!

If you don't believe me then look at the life of king David, a man after God's own heart. In II Samuel David is king over the nation of Israel and he had a heart of worship. Thus, after he captures the city of Jerusalem he goes to bring the Ark of the Covenant back. You see, the Philistines during the time of the high priest Eli and his wicked sons, Hophni and Phinehas during battle, captured the Ark. And the Philistines were plagued by this Ark of God and they got rid of it and it ended up finally in Kirjath Jearim for 20 years and Saul never attempted to get it back during his reign as king, he did not have a heart of worship, but David did.

So they placed the Ark of the Covenant on a new wooden cart, lots of big boards and the cart had big wheels and they are off to bring the Ark back home. And we are told in II Samuel 6:6-11, “And when they came to Nachon's threshing floor, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. Then the anger of the Lord was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God. And David became angry because of the Lord's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day. David was afraid of the Lord that day; and he said, ‘How can the ark of the Lord come to me?’ So David would not move the ark of the Lord with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite. The ark of the Lord remained in the house of Obed-Edom the Gittite three months. And the Lord blessed Obed-Edom and all his household.”

Now wait a minute. I thought God wanted the Ark to be with David in Jerusalem? Yes, the Lord did. Then what

¹⁷⁰ From <http://www.ccmantowoc.org/> accessed August 20, 2016.

¹⁷¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:24.

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was the problem? The way they were bringing the Ark was not the way the Lord had instructed them to carry it, it was the way the world would do it but not God's people. You see, this cart had big boards, and we have those big board meetings, lots of big wheels gathering together to carry out the work of God and God does not accept it. We need to be working according to God's Word and not the world.

David, after being angry with the Lord, finally sees the light and he sought the Lord and he brought the Ark back according to what God's Word had said and not what the world did. The Ark of the Covenant did come back to Jerusalem. Thus, God's work must be done God's way, in accordance to His Word – the first beacon!

2. THE HOLY SPIRIT- THE SUBJECTIVE WITNESS

Here we see the subjective witness of the Holy Spirit. Paul put it like this in I Corinthians 2:10-16, "But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For 'who has known the mind of the Lord that he may instruct Him?' But we have the mind of Christ."

You see, the Holy Spirit knows the things of God because He is God! Thus, He gives to us the heart of God, the mind of God, the deep things of God as He speaks to our hearts. Now, once again we can listen to His voice or we can choose to ignore it and do it our own way, do our own thing. But understand that there are consequences to our actions be they good or bad, depending on our walking in the Spirit or working in the flesh!

Case in point. Moses felt called by God to deliver his people from their bondage in Egypt, he's the man! But in Exodus 2:11-15 we are told, "Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, 'Why are you striking your companion?' Then he said, 'Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?' So Moses feared and said, 'Surely this thing is known!' When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well."

Now, did God want Moses to deliver the children of Israel from their bondage in Egypt? You bet He did. Then what was the problem? The problem is simply that God did not want it done that way or at that time. But Moses had a plan! He killed one Egyptian and buried him in the sand, only maybe 2 million more to go! If that was God's will then Egypt would look like the Bad Lands, all these little mounds of buried Egyptians throughout the land! But that was not God's will and it took 40 years before Moses was broken and willing to be led by God to deliver God's people!

A positive example of being led by the Holy Spirit is given to us in Acts 16:6-10, where we are told, "Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us.' Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them."

The Three Pillars of the Will of God (Joe Guglielmo)

You see, Paul was on the move but he was also sensitive to the Holy Spirit's leading and when a door closed, he went the other way until finally a door was opened and he went through, being led by the Holy Spirit. How did it work out? In Acts 16:11-15 we are told, "Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there. Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. And when she and her household were baptized, she begged us, saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' So she persuaded us." Thus, God's work must be done God's way, in accordance to His Spirit – the second beacon!

[The short explanation of the guidance by the Holy Spirit is simply being in fellowship. That is, you regularly name your sins to God.]

3. THE CIRCUMSTANCES – THE DIVINE PROVIDENCE

Here we see the divine providence of the circumstances that come our way, that come across our path. Folks, I'm sure you have all seen God work out situations for you, place you in situations, and you know it is the Lord who has done this and it is the Lord who will see you through it, you just need to walk.

The prophet Jeremiah had a tough ministry. He spoke to the Southern Kingdom of Judea rebuking them for their idolatry and the coming judgment of God by the hands of the Babylonians. That they were going to be taken captive to Babylon by them! Thus, they hated Jeremiah, they persecuted him, threw him in prison, threw him into a slime pit and in 40 years of service, he had not even one convert! And in Jeremiah 20:7-9a we are told, "O Lord, You induced me, and I was persuaded; You are stronger than I, and have prevailed. I am in derision daily; Everyone mocks me. For when I spoke, I cried out; I shouted, 'Violence and plunder!' Because the word of the Lord was made to me A reproach and a derision daily. Then I said, 'I will not make mention of Him, Nor speak anymore in His name.' . . ."

Jeremiah was devastated over the situations he faced and he was blaming God for getting him into this mess. He spoke the truths of God but no one wanted to hear him, no one wanted to listen, they only persecuted him for it. And because of that, he does not want to speak any more. Jeremiah wants to quit! How does that go? Well, he has seen the divine providence of God in his life and he goes on to say, ". . . But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. For I heard many mocking: 'Fear on every side!' 'Report,' they say, 'and we will report it!' All my acquaintances watched for my stumbling, saying, 'Perhaps he can be induced; Then we will prevail against him, And we will take our revenge on him.' But the Lord is with me as a mighty, awesome One. Therefore my persecutors will stumble, and will not prevail. They will be greatly ashamed, for they will not prosper. Their everlasting confusion will never be forgotten. But, O Lord of hosts, You who test the righteous, And see the mind and heart, Let me see Your vengeance on them; For I have pleaded my cause before You." Jeremiah 20:9b-12.

Yes, the outward circumstances didn't look good, but Jeremiah knew that God had called him into this ministry from his mother's womb and God put the words into his mouth. Yes, they were words of judgment but they needed to be spoken for the Southern Kingdom of Judah was living in idolatry and judgment was coming. Let me illustrate it like this. We are told:

There was once a little bird who decided to rebel against tradition, and when it came time to fly south for the winter, he decided to stay behind. All the other birds flew south for the warmer weather, leaving the rebellious one alone.

Of course, it wasn't long before the little bird discovered he had made a terrible mistake. Winter set in and it

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became very cold. So, he decided that he had better take off and fly south like his friends.

He started flying, but didn't get very far before the cold north wind began to freeze his wings, and he went plummeting down, down, down ... He fell straight down from the sky, through an open hole in the rooftop of a nearby barn, and directly into a fresh pile of cow dung.

Well, the warmth thawed out his wings, and soon he was feeling fine again. But, as his little head popped out from the smelly dung, along came a cat who plucked him up and ate him.

The moral: Whenever you end up in a pile of DoDo it may not necessarily be a bad thing, and everyone that comes to pull you out of your DoDo may not necessarily be a good thing.

- The Storybin

I bet you didn't think you get a pearl like that this morning. But here is the thing. God's work must be done God's way, in accordance to the circumstances of divine providence – the third beacon!

Thus, as you line up these three beacons of God: His Word, His Spirit and the Circumstances, you won't go wrong. If one or more of these don't line up, then you need to get refocused, you need to find out what is wrong and what God wants you to do. It is as Proverbs 3:5-6 says, "Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths." The Amplified Bible puts these verses like this, "Lean on, trust in, and be confident in the Lord with all your heart and mind and do not rely on your own insight or understanding. In all your ways know, recognize, and acknowledge Him, and He will direct and make straight and plain your paths." You see, don't trust your own feelings, but use those beacons that God has given to us to make sure he is guiding you!

Also, in Psalm 37:3-5 we are told, "Trust in the Lord, and do good; Dwell in the land, and feed on His faithfulness. Delight yourself also in the Lord, And He shall give you the desires of your heart. Commit your way to the Lord, Trust also in Him, And He shall bring it to pass." The Amplified Bible puts these verses like this, "Trust (lean on, rely on, and be confident) in the Lord and do good; so shall you dwell in the land and feed surely on His faithfulness, and truly you shall be fed. Delight yourself also in the Lord, and He will give you the desires and secret petitions of your heart. Commit your way to the Lord [roll and repose each care of your load on Him]; trust (lean on, rely on, and be confident) also in Him and He will bring it to pass." You see, God wants to guide us, but we need to look to Him!

Folks, allow God's Word, through the inspiration of His Spirit according to the circumstances He brings across your path to show you the way to go! But make no mistake about it. Either with you or apart from you God's will is going to be accomplished. Don't try to manipulate situations like Isaac, Rebekah, Jacob and Esau did, but let God be the one who is leading. Don't lie, cheat, steal, be deceptive to get God's will done, God does not need that kind of help, He can accomplish it His way and it will be right, it will be holy, it will be fair! Follow those three beacons that God has given to you and as they line up you will not go astray, for as you do, "Then you shall delight yourself in the Lord; And I will cause you to ride on the high hills of the earth, And feed you with the heritage of Jacob your father. The mouth of the Lord has spoken." Isaiah 58:14.

First, we must be willing to think. It is false piety, super-supernaturalism of an unhealthy pernicious sort that demands inward impressions with no rational base, and declines to heed the constant biblical summons to consider. God made us thinking beings, and he guides our minds as we think things out in his presence.

Second, we must be willing to think ahead and weigh the long-term consequences of alternative courses of action. Often we can only see what is wise and right, and what is foolish and wrong, as we dwell on the long-term issues.

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Third, we must be willing to take advice. It is a sign of conceit and immaturity to dispense with taking advice in major decisions. There are always people who know the Bible, human nature, and our own gifts and limitations better than we do, and even if we cannot finally accept their advice, nothing but good will come to us from carefully weighing what they say.

Fourth, we must be willing to be ruthlessly honest with ourselves. We must suspect ourselves: ask ourselves why we feel a particular course of action will be right and make ourselves give reasons.

Fifth, we must be willing to wait. "Wait on the Lord" is a constant refrain in the Psalms and it is a necessary word, for the Lord often keeps us waiting. When in doubt, do nothing, but continue to wait on God.

- James Packer, Your Father Loves You

From <http://www.ccmantowoc.org/> accessed August 20, 2016 (I need to edit this down).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A common literary style of the Hebrews was to give the general outline or the overall picture; and then go back and fill in the details. What occurred in general—he blessed him—is recorded at the end of v. 23. However, the circumstances surrounding that blessing are covered in much more detail in vv. 24–29. There are higher critics who have trouble, or express confusion and/or skepticism about the first two chapters of Genesis because they seem to record two different creation stories. That is no more true than this passage containing two different accounts of Jacob's blessing by Isaac. The latter verses give us more detail. Genesis 2 just elaborates what occurred on the sixth day. Here is an innocuous example testifying to that manner of writing.

And so he says, "Come near to me and I will eat from game of my son to bless you my soul." And so he brings near to him and so he eats and so he brings to him wine and so he drinks.

Genesis
27:25

He said, "Come near to me and I will eat from my son's game, for my soul to bless you." And he brought [the meal] near to him and he ate; and he [also] brought wine to him and he drank [it].

And Isaac said, "Come close to me and I will eat the game that you brought me; and then I will bless you." Therefore, Jacob brought the meal to him for him to eat, and wine as well for him to drink.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says, "Come near to me and I will eat from game of my son to bless you my soul." And so he brings near to him and so he eats and so he brings to him wine and so he drinks.

Targum (trans. By Cook)

And he said, Draw near, and I will eat of my son's venison, that my soul may bless you. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank.

Latin Vulgate

Then he said: Bring me the meats of your hunting, my son, that my soul may bless you. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk.

Peshitta (Syriac)	And he said, Bring the stew near to me, and I will eat of my sons game, that my soul may bless you. And he brought it near to him, and he did eat; and he brought him wine, and he drank.
Septuagint (Greek)	And he said, Bring it near to me, and I will eat of your venison, <i>my son</i> , that my soul may bless you. And he brought it near to him, and he ate, and he brought him wine, and he drank.
Significant differences:	In the Hebrew, the construct <i>game</i> is affixed to <i>my son</i> ; and in the Greek, <i>my son</i> is treated like a vocative. In the Hebrew, he <i>brings wine</i> ; in the Latin he <i>offers wine</i> . The targum has a great deal of extra text at the end.

Limited Vocabulary Translations:

Bible in Basic English	And he said, Put it before me and I will take of my son's meat, so that I may give you a blessing. And he put it before him and he took it; and he gave him wine, and he had a drink.
Easy English	Then Isaac said, 'Bring your meat to me, my son, so that I can eat it. And then I can *bless you.' So Jacob brought the meat to Isaac, who ate it. Jacob brought some wine for him to drink.
<i>The Message</i>	Isaac said, "Bring the food so I can eat of my son's game and give you my personal blessing." Jacob brought it to him and he ate. He also brought him wine and he drank.
NIRV	Isaac said, "My son, bring me some of your wild meat to eat. Then I'll give you my blessing." Jacob brought it to him. So Isaac ate. Jacob also brought some wine. And Isaac drank.
New Simplified Bible	So Isaac told him: »Serve me the wild meat. I can give you my blessing.« Jacob gave him some meat, and he ate it. He also gave him some wine, and he drank it.

Thought-for-thought translations; paraphrases:

Contemporary English V.	So Isaac told him, "Serve me the wild meat, and I can give you my blessing." Jacob gave him some meat, and he ate it. He also gave him some wine, and he drank it.
New Life Version	So Isaac said, "Bring it to me so I may eat the meat my son has made ready. And I will pray that good will come to you." He brought it to him, and he ate. He brought him wine also, and he drank.
New Living Translation	Then Isaac said, "Now, my son, bring me the wild game. Let me eat it, and then I will give you my blessing." So Jacob took the food to his father, and Isaac ate it. He also drank the wine that Jacob served him.

Partially literal and partially paraphrased translations:

American English Bible	And he said: 'Bring your venison over here and I'll eat it son, so I can bless you with my [whole] soul.' Then he brought [the food] to him and he ate it, along with some wine, which he drank.
International Standard V	"Come closer to me," Isaac replied, "so I can eat some of the game, my son, and then bless you." So Jacob came closer, and Isaac ate. Jacob also brought wine so his father [Lit. so he] could drink.
New Advent (Knox) Bible	Why then, said he, bring it here; let me eat my son's venison, and give him a father's blessing. So he ate what was brought him, and Jacob offered him wine too, and he drank.

Translation for Translators Isaac said, "My son, bring me some of the meat that you have cooked, so that I may eat it and then give you my blessing." So Jacob brought him some, and he ate it. Jacob also brought him some wine, and he drank it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear He said, "Approach me, and I *will* eat of the game of my son, and therefore my soul *will* bless you." He approached him, and he ate. He brought him wine to drink.

Conservapedia And he said, "Bring it close to me, and I will eat this portion of my son's game, so that my soul will bless you." And he brought it close to him, and he ate, and he brought him wine, and he drank. The wine didn't have to be fermented; the fix was in because Isaac was nearly blind.

Ferar-Fenton Bible Then he said ; " Bring it to me and I will eat of the venison of my son, so that my soul may bless you." He consequently presented it to him and he ate ; and he brought wine to him and he drank.

Lexham English Bible Then he said, "Bring [it] near to me that I may eat from the game of my son, so that I may bless you." And he brought [it] to him, and he ate. And he brought wine to him, and he drank.

NIV, ©2011 Then he said, "My son, bring me some of your game to eat, so that I may give you my blessing." [S ver 4]
Jacob brought it to him and he ate; and he brought some wine and he drank.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he said, Bring it near to me, and let me eat of my son's hunted game, that my soul may bless you. And he brought it to him, and he ate; and he brought him wine, and he drank.

New American Bible (2002) Then Isaac said, "Serve me your game, son, that I may eat of it and then give you my blessing." Jacob served it to him, and Isaac ate; he brought him wine, and he drank.

New Jerusalem Bible Isaac said, 'Serve it to me, so that I can eat my son's game and give you my special blessing.' He served it to him and he ate; he offered him wine, and he drank.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He said, "Bring it here to me, and I will eat my son's game, so that I can give you my blessing." So he brought it up to him, and he ate; he also brought him wine, and he drank.

exeGesés companion Bible And he says, Bring it near to me and I eat of the hunt of my son; so that my soul blesses you.
And he brings it near to him and he eats;
and he brings him wine and he drinks:...

Kaplan Translation 'Then serve me [the food]. I will eat the game that my son trapped, so that my soul may bless you.'
[Jacob] served it, and [Isaac] ate. He then brought [Isaac] some wine, and he drank it.

Orthodox Jewish Bible And he said, Bring it near to me, and I will eat of the wild game of beni, that my nefesh may make a brocha upon thee. And he brought it near to him, and he did eat; and he brought him yayin and he drank.

Expanded/Embellished Bibles:

The Amplified Bible	Then [Isaac] said, Bring it to me and I will eat of my son's game, that I may bless you. He brought it to him and he ate; and he brought him wine and he drank.
The Expanded Bible	Then Isaac said, "Bring me the food [it to me], and I will eat it [my son's game] and bless you." So Jacob gave him the food, and he ate. Jacob gave him wine, and he drank.
Kretzmann's Commentary	And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. Thus Jacob gained his first step.
NET Bible®	Isaac [Heb "and he said"; the referent (Isaac) has been specified in the translation for clarity.] said, "Bring some of the wild game for me to eat, my son [Heb "Bring near to me and I will eat of the wild game, my son." Following the imperative, the cohortative with the prefixed conjunction indicates purpose or result.]. Then I will bless you [Heb "so that my soul may bless you." The presence of נַפְשִׁי (nafshi, "my soul") as subject emphasizes Isaac's heartfelt desire to do this. The conjunction indicates that the ritual meal must be first eaten before the formal blessing may be given.]. So Jacob [Heb "and he brought"; the referent (Jacob) has been specified in the translation for clarity] brought it to him, and he ate it. He also brought him wine, and Isaac [Heb "and he drank"; the referent (Isaac) has been specified in the translation for clarity.] drank.
The Voice	Isaac: Then bring the food to me, and I'll eat my son's game and give you my blessing. Jacob brought Isaac the food, and Isaac ate it. Then Jacob brought him some wine to drink.

Literal, almost word-for-word, renderings:

Context Group Version	And he said, Bring it near to me, and I will eat of my son's venison, that my life {soul} may esteem you. And he brought it near to him, and he ate. And he brought him wine, and he drank.
English Standard Version	Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.
H. C. Leupold	And he said: Bring it near to me that I may eat of the game, my son, in order that my soul may bless thee. So he brought it to him and he ate, and he brought him wine and he drank.
Jack Ballinger translation	So he said, "Bring it to me, and I will eat of my son's game, that I may bless you." And he brought it to him, and he ate; he also brought him wine and he drank.
World English Bible	He said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless you." He brought it near to him, and he ate. He brought him wine, and he drank.
Young's Updated LT	And he says, "Bring near to me, and I do eat of my son's provision, so that my soul does bless you;" and he brings near to him, and he eats; and he brings to him wine, and he drinks.

The gist of this verse: Isaac calls for the meat and bread to be brought to him, so he would eat, and then bless his son. He also drank some wine.

Genesis 27:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (1) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 27:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>come near, draw near, approach, come hither</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #5066 BDB #620
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperative with the cohortative hê	Strong's #398 BDB #37
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsayid (צַיִד) [pronounced TSAH-yihd]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular construct	Strong's #6718 BDB #845
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
lâmed (לֵ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person feminine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138
With the lâmed preposition, we would usually expect a Piel infinitive construct here, perhaps with the suffix, so that this would read <i>to bless him</i> .			
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: He said, "Come near to me and I will eat from my son's game, for my soul to bless you."

As noted in the Hebrew exegesis, there is one oddity. We would have expected a different form of the verb, to be presented without a specific subject. Or we would not have expected to see the lâmed preposition. Whether this is a mistake or not in the manuscript, I have no idea.

In terms of the meaning, despite the problem with the grammar, this is quite easy to understand. Again, Isaac is associating blessing from God with this meal, which he should not.

The idea is, Isaac will bless Jacob thinking that this is his firstborn son Esau. There cannot be a set of identical blessings.

Genesis 27:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: [And he brought \[the meal\] near to him and he ate;...](#)

So Jacob brings the meal to his father Isaac; the meal which his mother made, with the idea that Isaac will not be able to determine that this is not wild game. I would assume that this is done using specific spices to achieve this effect.

Some commentators have made something out of Isaac not recognizing that he was eating wild game, but goat instead. You can affect the way a meat tastes by seasoning, to even give it a gamier taste. Furthermore, not all game tastes gamey. It depends mostly upon their diet.

However, it is not just the meat itself. The taste of wild game conjures up a whole host of memories and feelings in Isaac, which, quite obviously, he hope is shared by his son. So it is not as much about the taste as it is about the great memories that these two men have (Isaac is assuming that he is sharing this experience with Esau, his son that hunts).

Genesis 27:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 27:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôw' (בּוֹ) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059

Translation: ...and he [also] brought wine to him and he drank [it].

Jacob decided to sweeten the deal and he brought his father some wine to drink as well.

Genesis 27:25 He said, "Come near to me and I will eat from my son's game, for my soul to bless you." And he brought [the meal] near to him and he ate; and he [also] brought wine to him and he drank [it]. (Kukis mostly literal translation)

Genesis 27:25 And Isaac said, "Come close to me and I will eat the game that you brought me; and then I will bless you." Therefore, Jacob brought the meal to him for him to eat, and wine as well for him to drink. (Kukis paraphrase)

Rebekah is far off in the background. She did the preparation; but she is not going to allow Isaac to perceive that she is in the background. He might become more suspicious if he realizes that she is there and hovering about. Given Isaac's inability to see, Rebecca can quietly move about far enough away to escape his detection.

Wenstrom: [It was] Isaac's desire to give Esau the blessing of the birthright and not Jacob was against the will of the Lord. Unfortunately, Rebekah and Jacob erroneously thought they could accomplish the will of the Lord by means of the sin of deception. In the end, the family was separated for Rebekah never saw Esau again after this episode and Jacob and Esau split and did not reconcile until years later. What we see was that parental preference destroyed the family of Isaac and Rebekah.¹⁷² It is not really clear throughout this chapter whether Rebekah and Jacob believed that they were doing the will of the Lord or not.

¹⁷² From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf (Genesis 27) accessed July 14, 2016.

Gen. 27:18–21 So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not."

Gen. 27:22–25 So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. He said, "Are you really my son Esau?" He answered, "I am." Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank. (ESV)

Ron Snider Summarizes Genesis 27:18–25

1. With the plan of Rebekah complete, Jacob goes to the tent where his father lies, with the food and some wine.
2. Dressed as Esau, and covered with goat skins, he daringly embarks upon his mother's plan.
3. When he comes in, he addresses his father, who must have had his suspicions aroused immediately.
4. The sound of the voice did not seem to be what he anticipated, and the speed with which he brought the food was not consistent with what Jacob had experienced in the past.
5. Isaac immediately asks who it is, indicating his suspicion.
6. Jacob lies to his father and claims to be Esau.
7. He lies again claiming to do exactly as he had been instructed.
8. He lies a third time as he claims the goat stew of Rebekah to be wild game he has caught and prepared.
9. He immediately seeks to get his father moving, since time is obviously of the essence in his plan.
10. The longer he had to be in the tent with Isaac, the more chance there was of being recognized.
11. Beyond that, Esau could return at any time.
12. Isaac asks how it is that he could have caught and prepared this dinner so quickly.
13. The fourth lie is most notable in that he brings God's name into his deception.
14. Likely he said what he figured Esau the unbeliever would say as he sought to ingratiate himself with his father.
15. Esau, like Laban, Lot and other despicable types often use God's name as a front for their deceit and a cover for their own spiritual lack.
16. Isaac's doubt still persists, although surely Jacob sought to mimic the voice and speech patterns of his brother Esau.
17. He does not rely on his ears, but instead asks Jacob to come close to him, so that he can touch him.
18. This has been anticipated by Rebekah and Isaac will be deceived by his sense of touch.
19. Surely Jacob is frightened of exposure, yet he must continue upon the course he has chosen, otherwise detection is certain.
20. Isaac feels the goat skins, and is convinced that this must be Esau.
21. He still is perplexed to some degree since the voice pattern he thinks belongs to Jacob.
22. He is sure that a man cannot change his skin from smooth to hairy, or vice versa, and so stifles what misgivings he still had.
23. No doubt the voices of the twins were similar, and no doubt after 77 years he had confused them before.
24. But convinced by the skins and the appearance in his tent with the requested game, he cannot see how this could not be Esau.
25. He asks him again quite pointedly if he is really his son Esau.
26. Jacob lies the fifth time and states that he is Esau.
27. One may wonder how someone could persist in these flagrant lies, but this is accounted for by the following;
 - a. His own belief in the justice of his cause.
 - b. His ownership of the birthright, which Esau sold him.
 - c. His mother's staunch support in this endeavor.

Ron Snider Summarizes Genesis 27:18–25

- d. His fear of detection and receipt of a curse instead.
28. The statement at the end of vs 23 is typical of the style of Moses, who tells you about an event and then supplies the desired details.
 29. Isaac eats the meal, noticing nothing out of line and drinks the wine which Jacob brought with him.
 30. He relies on his taste buds and sense of touch, to make sure that he is blessing Esau his son.
 31. The physical senses betrayed him, his sense of hearing providing the truth of the matter.
 32. Isaac was truly a man who had been proceeding in his plan based solely on physical criteria, ignoring the spiritual.
 33. Esau was his choice from the physical, human viewpoint, standpoint.
 34. Jacob was God's choice based on positive volition.
 35. This is a perfect example of how the plan of God is advanced no matter what men may do.
 36. Every player in this drama is in the wrong, yet God's plan is still fulfilled.
 37. They will all reap the discipline and misery for their actions, yet God's plan moves on.
 38. Rebekah will lose her favorite son, Jacob, and that permanently.
 39. Jacob will lose the family he has just been promoted to the head of.
 40. Esau loses all, since he rejects God's plan in time and eternity.
 41. Isaac reaps the harvest of misery, as he finds out his family has deceived him, and his favorite Esau is rejected by God.
 42. So while the plan of God will move on no matter what men may do, disobedience and STA activity still have their reward. Rom. 6:23
 43. Isaac wanted the right thing for the wrong person.
 44. Rebekah and Jacob wanted the right thing, but pursued it under the sinful trend of Adam, the wrong way.
 45. Esau only wanted the blessing for the temporal physical advantages it could provide, but despised anything spiritual.
 46. As a believer you should evaluate what you consider to be important and make certain the you have the right priorities.
 47. Beyond that, you should be sure to pursue the plan of God for your life by His rules, not under the sinful trend of Adam, which so easily deceives. Heb. 12:1

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so says unto him Isaac his father, “Come near please and kiss to me, my son.” Genesis 27:26 **Then Isaac his father said to him, “Come near [to me], my son and kiss me.”**

Then Isaac his father said to him, “Come near to me and kiss me, my son.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)
Targum (trans. By Cook)

And so says unto him Isaac his father, “Come near please and kiss to me, my son.”
And Izhak his father said, Draw near now, and kiss me, my son; and Jakob drew near and kissed him. A portion of v. 27 is included for context.

Latin Vulgate
Peshitta (Syriac)

He said to him: Come near me, and give me a kiss, my son.
And his father Isaac said to him, Come near now, and kiss me, my son; so he drew near and kissed him. I believe I included a portion of v. 27 for context.

Septuagint (Greek)

And Isaac his father said to him, Come close to me, and kiss me, my son.

Significant differences:

Isaac’s name is not found in the Latin (but everywhere else).

Limited Vocabulary Translations:

Easy English	Then Jacob's father Isaac said this to him. `Come near and kiss me, my son.'
Easy-to-Read Version	Then Isaac said to him. "Son, come near and kiss me."
Names of God Bible	Then his father Isaac said to him, "Come here and give me a kiss, Son."

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then Isaac said, "Son, come over here and kiss me."
New Living Translation	Then Isaac said to Jacob, "Please come a little closer and kiss me, my son."

Partially literal and partially paraphrased translations:

American English Bible	And IsaAc (his father) said to him: 'Come close and kiss me, son.'
International Standard V	After this, Jacob's father Isaac told him, "Come closer and kiss me, my son."
Translation for Translators	Then his father, Isaac, said to him, "My son, come here and kiss me."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His father Isaac said to him, "Approach, please, and kiss me, my son."
Conservapedia	And his father Isaac said to him, "Please come close and kiss me, my son."
Ferar-Fenton Bible	Then Isaac his father said, " Come close now, my son, and give me a drink."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And his father Isaac said to him, Now come, and kiss me, my son.
New American Bible (2011)	Finally his father Isaac said to him, "Come closer, my son, and kiss me."
New Jerusalem Bible	His father Isaac said to him, 'Come closer, and kiss me, son.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then his father Yitz'chak said to him, "Come close now, and kiss me, my son."
exeGesés companion Bible	...and his father Yischaq says to him, Come near, I beseech, and kiss me, my son.
Kaplan Translation	His father Isaac said to him, 'Come closer and kiss me, my son.'
Orthodox Jewish Bible	And aviv Yitzchak said unto him, Come near now, and kiss me beni.

Expanded/Embellished Bibles:

The Expanded Bible	Then Isaac [his father] said to him, "My son, come near and kiss me."
NET Bible®	Then his father Isaac said to him, "Come here and kiss me, my son."
Kretzmann's Commentary	And his father Isaac said unto him, Come near now, and kiss me, my son. It was the kiss of the father which was to introduce the blessing.
The Voice	When he finished it, his father, Isaac, told him <i>to approach</i> . Isaac: Please come near and kiss me, my son.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying to him is Isaac, his father, "Come close, pray, and kiss me, my son.
Green's Literal Translation	And his father Isaac said to him, Now come and kiss me, my son.
H. C. Leupold	And Isaac, his father, said to him: Come here, now, and kiss me, my son.
World English Bible	His father Isaac said to him, "Come near now, and kiss me, my son."
Young's Updated LT	And Isaac his father says to him, "Come near, I pray you, and kiss me, my son."

The gist of this verse: Isaac calls for Jacob to come near to him to kiss.

Genesis 27:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
Yis ^e châq (ישחק) [pronounced <i>yihse-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
nâgash (נגש) [pronounced <i>naw-GASH</i>]	<i>come near, draw near, approach, come hither</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #5066 BDB #620
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâshaq (נשק) [pronounced <i>naw-SHAK</i>]	<i>to kiss, to touch, to have close contact with</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #5401 BDB #676
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: Then Isaac his father said to him, "Come near [to me], my son and kiss me."

Isaac is still not completely convinced. He has, quite obviously, spent a lot of time with his son Esau. He has spent less time with Jacob. But, there would be interaction between Isaac and Esau. Whatever interaction during the meal that Isaac is expecting, it is not happening. So he is going to try another test. What does this young man smell like (at least, it appears that Isaac is doing this)? Because of their different interests, there will be differences between the way that Esau and Isaac smell. Esau will smell like the great out-of-doors; he might have a gamey smell to him. Isaac, on the other hand, might smell like cooking or like whatever goes on inside the tents where he hangs.

Genesis 27:26 Then Isaac his father said to him, "Come near [to me], my son and kiss me." (Kukis mostly literal translation)

Genesis 27:26 Then Isaac his father said to him, "Come near to me and kiss me, my son." (Kukis paraphrase)

Isaac is still uncertain, and he asks for Jacob to come closer to him. He thinks that the closer the person is to him, the easier it will be for him to determine which son he is. However, the closer Jacob is to his father, the easier it is for him to deceive Isaac.

Genesis 27:26 Then Isaac his father said to him, "Come near [to me], my son and kiss me."

Smith on Kissing

Kissing the lips, by way of affectionate salutation, was customary among near relatives of both sexes, in both patriarchal and later times. Genesis 29:11; Son. 8:1. Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek, as a mark of respect or an act of salutation, has at all times, been customary in the East, and can hardly be said to be extinct even in Europe. In the Christian Church, the kiss of charity was practiced not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood. Romans 16:16; 1Corinthians 16:20; 2Corinthians 13:12; 1Thessalonians 5:6; 1Peter 5:14.

It was embodied in the earlier Christian offices, and has been continued in some of those now in use. Among the Arabs, the women and children kiss the beards of their husbands or fathers. The superior returns the salute by a kiss on the forehead. In Egypt, an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand.

The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fullness of their submission. Genesis 41:40; 1Samuel 24:8; Psalm 72:9 etc. Kissing is spoken of, in Scriptures, as a mark of respect or adoration to idols. 1Kings 19:18; Hos. 13:2.

ISBE: *The kiss is common in eastern lands in salutation, etc., on the cheek, the forehead, the beard, the hands, the feet, but not (in Pal) the lips (Cheyne, EB, under the word "Salutations"). In the Bible there is no sure instance of the kiss in ordinary salutation.*¹⁷³

From Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: kiss.

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¹⁷³ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: kiss.

Isaac Blesses Jacob, Thinking He is Esau

And so he comes near and so he kisses to him and he smells a smell of his garments. And so he blesses him and so he says, “See a smell of my son [is] like the smell of a field, which has blessed him Y^ehowah.

Genesis
27:27

Jacob [lit., *he*] came near [to his father] and he kissed him, and Isaac [lit., *he*] smelled the odor of his clothing. Therefore, Isaac [lit., *he*] blessed him, saying, “Look, the smell of my son [is] like the [sweet] odor of a field, which [field] Y^ehowah has blessed.

Jacob then came near to his father, and kissed him, as Isaac smelled his clothing. Therefore, Isaac blessed him, as he said, “Look, the smell of my son is just like the smell of a field—which field Jehovah has blessed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he comes near and so he kisses to him and he smells a smell of his garments. And so he blesses him and so he says, “See a smell of my son [is] like the smell of a field, which has blessed him Y ^e howah.
Targum (trans. By Cook)	And Izhak his father said, Draw near now, and kiss me, my son; and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of <u>the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which shall be called a field which the Lord hath blessed, and that He hath chosen, that therein His Shekinah might dwell.</u> Text on both sides of v. 27 is included for context.
Latin Vulgate	He came near, and kissed him. And immediately as he smelled the <u>fragrant</u> smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a <u>plentiful</u> field, which the Lord hath blessed.
Peshitta (Syriac)	And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is like the smell of a field which the LORD has blessed; ...
Septuagint (Greek)	And he came close and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an <u>abundant</u> field, which the Lord has blessed.
Significant differences:	The Latin adds the word <i>fragrant</i> . The targum has a lot of additional text; the Greek and Latin add in the words <i>plentiful</i> , <i>abundant</i> .

Limited Vocabulary Translations:

Bible in Basic English	And he came near and gave him a kiss; and smelling the smell of his clothing, he gave him a blessing, and said, See, the smell of my son is like the smell of a field on which the blessing of the Lord has come:...
Easy English	So Jacob came near and he kissed Isaac. Isaac smelled the smell that came from the clothes. And he *blessed Jacob. Isaac said `Look! My son smells like a field that the *Lord has *blessed.
Easy-to-Read Version	So Jacob went to his father and kissed him. Isaac smelled Esau’s clothes and blessed him. Isaac said,...
Names of God Bible	He went over and gave him a kiss. When Isaac smelled his clothes, he blessed him and said, "The smell of my son is like the smell of open country that Yahweh has blessed.

NIRV So Jacob went to him and kissed him. When Isaac smelled the clothes, he gave Jacob his blessing. He said,
"It really is the smell of my son.
It's like the smell of a field
that the Lord has blessed.

Thought-for-thought translations; paraphrases:

Common English Bible So he came close and kissed him. When Isaac smelled the scent of his clothes, he blessed him,
"See, the scent of my son
is like the scent of the field
that the Lord has blessed. The CEB gets this exactly right, setting
apart the blessing itself from the rest of the text (even though it is
related).

Contemporary English V. While Jacob was kissing him, Isaac caught the smell of his clothes and said: "The
smell of my son is like a field the LORD has blessed.

New Life Version So Jacob came near and kissed him. When Isaac smelled his clothes, he prayed
that good would come to him. He said, "The smell of my son is like the smell of a
field that has received good from the Lord.

New Living Translation So Jacob went over and kissed him. And when Isaac caught the smell of his
clothes, he was finally convinced, and he blessed his son. He said, "Ah! The smell
of my son is like the smell of the outdoors, which the Lord has blessed!

Partially literal and partially paraphrased translations:

American English Bible So [Jacob] went over and kissed him; and [Isaac] then sniffed the odor of his
clothes, and blest him, saying, '{Look!} This is the odor of my son. It has the smell
of a wonderful field that has been blest by Jehovah.

International Standard V So Jacob [Lit. he] drew closer to kiss him. When Isaac [Lit. he] smelled the scent
of his son's [The Heb. lacks son's] clothes, he blessed him and said,
"How my son's scent is the fragrance of the field
that the LORD has blessed.

New Advent (Knox) Bible And when he came near, and kissed him, all at once Isaac caught the smell of his
garments, and this was the blessing he gave him: How it breathes about this son
of mine, the fragrance of earth when the Lord's blessing is on it!

Translation for Translators So Jacob went to him, and his father kissed him on the cheek. Isaac smelled the
smell of the clothes Jacob was wearing. They smelled like Esau's clothes. So he
said,
"Truly, the smell of my son is like the smell of a field that Yahweh has blessed.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear He approached and kissed him. He inhaled the scent of his cloak, and blessed him,
saying, "See! The scent of my son, as the scent of a field which Yahweh blessed!

Conservapedia Jacob came close, and kissed Isaac, and Isaac smelled the scent of his clothes,
and blessed him, and said, "See, the scent of my son is like the scent of a field that
the LORD has blessed."

Ferar-Fenton Bible So he approached and gave him a drink ; and he smelt the smell of his clothes and
was satisfied, and said ; - ' Yes ! the smell of my son is like the smell of a field which
the Lord has blessed,...

NIV, ©2011 So he went to him and kissed [Ge 31:28, 55; 33:4; 48:10; Ex 4:27; 18:7; Ru 1:9;
1Sa 20:41; 2Sa 14:33; 19:39] him [Heb 11:20]. When Isaac caught the smell of his
clothes [S ver 15], he blessed him and said,

"Ah, the smell of my son
is like the smell of a field
that the Lord has blessed [Ps 65:9-13].

Lexham English Bible And he drew near and kissed him. And he smelled the smell of his garments, and he blessed him and said, "Look, the smell of my son [is] like the smell of a field that Yahweh has blessed!

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he came, and kissed him; and he smelled the scent of his clothes, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah has blessed;...

New American Bible (2011) As Jacob went up to kiss him, Isaac smelled the fragrance of his clothes. With that, he blessed him, saying,
"Ah, the fragrance of my son
is like the fragrance of a field
that the LORD has blessed! Gn 22:17-18; Heb 11:20.

New Jerusalem Bible He went closer and kissed his father, who sniffed the smell of his clothes. Then he blessed him, saying: Ah, the smell of my son is like the smell of a fertile field which Yahweh has blessed.

Revised English Bible So he went near and kissed him, and when Isaac smelt the smell of his clothes, he blessed him and said, 'The smell of my son is like the smell of open country blessed by the LORD,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He approached and kissed him. Yitz'chak smelled his clothes and blessed Ya'akov with these words: "See, my son smells like a field which ADONAI has blessed.

exeGesés companion Bible And he comes near and kisses him:
and he scents the scent of his clothing
and blesses him and says,
See, the scent of my son
is as the scent of a field Yah Veh blesses:...

Kaplan Translation [Jacob] approached and kissed him. [Isaac] smelled the fragrance of his garments, and blessed him.

Orthodox Jewish Bible He said, 'See, my son's fragrance is like the perfume of a field blessed by God. And he came near, and kissed him: and he smelled the reiach (smell) of his begadim, and made a brocha upon him, and said, See, the reiach of beni is as the reiach of a sadeh upon which Hashem hath made a brocha;...

The Scriptures 1998 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which הוה has blessed.

Expanded/Embellished Bibles:

The Expanded Bible So Jacob went to his father and kissed him. When Isaac smelled Esau's clothes, he blessed him and said,
"[¹See,] The smell of my son
is like the smell of the field
that the Lord has blessed.

Kretzmann's Commentary And he came near, and kissed him; and he smelled the smell of his raiment which the strategy of Rebekah had placed on him, since their odor was that of the fields and of the chase; and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed. Isaac's blessing consisted of inspired

utterances looking into the future and transmitting the special blessing of the Lord to Jacob.

NET Bible®

So Jacob [Heb "and he"; the referent (Jacob) has been specified in the translation for clarity.] went over and kissed him. When Isaac caught the scent [Heb "and he smelled the smell"; the referent (Isaac) has been specified in the translation for clarity.] of his clothing, he blessed him, saying, "Yes [Heb "see."], my son smells like the scent of an open field which the Lord has blessed.

The Voice

Jacob went over and kissed his father, and Isaac breathed in the scent of the outdoors on Esau's clothes. Then he gave Jacob the blessing, passing on the promise of God's covenant.

Isaac: Ah, the smell of my son, Esau, is like the smell of a field the Eternal One has blessed.

Literal, almost word-for-word, renderings:

Context Group Version

And he came near, and kissed him. And he smelled the smell of his clothing, and esteemed him, and said, See, the smell of my son is as the smell of a field which YHWH has esteemed.

English Standard Version

So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, "See, the smell of my son is as the smell of a field that the LORD has blessed!

H. C. Leupold

And he came near and kissed him, and he smelled the smell of his garments and he blessed him, saying:... The remainder of this verse will be combined with vv. 28–29.

Jack Ballinger translation

So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed;...

New King James Version

And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said:
 "Surely, the smell of my son
 Is like the smell of a field
 Which the Lord has blessed. The NKJV gets this right. This is the beginning of Isaac's blessing of Jacob.

Webster's Bible Translation

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son [is] as the smell of a field which the LORD hath blessed:...

World English Bible

He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said, "Behold, the smell of my son is as the smell of a field which Yahweh has blessed.

Young's Updated LT

And he comes near, and kisses him, and he smells the fragrance of his garments, and blesses him, and says, "See, the fragrance of my son is as the fragrance of a field which Jehovah has blessed.

The gist of this verse:

Isaac kisses Jacob and begins the blessing.

Genesis 27:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 27:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâshaq (נָשַׁק) [pronounced naw-SHAHK]	<i>to kiss, to touch, to have close contact with</i>	3 rd person masculine singular, Qal imperfect	Strong's #5401 BDB #676
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Jacob [lit., he] came near [to his father] and he kissed him,...

This is worded in such a way to suggest that these are not kisses planted on the kisser. *He kisses to him* is how it is phrased, possibly suggesting something akin to that goofy European kiss that they exchange (kissed blown near both sides of the cheek). I am not a fan of friend-kissing or relative kissing; but that is just my reticent nature. Even that European kissing is goofy to me, unless the European is kissing is with a very attractive female—then I am all for it. In any case, this is completely a cultural thing and simply indicates affection.

Isaac, as mentioned, still suspected that this was Jacob and not Esau, so the final test would be how he smelled. Throughout this entire encounter, Isaac is uncertain of Jacob's identify. He claimed to be Esau, but Isaac was certain that he sounded more like Jacob. Isaac cannot shake his initial confusion.

Genesis 27:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rûwach (רוּחַ) [pronounced ROO-akh]	<i>to smell, to perceive an odor; to smell [and be delighted in] to smell with pleasure; to delight in</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7306 BDB #926
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93

Translation: ...and Isaac [lit., he] smelled the odor of his clothing.

During this family kiss of affection, Isaac is smelling the clothing of his son, because he knows the smell of a field. This also inspires him in his blessing of Jacob.

Rebekah tried to leave nothing to chance. Since Isaac could not see, he could smell and feel and hear. Since Jacob could not do much about his voice, she had to compensate in other ways. Those in the ancient world were not quite as thorough in their habits of cleanliness as we are. When we wear a shirt one time, it goes into the dirty clothes. They waited a little longer before having their clothing laundered—perhaps weeks or months. Therefore, the smell of the person and where they had been would be found in the clothing itself. How did they stand it? It was commonplace. They became accustomed to it in their life as we have become accustomed to the lack of smell or altered smell on other people. Isaac is still unsure about his son's identity but he has become even more convinced. In a more lucid moment, he might have recognized the deception; however, at this point in time, he does not.

The odor of the clothing convinced Isaac, along with the feel of Jacob's hairy hands and arms. Isaac is assuming that his odor is the man himself; but it is from Esau's clothing.

It is possible that some of the fragrance of Esau's clothing has been enhanced. Clarke: *The smell of these garments, the goodly raiment which had been laid up in the house, was probably occasioned by some aromatic herbs, which we may naturally suppose were laid up with the clothes; a custom which prevails in many countries to the present day. Thyme, lavender, etc., are often deposited in wardrobes, to communicate an agreeable scent, and under the supposition that the moths are thereby prevented from fretting the garments. I have often seen the leaves of aromatic plants, and sometimes whole sprigs, put in easterners, to communicate a pleasant smell, and to prevent the worms from destroying them.*¹⁷⁴

At this point, one commentary began to speak of the worldliness of Esau and the carnality of Isaac. He was out in the world hunting and such, rather than remaining at home shepherding, and that this is called a *carnal display* (taking into account the difference between their culture and ours). He disparaged Isaac for loving the thought of hunting game and Isaac is accused of possibly even wanting to live among men in the cities! There is no moral superiority to be inferred by this text. Jacob is not morally superior because he primarily associates himself with the company of his mother while Esau occasionally goes on a hunting trip. Every person in this chapter is acting outside the plan of God, including Jacob. It is possible that God's original promise to Rebekah (*the elder will serve the younger*) is not referenced simply because, that may cause us to think that Rebekah and Jacob are somehow morally and/or spiritually superior, because they are doing their best to fulfill the plan of God. Each person in this chapter has flawed motivations and does the wrong thing. These will be **summarized** at the end of Genesis 27.

Genesis 27:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138

¹⁷⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:27 (slightly edited).

Translation: Therefore, Isaac [lit., he] blessed him,...

Isaac is convinced that this is Esau. He had some doubts, but the odor of his clothing sealed the deal. This had to be Esau. No idea why his voice sounded more like his brother's, but Isaac had been convinced.

Genesis 27:27d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 nd person masculine singular, Qal imperative	Strong's #7200 BDB #906
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun	Strong's #7704 BDB #961
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...saying, "Look, the smell of my son [is] like the [sweet] odor of a field, which [field] Y^ehowah has blessed.

Isaac says aloud what he has done, that he has observed that his sons smells like a field, and God blesses the out of doors.

In fact, for hunters and fishermen and hikers, we all tend to believe that God blesses the out-of-doors. The fresh air, the odor of the open area; it all is a great blessing to those who love the outdoors.

Esau was a man of the outdoors, and his clothing had that smell to it. So, Jacob wore Esau's clothing, and he himself smelled like a field blessed by God. That simply means a field with all kind of things growing in it.

Jamieson, Fausset and Brown: *The aromatic odors of the Syrian fields and meadows, often impart a strong fragrance to the person and clothes, as has been noticed by many travellers.*¹⁷⁵

Genesis 27:27 Jacob [lit., he] came near [to his father] and he kissed him, and Isaac [lit., he] smelled the odor of his clothing. Therefore, Isaac [lit., he] blessed him, saying, "Look, the smell of my son [is] like the [sweet] odor of a field, which [field] Y^ehowah has blessed. (Kukis mostly literal translation)

Genesis 27:27 Jacob then came near to his father, and kissed him, as Isaac smelled his clothing. Therefore, Isaac blessed him, as he said, "Look, the smell of my son is just like the smell of a field—which field Jehovah has blessed. (Kukis paraphrase)

Genesis 27:27 Jacob then came near to his father, and kissed him, as Isaac smelled his clothing. Therefore, Isaac blessed him, as he said, "Look, the smell of my son is just like the smell of a field—which field Jehovah has blessed.

What Isaac could smell clearly inspired him.

The Inspiration of the Smell of Esau's Clothing (Various Commentators)

Keil and Delitzsch: *The smell of the clothes with the scent of the field suggested to the patriarch's mind the image of his son's future prosperity, so that he saw him in possession of the promised land and the full enjoyment of its valuable blessings, having the smell of the field which Jehovah blessed, i.e., the garden of paradise, and broke out into the wish, "God (Ha-Elohim, the personal God, not Jehovah, the covenant God) give thee from the dew of heaven, and the fat fields of the earth, and plenty of corn and wine," i.e., a land blessed with the dew of heaven and a fruitful soil.*¹⁷⁶

Kalisch: *Many parts of Arabia and Palestine exhale a most delicious odour. Herod., 3:113. After a refreshing rain especially, the air is perfumed with a fragrance inexpressibly sweet, (Pliny, 17:5;) and the soil, furrowed by the ploughshare, emits often the balmy treasures hidden in its depths. Thus the garments of Esau, the man of the field, who roamed through hill and valley, were redolent of the scent of aromatic herbs; they called up in Isaac's mind the pictures of freshness, health, and abundance; his spirit, moved and struck, assumed a prophetic elevation; and he began the blessing.*¹⁷⁷ At first, I thought that Kalisch some sort of an abbreviation for Keil and Delitzsch? Apparently, this refers to a [Marcus Kalisch](#).

The Cambridge Bible: *Before Isaac's mind rises up the picture of a rich and fruitful land.*¹⁷⁸

Clarke: *Such a smell would lead Isaac's recollection to the fields where aromatic plants grew in abundance, and where he had often been regaled by the scent.*¹⁷⁹

¹⁷⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:27.

¹⁷⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:24–29.

¹⁷⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:27.

¹⁷⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:27.

¹⁷⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:27.

The Inspiration of the Smell of Esau's Clothing (Various Commentators)

Gill: *[His clothing was] like a field full of fragrant herbs, flowers, and spices, watered with the dews and rain of heaven, and so made fruitful, which emits a most, delightful odour; this may respect the scent of Esau's clothes, now on Jacob's back, which they received from the fields, which Esau continually frequented; or rather from the odoriferous herbs and fruits which were put among them in the chest, in which Rebekah had laid them up; and it may be, that whereas the goatskins on his hands and neck would be apt to send forth a rank and disagreeable smell, these might be so scented by Rebekah as to prevent that.*¹⁸⁰

Matthew Poole: *Which is full of odoriferous herbs, and flowers, and fruits, and spices, with some of which Esau's garments might be perfumed in the chest wherein they were laid, as the manner now is. These garments smell not of the sheepcots and stables, as Jacob's do, but of the fields, in which Esau is conversant.*¹⁸¹

Treasury of Scriptural Knowledge: *A field where aromatic plants, flowers, fruits, and spices grew in abundance, with which these garments...of Esau might probably have been perfumed by being laid up with them. Song 2:13 4:11–14 7:12–13 Hosea 14:6–7.*¹⁸²

Gill then adds: *[A]s to the smell many interpreters consider this as a type and figure of the acceptance of believers with God, being clothed with the goodly, excellent, and desirable garment of the righteousness of Christ their elder brother.*¹⁸³ It is not Esau who is a type of Christ, but his clothing, which covers him and gives Jacob the smell of the fragrant open field.

Along these lines, read what the psalmist has to say about the fragrant robes of the Lord: *Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions; your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad; daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.* (Psalm 45:6–9; ESV)

Chapter Outline

Charts, Graphics and Short Doctrines

As to the condition of the clothing, Joseph Sutcliffe adds: *The raiment worn by men in the primitive ages was generally weather-worn, and much decayed.*¹⁸⁴ I don't know idea how we would know this. Are their records which tell us about the condition of this clothing after many years' use? Did the patriarchs (or any ancient people) not update their wardrobe (recall that Abraham, Isaac and Jacob were quite wealthy).

Sutcliffe also remarked about how Rebekah would have kept the raiment worn by the firstborn at sacrifice, rather than his wives—apart from Rebekah having some sort of access to this clothing (which may be due to another reason), we do not know of Esau offering up sacrifices as the firstborn, or having special duds to wear for that event.

Such a pronouncement made by a man of God, before the angels, and before God, must have tangible results. Even though angels are not mentioned, what happens in our lives occurs before a myriad of angels—particularly the lives of believers with doctrine.

God teaches the angels through mankind. There are the unbelievers who say this or that, and there is little wisdom or meaning found in the things which they say. Surely you have been to a party, and people are either talking about themselves and how great they are; or they are attempting to say clever things. There is a point at

¹⁸⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:27.

¹⁸¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Proverbs 27:27.

¹⁸² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:27.

¹⁸³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:27.

¹⁸⁴ From <http://www.studydrive.org/commentaries/jsc/genesis-27.html> accessed August 5, 2016.

which this yammering becomes nearly insufferable and you need to get out of there. None of what they have to say is important; and very little of it is interesting. That is what most people sound like to angels.

However, there are also growing and mature believers, and what they say is meaningful and has consequence. What Isaac is saying here—even though he is being misled—has meaning which will continue for at least a generation or more. God makes these words meaningful. God will bring to pass the things which Isaac is saying, even though Isaac is very old, half-blind, and cannot even recognize his son Jacob who is before him.

Jack Ballinger's Analysis of Genesis 27:18–27

1. Jacob enters Isaac's room dressed in his brother's clothes with his exposed hands and neck skillfully covered with goat skin and bringing a bowl of savory stew.
2. He addresses his father saying, "My father. "
3. Isaac taken aback says, "Who are you my son?" arousing suspicion that something is amiss as it was too early for Esau to have completed his assignments.
4. It took time to track down game and prepare the food.
5. Jacob lies to his father claiming "I am Esau your firstborn" (v. 19).
6. Jacob's reply is overdone, falsely identifying himself as "your firstborn. "
7. He enjoins his father to get up and partake of the food with a view to pronouncing the blessing.
8. Isaac's suspicion is due to the obvious fact that his son has accomplished his mission much too fast for even a skilled hunter like Esau.
9. Jacob deals with this the only way he can on the spur of the moment and claims that the God of his father blessed him with an quick and easy hunt (v. 20b).
10. Throwing the name of God into a conversation is a device to further the duplicity.
11. But Isaac is wary and unconvinced so he tells his son to "come near, that I may touch you. "
12. Isaac figures that if there is something amiss and that the one who stands before him is an imposture he will easily be able to expose the fraud by touching the exposed skin of this person and that will tell him everything he needs to know (v. 21).
13. Jacob extends his hands and his father feels his hairy hands but still is suspicious due to the voice that sounds the world like Jacob's (v. 22).
14. Rebekah's disguise proved adequate, but the voice was not at all that of Esau's so Isaac remained unconvinced as noted by the phrase in v. 23a, "He did not recognize him. "
15. Isaac remains in a quandary, but nevertheless blesses him (cf. v. 23c).
16. What does this signify?
17. It does not refer to the patriarchal blessing as that follows later after Isaac partakes of the stew.
18. It probably refers to the standard Hebrew greeting.
19. In v. 24 Isaac inquires yet a third time as to the identity of the one who stands before him.
20. Yet again Jacob lies claiming to be Esau.
21. Isaac remains bewildered so he asks for the stew figuring that he will be able to dispel his doubts by the taste test (cf. v. 25)
22. He ate his fill satisfied the stew was the very same as that which he had eaten on many occasions.
23. After eating Isaac invites his son to "come close" which introduces the smell test (vv. 26-27).
24. The wine further served to dull Isaac's senses and put him in a mellow mood.
25. The smell test (the final test) proved the determining factor in favor of the ruse perpetrated on the blind "old" man as seen in Isaac's declaration in v. 27: "See, the smell of my son is like the smell of the field which the LORD has blessed. "
26. Isaac falls for the scam because in the end he dismissed the anomaly of the sound test.
27. Rebekah's plan did not call for voice imitation and this should have been the factor that kept Isaac from blessing his son.
28. He should have sought outside confirmation but did not probably due to the fact that he had decided to carry out the blessing event in a secretive fashion.
29. Touch, taste and smell were sufficient to fool Isaac and he proceeds to pronounce the birthright blessing

Jack Ballinger's Analysis of Genesis 27:18–27

on the imposture standing before him.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Recap of Genesis 27:11–27: We continue with the blessing made by Isaac concerning Jacob (whom he mistakenly thinks is Esau). Jacob sent his son Esau out to kill some wild game, and then, when he returned with this game, he would prepare it, they would eat it, and then Jacob would bless Esau. Rebekah overhears this, and gets her favorite son Jacob prepared to deceive Jacob and to steal Esau's blessing.

Gen 27:11–12 But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing."

The idea to deceive Isaac and to take Esau's blessing came from Rebekah. But Jacob does not object to the morality of her plan; only to the possible flaws in the plan.

Gen 27:13 His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

His mother says, "Look, kid, I got this. If anything goes wrong, that curse will be upon me."

Gen 27:14–17 So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. Then Rebekah took the favorite garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. And the skins of the young goats she put on his hands and on the smooth part of his neck. And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

Jacob is too blind to recognize or visually distinguish his sons. However, he can still hear, smell and touch. So, Jacob is now wearing Esau's clothing, and he has gloves and a neck covering made out of the skin of the young goats which had been slaughtered.

Gen 27:18 So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

Isaac is confused from the beginning.

Gen 27:19 Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me."

Gen 27:20 But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success."

In uttering these words, Jacob reveals that he has little respect for the God of this blessing that he intends to steal. He lies to his father and blasphemes God in order to take the blessing of the firstborn.

Gen 27:21–23 Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not." So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him.

Isaac is suspicious. He is old, but he is not daft. He can distinguish the voices of his sons, and this man sounds like Jacob and not like Esau. However, the things which his mother did win Isaac over. He is beginning to believe that this man is Esau.

Gen 27:24 He said, "Are you really my son Esau?" He answered, "I am."

This plot to steal Esau's blessing is unexpected. Isaac is just looking for simple confirmation, and the one thing that confuses him is the voice. He is probably not looking for the answer *yes* or *no*, but to hear this man's voice again.

Gen 27:25 Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

Gen 27:26–27 Then his father Isaac said to him, "Come near and kiss me, my son." So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, "See, the smell of my son is as the smell of a field that the LORD has blessed!

Jacob smells like the out-of-doors because he is wearing Esau's clothing, and Esau was principally a hunter who spent a great deal of time in the outdoors. This becomes the inspiration for what Isaac says. "You will be like a field that Y^ehowah has blessed."

Then Isaac continues with his blessing.

Because of how Jacob smells, Isaac is inspired to say this:

And so gives to you the Elohim from dew of the [two] heavens and from fatness of the earth and abundance of grain and fresh wine.

Genesis
27:28

Therefore, Elohim will give you [produce] from the dew of the heavens, from the fertility of the earth, as well as the abundance of grain and freshly-pressed wine.

Therefore God will give you produce from the dew of the heavens, from the fertility of the earth, as well as an abundance of grain and freshly-pressed wine.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so gives to you the Elohim from dew of the [two] heavens and from fatness of the earth and abundance of grain and fresh wine.

Targum (trans. By Cook)

Therefore the Word of the Lord give you of the good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine.

Latin Vulgate

God give you of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

Peshitta (Syriac)

Therefore may God give you of the dew of heaven and the richness of the earth, and the abundance of wheat and wine; ...

Septuagint (Greek) And may God give you of the dew of heaven, and of the fatness of the earth, and abundance of grain and wine.

Significant differences: The targum has additional text and LORD rather than *God*. The targum has *plenty of provision* rather than *abundance of grain*.

Limited Vocabulary Translations:

Bible in Basic English May God give you the dew of heaven, and the good things of the earth, and grain and wine in full measure:...

Easy English Let God give to you *dew from heaven. Let him give to you good crops from the earth. And let him give to you plenty of grain and wine.

Easy-to-Read Version May the Lord give you plenty of rain so you will have good crops and wine.

Thought-for-thought translations; paraphrases:

Common English Bible May God give you
 showers from the sky,
 olive oil from the earth,
 plenty of grain and new wine.

Contemporary English V. God will bless you, my son, with dew from heaven and with fertile fields, rich with grain and grapes.

New Life Version May God give you from heaven water on the grass in the early morning, and the riches of the earth, and more than enough grain and new wine.

New Living Translation "From the dew of heaven
 and the richness of the earth,
may God always give you abundant harvests of grain
 and bountiful new wine.

Partially literal and partially paraphrased translations:

American English Bible So, may God give you the dew of the skies, the fatness of the land, and plenty of grain and wine.

Beck's American Translation God give you dews of heaven and fertile fields of the earth with plenty of fresh grain and wine.

International Standard V May the LORD grant you dew from the skies [Or from heaven],
 and from the fertile land;
 may he grant you [The Heb. lacks may he grant you]
 abundant grain and fresh win.

New Advent (Knox) Bible God give thee dew from heaven and fruitful soil, corn and wine in plenty.
Today's NIV May God give you of heaven's dew and of earth's richness-- an abundance of grain and new wine.

Translation for Translators I ask that God will send down to you dew from heaven to water your fields, and cause you to have abundant crops from the soil, and good harvests of grain, and grapes for wine.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear God will give you dew from the heavens and fertility from the ground with grains and new-wine in abundance.

Conservapedia "So God will give you a sample of the dew of heaven, and the oils of the earth, and an abundance of grain and grape juice." The word rendered "dew" is actually

Ferar-Fenton Bible	"night-mist," an appropriate name, because dew settles on the ground at night. The word traditionally rendered "wine" is not yayin here, but thirsh, meaning grape juice. ...so may God give to you the dew from the skies, and the fatness of the earth, and increase and possession.
HCSB	May God give to you--from the dew of the sky and from the richness of the land--an abundance of grain and new wine.
NIV, ©2011	May God give you heaven's dew [Dt 33:13; 2Sa 1:21; Job 18:16; 29:19; Pr 3:20; Isaiah 26:19; Hos 14:5; Hag 1:10; Zec 8:12] and earth's richness([ver 39; Ge 49:25; Lev 26:20; Dt 33:13]- an abundance of grain [Ps 65:9; 72:16] and new wine [ver 37; Nu 18:12; Dt 7:13; 33:28; 2Ki 18:32; Ps 4:7; Isa 36:17; Jer 31:12; 40:10].
Lexham English Bible	May God give you of the dew of heaven and of the fatness of the earth, and abundance of grain and new wine.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And God give you of the dew of the heavens, and the fatness of the earth, and abundant grain, and grape juice;...
New American Bible (2011)	May God give to you of the dew of the heavens And of the fertility of the earth abundance of grain and wine.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So may God give you dew from heaven, the richness of the earth, and grain and wine in abundance.
exeGesés companion Bible	...and Elohim gives you of the dew of the heavens and the fatness of the earth and an abundance of crop and juice:...
Kaplan Translation	'May God grant you the dew of heaven and the fat of the earth, much grain and wine.
Orthodox Jewish Bible	Therefore HaElohim give thee of the tal haShomayim, and the fatness of ha'arezt, and plenty of dagan and tirosh;...

Expanded/Embellished Bibles:

The Expanded Bible	May God give you ·plenty of rain [the dew of heaven] and ·good soil [the fatness/richness/fertility of the earth] so that you will have plenty of grain and new wine.
Kretzmann's Commentary	Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. These were temporal gifts, of great importance in the country which Jacob and his children were to possess. The quantity of the dew, especially during the dry season, determined the fruitfulness of the land. The fat, productive fields of the earth were to be his, the result being a rich yield of grain and new wine.
NET Bible®	May God give you the dew of the sky [Heb "and from the dew of the sky."] and the richness [Heb "and from the fatness."] of the earth, and plenty of grain and new wine.
The Voice	Therefore, may God grant you gentle showers from heaven and the fertile soils of the earth, and rich harvests of grain and wine.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And give you will the Elohim the night mist of the heavens. And the oil of the earth, and much grain and grape juice.
Context Group Version	And God give you of the dew of the skies { or heavens }, And of the fatness of the land { or earth }, And plenty of grain and new wine.
English Revised Version	May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.
Green's Literal Translation	And may God give you of the dew of the heavens, and of the fatness of the earth, and much grain and wine.
H. C. Leupold	Behold, the smell of my son is as the smell of a field which Yahweh has blessed, May the true God give thee of the dew of heaven and of the fertile places of the earth, and much of grain and wine. Let peoples serve thee, and nations bow down to thee. Be master over thy brethren, and may thy mother's son bow down to thee. Cursed be they that curse thee, and blessed be they that bless thee.
Jack Ballinger translation	Leupold sees this as poetry; vv. 27b and 29 are included for context. Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine;...
NASB	Now may God [Gen 27:39; Deut 33:13, 28; Prov 3:20; Zech 8:12] give you of the dew of heaven, And of the fatness [Num 18:12] of the earth, And an abundance of grain and new wine;...
New King James Version	Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.
Webster's Bible Translation	Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:...
Young's Updated LT	And God gives to you of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine.

The gist of this verse: Isaac calls for an abundance of crop production for Jacob.

Genesis 27:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced waw]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l'el]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Genesis 27:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
Keil and Delitzsch suggest: <i>Since the intention to give the blessing to Esau the first-born did not spring from proper feelings towards Jehovah and His promises, the blessing itself, as the use of the word Elohim instead of Jehovah or El Shaddai (cf. Genesis 28:3) clearly shows, could not rise to the full height of the divine blessings of salvation, but referred chiefly to the relation in which the two brothers and their descendants would stand to one another, the theme with which Isaac's soul was entirely filled.</i> ¹⁸⁵ I am still thinking about this; not sure if I agree with Keil and Delitzsch here.			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ṭal (טַל) [pronounced <i>tahl</i>]	<i>night mist, mist, dew</i>	masculine singular construct	Strong's #2919 BDB #378
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: Therefore, Elohim will give you [produce] from the dew of the heavens,...

This blessing that Isaac gives is going to be a blessing which many of us have heard. God would give the Jews a land flowing with milk and honey; and there are other blessings about the land which are similar, but less familiar to us. This is one of those blessings. The children of Jacob, not the children of Esau, would possess this wonderful fertile land known as Canaan.

The dew and the rain from heavens was needed in order for anything to grow. As most of us know, if you keep water from an area, it will where away, with so many of the plants and trees dying out. Here, by this blessing, Isaac tells Jacob that he will receive the blessing of the dew of the heavens; which would be the crops and the green plants and trees that would grow as a result of that rain.

The key to any prosperous field is rain—here, called the dew of heaven (recall that, before the flood, plants were watered with dew rather than by rain). *Fatness* simply refers to production. It is a word generally used of an animal which is fattened up—with meat, not necessarily with fat. The fatness of the earth simply refers to a field with a great deal of produce.

Since we have a reference to *dew* here.

¹⁸⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:24–29.

The Doctrine of Dew (Several Dictionaries and Commentators)

Smith: Dew. *This, in the summer, is so copious in Palestine that it supplies, to some extent, the absence of rain and becomes important to the agriculturist. Thus, it is coupled, in the divine blessing, with rain, or mentioned as a prime source of fertility, Genesis 27:28; Genesis 33:13; Zec. 8:12, and its withdrawal is attributed to a curse. 2Samuel 1:21; 1Kings 17:1; Hag. 1:10. It becomes a leading object in prophetic imagery, by reason of its penetrating moisture, without the apparent effort of rain, Deut. 32:2; Job. 29:19; Psalm 133:3; Hos. 14:5, while its speedy evanescence typifies the transient goodness of the hypocrite. Hos. 6:4; Hos. 13:3.*¹⁸⁶

Nave: *A merciful providence (Deut. 33:13); Forms imperceptibly (2Samuel 17:12); Forms in the night (Job. 29:19); From the clouds (Proverbs 3:20); Called the dew of heaven (Dan. 4:15); Absence of (1Kings 17:1); Miraculous profusion and absence of (Judges 6:36–40); Figurative (Psalm 110:3; Isaiah 26:19; Hos. 6:4; Hos. 13:3; Hos. 14:5).*¹⁸⁷

Fausset: *In Palestine failing in early summer, again in autumn, and supplying the absence of rain. So copious as to saturate Gideon's fleece, so that a bowl full of water was wrung out, and to wet the ground in one night (Judges 6:37–40). A leading source of fertility (Genesis 27:28; Deut. 33:13; Job. 29:19; Hos. 14:5; Isaiah 18:4; Zec. 8:12). Its being withheld brought barrenness (1Kings 17:1; Hag. 1:10). Its speedy drying up symbolizes the formalist's goodness (Hos. 6:4; Hos. 13:3).*

On the other hand its gentle, silent, benignant influence, diffusing itself over the parched ground, represents the blessed effect of God's word and God's grace (Deut. 32:2); also brotherly love (Psalm 133:3), the "dew of Hermon (i.e. copious and refreshing dew) that descended upon Zion"; or else, believers from various parts are joined by brotherly love on the one spiritual Zion, like the countless dewdrops wafted together, if it were physically possible, from various mountains, as Hermon, to the one natural Zion. The effect on the world of brotherly love among various believers would be like that of dew, all simultaneously saturating the dry soil and making it fruitful (John 17:21–23).

*The dew springing "from the womb of the morning," not by visible irrigation, is the emblem of youthful, fresh, living, beautiful, infinite rigor, namely, that of Christ and of Christ's people in union with Him (Psalm 110:3). Israel shall hereafter be "in the midst of many people as a dew from the Lord" (Mic. 5:7); overwhelming their enemies "as the dew falleth on the ground" (2Samuel 17:12), and as "life from the dead" to the millennial earth, as "the dew of herbs" causes them to revive after the deadness of winter (Isaiah 26:19).*¹⁸⁸

Keil and Delitzsch add: *In Eastern countries, where there is so little rain, the dew is the most important prerequisite for the growth of the fruits of the earth, and is often mentioned therefore as a source of blessing (Deut. 33:13, 28 Hosea 14:6 Zechariah 8:12).*¹⁸⁹

Clarke: *As there was but little rain in Judea, except what was termed the early rain, which fell about the beginning of spring, and the latter rain, which fell about September, the lack of this was supplied by the copious dews which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the abundance of those dews by what fell on Gideon's fleece, Judges 6:38, which being wrung filled a bowl. And Hushal compares an army ready to fall upon its enemies to a dew falling on the ground, 2Samuel 17:12, which gives us the idea that this fluid fell in great profusion, so as to saturate every thing. Travellers in these countries assure us that the dews fall there in an extraordinary abundance.*¹⁹⁰

¹⁸⁶ Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Dew.

¹⁸⁷ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Dew.

¹⁸⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Dew.

¹⁸⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:24–29.

¹⁹⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:28.

The Doctrine of Dew (Several Dictionaries and Commentators)

Peter Pett: *The heavy morning dew, largely caused by moist air from the sea, was looked on as a great blessing in a relatively dry country. It was especially abundant in the summer when there was no rain, and was beneficial to summer crops and the vine harvest (corn and wine). It is here looked on as an added blessing, given to the specially favoured (see Zechariah 8:12).*¹⁹¹

Or perhaps we should heed Shakespear, who would have said, "Much ado about nothing."

Treasury of Scriptural Knowledge lists a number of passages on dew and rain: Deut. 11:11–12 32:2 33:13, 28 2Samuel 1:21 1Kings 17:1 Psalm 65:9–13, 133:3 Isaiah 45:8 Jer. 14:22 Hosea 14:5–7 Micah 5:7.¹⁹²

Lange: *The dew in Palestine is of the greatest importance in respect to the fruitfulness of the year during the dry season (Genesis 49:25; Deut. 33:13; Deut. 33:28; Hos. 14:6).*¹⁹³

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 27:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mash ^e mân (מַשְׁמָן) [pronounced <i>mashsh-MAWN</i>]	<i>fat piece, fatness; olive oil, oil; a luscious tidbit; choice, choicest; stout, vigorous; fertile [piece of ground]; fertility, richness; abundance</i>	masculine singular noun	Strong's #4924 BDB #1032

This is identical to mish^eman (מִשְׁמָן) [pronounced *mish^e-MAHN*]. Only the vowel points are different. Strong's #4924 (& #8080) BDB #1032.

Some of the passages which deal with *fatness*: Genesis 27:39 45:18 49:20 Num. 13:20 Psalm 36:8.¹⁹⁴

'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
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Translation: ...from the fertility of the earth,...

There must be something in the earth to grow (since the production of seed that could be transferred all over the country was not something done there, FEDEX not yet having come into its own. So the rain would come down, but there would be plants and seeds and various volunteer plants which would come up—a very fertile earth.

¹⁹¹ From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

¹⁹² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:28.

¹⁹³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:23.

¹⁹⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:28.

Genesis 27:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rôb (רֹב) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness; plenty</i>	masculine singular construct	Strong's #7230 BDB #913
dâgân (דָּגָן) [pronounced <i>daw-GAWN</i>]	<i>corn, grain, wheat; cereal; probably includes: barley, oats, and rye</i>	masculine singular noun	Strong's #1715 BDB #186
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tîyrôsh (שְׂרִית) [pronounced <i>tee-ROSH</i>]	<i>wine, fresh wine, freshly pressed wine, new wine</i>	masculine singular noun	Strong's #8492 BDB #440

Translation: ...as well as the abundance of grain and freshly-pressed wine.

We continually read about the Hebrews making bread. This requires grain (both wheat and corn). Now, unlike today, where we have figured out ways to make the best tasting wine the oldest wine; here, fresh wine was at a premium; and it was fresh wine which tasted the best.

Genesis 27:28 Therefore, Elohim will give you [produce] from the dew of the heavens, from the fertility of the earth, as well as the abundance of grain and freshly-pressed wine. (Kukis mostly literal translation)

Genesis 27:28 Therefore God will give you produce from the dew of the heavens, from the fertility of the earth, as well as an abundance of grain and freshly-pressed wine. (Kukis paraphrase)

Keil and Delitzsch: *The rest of the blessing had reference to the future pre-eminence of his son. He was to be lord not only over his brethren (i.e., over kindred tribes), but over (foreign) peoples and nations also. The blessing rises here to the idea of universal dominion, which was to be realized in the fact that, according to the attitude assumed by the people towards him as their lord, it would secure to them either a blessing or a curse.*

Keil and Delitzsch continue: *If we compare this blessing with the promises which Abraham received, there are two elements of the latter which are very apparent; viz., the possession of the land, in the promise of the rich enjoyment of its produce, and the numerous increase of posterity, in the promised dominion over the nations. The third element, however, the blessing of the nations in and through the seed of Abraham, is so generalized in the expression, which is moulded according to Genesis 12:3, "Cursed be every one that curses you, and blessed be he that blesses you," that the person blessed is not thereby declared to be the medium of salvation to the nations.*¹⁹⁵

Isaac Blessing Jacob by Nicolas-Guy Brenet (an oil painting); (France, Paris, 1728-1792); France, 1768; from [LACMA](#); accessed August 7, 2016.

¹⁹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:24–29.

The Cambridge Bible summarizes v. 28: *In a hot country the dew falling heavily by night is a source of fruitfulness to the land; and gives refreshing coolness to the atmosphere. Cf. Deut. 33:13; Deut. 33:28; Zec. 8:12. The fatness of the earth] The other side of the blessing of prosperity is supplied by the fertility of the soil, for which the Heb. expression is “the fat things.” By “the earth” is clearly indicated a parallel to “the heaven” in the previous clause. There is no need for supposing, as some scholars have done, that Isaac here identifies Canaan with “the earth.” See Num. 13:20; Nehemiah 9:25; Nehemiah 9:35, “fat land”; Isaiah 28:1, “fat valley”; zekiel E34:14, “fat pasture.”*¹⁹⁶



Also associated with prosperity—wine.

Since wine is mentioned in connection with prosperity, we ought to take a look at the doctrine of wine. Wine, like many things in life, can be good and bad, depending upon how it is used.

The Doctrine of Wine

I. Vocabulary.

A. Hebrew:

1. The most common Hebrew noun is the masculine noun yayin (יַיִן) [pronounced YAH-yin], which means *wine*. Strong's #3196 BDB #406.
2. The masculine noun 'āçîyç (אַיִץ) [pronounced ġaw-SEECE], which means *sweet wine, wine, wine pressed from juice; new wine*. Strong's #6071 BDB #779. Isa.49:26 Joel.1:5 3:18 Amos.9:13
3. The masculine noun tîyrôsh (טֵיִרֹשׁ) [pronounced tee-ROHSH], which means *wine, fresh wine, freshly pressed wine, new wine*. Strong's #8492 BDB #440.
4. The masculine noun mim^oçâk (מִיִּצְאָק) [pronounced mihm-SAWK], which means *mixed wine, mixed drink; drink offering*. Strong's #4469 BDB #587. Prov.23:30
5. The masculine noun sh^omârîym (שִׁמְרִים) [pronounced shehm-aw-REEM], which means *a fine aged wine; wine sentiment, lees, dregs*. Strong's #8105 BDB #1038. Its use in the Bible requires some study. Ps.75:8 and Jer.48:11

B. Greek:

1. The common Greek noun is oinos (οἶνος) [pronounced OY-noss], which means, *wine*;

¹⁹⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:28.

The Doctrine of Wine

- metaphorically *the fiery wine* [of God's wrath]. Thayer definitions only. Strong's #3631.
2. The neuter noun *gleukos* (γλεῦκος) [pronounced *GLYOO-koss*], which means, *new wine; the sweet juice pressed the grape, sweet wine*. Thayer definitions only. Strong's #1098. This was an alcoholic wine. Acts 2:13
- II. The first mention of wine in Scripture is that of Noah's vineyard, in Genesis 9:20–21.
 - A. Noah, a mature believer, overindulged and became drunk (first record of this sin). This suggests that the bacteria needed in order to change a fruit drink into wine was more prevalent after the flood.
 - B. The Scripture, however, does not support the contention that wine production is evil. Deut. 14:23 speaks of tithing from one's wine production and v. 26 speaks of the Jews spending money on whatever they choose in the Land of Promise, and lists wine as one of the things they may purchase (Deut. 14:25–26 is all about free enterprise).
 - III. The first miracle Jesus performed was turning water into wine to manifest His divine nature, John 2:1–11 4:48.
 - A. I don't believe that I have ever seen the passage explained correctly, as this is an odd sort of miracle for our Lord's first miracle. Jesus did not go to a party where they ran out of wine and decide, "I know what I'll do; I'll turn water into wine and blow their collective minds."
 - B. Jesus turning water into wine, was to be put into contrast with Moses turning the water into blood, which meant judgment. Turning water into wine means blessing. **For the law was given through Moses; grace and truth came through Jesus Christ.** (John 1:17; NIV) **Christ redeemed us [or, set us free] from the curse of the Law, having become a curse on our behalf-for it has been written, "Under a curse [fig., Condemned by God] [is] every [one] hanging upon a tree"- [Deut 21:23] (Galatians 3:13; ALT)**
 - C. As God, He honored the institution of marriage by His presence and by His generous gift of good wine (approximately 150 gallons).
 - D. While the potential for abuse was there, He still created the best wine last.
 - E. Wine is a detail of life provided by God for the enjoyment of mankind, Judges 9:13 Ps.104:15, a legitimate stimulant when not used to excess.
 - IV. In Israel, an abundance of new wine was an indication of divine blessing in the land. Deut. 7:13 11:14 32:14 33:28.
 - A. Israel was to tithe the new wine. Deut.12:17 14:23 18:4
 - B. Under the stages of national discipline, God cursed the vine. Deut. 28:39,51. Judges 6:11 speaks of an empty wine vat.
 - C. David had extensive wine cellars. 1Chr. 27:27
 - D. Application of doctrine assured the individual of prosperity with wine. Proverbs 3:10; cp. Proverbs 9:2,5
 - V. Wine and the Day of the Lord.
 - A. Wine (and alcohol) will be scarce in the Tribulation (Revelation 6:6), and it will not sustain anyone (Isaiah 24:7,9).
 - B. Metaphorically, the nations which are against God are viewed as grapes of wrath placed in God's wine press. Revelation 19:15 cp. Revelation 14:17-20 Genesis 49:11 Isaiah 63:2,3 Joel 3:13
 - C. God will bless Israel with abundant wine production in the Millennium. Joel 2:19,22,24 3:18 Amos 9:13,14 Zechariah 9:17 cp. Isa.27:16
 - D. The Lord Himself will provide a continuous banquet of choice red meat and good, aged red wine for all who worship at Zion. Isaiah 25:6
 - VI. Wine is mentioned in connection with:
 - A. Bible Doctrine, which brings happiness. Luke 5:37-39 Isaiah 55:1.
 - B. Category #2 love. SOS. 1:2,4 4:10 7:9
 - C. Positional truth. John 15
 - D. Happiness. Zechariah 10:7
 - E. Judgment. Lam. 1:15; Joel 3:13
 - F. False doctrine. Jer. 51:7 cp. Revelation 18:3 Deut. 32:32,33

The Doctrine of Wine

- VII. God's moral code and wine.
- A. Godliness forbids drunkenness. Ephesians 5:18 cp. Romans 13:13 1Corinthians 5:11 6:10 1Peter 4:3
 - B. One might abstain from wine if drinking wine violates the law of love. Romans 14:21
 - C. Paul warns that church leaders avoid excessive drinking. 1Timothy 3:3,8
 - D. Wine is allowed to a pastor, if consumed in moderation. 1Timothy 5:23
- VIII. The sinful trend of Adam is associated with the abuse of wine.
- A. Basic drunkenness. Genesis 9:21.
 - B. Alcoholism. Proverbs 23:29-35 .
 - C. Gluttony. Proverbs 23:20,21
 - D. Fornication. Genesis 19:32-38
 - E. Violence. Proverbs 20:1
 - F. Dissipation (wasting time). Isaiah 5:11-12; cp. v. 10. Poverty existed due to the pursuit of pleasure. Ten acres yielding ten gallons of wine is not very productive.
 - G. Degeneracy, idolatry and emotional revolt of the soul. Dan. 5:24,22,23
- IX. Some specific cases.
- A. Nazarites were forbidden to drink wine or consume any product associated with the vine. Num. 6:14,20 Judges 13:4,7,14 Amos 2:12 Luke 1:15
 - B. Kings were advised to abstain from wine when ruling. Proverbs 31:4,5
 - C. Priests were not to drink before service. Leviticus 10:9,11
- X. Biblical guidelines.
- A. Each believer should recognize that there is a time and a place for everything. Eccles. 3:1.
 - B. Recognize that wine is a detail of life and that you are not to pursue it.
 - C. There are inherent dangers associated with drinking, so you should do so only when all Biblical and moral obligations are safeguarded (consider the law of love, time, place, associates, etc).
 - D. Some should never drink due to physical and niche considerations. If you have alcoholism in your family, you might abstain, as there is a genetic predisposition to alcoholism.
 - E. Do not violate the laws of divine establishment.
 - F. While alcohol in moderation is a bona fide stimulant, in excess it reduces one's inhibitions. Those with strong norms and standards and who consistently stay under the filling of the Holy Spirit are less likely to abuse it.
- XI. Wine, in and of itself, is not evil. Psalm 104:14–15 *He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth, And wine which makes man's heart glad, So that he may make his face glisten with oil, And food which sustains man's heart.*

Taken from:

[Maranatha Church](#), accessed June 18, 2014 and
[Bible Doctrine Resource](#), also accessed June 18, 2014.

Since these doctrines are almost identical, they were probably originally put together by R. B. Thieme, Jr.

The Cambridge Bible: *[This] blessing is concerned not with the personal destiny of Jacob, but with the national history of the Israelite people. Cf. the blessing of Jacob on Joseph (Genesis 49:22 ff.).*¹⁹⁷

The Voice

*Therefore, may God grant you gentle showers from heaven
and the fertile soils of the earth,
and rich harvests of grain and wine. (Genesis 27:28)*

¹⁹⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:27.

Deut. 8:7–10 For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full, and you shall bless the LORD your God for the good land He has given you. (ESV; capitalized)

The Blessings of Rain, Dew and Good Soil (Many Commentators)

David Guzik: *The words of the blessing are filled with pictures of the LORD's rich bounty, and they echo some of the words of the covenant God made with Abraham.*¹⁹⁸

Le Clerc: *[I]f the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but human industry is wanting to the plentiful enjoyment of all temporal good things.*¹⁹⁹

Clarke: *[Therefore, the seasonable rain, the dew and a good soil] are represented in the Scripture as emblems of prosperity, of plenty, and of the blessing of God (Deut. 33:13, 28 Micah 5:7 Zechariah 8:12); and, on the other hand, the withholding of these denotes barrenness, distress, and the curse of God (2Samuel 1:21).*²⁰⁰

Wenstrom: *The first material blessing was the dew of heaven. Dew is of great importance in Palestine since the area possesses a dry summer subtropical climate. The entire Mediterranean Basin experiences this climate, in which a stationary high pressure system does not allow moisture to penetrate the region during the summer. This system shifts to the south during the winter allowing moisture to penetrate. Thus, the land is dependent upon dew throughout the summer. Heavy dews are normal because of the great difference between night and day temperatures.*²⁰¹

Bruce K. Waltke: *Dew from westerly and northwesterly Mediterranean winds plays an important role in the irrigation of crops in many parts of Palestine.*²⁰²

Gill: *[S]eeing he was blessed of God, and the blessed seed should spring from him, as well as his posterity should inherit the land of Canaan; for this is said rather by way of prophecy than wish, and so all that follow; and the dew of heaven is the rather mentioned, not only because that makes the earth fruitful on which it plentifully falls, but likewise because the land of Canaan, the portion of Jacob's posterity, much needed it, and had it, for rain fell there but seldom, only twice a year, in spring and autumn; and between these two rains, the one called the former, the other the latter rain, the land was impregnated and made fruitful by plentiful dews...the land of Canaan was, a fat and fertile land, abounding with all good things...which God has given to his Jacob and Israel in all ages, as he has not given to other people, and especially in the times of the Messiah.*²⁰³

Jamieson, Fausset and Brown: *The copious fall of dew is indispensable to the fruitfulness of lands, which would be otherwise arid and sterile through the violent heat...Palestine was famous for vineyards, and it produced varieties of...wheat, barley, oats, and rye.*²⁰⁴

¹⁹⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:27–29.

¹⁹⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:28 (probably a translation or a paraphrase).

²⁰⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:28.

²⁰¹ From wenstrom.org accessed July 14, 2016.

²⁰² From wenstrom.org accessed July 14, 2016. Wenstrom cites *Genesis, A Commentary*, page 379, Zondervan.

²⁰³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:28.

²⁰⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 27:28.

The Blessings of Rain, Dew and Good Soil (Many Commentators)

Matthew Poole: *[The prophecy speaks of] dew rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the former, and the other the latter rain. And under this and the following blessings, which are but temporal, are comprehended all manner of blessings, both spiritual, temporal, and eternal, according to the usage of that time and state of the church...a fat and fruitful land, which Canaan was, abounding with all sorts of precious fruits. Compare Deut. 8:8 32:13,14.*²⁰⁵

Gill: *[All] these signified figuratively both the doctrines and blessings of grace, which all Jacob's spiritual offspring, such as are Israelites indeed, are partakers of.*²⁰⁶ Deut. 32:1–3 "Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the LORD; ascribe greatness to our God!" (ESV; capitalized)

Wenstrom makes the apt observation: *It is interesting to note that these first three material blessings would be of interest to the settled farmer but of no interest to a nomadic hunter like Esau, making these blessings more appropriate for Jacob rather than Esau.*²⁰⁷

Some of the passages referring to this plenty (or abundance or prosperity): Deut. 7:13 8:7–9 33:28 Joshua 5:6 1Kings 5:11 2Chronicles 2:10 Psalm 65:9, 13 104:15 Joel 2:19 Zechariah 9:17.²⁰⁸

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Even today, in a very modern America, when water is reduced for any reason, good land lies fallow insofar as crop-bearing is concerned. In fact, the laying waste of some lands is actually **government induced** in **California**. It is downright pathetic when a nation places itself under divine discipline and then administers its own punishment.

Genesis 27:28 And may God give you of the dew of heaven, and the fatness of the earth, and plenty of grain and wine.

Isaac Asks that 4 Things Be Given to Jacob and to Jacob's Descendants

Isaac asks for Jacob to be given 4 things:

- 1) The dew of heaven is used here for the first time, and is analogous to blessings from God. All that grows from the earth is nourished by rain from heaven, and the dew is as if God has come down and sprinkled water on His earth. This word is closely associated with the manna from heaven, which God used to sustain the Jews when they spent 38.5 years in the desert (Exodus 16:13–14 Num. 11:9).

One could also understand the *dew of heaven* to refer to spiritual blessing from God, with which the Jews will be greatly blessed. God delivered the entire Old Testament to his people, the Jews, along with His prophets. No other people has been given so much direct blessing from God.

- 2) The fatness of the earth refers to abundant produce from the earth. In our culture, we do not view the word *fat* in a favorable way, but this is a word of blessing in Scripture. A fattened calf in Scripture is not a calf filled with fat, but a healthy calf with a lot of meat on its bones.

Wherever the Jews have congregated as a people, they are generally very blessed (the exception to this

²⁰⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Genesis 27:28.

²⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:28.

²⁰⁷ From wenstrom.org accessed July 14, 2016.

²⁰⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:28.

Isaac Asks that 4 Things Be Given to Jacob and to Jacob's Descendants

is whenever antisemitism rears its ugly head).

The Jews, as a people, are associated with the earth. In the Millennium, it is not us from the Church Age who will populate the earth, but the Jews and others who have believed in Jesus. And Jesus will rule from Mount Zion throughout the Millennium. He won't have an office in the United Nations building.

- 3) *Plenty of grain* refers to the produce of the ground, and Isaac is calling for Jacob and his descendants to be blessed with the great abundance of crops. The idea here is logistical grace, where God will see to the needs of his people.
- 4) As we saw in the previous lesson, wine is seen as a blessing, and it is associated with the enjoyment of life. So Isaac does not just call for the descendants of Jacob to merely be sustained, but to enjoy the great blessings of life.

Chapter Outline

Charts, Graphics and Short Doctrines

Will serve you peoples and will bow down to you nations; be lord to your brothers and will bow down sons of your mother. [Those] cursing you receive cursing and those blessing you will be blessed.”

Genesis
27:29

The nations will serve you and the gentiles will bow down to you. Be a master to your brothers and the sons of your mother will bow down [to you]. [Those who] curse you will be cursed and those who bless you will be blessed.”

Nations will serve you and gentiles will bow down before you. Be a ruler over your brothers and they will bow down before you. Those who curse you will be cursed and those who bless you will be blessed.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Will serve you peoples and will bow down to you nations; be lord to your brothers and will bow down sons of your mother. [Those] cursing you receive cursing and those blessing you will be blessed.”
Targum (trans. By Cook)	Let peoples be subject to you, <u>all the sons of Esau</u> , and kingdoms bend before you, <u>all the sons of Keturah</u> ; a chief and a ruler be you over your brothers, and let the sons of your mother salute you. Let them who curse you, my son, be accursed <u>as Bileam bar Beor</u> ; and them who bless you be blessed <u>as Mosheh the prophet, the scribe of Israel</u> .
Jerusalem targum	Let peoples serve before you, <u>all the sons of Esau</u> : <u>all kings</u> be subject to you, <u>all the sons of Ishmael</u> : be you a chief and a ruler over the sons of <u>Keturah</u> : <u>all the sons of Laban the brother of your mother will come before you and salute you</u> . Whoever curses you, Jakob, my son, will be accursed <u>as Bileam ben Beor</u> ; and whoever blesses you will be blessed <u>as Mosheh the prophet and scribe of Israel</u> .
Latin Vulgate	And let peoples serve you, and <u>tribes</u> worship you: be you lord of your brothers, and let your mother's children bow down before you. Cursed be he that curses you: and let him that blesses you be filled with blessings.

Peshitta (Syriac)	Let people serve you, and nations bow down to you; be a prince over your brothers, and let your mother's sons bow down to you; cursed be they who curse you, and blessed be they who bless you.
Septuagint (Greek)	And let nations serve you, and <u>princes</u> bow down to you, and be master over your <u>brother</u> , and the sons of your father shall reverence you; accursed is he that curses you, and blessed is he that blesses you.
Significant differences:	Lots of additional text in the targums; <i>kings</i> rather than <i>nations</i> in the Jerusalem targum; <i>tribes</i> rather than <i>nations</i> in the Latin, and <i>princes</i> in the Greek. The Greek has <i>brother</i> rather than <i>brothers</i> , which is significant in this passage.

Limited Vocabulary Translations:

Bible in Basic English	Let peoples be your servants, and nations go down before you: be lord over your brothers, and let your mother's sons go down before you: a curse be on everyone by whom you are cursed, and a blessing on those who give you a blessing.
NIRV	May nations serve you. May they bow down to you. Rule over your brothers. May the sons of your mother bow down to you. May those who call down curses on you be cursed. And may those who bless you be blessed."
Easy English	Let nations serve you and let nations *bow down to you. Be a *lord over your brothers. Let your mother's sons *bow down to you. Let God *curse everyone that *curses you. Let God *bless everyone that *blesses you.'
Easy-to-Read Version	May all people serve you. May nations bow down to you. You will rule over your brothers. Your mother's sons will bow down to you and obey you.
Good News Bible (TEV)	May nations be your servants, and may peoples bow down before you. May you rule over all your relatives, and may your mother's descendants bow down before you. May those who curse you be cursed, and may those who bless you be blessed."

Thought-for-thought translations; paraphrases:

Common English Bible	May the nations serve you, may peoples bow down to you. Be the most powerful man among your brothers, and may your mother's sons bow down to you. Those who curse you will be cursed, and those who bless you will be blessed."
Contemporary English V.	Nations will be your servants and bow down to you. You will rule over your brothers, and they will kneel at your feet. Anyone who curses you will be cursed; anyone who blesses you will be blessed."
New Life Version	May nations serve you, and the people bow down in front of you. Be the ruler of your brothers. May your mother's sons bow down in front of you. Cursed be those who curse you, and may good come to those who honor you."

Partially literal and partially paraphrased translations:

American English Bible	Let the nations serve you and may princes bow before you. May you be the lord over your brother, and may your father's sons show you respect. May anyone who curses you be cursed, and may all who praise you be blest.'
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International Standard V	May people serve and bow before you; may you be master over your brothers; may your mother's sons bow before you; may anyone who curses you be cursed; and may anyone who blesses you be blessed."
New Advent (Knox) Bible	Let nations serve thee, and peoples bow before thee; mayst thou be lord over thy brethren, receive obeisance from thy own mother's sons; a curse on those who curse, a blessing on those who bless thee!
Translation for Translators	I ask that people of many nations will serve you and bow down to you. I ask that you will rule over your brothers, and that your mother's descendants will also bow down to you. I ask that God will curse/punish those who curse you/ask God to do bad things to you , and bless those who bless you."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	People <i>will</i> serve you, citizens <i>will</i> bow to you, and the sons of your mother will bow to you. Be the patriarch to your brothers. You <i>will</i> reprimand with reprimands, and you <i>will</i> bless with blessings."
Conservapedia	"Peoples will serve you, and national progenitors will bow down to you. You will be master of your brothers, and your mother's sons will bow down to you. They that curse you will be cursed, and they that bless you will be blessed." There is no reason to suppose that Esau would have gotten exactly this blessing if Jacob had dealt honestly. Isaac was almost certainly a prophet, and would therefore speak the truth about the future of the one he was speaking to, even if he didn't recognize him.
Ferar-Fenton Bible	Nations shall serve you, and bow down to you ; yes, a multitude of mighty peoples, with your brothers also shall pay tribute to you, my son. If any curses you, he shall be cursed ; and if any blesses you, he shall be blessed."
Lexham English Bible	Let peoples serve you, and nations bow down to you; Be lord of your brothers, and may the sons of your mother bow down to you. Cursed be those cursing you, and blessed be those blessing you."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Let peoples serve you, and communities prostrate themselves to you; be lord over your brothers, and let your mother's sons prostrate themselves to you; those who curse you, be cursed, and those blessing you, be blessed.
New Jerusalem Bible	Let peoples serve you and nations bow low before you! Be master of your brothers; let your mother's other sons bow low before you! Accursed be whoever curses you and blessed be whoever blesses you!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May peoples serve you and nations bow down to you. May you be lord over your kinsmen, let your mother's descendants bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"
exeGesés companion Bible	...peoples serve you and nations prostrate to you: be lord over your brothers and the sons of your mother prostrate to you: cursed are they who curse you and blessed are they who bless you.

Judaica Press Complete T.	Nations shall serve you and kingdoms shall bow down to you; you shall be a master over your brothers, and your mother's sons shall bow down to you. Those who curse you shall be cursed, and those who bless you shall be blessed."
Kaplan Translation	Nations will serve you; governments will bow down to you. You shall be like a lord over your brother; your mother's children will prostrate themselves to you. Those who curse you are cursed, and those who bless you are blessed.' See Genesis 12:3.
Orthodox Jewish Bible	Let people serve thee, and amim bow down to thee: be gevir over thy achim, and let bnei immecha bow down to thee: arur be every one that curseth thee, and baruch be he that blesseh thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Let peoples serve you and nations bow down to you; be master over your brothers, and let your mother's sons bow down to you. Let everyone be cursed who curses you and favored with blessings who blesses you.
The Expanded Bible	May nations serve you and peoples bow down to you. May you be master over your brothers, and may your mother's sons bow down to you. May everyone who curses you be cursed, and may everyone who blesses you be blessed [12:3; Heb. 11:20]."
Kretzmann's Commentary	Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee. This part of the blessing describes the position of influence and power which the descendants of Jacob were to occupy. Not only over his brethren, over the people of his own race, including the children of his brother, he was to be lord, but also over strange people and nations. The idea of a world dominion is thus brought out, culminating in the promise that men would be judged according to their attitude toward him and his descendants. Thus the blessing looks forward to the Messiah, the touchstone of the ages, for to this day the right answer to the question: What think ye of Christ? decides the fate of every person in the world.
NET Bible®	May peoples serve you and nations bow down to you. You will be [Heb "and be." The verb is an imperative, which is used rhetorically in this oracle of blessing. It is an invitation to exercise authority his brothers and indicates that he is granted such authority by the patriarch of the family. Furthermore, the blessing enables the recipient to accomplish this.] lord [The Hebrew word is רִבֵּג (gevir, "lord, mighty one"). The one being blessed will be stronger and therefore more powerful than his brother. See Gen 25:23. The feminine form of this rare noun means "mistress" or "queen-mother."] over your brothers, and the sons of your mother will bow down to you [Following the imperative, the prefixed verbal form (which is either an imperfect or a jussive) with the prefixed conjunction indicates purpose or result.]. May those who curse you be cursed, and those who bless you be blessed."

Literal, almost word-for-word, renderings:

Context Group Version	Let peoples serve you, And nations bow down to you. Be lord over your brothers, And let your mother's sons bow down to you. Cursed be every one that curses you, And esteemed be every one that esteems you.
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Darby Translation	Let peoples serve thee, And races bow down to thee. Be lord over thy brethren, And let thy mother's sons bow down to thee. Cursed be they that curse thee, And blessed be they that bless thee.
Emphasized Bible	Let peoples serve thee And races bow down to thee, Become thou lord to thy brethren, And let the sons of thy mother bow down to thee,—He that curseth thee, be accursed! And he that blesseth thee, be blessed!
English Standard Version	Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"
Green's Literal Translation	May the nations serve you and peoples bow to you; be a ruler to your brothers, and may your mother's sons bow to you, and cursed <i>be</i> those who curse you, and blessed <i>be</i> those who bless you.
Jack Ballinger translation	May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."
New King James Version	Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!"
Young's Updated LT	Peoples serve you, and nations bow themselves to you, be you mighty over your brothers, and the sons of your mother bow themselves to you; those who curse you are cursed, and those who bless you are blessed."

The gist of this verse: Isaac continues the blessing, where people would serve Jacob (and his descendants); nations would bow down to him; he would be strong over his brothers and his other close relatives would bow down before him (and his descendants). Those who curse Jacob will be cursed and those who bless him would be blessed.

Genesis 27:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #5647 BDB #712
‘ammîym (עַמִּים) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005

Genesis 27:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
l ^e ûmmîym (לְאֻמִּיִּם) [pronounced l ^e -oom-MEEM]	<i>nations; peoples; vulgar or common peoples, heathen; Gentiles; Gentile peoples</i>	masculine plural noun	Strong's #3816 BDB #522

Translation: The nations will serve you and the gentiles will bow down to you.

Isaac is giving the final blessing to Jacob, thinking that he is giving this blessing to Esau. This appears to be a tradition of that era, that the patriarch of the family would give a final blessing at the end of his life to his son; and this was generally a blessing given to the firstborn. Esau was the firstborn by a few minutes, as Jacob's hand was grabbing the heel of Esau as Esau was being born. Therefore, Jacob had to come soon thereafter.

James Burton Coffman: *All of the thirty-two kingdoms of Canaan were conquered, subdued, and driven out of Palestine by the posterity of Jacob, as prophesied here; but there is a remote and greater fulfillment also which took place in Christ the Second Israel as manifested on earth in his Church. The ancient prophets expanded on this prophecy by affirming that, "The nation and kingdom that will not serve you shall perish ... (they) shall come bending low to you" (Isaiah 60:12,14). The fulfillment of this came when the Gentiles bowed before the feet of Christ, the true Israel. There is no promise here that racial Jews shall eventually rule the earth.*²⁰⁹

Genesis 27:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâvâh (הָוָה) [pronounced haw-VAW]	<i>to be, to become; to exist; to happen; to fall</i>	2 nd person masculine singular, Qal imperative	Strong's #1933 BDB #216
gebîyr (גִּבּוֹר) [pronounced gheb-EER]	<i>lord, master, ruler</i>	masculine singular noun:	Strong's #1376 BDB #150
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: Be a master to your brothers...

At this point in time, we only know about two brothers. So, we would expect Isaac to tell his son, "Be a master to your brother." The reason that this is in the plural is, this really applies to the descendants of Jacob being rulers or masters over the descendants of Esau (obviously, Isaac was actually stating for this to be the other way around, but he has the wrong son before him to bless).

There is certainly the possibility that Isaac and Rebekah had other sons.

²⁰⁹ From <http://www.studylight.org/commentaries/bcc/genesis-27.html> accessed July 18, 2016.

At this period of time, despite their small numbers, it is clear that the Jews are masters over the Arabs. The Jewish race comes through Abraham, Isaac and Jacob; and the Arabs come from Esau and Ishmael (as well as from others—there may be other sons who have not been named in Scripture).

This passage is the only one of the Bible which suggests that Isaac and Rebekah had other children besides Esau and Jacob. Elsewhere in the Scripture, the only children mentioned are Jacob and Esau. It is possible that the word *sons* refers to *sons*, *grandsons*, and *great grandsons*. I don't believe that the phrase *sons of your mother* is specific enough to refer to his brothers only, as portions of these prophecies clearly refer to future generations.

It is possible that Isaac and Rebekah may have had other sons, but we never hear about any of them if there were.

Genesis 27:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'êm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...and the sons of your mother will bow down [to you].

The *sons of your mother* refer to all of those who are descended from Esau. They will bow down to Jacob (and to his descendants).

Peter Pett: *His son is to be a 'king' over his brothers. In other words he is seeking for his son total pre-eminence. Thus Isaac is seeking to restore the damage done by the sale of the birthright, not realising that he is in fact confirming it. It is this perversity that gives some justification to Jacob's action.*²¹⁰

In some ways, Isaac is repeating the blessing which Abraham was given from God. When Abraham had offered up his uniquely-born son to God, and God withheld Abraham's hand from killing his son, God (as the Angel of Y^ehowah) said to him, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed My voice." (Genesis 22:16b–18; ESV, capitalized)

²¹⁰ From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

At the same time, these blessings offered by Isaac are unique. Not only will other nations bow down to the son before him, but the son before him will be lord over his brothers. Isaac cannot simply give the other son this same blessing. This seems to be some sort of tradition, of passing along the family blessing to one particular son. If Jacob is lord over his brothers, then that makes him lord over Esau. So there will be a preeminence of Jacob over Esau. And these words of Isaac have been fulfilled. Do you know any Jews today? Of course you do. Do you know any Edomites (descendants of Esau²¹¹)? No you don't. They have been relegated to the dustbin of history.

There will be a line of Jacob and there will be a line of Esau. Isaac is calling for the descendants of Esau to bow down to the descendants of Jacob. We did not have this before in the promises of God to Abraham. God did not speak much about Abraham's relatives; however, Isaac has a half-brother Ishmael and Jacob has a twin brother Esau. Even though both of these brothers are probably saved, they do not belong to the line of promise.

The way that this is phrased could imply that Isaac and Rebecca have other sons.

Genesis 27:29a *The nations will serve you and the gentiles will bow down to you. Be a master to your brothers and the sons of your mother will bow down [to you].*

The Preeminence of Jacob's Descendants Over Those Not in the Line of Promise

The Cambridge Bible: *The first half of this verse seems to refer to conquest over foreign foes; the second half to pre-eminence among the kindred races. The complete fulfilment of this prediction cannot have taken place before the times of David (cf. 2Samuel 8) and Solomon. The "peoples" and "nations," who "served" and "bowed down," were the Canaanites; the "brethren" and the "mother's sons" were the Edomites, Ammonites, Moabites, and Amalekites.*

Then the Cambridge Bible makes the apt observation: *The irony of the situation is that Isaac, predicting, as he supposes, Esau's predominance over Jacob, seems to be reversing the decree, "the elder shall serve the younger." In reality he ratifies and endorses it.*

The Cambridge Bible concludes with: *This blessing, as applied to Jacob, was fulfilled in the subjugation of Edom, Moab, and Ammon in the reign of David.*²¹²

Gill: *Which was literally true in the times of Joshua and the judges, when the Canaanites were conquered and subdued, and those that remained became tributary to the Israelites; and still more so in the times of David, a son of Jacob, in the line of Judah, when the Philistines, Moabites, Syrians, Ammonites, and Edomites, became subject to him, his servants and tributaries; and yet more so in the times of the Messiah that was to spring from Jacob, and did, to whom many nations have been already subject, and all will in the latter day, Psalm 72:11.*²¹³ Like many prophecies, there is the near and the far fulfillment.

L. M. Grant: *While Isaac intended all this for Esau, he was not in concord with God's thoughts, for God had decreed that the elder would serve the younger, and Isaac did not realize that he was blessing his second son rather than his first. Jacob was to be the father of the Israelitish nation, and other nations would eventually bow to them. Predominantly, Christ would be born of the line of Jacob, and the force of the prophecy is primarily that all must bow to Christ. But the nation Israel was to have a place above all other nations. Nations who bless her will find themselves blessed, while those who curse her will not escape a curse on themselves. The ultimate fulfilment of this prophecy has never taken place as yet, and will not until Israel is recovered from her present state of unbelief in bowing to the Lord Jesus, the true Messiah of Israel.*²¹⁴

²¹¹ The descendants of Esau will live in Edom, and they take their collective name from that region.

²¹² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:29.

²¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:29.

²¹⁴ From <http://www.studylight.org/commentaries/lmg/genesis-27.html> accessed July 16, 2016.

The Preeminence of Jacob's Descendants Over Those Not in the Line of Promise

Leupold: *When Isaac says: "be master over your brothers" he means to let Esau's descendants dominate Jacob's; and so he was by these words trying to annul and invalidate God's original verdict in reference to the relationship of these children (Genesis 25:23). Certainly, then, from this point of view the word was bold and presumptuous, even a defiance of the Almighty. "Brothers" and "sons," used in the plural, do not involve an incongruity. The father is looking forward to those who will yet spring from both. In reference to Jacob they will be "brothers" in so far as they are descended from Esau. In reference to Rebekah all Esau's descendants are "sons."*²¹⁵

The Edomites during the time of David (2Samuel 8:14). Edom, Moab, Ammon and many others (2Samuel 8:11–13). All of the surrounding kingdoms (1Kings 4:21).

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Genesis 27:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ârar (רָרָא) [pronounced aw-RAHR]	<i>cursing [with bitterness], putting under a curse; the one cursing</i>	Qal active participle with the 2 nd person masculine singular suffix	Strong's #779 BDB #76
'ârar (רָרָא) [pronounced aw-RAHR]	<i>cursed, being [bitterly] cursed, receiving a curse</i>	Qal passive participle	Strong's #779 BDB #76
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (רָבַד) [pronounced baw-RAHK ^e]	<i>those blessing [praising, celebrating, adoring], the ones invoking blessings; those who cause to prosper, the ones making happy; those saluting anyone [with a blessing]</i>	masculine plural, Piel participle with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138
bârak ^e (רָבַד) [pronounced baw-RAHK ^e]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138

Translation: [Those who] curse you will be cursed and those who bless you will be blessed."

This is the promise which had been made by God to Abraham originally; and Isaac passes along this promise to his son.

Genesis 27:29 The nations will serve you and the gentiles will bow down to you. Be a master to your brothers and the sons of your mother will bow down [to you]. [Those who] curse you will be cursed and those who bless you will be blessed." (Kukis mostly literal translation)

Genesis 27:29 Nations will serve you and gentiles will bow down before you. Be a ruler over your brothers and they will bow down before you. Those who curse you will be cursed and those who bless you will be blessed." (Kukis paraphrase)

²¹⁵ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016 (slightly edited).

The final blessing is almost exactly the one with which God blessed Abraham. One of the words is different, but it is very close to Genesis 12:3. Using these words means that the blessings promised by God to Abraham have come to Isaac, and he passes them along to Jacob and his descendants. Therefore, all the promises which God made to Abraham are given to the line of Abraham, Isaac, and Jacob. With these words, this becomes the line of promise.

J. Vernon McGee: *Isaac is giving the blessing which he had received — he is passing it on. The interesting thing is that it already belonged to Jacob. God had said that it did. God had already blessed Jacob. God is not accepting this deception at all.*²¹⁶

Leupold: *Isaac's blessing is poetic, being, in an exalted strain of noble feeling. On the formal side this poetic character is marked by parallelism and the use of poetic words like re'eh for hinneh and hawah for hayah.*²¹⁷

J. Ligon Duncan makes an excellent observation, placing the actions of Rebekah side-by-side Scripture: *God's plan is fulfilled in spite of Isaac's plan; and it's fulfilled in spite of Rebekah and Jacob's wicked scheme... So often we think that God's will can't be fulfilled unless we help Him out. And in this passage we are reminded that God's will is fulfilled in spite of man's will.*²¹⁸

For God, this has always been His plan. From eternity past, God would bless the Jewish race, which would come from Abraham, Isaac, and Jacob. However, this is where it becomes official in time; where it is announced to all the angels.

The Perfect Wording of Isaac's Blessing: Notice how perfectly this blessing is worded: *The nations will serve you and the gentiles will bow down to you. Be a master to your brothers and the sons of your mother will bow down [to you]. [Those who] curse you will be cursed and those who bless you will be blessed.*" (Genesis 27:29). Notice how Isaac uses the words *you, your brothers, the sons of your mother*. Even though Isaac believes that he is blessing Esau, he does not personalize this blessing to read, *Be a master to your brother Jacob; he and his sons will bow down to you*. This blessing is carefully designed to bless the person in front of Isaac, without identifying him as Esau or his inferiors as related to Jacob. This is not necessarily how blessings go. Jacob will call his sons before him and bless them all; and he refers to them by name in the blessing.

Isaac does not do this—not because he has consciously determined not to do it, but because he is guided or influenced by God the Holy Spirit. In his own mind, he may be thinking, "I am blessing and giving preeminence to my son Esau over Jacob;" but, in reality, Isaac is giving blessing and preeminence to the person standing before him over his brothers (relatives).

²¹⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

²¹⁷ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²¹⁸ From <http://www.fpcjackson.org/> accessed August 6, 2016.

Bear in mind, there are only 3 people here: Isaac and Jacob; and Rebekah is off in the distance, overseeing everything. We know that no one else is here for this momentous time of blessing, because no one says, “Hey, that’s not Esau; it’s Jacob.” Nevertheless, this moment is recorded for all history in the Word of God.

Isaac blesses Jacob - Rebekah looks on (an oil painting) by Nicolas Guy Brenet 1768; from [Cartoons 4 Christ](#); accessed August 7, 2016. Placing Rebekah outside of the tent, but looking in, is probably the most accurate approach.



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Lange: *Isaac ...would have been startled only at the deception of Jacob. But it is evident that he was surprised most at the divine decision, which thereby revealed itself, and convinces him of the error and sin of his attempt to forestall that decision, otherwise we should hear of deep indignation rather than of an extraordinary terror. What follows, too, confirms this interpretation. He bows not so much to the deception practised upon him as to the fact and to the prophetic spirit which has found utterance through him.*²¹⁹ In other words, Isaac will go along with what he has said. He will not retract it; he will not say, “I was deceived.” He will say, “**I have blessed him; he will be blessed.**”

Keith Krell: *In this scenario, who is deceiving whom? On one hand Jacob is definitely deceiving his father, Isaac. However, Isaac—because he thinks Jacob is really Esau—thinks he is deceiving Jacob by giving the blessing to Esau. Both intend to deceive the other; only Jacob succeeds. The most amazing point is that through this act of deception, God’s will was done! Why? Because God’s choice (Jacob) did in fact end up with the blessing. That doesn’t justify the deception, but it does demonstrate how God works through the weakness of sinful men to accomplish His purposes. This story, seen in that light, is a story of the sovereignty of God.*²²⁰

Hall: *Here was nothing but counterfeiting; a feigned person, a feigned name, feigned venison, a feigned answer, and yet behold a true blessing; but to the man, not to the means.*²²¹

²¹⁹ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40.

²²⁰ From <https://bible.org/seriespage/34-trick-or-treat-genesis-2634-289> accessed August 21, 2016 (slightly edited).

²²¹ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:24.

Peter Pett: *It is clear that once the blessing is given it cannot be withdrawn. The authority and promised blessing has been passed on and nothing can change it, 'yes, and he shall be blessed' (Genesis 27:33). So did Jacob ensure that he received the full benefit of the purchased birthright.*²²²

What Isaac says here and in Genesis 28:3–4 35:9–12 will be Jacob's blessing. We have 3 separate blessings here, given to Jacob; and it should be obvious that there are few men less deserving than Jacob. This is grace. And, so that you do not think that I am being self-righteous; I thank God for revealing so much about Jacob to us, because far more of us are like Jacob than we are like Abraham. As a very flawed believer, I receive more hope and assurance from the study of Jacob than I do from the study of Abraham. Abraham is who I ought to be like, but I am not. But Jacob? I can relate to him!

When God spoke these same words to Abraham, what seemed to be the case is, there was Abraham and his descendants, and God would deal with those who blessed or cursed him. However, in this context, it is just not other peoples, but his relatives—as the Arabs are the first cousins to the Jews.

David Guzik, at this point, distinguishes between the words of Isaac and the true blessings of God: *[T]he bestowal of these words upon Jacob that made him blessed. Instead, Jacob was blessed because God chose him long before (Genesis 26:23). What mattered is that God said the older shall serve the younger (back in Genesis 25:23), not that Isaac said be master over your brethren.*²²³ What Isaac says is perfectly accurate and it is within the will of God. We could call his words the result of the overruling will of God. Isaac had intended to give a blessing like this to Esau, his favorite son. However, his blessing fell upon the very undeserving Jacob and upon his seed, the Jewish race. God's will for man moves forward, despite the obstacles.

In the morality play of four characters, it should be clear that no one is really a hero. Isaac ought not show favorites; nor should he be giving the greatest blessing to Esau. Esau seems to be the least guilty of the four, but he seems to understand that the blessing and birthright would be with his younger brother Jacob—therefore, he ought to have resisted a secret blessing proposed by Rebekah. Rebekah should surely understand that, her husband makes these decisions, and it is not her place to deceive him, no matter what the motivation. And Jacob, at the ripe old age of 77 (or whatever age he is) is not so young as to do whatever his mother tells him to do, if he recognizes it as being wrong. End result of this mess is, Isaac delivers the greatest blessing to Jacob, not realizing that he is Jacob.

Let's say that Rebekah decided not to act. Let's say that she realized that such a deceptive ruse was not the right way to go, and so she stops herself. What are the other options? We actually know of an instance where someone had been hired to curse Israel, and yet, came out and blessed Israel (Balaam in Numbers). God's will was done here, in Genesis 27; but, if necessary, God can overrule our intended actions. So, even if Isaac had tried to have an end-of-life blessing for Esau, he would not have given the primary blessing to Esau, even if that was his intention. And, when Jacob is sent away to find a wife (assuming that would have occurred anyway), Isaac's blessing to him would have turned out to be the blessing of the firstborn, the blessing of the Promised Line.

It is God Who made these promises; it is God Who promised Rebekah that the elder would serve the younger. Therefore, it is up to God to bring His words to pass. We do not accomplish God's will by lying and deception;²²⁴ the Apostle Paul gives us a pretty thorough understanding of Christian behavior in the Church Age.

There are exceptions, and I make time to explain the exceptions because of some comments made by Rev. Bruce Goettsche, who is generally a reliable Bible teacher.

²²² From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

²²³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:27–29.

²²⁴ There is the clear exception to this in counterinsurgency and war. Not only are we logically able to make such a distinction, but the Bible also clearly lays this out when Joshua is going to destroy Jericho and when David is threatened by his son Absalom in a revolution. The examples of Rahab the Prostitute and Hushai the Archite are clear and unambiguous.

Is there a time for dishonesty?

1. I believe that, throughout this examination of Genesis 27, I have made it quite clear that Rebekah is out of line in her actions, in guiding her son Jacob to deceive his own father in order to receive the blessing which God promised him.
2. What many Christians do not understand—and stay with me on this—is there are some exceptions to up-front, dead-on honesty.
3. The reason that I am going off on this tangent is based upon statements made by Goettsche in his examination of Genesis 27.

Goettsche: I remember a values clarification exercise that was popular when I was in college. The question was this: Suppose you are a German who is aiding the Jews by hiding them in your home. A Nazi team comes to your door and asks you if you have any Jews in your home. What do you do? The dilemma is: do you lie or do you aid in the killing of the Jews in your home? The exercise was designed to convey that life is more valuable than honesty.

Goettsche continues: But the problem is that this is a “false dilemma”. In other words there is another option that is not presented. The third option is this: tell the truth and trust God. Is God able to blind the eyes of the team of soldiers? Is it possible that could send soldiers who were sympathetic to the Jews who would ignore their presence? Of course it is possible.²²⁵

4. What Goettsche describes here is a pretty specific exception to the rule of honesty. However, it is not a matter of *life trumps honesty*; it is a matter of, there are limited instances in history where you might oppose the government over your or you may oppose an insurgent movement against your government. Under those situations, there is a great deal of leeway as to what is legitimate and what is not.
5. Before the attack on Jericho, spies were sent into that city and the loyalty of Rahab the Prostitute was obtained by the Jews, who represented the Living God. Therefore, she could lie to her own leaders, and God blessed her actions. There are some commentators who think that, somehow, Rahab should not have lied. However, she sided with the people of God, and was not going to reveal any information that would endanger the Jews. God blessed her and preserved her. I think that it borders on naivety to think that she should have given up the spies to her own people. Compare Joshua 2:3ff and 6:17–25.
6. An even better example is Hushai the Archite. Absalom revolted against King David, so David employed the services of Hushai the Archite, who infiltrated Absalom’s inner circle and deceived him. The Bible tells us that this was the right thing to do. This narrative is found in 2Samuel 15–17; but, Hushai’s counsel to Absalom superceded Ahithophel’s counsel, and this would lead to the defeat of Absalom. We read this: *And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For the LORD had ordained to defeat the good counsel of Ahithophel, so that the LORD might bring harm upon Absalom.* (2Samuel 17:14) Hushai’s counsel favored David and worked against Absalom. The whole purpose of Hushai being in Absalom’s inner circle was to frustrate Absalom’s plans.
7. Furthermore, two spies against Absalom were hidden by a woman who lied to the faces of Abraham’s soldiers (2Samuel 17:19–21).
8. Now, exceptions like this are quite rare, but they do exist. The example given by Goettsche would be one of those exceptions. When evil men are looking to jail or to kill Jews (or Christians), God does not expect us to tell the truth about their whereabouts nor does God expect us to cleverly say something that is true, but manages to deceive at the same time.
9. For the most part, believers are to obey their government (this includes the government of the United States, which may change dramatically over the next few decades).
10. There is a time and place to deceive your own government and the authorities from government that you may encounter—but you have to be careful. When you do this, you are taking a position in opposition to your own government. That is, you have become a part of whatever political force opposes your government. Is that where you want to be?
11. For the most part, revolution is wrong. See **the Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)). Believers need to be on the side of law and order, even if the ruling authorities are not who we would want

²²⁵ From <http://www.unionchurch.com/> accessed August 19, 2016.

Is there a time for dishonesty?

them to be. The gospel and the Word of God are better taught when there is law and order in the land. Very little is accomplished by way of spiritual advance when a country is in the midst of a revolution. Rarely if ever is an oppressive government replaced by a better government after a revolution. As an aside, a revolution is not the same as a war for independence. The United States, for instance, fought a war for independence, not a revolution.

12. When missionaries go to other countries, if they are smart, they ignore local and regional and national politics of where they are. They concentrate on teaching the Word of God and on giving out the gospel. Whatever else happens is not them encouraging or supporting this or that political movement.
13. We have two primary exceptions when it comes to obeying authority: we should evangelize and we should teach the Word of God. When government tells us that we cannot do this, then we can ignore the government.
14. However, and here is where we must be careful, when you are on the job working, you have a primary responsibility to your employer. So, if you are handing out fries at the local McDonald's, you may not hand out Christian tracts with the *Happy Meal*. On the other hand, your employer cannot keep you from going to church or evangelizing *on your own time*. Even if your boss says, "Christianity is such a divisive religion, and we would rather that are employees were not involved with Christian organizations," you may ignore your employer in that respect.

The more doctrine you have, the better you can apply it to your life.

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"Cursed be everyone that curses you, and blessed be he that blesses you." We find this general quotation only a few times in Scripture. Citations are from the ESV Bible (capitalized).

"Those who bless you will be blessed;..."

Scripture	Commentary
<p>Gen 12:1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."</p>	<p>This is God's original promise to Abraham. Abraham needed to leave his father's house and his family, and go to the Land of Promise, wherein God would bless him.</p> <p>Also, those who blessed Abraham and his descendants would be blessed and those who dishonored him would be cursed.</p>
<p>Gen 27:26–27 Then his father Isaac said to him, "Come near and kiss me, my son." So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, "See, the smell of my son is as the smell of a field that the LORD has blessed!"</p>	<p>Jacob has deceived his father, Isaac, and has made him believe that he is Esau rather than Jacob. So Isaac smells Esau's clothes that Jacob is wearing, and begins this blessing.</p>
<p>Genesis 27:28–29 May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"</p>	<p>Isaac, believing that he is blessing his son Esau, blesses Jacob instead. Isaac blesses Jacob with both temporal and spiritual blessings, and he gives him preeminence over his brothers. Isaac also confers upon Jacob God's original blessing that He made to Abraham.</p>

“Those who bless you will be blessed;...”

Scripture	Commentary
<p>Ex. 23:20–22 "Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared. Pay careful attention to Him and obey His voice; do not rebel against Him, for He will not pardon your transgression, for My name is in Him. But if you carefully obey His voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries."</p>	<p>God, when speaking to Moses, makes a similar statement. God’s preparing a place for Moses and the children of Israel is the plan of God the Father. He will send His Angel (the preincarnate Christ) to lead and guide Moses. God promises to be an enemy to the enemies of Moses (and the enemies of Israel).</p> <p>This is not quite the blessing that we have been studying.</p>
<p>Num 24:2–5 And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him, and he took up his discourse and said, "The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down with his eyes uncovered: How lovely are your tents, O Jacob, your encampments, O Israel!</p>	<p>Balaam had been hired to curse Israel by Balak, the king of Moab, when Moses was leading the people of Israel up the King’s Highway east of the Dead Sea.</p> <p>Balak knew Balaam to be a prophet, although in Num. 22–24, Balaam appears to be a prophet for hire.</p>
<p>Num 24:8 God brings him [Israel] out of Egypt and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows.</p>	<p>There are so many Israelites coming through the land of Moab, that there are too many to go to war against. Therefore, Balak wants them cursed by a prophet.</p>
<p>Num 24:9 He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you."</p>	<p>Instead of cursing Israel, as he had been hired to do, Balaam blesses Israel, indicating that they would defeat the nations around them (as per the books of Joshua and Samuel), and that those blessing them would be blessed and those cursing them would be cursed.</p>

Elsewhere, God promises blessing to those associated with Israel (Genesis 18:18 22:18 26:4 28:14 39:5 Psalm 72:17 Acts 3:25 Galatians 3:8), but the blessing above is a specific blessing only found 3 times in the Word of God (the Exodus passage is close, but not the same thing).

Much of the Old Testament is chronicling this principle. Treasury of Scriptural Knowledge offers up these passages: Genesis 9:25–26, Genesis 22:17–18 49:8–10 2Samuel 8:1–18 10:1–19 1Kings 4:21 Psalm 2:6–9 72:8 Isaiah 9:7 Dan. 2:44–45 Revelation 19:16.²²⁶

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This has been updated into modern language.

The Blessing of Isaac Upon Jacob (from Whedon)

See, the odour of my son, Like the odour of a field Which Jehovah has blessed.
 And the God will give to you
 Of the dew of the heavens,
 And of the fatness of the land,

²²⁶ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:29.

The Blessing of Isaac Upon Jacob (from Whedon)

And abundance of grain and sweet wine.
 Nations will serve you, And peoples bow down to you.
 Be lord to your brothers, And the sons of your mother will bow down to you.
 They that curse you will be cursed; And they that bless you will be blessed.

The Cambridge Bible: *The blessing of the firstborn in this and the following verse is solemnly pronounced by Isaac. It is irrevocable; see Genesis 27:33. It invokes (a) blessings of fertility upon the soil, (b) blessings of victory over other nations, (c) blessings of predominance over kindred tribes and clans.*²²⁷

From *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:27.

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Gen, 27:27–29 So he [Isaac] came near and kissed him [Jacob]. And Isaac smelled the smell of his garments and blessed him and said,

"See, the smell of my son is as the smell of a field that the LORD has blessed!
 May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.
 Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you.
 Cursed be everyone who curses you, and blessed be everyone who blesses you!" (ESV; capitalized)

Wesley on the Blessings of God to Jacob and his Descendants

Upon occasion of the sweet smell of his garments he said, See the smell of my son is as the smell of a field which the Lord has blessed – That is, like that of the most fragrant flowers and spices. Three things Jacob is here blessed with, Plenty (Genesis 27:28). Heaven and earth concurring to make him rich. Power (Genesis 27:29). Particularly dominion over his brothers, viz. Esau and his posterity. Prevalence with God, and a great interest in heaven, Cursed be every one that curses you – Let God be a friend to all your friends, and an enemy to all your enemies. Now, certainly more is comprised in this blessing than appears at first; it must amount to an entail of the promise of the Messiah: that was in the patriarchal dialect the blessing; something spiritual doubtless is included in it. First, That from him should come the Messiah, that should have a sovereign dominion on earth. See Num. 24:19. Out of Jacob will come he that will have dominion, the star and scepter (Num. 24:17). Jacob's dominion over Esau was to be only typical of this (Genesis 49:10).

John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Genesis 27:27–31.

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Genesis 27:26–30 Then Isaac his father said to him, "Come near to me and kiss me, my son." Jacob then came near to his father, and kissed him, as Isaac smelled his clothing. Therefore, Isaac blessed him, as he said, "Look, the smell of my son is just like the smell of a field—which field Jehovah has blessed. Therefore God will give you produce from the dew of the heavens, from the fertility of the earth, as well as an abundance of grain and freshly-pressed wine. Nations will serve you and gentiles will bow down before you. Be a ruler over your brothers and they will bow down before you. Those who curse you will be cursed and those who bless you will be blessed."

²²⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:28.

God's Blessings to the United States are Similar to Isaac's Blessing upon Jacob

1. God gives blessings to any nation or people that honor Him.
2. Jacob kissing his father—even though Isaac does this in order to better identify Jacob—is like the people of a nation kissing their father, God.
3. The United States is a land greatly blessed by God. When believers came here, they began to recognize the greatness of America.
4. The United States enjoys great weather, often ideal for producing crops.
5. The United States has enjoyed a great bounty of crops; and, more recently, oil. We have been greatly blessed by the fertility of the land.
6. The production of wine speaks of other things produced by a nation beyond food; and the United States has been one of the greatest producers of everything since its inception and declaration of independence from England.
7. Nations throughout the world bow down to the United States and bow down before us. Even though this is not something which is done overtly, most nations understand that the United States could crush them, if we so chose.
8. This did not come about because ancient Israel somehow morphed itself into the modern United States; nor is the church now replacing nation Israel. The United States is blessed because there are many believers in the United States and a pivot of believers who know the Word of God and try to apply the Word of God to their lives.

This is the key to great prosperity for any nation during the Church Age: many people to exercise faith in Christ and for a subset of them to pursue the teaching of the Word of God.

Israel, under David and Solomon, enjoyed the great blessings described by Isaac; and Israel during the Millennium will enjoy even greater blessings, as David's Greater Son, the Lord Jesus Christ, reigns over her.

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Jack Ballinger's Analysis of Genesis 27:28–29

1. Isaac bamboozled by his wife and son proceeds to confer the birthright blessing upon Jacob.
2. The blessing is given in poetic verse.
3. What he thinks he is conferring upon Esau is actually in the first part of this blessing is actually more appropriate for a person like Jacob than a nomadic type like Esau.
4. This is seen in the emphasis on blessing the earth/soil which comes with abundant rainfall as poetically indicated by the phrase "the dew of heaven" (cf. v. 39 where this blessing is denied Esau in his future environs).
5. The notion is that where there is abundant dew there is abundant moisture for the open uncultivated plain (see Deut. 32:2; 33:13, 28; Ps. 133:3; Hos. 14:5; Hag. 1:10; Zech. 8:12).
6. "The fatness of the earth" refers to agriculture fecundity as illustrated by "an abundance of grain and new wine."
7. As far as we know Isaac was the first of the patriarchs to engage in farming.
8. For "grain and new wine" as products of Canaan see: Deut. 7:13; 28:51; 33:28; 2Kgs 18:32; Hos. 7:14; Joel 1:10).
9. This part of the prophetic blessing awaits Israelite occupation of the land of promise.
10. It is contingent upon Jacob and his descendants being faithful to the will of God.
11. The second part of the blessing of the designated heir has to do with political dominance of the chosen people over other peoples and nations (v. 29).
12. This second part of the blessing clearly harks back to the oracle of 25:23.
13. The verb "serve" links the two verses.
14. Also "peoples/nations" occur in both citations.

Jack Ballinger's Analysis of Genesis 27:28–29

15. Intended for Esau, the prediction begins to find fulfillment in the Conquest generation and during the rule of King David and Solomon.
16. Its ultimate realization comes during the thousand year reign of Jesus Christ.
17. "Be master over your brothers" echoes "The older will serve the younger" (25:23).
18. Isaac still vainly imagines that he is permitted to overturn the clear language of the oracle given to Rebekah favoring Jacob the younger son as he thinks he is blessing Esau!
19. The prayer/wish "may your mother's sons bow down to you" is a continuation of the immediately previous phrase "be master of your brothers. "
20. Jacob had but one brother yet this covers any possible future sons of Rebekah of which there were none.
21. It is of special interest to note that there is nothing in this particular patriarchal blessing that promises land or innumerable descendants or messianic blessing to the nations as we have previously seen in the covenant given to Abraham.
22. Only in the third and final part of the blessing do we have a promise that harks back to the original Abrahamic covenant of chap. 12.
23. The cursing and blessing clause is here enhanced from the individual who blesses or curses to the many who engage in cursing or blessing of the favored one.
24. Here the cursing is placed first ahead of the blessing in contrast to 12:3.
25. This anticipates that the future race will have many enemies as well as some friends.
26. It has been thought that the bowing down aspect of "your mother's sons" finds fulfillment in the future story of Joseph but this is not clear.
27. Clearly, Isaac desires this blessing to be upon Esau his favored son at this juncture in the story.
28. The promises found herein are extremely positive in nature and placed Jacob in the position of the favored one, which normally would have gone to the firstborn.
29. Esau's across-the-board negative volition disqualified him before God.
30. Isaac unwittingly confers on Jacob the blessings reserved for the chosen race and God let it all happen in this fashion knowing what Isaac would do under extreme distress.
31. However inappropriate these proceedings were on both parties part the blessing on Jacob would stand irrevocable.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

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Quite a number of commentators, besides myself, saw a great many parallels between the blessing given by Isaac and the blessing upon Israel made by Balaam.

The blessing delivered by Isaac here reminds me a great deal of the blessing delivered by Balaam, who had been hired to curse Israel. The ESV; capitalized is used below.

The Blessing of Balaam

Scripture	Text/Commentary
Num. 23:7 <i>And Balaam took up his discourse and said, "From Aram Balak has brought me, the king of Moab from the eastern mountains: 'Come, curse Jacob for me, and come, denounce Israel!'</i>	Balak hired Balaam from Aram to curse Israel.
Num. 23:8–10 <i>How can I curse whom God has not cursed? How can I denounce whom the LORD has not denounced? For from the top of the crags I see him, from the hills I behold him; behold, a people dwelling alone, and not counting itself among the nations! Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the upright, and let my end be like his!"</i>	He asks, how can he curse whom the Lord has not cursed. He says that Israel cannot be numbered, simply meaning that they were a very large population.

The Blessing of Balaam

Scripture	Text/Commentary
Num. 23:11 And Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them."	Balak complains to Balaam, whom he paid to curse Israel.
Num. 23:12 And he answered and said, "Must I not take care to speak what the LORD puts in my mouth?"	Balaam protests that he cannot say but what the Lord has put in his mouth.
Num. 23:13–14 And Balak said to him, "Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there." And he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar.	Balak takes Balaam to another vantage point, perhaps from which he might be more willing to curse Israel. From this place, altars are built and animals sacrificed.
Num. 23:15–16 Balaam said to Balak, "Stand here beside your burnt offering, while I meet the LORD over there." And the LORD met Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."	These sacrifices appear to bring forth the Lord, and Balaam communes with the Lord, but away from Balak.
Num. 23:17 And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, "What has the LORD spoken?"	Balak seems to be hopeful that perhaps the Lord will help Balaam to curse the Jews.
Num. 23:18–21 And Balaam took up his discourse and said, "Rise, Balak, and hear; give ear to me, O son of Zippor: God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it? Behold, I received a command to bless: he has blessed, and I cannot revoke it.	Balaam speaks of the truthfulness and immutability of God. If God has spoken, will He not fulfill His Word?
Num. 23:21–24 He has not beheld misfortune in Jacob, nor has he seen trouble in Israel. The LORD their God is with them, and the shout of a king is among them. God brings them out of Egypt and is for them like the horns of the wild ox. For there is no enchantment against Jacob, no divination against Israel; now it shall be said of Jacob and Israel, 'What has God wrought!' Behold, a people! As a lioness it rises up and as a lion it lifts itself; it does not lie down until it has devoured the prey and drunk the blood of the slain."	God brought the people of Israel out of Egypt and He has remained with them. Then he compares Israel to a lion.
Num. 23:25 And Balak said to Balaam, "Do not curse them at all, and do not bless them at all."	Balak tells Balaam to stop talking about Israel.
Num. 23:26 But Balaam answered Balak, "Did I not tell you, 'All that the LORD says, that I must do'?"	Balaam warns Balak that he must say whatever God guides him to say.
Num. 23:27 And Balak said to Balaam, "Come now, I will take you to another place. Perhaps it will please God that you may curse them for me from there."	Balak says that he will take Balaam to another vantage point.
Num. 23:28–30 So Balak took Balaam to the top of Peor, which overlooks the desert. And Balaam said to Balak, "Build for me here seven altars and prepare for me here seven bulls and seven rams." And Balak did as Balaam had said, and offered a bull and a ram on each altar.	Balaam tells Balak to build the altars and Balaam instructs him to build seven altars and what he needed to offer on each altar.

The Blessing of Balaam

Scripture	Text/Commentary
Num. 24:1–4 When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens, but set his face toward the wilderness. And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him, and he took up his discourse and said, "The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down with his eyes uncovered:	Balaam begins another oracle, as a man whose eyes have been opened, who hears the words of God.
Num. 24:5–7 How lovely are your tents, O Jacob, your encampments, O Israel! Like palm groves that stretch afar, like gardens beside a river, like aloes that the LORD has planted, like cedar trees beside the waters. Water shall flow from his buckets, and his seed shall be in many waters; his king shall be higher than Agag, and his kingdom shall be exalted.	Balaam speaks as to the loveliness of tents of Israel; and how water would flow to them, and that this kingdom would be exalted.
Num. 24:8–9 God brings him out of Egypt and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows. He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you."	God brings Israel out of Egypt and Israel will destroy her adversaries. You do not want to rouse Israel any more than you would a lioness.
Num. 24:10 And Balak's anger was kindled against Balaam, and he struck his hands together. And Balak said to Balaam, "I called you to curse my enemies, and behold, you have blessed them these three times.	Balak is furious that Balaam has blessed Israel rather than cursed them.
Num. 24:11 Therefore now flee to your own place. I said, 'I will certainly honor you,' but the LORD has held you back from honor."	Balak warns Balaam that he had better run.
Num. 24:12–13 And Balaam said to Balak, "Did I not tell your messengers whom you sent to me, 'If Balak should give me his house full of silver and gold, I would not be able to go beyond the word of the LORD, to do either good or bad of my own will. What the LORD speaks, that will I speak?'	Balaam reminds Balak that he warned the messengers that he sent to him, that even with a house filled with gold or silver, he could only speak what God speaks.
Num. 24:14 And now, behold, I am going to my people. Come, I will let you know what this people will do to your people in the latter days."	Then Balaam tells Balak what the descendants of Israel would do to his descendants.
Num. 24:15–16 And he took up his discourse and said, "The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, and knows the knowledge of the Most High, who sees the vision of the Almighty, falling down with his eyes uncovered:	Balaam will speak as a man whose eyes have been opened to the visions of God.
Num. 24:17–19 I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!"	Balaam speaks of a star which will come out of Jacob in the future and a scepter that will rise up and crush Moab, Edom and Seir.

The Blessing of Balaam

Scripture	Text/Commentary
Num. 24:20 Then he looked on Amalek and took up his discourse and said, "Amalek was the first among the nations, but its end is utter destruction."	Amalek is once preeminent among the nations, but its end will be complete destruction.
Num. 24:21–22 And he looked on the Kenite, and took up his discourse and said, "Enduring is your dwelling place, and your nest is set in the rock. Nevertheless, Kain shall be burned when Asshur takes you away captive."	The Kenite will be take away captive.
Num. 24:23–24 And he took up his discourse and said, "Alas, who shall live when God does this? But ships shall come from Kittim and shall afflict Asshur and Eber; and he too shall come to utter destruction."	He asks who will live when God does all of this.
Num. 24:25 Then Balaam rose and went back to his place. And Balak also went his way.	Then Balaam and Balak depart.

Even though Balaam was paid to curse Israel, he could not but bless them.

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Ron Snider Summarizes Genesis 27:26–29

1. After he has eaten the food which Jacob brought him, Isaac once again calls his son to his side.
2. He requests a display of submission and affection from his son, with which Jacob readily complies.
3. Isaac smells the smell of Esau's clothing, which seems to present a scene in the mind of Isaac.
4. From his memory of the outdoors, brought on by the smells of the field, he launches into the patriarchal blessing.
5. The language here is somewhat more exalted than common prose, approaching poetry, and recorded in a poetic format.
6. The blessing is more than just the wishes of a father for his son, but carry a prophetic note, also.
7. In other words, this is to some degree a summary of what God has planned for the one being blessed.
8. Of course Isaac thinks that it is Esau.
9. The smell of the field brings to mind the blessing of the Lord on nature, who displays his goodness in a multitude of ways.
10. The first part of the blessing consists of the promise of physical blessing related to the production of
11. Isaac recognizes that behind the great cycles of nature, which is no mere force, lies the hand of the omnipotent God.
12. All good things which come from agriculture and the fertile soil are attributed to their ultimate source, the true God.
13. God controls the weather, and the blessings which the earth can produce. Gen. 4:2,11-12
14. He is responsible for the moisture or lack thereof. Lev. 26:19ff; Job 36:24-28
15. He controls the devastating aspects of the weather, such as hail, lightning, and violent winds, which He uses to judge those He desires. Job 36:30-33, 37:9-13; Ps. 78:47-48; Jere. 51:15-16
16. Isaac desires and pronounces upon his son the best of God's work in nature.
17. He blesses him with the dew of heaven, which is necessary during the dry season.
18. The fatness of the earth refers to the fertility of the soil, which coupled with abundant moisture would guarantee abundant production.
19. The results would be blessing in the realm of grain, which is a staple of life, and wine which is a luxury.
20. The plan of God for the believer is not merely for him to get by in this life with a minimum, but to have life, and life abundantly.

Ron Snider Summarizes Genesis 27:26–29

21. vs 29 is comprised of the desire of Isaac for the superiority of his son to all others, with whom he comes in contact.
22. These political blessings involve his relations with outsiders and those within the family.
23. Serve and bow down indicates the position of authority, not one of a servile person or nation.
24. This blessing clearly goes beyond just the life and time of Jacob and looks toward the future and the nation Israel.
25. Not only are they to rule over kindred tribes, but foreign nations are to become subservient to them as
26. This was fulfilled to some extent during the age of Israel at the conquest, and during the lives of Saul, David and Solomon.
27. The final and greatest fulfillment of this will occur during the Millennium, with the greater son of Isaac ruling the nations from His capital, Jerusalem.
28. During this time Israel will become the pre-eminent nation on the planet.
29. Israel during the Millennium:
 - a. Will be finally and permanently restored to the land of Canaan, in spite of international opposition. Isa. 11:11-13; Jere. 16:14-18; 23:4-8; 31:7-14, 37:1-14,21-22; Hosea 6:1-3; Amos 9:14ff
 - b. The believing remnant will be restored and forgiven, while the negative will be purged. Isa. 30:18-22; Ezk. 36:24-29; Ezk. 20:33-38, 34:17-22; Zeph. 1:2-6,12
 - c. The reproach will be removed and her enemies will be no more. Isa. 54:4-8; Isa. 41:10-16; Jeremiah.
 - d. The nation will enjoy unprecedented prosperity. Isa. 60; Ezk. 34:25-31, 36:33ff; Joel 2:21-27, 3:18
 - e. There will be a tremendous population explosion, resulting in the Jews being "like the sand of the sea". Isa. 49:14-21, 54:1-3; Ezk. 36:11,37-38
 - f. Their land will be expanded, and divided among the tribes. Ezk. 47:13ff
30. Isaac now turns to the long standing dispute between Esau and Jacob, which he thinks to be resolving in favor of Esau.
31. This dispute has become a bone of contention between Isaac and Rebekah, due to his rejection of the
32. He commands that Jacob become a master of his brothers, which includes Esau and those descended from him.
33. The phrase "your mother's sons" is derogatory both to Rebekah and to her favorite Jacob.
34. He is resolving the dispute, but not in the manner he supposes!!!!
35. The final element of the blessing is the anti-Semitism portion of the Abrahamic covenant.
36. His desire, as well as God's, is that each and every one who curses Jacob, will himself be cursed.
37. And each and every one who blesses Jacob will himself be blessed by God.
38. While Isaac has set himself against the revealed plan of God for his sons, this does not frustrate the purpose of God.
39. In his blindness, (his physical blindness may have been an expression of his spiritual blindness) he inadvertently lines up with the plan and purpose of God.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

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In the next session, Esau will show up, and Isaac will understand that he has been deceived. Why doesn't he simply negate the blessing he gave, based upon Jacob deceiving him?

The Oral Blessing Episode (Genesis 27)—from Josh McDowell

It would seem, indicates Joseph Free, a most unusual event that Isaac did not take his oral blessing back when he discovered Jacob's deception. However, the Nuzi Tablets tell us that such an oral declaration was perfectly legal and binding. One tablet records a lawsuit involving a woman who was to wed a man, but his jealous brothers contested it. The man won the suit because his father had orally promised the woman to him. Oral statements carried a very different weight then than they do today. The Nuzi texts came from a similar culture

The Oral Blessing Episode (Genesis 27)—from Josh McDowell

to that in Genesis. (Free, AL, 322, 323).

[*Nuzi tablets: (from Iraq) speaks about a number of customs which we find in the Pentateuch, such as: a) a barren wife giving a handmaiden to her husband (i.e. Hagar) b) a bride chosen for the son by the father (i.e. Rebekah) c) a dowry paid to the father-in-law (i.e. Jacob) d) work done to pay a dowry (i.e. Jacob) e) the unchanging oral will of a father (i.e. Isaac) f) a father giving his daughter a slave-girl (i.e. Leah, Rachel) g) the sentence of death for stealing a cult gods (i.e. Jacob).]

G. Ernest Wright explains this serious action: 'Oral blessings or death-bed wills were recognized as valid at Nuzi as well as in Patriarchal society. Such blessings were serious matters and were irrevocable. We recall that Isaac was prepared to keep his word even though his blessing had been extorted by Jacob under false pretenses. 'And Isaac trembled with a very great trembling and said: 'Whoever it was that hunted game and brought it to me and I ate... even he shall be blessed.' (Gen 27:33)' (Wright, PSBA, as cited in Willoughby, SBTT, 43).

In commenting further on the above Nuzi record, Cyrus Gordon draws three points: 'This text conforms with biblical blessings like those of the Patriarchs in that it is (a) an oral will, (b) with legal validity, (c) made to a son by a dying father.' (Gordon, BCNT, 8).

Thus a clearer light is thrown on a culture that we know inadequately at best.

From <http://www.biblestudymanuals.net/bible2.htm> accessed August 20, 2016. This is an outstanding page giving many solid evidences as to the accuracy and inspiration of the Scriptures. This seems to have been taken directly from Josh McDowell, *More Evidence that Demands a Verdict*; ©1975 by Campus Crusade for Christ; pp. 302–303.

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Esau Returns to Find his Blessing Stolen

A Brief Review of Genesis 27:26–29: Isaac has ask his favorite son Esau to go out and kill some game, and after they eat this game, Isaac would give Esau the blessing of the firstborn. Rebekah overhears Isaac making this promise to Esau, and she tells her favorite son, Jacob, and then lays out a plot to steal this blessing. Jacob agrees to this plot and Isaac ends up blessing Jacob instead of Esau.

The line of promise would go through Abraham, Isaac, and Jacob and God knew this in eternity past. This is the line that would eventually lead to the Lord Jesus Christ. So God allows Isaac to bless Jacob, thinking that it is his son Esau instead; and then God will honor this blessing.

Gen 27:26 *And his father Yitshaq [= Isaac] said to him [Jacob], "Please come near and kiss me, my son."*

Gen 27:27 *And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which הוהי [= Y^ehowah] has blessed.*

This smell appears to have inspired Isaac.

Gen 27:28 *And Elohim [God] give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.*

There is a poetry in the way that this is laid out:

And God will give you
 from the dew of the heavens,
 from the fatness of the earth,
 and plenty of grain
 and wine.

Gen 27:29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!" (Genesis 27:26–29 from *The Scriptures 1998+*, with notes of clarification by me).

There is also a parallelism in this verse:

Let peoples serve you,
 and nations bow down to you.

Be master over your brothers,
 and let your mother's sons bow down to you.

Cursed be those cursing you,
 and blessed be those blessing you!

The first two lines are repeated concepts; the second two lines are repeated concepts; and the final two lines are parallel concept.

The sheer poetry combined with the accuracy of what Isaac says gives credence to the words of Peter: **For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.** (2Peter 1:21; ESV)

So somehow, in these words spoken by Isaac—given his many imperfections and despite the deception of Rebekah his wife and Jacob his son—these words are inspired, and they tell us even today of the blessings by God bestowed upon the Jewish people.

Beginning with v. 30, Jacob exits and Esau comes on the scene to meet with his father. His has killed the wild game and, apparently, it is being prepared as they speak. Both Isaac and Esau will be shocked that Isaac has already given out the end-of-life blessing to whom he thought was Esau.

William D. Ramey's Literary Analysis of Genesis 27:30—38

Introduction: Jacob and Rebekah's ruse is discovered by Isaac (Gen. 27:30-33)

- a "When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry (v. 34a).
- b and said to his father, 'Bless me, even me also, O my father' (v. 34b).
- c And he [Isaac] said, 'Your brother came deceitfully, and has taken away your blessing' (v. 35).
 Then he [Esau] said, 'Is he not rightly named Jacob, for he has
- x supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing'. And he said, 'Have you not reserved a blessing for me' (v. 36)?
- c' But Isaac answered and said to Esau, 'Behold, I have made him your master, and all his

William D. Ramey's Literary Analysis of Genesis 27:30—38

relatives I have given to him as servants; and with grain and new wine I have sustained him.
Now as for you then, what can I do, my son" (v. 37)"

b' And Esau said to his father, 'Do you have only one blessing, my father? Bless me, even me also,
O my father' (v. 38a-b)

a' So Esau lifted his voice and wept (v. 38c)

From https://www.inthebeginning.org/chiasmus/xfiles/xgen26_34-28_9.pdf accessed August 4, 2015.

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And so he is as which has completed Isaac to bless Jacob and so he is going out has gone out Jacob from with faces of Isaac his father; and Esau his brother had come in from his hunting.

Genesis
27:30

And it is, when Isaac finished blessing Jacob, and And Jacob had just gone out from being with his father Isaac, that Esau his brother had come in from hunting [lit., *his hunting*].

And when Isaac finished blessing Jacob, And Jacob had just gone out from being with his father Isaac, that Esau, his brother, came in from hunting.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is as which has completed Isaac to bless Jacob and so he is going out has gone out Jacob from with faces of Isaac his father; and Esau his brother had come in from his hunting.
Targum (trans. By Cook)	And it was when Izhak had finished blessing Jakob, and Jakob had only gone out <u>about two handbreadths</u> from Izhak his father, that Esau his brother came in from his hunting.
Latin Vulgate	Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came.
Peshitta (Syriac)	And it came to pass when Isaac had finished blessing Jacob and Jacob had gone out from the presence of Isaac his father, <u>behold</u> , Esau his brother came in from his hunting.
Septuagint (Greek)	And it came to pass after Isaac had ceased blessing his son Jacob, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
Significant differences:	There is no <i>it came to pass</i> in the Latin; nor is there a mention of the word <i>blessing</i> . The Latin is missing many details, including the final phrase. The targum tells us how far Jacob had gone from his father before Esau showed up. The Latin adds the word <i>behold</i> .

Limited Vocabulary Translations:

Bible in Basic English	And when Isaac had come to the end of blessing Jacob, and Jacob had not long gone away from Isaac his father, Esau came in from the field.
Easy English	So Isaac had *blessed Jacob. Isaac had just finished and Jacob went away from his father Isaac. Immediately, Jacob's brother Esau came in. Esau had been hunting.
Easy-to-Read Version	Isaac finished blessing Jacob. Then, just as Jacob left his father Isaac, Esau came in from hunting.

<i>The Message</i>	And then right after Isaac had blessed Jacob and Jacob had left, Esau showed up from the hunt.
NIRV	When Isaac finished blessing him, Jacob left his father. Just then his brother Esau came in from hunting.
New Simplified Bible	No sooner had Isaac finished blessing Jacob, and Jacob left his presence, that Esau his brother came in from his hunting.

Thought-for-thought translations; paraphrases:

Common English Bible	Esau receives a secondary blessing After Isaac had finished blessing Jacob, and just as Jacob left his father Isaac, his brother Esau came back from his hunt.
Contemporary English V.	Right after Isaac had given Jacob his blessing and Jacob had gone, Esau came back from hunting.
New Life Version	When Isaac had finished praying that good would come to Jacob, Jacob left his father Isaac. Just then his brother Esau came in from hunting.
New Living Translation	As soon as Isaac had finished blessing Jacob, and almost before Jacob had left his father, Esau returned from his hunt.

Partially literal and partially paraphrased translations:

American English Bible	Well after Isaac had blest his son Jacob - immediately after Jacob had left the presence of Isaac his father - his brother Esau returned from his hunt.
Beck's American Translation	<i>Esau Hates Jacob</i> When Isaac had finished blessing Jacob and Jacob had hardly left his father Isaac, his brother Esau came from his hunting.
International Standard V	<i>Esau Learns of Isaac's Deception</i> Just after Isaac had finished blessing Jacob and Jacob had left his father Isaac, Jacob's [Lit. his] brother Esau returned from hunting, prepared some delicious food, brought it to his father, and told him, "Can you get up now, father, so you may eat some of your son's game and then bless me?" V. 31 is included for context.
New Advent (Knox) Bible Translation for Translators	Scarcely had Isaac finished speaking, and Jacob gone out, when Esau returned. After Isaac finished blessing Jacob, Jacob was just leaving the room where his father was, when his older brother, Esau, returned from hunting.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac had finished blessing Jacob. However, Jacob had not proceeded from the face of Isaac his father, when Esau his brother came with his game.
Conservapedia	Then it happened that when Isaac had finished blessing Jacob, and Jacob had barely gone out from the presence of his father Isaac, his brother Esau came in from his hunt.
Ferar-Fenton Bible	But it happened that as Isaac finished blessing Jacob, and Jacob had gone away from the presence of Isaac his father, that Esau his brother came with his venison,...
Lexham English Bible	And as soon as Isaac had finished blessing Jacob, {immediately after} Jacob had gone out from the presence of Isaac his father, Esau his brother came [back] from his hunting.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the face of Isaac, his father, that Esau, his brother, came in from his hunt.
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New Jerusalem Bible As soon as Isaac had finished blessing Jacob, and just as Jacob was leaving his father Isaac, his brother Esau returned from hunting.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But as soon as Yitz'chak had finished giving his blessing to Ya'akov, when Ya'akov had barely left his father's presence, 'Esav his brother came in from his hunting.

exeGesés companion Bible And so be it,
as soon as Yischaq finishes blessing Yaaqov
and Yaaqov hardly goes
from the face of Yischaq his father,
Esav his brother comes in from his hunting:...

Kaplan Translation Isaac had finished blessing Jacob, and Jacob had just left his father Isaac, when his brother Esau came back from his hunt.

Orthodox Jewish Bible And as soon as Yitzchak had completed making on Ya'akov a brocha, and Ya'akov had hardly gone out from the presence of Yitzchak aviv, that Esav achiv came in from his hunt.

The Scriptures 1998 And it came to be, as soon as Yitshaq had finished blessing Ya'aqob, and Ya'aqob had hardly left the presence of Yitshaq his father, that Ėsaw his brother came in from his hunting.

Expanded/Embellished Bibles:

The Expanded Bible Isaac [‘had just] finished blessing Jacob. Then, just as Jacob left his father Isaac, Esau came in from hunting.

Kretzmann’s Commentary Esau Returns and Receives the Younger Son's Blessing
And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac, his father, that Esau, his brother, came in from his hunting. It was just as Isaac had finished his blessing upon Jacob and the latter had just barely stepped out of the room that Esau returned from the chase.

NET Bible® Isaac had just finished blessing Jacob, and Jacob had scarcely left [The use of the infinitive absolute before the finite form of the verb makes the construction emphatic.] his father's [Heb "the presence of Isaac his father." The repetition of the proper name ("Isaac") was] presence, when his brother Esau returned from the hunt [Heb "and Esau his brother came from his hunt."].

Literal, almost word-for-word, renderings:

Context Group Version As soon as Isaac had made an end of esteeming Jacob, and Jacob was yet scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting.

Green’s Literal Translation And it happened that when Isaac had made an end of blessing Jacob, then it came about that Jacob had hardly gone out from the face of his father Isaac, and his brother Esau came in from his hunting.

H. C. Leupold And it came to pass when Isaac had finished blessing Jacob and Jacob had yet just about gone out from the presence of Isaac, his father, that Esau, his brother, came in from the field.

Jack Ballinger translation Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

NASB The Stolen Blessing

Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

New King James Version

Esau's Lost Hope

Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Webster's Bible Translation

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob had yet scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

World English Bible

It happened, as soon as Isaac had made an end of blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Young's Updated LT

And it comes to pass, as Isaac has finished blessing Jacob, and Jacob is only just going out from the presence of Isaac his father, that Esau his brother has come in from his hunting.

The gist of this verse:

Just after the meal and the blessing and Jacob's exit, Esau returns from the hunt.

Genesis 27:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel perfect	Strong's #3615 BDB #477
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -K ^{HAWK}]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Genesis 27:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	Piel infinitive construct	Strong's #1288 BDB #138
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: And it is, when Isaac finished blessing Jacob,...

The timing was perfect. Isaac had finished blessing Jacob, thinking that he has just given that final blessing to Esau.

It is interesting how this works. It does not appear that this was done in front of a large crowd. It is possible that Rebekah is the only witness and it is possible that she did not witness this, but listened through the tent flap or out of sight from around the corner. The reason that we know that there was not a crowd there is, Isaac had gone to great pains to determine which man he was blessing, Jacob or Esau. Had there been a number of witnesses there, it seems likely that one of them would have spoken up to say, "That's Jacob and not Esau." But there is no one speaking here.

This leads somewhat of an odd conclusion. What Isaac says here, even though it is in private and uttered only to Jacob, and even though he is being deceived, Isaac believed that what he said had force and meaning. He believed that these were not just empty words that he could later say, "This was all a sham; so I get a do-over." Simply the act of saying something, even when there are only two people involved, was significant and binding.

Whereas, there may not be many who put stock in a father blessing his son today, there was a time in the United States when *a man's word was his bond*, meaning that, if someone said something or promised some or agreed to something, then he would fulfill the obligation that he made orally. We have come to a generation now that, a person's promise or word means virtually nothing. Even when someone signs a contract nowadays, some just see this as a perfunctory requirement, which terms and conditions they can ignore.

Genesis 27:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 27:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'ak ^e (אָכַן) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive absolute	Strong's #3318 BDB #422
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ²²⁸			
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, the two prepositions and pânîym mean *from being with, from being before, from the presence of, from with; from among [a person or object]*. I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used.

²²⁸ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Genesis 27:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yis ^e châq (יִשְׁחַק) [pronounced <i>yih</i> s ^e - KHAWK]	<i>he laughs; laughing;</i> transliterated <i>Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אָב)[pronounced <i>aw</i> ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and And Jacob had just gone out from being with his father Isaac,...

Jacob has been blessed by his father, and he has just left this blessing. The doubling of the verb indicates that Jacob is out of there. He is not walking out as Esau walks in; but the adverb suggests that, this happened just in time. He just has left the presence of his father, and then, almost immediately after, Esau comes in. They did not pass by one another, but very nearly so.

Again, because of the circumstances, we know that these three men are involved; and, off in the background, Rebekah is involved in this. However, there is no crowd, no group gathered for this occasion. This is something which is done before God and before the angels, and an incident that comes down to us through the Word of God.

Simultaneous to this, there are kings of city-states making laws, making proclamation, making rulings and judgments—on all sides of the compound of Isaac—and yet, we don't know what any of these proclamations were; we don't know how these rulers ruled in this or that case; and, in most cases, we do not even know who these men were. In their periphery, they exercised the greatest power; and yet, they have faded from view. Their thoughts and actions at the time may have seemed significant, and such men of power often determined the life or death of others—but we don't know who they are, for the most part.

But this particular incident along with the blessing pronounced by Isaac, it stands forever, because it is recorded in the Word of God.

Application: This might give some of us some relief. It is easy to look around us in the United States and see so many things go wrong; and observe the president acting so lawlessly, giving the excuse, "Well, Congress refuses to act, so I will." As we watch our Constitution being ignored or spat upon, and our freedoms be whittled away, we no doubt have some alarm about the state of our nation. However, all around Isaac and Jacob are nation-states; there are important kings making important decisions, while Isaac and Jacob are two adult shepherds speaking to one another before God. What comes down to us, thousands of years later, both being historically recorded and being important, is this conversation between Isaac and Jacob (and later, with Esau). God's will and purpose are found in this chapter, moved forward in history by 4 very imperfect people; and the nation-states and their kings of that region mean nothing to us today.

It is most important that we do not think that God gives His approval to the deception wrought by Jacob and his mother Rebekah. Most narratives in the Bible are descriptive, but they are not prescriptive. We know what Jacob and Rebekah did to deceive Isaac, but at no time is there the implication that they are doing good.

Genesis 27:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 27:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Ēsāv (עֲשָׂו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
bôw' (בָּוֵא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsayid (צַיִד) [pronounced <i>TSAH-yihd</i>]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6718 BDB #845

Translation: ...that Esau his brother had come in from hunting [lit., *his hunting*].

As soon as Jacob has left the tent of his father, Esau comes back from hunting. Isaac has asked his son to make the flavorful stew that he was known for, and that will be Esau's next responsibility.

So, we might well assume that, Esau is back in the camp, but he has not come in directly to his father, but has begun making the meal that they would share.

Isaac blessed Jacob (thinking that he was Esau), Jacob left, and Esau suddenly returned from hunting. He apparently had spent the last couple of hours dressing the meat and cooking it.

Genesis 27:30 *And it is, when Isaac finished blessing Jacob, and And Jacob had just gone out from being with his father Isaac, that Esau his brother had come in from hunting* [lit., *his hunting*]. (Kukis mostly literal translation)

Genesis 27:30 *And when Isaac finished blessing Jacob, And Jacob had just gone out from being with his father Isaac, that Esau, his brother, came in from hunting.* (Kukis paraphrase)

In a compound of several hundred people, Esau would not be confused if he smelled meat being prepared within the compound. So, he may have smelled the aroma of the meat which Rebekah had prepared, but he does not give any thought to that. There are probably a 1000 people in Isaac's compound, so Esau would take it for granted that, at almost any given time, there would waft through the compound the smells of food being prepared.

One of the reasons Rebekah hurried Jacob along was that she had to get Jacob in to see his father before Esau returned. This required enough time for them to chat, for them to eat and for Isaac to bless Jacob. She had to work quickly. They completed this deception just in time.

Wenstrom: The family of Isaac and Rebekah is not communicating with each other and working with each other but conspiring against one another. The reason for this is that Isaac who according to the Word of God is the head of the marriage and family is not leading his family according to the will of the Lord.

Wenstrom continues: *The family of Isaac and Rebekah is not communicating with each other and working with each other but conspiring against one another. The reason for this is that Isaac who according to the Word of God is the head of the marriage and family is not leading his family according to the will of the Lord.*²²⁹

Application: As an aside, it is the husband's job to lead in a marriage, and that means providing for the spiritual growth of the family. You cannot bully your wife into attending church, but the husband is to provide the opportunity for spiritual growth, which means, the positive volition toward learning the Word of God from a pastor-teacher. Whatever has happened in the past for Isaac and his family is mostly unknown to us; but at this point in time, he is not doing what he is supposed to do. Isaac is subverting the will of God (or trying to); and instead of leading his family properly, he is trying to sneak around, and do his own thing (which, in this case, is to bless Esau over Jacob).

Application: Believing families today do not have a promised line; God is not speaking out loud to believers today, so the husband or the wife will never receive special instructions regarding this child or that. Our spiritual guidance comes from the Word of God as taught by a trained and qualified pastor-teacher. All of this takes place in the privacy of a local church (that is, you might be sitting in church with people to your left and to your right, but in the proper church environment, they give you your privacy). You hear the Word of God taught, verse by verse and sometimes, word-by-word, and this is how you grow spiritually.

Wenstrom then adds: *[T]he problem in the family is the result of poor leadership by Isaac. Isaac has failed to exercise his authority in accordance with the will of the Lord and will reap the consequences of his failure as the husband of Rebekah and playing favorites with his twin sons. Rebekah has failed as Isaac's wife in that she doesn't respect her husband's authority, which is against the Word of the Lord.*²³⁰

And so makes also he savory food and so he brings [it] to his father. And so he says to his father, "Let arise, my father and so eat venison of his son in order that will bless me your soul."

Genesis
27:31

He [even he] made a savory meal and brought [it] to his father; and then said to his father, "Let my father rise up and eat the venison of his son so that your soul may bless me."

He had made a savory meal for his father and brought it to him, saying, "Rise up, my father, and eat of this venison which I have prepared for you, that you may bless me."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so makes also he savory food and so he brings [it] to his father. And so he says to his father, "Let arise, my father and so eat venison of his son in order that will bless me your soul."

Targum (trans. By Cook)

And the Word of the Lord had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that your soul may bless me.

Latin Vulgate

And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of your son's venison; that your soul may bless me.

²²⁹ From wenstrom.org accessed July 14, 2016.

²³⁰ From wenstrom.org accessed July 14, 2016.

Peshitta (Syriac)	And he also made stew, and brought it to his father, and said to his father, Let my father arise, and eat of his sons game, that your soul may bless me.
Septuagint (Greek)	And he also had prepared meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that your soul may bless me.

Significant differences: The targum inserts a lot of weird additional text. The Latin leaves out the second phrase and supplants it with a different phrase. The targum has *my venison* rather than *the venison of your son*.

Limited Vocabulary Translations:

Bible in Basic English	And he made ready a meal, good to the taste, and took it to his father, and said to him, Let my father get up and take of his son's meat, so that you may give me a blessing.
Easy English	Esau also cooked a *stew that tasted very good. And he took it to his father. He said to his father, `Come, my father, and sit up. Eat some of the *stew that I, your son, have prepared for you. It tastes very good. Then *bless me.'
Easy-to-Read Version	Esau prepared the food in the special way his father loved. Esau brought it to his father. He said to his father, "Father, I am your son. Get up and eat the meat that I killed {and cooked} for you. Then you can bless me."
Good News Bible (TEV)	He also cooked some tasty food and took it to his father. He said, "Please, father, sit up and eat some of the meat that I have brought you, so that you can give me your blessing."
<i>The Message</i>	He also had prepared a hearty meal. He came to his father and said, "Let my father get up and eat of his son's game, that he may give me his personal blessing."
NIRV	He too prepared some tasty food. He brought it to his father. Then Esau said to him, "My father, sit up. Eat some of my wild meat. Then give me your blessing."

Thought-for-thought translations; paraphrases:

New Century Version	He also prepared some tasty food and brought it to his father. He said, "Father, rise and eat the food that your son killed for you and then bless me."
New Life Version	Then Esau made good-tasting food and brought it to his father, and said, "Sit up, my father, and eat the meat your son has made ready, so you will pray that good will come to me."

Partially literal and partially paraphrased translations:

American English Bible	He had also prepared some meat and brought it to his father, and he said: 'Get up father! Sit up and eat some of your son's venison, so you can bless me with your [whole] soul.'
Names of God Bible	He, too, prepared a good-tasting meal and brought it to his father. Then he said to his father, "Please, Father, eat some of the meat I've hunted for you so that you will bless me."
New Advent (Knox) Bible	And now he brought his father a dish of venison; Rise up, father, he said, eat thy son's venison, and give me a father's blessing.
Today's NIV	He too prepared some tasty food and brought it to his father. Then he said to him, "My father, please sit up and eat some of my game, so that you may give me your blessing."
Translation for Translators	Esau cooked some tasty meat and brought it to his father. He said to his father, "My father, please sit up and eat some of the meat that I have cooked, so that you can then give me your blessing!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He also made delicacies to bring to his father. He said to his father, "My father rise, and eat of the game of your son, that your soul blesses me."
Conservapedia	He had, moreover, made his tasty foods, and was bringing them to his father. He said to his father, "Rise, father, and eat of your son's game, so that your soul may bless me."
Ferar-Fenton Bible	...and he also had made dainties, and brought them to his father, and said to his "father, " Arise, my father, and eat of the venison of your son, so that your soul may bless me."
Lexham English Bible	He too prepared tasty food and brought [it] to his father. And he said to his father, "Let my father arise and eat from the wild game of his son, that you may bless me."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he also had made delicious food, and brought it to his father, and said to his father, Let my father rise, and eat of his son's hunted game, so that your soul may bless me.
New American Bible (2011)	Then he too prepared a dish, and bringing it to his father, he said, "Let my father sit up and eat some of his son's game, that you may then give me your blessing."
New Jerusalem Bible	He too made an appetising dish and brought it to his father, 'Father, please eat some of your son's game and then give me your special blessing.'
New RSV	He also prepared savoury food, and brought it to his father. And he said to his father, 'Let my father sit up and eat of his son's game, so that you may bless me.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He too had prepared a tasty meal and brought it to his father, and now he said to his father, "Let my father get up and eat from his son's game, so that you may give me your blessing."
exeGesés companion Bible	...and he also works delicacies and brings them to his father and says to his father, My father, rise and eat of the hunt of his son so that your soul blesses me.
Kaplan Translation	He had also prepared a delicacy and brought it to his father. 'Let my father get up and eat his son's venison,' he said, 'so that your soul may bless me.'
Orthodox Jewish Bible	And he also had prepared matamim, and brought it unto aviv and said unto aviv, Let avi arise, and eat of the wild game of bno, that thy nefesh may make a brocha upon me.

Expanded/Embellished Bibles:

The Expanded Bible	He also prepared some tasty food and brought it to his father. He said [to his father], "Father, rise and eat the food that your son killed for you [your son's game] and then bless me."
Kretzmann's Commentary	And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison that thy soul may bless me. Esau, for once, was serious, and therefore lost no time in preparing the game which he had shot and taking it in to his father, with the humble request for the promised blessing.
NET Bible®	He also prepared some tasty food and brought it to his father. Esau [Heb "and he said to his father"; the referent of "he" (Esau) has been specified in the translation for clarity, while the words "his father" have been replaced by the pronoun "him" for stylistic reasons.] said to him, "My father, get up [Or "arise" (i.e., sit up).] and eat

some of your son's wild game. Then you can bless me [Heb "so that your soul may bless me."]."

The Voice

He had also prepared a sumptuous meal and brought it to his father.

Esau: Father, sit up now and eat the game I have brought for you, so that you can speak a blessing over me.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And making tasties is he, moreover, and is bringing them to his father. And saying is he to his father, "Rise will my father and eat of his son's game, in order that bless me will your soul.
Context Group Version	And he also made tasty food, and brought it to his father. And he said to his father, Let my father arise, and eat of his son's venison, that your life { soul } may esteem me.
English Standard Version	He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me."
H. C. Leupold	And he too prepared some tasty things and came in to his father, and said to his father: May my father arise and may he eat of the game of his son in order that thy soul may bless me.
Jack Ballinger translation	Then he also made savory food, and brought it to his father; and he said to his father, "Let my father arise and eat of his son's game, that you may bless me."
World English Bible	He also made savory food, and brought it to his father. He said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me."
Young's Updated LT	And he also makes tasteful things, and brings to his father, and says to his father, "Let my father arise, and eat of his son's provision, so that your soul does bless me."

The gist of this verse:

Esau has prepared a meal for his father, and asks him to sit up and enjoy it, and then give him a blessing.

Genesis 27:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, as well; even, moreover	adverb	Strong's #1571 BDB #168
hûw' (הוּא) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214
mat ^e ammîym (מַטְעַמִּים) [pronounced maht-gahm-MEEM]	tasty, savory food, a well-prepared meal	masculine plural noun	Strong's #4303 BDB #381

Translation: He [even he] made a savory meal...

There is no indication that Esau went to his father and said, “Hey, I killed a deer; give me a little time and I will be back with it fixed up the way that you like it. Esau had been out for probably 2 hours at least, and wanted to get this meal started as quickly as possible. Whether this was a deer or some kind of other wild beast, time had to be given to skinning the animal and draining out its blood. The way I have seen it done is, the animal is hung from a tree, with a sizeable slice across the throat (or the head is completely removed), and while the blood drains out of the body, the skin is removed.

Do you notice what is not occurring here? There is no offering to God. Esau does not, insofar as we know, take this carcass to an altar and offer it up first. This suggests that (1) this normally did not occur to Esau to do; or (2) he was in too much of a hurry to do this. He certainly took the time to make this into a luscious meal.

In fact, despite the importance of this blessing, neither son takes the time to make an offering to God; and Isaac does not insist upon an offering to God.

Genesis 27:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and brought [it] to his father;...

Esau brings the completed meal to his father. This is the first time that he addresses his father since he has come in from his hunt.

Genesis 27:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 27:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #6965 BDB #877
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: ...and then said to his father, "Let my father rise up..."

In his first words to his father since returning from the hunt, Esau asks for his father to rise up. Often, this is a word which is understood figuratively to proceed to do something or to do that which has been purpose. However, this can simply be used for someone who is laying down or reclining and then he rises up. This very literal use appears to be how this verb is used.

Esau uses the 3rd person verb only to show some respect toward his father.

Isaac has just eaten a wonderful meal and has lain down to rest. The evidence of what has occurred was obviously removed, either by Rebekah or by Jacob (the dishes and the excess food, etc.). Esau has no idea as to what just occurred and Isaac, awaking from his slumber, pieces the scenario together.

Genesis 27:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מ) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsayid (ציד) [pronounced TSAH-yihd]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular construct	Strong's #6718 BDB #845

Genesis 27:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...and eat the venison of his son...

There appears to be an air of formality here; possibly not so much out of respect, but in anticipation of being blessed. Maybe it is like your kids right before Christmas, trying their very best to be on their best behavior.

Genesis 27:31e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ba'ăbûwr (בְּעַב) [pronounced bah-ġu ^b -VOOR]	because of, for, that, for the sake of, on account of, in order that; while	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (עַב) [pronounced ġaw^v-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse	3 rd person feminine singular Piel imperfect with the 1 st person singular suffix	Strong's #1288 BDB #138
nepesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; breath; mind; desire, volition; will	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...so that your soul may bless me."

Isaac set up somewhat of a legalistic requirement— "You do this for me and I will bless you." This is not how God's plan works. There is no quid pro quo in God's plan. There is no deserving in God's plan. What we are given is a matter of grace. Even the situations and the circumstances in which we find ourselves; all of that is the grace of God.

Genesis 27:31 He [even he] made a savory meal and brought [it] to his father; and then said to his father, "Let my father rise up and eat the venison of his son so that your soul may bless me." (Kukis mostly literal translation)

Genesis 27:31 He had made a savory meal for his father and brought it to him, saying, "Rise up, my father, and eat of this venison which I have prepared for you, that you may bless me." (Kukis paraphrase)

When I was a real estate agent, we had *opportunity time*, which meant that 1 or 2 agents would be assigned to the phones. Most of us understood that this was important, as this is where we got most of our leads. If someone wanted to buy or sell a house, it came from opportunity time. Our time on earth, after we are saved, is *opportunity time*; God gives us time during which we can serve Him. Now, if you have no interest in this, that often means you just have not grown spiritually. Whatever gift God has given you is, generally speaking, not a burden, but a blessing.

For instance, my gift is writing commentary; and my day revolves around the time I spend studying and writing about the Word of God. I don't see this as a burden; I don't see this as some terrible responsibility which God has thrust upon me—I see it as privilege, as opportunity, and I know that I do not earn or deserve this. You may be surprised, but I enjoy doing this; if I did not do this every day, I would feel as though I had wasted a day of my life.

Now, you may say, “There are a million commentaries out there. Why another?” This is a unique time and I have the opportunity to turn out a unique product, with the Hebrew (or Greek) plainly presented so that any person who doubts my translation, or questions my interpretation, will have a variety of sources to examine right in the text itself. I draw from around 90 translations; and there are no space limitations. That is, I do not have to concern myself that I am writing too much or going into too much detail, because I am not required by a publisher to limit the number of pages. If a particular topic or tangent interests me, then I can pursue it in as much depth as I find necessary.

Furthermore, in the computer age, I am able to go back and revise (for most individual verses, I might pass through the text 5–10 times in the writing process). All of this is new.

Now, a pastor-teacher, on the other hand, when presenting a message, would never go into all of the detail that I go into. One problem would be, his congregation would become bored with the detail. They might not want to spend a year's study in a single chapter of the Bible.

You will notice that Esau associates his blessing with a gift. He brings his father a great venison meal, and his father blesses him. He is taught to think this way by Isaac. This is not grace; this is tit-for-tat; this is quid pro quo; in Biblical terms, this is legalism. God's blessing to Jacob through Isaac is grace—it stands to this very day, despite the sin nature activity of the family of Isaac. Quite obviously, Isaac did not earn or deserve that blessing.

And so says to him, Isaac his father, “Who [are] you?” And so he says, “I [am] your son, your firstborn, Esau.”

Genesis
27:32

Isaac, his father, said to him, “Who [are] you?” He [answered] saying, “I [am] your son, your firstborn, Esau.”

Isaac, his father, asked him, “Then who are you?” And Esau answered, “I am your son, Esau, your firstborn.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says to him, Isaac his father, “Who [are] you?” And so he says, “I [am] your son, your firstborn, Esau.”

Targum (trans. By Cook)

And Izhak his father said to him, Who are you? And he said, I am your firstborn, Esau.

Latin Vulgate

And Isaac said to him: Why! who are you? He answered: I am your firstborn son, Esau.

Peshitta (Syriac)

And Isaac his father said to him, Who are you? And he said, I am your son, your first-born, Esau.

Septuagint (Greek) And Isaac his father said to him, Who are you? And he said, I am Esau, your firstborn son.

Significant differences: None.

Limited Vocabulary Translations:

Easy English Esau's father Isaac said to him, 'Who are you?'
Esau answered, 'I am your son, your son Esau, who was born first.'

Easy-to-Read Version But Isaac said to him, "Who are you?"

Good News Bible (TEV) "Who are you?" Isaac asked. "Your older son Esau," he answered.

Names of God Bible "Who are you?" his father Isaac asked him.
"I'm your firstborn son Esau," he answered.

NIRV "I'm your son," he answered. "I'm your oldest son. I'm Esau."

Thought-for-thought translations; paraphrases:

Common English Bible His father Isaac said to him, "Who are you?"
And he said, "I'm your son, your oldest son, Esau."

Contemporary English V. "Who are you?" Isaac asked. "I am Esau, your first-born son."
New Living Translation But Isaac asked him, "Who are you?"
Esau replied, "It's your son, your firstborn son, Esau."

Partially literal and partially paraphrased translations:

Translation for Translators His father, Isaac, said to him, "Who are you?" He answered, "I am Esau, your firstborn son!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn Esau."

Ferar-Fenton Bible Isaac his father however asked of him; "Who are you?" and he replied "I am your firstborn son Esau."

Lexham English Bible And Isaac his father said to him, "Who [are] you?" And he said, "I [am] your son, your firstborn, Esau."

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Isaac, his father, said to him, Who are you? And he said, I am your son, your firstborn, Esau.

New Jerusalem Bible His father Isaac asked, 'Who are you?' 'I am your first-born son, Esau,' he replied.

New RSV His father Isaac said to him, 'Who are you?' He answered, 'I am your firstborn son, Esau.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yitz'chak his father said to him, "Who are you?" and he answered, "I am your son, your firstborn, 'Esav.'"

exeGesés companion Bible And Yischaq his father says to him, Who are you?
And he says, I am your son, your firstbirth Esav.

Kaplan Translation 'Who are you?' asked his father Isaac.
'I am your first-born, Esau.' he replied.

Orthodox Jewish Bible And Yitzchak aviv said unto him, Mi atah? (Who art thou?) And he said, I am binecha, thy bechor Esav.

Expanded/Embellished Bibles:

The Amplified Bible And Isaac his father said to him, Who are you? And he replied, I am your son, your firstborn, Esau.

The Expanded Bible Isaac his father asked him, "Who are you?"
He answered, "I am your son-your firstborn son-Esau."

NET Bible® His father Isaac asked [Heb "said."], "Who are you?" "I am your firstborn son [Heb "and he said, `I [am] your son, your firstborn." The order of the introductory clause and the direct discourse has been rearranged for stylistic reasons.]," he replied, "Esau!"

The Voice **Isaac:** Who are you?
Esau: I am your son, Esau, your firstborn!

Literal, almost word-for-word, renderings:

Green's Literal Translation And his father Isaac said to him, Who *are* you? And he said, I *am* your son, your first-born, Esau.

Young's Updated LT And Isaac his father says to him, "Who are you?" and he says, "I am your son, your first-born, Esau;"

The gist of this verse: Isaac finds out that it is now Esau before him.

Genesis 27:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Yis ^e châq (ישחק) [pronounced <i>yihse'-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
mîy (מי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566

Genesis 27:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: Isaac, his father, said to him, "Who [are] you?"

Isaac develops a little panic in his cataract eyes, and knows the smell of that meat, and knows the sound of the voice of Esau; and he is momentarily confused.

Isaac was certain that he had blessed Esau. He was sure that is what he had done; and yet now comes before him his other son, and without being able to see him, Isaac thinks that this is Esau.

No doubt, this question confused Esau as well. He and his father had a game plan.

Genesis 27:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1060 BDB #114
'Êsâv (עֵשָׂו) [pronounced éay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796

Translation: He [answered] saying, "I [am] your son, your firstborn, Esau."

Esau looks at his father and says, "It's me, Esau. Don't you know me?" He has absolutely no idea what has transpired. Something like this never occurred to him. They are both taken aback. Isaac wanted to bless Esau and Esau expected to be blessed by his father. There was no question as to who was whose favorite. Isaac wanted for the greater blessing to fall upon Esau.

Genesis 27:32 Isaac, his father, said to him, "Who [are] you?" He [answered] saying, "I [am] your son, your firstborn, Esau."(Kukis mostly literal translation)

Genesis 27:32 Isaac, his father, asked him, "Then who are you?" And Esau answered, "I am your son, Esau, your firstborn." (Kukis paraphrase)

Isaac recognizes Esau's voice and he is greatly disturbed. Recall that his biggest problem with Jacob pretending to be Esau was his voice. His voice sounded like Jacob; it did not sound like Esau. However, right now, Isaac hears and recognizes Esau's voice. At this point, there seems to be no question in Isaac's mind which son he is speaking to.

Trapp then poses this question to Esau: *But have you forgot that you sold your first birthright to your brother Jacob, who now has outwitted you?* ²³¹

The Bible in no way condones Jacob's dishonesty (which his mother fostered in his character). However, the blessing which Isaac gave Jacob will still stand. All things in God's plan are done as God expects them to be, even when dealing with very imperfect men. You cannot have 4 more imperfect people than Isaac, Rebekah, Jacob and Esau. And still, despite their corrupted souls, God will give the greater blessing to Jacob, because he is the line of the Jewish race, whereas Esau will produce a line of Arabs (even though these men are twin brothers).

And so trembles Isaac trembling great as far as greatly; and so he says, "Who then that one the hunter of game? And so he brought in to me. And so I eat from all before you come in. And so I bless him; also being blessed he is."

Genesis
27:33

Isaac then trembled greatly to the extreme, and he said, "Who then is the one hunting the game? He brought [it] in to me and I ate from all [of it] before you came in. So I blessed him; and now he is blessed."

Isaac then trembled greatly and finally said, "Who was the one who killed and brought me the wild game? He brought a meal to me and I ate it before you arrived. Therefore, I blessed him and now he stands blessed."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so trembles Isaac trembling great as far as greatly; and so he says, "Who then that one the hunter of game? And so he brought in to me. And so I eat from all before you come in. And so I bless him; also being blessed he is."
Targum (trans. By Cook)	And Izhak was moved with great agitation <u>when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehennam</u> ; and he said, Who is he who has got venison, and come to me, and I have eaten of all which he brought me before you came, and I have blessed him, and he shall, too, be blessed?
Latin Vulgate	Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before you came? and I have blessed him, and he will be blessed.
Peshitta (Syriac)	And Isaac was greatly alarmed, and said, Who was it then that hunted game and brought it to me? I have eaten of everything before you came, and I have blessed him, yea, and he shall be blessed.
Septuagint (Greek)	And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? And I have eaten all of it before you came, and I have blessed him, and he shall be blessed.

²³¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Genesis 27:32 (slightly edited).

Significant differences: The targum adds additional text. The Syriac does not go into the same detail as the Hebrew as to how agitated Isaac was.

Limited Vocabulary Translations:

Bible in Basic English	And in great fear Isaac said, Who then is he who got meat and put it before me, and I took it all before you came, and gave him a blessing, and his it will be?
Easy English	Then Isaac started to tremble and he could not stop. He said, 'Who was it then that hunted for meat? Who brought the meat to me? I ate it all before you came. And I have *blessed him. Certainly he will have *blessing.'
Easy-to-Read Version	Then Isaac became very worried and said, "Then who was it that cooked and brought me food before you came? I ate it all and I blessed him. Now it is too late to take back my blessing."
God's Word™	Trembling violently all over, Isaac asked, "Who hunted game and brought it to me? I ate it before you came in. I blessed him, and he will stay blessed."
Good News Bible (TEV)	Isaac began to tremble and shake all over, and he asked, "Who was it, then, who killed an animal and brought it to me? I ate it just before you came. I gave him my final blessing, and so it is his forever."
<i>The Message</i>	Isaac started to tremble, shaking violently. He said, "Then who hunted game and brought it to me? I finished the meal just now, before you walked in. And I blessed him--he's blessed for good!"
Names of God Bible	Trembling violently all over, Isaac asked, "Who hunted game and brought it to me? I ate it before you came in. I blessed him, and he will stay blessed."
NIRV	Isaac was shaking all over. He said, "Then who was it that hunted a wild animal and brought it to me? I ate it just before you came. I gave him my blessing. And he will certainly be blessed!"
New Simplified Bible	Isaac began to tremble and shake all over. He asked: »Who was it, then, who killed an animal and brought it to me? I ate it just before you came. I gave him my final blessing, and so it is his forever.«

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac was so shocked that he trembled violently. He said, "Who was the hunter just here with game? He brought me food, and I ate all of it before you came. I blessed him, and he will stay blessed!"
Contemporary English V.	Isaac started trembling and said, "Then who brought me some wild meat right before you came in? I ate it and gave him a blessing that cannot be taken back."
New Century Version	Then Isaac trembled greatly and said, "Then who was it that hunted the animals and brought me food before you came? I ate it, and I blessed him, and it is too late now to take back my blessing."
New Life Version	Then Isaac shook all over, and he said, "Who was it then who killed an animal and brought meat to me? I ate all of it before you came! And I prayed that good would come to him! Yes, and good will come to him!"
New Living Translation	Isaac began to tremble uncontrollably and said, "Then who just served me wild game? I have already eaten it, and I blessed him just before you came. And yes, that blessing must stand!"

Partially literal and partially paraphrased translations:

American English Bible	Well, IsaAc was shocked, and asked: 'Then, who was it that [just] got the venison and brought it to me? Why, I ate it all before you got here, and I blest him. so he will be blest!'
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Beck's American Translation	Extremely excited, Isaac trembled and asked, "Who was it then that hunted game and brought it to me? And I ate some of everything before you came in, and I blessed him. Yes, and he will stay blessed."
International Standard V	At this, Isaac began to tremble violently. "Who then," he asked, "hunted some game and brought it to me to eat before you arrived, so that I've blessed him? Indeed, he is blessed."
New Advent (Knox) Bible	At this, quite overcome with dread, astonished past belief, Isaac cried out, Why then, who is it that has already brought me venison from the chase? Before ever thou camest back to me, I have eaten my fill and to him given my blessing; on him the blessing will come.
Translation for Translators	Then Isaac, realizing that it was not Esau who had come earlier, trembled very violently. He said, "Then who is it that brought me some meat from an animal that he had hunted and killed, and I ate it all? He was here just before you came. I blessed him, and I cannot take back that blessing/declare that those things will not happen to him ."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac with great trembling trembled a hundredfold, and said, "Who? Here-and-now the hunter brought game, and I ate it all before you came, and blessed him, and he was also blessed!"
Conservapedia	Isaac was shaken to the core. He said, "Who? But someone else hunted game and brought it to me, and I ate it all before you came, and have blessed him! Indeed he will be blessed."
Ferar-Fenton Bible	Then Isaac was terrified with a very great terror, and asked ; " Who then is he who has hunted venison, and brought it to me, and I have eaten of all before you came, and I have blessed him ? - Yes and he must be blessed."
NIV, ©2011	Isaac trembled violently and said, "Who was it, then, that hunted game and brought it to me [ver 35]? I ate it just before you came and I blessed him-and indeed he will be blessed [S ver 29]!"
Lexham English Bible	Then Isaac {trembled violently}. Then he said, "Who then [was] he that hunted wild game and brought [it] to me, and I ate [it] all before you came, and I blessed him? Moreover, he will be blessed!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Isaac trembling, trembled greatly, and said, Who then was the one who has caught hunted game, and brought it to me, and I ate from all before you came, and have blessed him? Yes, and he shall be blessed!
New American Bible (2002)	With that, Isaac was seized with a fit of uncontrollable trembling. "Who was it, then," he asked, "that hunted game and brought it to me? I finished eating it just before you came, and I blessed him. Now he must remain blessed!"
New Jerusalem Bible	At this Isaac was seized with a violent trembling and said, 'Who was it, then, that went hunting and brought me the game? I finished eating it just before you came; I blessed him, and now blessed he will remain!'
New RSV	Then Isaac trembled violently, and said, 'Who was it then that hunted game and brought it to me, and I ate it all* before you came, and I have blessed him?-yes, and blessed he shall be!'
Revised English Bible	Then Isaac, greatly agitated, said, 'Then who was it that hunted game and brought it to me? I ate it just before you came in, and I blessed him, and the blessing will stand.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yitz'chak began trembling uncontrollably and said, "Then who was it that took game and brought it to me? I ate it all just before you came, and I gave my blessing to him. That's the truth, and the blessing must stand."
exeGesese companion Bible	And Yischaq trembles a mighty great trembling and says, Who? Where is he who hunted the hunt and brought it and I ate of all ere you came, and I blessed him? yes, and he is blessed.
Judaica Press Complete T.	And Isaac shuddered a great shudder, and he said, "Who then is the one who hunted game and brought it to me, and I ate of everything while you had not yet come, and I blessed him? He, too, shall be blessed."
Kaplan Translation	Isaac was seized with a violent fit of trembling. 'Who...where...is the one who trapped game and just served it to me? I ate it all before you came and I blessed him. The blessing will remain his'. Literally, 'He will also be blessed.' Isaac realized that since the blessing had been granted with divine inspiration, it was valid, and Jacob was the one chosen by God (Bereshith Rabbah 67; Sforno).
Orthodox Jewish Bible	And Yitzchak trembled with charadah gedolah ad me'od (exceedingly great trembling), and said, Who? Where is he that hath hunted wild game, and brought it me, and I have eaten of all of it before thou camest, and have made a brocha upon him? And indeed he shall be baruch (blessed)!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Isaac trembled and shook violently, and he said, Who? Where is he who has hunted game and brought it to me, and I ate of it all before you came and I have blessed him? Yes, and he shall be blessed.
The Expanded Bible	Then Isaac trembled greatly [violently] and said, "Then who was it that hunted the animals [game] and brought me food before you came? I ate it, and I blessed him, and it is too late now to take back my blessing [he will indeed be blessed]."
NET Bible®	Isaac began to shake violently [Heb "and Isaac trembled with a great trembling to excess." The verb "trembled" is joined with a cognate accusative, which is modified by an adjective "great," and a prepositional phrase "to excess." All of this is emphatic, showing the violence of Isaac's reaction to the news.] and asked, "Then who else hunted game and brought it to me? I ate all of it just before you arrived, and I blessed him [Heb "Who then is he who hunted game and brought [it] to me so that I ate from all before you arrived and blessed him?"]. He will indeed be blessed!"
Kretzmann's Commentary	And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. Esau's simple statement, so obviously the truth, caused the greatest agitation in Isaac's manner; literally, he trembled a great trembling very exceedingly, and then broke out into various questions as to the identity of the person who had so cleverly obtained the chief blessing from him. But even before Isaac pronounces the name of Jacob, he must state that the blessing of the Lord will remain with him. It was not for him to withdraw the blessing which was in fact that of the Lord, and Isaac now realized that his fleshly preference for Esau could not be defended in the sight of God. No matter in what manner the blessing had been obtained, God had guided the affair so that Jacob now actually was the bearer of the patriarchal succession.
The Voice	<i>It began to dawn on Isaac what had happened. Then Isaac began trembling violently.</i> Isaac: Who was it then that hunted game and brought it to me to eat before you came? I have already given him my blessing! It's now too late. He has already received the blessing.

Literal, almost word-for-word, renderings:

Context Group Version	And Isaac trembled very greatly, and said, Who then is he who has hunted venison, and brought it to me, and I have eaten of all before you came, and have esteemed him? Yes, [and] he shall be esteemed.
English Standard Version	Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed."
The Geneva Bible	And Isaac trembled [In perceiving his error, by appointing his heir against Gods sentence pronounced before.] very exceedingly, and said, Who? where [is] he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, [and] he shall be blessed.
Green’s Literal Translation	And Isaac was terrified with a very great anxiety. And he said, Who then was the one who hunted game and came to me; and I ate from it all before you came; and I blessed him? Yea, he shall be blessed.
H. C. Leupold	And Isaac trembled most excessively and said: Who, then, is he who caught game, and brought it to me, and I ate of it all before thou camest in, and I have blessed him? Yea, blessed shall he be.
Jack Ballinger translation	Isaac trembled violently and said, "Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him-- and indeed he will be blessed!"
NASB	Then Isaac trembled [Lit trembled with a very great trembling] violently, and said, "Who [Gen 27:35] was he then that hunted game and brought it to me, so that I ate of all of it before you came, and blessed him? Yes [Gen 25:23; 28:3, 4; Num 23:20], and he shall be blessed."
Webster’s Bible Translation	And Isaac trembled exceedingly, and said, Who? where [is] he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, [and] he shall be blessed.
Young’s Updated LT	And Isaac trembles a very great trembling, and says, "Who, now, is he who has provided provision, and brings in to me, and I eat of all before you come in, and I bless him? —yea, blessed is he."

The gist of this verse: Isaac is quite upset at this turn of events, and he asks, "Who did I bless instead of you? Indeed, he will remain blessed."

Genesis 27:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
chârad (חָרַד) [pronounced chaw-RAHD]	<i>to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful</i>	3 rd person masculine singular, Qal imperfect	Strong’s #2729 BDB #353
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong’s #3327 & #3446 BDB #850
chărâdâh (חֲרָדָה) [pronounced khuh-raw-DAW]	<i>trembling, fear, anxiety</i>	feminine singular noun	Strong’s #2731 BDB #353

Genesis 27:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
m ^e ôd (מְּוֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, ʿad + m^eôd mean *up to abundance, to a great degree, exceedingly*.

Wenstrom: *The expression "trembled violently" is composed of five words in the Hebrew text and literally means that Isaac "trembled, a trembling, that was great and excessive."*²³²

Translation: Isaac then trembled greatly to the extreme,...

There is so much going on here, that it is difficult to give this phrase a halfway literal translation without it seeming completely goofy. Wenstrom (see the Hebrew exegesis above) gives the literal translation as *trembled, a trembling, that was great and excessive*.

What happened, Isaac believed to be irreversible. His blessing had meaning. Let me suggest that, when he pronounced this blessing, he believed it to be heard by God and acted upon. Let me further suggest that this is the reality of the situation. And the blessing pronounced could not really be undone. Isaac blessed Jacob, calling for the descendants of Esau to be subservient or inferior to or dominated by the descendants of Jacob. He cannot simply say, "Okay, let's just go with the opposite." That blessing is out there. It is a done deal. It cannot be reversed, it cannot be undone, it cannot be superceded.

This is what God had designed in eternity past.

There are some things about Isaac's behavior that we do not know. Did he recall the prophecy that the older would serve the younger? Did this come to mind and it caused him to tremble, realizing that, the Word of God had come to pass, coming out of his own mouth. Perhaps he realized that he just affirmed what God told Rebekah 70+ years ago, and it shook him up. I would like to lean towards that as the explanation, although there is really no supporting verbiage. However, as we go through these verses, 3 times, Isaac will say, "Look, I have said it; and it is a done deal."

Although this might be the perfect place to insert, what do commentators say about Isaac's trembling? The problem with that is, there is very little to base their opinions upon. However, I will put in a couple opinions here (I changed my mind, actually, because College Press Bible Study seem to explain this reasonably well.

²³² From wenstrom.org accessed July 15, 2016.

What Commentators Say About Isaac's Trembling

The College Press Bible Study: *[Isaac's] trembling was caused by seeing the hand of God in what had transpired...the Spirit of God guiding his will, and therefore when pronounced could not be revoked. Hence he was now convinced that it was the design of Providence that the spiritual blessing should fall on the line of Jacob...such an oracle once uttered is in its nature irrevocable.*²³³

Then College Press Bible Study makes much the same point that I have made: *Was Isaac aware of Esau's bartering away of the birthright? Was he aware of the Divine prediction that "the elder should serve the younger"? If so, did He now realize that he was presuming to obstruct God's Eternal Purpose respecting Messiah? If so, no wonder that he trembled!*²³⁴

The College Press Bible Study: *Most poignant of all is the stark fact that the deed cannot be undone. For all the actors in this. piece are but tools of fate which—purposeful though it must be—can itself be neither deciphered nor side-stepped by man*²³⁵

Guzik then Morris: *This phrase is very strong. It could be translated, "Isaac trembled most excessively with a great trembling."*²³⁶

Guzik: *Isaac was troubled because he knew he had tried to box God in, to defeat God's plan, and God had beaten him. He realized he would always be defeated when he tried to resist God's will, even when he didn't like it. And he came to learn that despite his arrogance against God's will, God's will was glorious.*²³⁷ We actually do not know this. Was Isaac purposely trying to thwart God's will and bless his favorite son instead? Although it is difficult to make that assertion, on the other hand, this blessing that Isaac planned was very private. Why else would giving this blessing be so secretive? His extreme shaking also suggests that Isaac tried to bless Esau surreptitiously but he realizes that it did not work out as he expected it to.

Candlish: *He trembled from the vivid apprehension suddenly flashing across his mind of the Lord's presence and the Lord's power, and not from anger, or anxiety, or terror, or blank dismay; though such emotions might well agitate his bosom. He had a startling sense of the interposition of that God without whose warrant he had set himself to perform the solemn prophetic act that was to close his patriarchal ministry, and against whose open and revealed will he had been, so far as his own intention could go, actually performing it. His whole frame receives a shock. The scales fell from his eyes—the eyes of his soul that had been blinded even more than the dim eyes of his body. He awakens as out of a sleep, and feels that surely the Lord is here, though he knew it not.*²³⁸

Peter Pett: *Isaac is distraught. He realises that he has been deceived. But he is aware, as all are, that what has been given cannot be taken back. The seal has been made personally with Jacob, and the blessing has been given.*²³⁹

Verse-by-verse: *Isaac wasn't furious at the deception, he was exceedingly shaken and frightened by his recognition that God had been working against Isaac's plan...[Isaac realized] that he had entered into a contest of wills with the Living God brought the fear of God's wrath and [this was] judgment to Isaac's heart.*²⁴⁰

²³³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:30–41.

²³⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:34–38 (slightly edited).

²³⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:34–38.

²³⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:30–38.

²³⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:30–38.

²³⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:33 (Suggestive Comments).

²³⁹ From <http://www.studylight.org/commentaries/pet/genesis-27.html> accessed July 16, 2016.

²⁴⁰ From https://www.versebyverseministry.org/images/uploads/genesis_27d.pdf accessed July 13, 2016.

What Commentators Say About Isaac's Trembling

Wenstrom: *The Holy Spirit convicted Isaac that he was going against the will of God by attempting to secretly bestow the family blessing upon Esau rather than Jacob, which is indicated by Isaac's violent emotional reaction to finding out that he had been deceived into giving the blessing to Jacob rather than Esau. He now realizes that he was wrong by choosing Esau over Jacob in defiance of God's revealed will.*

Wenstrom continues: *Isaac had just encountered the "overruling" will of God where Isaac against the will of God sought to bestow the blessing of the inheritance upon Esau, who was not God's choice, but rather He chose Jacob.*²⁴¹

Leupold: *What Esau witnessed immediately after he had given his answer was enough to startle any man. The Hebrew employs three devices to convey the desired emphasis, piling one upon the other: the cognate object, the modifying adjective, the adverbial phrase, "lie trembled a trembling, a great, unto excess." Our rendering: "he trembled most excessively" is still too weak. What a pitiful sight to see the venerable patriarch under the stress of so violent an emotion. It is almost unbelievable that one brother should thus have impersonated the other to secure the blessing designed for the other and that he should have done it so successfully. The pained perplexity stands out in the father's question: "Who, then, is he who caught game," etc.? But by the time the question has been formulated the problem has been solved. The vague "who is he?" has narrowed down to the one and only possibility that could be involved in this case. Isaac knows it was Jacob. Isaac sees how God's providence checked him in his unwise and wicked enterprise. From this point onward there is no longer any unclarity as to what God wanted in reference to the two sons. Therefore the brief but conclusive, "yea, blessed shall he be." But his trembling was caused by seeing the hand of God in what had transpired.*²⁴²

Joe Guglielmo: *Isaac trembled most excessively...because he saw that he could not circumvent the will of God no matter how hard he tried.*²⁴³

Prov. 19:21 **Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand.** (ESV)

The College Press Bible Study consists of several different authors, so the opinions expressed above are actually from different commentators.

My opinion is this: Isaac was planning to give his favorite son, Esau, the superior blessing. This was going to be a quiet ceremony of just two people, and his words were going to set up greater blessing for Esau for many generations to come—or so Isaac thought. He knew about Esau rejecting his birthright; he remembered that God told Rebekah that the younger son would receive the greater blessing. But that was a long time ago, and God had been quiet for some time now, so Isaac decided to quietly pull a fast one. However, it appears that God overruled him, and this caused Isaac to tremble greatly, realizing that, no matter what he thought he was going to do, God was still in charge, and what God promised, God would bring to pass.

Let's say that God overruled you, and you knew that is what God did. Do you think that might cause you to be disconcerted to some degree? Might you even fear that your life is in danger, as you have chosen to do or say that which is opposed to the clear will of God?

[Chapter Outline](#)

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So, what of Jacob's duplicity? Is that legitimate? Jacob was blessed in spite of his duplicity. God allowed for these words to become the true disposition of this matter.

As for Jacob personally, we are going to find out that he lives somewhat of a sad life. He did not learn from his parents playing favorite, and he will play favorites with his own sons. As a result, the jealous sons will take away

²⁴¹ From wenstrom.org accessed July 15, 2016.

²⁴² From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²⁴³ From <http://www.ccmantowoc.org/> accessed August 19, 2016.

Jacob's favorite son. It will be clear regarding the Jacobian narrative that he was an unhappy man. He did receive the blessing of God, but this will set into motion a great many problems in Jacob's life.

We are about to embark on a detailed examination of Jacob's life, and we will see him scheme, we will see him out-scheme, we will see him complain (mostly with good reason); and we will even see him grovel. Despite marrying the woman he loves, Jacob's life is not going to be a picnic; and he does not rise above his circumstances as, for instance, the Apostle Paul does (Philip. 4:4).

I should point out that Jacob was never poor; he never did without. He suffered financially on two occasions: (1) Because of what he does here, he will have to live with his Uncle Laban, who will cheat him and take advantage of him (Genesis 30–31). (2) There will be a drought which will cause Jacob to send his sons to Egypt for grain. But, generally speaking, Jacob was blessed greatly by God, despite his nature (see Genesis 30:43).

However, despite his many material blessings, Jacob will have many problems and he clearly does not rise above them.

Genesis 27:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'êphôw (אפּו) [pronounced ay-FOH]	<i>then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)</i>	enclitic, demonstrative particle	Strong's #645 BDB #66
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
tsîyd (ציד) [pronounced tseed]	<i>the one hunting, the hunter, the hunter of...</i>	Qal active participle with the definite article	Strong's #6679 BDB #845
tsayid (ציד) [pronounced TSAH-yihd]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular noun	Strong's #6718 BDB #845

Translation: ...and he said, "Who then is the one hunting the game?"

Isaac is an old man, a little confused, and he does not understand who he actually blessed. He is confused about this, saying aloud, "Who was the hunter that I blessed?" We see this from the perspective of 3rd person omniscience; but Isaac at the time was confused by what happened. Had he kept quiet and thought about things,

he could have probably figured out all that happened. However, we are witnesses here to what he said aloud, while he was sorting it all out.

Genesis 27:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: He brought [it] in to me...

Jacob brought the food to Isaac, and it was fixed so that it seemed like it was wild game. Isaac is probably thinking his way through this situation at this point.

Genesis 27:33d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun	Strong's #3605 BDB #481
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ṭerem (טֶרֶם) [pronounced TEH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to</i> .			
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Translation: ...and I ate from all [of it] before you came in.

This food that Isaac craved, which he wanted in exchange for this blessing, he clearly ate. He admits that here.

Genesis 27:33e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138

Translation: So I blessed him;...

And Isaac comes to the conclusion that he legitimately blessed Jacob (although it is not clear if he understood that it was Jacob). He will understand that at some point.

Jamieson, Fausset and Brown: *Scarcely had the former scene been concluded, when the fraud was discovered. The emotions of Isaac, as well as Esau, may easily be imagined - the astonishment, alarm, and sorrow of the one; the disappointment and indignation of the other.*²⁴⁴

Genesis 27:33f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
<p>Gam has five primary usages. ❶ It is used to denote <i>in addition to</i> or a continuation of or an adding to a previous thought or point. It is often rendered <i>also</i>. ❷ Gam can be used as an intensifier (<i>even</i>) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic (<i>yea, indeed, truly</i>) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered <i>even if</i> when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb—<i>however, but</i>—but usually followed by a negative particle.</p> <p>BDB gives these meanings: <i>also, even, indeed, moreover, yea; also, moreover (giving emphasis); neither, neither...nor (with negative); even (for stress); indeed, yea (introducing climax); also (of correspondence or retribution); but, yet, though (adversative); even, yea, yea though (with 'when' in hypothetical case).</i></p>			
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138

²⁴⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 27:30–35.

Genesis 27:33f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...and now he is blessed.”

The conclusion is, whoever Isaac blessed, he stands blessed with that exact blessing.

Isaac does not provide a complete, reasoned explanation for saying these things. He simply states, “He is now blessed.” In this commentary, what this means and why this blessing stands will be discussed in great detail. However, Isaac tells us that *Jacob has been blessed*. It is already out there; he has already said it. “This is a done deal,” Isaac tells Esau.

There seems to be a tradition of a father blessing his son, his sons, or whatever, when it is clear to him that his time has come. This does not mean that Isaac will die within a few months; but he feels at this time as if he might die very soon. Therefore, he wanted to bless Esau while he was still cognizant of what was going on around him.

Genesis 27:33 Isaac then trembled greatly to the extreme, and he said, “Who then is the one hunting the game? He brought [it] in to me and I ate from all [of it] before you came in. So I blessed him; and now he is blessed.” (Kukis mostly literal translation)

Genesis 27:33 Isaac then trembled greatly and finally said, “Who was the one who killed and brought me the wild game? He brought a meal to me and I ate it before you arrived. Therefore, I blessed him and now he stands blessed.” (Kukis paraphrase)

What men said in those days was important. Even when a blessing was uttered, it did not just go into the air and disappear. It would have future impact. They believed this and it was true—at least with regards to the line of promise.

Delivering such a blessing suggested that the speaker (1) may have been inspired; and (2) God would concern Himself with the blessing. These were not just empty words uttered into the air, that a wind would carry away. Such a blessing was more than a prayer that would be uttered (a prayer is often uttered regarding specific circumstances; and prayers could be answered “no”). A blessing was meaningful and important. A blessing might be given 1 or 2 times in the life of a person—and was usually spoken by the father of his son. The most common blessing—which is the one that we find the most often, is given by father when his end is near (or thought to be near). This chapter has two end-of-life blessings given by Isaac to his twin sons; and at the end of Genesis, Jacob will bless each of his 12 children.

When Isaac blessed Jacob (thinking that he was Esau), he was in part inspired by the circumstances (the smell of Esau’s clothing that Jacob was wearing). In other words, Isaac did not necessarily have a specific set of things to say that he had memorized. Some of what he said was inspired; if not all that he said. Furthermore, when speaking words like this as a blessing, the blesser expected that God would see to it that the blessee was blessed in the way that he specified. Therefore, this blessing was based upon faith in the sure providence of God.

Blessings like this, uttered by one of the patriarchs (that is, *the fathers*), became a part of the Angelic Conflict. The line of Abraham, Isaac, and Jacob became the line of blessing, so that God would allow blessings and privileges to that particular line. We reasonably assume that, for an occasion like a blessing, that the Holy Spirit might be involved in the inspiration of that blessing. Again, 2Peter 1:21 **For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.** (ESV)

These blessings were apparently not given but at specific times—near the end of the life of the patriarch or, as will happen soon, when Jacob leaves their compound, Isaac will bless him (this time, Isaac will know that it is Jacob).

Genesis 27:33 And Isaac trembled with a great trembling, and said, “Who then was the one who has hunted deer and brought to me, and I have eaten of all before you came, and have blessed him? Yea, he will be blessed!” (MKJV)

The Preacher’s Complete Homiletical Commentary: *His emotions were absolutely overwhelming. On the one hand, he could not but feel a degree of just indignation in view of the imposition which had been practised upon him, especially when he remembered the precautions he had taken against being thus deceived; yet, on the other, a moment’s reflection would convince him that the transfer of the blessing must have been “of the Lord,” and, consequently, that he had been all along acting against His will in trying to have it otherwise. Two such considerations rushing on his mind at once, like two impetuous counter-currents coming together, sufficiently account for his feelings, especially when we add his consciousness of the irrevocable nature of the blessing, and the momentous consequences annexed to it. But while he resents the subtlety of Jacob...he acknowledges and acquiesces in the will of God. The blessing which he had unwittingly pronounced, and which he knows to be irrevocable, he deliberately and solemnly confirms: “I have blessed him, yea, and he shall be blessed.”*²⁴⁵ Although there are some assumptions made here, this seems to be a reasonable assessment of what is going on inside Isaac’s head right now.

Genesis 27:33 Isaac then trembled greatly and finally said, “Who was the one who killed and brought me the wild game? He brought a meal to me and I ate it before you arrived. Therefore, I blessed him and now he stands blessed.”

Isaac Understands and Accepts the Reality of the Situation

1. It cannot be overemphasized the Isaac was holding this end-of-life blessing ceremony in private. This appears to be outside of the norm of the way things are done.
2. Only Isaac and Esau were to attend this blessing ceremony; and God would hear it and, apparently, bring it all to pass.
3. Even though the promise of God is not quoted in this chapter (*the elder will serve the younger*), that appears to be clearly on Isaac’s mind—that is, he intends to subvert this promise (which was, by the way, delivered to his wife and not to him). This is why this end-of-life blessing does not take place as a celebration with many witnesses (such events often had witnesses).
4. When Isaac realizes that he has blessed Jacob rather than Esau, then he begins trembling. Let me suggest that Isaac was trying to subvert the plan of God, to bypass those ancient words of nearly 80 years ago, and give the blessing of God to Esau instead. Isaac has his plan, and it becomes apparent that, despite his great care in exercising his own plan, that God’s plan overrules him.
5. That he had such a carefully determined plan and that the exact opposite happened, in order for the will of God to come to pass—this is what seems to have shaken Isaac up.¹
6. At this point, Jacob then becomes resolute in his acceptance of the blessing Jacob receives in God’s plan. “Therefore, I blessed him and now he stands blessed.”
7. When Esau presses him, Isaac says again, “Look, your brother came and deceitfully took away your blessing. Your blessing is gone. I have it out already.” Genesis 27:35 (paraphrased)
8. Esau again begs and Isaac lays out exactly what this blessing was: “Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?” (Genesis 27:37b; ESV)
9. 3 times, Isaac tells Esau that this is a done deal; God’s will has prevailed. It appears as if Isaac is saying, “Listen, I have accepted it; so now you need to accept it as well.”

²⁴⁵ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:33 (Suggestive Comments).

Isaac Understands and Accepts the Reality of the Situation

10. After two decades, Esau will let all of this go. However, for a period of time, his anger against Jacob will burn with such rage that Jacob will leave his homeland.

¹ Driver claims that Isaac is greatly agitated because he was deceived. The verb here, because it is doubled, is so strong, as to go beyond being deceived. I believe that this reveals further what Isaac planned, and that he was taken aback by the providence and overruling will of God.

Leupold: *The father...admits Jacob's treachery (mirmah, primarily "deceit"), but he knows the case cannot be altered.*²⁴⁶

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Esau expected that he might be blessed by Jacob, and these words of his father devastate him.

Isaac has spoken the words of blessing upon his son Jacob, and God has recorded these words for all eternity and God will accordingly bless Jacob.

Dr. Speiser as quoted by the College Press Bible Study: *These Hurrian sources from Nuzi, we are told, "mirror social conditions and customs in the patriarchal center at Haran." Birthright, for instance, "in Hurrian society was often a matter of the father's discretion rather than chronological priority. Moreover, of all the paternal dispositions, the one that took the form of a deathbed declaration carried the greatest weight. One such recorded statement actually safeguards the rights of the youngest son against possible claims by his older brothers. Another is introduced by the formula, I have now grown old,' which leads up to an oral allocation of the testator's property, or, in other words, a deathbed 'blessing.' "... "Legally, the older son was entitled to a double and preferential share of the inheritance, especially in Hurrian society. But since the status of the older son could be regulated by a father's pronouncement, irrespective of chronological precedent, and since the legacy in this instance had been established by divine covenant, the emphasis of tradition on the transfer of the birthright in a deathbed blessing—with Yahweh's approval (cf. Genesis 27:7)—can readily be appreciated"*²⁴⁷

David Guzik makes the interesting comment: *The worst aspect of this all is they seem to regard the blessing as "magical," as something detached from God's wisdom and will. But the most Isaac can do is recognize God's call and blessing on Jacob. Only God can truly bestow the blessing. Esau could receive the blessing from Isaac a hundred times, but it only matters if God in heaven honors it.*²⁴⁸

I don't think that Guzik quite nails it. I think the problem is, the family all understands the fact of this blessing being meaningful and how it is related to God (Genesis 27:7), but I do not think that any of them even begins to appreciate who they are or what they are or how God has blessed them in human history. Obviously, very few in the line of Abraham is going to fully appreciate what God has done until Israel is established as a nation, post-Moses. But Abraham heard God's promises on many occasions and he believed them. It is quite amazing to hear that kings and nations will come from you; yet, more importantly, the line of promise goes through Abraham.

Genesis 27:33 **Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed."** As Paul wrote to the Romans: **For the gifts and the calling of God are irrevocable.** (Rom 11:29; ESV) What Jacob said merely lines up with the decrees of God, and he appears to understand and affirm that in the end.

²⁴⁶ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²⁴⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Hurrian Parallels. They cite Dr. Speiser in the *Journal of Biblical Literature and Exegesis*, 74 [1955,], 252f.

²⁴⁸ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:11–17.

The seed of our Lord Jesus Christ comes through Abraham, who was a great believer, and Isaac and Jacob because they were regenerate and formed the line of the Messiah. It is not clear that their brothers were unbelievers. I don't think that they were unbelievers; just somewhat less spiritually mature.

We will not see another great believer in this line until Joseph; and after that, Moses. Isaac can give his wealth and his blessing to whomever he chooses; still, God overrules when it is necessary.

The switched blessing and the duplicity by Jacob parallels God's choice and God's plan, but it was not what caused the seed to go through him. What has caused Isaac to tremble is that no matter what he wants to do, no matter how he wants to bless Esau over Jacob, he is unable to do so. Isaac is no spiritual giant (notice few are the times that God spoke to him; and the prophecy concerning his sons was delivered to Rebekah during her pregnancy and not to him—Genesis 25:23). In Isaac's long, unremarkable life, he has finally come to the point where he recognizes that God's will is greater than his own favoritism and this is why he becomes hesitant when it comes to blessing Esau and testifies before Esau that it is Jacob who is blessed. This is not Isaac's preference, obviously, but he is finally recognizing that what God has planned, God will bring to pass. There is nothing that Isaac can say to change that.

Gen. 25:21–23 And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." (ESV)

Gen. 27:30–33 As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." (ESV) At this point, Isaac appears to be willing to accept what has happened and the substance of his blessing given to Jacob.

This is a simple, but excellent description of how we might understand the foreknowledge of God.

Chuck Smith on the Foreknowledge of God

Now the election of God is something that is difficult for us to understand. It is really impossible for us to think as God thinks. I cannot think with that foreknowledge. I just can't do it. God does. And thus it's impossible for me to put my mind in God's mind, to think as God thinks. And thus it's wrong for me to judge God for the way he thinks because I can't even know how he thinks. Because when God thinks or when God looks at a situation, He looks at it with this foreknowledge, knowing already in advance what's going to be. We don't know that. And thus when we select someone, we don't know what the outcome is going to be.

Say we have someone who comes in for a job interview. The resume looks great. It looks like, oh, they'd be just the right-and you hire them. You think, oh my, this is great; this is the employee we need. And they turn out to be just horrible. We've made the wrong selection. Now if we knew six months what was going to be in six months, you know, when we hired them, we'd never have hired them. We'd never have selected them. If we had the foreknowledge and knew what was going to happen because we had selected them for this particular job, we'd never hired them in the first place. But we don't have that kind of knowledge and thus we select or we elect and then we hope for the best.

God doesn't make mistakes because God knows in advance what the result is going to be. And thus he elects according to His foreknowledge.

[Therefore] God knew in advance concerning Esau, concerning Jacob, and according to this advance knowledge that God had, He selected that the elder should serve the younger and that through the younger one, His promises for the nation and for the world should be fulfilled.

Chuck Smith on the Foreknowledge of God

[Rebekah] knew it before he was ever born because she had prayed and she said, "God, what's going on inside of me?" God said "there are two nations [in you]" and He said, "the elder shall serve the younger". So when Jacob came out second, she knew that Jacob was the one that God had selected for the blessings, and that the purposes of God will be accomplished through Jacob rather than Esau. Their mother knew that from their birth [although, it does not appear that she was acting from that knowledge in this chapter]...But Esau, not really caring about the spiritual things, manifested the very character and nature that God knew he had from the beginning, the reason why God rejected him.

Smith gives credit to Rebekah for understanding the prophecy of her children given before they were born and acted in response to that. It is not clear to me that her intentions, however misguided, were based upon the Word of God. Did she remember those words? Was she trying to help out God? We do not know. We know for a fact that Jacob is her favorite son, and that I believe explains her behavior more than the words of God.

Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Chuck Smith also commented on the will of God and our participation in the plan of God: *though you may fail, the purposes of God cannot fail. But what happens is that you'll lose out the reward and the blessing that could be yours by being that instrument that God uses to accomplish His work. Now the work of God is going to be accomplished. What God has willed and purposed shall come to pass. We can be the instruments through which it happens. If we yield ourselves to God, He'll work through us. If we fail to yield ourselves, God will still do His work and yet we have lost the reward and the benefit and the joy of being the instrument.*

Smith continues: *But the work of God is never dependent upon our deception or our conniving or our scheming. We don't have to scheme and connive to get the work of God done. I look around today at people who are endeavoring to do the work of God. And there are so many people who have great visions for what they can do for God. All they need is the money. And so they've gone into all kinds of schemes to raise money in order to do the work of God. And when you read their letters, the whole insinuation of the letter is "here's a glorious work of God that is depending now upon you sending in your contribution. And if you fail the work of God is not going to be done".²⁴⁹*

There is only one way that we participate in the plan of God. We must be believers in Jesus Christ who are filled with the Holy Spirit by means of **rebound**. That is, we must be in fellowship with God, which only occurs when we have confessed all known sins to God. We lose this fellowship by sinning; we regain it by naming these sins. When we are in fellowship with God, then we are committing acts of divine good.

Ballinger sums up vv. 30–33.

Jack Ballinger's Analysis of Genesis 27:30–33

1. These verse and the ones to follow exhibit profound emotional distress on the part of Isaac and his son Esau.
2. In v. 30 the narrator tells us that by the narrowest of margins the blessing of Jacob almost came to naught.
3. Esau's arrival on the scene was just a few minutes before the Isaac had finished blessing Jacob.
4. Had Esau arrived just a little earlier he would have exposed the ploy and presumably Isaac would have suspended the blessing of Jacob.
5. But when he arrived all appeared normal and quiet.
6. Esau promptly prepares the savory stew and brings it to his father (v. 31).

²⁴⁹ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

Jack Ballinger's Analysis of Genesis 27:30–33

7. This took some time but finally he comes into his father's presence in a very upbeat mood (v. 31).
8. Esau enters with great anticipation and foregoes the familiar and polite "My father" for "Let my father arise and eat of his son's game, that you may bless me. "
9. Isaac is so taken aback by Esau's words that he acts as if he did not recognize him.
10. Esau's mood changes to one of mild bewilderment and replies, "I am your son, your firstborn, Esau. "
11. Uncontrollable consternation grips Isaac resulting in his whole bodily constitution shaking (v. 33).
12. He rightly senses that something horribly wrong has transpired.
13. The verb "trembled" (*charad*) denotes alarm and fear and here it is paired with the cognate noun "trembling" (*charadah*) with the adjective "great" (*gadol*).
14. If this were not enough, there follows the adverbial clause "even exceedingly" (*adh me-odh*).
15. "Violently" incorporates the noun, the adjective, and the adverb in the NAS.
16. An alternate translation: "And Isaac was gripped by uncontrollable trembling. "
17. Isaac's state of mind is here presented in the most expressive fashion the Hebrew is capable of.
18. He blurts out a question which he knew the answer to (v. 33).
19. Did Isaac know who the pretender was?
20. Yes, he knew who had tricked him, yet he in this greatest of all moments in his life did not allow his feelings of betrayal override what he knew was the right thing to do.
21. He knew it was Jacob after all and it was in this very short span of time that he shifted his allegiance to the divinely appointed heir.
22. For the very first time in forty years he embraced the truth of the oracle of the twins in his statement "he shall be blessed. "
23. There and then he repudiated the primacy of Esau his long time favorite for God's favorite son.
24. He went up against all those years of favoritism and stubborn insistence and accepted the event for what it was—divine intervention.
25. He could have revoked the blessing on grounds of foul play, but he didn't because when push came to shove he sided with the truth as painful as it may have been.
26. For this action and this action alone he is celebrated among those "who found approval" (cf. Heb. 11:20 "By faith Isaac blessed Jacob and Esau, even regarding things to come. ").
27. Isaac's resolve under the most stressful of circumstances constituted a faith based decision.
28. Isaac believed that, what he said would come to pass; he trusted that the Revealed God would hear his words and honor them. That is *faith*.
29. However convoluted the whole process was the blessing bestowed on Jacob stands irrevocable because it was in accord with the divine will.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

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Snider's summary.

Ron Snider Summarizes Genesis 27:30–33

1. Isaac had no sooner finished pronouncing the blessing of vs 27-29, when Jacob made a hasty exit.
2. Fearing detection, he did not waste any time in getting out of the tent.
3. His fears were not groundless, as we observe the return of Esau from his hunting expedition.
4. He sets about cleaning his game, and cooking it into the delectable food which commended him to his father.
5. He comes in and urges his father to get up and eat what he has asked for, so that Esau can receive the desired blessing.
6. Esau has no spiritual desires, so his desire for this blessing must be merely a carnal desire to advance himself.
7. His manner is not as rushed or hasty as Jacob's had been, for obvious reasons. Jacob used imperatives, Esau imperfects with jussive force.

Ron Snider Summarizes Genesis 27:30–33

8. Isaac is taken totally by surprise by this event, since he thought he had just taken care of this matter.
9. He must have wondered if someone was playing a joke on him, as they announced that they were Esau.
10. Esau is very emphatic in describing himself, as Isaac's son, his firstborn, even giving his name.
11. Esau must have been wondering if his father had lost his mind, asking him who he was, having done all this at his father's bidding.
12. The reality of the situation hit Isaac first, and his momentary confusion was replaced by fear, bordering on anxiety and panic.
13. He was so scared that physically he could not contain himself.
14. The Hebrew is quite graphic when it says, "he trembled a great trembling, even to exceeding
15. Isaac realizes that someone has played a cruel trick on him, and that someone was God.
16. He had intentionally blinded himself to the Word of God which had been given to him before the birth of the boys.
17. He allowed his mere personal favoritism to rule over his spiritual sense, and had favored Esau all his life.
18. In spite of the obvious facts that he was not a believer, and was not at all desirous of spiritual things.
19. We know that his violation of the doctrine of separation had bothered Isaac and Rebekah, but Isaac just overlooked it.
20. He rationalized that the problem could not really be with his son, Esau, it must lie somewhere else.
21. He demonstrates here that if a person is intentionally blind to something, they can blot out any failure or shortcoming which surfaces.
22. The problem can't lie with their favorite, it must be something or someone else.
23. This is so dangerous in a family, that if it is not dealt with, the family may eventually be devastated.
24. The conflicts which Isaac and Rebekah had over the years were in large part due to his rejection of the principle of doctrine, and his coddling of Esau.
25. God at this point completely pulls the carpet out from under him and turns the light full force on his intentional rejection and stupidity.
26. The results are devastating to Isaac's frame of mind.
27. He finally recognizes that Esau is the problem, not all the others around the house.
28. He sees his stubborn refusal to accept the truth in all its ugly reality.
29. Keep in mind that he had been warned about this repeatedly, by God and likely by Rebekah.
30. Some parents just do not want to deal with the fact that they are not impartial toward their children.
31. They want to blame the problems, which constantly surface, on anyone or anything else.
32. This is something every parent must constantly pray about which they must exercise intellectual
33. They must pray for God to keep them truly appraised of where their children are and what they are doing, especially spiritually.
34. All children will test the limits and resolve of the parent in regard to what they can get away with.
35. Mother and father must present a united front and whip the sinful trend of Adam into line, no matter how hard it may be.
36. Parents cannot afford to give up, since allowing the child to run with the sinful trend of Adam will eventually destroy them, and humiliate the family. Prov. 29:1,15
37. God forces Isaac to see exactly how wrong he has been in favoring Esau, and makes him come to grips with his folly.
38. This is the moment of truth for Isaac, who to his credit, finally sees and acknowledges that he has been
39. He knows the blessing was not some merely human wish, but was binding before God.
40. He states that Jacob is the one who will be blessed, and that is irrevocable.
41. The question regarding who had come in and received the blessing was answered in both their minds, almost before it was uttered.
42. I see this as the final hurdle for Isaac in terms of maturity, and Hebrews cites this event as his great application. Heb. 11:20
43. His blindness in this one area, held him back spiritually, but since he was positive, God had to crush his rebellion.
44. If you desire to fully grow up spiritually, you must be willing to check every principle, and for some there is one particular doctrine which they wrestle with for years.

Ron Snider Summarizes Genesis 27:30–33

45. Continued rejection of that doctrine will bring discipline and misery in time, and retard spiritual growth.
46. However if you are truly positive and desire to make the mature adjustment to the justice of God, God will cut off the offending limb if necessary. Matt. 18:7-9
47. The grief and pain is far less if you deal with your own sinful trend of Adam and do not force God to do it. 1Cor. 11:27-32

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As a hearing Esau words of his father, and so he cries out a cry great and bitter as far as exceeding. And so he says to his father, "Bless me also me, my father."

Genesis
27:34

When Esau heard the words of his father, he cried out a great and exceedingly bitter cry. Then he said to his father, "Bless me also, my father."

When Esau heard these words from his father, he cried aloud with a great and bitter cry. Then he said to his father, "Bless me also, my father."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As a hearing Esau words of his father, and so he cries out a cry great and bitter as far as exceeding. And so he says to his father, "Bless me also me, my father."
Targum (trans. By Cook)	When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father!
Latin Vulgate	Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.
Peshitta (Syriac)	And when Esau heard the words of his father, he cried out bitterly, and said to his father, Bless me, even me also, O my father.
Septuagint (Greek)	And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless me — me also, father!

Significant differences: None; they are all reasonable close in meaning.

Limited Vocabulary Translations:

Bible in Basic English	And hearing the words of his father, Esau gave a great and bitter cry, and said to his father, Give a blessing to me, even to me, O my father!
Easy English	Esau listened to his father's words and he cried out very bitterly. He said to his father, `*Bless me! *Bless me too, my father!
Easy-to-Read Version	Esau heard his father's words. He became very angry and bitter. He cried out. He said to his father, "Then bless me also, father!"
Good News Bible (TEV)	When Esau heard this, he cried out loudly and bitterly and said, "Give me your blessing also, father!"
<i>The Message</i>	Esau, hearing his father's words, sobbed violently and most bitterly, and cried to his father, "My father! Can't you also bless me?"
Names of God Bible	When Esau heard these words from his father, he shouted out a very loud and bitter cry and said to his father, "Bless me too, Father!"

NIRV Esau heard his father's words. Then he began crying loudly and bitterly. He said to his father, "Bless me! Bless me too, my father!"

Thought-for-thought translations; paraphrases:

Common English Bible When Esau heard what his father said, he let out a loud agonizing cry and wept bitterly. He said to his father, "Bless me! Me too, my father!"

Contemporary English V. New Life Version Esau cried loudly and begged, "Father, give me a blessing too!"
When he heard what his father said, Esau cried out with a loud and sad cry. He said to his father, "Pray that good will come to me also, O my father!"

New Living Translation When Esau heard his father's words, he let out a loud and bitter cry. "Oh my father, what about me? Bless me, too!" he begged.

Partially literal and partially paraphrased translations:

American English Bible And when Esau heard what his father Isaac said, he shouted loudly and bitterly: 'I beg you; Bless me too, father!'

International Standard V When Esau realized [Lit. *heard*] what his father Isaac was saying, he began to wail out loud bitterly. "Bless me," he cried, "even me, too, my father!"

New Advent (Knox) Bible Esau, on hearing his father's words, broke out into a loud cry of anguish; Thy blessing, father, for me also thy blessing!

Translation for Translators When Esau heard those words of his father, he cried loudly. He was very disappointed. He said to his father, "My father, bless me, too!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear When Esau heard the words of his father, he cried with a great and hundredfold bitter cry, and said to his father, "Bless me! Also me, my father!"

Ferar-Fenton Bible When Esau heard the speech of his father, then he cried with a very great and bitter cry, and said to his father; "Bless me, also me, my father."

Lexham English Bible When Esau heard the words of his father he cried out [with] a great and exceedingly bitter cry of distress. And he said to his father, "Bless me as well, my father!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me also, my father. Hebrews 12:7

New American Bible (2011) As he heard his father's words, Esau burst into loud, bitter sobbing and said, "Father, bless me too!"

Revised English Bible When Esau heard this, he lamented loudly and bitterly, 'Father, bless me too,' he begged.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When 'Esav heard his father's words he burst into loud, bitter sobbing. "Father, bless me too," he begged.

exeGesés companion Bible When Esav hears the words of his father, he cries a great and mighty bitter cry and says to his father, Bless me - me also, O my father.

JPS (Tanakh—1985) When Esau heard his father's words, he burst into wild and bitter sobbing, and said to his father, "Bless me too, Father!"

Kaplan Translation When Esau heard his father's words, he let out a most loud and bitter scream. 'Bless me too, Father,' he pleaded.

Orthodox Jewish Bible And when Esav heard the words of aviv, he cried with tzeakah gedolah umarah ad me'od (a great and exceeding bitter cry), and said unto aviv, Make a brocha on me, even me also, O avi.

Expanded/Embellished Bibles:

The Amplified Bible When Esau heard the words of his father, he cried out with a great and bitter cry and said to his father, Bless me, even me also, O my father! Heb. 12:16, 17.

Kretzmann's Commentary And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. He now realized, when it was too late, what he had lost, what he had formerly foolishly despised. His words seem to indicate that he thought the blessing could still be divided.

NET Bible® When Esau heard [The temporal clause is introduced with the temporal indicator and has the infinitive as its verb.] his father's words, he wailed loudly and bitterly [Heb "and he yelled [with] a great and bitter yell to excess."]. He said to his father, "Bless me too, my father!"

The Voice When Esau realized what happened, he cried out in an angry, loud, and bitter voice.
Esau: Bless me-me also-Father!

Literal, almost word-for-word, renderings:

Concordant Literal Version And coming is it, as Esau hears the words of his father Isaac, that crying is he a cry great and bitter unto excess. And saying is he to his father, "Bless me, me moreover, my father!"

Context Group Version When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, Esteem me, even me also, O my father.

Emphasized Bible When Esau heard the words of his father, then cried he out with an outcry loud and bitter exceedingly,—and said to his father, Bless even me also, O my father!

English Standard Version As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, "Bless me, even me also, O my father!"

H. C. Leupold When Esau heard the words of his father Isaac, he gave vent to an exceedingly loud and bitter outcry and said to his father: Bless me, me too, my father! And he said: Thy brother entered in treacherously and took thy blessing.

Jack Ballinger translation When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!"

New King James Version When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me-me also, O my father!"

World English Bible When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said to his father, "Bless me, even me also, my father."

Young's Updated LT When Esau hears the words of his father, then he cries a very great and bitter cry, and says to his father, "Bless me, me also, O my father;"

The gist of this verse: Esau suffers great anguish when he hears this, and calls for Isaac to bless him as well.

Genesis 27:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shâma ^c (שמע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
‘Êsâv (עשׂו) [pronounced éy-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
’âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: When Esau heard the words of his father,...

Esau is so upset here. He recalls that he had given away his birthright to his brother for a mess of pottage; but he thought that he could somehow overcome this.

The illogic of Esau; the illogic of the unbeliever: How can we understand someone like this? This is someone who expects to be in heaven with God because he is an okay guy—that is, if heaven exists in his thinking—but he has absolutely no interest in a God of love, righteousness and justice. He does not want to hear about Jesus; he does not want a Christian to knock on his door or send him an email saying, “Jesus died for you.” But, if there is a heaven, he expects to be there. It is totally illogical. An unbeliever does not want to spend eternity with the God that he has rejected every single minute of his life. However, somehow, he thinks that he ought to get all there is to get.

This is Esau. He rejected his birthright. His birthright meant nothing to him when he was hungry. This birthright represents not just a relationship with his father, but with the God of his father. But Esau did not offer up an animal sacrifice to God. He did not invite his father out to offer up a sacrifice with him. He just killed the meat and prepared it. No thanks; no understanding of who his father is or who is grandfather is. He does not understand the God of his fathers, even though he might believe in Y^ehowah Elohim.

This is quite fascinating—it is clear that Isaac, his wife Rebekah, and their sons Jacob and Esau all do not fully understand the God of Abraham. Abraham is called a friend of God; but Isaac and Jacob are never spoken of in that way. But the line of promise continues through Abraham, Isaac, and Jacob, whether they fully understand or appreciate God's grace and faithfulness.

Genesis 27:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
ts ^ê âqâh (צָעַקְהָ) [pronounced <i>tz^ê-gaw-KAW</i>]	<i>outcry, cry, a crying out</i>	feminine singular noun	Strong's #6818 BDB #858
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152
w ^ê (or v ^ê) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mârâh (מָרָה) [pronounced <i>maw-RAW</i>]	<i>bitter, bitterness</i>	adjective/substantive; feminine singular construct	Strong's #4751 BDB #600
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
m ^ê ôd (מְאֹד) [pronounced <i>m^ê-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, 'ad + m^êôd mean *up to abundance, to a great degree, exceedingly*.

Translation: ...he cried out a great and exceedingly bitter cry.

Esau is bitter and he reacts emotionally; and he is reacting to a birthright that he traded for a bowl of beans. And now he is demonstrative and angry and pleading.

Again, people who spend eternity separate from God will cry out in desperation, in sadness, in grief. And all an unbeliever has to do is believe in Jesus Christ. Nothing more. He can change the trajectory of his life and his eternity by believing in Jesus Christ.

Genesis 27:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 27:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ab (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
bârak ^e (ברך) [pronounced baw-RAHK ^e]	<i>invoke God, praise, celebrate, bless [God]; bless [men], invoke blessings; to bless [as God or man] and therefore cause to prosper or make happy; salute anyone [with a blessing]; curse</i>	2 nd person masculine singular, Piel imperative with the 1 st person singular suffix	Strong's #1288 BDB #138
gam (גם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'anîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'ab (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Then he said to his father, "Bless me also, my father."

Esau here does not really understand how Isaac blessed Jacob. He does not realize all that took place. He does not realize that his life and the lives of his descendants are set in stone (with allowances made for the free will of man). Now, the reason for this will be their volition. They will follow their father in their thinking and their attitude.

Interestingly enough, many of Esau's descendants today hate Jesus Christ and they hate the God of their father Abraham. No Muslim can be blessed from this position. No Muslim can be raging and angry all of the time and think that this somehow is good and that God really likes rage. But the key is, they reject the Jesus of their father Abraham; and it is their own volition which is key here.

Genesis 27:34 When Esau heard the words of his father, he cried out a great and exceedingly bitter cry. Then he said to his father, "Bless me also, my father." (Kukis mostly literal translation)

Genesis 27:34 When Esau heard these words from his father, he cried aloud with a great and bitter cry. Then he said to his father, "Bless me also, my father." (Kukis paraphrase)

Esau calls for his father to bless him, not understanding this line of promise; not understanding that God's blessings will go to and through Jacob.

Esau was quite upset over this. He has assumed that he would get the great blessing from his father at the very end. This indicates that Esau believed in the blessings spoken by his father, and that God would bring those blessings to fruition.

The College Press Bible Study: *The grief of Esau is distressing to witness, especially as he had been comparatively blameless in this particular instance. But still it is to be remembered that his heart had not been open to the paramount importance of spiritual things.*²⁵⁰

Wenstrom: *Esau was an emotional and irrational person as revealed in the fact that he was quick to exchange his invaluable birthright and the promises of the Abrahamic Covenant as the first-born in the family for a bowl of lentil soup but now he wants the blessing of the birthright, which he rejected by exchanging the birthright. Isaac and Esau conspired against Jacob and their plan has backfired on them since they reaped deception because they sowed seeds of deception.*²⁵¹ Gal. 6:7 **Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.** (ESV)

However, Esau is confused about the blessing, not knowing exactly what Isaac had said concerning Jacob. He did not realize that some of what Isaac said precluded giving a nearly identical blessing to Esau. We might reasonably assume that Isaac's blessing was inspired by God and, as you will recall, Isaac allowed circumstances to dictate, to some extent, his blessing, being guided by the smell of the clothing worn by Jacob.

Genesis 27:33–34 **Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, "Bless me, even me also, O my father!"**

Heb. 12:15a, 16–17 **See to it that no one fails to obtain the grace of God;...that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.** (ESV)

Hebrews 12:17 **You remember that after Esau did this, he wanted to get his father's blessing. He wanted that blessing so much that he cried. But his father refused to give him the blessing, because Esau could find no way to change what he had done.** (ERV)

Esau Seeks His Blessing with Tears (Hebrews 12:15)

The writer of Hebrews again said, **See to it that...there be no immoral or godless person like Esau, who sold his own birthright for a meal. For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears** (Hebrews 12:15a, 16–17). Esau selling his blessing for a meal indicated how little he thought of his birthright (which was primarily a spiritual blessing) and God rejected him because he was immoral and godless and his repentance was emotional but it was not real. He did not stand upon God's grace. In fact, he went to Isaac, not to God, to ask for his blessing.

Clarke: *When Isaac found that he had been deceived by Jacob, he certainly would have reversed the blessing if he could; but as it had been conveyed in the sacramental way this was impossible. I have blessed him, says he, yea, and he must, or will, be blessed. Hence it is said by the apostle. Esau found no place for repentance, μετανοιας γαρ τοπον ουχ ευρε, no place for change of mind or purpose in his father, though he sought it carefully with tears. The father could not reverse it because the grant had already been made and confirmed. But this had nothing to do with the final salvation of poor outwitted Esau, nor indeed with that of his unnatural brother.*²⁵² Clarke is one of the few people who associates the change of mind with Isaac rather than with Esau.

Whedon observes: *[Esau] mourns not his sin or error, but the consequences.*²⁵³ Although this is a supposition on Whedon's part, it seems reasonable.

²⁵⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:34–38.

²⁵¹ From wenstrom.org accessed July 15, 2016.

²⁵² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:33.

²⁵³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:34.

Esau Seeks His Blessing with Tears (Hebrews 12:15)

You can almost hear Esau's plaintive voice in his words.

Lange: *Esau, it is true, had a vague feeling that the question here was about important grants, but he did not understand their significance. He, therefore, thought the theocratic blessing admitted of division, and was as dependent upon his lamentations and prayers as upon the caprice of his father.*²⁵⁴ If Esau could just convince his father, he thought, that would be good enough to get an equivalent blessing.

[Chapter Outline](#)

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And so he says, "Came your brother with deceit and so he takes away your blessing." Genesis 27:35 **But Isaac [lit., *he*] said, "Your brother came with deceit and took away your blessing."**

But Isaac said, "Your brother came, using cunning and deceit, and he took away your blessing by this."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "Came your brother with deceit and so he takes away your blessing."
Targum (trans. By Cook)	And he said, Your brother has come with subtilty, and has <u>received from me</u> your blessing.
Latin Vulgate	And he said: Your brother came deceitfully and got your blessing.
Peshitta (Syriac)	But his father said, Your brother came with deceit, and has already received your blessing.
Septuagint (Greek)	And he said to him, Your brother has come with subtlety, and has taken your blessing.

Significant differences: The targum has *received from me*, rather than *has taken*. Whereas, *received* might be legitimate, *from me* is an addition to the text.

Limited Vocabulary Translations:

Easy English	But Isaac said, 'Your brother cheated you. He came to me and he lied. He has stolen your *blessing.'
Good News Bible (TEV)	Isaac answered, "Your brother came and deceived me. He has taken away your blessing."
<i>The Message</i>	"Your brother," he said, "came here falsely and took your blessing."
NIRV	But Isaac said, "Your brother came and tricked me. He took your blessing."
New Simplified Bible	Isaac responded: »Your brother deceived me. He has taken your blessing.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	Isaac answered, "Your brother tricked me and stole your blessing."
New Berkeley Version	But he replied, "Your brother came in with pretense and stole your blessing."
New Life Version	But Isaac said, "Your brother came in and fooled me. He has taken away the good that was to come to you."
New Living Translation	But Isaac said, "Your brother was here, and he tricked me. He has taken away your blessing."

²⁵⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40.

Partially literal and partially paraphrased translations:

American English Bible	And [IsaAc] told him: 'Your brother slyly took your blessing.'
New Advent (Knox) Bible	Thy brother, it seems, Isaac answered, came in disguised; he has snatched thy blessing from thee.
Translation for Translators	But his father said, "Your brother came deceitfully and took your blessing!"

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	But he replied ; " Your brother has come with deception and stolen your blessing."
Lexham English Bible	And he said, "Your brother came in deceit and took your blessing."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said, Your brother came with deception, and took your blessing.
New American Bible (2002)	When Isaac explained, "Your brother came here by a ruse and carried off your blessing,"
New American Bible (2011)	When Isaac said, "Your brother came here by a ruse and carried off your blessing,"
New Jerusalem Bible	But he replied, 'Your brother came by fraud and took your blessing.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He replied, "Your brother came deceitfully and took away your blessing."
exeGesés companion Bible	And he says, Your brother came with fraud and took your blessing.
Judaica Press Complete T. Kaplan Translation	And he said, "Your brother came with cunning and took your blessing." 'Your brother came with deceit, and he already took your blessing.'
Orthodox Jewish Bible	And he said, Achicha came with mirmah (deceit), and hath taken away thy brocha.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	[Isaac] said, Your brother came with crafty cunning and treacherous deceit and has taken your blessing.
The Expanded Bible	But Isaac said, "Your brother came and ·tricked [deceived; defrauded] me. He has taken your blessing."
Kretzmann's Commentary	And he said, Thy brother came with subtlety, and hath taken away thy blessing. That was the human side of the happening, the deception, the error and sin which had crept into the business.
NET Bible®	But Isaac [Heb "and he said"; the referent (Isaac) has been specified in the translation for clarity.] replied, "Your brother came in here deceitfully and took away [Or "took"; "received."] your blessing."
The Voice	Isaac: <i>I cannot my son.</i> Your brother came deceitfully, and he has taken away your blessing.

Literal, almost word-for-word, renderings:

A Conservative Version	And he said, Thy brother came with guile, and has taken away thy blessing.
Context Group Version	And he said, Your brother came with deceit, and has taken away your esteeming.
English Standard Version	But he said, "Your brother came deceitfully, and he has taken away your blessing."
H. C. Leupold	And he said: Thy brother entered in treacherously and took thy blessing.
Jack Ballinger translation	And he said, "Your brother came deceitfully and has taken away your blessing."
Green's Literal Translation	And he said, Your brother came with deceit and took your blessing.
Young's Updated LT	And he says, "Your brother has come with subtilty, and takes your blessing."

The gist of this verse: Isaac tells Esau that Jacob came and stole his blessing with deceit.

Genesis 27:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
'âch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mir ^e mâh (המרה) [pronounced <i>mir^e-MAW</i>]	<i>deceit, deception, duplicity, evil cunning, treachery</i>	feminine singular noun	Strong's #4820 BDB #941

Translation: But Isaac [lit., *he*] said, "Your brother came with deceit..."

The word here is mir^emâh (המרה) [pronounced *mir^e-MAW*] and it means, *deceit, deception, duplicity, evil cunning, treachery*. Strong's #4820 BDB #941. Isaac now fully understands what has happened. He has put it all together in his mind. He understands that Jacob was the brother who came in, pretending to be Esau, and claiming this blessing, using cunning and duplicity in order to pull it off.

It is unclear whether Isaac realizes that Rebekah was a part of this deception. I think given the narrative, which will give a false reason for Jacob needing to leave Canaan; and the fact that Isaac never reprimands Rebekah, suggests that she did what she did without the knowledge of Isaac or Esau.

Genesis 27:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
b ^e râkâh (הברכה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #1293 BDB #139

Translation: ...and took away your blessing.”

The end result was, Esau’s blessing was taken by Isaac.

Genesis 27:35 But Isaac [lit., *he*] said, “Your brother came with deceit and took away your blessing.” (Kukis mostly literal translation)

Genesis 27:35 But Isaac said, “Your brother came, using cunning and deceit, and he took away your blessing by this.” (Kukis paraphrase)

Let me suggest that Isaac knew about selling the birthright for the mess of pottage. So, he figured with the blessing which he gave—a very specific blessing which favored one line over the other—would supercede the stolen blessing. However, in this Isaac actually confirmed the blessing that had been stolen.

Again, despite the character or lack of character in the principals, God’s will overrides all; and the blessing of Abraham will continue through Isaac and then through Jacob. It does not matter that Jacob was deceptive, it does not matter that Rebekah encouraged this entire plot of deception; it doesn’t matter who is nicer, Jacob or Esau. God’s will is what matters, and it is God’s will for the line of promise to go through Abraham, Isaac, and Jacob.

Genesis 27:35 But Isaac said, “Your brother came, using cunning and deceit, and he took away your blessing by this.”

Commentators on, “Your Brother Has Taken Away Your Blessing” (Genesis 27:35)

The Cambridge Bible: *Isaac at once concludes that the deceiver was Jacob, and acknowledges that Jacob’s trick has succeeded.*²⁵⁵

Gill suggests: *[I]t may be Isaac says this, not so much to blame Jacob for what he had done, as to excuse himself to Esau, that he did not intend to give the blessing from him, but that he was imposed upon through the craft and subtilty of his brother, who feigned himself to be Esau.*²⁵⁶ Isaac may be saying, “I am sorry, but don’t blame me; you know the craftiness of your brother; he outfoxed me.”

Wenstrom: *The statement “he has taken away your blessing” indicates that the blessing that Isaac bestowed upon Jacob unknowingly was “irrevocable” and that Isaac has come to his senses and realizes that God has chosen Jacob and not Esau.*²⁵⁷

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It is likely that Isaac had been thinking of what to say to bless Esau with; and that he spoke those words on behalf of Jacob. For the receiver of the blessing to be preeminent over all his brothers is pretty much a blessing which cannot be matched. Isaac said this on behalf of Jacob; he could not very well repeat it for his son Esau.

The only blessing which Isaac can choose to give away is his material prosperity and even that was given to Jacob instead of Esau, despite the fact that Esau is strictly speaking the firstborn.

Genesis 27:35 But Isaac said, “Your brother came, using cunning and deceit, and he took away your blessing by this.” Isaac appears to be saying, “Listening, Jacob fooled me, but now it is a done deal. It’s over. Jacob took

²⁵⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:35.

²⁵⁶ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Genesis 27:35.

²⁵⁷ From wenstrom.org accessed July 15, 2016.

away your blessing by his crafty deceit.” Isaac is not pronouncing some great moral observation here; he is simply saying what he knows is true, despite the way that it all came to pass.

The blessing which Esau missed were words, words which acted somewhat prophetically—and they all knew and believed this.

Esau could not let go of the reality of what happened. He seems to think that there is some other way, as, this was accomplished by deceit. Doesn't that count for something?

One time when I was taken to court, the opposing lawyer began to lie about me in his closing argument. I was aghast. I did not know what to do. I thought certain that, if a lawyer lies in his arguments, then that alone ought to be a reason for either the automatic vacating of the final verdict. It was not true. Even though I appealed and won the appeal, I was unable to appeal based upon the lawyer lying in court. My point is, some things come to pass as a result of lies and deception, and you cannot simply undo them because they were based upon lies and deception.

Interestingly enough, this all fell into God's plan; however, bear in mind, had Jacob done everything right, then God's plan would have won out as well.

Do not be confused by this. Jacob's lying and deception is not excused; he is not given a pass. God did not approve of what he did. God is simply able to work with what we give Him. If we work within the plan of God, we are often blessed; and, in eternity, we will receive eternal rewards. If we work against the plan of God, God's will will still be accomplished, but there will be no rewards for us.

And so he says, “Is [it] because was called his name Jacob? And so he has supplanted me. These two times my birthright he has taken and behold now he has taken away my blessing.” And so he says, “Did you not reserve for me a blessing?”

Genesis
27:36

He said, “Is [it] because his name is called Jacob? Therefore, he supplanted me. He has taken away my birthright these two times and behold now, he has taken away my blessing.” And he added [lit., *said*], “Did you not reserve a blessing for me?”

He then asked, “Is it because his name is Jacob that he has twice supplanted me? He has taken away my birthright, and today, he has taken away my blessing.” Then he asked, “Did you not reserve a blessing for me?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says, “Is [it] because was called his name Jacob? And so he has supplanted me. These two times my birthright he has taken and behold now he has taken away my blessing.” And so he says, “Did you not reserve for me a blessing?”

Targum (trans. By Cook)

And he said, His name is truly called Jakob; for he has dealt treacherously with me these two times: my birthright he took, and, behold, now he has received my blessing! And he said, Have you not reserved a blessing for me?

Latin Vulgate

But he said again: Rightly is his name called Jacob; for he has supplanted me lo this second time: My birthright he took away before, and now this second time he has stolen away my blessing. And again he said to his father: Have you not reserved me also a blessing?

Peshitta (Syriac)

And Esau said, Is he not rightly named Jacob? For he has acted treacherously toward me twice: he took away my birthright; and, behold, now he has taken away my blessing. And Esau said to his father, Have you not reserved a blessing for me?.

Septuagint (Greek) And he said, Rightly was his name called Jacob, for behold, this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing! And Esau said to his father, Have you not a blessing left for me, father?

Significant differences: *Esau* rather than *he* at the beginning of this verse in the Syriac. The targum and Syriac have *act treacherously* rather than *supplant*. These translations are not that far apart. How the two times is applied seems to receive a lot of clarification in the various translations.

Limited Vocabulary Translations:

Bible in Basic English	And he said, Is it because he is named Jacob that he has twice taken my place? for he took away my birthright, and now he has taken away my blessing. And he said, Have you not kept a blessing for me?
Easy English	Esau said, 'Jacob is a good name for him. He has cheated me twice. Jacob stole my *birthright. And look! Now he has stolen my *blessing.' Then Esau said, 'Have you not saved a *blessing for me?'
Easy-to-Read Version	Esau said, "His name is Jacob ('Tricky'). That is the right name for him. He has tricked me twice. He took away my rights as the firstborn son [Usually, after the father died, the firstborn son got half of the father's property and became the new head of the family.]. And now he has taken away my blessing." Then Esau said, "Have you saved any blessing for me?"
Good News Bible (TEV)	Esau said, "This is the second time that he has cheated me. No wonder his name is Jacob. He took my rights as the first-born son, and now he has taken away my blessing. Haven't you saved a blessing for me?"
<i>The Message</i>	Esau said, "Not for nothing was he named Jacob, the Heel. Twice now he's tricked me: first he took my birthright and now he's taken my blessing." He begged, "Haven't you kept back any blessing for me?"
Names of God Bible	Esau said, "Isn't that why he's named Jacob? He's cheated me twice already: He took my rights as firstborn, and now he's taken my blessing." So he asked, "Haven't you saved a blessing for me?"
NIRV	Esau said, "Isn't Jacob just the right name for him? He has cheated me two times. First, he took my rights as the oldest son. And now he's taken my blessing!" Then Esau asked, "Haven't you saved any blessing for me?"
New Simplified Bible	Esau said: »This is the second time that he has cheated me. No wonder his name is Jacob. He took my rights as the firstborn son. Now he has taken my blessing. Have you saved a blessing for me?«

Thought-for-thought translations; paraphrases:

Common English Bible	Esau said, "Isn't this why he's called Jacob? He's taken me [Heb <i>ya'acob</i> , a wordplay on Jacob] twice now: he took my birthright, and now he's taken my blessing." He continued, "Haven't you saved a blessing for me?"
Contemporary English V.	Esau replied, "My brother deserves the name Jacob, because he has already cheated me twice. The first time he cheated me out of my rights as the first-born son, and now he has cheated me out of my blessing." Then Esau asked his father, "Don't you still have any blessing left for me?"
New Century Version	Esau said, "Jacob [This name sounds like the Hebrew word for "heel." "Grabbing someone's heel" is a Hebrew saying for tricking someone.] is the right name for him. He has tricked me these two times. He took away my share of everything you own, and now he has taken away my blessing." Then Esau asked, "Haven't you saved a blessing for me?"
New Life Version	Then Esau said, "Was it not right that he was given the name Jacob? Two times now he has taken what should have been mine. He took away my right as a

first-born. And now he has taken away the good that was to come to me." Then he said, "Can you not pray that good will come to me also?"

New Living Translation Esau exclaimed, "No wonder his name is Jacob, for now he has cheated me twice [*Jacob* sounds like the Hebrew words for "heel" and "deceiver."]. First he took my rights as the firstborn, and now he has stolen my blessing. Oh, haven't you saved even one blessing for me?"

Partially literal and partially paraphrased translations:

American English Bible Then [Esau] said: 'He is well named Jacob, because {Look!} this is the second time has he taken what was mine. He took my right as the firstborn, and now he has taken my blessing!'

Christian Community Bible And again, Esau asked his father: 'Don't you have a blessing left for me father?' Esau said, "Is it because he is called Jacob that he has supplanted me twice? First he took my birthright and now he has taken my blessing." Then he asked, "Haven't you kept a blessing for me?"

International Standard V Then he said, "Isn't his name rightly called Jacob [The Heb. name Jacob means *heel grabber*]?" Esau asked. "He has circumvented me this second time. First [The Heb. lacks *First*], he took away my birthright, and now, look how he also stole my blessing." Then he added, "Haven't you reserved a blessing for me?"

New Advent (Knox) Bible Why, said Esau, he is well named Jacob, the Supplanter; first he took away my birthright, and now he has stolen my blessing. And then, turning to his father, he asked, Hast thou no blessing left, then, a blessing for me too?

Today's NIV Esau said, "Isn't he rightly named Jacob ? This is the second time he has taken advantage of me: He took my birthright, and now he's taken my blessing!" Then he asked, "Haven't you reserved any blessing for me?"

Translation for Translators Esau said, "It is right [RHQ] that his name is Jacob, which means 'cheat,' because he deceived me two times. The first time he took my birthright, and this time he took my blessing!" Then he asked, "Do you not have any blessing left for me?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear He said, "His name *is* called Jacob (*heel*)! He supplanted me this time. He took my birthright; and now he took my blessing here!" He said, "You deposited no blessing for me?"

Conservapedia And he said, "Oh, he's Jacob, all right! He has scammed me twice! He took away my birthright, and now see what! He has taken away my blessing!" And he said, "Haven't you a blessing for me besides?"

Ferar-Fenton Bible And he answered ; " He was rightly named ' Tripper-up ' [" Tripper - up." In Hebrew Yakob = English Jacob. - F. F.] for he has tricked me this twice ; to take my birthright, and also now to take my blessing." Then he asked, " Have you not a blessing left for me ? "

Lexham English Bible Then he said, "{Isn't that why he is named Jacob}? He has deceived me these two times. He took my birthright and, look, now he has taken my blessing!" Then he said, "Have you not reserved a blessing for me?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he said, That is why he is called Jacob. And he has taken me by the heel these two times; he took away my right as firstborn, and, see, now he has taken my blessing. And he said, Have you not reserved a blessing for me?

New American Bible (2002) Esau exclaimed, "He has been well named Jacob! He has now supplanted me twice! First he took away my birthright, and now he has taken away my blessing." Then he pleaded, "Haven't you saved a blessing for me?" He has now supplanted

me: in Hebrew, wayyaqebeni, a wordplay on the name Jacob, yaaqob; see ? Jeremiah 9:3 and note, as well as ⇒ Genesis 25:26. There is also a play between the Hebrew words bekora ("birthright") and beraka ("blessing")

- New American Bible (2011) Esau exclaimed, "He is well named Jacob, is he not! He has supplanted me* twice! First he took away my right as firstborn, and now he has taken away my blessing." Then he said, "Have you not saved a blessing for me?" **He has supplanted me:** in Hebrew, wayyaqebeni, a wordplay on the name Jacob, ya`aqob; see Jer 9:3 and Gn 25:26. There is also a play between the Hebrew words bekorah ("right of the firstborn") and berakah ("blessing"). Gn 25:26, 29-34; Hos 12:4.
- New Jerusalem Bible Esau said, 'His name should be Jacob right enough, for he has now supplanted me twice. First he took my birthright, and look, now he has gone and taken my blessing! But', he added, 'have you not kept a blessing for me?'
- Revised English Bible 'He is not called Jacob for nothing,' said Esau. 'This is the second time he has supplanted me. He took away my right as the firstborn, and now he has taken away my blessing. Have you kept back any blessing for me?'

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible 'Esav said, "His name, Ya'akov [he supplants], really suits him - because he has supplanted me these two times: he took away my birthright, and here, now he has taken away my blessing!" Then he asked, "Haven't you saved a blessing for me?"
- exeGesese companion Bible And he says,
His name is called Yaaqov;
for he has tripped my heel these two times:
he took away my firstrights;
and behold, now he takes away my blessing.
And he says, Set you not aside a blessing for me?
- Judaica Press Complete T. And he said, "Is it for this reason that he was named Jacob? For he has deceived me twice; he took my birthright, and behold, now he has taken my blessing." And he said, "Have you not reserved a blessing for me?"
- Kaplan Translation 'Isn't he truly named Jacob (Ya'akov)! He went behind my back (akav) twice. First he took my birthright, and now he took my blessing!
[Esau] pleaded, 'Couldn't you have saved me a blessing too?'
- Orthodox Jewish Bible And he said, Is not he rightly called shmo Ya'akov? for vaya'keveni (now he deceived/outwitted me) these two times he took away my bechorah (birthright); and, hinei, now he hath taken away my brocha (blessing). And he asked, Hast thou not reserved a brocha for me?
- The Scriptures* 1998 And Ėsaw said, "Was his name, then, called Ya`aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!" And he said, "Have you not reserved a blessing for me?"

Expanded/Embellished Bibles:

- The Amplified Bible* [Esau] replied, Is he not rightly named Jacob [the supplanter]? For he has supplanted me these two times: he took away my birthright, and now he has taken away my blessing! Have you not still a blessing reserved for me?
- The Expanded Bible Esau said, "Jacob [^Csounds like Hebrew for "heel" or "deceive"; 25:26] is the right name for him. He has ·tricked me [deceived me; ^Lbeen at my heel] these two times. He took away my ·share of everything you own [birthright], and now he has taken away my blessing." Then Esau asked, "Haven't you ·saved [reserved] a blessing for me?"
- Kretzmann's Commentary And he said, Is not he rightly named Jacob (heel-catcher, supplanter) ? For he hath supplanted me these two times; he took away my birthright; and, behold, now he hath taken away my blessing. Esau was now in a state of mind which prevented his

proper repentance, for there was no excuse for his selling his birthright. And he said, *Hast thou not reserved a blessing for me?* Just as though Isaac was able to set aside such blessings at will.

NET Bible®

Esau exclaimed, "Jacob' is the right name for him [Heb "Is he not rightly named Jacob?" The rhetorical question, since it expects a positive reply, has been translated as a declarative statement.] He has tripped me up [He has tripped me up. When originally given, the name Jacob was a play on the word "heel" (see Gen 25:26). The name (since it is a verb) probably means something like "may he protect," that is, as a rearguard, dogging the heels. This name was probably chosen because of the immediate association with the incident of grabbing the heel. Esau gives the name "Jacob" a negative connotation here, the meaning "to trip up; to supplant."] two times! He took away my birthright, and now, look, he has taken away my blessing!" Then he asked, "Have you not kept back a blessing for me?"

The Voice

Esau: "Jacob" is certainly the right name for him! He has once again grabbed me by the heels! He has deceived me now two times. He took away my birthright, and now he has taken away my blessing! Have you no blessing reserved for me as well?

Literal, almost word-for-word, renderings:

Concordant Literal Version	<i>And saying is he, "Because he calls his name Jacob, is it that he is circumventing me already this twice? My birthright took he. And behold! Now he takes my blessing!" And saying is Esau to his father, "Have you not besides a blessing for me?"</i>
Context Group Version	<i>And he said, Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. And, look, now he has taken away my esteeming. And he said, Have you not reserved some esteem for me?</i>
English Standard V. – UK	<i>Esau said, "Is he not rightly named Jacob [ch. 25:26] [Jacob means He takes by the heel, or He cheats]? For he has cheated me these two times. He took away [ch. 25:33] my birthright, and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?"</i>
Green's Literal Translation	<i>And he said, It is because his name is called Jacob, and this twice he took me by the heel; he took my birthright and, behold, now he has taken my blessing. And he said, Have you not reserved a blessing for me?</i>
H. C. Leupold	<i>And he said: Is he not rightly called Jacob, for he has twice overreached me: my birthright he took and, lo, now he has also gotten my blessing. And he said: Hast thou not laid a blessing aside for me?</i>
New King James Version	<i>And Esau said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"</i>
Third Millennium Bible	<i>And he said, "Is not he rightly named Jacob [that is, A supplanter]? For he hath supplanted me these two times: he took away my birthright, and behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?"</i>
World English Bible	<i>He said, "Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing." He said, "Haven't you reserved a blessing for me?"</i>
Young's Updated LT	<i>And he says, "Is it because one called his name Jacob that he does take me by the heel these two times? My birthright he has taken; and lo, now, he has taken my blessing;" he says also, "Have you not kept back a blessing for me?"</i>

The gist of this verse:

Esau says that Jacob is rightly named, as he has taken by deception Esau's birthright and his blessing. Then he asks Isaac is there is a blessing set aside for him.

Genesis 27:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
I wonder if there is a special meaning here for these two particles together?			
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
shêm (שָׁמָ) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: He said, "Is [it] because his name is called Jacob?"

Esau cannot get over what has happened. He cannot let this go. He cannot just return to his life. Jacob's name is apparently really Jacob from the beginning, and there is apparently a relationship between grabbing the heel of another and supplanting them.

Esau, many decades after he traded his birthright for a pot of beans, still remembers this, and it is still at the forefront of his mind.

Genesis 27:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâqab (עָקַב) [pronounced ġaw-KAĦB]	to supplant; to follow at the heel, to assail insidiously, to circumvent, to overreach	3 rd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #6117 BDB #784
The Cambridge Bible: [That is,] "outwitted," "overreached by guile." The word in the original is of the same root as the word "Jacob." It is as if Esau had said "he has 'Jacob-ed' me these two times"; "he has twice overreached me." ²⁵⁸			
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
pa'am (פַּעַם) [pronounced PAĦ-ġahm]	two times, two beats, two feet, two occurrences, two steps; the connotation is the passage of time	feminine dual noun	Strong's #6471 BDB #821
Whedon: Literally, Is it that his name is called Jacob? And he has jacob-ed me these two times. ²⁵⁹			
ʿêth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e kôwrâh (הַרְוֵבָה) [pronounced b ^e koh-RAW]	rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn], primogeniture	feminine singular noun with the 1 st person singular suffix	Strong's #1062 BDB #114
lâqach (לָקַח) [pronounced law-KAĦKH]	to take, to take away, to take in marriage; to seize	3 rd person masculine singular, Qal perfect pausal form	Strong's #3947 BDB #542

Translation: Therefore, he supplanted me. He has taken away my birthright these two times...

Jacob is true to his name; he has supplanted or circumvented Esau twice regarding his rights as the firstborn. This probably does not refer to two times in the past, but to the bean soup incident and this one here.

Here are two examples of translations, where the concept of being supplanted twice, refers back to the trade of his birthright for bean soup, and then to this thing that has just happened.

New Jerusalem Bible Esau said, 'His name should be Jacob right enough, for he has now supplanted me twice. First he took my birthright, and look, now he has gone and taken my blessing! But', he added, 'have you not kept a blessing for me?'

²⁵⁸ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:36 (slightly edited).

²⁵⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:36.

Revised English Bible

'He is not called Jacob for nothing,' said Esau. 'This is the second time he has supplanted me. He took away my right as the firstborn, and now he has taken away my blessing. Have you kept back any blessing for me?'

The word *to supplant* is the Qal imperfect of 'âqab (עָקַב) [pronounced *gaw-KAHB*], which means *to supplant; to follow at the heel, to assail insidiously, to circumvent, to overreach*. Strong's #6117 BDB #784. A related word is 'âqêb (עָקַבְתִּי) [pronounced *gaw-KA^BV*], which means, *heel, footprint, hinderpart*, and therefore figuratively for a *rear guard, troops in the rear*. Strong's #6119 (and #6120) BDB #784. Jacob's name is built upon these words. It is Ya'âqôb (יַעֲקֹב) [pronounced *yah-guh-KOH^BV*]; and he was obviously given this name because, as the two twins exited Rebekah, Jacob's hand was holding onto the heel of Esau. The name *Jacob* means *supplanter; insidious, deceitful; to circumvent; heel*. Strong's #3290 BDB #784. So Jacob was apparently given this name, not necessarily with a negative connotation, but simply as built upon the word *heel*. Now Esau is saying, "Is [it] because his name is called Jacob? Therefore, he supplanted me. He has taken away my birthright these two times and behold now, he has taken away my blessing." So Jacob, by what he has done to Esau, has acquired the negative connotation of his name. Esau gives it to him here.

The word *heel* has come to colloquially refer to a rogue sort of person; and that probably has its origins in this passage.

Here are some more ancient translations of a portion of this verse.

Some Ancient Translations of Genesis 27:36 from the Pulpit Commentary

Rosenmüller:	"Has he not been justly (δικαίως, LXX.; juste, Vulgate; rightly, A.V.) named Supplanter from supplanting?"
Ainsworth, Bush:	"Is it because he was named Jacob that he hath now twice supplanted me?"
Keil:	"Has he received the name Jacob from the fact that he has twice outwitted me?"
Lange:	"Shall he get the advantage of me because he was rims inadvertently named Jacob?"
Kalisch:	"Has in truth his name been called Jacob?"

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:36.

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Genesis 27:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'attâh (אֵתָּה) [pronounced <i>gah-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542

Genesis 27:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^ə râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1293 BDB #139

The Cambridge Bible: *The word “my blessing” is spelt in the Heb. with the same consonants as “my birthright,” but with two letters transposed [בְּרָכָה versus הַכְּרָב]. The difference between the birthright or primogenita, and the blessing or benedictio, is that between a title of privilege and the patent which confers it.*²⁶⁰

Translation: ...and behold now, he has taken away my blessing.”

And behold now might be modernized with the translation, *now look, now look what he did*. See what he did this time? “He swooped in and appropriated the blessing which was meant for me. First he stole my birthright, and now he has taken the blessing due me.”

For a mess of pottage, Esau had traded his birthright to Jacob. That had been a legitimate transaction. In his great hunger, Esau was willing to give up his birthright in order to live (he was famished to the point of exhaustion). This birthright spiritually referred to the blessings which God bestowed upon Abraham. This birthright often meant a double-portion of inheritance. You may recall that afterwards, *Esau despised his birthright* (Genesis 25:34b). See **Genesis 25** ([HTML](#)) ([PDF](#)) ([WPD](#)) for the whole story.

The problem with Esau's accusation is, he willingly gave up his birthright for a pot of stew (Genesis 25:29–34). So what Esau says here is not strictly true. He is rewriting history, making himself into the victim. What Jacob did to him was not necessarily right, but Esau agreed to the transaction, and, afterward, despised his birthright.

Esau's Inaccurate Charges Against Jacob (Various Commentators)

The Preacher's Complete Homiletical Commentary: *It is true that Esau had freely bartered his birthright for pottage, still the transaction was wrong, for Jacob took advantage of his brother's necessity. Poor Esau felt that he was the victim of a well-known and practiced deceiver.*²⁶¹ Just as Jacob's actions and Esau's decisions when they were younger did not show either person in a good light, so it is here with the blessing being given by their father.

The Pulpit Commentary: *"Is he not rightly named Jacob for he hath supplanted me these two times." A statement not quite accurate; but angry men are seldom remarkable for accuracy of statement; a statement also expressive of hatred against Jacob, and incensed brothers often call each other bad names. Good men should be angry and sin not. Indignation, even when righteous, should be restrained.*²⁶²

Gill: *[This] is not true, he did not take it away from him either by force or fraud, Esau sold it to him for a mess of pottage, Genesis 25:29; he had despised and made light of it himself, and had parted with it at so mean a price, and now falsely charges his brother with taking it away from him, and wrongly accuses him of being a supplanter on that account.*²⁶³

²⁶⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:36 (slightly edited).

²⁶¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:30–40 (Homiletics).

²⁶² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:30–40 (Homiletics).

²⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:36.

Esau's Inaccurate Charges Against Jacob (Various Commentators)

Wenstrom: *Esau was definitely cheated when Jacob stole the blessing but he was definitely not cheated by Jacob when he exchanged his birthright for a bowl of lentil soup, rather the latter was a result of his own bad decision. Therefore, Esau fails to take responsibility for his actions and has himself only to blame for the exchange of the birthright.*²⁶⁴

Application: It is human nature to rewrite or reinterpret the details of the past in order to portray themselves in whatever light they choose.

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Jacob had stolen Esau's birthright and now he has stolen his blessing as well. Therefore, Esau is filled with rage and he will continue to nurse this rage and encourage it.

Jacob swindled Esau but twice; once for his birthright (which entitled him to be the first-born and therefore the head of his brothers). Then, Isaac gave him a blessing which placed Jacob over all of his brothers (or descendants from his mother), including Esau.

Commentators on *Blessing versus Birthright* (Genesis 27:36)

Dr. Robert Dean, Jr.: *Then we come to two key words that are played off against each other in this whole context—from chapter 25 with the selling of the birthright to blessing in chapter 27—and that is the word berakah, "blessing," that is used in chapter 27, and bekorah, "birthright." The only difference in these two is that the r and the k are transposed. So there is a play on words here to emphasize what is at stake: the birthright and the blessing. And the birthright and the blessing are two different things. The birthright has to do with the inheritance, the financial inheritance, the will. The blessing has to do with the future destiny of the child. And there is a legal aspect to both of these. Just as the birthright would express the legal distribution of the inheritance in the will, the blessing is oral but it has a legal force that is irreversible and can't be diminished. So that once Isaac states the blessing he can't back up. It doesn't matter that fraud occurred; it is binding.*²⁶⁵ I don't know that Dean has quite nailed this down, but at this point, I don't think I could do better.

Leupold: *The thought expressed with so much bitterness by Esau becomes entirely clear when we remember that "Jacob" practically means "Overreacher" —he is rightly called "Overreacher" because he has twice "overreached" me. A strange but emphatic paronomasia is also involved in the second part of his bitter outbreak: first he took my bekorah (birthright), now he takes my berakah (blessing). Though there is truth in what Esau says, he does not do well to play the part of injured innocence. His birthright he sold right cheerfully, and was far more at fault in the selling of it than Jacob in the buying. The blessing, on the other hand, had been destined for Jacob by God long ago, and Esau knew it.*²⁶⁶

Trapp: *He cried not for his sin in selling the birthright, but for his loss in missing the blessing; though having sold the birthright, he had no right to the blessing. This is the guise of the ungoldly...It never troubles him that a good God is offended, which to an honest heart is the prime cause of the greatest sorrow.*²⁶⁷

²⁶⁴ From wenstrom.org accessed July 15, 2016.

²⁶⁵ From [Dean Ministries](#); accessed July 15, 2016.

²⁶⁶ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²⁶⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:33 (Suggestive Comments).

Commentators on *Blessing versus Birthright* (Genesis 27:36)

James Burton Coffman: *"This verse (Genesis 27:36) skillfully places the words for birthright and blessing side by side,"*^[19] *showing with what diligence Esau had attempted to contrive a difference in the two in the mind of his father, in which he had apparently succeeded. It was the height of wickedness for Esau to suppose that with the "sale" of his birthright he did not also convey the patriarchal blessing that went with it. We believe those scholars are in error who assert, "The first loss had been largely his own (Esau's) fault, but this time, he was indeed supplanted."*^[20] *This episode reveals how, "A higher hand prevailed above the acts of sinful men, bringing the counsel and will of Jehovah to eventual triumph, in opposition to human thought and will."*²⁶⁸ So Coffman sees the difference as technical, at best, whereas the *blessing* and the *birthright* are intimately related.

Even though we generally associate the birthright with the firstborn, with leadership, with the double portion, and even with the family priesthood; these things are never made an issue—either in this or in later chapters. I am unaware of any passage in Genesis which describes what Jacob or Esau inherited from their father; or of any subsequent issues that they had with one another based upon however the inheritance was divided up.

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Genesis 27:36a He then asked, "Is it because his name is Jacob that he supplanted me? He has taken away my birthright twice now, and today, he has taken away my blessing."

Commentators on the Thinking and Emotions of Esau

Just as Isaac is filled with emotions, so is Esau. Bush writes: *In the midst of all his regrets there was no real contrition, no godly sorrow at heart, but only disappointment and vexation at his loss. We find at the time no self-condemnation, no confession of his sin; but only a severe accusation of his brother, as if he only were to blame for what had happened. Neither does he give any evidence of having been a true penitent afterwards, for his heart was evidently full of rage and enmity towards his brother, under the influence of which he determines, on a fit opportunity, to put an end to his life. All this shows a state of mind at the widest possible remove from sincere repentance.*²⁶⁹

Bush again: *It cannot be denied that there was some ground for the reflections thus cast upon Jacob. He had, indeed, acted the part of a supplanter in a way altogether unjustifiable; still the statement was exaggerated. Esau was not warranted in saying, "He took away my birthright," as though he robbed him of it, for the surrender was his own voluntary act. He parted with it because he practically despised it. But it is no unusual thing for men to act as if accusing others were the most effectual mode of justifying themselves.*²⁷⁰

Dr. Peter Pett: *Esau claims to see birthright and blessing as two separate things, but had he thought it through he would have recognised that he was wrong. For as the wording of Isaac's blessing made abundantly clear, in the firstborn's case they are really two parts of the one privilege. While it is true that the birthright centred more on property and official position over the tribe, and the blessing concentrated more on the giving of something personal, in the case of the firstborn both were interconnected. The blessing was specially directed in the light of the birthright... There is therefore poetic justice in the fact that Esau, who was seeking to supplant his brother in spite of his oath, finds himself supplanted. Later he would in fact recognise the justice of it and be reconciled with his brother.*²⁷¹

²⁶⁸ From <http://www.studydrive.org/commentaries/bcc/genesis-27.html> accessed July 19, 2016. The quotes are from Speiser^[19], David F. Payne^[20], and C. F. Keil.

²⁶⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:33 (Suggestive Comments).

²⁷⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:35–36 (Suggestive Comments).

²⁷¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:36.

This poetic justice is applicable to Isaac, who gave a blessing for who he assumed was Esau, but turned out to be Israel. The blessing clearly gave the blessee blessings which could not be topped. Isaac was doing this for his favored son, yet, turns out he did it for Jacob.

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Genesis 27:36a He then asked, “Is it because his name is Jacob that he has twice supplanted me? He has taken away my birthright, and today, he has taken away my blessing.” This is common for people to do. Esau sees nothing wrong with what he did; he blames the selling of his birthright upon Jacob. Of course, he blames what just happened on Jacob as well, not realizing that this was orchestrated by their mother, Rebekah.

The Cambridge Bible: *He tries to hide his own folly by denouncing his brother’s part in the affair.*²⁷²

Gill: *[A]nd behold, now he has taken away my blessing; this also is not true, he had not taken it away; it was given him by his father; and though he had used some artful methods with him to get it, Genesis 27:15, he had neither supplanted Esau, but if anyone, his father; nor had he done any injustice to Esau, since as he had bought of him the birthright, the blessing annexed to it went along with it, and of right belonged to Jacob.*²⁷³

Is this not like everyone you know, including yourself? It is easy to blame others and to enumerate their shortcomings, wrongdoings, and sins against you, but they have no idea what part they might have played in it.

Genesis 27:36d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong’s #none BDB #209
Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
lô’ (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
What might these mean together?			
’âtsal (אצל) [pronounced aw-TSAHL]	<i>set aside, reserve; lay aside, reserve, withdraw, withhold</i>	2 nd person masculine singular, Qal perfect	Strong’s #680 BDB #69

²⁷² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:36.

²⁷³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Genesis 27:36.

Genesis 27:36d

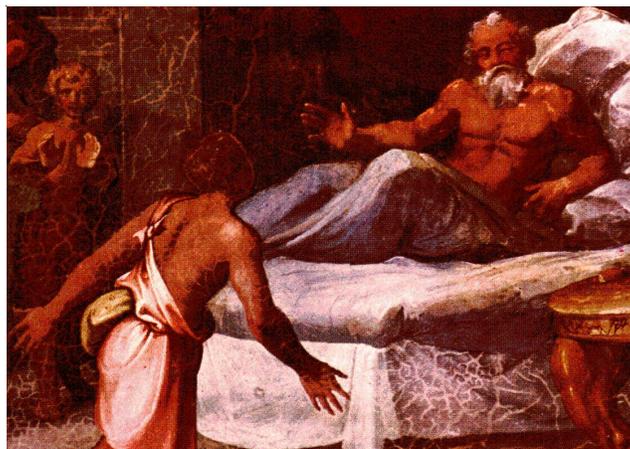
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
b ^e râkâh (הַבְּרָכָה) [pronounced braw-KAW]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139

Translation: And he added [lit., said], “Did you not reserve a blessing for me?”

Isaac thought that he dealt with the problem of the first supplanted blessing; where the birthright was claimed by Jacob; but he instead reinforced it.

Reserving a blessing would be something unique, a blessing which would belong to him alone; a blessing which had not been given to Jacob. Esau is saying, “That’s it? You are able to bless Jacob, but you have left nothing with which to bless me?”

Wenstrom: *The irony of it all was that since Isaac had tried to give everything to Esau, there was nothing left that could be considered a blessing to his favorite son, for all had been given to Jacob. Isaac set his heart on that which was contrary to the revealed will of God, and because of this his world came crashing down upon him when God’s purposes prevailed.*²⁷⁴



“Have you reserved a blessing for me?” by Raphael

Sanzio (an oil painting); from Christusrex.org, accessed September 3, 2014. Pope Julius II Della Rovere commissioned 25 year old Raphael Sanzio in 1508 to paint the frescos in his four room apartment on the top floor. Three of the rooms were of modest dimensions, while the fourth one was considerably larger; with the completion of the work, the rooms became known as “The Raphael Stanze.” The 52 scenes on the ceilings of the loggia are still popularly referred as “The Raphael Bible.”²⁷⁵ The primary problem here is, Esau is probably between 70 and 80 years old in the Biblical account.

Genesis 27:36 He said, “Is [it] because his name is called Jacob? Therefore, he supplanted me. He has taken away my birthright these two times and behold now, he has taken away my blessing.” And he added [lit., said], “Did you not reserve a blessing for me?” (Kukis mostly literal translation)

Genesis 27:36 He then asked, “Is it because his name is Jacob that he has twice supplanted me? He has taken away my birthright, and today, he has taken away my blessing.” Then he asked, “Did you not reserve a blessing for me?” (Kukis paraphrase)

²⁷⁴ From wenstrom.org accessed July 15, 2016.

²⁷⁵ From <http://www.christusrex.org/www1/stanzas/0-Raphael.html> accessed September 3, 2014.

Genesis 27:36 He said, "Is [it] because his name is called Jacob? Therefore, he supplanted me. He has taken away my birthright these two times and behold now, he has taken away my blessing." And he added [lit., said], "Did you not reserve a blessing for me?"

"Have you not reserved a blessing for me?" (Various Commentators)

The Pulpit Commentary: *"Bless me, me also, O my father!" Having lost the blessing of the covenant, he was still desirous of possessing some sort of blessing. Wicked men often covet the material advantages of religion who have no desire to share in its spiritual enrichments.*²⁷⁶

Meyer: *Esau apparently had awakened to realize the value of the blessing of the birthright which he had treated so lightly. His exceeding great and bitter cry expressed the anguish of one who awakes to discover that he has forfeited the best for a trifle. But obviously, he was only being held to his own original contract with Jacob. There are similar events in all lives when we take some irrevocable step under the sway of evil passion, and it affects the whole future. There is "no place for repentance"—i.e., no opportunity of altering the decisive effect, of that act. See Hebrews 12:17. We may obtain some lower and inferior blessing, as Esau did, acquiring something of the fatness of the earth and the dew of heaven, living by our sword, and finally, after long years, shaking the yoke from our neck, but we can never be what we might have been! We can never undo that moment of sowing to the flesh. See Galatians 6:7-8.*²⁷⁷

For many wrong-headed decisions in life, Meyer might be a bit over-dramatic; but there are decisions which we make in life which alter our lives greatly. As a person who has made many bad decisions, I can confirm that God's grace can override these bad decisions. Bear in mind that, even though Esau's descendants were unstable and without the blessing that Jacob's descendants had, God did look out for them and give them grace. Furthermore, one must bear in mind that Esau, no matter what, was never going to receive the same blessing that Jacob did. Jacob is the line of promise.

Lange: *Esau proceeds upon the assumption that the father could pronounce blessings at will. His tears, however, move the father's heart, and he feels that his favorite son can be appeased by a sentence having the semblance of a blessing, and which in fact contains every desire of his heart. That is, he now understands him.*²⁷⁸

The Preacher's Complete Homiletical Commentary: *"And he said, Have you not reserved a blessing for me?" He felt that there must be some help for him—some depths of resource in his father's heart which were still untried. This feeling is almost akin to that faith which is not daunted by impossibilities, and even hopes against hope.*²⁷⁹

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Snider summarizes vv. 34–36.

Ron Snider Summarizes Genesis 27:34–36

1. In vs 33 Isaac stated clearly that the blessing was not about to be revoked, since it involved more than just a father's wishes for his son.
2. Because the blessing contained a Divine element, it could not be capriciously given or withdrawn.
3. Esau understood what Isaac was saying, and now attempts to sway him and get his way.

²⁷⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:30–40 (Homiletics).

²⁷⁷ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, Genesis 27:30–45.

²⁷⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40.

²⁷⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:30–40 (Homiletics) (slightly edited).

Ron Snider Summarizes Genesis 27:34–36

4. Esau is a type of person who wants the blessings of the plan of God without the necessary spiritual disciplines.
5. He is a negative unbeliever who would like to go to Heaven but does not want to comply with faith in Christ.
6. The lights have come on for Isaac, and he now clearly recognizes that Esau has totally despised his spiritual heritage.
7. After Esau hears that Isaac will not recant, he seeks to get his way with an emotional outburst.
8. He has never aspired to anything spiritual before, and now suddenly the blessing of his father is all he wants.
9. It seems obvious that he did not care for the spiritual aspects of the plan of God, but desired the blessing for the temporal blessing, promotion and prosperity he thought it would bring.
10. He knew that he had sworn away the blessing when he voluntarily sold the birthright to Jacob, since both were interrelated.
11. His lack of self-control and attempt to sway Isaac through tears is hardly worthy of a man.
12. He begs Isaac to bless him as well, although he would have known that the blessing was reserved for the one with the right of primogeniture.
13. Isaac admits that Jacob acted in a deceitful fashion, but this is not sufficient reason to revoke the
14. He has recognized that he has been blind and fighting against the plan of God for his sons, and is not about to continue.
15. There was not only a conspiracy on the part of Rebekah and Jacob, as they attempted to obtain the blessing through fraud, but Isaac and Esau were equally involved in attempting to deflect to Esau what God had already told them was going to Jacob.
16. No one in this family is to be commended for their activity and the ultimate blame for this mess lies at the feet of Isaac, the ultimate authority.
17. Esau begins to bad mouth Jacob and makes him out to be a criminal who has defrauded him of what is rightfully his.
18. The problem with this is that it was never to be his, and any claim he might have had he lost when he sold the birthright.
19. Jacob did not take his birthright, Esau willingly gave it up to satisfy his immediate hunger.
20. He states that Jacob has now taken his blessing, but once again the blessing and the birthright went hand in hand.
21. No mention is made of God's plan at all, typical of the spiritually blind.
22. He once again requests that his father pronounce some sort of blessing on him.
23. The final word on this scene is recorded in Hebrews 12:16-17
 - a. Esau was a promiscuous person with no regard for divine institution #2.
 - b. He opted for physical gratification outside of marriage.
 - c. He pursued many women, and did not acclimate to monogamy.
 - d. He was a profane person, one who is cosmic in their orientation and has no appreciation for spiritual principles.
 - e. He demonstrated his utter disregard of the spiritual heritage of his family in the sale of his birthright.
 - f. He willingly traded away his spiritual future for a single meal.
 - g. This is the height of self gratification and self indulgence.
 - h. When he desired the blessing, he regretted the sale of the birth right.
 - i. Because he had rejected the plan of God and demonstrated his disregard, God had rejected him.
 - j. Isaac realized that God had rejected him, and so Isaac lined up with the Divine viewpoint (finally) and rejected Esau's pleas.
 - k. Esau sought to get Isaac to change his mind and give him the blessing via an outburst of tears.
24. The application to believers is obvious, do not fritter away your spiritual heritage and doctrinal background for immediate gratification.
25. The believer can fritter away his supergrace 3 through pursuits of fleshly gratification in the here and now.
26. The Hebrew believers were in danger of renouncing Christianity in order to alleviate their persecutions.

Ron Snider Summarizes Genesis 27:34–36

27. One can give into the flesh and pursue temporal satisfaction to the point where supergrace 3 goes by the wayside.
28. You may want to inherit later, but the time will be past to make the necessary applications.
29. Believers can trade their supergrace 3 rewards for:
 - a. A job.
 - b. Wrong man/wrong woman
 - c. Money.
 - d. Sexual satisfaction.
 - e. Momentary peace with the cosmos via compromise.
30. Esau is cited as a warning to believers not to compromise doctrine in order to gratify the sinful trend of Adam.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

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And so answers Isaac and so he says to Esau, “Behold, a lord I have placed him to you and all his brothers I have given to him for servants. And grain and wine I have sustained him. And for you then what can I do, my son?”

Genesis
27:37

Isaac answered Esau, saying, “Listen, I made him a lord regarding you; and I have given all of his brothers to him for servants. Furthermore, I sustained him with grain and wine. What then can I do for you, my son?”

Isaac answered him, saying, “Listen, I have made him your lord and I have set all his brothers under him as his servants. Furthermore, I have sustained him with grain and wine. I don’t think that there is anything I can do for you, my son. Can you think of anything at all?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so answers Isaac and so he says to Esau, “Behold, a lord I have placed him to you and all his brothers I have given to him for servants. And grain and wine I have sustained him. And for you then what can I do, my son?”
Targum (trans. By Cook)	And Izhak answered and said to Esau, Behold, I have appointed him a ruler over you, and all his brothers have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for you, my son?
Latin Vulgate	Isaac answered: I have appointed him your lord, and have made all his brothers his servants: I have established him with corn and wine, and after this, what will I do more for you, my son?
Peshitta (Syriac)	And Isaac answered and said to Esau, Behold, I have made him a prince over you, and all his brethren have I given to him for servants; and with wheat and wine have I sustained him; and what shall I do now for you, my son?
Septuagint (Greek)	And Isaac answered and said to Esau, If I have made him your master, and have made all his brethren his servants, and have strengthened him with grain and wine, what then shall I do for you, son?
Significant differences:	As I have observed before, the Hebrew uses the verb <i>to say</i> twice, but it is only found once in the Latin. There are several reasonable synonyms for <i>sustain</i> used.

Limited Vocabulary Translations:

Easy English	Isaac replied to Esau, `Look! I have made him your *lord. All his brothers will be his servants. I have *blessed him with grain and wine. So there is nothing that I can give to you, my son.'
Easy-to-Read Version	Isaac answered, "No, it's too late. I gave Jacob the power to rule over you. And I said all his brothers will be his servants. And I have given him the blessing for much grain and wine. There is nothing left to give you son."
Good News Bible (TEV)	Isaac answered, "I have already made him master over you, and I have made all his relatives his slaves. I have given him grain and wine. Now there is nothing that I can do for you, son!"
Names of God Bible	Isaac answered Esau, "I have made him your master, and I have made all his brothers serve him. I've provided fresh grain and new wine for him. What is left for me to do for you, Son?"
NIRV	Isaac answered Esau, "I've made him ruler over you. I've made all of his relatives serve him. And I've provided him with grain and fresh wine. So what can I possibly do for you, my son?"

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac replied to Esau, "I've already made him more powerful than you, and I've made all of his brothers his servants. I've made him strong with grain and wine. What can I do for you, my son?"
Contemporary English V.	"My son," Isaac answered, "I have made Jacob the ruler over you and your brothers, and all of you will be his servants. I have also promised him all the grain and grapes that he needs. There's nothing left that I can do for you."
New Century Version	Isaac answered, "I gave Jacob the power to be master over you, and all his brothers will be his servants. And I kept him strong with grain and new wine. There is nothing left to give you, my son."
New Life Version	Isaac answered Esau, "See, I have made him to rule over you. I have given him all his brothers as servants. I have given him grain and new wine to keep him alive and well. What then can I do for you, my son?"
New Living Translation	Isaac said to Esau, "I have made Jacob your master and have declared that all his brothers will be his servants. I have guaranteed him an abundance of grain and wine-what is left for me to give you, my son?"

Partially literal and partially paraphrased translations:

American English Bible	And IsaAc replied to Esau: 'If I've already made him your lord and all of your brothers his servants, and I empowered him with wine and grain; so, what more can I give you, son?'
Beck's American Translation	"I made him your master," Isaac told Esau, "and I made all his relatives his slaves. I've given him grain and wine to support him. What, then, can I do for you, my son?"
International Standard V	In response, Isaac told Esau, "Look! I've predicted that he's going [Lit. I've set him] to become your master, and I've assigned all his brothers to be his servants. What then can I do for you, my son?"
New Advent (Knox) Bible	Nay, answered Isaac, I have designated him thy master; I have condemned all his brethren to do him service; I have assured him of corn and wine; what claim have I left myself to make for thee, my son?
Translation for Translators	Isaac answered and said to Esau, "I have declared that your younger brother will rule over you, and declared that all his relatives will serve him. And I have said that God will give him plenty of grain and grapes for wine. So, my son, what can I do for you?/There is nothing more that I can do for you! " [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac answered and said to Esau, "I set him as your patriarch. I gave to him all his brothers as servants, and put grain and new-wine with him here. What do I do here-and-now for you, my son?"
Conservapedia	Isaac in answer said to Esau, "Look, I have made him your master, and I have given all his brothers to him as slaves. I have sustained him with grain and grape juice. What indeed can I do for you, my son?"
Ferar-Fenton Bible	But Isaac replied and said to Esau ; " Since I have made him your Master, and have given all his brothers to him for servants, and with increase and possession I have endowed him ; - where now my son is there anything I can do ? "
NIV, ©2011	Isaac answered Esau, "I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine [S ver 28; Dt 16:13; Ezz 6:9; Isa 16:10; Jer 40:12]. So what can I possibly do for you, my son?"
Lexham English Bible	Then Isaac answered and said to Esau, "Behold, I have made him lord over you and I have given him all his brothers as servants, and [with] grain and wine I have sustained him. Now what can I do for you, my son?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Isaac answered, and said to Esau, Behold, I have set him lord over you, and I have given all his brothers to him for servants; and I have taken hold of him with grain and grape juice, and then what can I do for you, my son?
New American Bible (2002)	Isaac replied: "I have already appointed him your master, and I have assigned to him all his kinsmen as his slaves; besides, I have enriched him with grain and wine. What then can I do for you, son?"
New RSV	Isaac answered Esau, 'I have already made him your lord, and I have given him all his brothers as servants, and with grain and wine I have sustained him. What then can I do for you, my son?'
Revised English Bible	Isaac answered, 'I have made him lord over you and set all his brothers under him. I have bestowed upon him grain and new wine for his sustenance. What is there left that I can do for you, my son?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yitz'chak answered 'Esav, "Look, I have made him your lord, I have given him all his kinsmen as servants, and I have given him grain and wine to sustain him. What else is there that I can do for you, my son?"
exeGesés companion Bible	And Yischaq answers and says to Esav, Behold, I set him your lord and I gave him all his brothers for servants; and with crop and juice I sustained him: and what work I now to you, my son?
Kaplan Translation	Isaac tried to answer. 'But I made him like a lord over you,' he said. 'I have given him all his brothers as slaves. I have associated him ['I have placed him close' (Radak), or 'I have supported him with' (Targum).] with the grain and the wine. Where....what....can I do for you, my son?'
Orthodox Jewish Bible	And Yitzchak answered and said unto Esav, See, I have made him gevir over you, and all his achim have I given to him for avadim; and with dagan and tirosh have I sustained him; and what shall I do now unto thee, beni?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Isaac answered Esau, Behold, I have made [Jacob] your lord and master; I have given all his brethren to him for servants, and with corn and [new] wine have I sustained him. What then can I do for you, my son?
The Expanded Bible	Isaac answered [-and said to Esau], "I gave Jacob the power to be master over you, and all his brothers will be his servants. And I kept ·him strong [sustained him] with grain and new wine. ·There is nothing left to give you [-What can I do for you.?], my son."
Kretzmann's Commentary	And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son? This was an attempt to explain the situation to Esau, to make it clear to him that there was only one patriarchal blessing, which included both the promise of the land of Canaan in its most fruitful form and the special lordship with its culmination in the person of the Messiah.
NET Bible®	Isaac replied to Esau, "Look! I have made him lord over you. I have made all his relatives his servants and provided him with grain and new wine. What is left that I can do for you, my son?"
The Voice	Isaac: Understand that I have already made him your master. I have declared all of his brothers are subject to him. I have <i>granted him prosperity</i> , sustained him with grain and wine. What then could I possibly do for you, my son?

Literal, almost word-for-word, renderings:

Concordant Literal Version	And answering is Isaac and saying to Esau, "Behold! As master have I placed him over you, and all of his brothers have I given to him for servants, and with grain and grape juice I support him. And for you, indeed, what shall I do, my son?"
Darby Translation	And Isaac answered and said to Esau, Behold, I have made him lord over thee, and all his brethren have I given to him for servants, and with corn and new wine have I supplied him -- and what can I do now for thee, my son?"
English Standard Version	Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?"
Green's Literal Translation	And Isaac answered and said to Esau, Behold, I have set him over you as a ruler, and I have given him all his brothers for servants; I have girded him with grain and wine. And what then can I do for you, my son?"
H. C. Leupold	Isaac answered and said to Esau: Behold, I have made him thy master and all his brethren I have made his servants; with grain and wine have I supplied him, and as for thee, what shall I now do for thee, my son?"
Jack Ballinger translation	But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"
Young's Updated LT	And Isaac answers and says to Esau, "Lo, a mighty one have I set him over you, and all his brothers have I given to him for servants, and with corn and wine have I sustained him; and for you now, what will I do, my son?"

The gist of this verse: Isaac says that he has put Jacob in a place of preeminence amongst his brothers; and that he will be sustained in his life; and adds, "What could I do for you, son?"

Genesis 27:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced <i>ġaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse^e-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿÊsâv (עֵשָׂו) [pronounced <i>ġay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
gebîyr (גִּבּוֹר) [pronounced <i>gheb-EER</i>]	<i>lord, master, ruler</i>	masculine singular noun:	Strong's #1376 BDB #150
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #7760 BDB #962
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix, pausal form	No Strong's # BDB #510

Translation: Isaac answered Esau, saying, “Listen, I made him a lord regarding you;...

Isaac knows what it is that he has done. He has thought through it and has tried to think of some solution to what he has done to his son Esau. So he just lays it out on the table: “I made him a lord over you.” Actually, it reads *regarding you*. So Esau is not Jacob’s servant right now, but his sons will be. This is a promise which can only be given once. Isaac is explaining why this blessing is nonretractable.

Bear in mind, all that Isaac has done is pronounced this in secret, where just he was speaking with God with Jacob being right there. But this is enough. By these words, Isaac has made Jacob a lord (master, ruler) regarding Esau. To their thinking—to the thinking of the entire family—this is all that is necessary.

To correct myself to some degree, it is not actually the words of Isaac which make Jacob master over Esau, but the plan of God which does this. These words simply recognize what is true.

Wenstrom: *The statement “I have made him (Jacob) your (Esau) master” is confirmation of the command given by Isaac to Jacob to “be master of your brothers,” which is recorded in Genesis 27:29, which in turn confirms the Lord’s prophecy to Rebekah recorded in Genesis 25:23 that “the older shall serve the younger.”*²⁸⁰

Why didn’t Isaac say, “Listen, I have made Jacob a master over you”? Regardless of what Isaac was thinking when he blessed Jacob, he did not speak the names of either man. He did not say, “You, Jacob, will be lord over your brothers.” Isaac, instead, used these words: “Be lord over your brothers, and may your mother’s sons bow down to you.” (Genesis 27:29b; ESV) Isaac believed that he was speaking to Esau, but his blessing was not spoken exactly as if Esau were the recipient; not was this blessing spoken the same as Isaac would have said it, had there been a company of people there watching. Had Isaac had an audience, (1) someone would have said, “Hey, that isn’t Esau; and (2) he would have been more likely to use Esau’s name in the blessing, simply to identify whom he was blessing. Essentially, Isaac outsmarted himself by making this a private ceremony (hoping to avoid the obvious problems of giving a blessing which might have been understood to contradict the words of God given to Rebekah before these sons were born).

Genesis 27:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong’s #3605 BDB #481
’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong’s #251 BDB #26
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong’s #5414 BDB #678
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong’s # BDB #510
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine plural noun	Strong’s #5650 BDB #713

Translation: ...and I have given all of his brothers to him for servants.

²⁸⁰ From wenstrom.org accessed July 15, 2016.

Rachel and Isaac may possibly have other children, but they are ever named. Or, perhaps Isaac means that, all of those who are descended from Abraham are affected by the blessing which he gave; which blessing was in line with divine viewpoint. *Brothers* does not have to be taken literally (note its various translations into English: *brother, half-brother; kinsman or close relative; one who resembles*).

This, by the way, is known as the overruling will of God. There were 4 people here looking to mess things up. Rebekah was prodding her son Jacob to be duplicitous; her son went along with it. Esau did not care enough about his spiritual inheritance from Abraham to hold onto it, no matter what. He sold that birthright for a mess of pottage. And then Isaac, without consulting God, decided that he was going to lay all of the blessing upon Esau. So there are 4 people doing everything that they can to screw up the plan of God, and yet the plan of God just continues on its way. You either get on the train or you try to stand in its way, but that train is going right where God has laid the track. To continue this imagery, you can either be on this train or you can try to stand in its way to stop it—but you are not stopping a train.

Wenstrom: *The command “be master of your brothers” and the statement “I have made him your master” denotes the fact that Jacob would hold the position of inheritance in the family and his legal superiority over his brother Esau and would inherit his father’s position as patriarch over his clan.*

Wenstrom continues: *Isaac’s statement “all his relatives I have given to him as servants” echoes the blessing in Genesis 27:29, “may your mother’s sons bow down to you” and denotes the fact that Rebekah’s descendants through Esau who were the Edomites would pay homage and show honor and respect to Jacob’s descendants who are the nation of Israel.*²⁸¹

Two great nations would be established—and, in fact, the Edomites, at first appeared that they would be greater than the sons of Jacob—see **Genesis 36** ([HTML](#)) ([PDF](#)) ([WPD](#)). They developed, early on, a very well-organized nation of powerful people. If someone composed Genesis 27 a hundred or two hundred years later, these statements would have made little sense.

Genesis 27:37c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
dâgân (דָּגָן) [pronounced <i>daw-GAWN</i>]	<i>corn, grain, wheat; cereal</i>	masculine singular noun	Strong’s #1715 BDB #186
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
tîyrôsh (שְׂרִית) [pronounced <i>tee-ROSH</i>]	<i>wine, fresh wine, freshly pressed wine, new wine</i>	masculine singular noun	Strong’s #8492 BDB #440
çâmak ^e (צָמַק:) [pronounced <i>saw-MAHK^e</i>]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	1 st person singular, Qal perfect with the 3 rd person masculine singular suffix	Strong’s #5564 BDB #701

Translation: Furthermore, I sustained him with grain and wine.

²⁸¹ From wenstrom.org accessed July 15, 2016.

Here we have the two elements of the eucharist, which are found in a number of places throughout the Bible. Here, Isaac recognizes his own words as being sacred. “This is what I said; this is how I have blessed your brother, Jacob.” This further confirms all the blessings which Isaac gave to Jacob.

One thing ought to be perfectly clear to you: Jacob does not deserve this blessing. Jacob does not deserve to be in the line of promise. In fact, for that matter, Isaac’s not looking too good either. However, God makes them the recipients of grace—and much more grace is available to us as believers in the Church Age.

Genesis 27:37d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong’s # BDB #510
’êphôw (אִפּוֹ) [pronounced <i>ay-FOH</i>]	<i>then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)</i>	enclitic, demonstrative particle	Strong’s #645 BDB #66
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong’s #4100 BDB #552
’âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal imperfect	Strong’s #6213 BDB #793
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong’s #1121 BDB #119

Translation: What then can I do for you, my son?”

Isaac is at a loss. He has laid his cards on the table. He has told Esau what he has already done. He expects that Esau will recognize that there is nothing that Isaac can do or say to fix what he has done.

Genesis 27:37 Isaac answered Esau, saying, “Listen, I made him a lord regarding you; and I have given all of his brothers to him for servants. Furthermore, I sustained him with grain and wine. What then can I do for you, my son?” (Kukis mostly literal translation)

Genesis 27:37 Isaac answered him, saying, “Listen, I have made him your lord and I have set all his brothers under him as his servants. Furthermore, I have sustained him with grain and wine. I don’t think that there is anything I can do for you, my son. Can you think of anything at all?” (Kukis paraphrase)

Genesis 27:37 Isaac answered him, saying, “Listen, I have made him your lord and I have set all his brothers under him as his servants. Furthermore, I have sustained him with grain and wine. I don’t think that there is anything I can do for you, my son. Can you think of anything at all?”

What Else is There [to Bless You With]? (Various Commentators on Genesis 27:37)

Leupold: A blessing in the sense in which Esau wants it cannot be bestowed, for that would require the cancellation of the blessing just bestowed. Jacob's blessing Isaac cannot revoke because he clearly sees that God so disposed of events that Isaac finally did what God had originally appointed. This startling instance of God's overruling providence fills Isaac's thoughts completely. He is not like a man who has run out of ammunition and so has nothing more to say. This is not the spirit of his answer but rather the thought: we cannot alter Jacob's blessing for it has God's sanction: "I have made him your master and all his brethren I have made his servants." Material wants have also been provided for. Really, what is there left for Esau?²⁸²

Dr. Peter Pett: Isaac too finds himself helpless. Had he not intended such favour to his elder son that he gave him everything there would have been something left. But he had intended to leave nothing for Jacob. So there is nothing left. It demonstrates what had been the singlemindedness of Isaac's purpose that he thinks this. He knows what he had intended. Jacob was to be left out of the reckoning.²⁸³

L. M. Grant: Isaac could not bless Esau now with the same blessing as Jacob, for he had made Esau the servant of Jacob, as he tells him that his brother had come deceitfully to take away Esau's blessing (v 35). Esau reminds his father that Jacob's name means supplanter, and that he has been true to his name in taking away both Esau's birthright and his blessing. Did Esau forget that he had willingly sold his birthright to Jacob? This being the case, Jacob was entitled to the blessing too. But Esau wanted the blessing though he had despised the birthright. He entreats his father if he had not at least reserved some blessing for him (v.36). This is a common affliction among human beings. While they have no interest in that which God has to give in a spiritual way (for the birthright is significant of this), they are most importunate when it becomes a matter of their temporal prosperity and blessing. It is really a matter of their desiring all the blessings that God may give while ignoring the Giver Himself. Thus men may receive much blessing from God, yet at the same calmly refuse to receive the Lord Jesus, the Son of God, as Savior and Lord.²⁸⁴

Bible Query: Evidence That Demands a Verdict vol. 2 p.328-329 says that according to the tables of that time found in the city of Nuzi, deathbed wills were considered valid and irrevocable.²⁸⁵

Chapter Outline

Charts, Graphics and Short Doctrines

Isaac cannot give Esau the same blessing. That would not make any sense. In his blessing of Jacob, he called for Jacob to be preeminent over Esau. He cannot simply just turn that around. Isaac cannot give Esau that same blessing—it would make no sense. Once the blessing is spoken, it stands as a testimony. Isaac cannot just take it back. If Isaac could do this, then of what meaning and substance is the blessing in the first place?

Isaac is saying, "Listen, this is what I have said to Jacob; this is the blessing I have given him. It is going to be quite difficult to give you a greater blessing. What could I say on your behalf?"

Genesis 27:37 Isaac answered Esau, saying, "Listen, I made him a lord regarding you; and I have given all of his brothers to him for servants. Furthermore, I sustained him with grain and wine. What then can I do for you, my son?"

Misappropriated Blessing, by M. Dods

It is a strange and, in some respects, perplexing spectacle that is here presented to us—the organ of the Divine

²⁸² From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

²⁸³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:37.

²⁸⁴ From <http://www.studydrive.org/commentaries/lmg/genesis-27.html> accessed July 17, 2016.

²⁸⁵ *Bible Query*; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006.; from e-Sword, Genesis 27:40. Constable provides more details at <http://www.studydrive.org/commentaries/dcc/genesis-27.html> (accessed July 17, 2016).

Misappropriated Blessing, by M. Dods

blessing represented by a blind old man, laid on a “couch of skins,” stimulated by meat and wine, and trying to cheat God by bestowing the family blessing on the son of his own choice to the exclusion of the Divinely-appointed heir. Out of such beginnings had God to educate a people worthy of Himself, and through such hazards had He to guide the spiritual blessing He designed to convey to us all. Isaac laid a net for his own feet. By his unrighteous and timorous haste he secured the defeat of his own long-cherished scheme. It was his hastening to bless Esau which drove Rebekah to checkmate him by winning the blessing for her favourite. The shock which Isaac felt when Esau came in and the fraud was discovered is easily understood. The mortification of the old man must have been extreme when he found that he had so completely taken himself in...in the comfortable feeling that, at last, he had accomplished his one remaining desire, when he learns from the exceeding bitter cry of Esau that he has himself been duped. It was enough to rouse the anger of the mildest and godliest of men, but Isaac does not storm and protest—“he trembles exceedingly.” He recognizes, by a spiritual insight quite unknown to Esau, that this is God’s hand, and deliberately confirms, with his eyes open, what he had done in blindness: “I have blessed him: Yea, and he shall be blessed.” Had he wished to deny the validity of the blessing, he had ground enough for doing so. He had not really given it; it had been stolen from him. An act must be judged by its intention, and he had been far from intending to bless Jacob. Was he to consider himself bound by what he had done under a misapprehension? He had given a blessing to one person under the impression that he was a different person; must not the blessing go to him for whom it was designed? But Isaac unhesitatingly yielded. This clear recognition of God’s hand in the matter, and quick submission to Him, reveals a habit of reflection, and a spiritual thoughtfulness, which are the good qualities in Isaac’s otherwise unsatisfactory character. Before he finished his answer to Esau, he felt he was a poor feeble creature in the hand of a true and just God, who had used even his infirmity and sin to forward righteous and gracious ends. It was his sudden recognition of the frightful way in which he had been tampering with God’s will, and of the grace with which God had prevented him from accomplishing a wrong destination of the inheritance, that made Isaac tremble very exceedingly. In this humble acceptance of the disappointment of his life’s love and hope, Isaac shows us the manner in which we ought to bear the consequences of our wrong-doing. The punishment of our sin often comes through the persons with whom we have to do, unintentionally on their part, and yet we are tempted to hate them because they pain and punish us, father, mother, wife, child, or whoever else. Isaac and Esau were alike disappointed. Esau only saw the supplanter, and vowed to be revenged. Isaac saw God in the matter, and trembled. So when Shimei cursed David, and his loyal retainers would have cut off his head for so doing, David said: “Let him alone, and let him curse; it may be that the Lord hath bidden him.” We can bear the pain inflicted on us by men when we see that they are merely the instruments of a Divine chastisement. The persons who thwart us and make our life bitter, the persons who stand between us and our dearest hopes, the persons whom we are most disposed to speak angrily and bitterly to, are often thorns planted in our path by God to keep us on the right way.

Through all of the mistakes, bad intentions and dishonest actions of the 4 principals, God’s will still supercedes all human machinations.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Genesis 27:1–2 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

This reminds me of Pontius Pilate who tried to release Jesus as he was an innocent man. Yet the people and the religious hierarchy called for the released of the gangster Barrabas instead. John 19:21–22 **So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but only that He said, ‘I am the King of the Jews.’” Pilate answered, “What I have written, I have written.”** Pilate may have been ineffectual when it came to the administration of justice, but his decision here stands for all times. Jesus Christ, the King of the Jews.

As R. B. Thieme, Jr. has said on many occasions, *Jesus Christ controls history*. Isaac’s willingness to accept the circumstances as they were suggests his willingness to recognize and submit to the will of God.

I believe that we can actually come to an understanding of this narrative, despite the fact that it is very sparse when it comes to human thinking and motivation.

Isaac's Reaction, Knowing that He Had Been Duped by Jacob

1. Isaac, when he blessed Jacob, believed that he was blessing his favored son, Esau.
2. Right after Jacob, pretending to be Esau, left; Esau returns with the game he had killed.
3. Isaac had already blessed Jacob and Esau was quite upset.
4. Isaac's reaction was quite interesting. Rather than say, "Why that little SOB" or "Well then, I rebuke Jacob and take away his blessing," Isaac said, "...and he [Jacob] shall be blessed."
5. For whatever reason—something we will try to uncover here—Isaac, having blessed his son Jacob, despite the deceit, now believes and affirms that Jacob is blessed with that blessing. He says that much in Genesis 27:33.
6. Esau complains and even weeps and points out quite accurately that Jacob has deceived Isaac and has stolen his blessing from him—and Isaac does not argue against that.
7. However, again, Isaac reaffirms the blessing of Jacob. **But he said, "Your brother came deceitfully, and he has taken away your blessing."** (Genesis 27:35; ESV) He has your blessing. He took it away. It's gone. You cannot get it back.
8. This is not the same as, say, a bow; and Jacob did not deceitfully receive some material item like a bow and walk off with it. I am convinced that, had that been the case, Isaac would have said, "He's got it, it belongs to you; go get it."
9. However, this is different, and this is going to be much more difficult for us to grasp. Isaac uttered words; Isaac blessed Jacob, and now those words have been said. You cannot go back in time and erase those words. They are already out there. Twice Isaac has affirmed that the blessing he gave is Jacob's.
10. Then he affirms it a third time. **Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?"** (Genesis 27:37; ESV) Isaac again is saying, "It's done; it's over; I already said those words." 3 times Isaac says this.
11. Isaac accepts that he has been overruled by God. He intended to bless Esau; he went out of his way to bless Esau; before blessing Jacob earlier, Isaac tried everything possible to confirm that he was blessing Esau—and yet, he blessed Jacob and that blessing by its very nature could not be made inferior to a subsequent blessing.
12. Apart from these 3 things that Isaac says, it is difficult to nail down Isaac's motivation. He does not hearken back to the prophecy about Jacob and Esau before they were born. He does not speak of God to Esau (although Isaac did speak of God in the blessing).
13. I think that we, over 3000 years later, need to wrap our heads around two things: (1) Words and blessings were important and real. They meant something in that era; and we might call these words today even magical (or, prophetic). (2) Since the words themselves have this great power, these words have already been said, so they are already out there. These two things go together. They are two halves of the same coin.
14. In our era, we are used to the words people say not being worth the paper they are written on. But words in that era meant a great deal more. Remember, insofar as we know, only two human beings heard the blessing given to Jacob—Isaac, who said them, and Jacob who heard them (and, perhaps, Rebekah, surreptitiously skulking about in the background). This was not a ceremony attended by dozens or hundreds of people, because, otherwise, someone from the crowd would have blurted out, "That isn't Esau; that's Jacob!"
15. So, the very words themselves, the words spoken by Isaac, have the power. And since these words have power, Isaac cannot just un-say them.
16. It is logical to assume that the words spoken by Isaac have the power of God the Holy Spirit behind them. That is, **No prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.** (2Peter 1:21; ESV)
17. Does Isaac understand that, he is being empowered by the Holy Spirit and that these words will define the people of Jacob and the people of Esau forever more? He certainly seems to understand the latter; but it is not clear if he understands that he was empowered by God the Holy Spirit.

Either the words have power or they do not. If they have power, then they have been said and now they are out there into the world. If they do not have power, and if Isaac can simply withdraw them, then of what meaning would be a blessing to Esau? If Isaac's words are so lacking in power that he can just take them back; then any words spoken on behalf of Esau would be equally powerless.

I should point out that, I don't think this has ever been correctly explained before.

Chapter Outline

Charts, Graphics and Short Doctrines

This entire birthright/blessing issue is more complex than the decades-old competition between Jacob and Esau. That is, let's say we went back in history, and Esau changed a few of his decisions, what might be the result? There would have been virtually the same result. The line of promise depended upon more than the actions of one or two people. The line of the Messiah will go through Judah, a son of Jacob. Judah was not some great spiritual giant who made no errors in his life—Judah's life was riddled with errors and mistakes. And his half-brother, Joseph, lived an exemplary life. But, the ruling line of the Jews and the line of the Messiah went down through Judah and not through Joseph.

My point is, this blessing is much bigger than the good and bad decisions of Jacob and Esau alone.

The blessing that Isaac pronounces upon Jacob is not only about Jacob—it is about his descendants, and the blessing that Isaac pronounces upon Esau is about his descendants as well. Therefore, the encompasses a great many more volitions than just that of Jacob and Esau. Furthermore, there is this thing called the plan of God, which takes into account the volitions of billions of people.

God has given everyone free will and any person can cling to Jesus Christ for salvation. Just because a person is an Arab, descended from Abraham, but not through Isaac and Jacob, does not mean that person is excluded from the plan of God. Every person, no matter what his background, can believe in Jesus Christ. That affects his life in time and it affects his life in eternity. Our relationship to the God of the Universe is based upon our own free will. Jesus Christ has made a relationship with God accessible by all people. No one is excluded because they are from the wrong side of the tracks, from the wrong family. We either exercise faith in Jesus Christ or we choose not to. No doubt, before we exercise faith, we have made some bad decisions. No doubt that after we exercise faith in Jesus Christ, that we will make some bad decisions as well.

Barnes: Hence, he [Isaac] was now convinced that it was the design of Providence that the spiritual blessing should fall on the line of Jacob. The grief of Esau is distressing to witness, especially as he had been comparatively blameless in this particular instance. But still it is to be remembered that his heart had not been open to the paramount importance of spiritual things.²⁸⁶

And so says Esau unto his father, "A blessing one this for you, my father? Bless me also me, my father." And so lifts up Esau his voice and so he weeps.

Genesis
27:38

Esau then said to his father, "One blessing regarding you, my father? Bless me, even me, my father." Then Esau lifted up his voice and cried.

Esau then said to his father, "Is there even one blessing coming from you, my father? Bless me as you blessed Esau!" Then Esau began to cry.

Here is how others have translated this verse:

Ancient texts:

²⁸⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 27:37–41.

Masoretic Text (Hebrew)	And so says Esau unto his father, "A blessing one this for you, my father? Bless me also me, my father." And so lifts up Esau his voice and so he weeps.
Targum (trans. By Cook)	And Esau answered his father, Have you but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.
Latin Vulgate	And Esau said to <u>him</u> : Have you only one blessing, father? <u>I beseech you</u> bless me also. And when he wept with a loud cry.
Peshitta (Syriac)	And Esau said to his father, Have you only one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.
Septuagint (Greek)	And Esau said to his father, Have you <i>only</i> one blessing, father? Bless me — me also, O my father! And Isaac being troubled, Esau cried aloud and wept.

Significant differences: The Latin has *him* rather than *his father*. *For you* in the Hebrew can be understood to mean *you have*. The Latin and Greek lack *my* before the second use of *father*. The Latin adds the phrase *I beseech you* and lacks the 3rd *father*.

Limited Vocabulary Translations:

Bible in Basic English	And Esau said to his father, Is that the only blessing you have, my father? give a blessing to me, even me! And Esau was overcome with weeping.
Easy English	Esau said to his father, 'I cannot believe that you cannot *bless me with something, my father. *Bless me! *Bless me too, my father!' Esau cried out and he wept.
Easy-to-Read Version	But Esau continued to beg his father. "Do you have only one blessing, father? Bless me also, father!" Esau began to cry.
<i>The Message</i>	"But don't you have just one blessing for me, Father? Oh, bless me my father! Bless me!" Esau sobbed inconsolably.
NIRV	Esau said to his father, "Do you have only one blessing, my father? Bless me too, my father!" Then Esau sobbed loudly.
New Simplified Bible	Esau pleaded: »Father, please! Do you have only one blessing, Father? Bless me too, Father!« Esau broke down and wept.

Thought-for-thought translations; paraphrases:

Contemporary English V.	"Father," Esau asked, "don't you have more than one blessing? You can surely give me a blessing too!" Then Esau started crying again.
New Century Version	But Esau continued, "Do you have only one blessing, Father? Bless me, too, Father!" Then Esau began to cry out loud.
New Life Version	Esau said to his father, "Do you have only one prayer for good to come, my father? Pray that good will come to me also, O my father." And Esau gave out a loud cry.
New Living Translation	Esau pleaded, "But do you have only one blessing? Oh my father, bless me, too!" Then Esau broke down and wept.

Partially literal and partially paraphrased translations:

American English Bible	But Esau asked his father: 'Don't you have just one blessing father? I beg you father, bless me too!'
Today's NIV	Esau said to his father, "Do you have only one blessing, my father? Bless me too, my father!" Then Esau wept aloud.
Translation for Translators	Esau said to his father, "My father, do you have only one blessing? My father, bless me, too!" Then Esau cried very loudly.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Esau said to his father, "Have you only one blessing to give, my father? Bless me, too, my father!" And Esau raised his voice and was weeping.
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Ferar-Fenton Bible	But Esau said to his father; "Is there then only One Blessing with you my father ? Bless me also, my father ; " and Esau lifted up his voice and wept.
NIV, ©2011	Esau said to his father, "Do you have only one blessing, my father? Bless me too, my father!" Then Esau wept aloud. Ge 29:11; Nu 14:1; Jdg 2:4; 21:2; Ru 1:9; 1Sa 11:4; 30:4; Heb 12:17
Lexham English Bible	And Esau said to his father, "Have you only one blessing, my father? Bless me also, my father!" And Esau lifted up his voice and wept.

Catholic Bibles (those having the imprimatur):

New Advent (Knox) Bible	But Esau pleaded still, Hast thou only one blessing to give, father? I pray thee, bless me too. And he could not control his voice, but wept aloud.
New Jerusalem Bible	Esau said to his father, 'Can you bless only once, father? Father, bless me too.' Isaac remained silent, and Esau began to weep aloud.
New RSV	Esau said to his father, 'Have you only one blessing, father? Bless me, me also, father!' And Esau lifted up his voice and wept.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Esav said to his father, "Have you only one blessing, my father? Father, bless me too!"'Esav wept aloud,...
Kaplan Translation	Esau said to his father, 'Is there only one blessing you have, my father? Father! Bless me too!' Esau raised his voice and began to weep.
Orthodox Jewish Bible	And Esav said unto aviv, Hast thou but one brocha, avi? Make a brocha on me, even me also, O avi. And Esav lifted up his kol (voice), and wept.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Esau said to his father, Have you only one blessing, my father? Bless me, even me also, O my father! And Esau lifted up [could not control] his voice and wept aloud.
The Expanded Bible	But Esau continued [-said to his father], "Do you have only one blessing, Father? Bless me, too, Father!" Then Esau began to cry out loud [-lifted his voice and wept; Heb. 12:17].
Kretzmann's Commentary	And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept. It is to this scene that Hebrews 12:17 refers, for Esau could not persuade his father to reconsider his decision, although he made the effort with tears. His were in this case not tears of true repentance over his sin, but merely of bitterness over the result of his folly. This fact Isaac now understood.
NET Bible®	Esau said to his father, "Do you have only that one blessing, my father? Bless me too [Heb "Bless me, me also, my father." The words "my father" have not been repeated in the translation for stylistic reasons.]" Then Esau wept loudly [Heb "and Esau lifted his voice and wept."].
The Voice	Esau: Have you only one blessing, Father? Bless me-me also-Father! Esau realized the futility of his pleas. He raised his voice, and he cried pitifully.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Esau to his father, "Your one blessing is it, my father? Bless me, me moreover, my father!" Yet silent is Isaac, and lifting is Esau his voice and lamenting.
Context Group Version	And Esau said to his father, Have you but one esteeming, my father? Esteem me, even me also, O my father. And Esau lifted up his voice, and wept..

Green's Literal Translation	And Esau said to his father, Is one blessing <i>left</i> to you, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.
Jack Ballinger's translation	Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept.
Young's Updated LT	And Esau says unto his father, "One blessing have you my father? Bless me, me also, O my father;" and Esau lifts up his voice, and weeps.

The gist of this verse: Esau asks Isaac if he has only one blessing; then he calls upon his father to bless him. Then he starts crying.

Genesis 27:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Êsâv (עשו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Esau then said to his father,...

For the first time in this conversation, we see the preposition of respect or deference used. Esau, for a long while, saw himself as equal to his father, and perhaps Isaac encouraged that or taught that. But, finally, in this conversation, Esau is showing respect, but that is because he wants something from his father which, previously, he simply expected to get.

Genesis 27:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			

Genesis 27:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^ə râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>l^ə</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation:..."One blessing regarding you, my father?"

It is hard to tell where the question ends; some translations have, "One blessing?" This indicates that Esau understands the power, to some degree, or the importance, to some degree, of what Isaac says.

The gist of this is, "You only have one blessing? You blessed Jacob and that's it? You can't come up with another blessing?" In the Hebrew, *for you* can mean *you have*.

Matthew Poole: *By these words Esau manifests his profane and worldly mind, that he esteemed this blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant, and continuance in that church to which it was appropriated.*²⁸⁷

Dr. Peter Pett: *In his disappointment and anguish Esau seeks for some crumb of comfort. Is there nothing that his father can give him? We must recognise that it is some official benefit that he seeks. His father could easily give him a general blessing.*²⁸⁸

Both Esau and Isaac recognize that, once a blessing has been given, it cannot be recalled or dramatically modified, otherwise, of what meaning is it in the first place? Whatever modification given in another blessing, must not change the original blessing.

This is quite fascinating, as I have suggested before that this is not necessarily in front of a group; and there does not appear to be power and authority conferred. It appears that Esau seems to understand that there is more at stake here than simply a monetary inheritance.

²⁸⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Genesis 27:38.

²⁸⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:38.

In the text, he appears to be asking for just one blessing. The idea is, Isaac has blessed Jacob; surely there must be at least one blessing set aside for Esau. He can't have given away the whole store, right? Esau does not fully appreciate the blessing that Isaac has already pronounced.

Genesis 27:38c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>invoke God, praise, celebrate, bless [God]; bless [men], invoke blessings; to bless [as God or man] and therefore cause to prosper or make happy; salute anyone [with a blessing]; curse</i>	2 nd person masculine singular, Piel imperative with the 1 st person singular suffix	Strong's #1288 BDB #138
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Bless me, even me, my father."

He goes to the imperative mood here, repeating a phrase that he said before in v. 34.

Isaac seems to have understood what happened here. He knew that this blessing of Esau was not exactly God's plan, and he seems to have taken precautions to bless Esau quietly in a private ceremony. But he blesses Jacob instead, and upon that realization, Isaac trembles greatly—having been clearly overruled by God. Esau, on the other hand, does not seem to appreciate anything that just happened. His brother edged him out of the primary blessing and he is begging his father for another blessing. Esau does not appear to get it at all. Three times he asks his father to give him some kind of a blessing; while his father is trembling at seeing God's will powerfully imposed on him.

Robertson: *Had Esau only meant this: God has many blessings, of various kinds; and looking round the circle of my resources I perceive a principle of compensation, so that what I lose in one department I gain in some other; I will be content to take a second blessing when I cannot have the first: Esau would have said nothing which was not praiseworthy and religious..[had he only] expressed what the Syro-Phœnician woman did, who observed that though in this world some have the advantages of children, whereas others are as little favoured as dogs, yet that the dogs have the compensatory crumbs. She knew that she was not a Jew, that she was not first in line for blessings, but she was willing to ask of the Lord for whatever scraps of food (blessing) He had leftover.*

Robertson continues: *Superior advantages do not carry salvation nor moral superiority with them, necessarily; nor do inferior ones carry reprobation. But it was not in this spirit at all that Esau spoke. His was the complaining spirit of the man who repines because others are more favoured than he, the spirit of the elder son in the parable, "you never gave me a kid." This character transformed outward disadvantages into a real curse.*²⁸⁹

²⁸⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:38 (Suggestive Comments) (slightly edited).

Leupold: *Poor Esau's grief is pathetic, a startling case of seeking a good thing too late. The blessing of the father seems to be the one thing of the whole spiritual heritage that has impressed Esau. Unfortunately, it is not the chief thing.*²⁹⁰

Genesis 27:38d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
Ēsâv (עֵשָׂו) [pronounced ġay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113

Translation: Then Esau lifted up his voice and cried.

The order is reversed from v. 34, where Esau first cries out with incredible anger and passion, and called for Isaac to bless him; and here, he first calls for Isaac to bless him, and now he weeps. Perhaps, at first, he was looking to manipulate his father into a course of action, which is to bless him; but here, after calling for this, he weeps in despair, understanding that no blessing is coming forth.

Isaac's promise of wine for Isaac has caused Esau to whine.

Esau has a terrifically damaged soul. He feels sorry for himself; he feels angry toward his brother and cheated by him—and he will continue to encourage these feelings within himself.

Genesis 27:38 Esau then said to his father, "One blessing regarding you, my father? Bless me, even me, my father." Then Esau lifted up his voice and cried. (Kukis mostly literal translation)

Genesis 27:38 Esau then said to his father, "Is there even one blessing coming from you, my father? Bless me as you blessed Esau!" Then Esau began to cry. (Kukis paraphrase)

Genesis 27:38 Esau then said to his father, "One blessing regarding you, my father? Bless me, even me, my father." Then Esau lifted up his voice and cried.

²⁹⁰ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Esau lifts up his voice and weeps (Genesis 27:38, various commentators)

The College Press Bible Study: *“So Esau lifted up his voice, and wept.” So shall the lost, when they find it is everlastingly too late, cry for the rocks and the mountains to fall upon them and hide them “from the face of him that sits on the throne, and from the wrath of the Lamb” (Revelation 6:15–16).*²⁹¹

Davidson: *Those tears of Esau, the sensuous, wild, impulsive man,—almost like the cry of some ‘trapped creature,’ are among the most pathetic in the Bible.*²⁹²

Gill: *in order to move the affections of his father, and to prevail upon him to reverse the blessing he had bestowed on Jacob, and give it to him; but he could not bring his father to repentance, to change his mind, and revoke the blessing, and give it him, with all his crying and tears.*²⁹³

C. I. Scofield: *Esau wept because of a lost advantage, but “found no way to change his mind, though he sought it carefully with tears” (Hebrews 12:17) so far may regret or remorse be from true repentance.*²⁹⁴

There are few things worse than a crybaby in the plan of God.

Chapter Outline

Charts, Graphics and Short Doctrines

Chuck Smith: *But his was not the repentance at all nor tears of repentance. And don't confuse thinking “oh, the poor guy was just there weeping before God and crying out in repentance but he couldn't receive it”. No, that's not so. You read the story here and the tears were not at all tears of repentance. Actually, they were tears of anger; they were tears of bitterness. They were tears of a lost blessing that he was desiring. He really didn't seek spiritual things. He wasn't really seeking God; he was only seeking the blessing of his father. And when it was gone, when his brother had taken it, his tears were tears of bitterness, anger, hatred against his brother but not at all tears of repentance.*²⁹⁵ Bear in mind, *repentance*, which word is found in the relevant Hebrews passage, means a *change of mind*, and not some great emotional surge of some sort.

A postscript for this incident was written by the author of Hebrews, some 2000 years later. Heb. 12:15–17 **See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.** Jacob would do anything to receive the blessing of his father, to attain to the promises of the firstborn's birthright. What he did was not moral or right, but Jacob understood how important this all was. Esau, on the other hand, was not nearly as persistent to hold onto that which was due him as the firstborn. He sold his birthright for a single meal; and when he realized that he did not get the deathbed blessing from his father, he sought it with tears.

You may object and say, “But what could Esau do? How could he know that his own mother was plotting against him?” Esau should have recognized the importance of what Isaac was about to do, and say, “Father, give me your blessing now, while you are still alive and while I am here. Then I will go kill some wild game for us to enjoy.” This is how salvation works in our lives. We first are redeemed by God through faith in Jesus Christ; then we enjoy His great blessings. Isaac and Esau have it backwards, which is legalism; and because they have it backwards, Jacob will slip in and receive the blessing.

²⁹¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:39–40 (slightly edited).

²⁹² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:38 (they provide a further citation).

²⁹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:38.

²⁹⁴ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Genesis 27:38.

²⁹⁵ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

Furthermore, Esau comes away from this situation very bitter. He has more than a root of bitterness; Esau has the entire tree of bitterness growing in his soul! As we will see, Esau will want to kill Jacob.

There is absolutely no excuse for bitterness in the plan of God. Jacob could not inhibit Esau's spiritual growth. Jacob could not define Esau's relationship with God. No matter where you are in life, no matter who you are in life, your volition defines your relationship with God. Esau always has free will; Esau could always choose for God and he could always choose to teach his children about the Revealed God. Nothing Jacob could do or say would have hindered that.

I need to edit this a bit.

Edom; Edomites (from Smith's Dictionary)

E'dom. (red). The name Edom was given to Esau, the first-born son of Isaac and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The country which the Lord, subsequently, gave to Esau was, hence, called "the country of Edom," Genesis 32:3, and his descendants were called Edomites. Edom was called Mount Seir and Idumea also. Edom was wholly a mountainous country. It embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the Gulf of Elath to near the southern end of the Dead Sea. The ancient capital of Edom was Bozrah (Buseireh). Sela (Petra) appears to have been the principal stronghold in the days of Amaziah (B.C. 838). 2Kings 14:7. Elath and Ezion-geber were the seaports. 2Samuel 8:14; 1Kings 9:26.

History. — Esau's bitter hatred to his brother, Jacob, for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land. Num. 20:18–21.

For a period of 400 years, we hear no more of the Edomites. They were then attacked and defeated by Saul, 1Samuel 14:47, and some forty years later, by David. 2Samuel 8:13–14. In the reign of Jehoshaphat, (B.C. 914), the Edomites attempted to invade Israel, but failed. 2Chronicles 20:22. They joined Nebuchadnezzar when that king besieged Jerusalem. For their cruelty at this time, they were fearfully denounced by the later prophets. Isaiah 34:5–8; Isaiah 63:1–4; Jer. 49:17.

After this, they settled in southern Palestine, and for more than four centuries, continued to prosper. But during the warlike rule of the Maccabees, they were again completely subdued, and even forced to conform to Jewish laws and rites, and submit to the government of Jewish prefects.

The Edomites were now incorporated with the Jewish nation. They were idolaters. 2Chronicles 25:14; 2Chronicles 25:15; 2Chronicles 25:20. Their habits were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, troglodytes, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country. Everywhere, we meet with caves and grottos hewn in the soft sandstone strata.

From Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Edom.

Chapter Outline

Charts, Graphics and Short Doctrines

Palmer on the land of Edom: *The country is extremely fertile, and presents a favourable contrast to the sterile region [the desert et-Tih] on the opposite side of the 'Arabah. Goodly streams flow through the valleys, which are filled with trees and flowers ; while on the uplands to the east rich pasture-lands and cornfields may everywhere be seen. With a peaceful and industrious population, the country might become ' again thriving and prosperous.*²⁹⁶

²⁹⁶ From Archive.org (Genesis 27); accessed August 8, 2016. Driver is quoting Palmer from *Deserts of the Exodus* (p. 430f).

As seen in the doctrine of Edom, prophecies concerning Edom abound in the Old Testament. Esau's relationship to Abraham and his being so close to inheriting the kingdom made him simultaneously a soft and a sore spot in the heart of God.

Chuck Smith on the Edomites and Esau's Bitterness: *Notice the bitterness. This is what Hebrews is warning about. "Lest any root of bitterness"; profane person Esau, he became very embittered over this, a root of bitterness defiling him. Now this hatred of Esau's descendants for Israel continued. Esau became the father of the Edomites. And there was a great hostility through history of the Edomites against the Israelites. Many times the Edomites sought to invade the land of Israel. When the Israelites were coming out of Egypt and needed to pass through the land of the Edomites, the king of Edom met them with his armies and prohibited their passage through the land.*

Smith continues: *The Edomites of course have since passed off of the scene. The last Edomite that we know is Herod, king Herod of Idumaea and his family. And there ended the Edomite race. But of course, God has preserved Israel to the present time.*²⁹⁷

This seems to be a pretty reasonable question to ask...

Where are the Idumæans (Edomites) Today?

1. In these studies, I have read two asides concerning the fate of the Idumæans, neither of which is offered with any substantiating proof.
2. One commentator suggests that the Edomites intermingled with the Jews to the point that they disappeared. Smith (above) and others suggest that.
3. A second one ([verse-by-verse](#)) suggests that they were destroyed in A.D. 66 when Rome destroyed Jerusalem (with the Jews) (most others put that date at A.D. 70).
4. The simple fact is, despite the destruction of Jerusalem, we still have Jews today (and always will); but we do not appear to have any remaining Idumæans.
5. [Got Questions](#) seems to provide the best answer for this: *During the Maccabean wars, the Edomites were subjugated by the Jews and forced to convert to Judaism. Through it all, the Edomites maintained much of their old hatred for the Jews. When Greek became the common language, the Edomites were called Idumaeans. With the rise of the Roman Empire, an Idumæans whose father had converted to Judaism was named king of Judea. That Idumæans is known in history as King Herod the Great, the tyrant who ordered a massacre in Bethlehem in an attempt to kill the Christ child (Matthew 2:16-18).*
6. From Wikipedia: *Strabo, writing around the time of Christ, held that the Idumæans, whom he identified as of Nabataean origin, constituted the majority of the population of Western Judea, where they commingled with the Judaeans and adopted their customs.*¹
7. [Got Questions](#) continues: *After Herod's death, the Idumæans people slowly disappeared from history. God had foretold the destruction of the Edomites in Ezekiel 35, saying, "As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the Lord" (Ezekiel 35:15). Despite Edom's constant efforts to rule over the Jews, God's prophecy to Rebekah was fulfilled: the older child served the younger, and Israel proved stronger than Edom.*²

¹ From <https://en.wikipedia.org/wiki/Edom> accessed July 13, 2016.

² Quotes are from <http://www.gotquestions.org/Edomites.html> accessed July 13, 2016. They recommend a [Geisler & Holden book](#).

[Chapter Outline](#)

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Notice how different Esau and Isaac react to this situation. Gen 27:30–33 [As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also prepared delicious food and brought it to his father. And he said to his father, "Let my father](#)

²⁹⁷ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

arise and eat of his son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." (ESV) Isaac, in his old age, in his decrepit body, has finally come to the point of recognition of God's will for his two sons. This recognition, as his great trembling of v. 33 indicates, was accompanied by a sudden respect and deference to God's will and likely he confessed his sin because when he prophesies in this verse, it rings true.

The Exegesis of Hebrews 12:16–17:

One thing has concerned me, as several references have been made to Hebrews 12:16–17 is, *whose* repentance is the writer of Hebrews speaking of? Esau's or Isaac's? Therefore, let's exegete that passage and see if there are any clues. My guess is, even after a careful examination of the text, we still will not know.

The warning issued below is so that no one fails to obtain the grace of God. Two general categories of persons are given along with a specific person (Esau) as examples of those who might fail to obtain the grace of God. V. 15, in the ISV, reads: **See to it that no one fails to obtain the grace of God and that no bitter root grows up and causes you trouble, or many of you will become defiled.** This root of bitterness springs up, causing you trouble; but also, defiling others around you.

Lest anyone—a sexually immoral person or a godless [man] like Esau who, for [the benefit of] a meal—one, gave away [or, sold] the birthright belonging to himself [or, of his]. For you [all] know that, also afterwards desiring to inherit the blessing, he was rejected [or, repudiated], for of a change of mind a place he did not find although with tears having earnestly sought her [or, demanded her back].

Hebrews
12:16–17

Lest [there is] anyone—[someone who is] sexually immoral or godless, like Esau, who, for [the benefit of] a single meal, gave away his birthright. For you [all] can confirm that afterwards, desiring to inherit the blessing, he was rejected [or, repudiated], for he was unable to find the condition of a change of mind, although he earnestly sought it with tears.

First, a few of the more literal translations:

Analytical Literal Trans.	...lest anyone [be] a sexual sinner or a godless [person] like Esau, who in exchange for a single meal sold his birthright. For you, know that indeed afterwards, wishing to inherit the blessing, he was rejected, for he did not find a place for repentance, although having diligently sought it with tears.
An Understandable Version	...and that no one becomes immoral or ungodly, like Esau, who sold his right to the firstborn son's inheritance for a single meal. For you recall how, even after he [later] wanted to inherit the blessing, Esau was rejected [by his father Isaac. See Gen. 37:35- 40]. For he was not able to get his father to change his mind, even though he tearfully begged him [or, "he was not able to change the situation, even though he shed tears over his loss"].
English Standard Version	...that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.
FAAT	...and that <i>there is</i> no fornicator, or profane <i>person</i> like Esau who for one meal sold his birthright. For you know that also later on, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of mind, although he sought it earnestly with tears.

Hebraic Roots Bible	That not any fornicator, or profane one, as Esau, who for one meal gave up his birthright; for you know also that afterwards desiring to inherit the blessing, he was rejected, for he found no place of repentance, although seeking it out with tears. (Gen. 27:36-39)
KJ3 (the Literal Trans.)	...that not any fornicator, or profane one, as Esau, who for one eating gave up his birthright; for you know also that afterwards desiring to inherit the blessing, he was rejected, for he found no place of repentance, although seeking it out with tears. Gen. 27:36-39
Literal New Testament	...LEST [THERE BE] ANY FORNICATOR OR PROFANE PERSON, AS ESAU, WHO FOR MEAL ONE SOLD BIRTHRIGHT HIS; YE KNOW FOR THAT ALSO AFTERWARDS, WISHING TO INHERIT THE BLESSING, HE WAS REJECTED, FOR OF REPENTANCE PLACE HE FOUND NOT, ALTHOUGH WITH TEARS HAVING EARNESTLY SOUGHT IT.
Thomas Haweis translation	...lest there be any fornicator, or profane person, as Esau, who for one morsel of bread parted with his birthrights. For ye know, that when afterwards he wished to inherit the blessing, he was rejected: for he found no place for a change of [his father's] mind, though he sought it earnestly with tears.

Hebrews 12:15 reads: **See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled;...** (ESV) This is particularly a sensitive area to the Jews, for many of them were continuing to reject the Lord Jesus Christ; and others, who believed in Him, were rejecting the spiritual life of the Church Age.

A root of bitterness springing up is an example of a mental attitude sin that one might have, and with this mental attitude sin, defile those around them.

Hebrews 12:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tīs (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100
pornos (πόρνος, ου, ό) [pronounced POHR-nos]	<i>a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, immoral men</i>	masculine singular noun; nominative case	Strong's #4205
ē (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228

Hebrews 12:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bebêlos (βέβηλος,ον) [pronounced <i>BEHB-ay-loss</i>]	1) <i>accessible, lawful to be trodden; 1a) of places; 2) profane, void of religion; 2a) unholy, unhallowed, common, public place; 2b) of men, godless, ungodly, unspiritual</i>	masculine singular adjective; nominative case	Strong's #952
From one who ought to be disbarred from the threshold or entrance of a temple. This is the opposite of sacred or holy.			
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
Esau (Ἡσαῦ) [pronounced <i>ay-SOW</i>]	<i>hairy; transliterated Esau</i>	Proper singular noun masculine	Strong's #2269

Esau was the eldest son of Isaac and twin brother of Jacob. *His descendants were the Edomites, one of the most powerful and formidable nations of that age.*²⁹⁸

Translation: *Lest [there is] anyone—[someone who is] sexually immoral or godless, like Esau,...*

One thing which often prevents a person from obtaining the grace of God is sexual immorality. A person refuses to believe in Jesus Christ because they recognize that the sexual immorality that they participate in and pursue is wrong in the eyes of God. Now, so that there is no misunderstanding, any person who believes in Jesus Christ is saved, whether they have engaged in sexually immoral behavior in the past or continue to do so in the future.

When a person is saved, according to R. B. Thieme, Jr., the scar tissue is removed from their souls, so that, if you are addicted to some form of behavior, that addiction is gone. Now, you can come back and build up the addiction again (whether this addiction is to drugs, alcohol or sexual immorality). It is unclear whether the physical symptoms of withdrawal are removed, but the scar tissue which has increased your desire to return to that place of addiction is no longer there.

The sexually immoral person does not know any of this; but they do know that, what they are doing is against the will of God. Even if they are given the clear gospel of Jesus Christ, that one is saved by faith alone in Christ alone; they still reject Him, not wanting to part with their addictive behavior (even though that is not a requirement of salvation—periods of time when one is not consumed by their addiction is required in the Christian life, however. That is, for the believer to produce divine good and be in the will of God, they cannot be, at the same time, pursuing immoral activities.

The example of Esau is also given, who is never presented as a sexually immoral person (he may have been; we just do not know that he was); but he is described as bebêlos (βέβηλος,ον) [pronounced *BEHB-ay-loss*], which means, 1) *accessible, lawful to be trodden; 1a) of places; 2) profane, void of religion; 2a) unholy, unhallowed, common, public place; 2b) of men, godless, ungodly, unspiritual*. Strong's #952. In our study of Esau, even though he obviously had a desire to have the blessing of his father, there is little to connect him to God. This does not mean that Esau rejected God; it simply means that God was rarely on his mind.

I have a theory that, for the most part, people who are named in Scripture have believed in the **Revealed God** (Jesus Christ in our dispensation); and most of the people who are not named in the Bible have no relationship

²⁹⁸ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 714.

to God. Judah's wife, for example. I doubt that this holds true 100% given that we meet so many historical figures who interacted with Jesus Christ and with Peter, Paul and John—and most of them did not believe in Jesus Christ—but I offer that hypothesis up as a general, not iron-clad, rule.

So now, we investigate Esau further, as the writer of Hebrews uses him as an example.

Hebrews 12:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anti (ἀντί) [pronounced <i>an-TEE</i>]	1) <i>over against, opposite to, before, in the presence of</i> ; 2) <i>for, instead of, in place of (something)</i> ; 2a) <i>instead of, in lieu of, in addition to [rare]</i> ; 2b) <i>for</i> ; 2c) <i>for that, because</i> ; 2d) <i>wherefore, for this cause</i> ; 3) <i>therefore, so that</i> ; 4) <i>for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
This word can be used by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange or requital. ²⁹⁹ The fundamental concept of this word is <i>opposite [to, of]</i> ; but it is not used that way in the Koine Greek, only in the Classical Greek. However, this understanding is fundamental to understanding its uses in Scripture. ³⁰⁰ Context is key to understanding its meaning.			
brōsis (βρῶσις) [pronounced <i>BROH-sihs</i>]	1) <i>act of eating, the act of consumption</i> ; 1a) <i>in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements)</i> ; 2) <i>meal, that which is eaten, food, meat, nourishment, ailment</i> ; 2a) <i>of the soul's food, either which refreshes the soul, or nourishes and supports it</i>	feminine singular noun	Strong's #1035
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]</i> ; emphatic use: <i>even one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; genitive/ablative case	Strong's #1520

²⁹⁹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 190.

³⁰⁰ Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. ; p. 108.

Hebrews 12:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced ap-od- EED'-o-mee]	1) to deliver, to give [back, away], to bestow, to give away for one's own profit what is one's own, to sell; 2) to repay, to pay off, discharge what is due, to do something necessary to fulfill an obligation or expectation; 2a) a debt, wages, tribute, taxes, produce; due; 2b) things promised under oath; 2c) conjugal duty; 2d) to render account; 3) to give back, restore; 4) to requite, recompense in a good or a bad sense	3 rd person singular, Aorist middle indicative verb	Strong's #591
Alternate reading from Robinson/Pierpont: απεδωτο rather than απεδετο (but they are the same morphology).			
ta (τά) [pronounced taw]	the; this that	neuter plural definite article; accusative case	Strong's #3588
prōtotokia (πρωτοτόκια) [pronounced proh-toht- OHK-ee-ah]	birthright, right [or privilege] of primogeniture, the right or advantages of the firstborn son	neuter singular noun	Strong's #4415
This word references the religious leadership of a family (the firstborn belongs to God); and the double-portion of the father's wealth went to him.			
heautou (ἑαυτοῦ) [pronounced heh-ow- TOO]	ourselves, himself, herself, itself, themselves; oneself, his, her; their; one another	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine singular; genitive/ablative case	Strong's #1438
Alternate reading from Robinson/Pierpont:			
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

This seems to be the preferred way to translate this verse, even if the Westcott-Hort text is used.

Translation: ...who, for [the benefit of] a single meal, gave away his birthright.

At some point in time, when Esau and Jacob were perhaps young men, Esau comes in, possibly from an unsuccessful hunt, and he is starving. Jacob just happens to have a pot of beans on cooking. Esau is so exhausted and hungry, he is only able to call them *red, red*; and Jacob tells him, "You can have some of this soup, but only in exchange for your birthright." Esau is so hungry, he agrees, determining that a birthright is of no use to a man who has starved to death.

When Esau is done with the meal, he exits, *despising his birthright*.

Wenstrom: *The fact that Esau agreed to sell his birthright to Jacob reveals that Esau did not value spiritual things since by selling his birthright he was forfeiting the blessings of the covenant that the Lord made with Abraham and which his father Isaac had inherited. In eternity past, before Jacob and Esau were born God knew in His omniscience that Esau would possess such a negative attitude towards His plan and that Jacob would have a positive attitude.*³⁰¹

Hebrews 12:16 **Lest [there is] anyone—[someone who is] sexually immoral or godless, like Esau, who, for [the benefit of] a single meal, gave away his birthright.** (Kukis mostly literal translation)

Hebrews 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
isêmi (ἴσημι) [pronounced IHS-ay-mee]	<i>to know, to confirm</i>	2 nd person plural, perfect active imperative verb	Strong's #2467
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	post positive particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
metepeita (μετέπειτα) [pronounced meht-EHP-i-tah]	<i>afterwards, after that; then, thereafter</i>	adverb of time	Strong's #3347
Built upon Strong's #3326 (<i>after</i>) and Strong's #1899 (<i>then, thereupon</i>).			
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	masculine singular, present active participle; nominative case	Strong's #2309
klêronomeô (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>1) to receive a lot, receive by lot; 1a) especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; 1b) to be an heir, to inherit; 2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; 3) to become partaker of, to obtain, to acquire, to possess</i>	aorist active infinitive verb	Strong's #2816

³⁰¹ From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf (Genesis 27) accessed July 14, 2016.

Hebrews 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
eulogia (εὐλογία) [pronounced yoo-log-EE-ah]	1) praise, commendation, laudation, panegyric: of Christ or God; 2) fine discourse, polished language; 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches; 3) an invocation of blessing, benediction; 4) consecration; 5) a (concrete) blessing, benefit; a gift, a present, a bounty	feminine singular noun; accusative case	Strong's #2129
apodokimazô (ἀποδοκιμάζω) [pronounced ahp-odd-ok-ee-MAHD-zoh]	to disapprove, reject, repudiate; to put out of office [place]	3 rd person singular, aorist passive indicative	Strong's #593

This means to reject based upon examination or testing for an office.

Translation: For you [all] can confirm that afterwards, desiring to inherit the blessing, he was rejected [or, repudiated],...

We begin with the verb *you know, you confirm*, which is the 2nd person plural, referring to those who are reading this letter to the Hebrews. That is, these are Hebrews reading this letter and they know who Esau is and they know all about Esau and Jacob, and they know all about the chapter that we are now studying. So they can confirm that, afterwards (after the trade of a meal for his birthright), Esau wanted to inherit the blessing from his father, but he was rejected or *put out of office* (that office being the position of being the firstborn).

Hebrews 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance	feminine singular noun; genitive/ablative case	Strong's #3341
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	post positive particle	Strong's #1063

Hebrews 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
topos (τόπος) [pronounced TOP-oss]	1) <i>place, any portion or space marked off, as it were from surrounding space; 1a) an inhabited place, as a city, village, district; 1b) a place (passage) in a book; 2) metaphorically; 2a) the condition or station held by one in any company or assembly; 2b) opportunity, power, occasion for acting</i>	masculine singular noun; accusative case	Strong's #5117
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-koh]	1) <i>to come upon, hit upon, to meet with, to find without seeking, to discover; 1a) after searching, to find a thing sought; 1b) without previous search, to find (by chance), to fall in with; 1c) those who come or return to a place; 2) [metaphorically] to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience; 2a) to see, learn, discover, understand; 2b) to be found, i.e. to be seen, be present; 2c) to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both); 2d) to get knowledge of, come to know, God; 3) to find out for one's self, to acquire, get, obtain, procure</i>	3 rd person singular, aorist active indicative	Strong's #2147

Translation: ...for he was unable to find the condition of a change of mind,...

A sentence in the Greek or Hebrew is put together based upon syntax. Sentence order often gives us emphasis. So, what is emphatic in this phrase is *a change of mind* (repentance).

The reason for breaking down these verses phrase by phrase and word-by-word is so that we could determine, is the author speaking of Esau changing his mind or Isaac?

Whose Repentance? Isaac or Esau's?

1. Although Isaac is not named in this passage, Esau is not tied to the word *repentance* in any way.
2. The author could have simply added the word *his* to the text in order to connect it to Esau, but he did not.
3. What Esau does not find or come upon is topos (τόπος) [pronounced TOP-oss], which is in the accusative case, and is therefore the thing that the verb points to or acts upon. Topos means, among other things, *the condition or station held by one in any company or assembly; opportunity, power, occasion for acting*.
4. So Esau did not find or discover a *condition* or an *opportunity*.
5. That is further modified by the genitive of the word metánoia (μετάνοια) [pronounced met-AHN-oy-ah],

Whose Repentance? Isaac or Esau's?

which means, a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance. The person whose mind Esau wanted to change was Isaac's.

6. Esau kept talking and talking to Isaac, pleading with him and crying—so Esau knew what he wanted. He wanted a blessing from his father Isaac, and a better blessing than his brother Jacob got.
7. So Esau was not changing his mind about anything; he was urging his father Isaac to change his mind.
8. So, based upon the text of Genesis 27 and this passage, no one is calling upon Esau to change his mind about anything. Esau wants his father, Isaac, to change his mind.
- 9.

As a matter of interest, I had no idea what Hebrews 12:16–17 would look like when exegeted word-by-word.

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Hebrews 12:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaiper (καίπερ) [pronounced KAH-ee- per]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK- roo, DAHK-roo-on]	<i>a tear [that flows from the eye], tears</i>	neuter plural noun; genitive/ablative case	Strong's #1144
ekzêteō (ἐκζητέω) [pronounced ek-zay- THE-oh]	<i>to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require</i>	masculine singular, aorist active participle; nominative case	Strong's #1567
αὐτήν	<i>her; it</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...although he earnestly sought it with tears.

And we have studied, there was a great deal of crying, cajoling, begging, etc. from Esau.

Again, no one was calling upon Esau to change his mind about anything. He wanted his father to change his mind about the blessing.

Hebrews 12:17 For you [all] can confirm that afterwards, desiring to inherit the blessing, he was rejected [or, repudiated], for he was unable to find the condition of a change of mind, although he earnestly sought it with tears. (Kukis mostly literal translation)

Hebrews 12:16–17 Lest [there is] anyone—[someone who is] sexually immoral or godless, like Esau, who, for [the benefit of] a single meal, gave away his birthright. For you [all] can confirm that afterwards, desiring to inherit the

blessing, he was rejected [or, *repudiated*], for he was unable to find the condition of a change of mind, although he earnestly sought it with tears. (Kukis mostly literal translation)

Ron Snider Summarizes Genesis 27:37–38

1. Esau, after having realized that he had been disinherited, tries several approaches to get his way.
2. Esau doggedly kept after his father, since he was used to getting his way with Isaac.
3. While Isaac was aware of Esau's problems, he chose to look the other way and allowed Esau to continue on his chosen course.
4. He did not ever address the issue that Esau was an unbeliever, profane, and a fornicator.
5. He refused to apply the doctrine of separation. Gen. 26:34-35
6. Esau knew right well that Isaac was a weak sister when it came to him and that he could very likely get his way.
7. This pattern of giving a child their way leads the child to reject anyone who will not likewise cave into their demands.
8. It also leads to favoritism toward the parent who constantly allows the child to call the shots.
9. As a parent you undermine your mates rightful place and authority, if you consistently take the side of the child.
10. Isaac had done this over the years, and even though he said that Jacob had received the blessing he was sure he could talk his father out of it.
11. He had talked his way out of many things in the past, and he may have figured that this was just another occasion in which he could do the same thing.
12. He first breaks down and cries like a baby in order to engender pity on the part of Isaac as to his sad state. vs 34
13. He next blames Jacob for his plight. vs 36a
14. He next attempts to place a guilt trip on Isaac as if Isaac has somehow let him down by not blessing him. vs 36c
15. What Esau does not realize is that Isaac has given up fighting God on this matter and yielded to His overruling will.
16. God's directive will was for Jacob to inherit, but under His permissive will he allowed every member of the family to maladjust, esp. Isaac.
17. God finally overruled Isaac and fulfilled His plan, a fact which devastated Isaac, and opened his eyes.
18. For the first time in his life, Isaac now saw the issues clearly, and he determined to go with the divine viewpoint in the matter.
19. Doctrine in the soul would strengthen him so that he would not cave in to Esau on this point.
20. Isaac is a man who realized that he had not been fighting against anyone but God, and so finally capitulates.
21. He has no more ammunition and refuses to rationalize the facts away any longer.
22. Isaac very clearly states that the blessing and rulership of the family had been given to Jacob.
23. Esau, and any future brothers are destined to be subservient to Jacob.
24. He has also made provision for his living grace by promising an abundance of corn and new wine.
25. With the rulership of the family handed down to Jacob as well as temporal prosperity, what was left for Esau.
26. Isaac finally has recognized that this was all Esau was interested in, in the first place.
27. Esau makes one last pitiful attempt to sway his father's resolve, but is realizing that he is up against a new problem.
28. He commands him to bless him as well, and then continues to cry until he can get his way.
29. What pitiful, juvenile actions from a man of 77.
30. No recognition is made of the fact that this is all his fault, he blames everyone around him, not himself for his shortcomings.
31. As a believer one should deal with their problems and not attempt to shift the blame to others for one's

Ron Snider Summarizes Genesis 27:37–38

- shortcomings.
32. Do not rationalize your sinful trend of Adam failures by attempting to blame:
 - a. your parents.
 - b. your brothers or sisters
 - c. your boss
 - d. your teacher
 - e. husband or wife
 - f. anyone else
 33. Pitiful attempts to make others pity you for problems which, in fact, you have brought on yourself are not worthy of an adjusted believer.
 34. Crying, whining, or pouting in attempts to get your way is juvenile sinful trend of Adam activity which one should identify and eliminate.

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

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Jack Ballinger's Analysis of Genesis 27:34–38

1. Here as above the Hebrew construction has the verb "to scream/cry" (*tse-ah*) is followed by the cognate noun "outcry" (*tse-ahah*) followed by the superlative use of the adjective "great" (*gadol*).
2. Esau's shriek expressed one who was suddenly overcome with exceeding bitterness (*mar* plus adverb *me-odh*).
3. "He screamed with a great outcry and exceeding bitterness..."
4. Esau's buoyancy shifts to extreme distress.
5. He pathetically begs his father to bless him.
6. Isaac makes no attempt to rescind the blessing conferred even though trickery was involved.
7. The blessing is irrevocable and he implies this is the case when he responds to Esau's plea in v. 35 saying that "your blessing has been taken away" by "your brother" who did it "deceitfully."
8. Isaac refuses to overturn the blessing knowing that it is the will of God for Jacob to have the preeminence, the shabby circumstances notwithstanding.
9. Esau continues to attack the actions of his brother to sway his father so he can receive a blessing (v. 36).
10. The name Jacob, says Esau reflects Jacob's character.
11. Jacob (*Ya-ahobh*) and the noun translated "supplanted" (*ahabh*) constitutes a Hebrew pun.
12. This verb for deceit is used in connection with Jacob in Hos. 12:3 where it is used of Jacob the "heel-grabber" ("In the womb he took his brother by the heel, and in his maturity he contended with God. ").
13. Esau protests that Jacob has taken advantage of him two times taking away his birthright and now his blessing.
14. Esau stretches the truth as he willingly gave up his birthright for a bowl of lentil stew.
15. On that occasion Jacob was calculating and manipulative.
16. But Esau's was the greater sin.
17. On the occasion of the patriarchal blessing of succession the blessing went to Jacob because Jacob was the believing son.
18. But this reality was beyond Esau's capacity to appreciate.
19. Esau was party to Isaac's ploy to confer the birthright blessing on him a part from the youngest son's knowledge in contradiction to a proper deathbed farewell.
20. And now Esau is left with nothing.
21. Esau seems more interested in the blessing than the birthright.
22. He makes a second plea for any blessing that might be held in reserve.

Jack Ballinger's Analysis of Genesis 27:34–38

23. Isaac restates the essence of the blessing conferred on Jacob (v. 37a).
24. Isaac makes a minor change when he changes "may your mother's sons bow down before you," to "all his relatives/brothers I have given to him as servants. "
25. This prophetically refers to Israelite conquest of the surrounding nations (some of which had Abraham as their ancestor) during the period of the Conquest on into the monarchy.
26. He mentions the promise of agricultural abundance as well.
27. The whole tenor of the blessing placed Esau at a disadvantage.
28. Isaac concludes the conversation with the forlorn "Now as for you, what can I do my son?"
29. Esau for a third and final time begs for blessing even if it is just one item that he can take for his own (v. 38).
30. With this he breaks down and cries like a baby.
31. He desires divine blessing but he is unwilling to repent and believe (cf. Heb. 12:17 "For you know that even afterwards, when he desired to inherit the blessing, he was rejected (by Isaac and God), for he found no place for repentance, though he sought it (the blessing not repentance) with tears. ").
32. Esau's efforts to sway his father were rebuffed as Isaac had finally come to his senses and did the divinely prescribed thing.
33. He honored the true heir and lined up with the oracle he had resisted all those years.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

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Isaac Blesses Esau

A Brief Review of Genesis 27:30–38: This is what we have been studying:

Gen 27:30–31 As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." (ESV)

Jacob has already pretended to be Esau and has stolen Isaac's end-of-life blessing meant for Esau. Esau comes in after the fact with wild game which he had killed and then prepared for his father.

Gen 27:32–33 His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." (ESV)

Jacob recognizes the voice of Esau immediately and says that he already gave Jacob Esau's blessing.

Gen 27:34 As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, "Bless me, even me also, O my father!" (ESV)

Esau cries out bitterly over this situation.

Gen 27:35 But he said, "Your brother came deceitfully, and he has taken away your blessing." (ESV)

Gen 27:36 Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" (ESV)

Esau is clearly overwrought with emotion.

Gen 27:37 Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?" (ESV)

Isaac cannot very well make both brothers preeminent over the other.

Gen 27:38 Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept. (ESV)

At the same time, Isaac lifts up his voice and gives Esau a blessing. However, there is a serious problem with the translation of this next verse.

And so answers Isaac his father and so he says unto him, "Behold, from fatness of the earth is your settlement and from dew of the [two] heavens from above; and upon your sword you will live and your brother you will serve. And he was as which you wander [about restlessly] and you break off his yoke upon your neck."

Genesis
27:39–40

Therefore, his father Isaac answered and said unto him, "Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above; and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck."

Therefore, his father answered and said to him, "Listen, my son; you will make your life away from the fertility of the earth and away from the dew of the heavens above; and you will live often in warfare. Furthermore, you will serve your brother, and it will come to pass that you will wander about restlessly and there will be some occasions when you will break his yoke from upon your neck."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so answers Isaac his father and so he says unto him, "Behold, from fatness of the earth is your settlement and from dew of the [two] heavens from above; and upon your sword you will live and your brother you will serve. And he was as which you wander [about restlessly] and you break off his yoke upon your neck."

Targum (trans. By Cook)

And Izhak answered and said to Esau, Behold, among the good fruits of the earth will be your habitation, and with the dews of the heavens from above. And upon your sword will you depend, entering at every place: yet you will be supple and credulous, and be in subjection to your brother; but it will be that when his sons become evil, and fall from keeping the commandments of the law, you will break his yoke of servitude from off your neck.

Jerusalem targum

And by your weapons you will live, and before your brother be subject. And it will be when the sons of Jakob labour in the law, and keep the commandments, they will set the yoke of subjection on your neck; but when the sons of Jakob withdraw

	<u>themselves and study not the law, nor keep the commandments, behold</u> , then will you break their yoke of subjection from off your neck.
Latin Vulgate	Isaac <u>being moved</u> , said to him: <u>In</u> the fat of the earth, and <u>in</u> the dew of heaven from above, <u>Will your blessing be</u> . You will live by the sword, and will serve your brother: and <u>the time will come</u> , when you will shake off and loose his yoke from your neck.
Peshitta (Syriac)	And Isaac his father answered and said to him, Behold, your dwelling shall be <u>in</u> the fertile places of the earth, and the dew of heaven shall fall upon you from above; And by your sword you shall live, and you shall serve your brother; <u>but if you shall repent</u> , his yoke shall pass away from off your neck.
Septuagint (Greek)	And Isaac his father answered and said to him, Behold, your dwelling shall be <u>of</u> the fatness of the earth, and <u>of</u> the dew of heaven from above. And you shall live by your sword, and shall serve your brother; and <u>there shall be a time</u> when you shall break and loosen his yoke from off your neck.
Significant differences:	Esau's name is added into the targum text. The Latin has some additional text. The Hebrew reads <i>from the fatness of the land</i> , and not <i>of, in, or among the fatness of the land</i> . The same thing is true of the prefix for <i>the dew of the heavens</i> .

There is a lot of additional text in the targums. There is a lot of disagreement on the second-to-the-last phrase.

Limited Vocabulary Translations:

Bible in Basic English	Then Isaac his father made answer and said to him, Far from the fertile places of the earth, and far from the dew of heaven on high will your living-place be: By your sword will you get your living and you will be your brother's servant; but when your power is increased his yoke will be broken from off your neck.
Easy English	Then Isaac his father answered him, `You will live away from the rich earth. You will live away from the *dew that comes from the sky above. You will live by means of your sword. You will serve your brother. However, you will pull yourself away so that you get loose. And after that you will not serve him.'
Easy-to-Read Version	Then Isaac said to him, You will have to fight to live. And you will be a slave to your brother. But you will fight to be free. You will break away from his control."
God's Word™	His father Isaac answered him, "The place where you live will lack the fertile fields of the earth and the dew from the sky above. You will use your sword to live, and you will serve your brother. But eventually you will gain your freedom and break his yoke off your neck."
Good News Bible (TEV)	Then Isaac said to him, "No dew from heaven for you, No fertile fields for you. You will live by your sword, But be your brother's slave. Yet when you rebel, You will break away from his control."
The Message	Isaac said to him, You'll live far from Earth's bounty, remote from Heaven's dew. You'll live by your sword, hand-to-mouth, and you'll serve your brother. But when you can't take it any more you'll break loose and run free.
Names of God Bible	His father Isaac answered him, "The place where you live will lack the fertile fields of the earth and the dew from the sky above. You will use your sword to live, and you will serve your brother. But eventually you will gain your freedom [Hebrew meaning uncertain.]

and break his yoke [A yoke is a wooden bar placed over the necks of work animals so that they can pull plows or carts] off your neck."

NIRV	<p>His father Isaac answered him, "You will live far away from the richness of the earth. You will live far away from the dew of heaven above. You will live by the sword. And you will serve your brother. But you will grow restless. Then you will throw off the heavy load he put on your shoulders."</p>
New Simplified Bible	<p>Then Isaac said to him: »You will live off the land and what it yields. »You will live by your sword. You will serve your brother. Soon you will become restless and break his yoke from your neck.«</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>His father Isaac responded and said to him, "Now, you will make a home far away from the olive groves of the earth, far away from the showers of the sky above. You will live by your sword; you will serve your brother. But when you grow restless [Heb uncertain], you will tear away his harness from your neck."</p>
Contemporary English V.	<p>So his father said: "Your home will be far from that fertile land, where dew comes down from the heavens. You will live by the power of your sword and be your brother's slave. But when you decide to be free, you will break loose."</p>
New Berkeley Version	<p>Then his father responded to him: "See, you will live on the fatness of the earth and from the dewes of heaven above. You will sustain yourself by your sword and you will serve your brother; but when you strenuously exert your power, you will break his yoke from your neck." This was not a blessing, but a statement of an unfavorable situation and a suggestion for making the best of it.</p>
New Century Version	<p>Isaac said to him, "You will live far away from the best land, far from the rain. You will live by using your sword, and you will be a slave to your brother. But when you struggle, you will break free from him."</p>
New Life Version	<p>Then his father Isaac answered him: "See, the place where you live will be away from the riches of the earth, and away from the water on the grass in the early morning. You will live by your sword and you will serve your brother. But when you break loose, you will throw his load off your back."</p>
New Living Translation	<p>Finally, his father, Isaac, said to him, "You will live away from the richness of the earth, and away from the dew of the heaven above. You will live by your sword, and you will serve your brother. But when you decide to break free, you will shake his yoke from your neck."</p>

Partially literal and partially paraphrased translations:

American English Bible	So (his father) Isaac answered and said: 'Look; Your home will be in the fatness of the ground and in the dew of the skies up above. You will indeed live by your sword and you will serve your brother. However, the time will come when you will loosen and break his yoke from your neck.'
New Advent (Knox) Bible	Then Isaac said, greatly moved, All thy blessing shall come from earth's fruitfulness, and from the dew of heaven ['Thy blessing'; in the Hebrew text, 'thy dwelling-place'. Some think the meaning is, 'Thy dwelling-place shall be far from earth's fruitfulness, and the dew of heaven', since these advantages had already been pledged to Jacob (verse 28 above).]. Thy sword shall be the breath of life to thee, but thou shalt be subject to thy brother, until the day comes when thou wilt rebel, and wilt shake off his yoke from thy neck.
Translation for Translators	His father Isaac answered and said to him, "The place where you will live will be far from the fertile soil and from the dew that God sends from heaven to water the fields. You will rob and kill people [MTY] in order to get what you need to live, and you will be as though you are your brother's slave. But when you decide to rebel against him, you will free yourself from/no longer be under his control."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac his father answered and said to him, "Your dwelling here is fertile, with the dew of heaven over the land. You will be living by your sword and serving your brother. In your misery you will rip his yoke from over your neck."
Conservapedia	In answer, his father Isaac said, "Look: your dwelling will be from the oils of the earth and the dew of heaven from above. You will live by your sword, and will serve your brother. And it will happen that when you hold sway, you will break off his yoke from your neck." Isaac foretells the warlike nature of the nation of Edom, its conquest by Israel, and its eventual revolt against Israel.
Ferar-Fenton Bible	Then Isaac his father answered and said to him ; " Yes ! in the most fertile land shall be your dwelling. And with the dew from the skies above. And you shall live by your sword, but shall serve your brother ; Vet when you extend, you shall break his yoke From off your neck."
Lexham English Bible	Then Isaac his father answered and said to him, "Your home shall be from the fatness of the land, and from the dew of heaven above. But by your sword you shall live, and you shall serve your brother. But it shall be [that] when free yourself you shall tear off his yoke from your neck.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Isaac then gave him this answer, "Your dwelling place shall be far away from the richness of the earth, away from the dew of heaven above. You shall live by your sword, and you shall serve your brother; but when you win your freedom you will throw off his yoke from your neck."
The Heritage Bible	And Isaac, his father, answered, and said to him, Behold, your dwelling shall be the fatness of the earth, and of the dew of the heavens from above; And you shall live by your sword, and shall serve your brother; and it shall be when you wander about, that you shall break his yoke from off your neck.
New American Bible (2002)	But Esau urged his father, "Have you only that one blessing, father? Bless me too!" Isaac, however, made no reply; and Esau wept aloud. Finally Isaac spoke again

and said to him: "Ah, far from the fertile earth shall be your dwelling; far from the dew of the heavens above! "By your sword you shall live, and your brother you shall serve; But when you become restive, you shall throw off his yoke from your neck." V. 38 is included for context.

New American Bible (2011)	His father Isaac said in response: "See, far from the fertile earth will be your dwelling; far from the dew of the heavens above! By your sword you will live, and your brother you will serve; But when you become restless, you will throw off his yoke from your neck." 2 Kgs 8:20, 22; 2 Chr 21:8.
New Jerusalem Bible	Then his father Isaac spoke again and said: 'Far from the richness of the earth and the dew of heaven above, your home will be. By your sword you will live, and your brother will you serve. But when you win your freedom, you will shake his yoke off your neck.'
New RSV	Then his father Isaac answered him: 'See, away from [Or <i>See, of</i>] the fatness of the earth shall your home be, and away from [Or <i>and of</i>] the dew of heaven on high. By your sword you shall live, and you shall serve your brother; but when you break loose [Meaning of Heb uncertain], you shall break his yoke from your neck.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Esav said to his father, "Have you only one blessing, my father? Father, bless me too!"'Esav wept aloud, and Yitz'chak his father answered him: "Here! Your home will be of the richness of the earth and of the dew of heaven from above. You will live by your sword, and you will serve your brother. But when you break loose, you will shake his yoke off your neck." V. 38 is included for context.
exeGeser companion Bible	And Yischaq his father answers and says to him, Behold, the fatness of the earth is your settlement and of the dew of the heavens from Elyon; and you live by your sword and serve your brother; and so be it, as you ramble on, that you break his yoke from your neck.
Judaica Press Complete T.	And his father Isaac answered and said to him, "Behold, your dwelling place shall be the fat places of the earth and of the dew of the heaven from above. And you shall live by your sword, and you shall serve your brother, and it will be, when you grieve, that you will break his yoke off your neck."
Kaplan Translation	His father Isaac then replied and said, 'The fat places of the earth can still be your dwelling, and [you can still have] the dew of heaven. But you shall live by your sword. You may have to serve your brother, but when your complaints mount up, you will throw his yoke off your neck.'
Orthodox Jewish Bible	And Yitzchak aviv answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'aretz, and of the tal HaShomayim from above; And by thy cherev shalt thou live, and shalt serve achicha; and it shall come to pass when thou shalt become restless, that thou shalt break his ol (yoke) from off thy tzavar (neck).

Expanded/Embellished Bibles:

- The Amplified Bible* Then Isaac his father answered, Your [blessing and] dwelling shall all come from the fruitfulness of the earth and from the dew of the heavens above; By your sword you shall live and serve your brother. But [the time shall come] when you will grow restive and break loose, and you shall tear his yoke from off your neck.
- The Expanded Bible* Isaac his father said to him,
 "You will live far away from the ·best [fatness; richness; fertility of the] land,
 far from the ·rain [^Lthe dew of heaven; 27:28].
 You will live by using your sword,
 and you will ·be a slave to [serve] your brother.
 But when you ·struggle [or become restless],
 you will break ·free from him [^Lhis yoke from your neck; Heb. 11:20]."
- Kretzmann's Commentary* And Isaac, his father, answered and said unto him, Behold, thy dwelling shall be of the fatness of the earth and of the dew of heaven from above. of the fatness of the earth and of the dew of heaven would Esau's dwelling place be, that is, away from the fruitful and fat fields of Canaan. There are some fertile valleys in the northeastern part of Idumea, where Esau and his descendants lived, but the greater part of Idumea is one of the dreariest and most sterile deserts in the world. **And by thy sword shalt thou live**, war, pillage, and robbery being almost necessary in the barren land which would be his habitation, **and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.** History shows that this prophecy was fulfilled. "Edom was at first strong and independent as compared to Israel, slower in its development (Num. 20:14). Saul first fought against it victoriously (1Samuel 14:47); David conquered it (2Samuel 8:14). Then followed a conspiracy under Solomon (1Kings 11:14), whilst there was an actual defection under Joram. On the other hand, the Edomites were again subjected by Amaziah (2Kings 14:7; 2Chronicles 25:11) and remained dependent under Uzziah and Jotham (2Kings 14:22; 2Chronicles 26:2). But under Ahaz they liberated themselves entirely from Judah (2Kings 16:6; 2Chronicles 28:17). Finally, however, John Hyrcanus subdued them completely, and incorporated them into the Jewish state and people, whilst the Jews themselves, however, after Antipater, became subject to the dominion of an Idumean dynasty, until the downfall of their state.
- NET Bible®* So his father Isaac said to him,
 "Indeed [Heb "look."], your home will be
 away from the richness [Heb "from the fatness."] of the earth,
 and away from the dew of the sky above.
 You will live by your sword
 but you will serve your brother.
 When you grow restless,
 you will tear off his yoke
 from your neck." *You will tear off his yoke from your neck.* It may be that this prophetic blessing found its fulfillment when Jerusalem fell and Edom got its revenge. The oracle makes Edom subservient to Israel and suggests the Edomites would live away from the best land and be forced to sustain themselves by violent measures.
- The Voice* Isaac spoke over him *the only blessing he thought he could:*
Isaac: You will make your home far from the richness of the earth,
 far away from the gentle showers of heaven above.
 You will live by your sword,
 and you will serve your brother.
 But when you grow restless *to be free,*
 you will break his yoke from your neck.

Literal, almost word-for-word, renderings:

Context Group Version	And Isaac his father answered and said to him, Look, of the fatness of the land {or earth} shall be your dwelling, And of the dew of the skies { or heavens } from above. And by your sword you shall live, and you shall serve your brother. And when you shall break loose, you shall shake his yoke from off your neck.
English Standard Version	Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high. By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."
The Geneva Bible	And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live [Because your enemies will be all around you.], and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. Which was fulfilled in his posterity the Idumeans: who were tributaries for a time to Israel, and later came to freedom.
H. C. Leupold	And Isaac, his father, answered and said unto him: Behold, away from the fertile places of the earth shall thy dwelling be And away from the dew of heaven from above. By the sword shalt thou live And thy brother thou shalt serve. And it shall come to pass when thou shalt shake thyself Thou shalt tear off the yoke from the neck.
Jack Ballinger's translation	Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. "By your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck."
New King James Version	Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above. By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck."
Webster's updated Bible	And Isaac his father answered, and said to him, Behold, your dwelling will be the fatness of the earth, and of the dew of heaven from above; And by your sword will you live, and will serve your brother: and it will come to pass when you will have the dominion, that you will break his yoke from off your neck.
Young's Updated LT	And Isaac his father answers and says unto him, "Lo, of the fatness of the earth is your dwelling, and of the dew of the heavens from above; and by your sword will you live, and your brother will you serve; and it has come to pass when you rule, that you have broken his yoke from off your neck."
The gist of this verse:	Isaac appears to prophesy that Esau's descendants will live away from the fertility of the earth, that they would be a warrior nation, and that, at some point, they would throw off the yoke of Israel.

The blessing for Esau did not start very well.

Genesis 27:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
mash ^e mân (מַשְׁמַן) [pronounced <i>mashsh-MAWN</i>]	<i>fat piece, fatness; olive oil, oil; a luscious tidbit; choice, choicest; stout, vigorous; fertile [piece of ground]; fertility, richness</i>	masculine singular noun:	Strong's #4924 BDB #1032
This is identical to mish ^e man (מִשְׁמַן) [pronounced <i>mish^e-MAHN</i>]. Only the vowel points are different. Strong's #4924 (& #8080) BDB #1032.			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Genesis 27:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
môwshâb (בְּשׂוּמ) [pronounced moh-SHAH ^b V]	a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4186 BDB #444

Translation: Therefore, his father Isaac answered and said unto him, “Listen, your territory will be away from the fertility of the earth...”

Isaac will make an attempt to give a blessing to Esau, but it does not come out very good.

Many translators have: “Your land will be of the fertility of the earth;” or words to that effect.

The Cambridge Bible: *Better, as R.V. marg., away from. The Heb. preposition min, “from,” admits of both renderings. The oracle is intentionally ambiguous...The English versions in this verse translate min by “of,” as in Genesis 27:28. It might be expected that a preposition used by the same person, with the same nouns, and in a similar context in the same passage, would be identical in meaning. According to this rendering, Isaac promises to Esau a country blessed with rich soil and favourable physical conditions: but he cannot promise a settled or happy government; only a struggle for existence, a temporary servitude, and final freedom. This interpretation, however, seems to miss the point of Isaac’s prediction as to the future material conditions of Esau’s lot. The land of Edom was rugged and mountainous; Esau will live by the sword, not by the fertility of the soil.*³⁰² This will be discussed in greater detail [below](#).

Genesis 27:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
ṭal (טַל) [pronounced tahI]	night mist, mist, dew	masculine singular construct	Strong's #2919 BDB #378
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

³⁰² *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:39.*

Genesis 27:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	as a substantive: <i>height</i> , as an adverb: <i>on high, upwards, above</i>	substantive; adverb	Strong's #5920 BDB #752

This word is also used of God, meaning *the Highest, the Most High*. Hosea 11:7

Translation: ...and away from the dew of the heavens from above;...

At one time, there was enough dew in the mornings to keep plants watered. You may recall in Genesis, before the flood, there was no rain; but dew on the ground kept the plants watered and healthy. Since then, however, rain has been a part of our lives. But, there will not be enough rain or dew in the heavens from above for the descendants of Esau. Again, an accurate prophecy from 4000 years ago concerning the land in which they would dwell.

Problems with the Translation of Genesis 27:39:

[Genesis 27:39](#) Isaac his father answered him, "Behold, of the fatness of the earth will be your dwelling, and of the dew of the sky from above. (WEB)

At this juncture, we have a problem with the translation. At this point, it is quite important to know something about the Hebrew language. Note the translations below:

<i>The Amplified Bible</i>	Then Isaac his father answered, Your [blessing and] dwelling shall all come from the fruitfulness of the earth and from the dew of the heavens above;...
New King James Version	Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above.
Webster's updated Bible	And Isaac his father answered, and said to him, Behold, your dwelling will be the fatness of the earth, and of the dew of heaven from above;...

It sounds as though Esau will dwell in the prosperity of the earth with rain from above. This suggests a outdoors, nomadic lifestyle.

But then there are other translations which read thus:

English Standard Version	Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.
The Expanded Bible	Isaac his father said to him, "You will live far away from the ·best [fatness; richness; fertility of the] land, far from the ·rain [^l the dew of heaven; 27:28]. You will live by using your sword, and you will ·be a slave to [serve] your brother. But when you ·struggle [or become restless],

you will break free from him [his yoke from your neck; Heb. 11:20]."

NET Bible®

So his father Isaac said to him,
 "Indeed [Heb "look."], your home will be
away from the richness [Heb "from the fatness."] of the earth,
 and **away from** the dew of the sky above.
 You will live by your sword
 but you will serve your brother.
 When you grow restless,
 you will tear off his yoke
 from your neck."

New RSV

Then his father Isaac answered him:
 'See, **away from** [Or See, of] the fatness of the earth shall your home be,
 and **away from** [Or and of] the dew of heaven on high.
 By your sword you shall live,
 and you shall serve your brother;
 but when you break loose [Meaning of Heb uncertain],
 you shall break his yoke from your neck.'

The emphasis in the previous translations is mine. Right before *fatness of the earth* and before *the dew of heaven*, we have the min preposition: min (מִן) [pronounced *mihn*], which means *from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than*. It is a preposition of *separation*. Strong's #4480 BDB #577.

What has happened is, in the realm of Bible translations, the King James Version looms large, even though a much smaller number of Christians use that as their standard Bible today (the NIV has been adopted by a great many believers today; with the "intellectual Christians" adopting the NASB). My guess is, most people born after 1980 have some awareness of the KJV, but do not own one (if it is on their computer, they rarely refer to it).

Nevertheless, many translations are built upon the KJV—or when they have a choice to go this way or that, they go the direction that the KJV goes. The translators of the KJV decided to ignore the primary meanings of this preposition of separation—and since they made this call, an inordinate number of modern translations make this same call. These include the generally accurate A Conservative Version, Green's literal translation, the NKJV, the WEB translation (and many others). Of the translation which I refer to (I compare about 60 different translations), easily over half of them ignore the primary meaning of the min preposition (and most do that because that is what the KJV does). The translations which acknowledge and translate the min preposition include The Bible in Basic English, the ESV, God's Word™, the Holman Christian Standard Bible, the New American Bible (both versions), the New RSV, and others.

The KJV is an excellent translation, and beautifully written for its day. It was such a beautiful work of literature, that it continued to be used hundreds of years after people spoke old English. So overwhelming was the influence of the KJV, even cultic literature (like the Book of Mormon) was written in KJV-type English. Who has not heard the pastor who, from time to time, seems to be speaking in old English? Certainly few of us have lately, but at one time in the 20th century, that was not unusual.

Like the more modern NASB, Green's literal translation, the WEB, the ESV, and many others, there is an attempt to give a literal word-for-word translation from the original text. However, now and again, there is a misstep, which is what has occurred here in the KJV and those translations are based upon the KJV.

Therefore, based upon the Hebrew, the first promise is that Esau's dwelling, territory or settlements would be **away from** the fertility of the earth. Nothing could better describe the Middle East today, which is where most Arabs live. Some Arab tribes have come from Esau (and others came from Ishmael and other sons of Abraham). When you think of the various Arab countries, what you think of is a lot of hot weather, desert and lots of sand; you do not think of fertility. You think of a place that is *away from fertility*. Just as we read in the Hebrew.

Genesis 27:39–40 Therefore, his father answered and said unto him, "Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above; and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck."

This Should Read "Away from the fatness of the earth" (The Pulpit Commentary)

"...away from the fatnesses of the earth,...shall your dwelling be;" meaning that, in contrast to the land of Canaan, the descendants of Esau should be located in a sterile region (Tuch, Knobel, Kurtz, Delitzseh, Keil, Kalisch, Murphy). In support of this latter rendering it is urged

- (1) that it is grammatically admissible;
- (2) that it corresponds with the present aspect of Idumaea, which is "on the whole a dreary and unproductive land;"
- (3) that it agrees with the preceding statement that every blessing had already been bestowed upon Jacob; and
- (4) that it explains the play upon the words "fatness" and "dew," which are hero chosen to describe a state of matter exactly the opposite to that which was declared to be the lot of Jacob. On the other hand, it is felt to be somewhat arbitrary to assign to the preposition a partitive sense in Genesis 27:28 and a privative in Genesis 27:39. Though called in later times (Mal. 1:3) a waste and desolate region, it may not have been originally so, or only in comparison with Canaan; while according to modern travelers the glens and mountain terraces of Edom, covered with rich soil, only want an industrious population to convert the entire region into "one of the wealthiest, as it is one of the most picturesque, countries in the world."

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:39 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Leupold: *At this point prophetic utterance came upon Isaac and he foretold what the distinctive lot and fortunes of his son Esau would be. It is not said that he blessed him, for this is not a blessing but a prophecy. Nor could it rightly be called a curse. But the inferior lot of Esau is made very apparent by this word. Misunderstanding has arisen from the fact that in point of form both blessings use the preposition "from" (min), especially in the two phrases "from the dew" and "from the fertile places." If the min of source (B D B p. 579 b) be assumed for both cases (so Luther and A.V.), then we are confronted by the impossible situation that, whereas Isaac had insisted that Jacob's blessing must stand, distinct from what Esau may attain to, in the end Isaac reverses his decision and gives Esau a blessing almost as good as Jacob's, and so Esau would have lost little, only the pre-eminence. Consequently, modern commentators, positive and negative, are practically unanimous in construing the preposition in the case that applies to Esau as a "min separative" (B D B p. 578 a): "away from the fertile places . . . away from the dew." With this interpretation agrees the predominant impression conveyed by the land of Edom. In spite of fertile spots it is mostly very bleak, rocky and barren, allowing scant opportunities of cultivation, especially the western part, of which travellers have claimed that they have seen no region to equal it for barrenness.*³⁰³

James Burton Coffman, concerning *of [from] the dew of heaven*: *The expression has a double meaning. It means either: (1) of the dew of heaven (as in Jacob's blessing); or (2) away from the dew of heaven (as in Esau's blessing). Thus, the context and theological considerations must determine*

³⁰³ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

*which is meant. The scholars are correct in rendering it differently in the two places. This characteristic of the Bible extends throughout; and, just as this word has two different meanings in a single chapter, just so the word "seed" must be interpreted according to the context.*³⁰⁴

Bear in mind that this prophecy was made 4000 years ago, at a time when the Middle East looked much different. Recall that the name of the most famous area of the Middle East is called *the Fertile Crescent* (which is mostly included by the nation of Iraq). At one time, this was a beautiful area—well-watered and filled with both vegetation and two huge rivers. Therefore, it is given that name. But that is not what these places are today and for millenniums have been less than fertile.

On a grand scale, you may recall that after the flood, there was a time during which the waters went down, while the function of tectonic plates pushed mountains higher. For a period of time, the middle east would have been a wonderfully fertile area, which a great deal of water, in relatively shallow wells and from the dew in the morning (as well as from rain). However, as time has gone on, the water table in that land has gone down, the water from above continues to decrease, and the land has turned into desert, mirroring the spiritual state of the people of the middle east (the non-Jewish sons of Abraham). Whether there are remaining descendants of Esau or not, is unknown. It seems like there must be, but perhaps swallowed up by other nations, races and groups. However, for the time during which they were a people, the land that they occupied was probably reasonably fertile with a nice climate. As time went on, and as they turned further and further from the Revealed God of Israel, their land become less and less fertile.

It is amazing that these words of Isaac, who is clearly not a spiritual giant, describe the future of Esau and the future of most Arabic peoples.

Originally, much of this came from Lange's commentary; but additional material was added.

The Blessings Promised Esau (Various Commentators)

First of all, what Isaac says is not called a blessing. Leupold: *At this point prophetic utterance came upon Isaac and he foretold what the distinctive lot and fortunes of his son Esau would be. It is not said that he blessed him, for this is not a blessing but a prophecy. Nor could it rightly be called a curse. But the inferior lot of Esau is made very apparent by this word.*³⁰⁵

Regarding this blessing, Lange writes: *1. The mountains in the northeastern part of Idumæa (now Gebalene), were undoubtedly fertile...But the mountains in the western part of Idumæa are beyond comparison the most dreary and sterile deserts in the world... 2. It is not probable that Esau's and Jacob's blessing would begin alike. 3. It is in contradiction with Genesis 27:37, etc...Mal. 1:3.*³⁰⁶

Arno Gaebelein: *The context seems to demand this interpretation, and it is confirmed by the prediction, by thy sword, etc. Esau's dwelling-place was the very opposite of the richly-blessed land of Canaan.*³⁰⁷

³⁰⁴ From <http://www.studyLight.org/commentaries/bcc/genesis-27.html> accessed July 18, 2016.

³⁰⁵ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

³⁰⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40.

³⁰⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40. I have assumed that this is Arno Gaebelein; all that is referenced here is the initials A. G.

The Blessings Promised Esau (Various Commentators)

Keil: *But notwithstanding all this, the question arises, whether the ambiguity of the expression is accidental, or whether it is chosen in relation to the excitement and weakness of Esau. As to the country of Edom, ...Dictionaries, and journals of travellers.—And by your sword.—This confirms the former explanation, but at the same time this expression corresponds with Esau’s character and the future of his descendants. War, pillage, and robbery, are to support him in a barren country. “Similar to Ishmael, Genesis 16:12, and the different tribes still living to–day in the old Edomitic country (see Burkhardt: ‘Syria,’ p. 826; Ritter: Erdkunde, xiv. p. 966, etc.)” Knobel. See Obadiah, Genesis 27:3; Jer. 49:16. “The land of Edom, therefore, according to Isaac’s prophecy, will constitute a striking antithesis to the land of Jacob.*³⁰⁸

Clarke: *The spiritual blessing, or the promise of the blessed seed, could be given only to One; but temporal good things might be imparted to both. Mount Seir, and the adjacent country, was at first in the possession of the Edomites; they afterwards extended themselves farther into Arabia, and into the southern parts of Judea. But wherever they were situated, we find in fact that the Edomites, in temporal advantages, were little inferior to the Israelites. Esau had cattle and beasts and substance in abundance, and he went to dwell in Seir of his own accord; but he would hardly have removed there with so many cattle, had it been such a barren and desolate country as some would represent it. The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt. When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears that the country abounded with Fruitful Fields and Vineyards: Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; Num. 20:17. And the prophecy of Malachi, which is generally alleged as a proof of the barrenness of the country, is rather a proof of the contrary: I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. 1:3; for this implies that the country was fruitful before, and that its present unfruitfulness was rather an effect of war, than any natural defect in the soil. If the country is unfruitful now, neither is Judea what it was formerly.”*³⁰⁹

Wenstrom: *Esau’s descendants, the Edomites, would not participate in the blessing of rich harvests as Jacob’s descendants, the Israelites would and would live away from fertile places, which implies that his descendants would live in a dry and barren land-as Edom on the whole actually was.*³¹⁰

Keil and Delitzsch: *The idea expressed in the words, therefore, was that the dwelling-place of Esau would be the very opposite of the land of Canaan, viz., an unfruitful land. This is generally the condition of the mountainous country of Edom, which, although not without its fertile slopes and valleys, especially in the eastern portion (cf. Robinson, Pal. ii. p. 552), is thoroughly waste and barren in the western; so that Seetzen says it consists of “the most desolate and barren mountains probably in the world.”*³¹¹

Dr. Thomas Constable: *The mountains of Edom are some of the most desolate and barren of any on earth today. They stand to the southeast of the Dead Sea. Esau’s descendants would subsist by hunting people, just as Esau had subsisted by hunting game.*³¹²

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Genesis 27:39 Therefore, his father Isaac answered and said unto him, “Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above;... (Kukis mostly literal translation)

³⁰⁸ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40. I assume that some of this came from Keil and some from Lange and others. The reference cited has other references as well.

³⁰⁹ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Genesis 27:28.

³¹⁰ From [wenstrom.org](http://www.wenstrom.org) accessed July 15, 2016.

³¹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:30–40.

³¹² From <http://www.studydrive.org/commentaries/dcc/genesis-27.html> accessed July 17, 2016.

Genesis 27:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of relative proximity	Strong's #5921 BDB #752
chereb (חֶרֶב) [pronounced khe-RE ^{BV}]	sword, knife, dagger; any sharp tool	feminine singular noun	Strong's #2719 BDB #352
châyâh (חַיָּה) [pronounced khaw-YAW]	to live, to have life, to revive, to recover health, to be healed, to be refreshed	2 nd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310

Translation: ...and you will live according to your sword;...

This indicates that the descendants of Esau would be a war-like people. At this moment in time, there are perhaps **50–60 wars going on** in the world. Nearly all of these involve Muslims, Muslim groups or Muslim nations. Again, a prophecy from 4000 years ago continues to be accurate.

Genesis 27:39–40 Therefore, his father answered and said unto him, “Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above; and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck.”

Esau's Warlike Descendants (Various Commentators)

Keil and Delitzsch: *Josephus describes the Idumaeen people as “a tumultuous and disorderly nation, always on the watch on every motion, delighting in mutations”*³¹³

Barnes writes: *Edom was long independent; but at length Saul was victorious over them (1 Samuel 14:47), and David conquered them (2 Samuel 8:14). Then followed a long struggle, until John Hyrcanus, 129 B.C., compelled them to be circumcised and incorporated into Judaism. “Break his yoke.” The history of Edom was a perpetual struggle against the supremacy of Israel. Conquered by Saul, subdued by David, repressed by Solomon, restrained after a revolt by Amaziah, they recovered their independence in the time of Ahab. They were incorporated into the Jewish state, and furnished it with the dynasty of princes beginning with Antipater.*³¹⁴

The Pulpit Commentary: *Esau's descendants should be a warlike and tumultuous people of predatory habits (cf. Josephus, B. 1; 4. 4).*³¹⁵

³¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:30–40.

³¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 27:39–41.

³¹⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:40.

Esau's Warlike Descendants (Various Commentators)

Wenstrom: *Esau's descendants, the Edomites, would live in continuous conflict, always having to defend themselves from their enemies. Edom appears as a militant nation throughout the Old Testament Scriptures (Numbers 20:18; 1 Samuel 14:47; 1 Kings 11:14-16; 2 Kings 14:7-10; Obadiah; Psalm 60:10-11).*³¹⁶

Leupold: *To "live by the sword" (this use of 'al in Deut. 8:3) implies violence and continual conflict. But yet for all that he is to be in continual subjection to his brother. Attempts at liberation from this yoke shall be many. In fact, whenever he "shall shake himself," then will he succeed in "tearing off the yoke from the neck," but he could not keep shaking himself forever. These words describe attempted freedom rather than achieved freedom. So from David's time onward Edom was kept subject to Israel. Though rebelling frequently, they were always being subjugated again, until finally John Hyrcanus (126 B. C.) completely subdued them and compelled them to accept circumcision. The rather common interpretation of this statement, that it implied that ultimately Edom would "have dominion" (A. V., also Luther) is based upon a misunderstanding of the verb rūdh. In any case, the rule of Herod the Edomite over Israel can hardly be called the dominion of Edom, the nation, over Israel, for Edom had ceased to be a nation by this time, and, in any case, Herod's rule did not involve Edom's rule. Herod ruled alone as an individual. However, the meaning of rūdh, "to shake," or "to shake thyself," or, as Keil puts it, "to shake, namely the yoke," is pretty well established. So this becomes the one part of Isaac's word in which some success is promised to Esau. His people shall at least occasionally be rid of Israel's yoke. In so far, then, this statement involved an interruption in Jacob's blessing. For Jacob's wrong in deceiving his father the blessing bestowed was to be curtailed in part.*³¹⁷

Interestingly enough, there could not be groups of people more divergent than Jews and Arabs, brought up in the same land, living in similar cultures, with the same access to the Scriptures. Yet, on the one hand, modern Israel is a nation of great wealth and prosperity; and the oil-rich nations of the Arabic peoples appear to be filled with poverty, anger and war.

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Isaac said, "By your sword, you will live."

Esau's tradition would be to always be at war. Even today, this is the case.

³¹⁶ From wenstrom.org accessed July 15, 2016.

³¹⁷ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Wars in the World graphic from June 23, 2014. (if you are not aware of this site, you should bookmark it). The blue site designations are indicators of where war and conflict is occurring. Note that nearly all of the warfare is in northern and central Africa as well as in the Middle East, where many of the descendants of Esau live (assuming that there are still descendants from Esau). They are living by the sword, just as Isaac, nearly 4000 years ago, said that they would.

It should be noted that, we know the history and genealogy of the Jewish people quite exactly, due to the Holy Scriptures; however, we only know the general background of the Arab tribes (descended from Abraham, but not through Isaac and Jacob).

This constant struggle of the Islamic peoples every day threatens to suck in the other nations of the earth into a massive world war—a war which I believe we will see in our lifetimes.³¹⁸ They continue to spread their religion of hatred and bloodlust, and it has engulfed not only the Middle east, but much of Africa now.



Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 27:40b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
’âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine singular, Qal imperfect	Strong's #5647 BDB #712

Translation: ...and you will serve your brother.

There were times, apparently, in previous history, where the Edomites (the sons of Esau) either paid tribute to Israel or they were subservient to Israel. We find this fulfilled in 1Samuel 14:47 2Samuel 8:14, 20 1Kings 11:15–17 22:47 2Kings 14:7–10 1Chronicles 18:11–13 2Chronicles 20:22–25 25:11–12 Psalm 60:8 Obad. 1:17–21.

³¹⁸ I do not have the gift or prophecy—nor does anyone else in the Church Age. This is a prediction based upon historic trends.

King David dealt with a great many countries which surrounded Israel, which had hoped to topple Israel; and he defeated them all. I do not believe that every single war that he fought is found in Scripture.

Wenstrom: *[T]he descendants of Jacob, the Israelites would prevail over Esau's descendants, the Edomites. Esau, the older, did not actually serve Jacob, his younger twin but rather Esau's descendants did (see 1 Samuel 14:47; 2 Samuel 8:14; 1 Kings 11:15-16; 22:47; 2 Kings 14:7). This prophecy is a confirmation of the prophecy that was given to Rebekah and is recorded in Genesis 25:23 that the "older (Esau) would serve the younger (Jacob)."*³¹⁹

Genesis 27:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81

Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as*. Back in 1Samuel 12:8, I rendered this *for example*.

rûwd (רוּד) [pronounced rood]	to wander [about, restlessly], to roam [ramble]; to inquire after, to seek [by running about]; to be restless, to show restlessness	2 nd person masculine singular, Hiphil imperfect	Strong's #7300 BDB #923
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The Pulpit Commentary: *The verb רוּד, used of beasts which have broken the yoke and wander freely about (Gesenius, Furst), appear to hint at an incessant restlessness on the part of Edom while under Israel's yoke which should eventually terminate in regaining their independence. [Although] The exact rendering of the clause is obscure, but perhaps means that when Edom should roam about as a freebooter (Lange), or should revolt (Alford), or should toss, shake, or struggle against the yoke (Vulgate, Keil, Hengstenberg, 'Speaker's Commentary), he should succeed.*³²⁰

The Cambridge Bible: *Better, as Driver, "become restless." The word in the original is obscure, being found elsewhere only in Psalm 55:2, "restless"; Jer. 2:31, "broken loose"; Hos. 11:12 (R.V. marg. is yet unstedfast with). Probably the metaphor is that of an animal shaking itself free from restraint.*³²¹

³¹⁹ From wenstrom.org accessed July 15, 2016.

³²⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Genesis 27:40.

³²¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:40.

Genesis 27:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Clarke: <i>The word דירת tarid (the Hiphil form of this verb), which we translate have dominion, is rather of doubtful meaning, as it may be deduced from three different roots, דרר yarad, to descend, to be brought down or brought low; הרד radah, to obtain rule or have dominion; and דור rud, to complain; meaning either that when reduced very low God would magnify his power in their behalf, and deliver them from the yoke of their brethren; or when they should be increased so as to venture to set up a king over them, or when they mourned for their transgressions, God would turn their captivity.</i>			
Dr. Bob Utley: <i>The term (BDB 923, KB 1194) is a rare word. In the Qal stem (e.g., Jer. 2:31) it means to roam about freely, but in the Hiphil stem it means to tear oneself loose (only here and possibly Psalm 55:2).³²²</i>			

Translation: And it will be that, you will wander about [restlessly]...

Again, we have a perfect description of Arabs today. They have control over a number of different countries, but we find them immigrating to nations all over the world. They are a distinctly unhappy and restless people, prone to outrage. Print some **cartoons in a Danish newspaper that negatively depicts Mohammed**, and riots will break out and many will die.

In v. 40, Esau becomes the Hiphil imperfect of rūwd (רוּד) [pronounced rood] and it means, in the Hiphil, *to show restlessness*. This word, in general, means *to roam, to wander restlessly, to go to and fro*. The Hiphil stem is the causative stem; they are *caused to become restless*. This is a word found infrequently in the Bible (therefore, making it difficult to render) and, once upon a time, it was regularly translated *to have dominion* and Strong says that this means *to tramp about*. However, BDB's translation is what I have given you here (although the possibly equivalent Ethiopic word does mean *to run upon, invade or to attack*). In this verse, the rendering I have suggested seems quite reasonable. This same word shows up only in Jer. 2:31 Hos. 11:12 (both in the Qal stem) and in Psalm 55:2 (in the Hiphil, where it is translated *mourn* in the KJV but *restless* in the NASB).

Whedon: *Gesenius, fittingly pointing to the roving character of the Edomites. Hengstenberg renders: when you shake; tossing your head, like the wild ox. Either rendering more clearly sets forth the true thought than "when you will have the dominion." This was fulfilled in the days of Ahaz. 2Kings 16:6; 2Chronicles 28:17.³²³*

Many translators give this word a different sense, presenting it as time passing as opposed to the Edomites wandering about.

Esau, even in his own life, will wander about restlessly. He will move to Mount Seir. Then he will come out to meet Jacob when Jacob returns from the east; but Esau will return to Mount Seir—Jacob will remain in the Land of Promise. Esau will then return to the Land of Promise and live near Jacob (presumably when their father dies); but then he will return to his adopted land of Mount Seir. **"You will wander about [restlessly],"** Isaac says.

Genesis 27:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

³²² Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 27:39–40.

³²³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:40 (slightly edited).

Genesis 27:40d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâraq (פָּרַק)[pronounced paw-RAHK]	<i>to tear apart, to tear away, to separate; to break, to break off, to break [or crush bones]; to break away, to liberate, to rescue</i>	2 nd person masculine singular, Qal perfect	Strong's #6561 BDB #830
ʿôl (לַע) [pronounced gôh]	yoke	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5923 BDB #760
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (לְעַ) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
tsavvâ'riym (מִירְאוֹצַ) [pronounced tzahv-vawr-EEM]	neck, back of neck	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6677 BDB #848

Translation: ...and you will break his yoke from upon your neck.”

There would be times of rebellion, where the Edomites would rebel against Israel; and times that they would be able to break their bondage. This is fulfilled in 1Kings 11:14-15 2Kings 8:20–22 2Chronicles 21:8, 10 28:17 (and certainly during other times in history).

The word which I have translated *tear off* in v. 40 is often translated *break* in other translations (KJV, NASB, *The Emphasized Bible*). The word for *break* in the Hebrew is pârar (פָּרַר) [pronounced paw-RAR] but that is not the word which is found here. This word is pâraq (פָּרַק) [pronounced paw-RAK] and it means *to tear off, to remove, to break into pieces*.

Genesis 27:40 ...and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck.” (Kukis mostly literal translation)

Genesis 27:39–40 Therefore, his father Isaac answered and said unto him, “Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above; and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck.” (Kukis mostly literal translation)

Genesis 27:39–40 Therefore, his father answered and said to him, “Listen, my son; you will make your life away from the fertility of the earth and away from the dew of the heavens above; and you will live often in warfare. Furthermore, you will serve your brother, and it will come to pass that you will wander about restlessly and there will be some occasions when you will break his yoke from upon your neck.” (Kukis paraphrase)

Notice what a contrast this is with the blessing given to Jacob: Gen 27:26–29 *And his father Isaac said to him, Now come and kiss me, my son. And he came near and kissed him. And he smelled the smell of his clothes. And he blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah has blessed. And may God give you of the dew of the heavens, and of the fatness of the earth, and much grain and wine. May the nations serve you and peoples bow to you; be a ruler to your brothers, and may your mother's sons bow to you, and cursed be those who curse you, and blessed be those who bless you.* (Green's literal translation) You will note how these two blessings are both prophetic and antithetical.

The Sordid History of Edom (Various Commentators)

Matthew Henry: *Esau shall have dominion, that is, he shall gain some power and interest, but shall never have dominion over his brother: we never find that the Jews were sold into the hands of the Edomites, or that they oppressed them. But the great difference in that there is nothing in Esau's blessing that points at Christ, nothing that brings him or his into the church and covenant of God, without which the fatness of the earth, and the plunder of the field, will stand him in little stead. Thus Isaac by faith blessed them both according as their lot should be.*³²⁴

Alford: *The Edomites were to be subjugated by Israel, but would in time assert their liberty and succeed in shaking off the yoke. This they did in the reign of Joram. (2Kings 8:20.) They were brought under again by Amaziah's. (2Kings 14:7; 2Chronicles 25:11.) In the latter days of the kingdom of Judah the Edomites were a cause of annoyance. (2Chronicles 28:17).*³²⁵

Keil and Delitzsch give a pretty good description of the history of the Edomites: *The mental eye of the patriarch discerned in the son his whole future family in its attitude to its brother–nation, and he promised Edom, not freedom from the dominion of Israel (for Esau was to serve his brother, as Jehovah had predicted before their birth), but only a repeated and not unsuccessful struggle for freedom. And so it was; the historical relation of Edom to Israel assumed the form of a constant reiteration of servitude, revolt, and reconquest. After a long period of independence at the first, the Edomites were4 defeated by Saul (1Samuel 14:47) and subjugated by David (2Samuel 8:14); and, in spite of an attempt at revolt under Solomon (1Kings 11:14.), they remained subject to the kingdom of Judah until the time of Joram, when they rebelled. They were subdued again by Amaziah (2Kings 14:7; 2Chronicles 25:11.), and remained in subjection under Uzziah and Jotham (2Kings 14:22; 2Chronicles 26:2). It was not till the reign of Ahaz that they shook the yoke of Judah entirely off (2Kings 16:6; 2Chronicles 28:17), without Judah being ever able to reduce them again. At length, however, they were completely conquered by John Hyrcanus about b.c. 129, compelled to submit to circumcision, and incorporated in the Jewish state (Josephus, Ant. xiii. 9, 1, xv. 7, 9). At a still later period, through Antipater and Herod, they established an Idumaeen dynasty over Judea, which lasted till the complete dissolution of the Jewish state.*³²⁶

³²⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 27:30–40.

³²⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:30–40.

³²⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:30–40.

The Sordid History of Edom (Various Commentators)

Bishop Newton: *The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger. By thy sword shalt thou live, and shalt serve thy brother. Esau might be said to live much by the sword; for he was a cunning hunter, a man of the field. He and his children got possession of Mount Seir by force and violence, expelling from thence the Horites, the former inhabitants. By what means they spread themselves farther among the Arabians is not known; but it appears that upon a sedition and separation several of the Edomites came and seized upon the south–west parts of Judea, during the Babylonish captivity, and settled there ever after. Before and after this they were almost continually at war with the Jews; upon every occasion they were ready to join with their enemies; and when Nebuchadnezzar besieged Jerusalem, they encouraged him utterly to destroy the city, saying, Rase it, rase it, even to the foundations thereof. Psalm 137:7. And even long after they were subdued by the Jews, they retained the same martial spirit; for Josephus in his time gives them the character of ‘a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes; at the least adulation of those who beseech them, beginning war, and hasting to battles as to a feast.’ And a little before the last siege of Jerusalem they came, at the entreaty of the Zealots, to assist them against the priests and people; and there, together with the Zealots, committed unheard–of cruelties, and barbarously murdered Annas, the high priest, from whose death Josephus dates the destruction of the city.*

Newton continues: *It was David who imposed the yoke, and at that time the Jewish people observed the law; but the yoke was very galling to the Edomites from the first; and towards the end of Solomon’s reign Hadad, the Edomite, of the blood royal, who had been carried into Egypt from his childhood, returned into his own country, and raised some disturbances, but was not able to recover his throne, his subjects being over–awed by the garrisons which David had placed among them; but in the reign of Jehoram, the son of Jehoshaphat king of Judah, the Edomites revolted from under the dominion of Judah, and made themselves a king. Jehoram made some attempts to subdue them again, but could not prevail; so the Edomites revolted from under the hand of Judah unto this day, 2Chronicles 21:8, 10, and hereby this part of the prophecy was fulfilled about nine hundred years after it was delivered.*

Newton continues: *Thus,” says Bishop Newton, “have we traced, in our notes on this and the 25th chapter, the accomplishment of this prophecy from the beginning; and we find that the nation of the Edomites has at several times been conquered by and made tributary to the Jews, but never the nation of the Jews to the Edomites; and the Jews have been the more considerable people, more known in the world, and more famous in history. We know indeed little more of the history of the Edomites than as it is connected with that of the Jews; and where is the name or nation now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews; and the very name, as Dr. Prideaux has observed, was abolished and disused about the end of the first century of the Christian era. Thus were they rewarded for insulting and oppressing their brethren the Jews; and hereby other prophecies were fulfilled, viz., Jer. 49:7, etc.; Eze. 25:12, etc.; Joe. 3:19; Amo. 1:11, etc.; and particularly Obadiah; for at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, Oba. 1:10 : For thy violence against thy brother Jacob, in the return of his posterity from Egypt, shame shall cover thee, and thou shalt be cut off for ever. And again, Oba. 1:18 : There shall not be any remaining of the house of Esau, for the Lord hath spoken it. In what a most extensive and circumstantial manner has God fulfilled all these predictions! and what a proof is this of the Divine inspiration of the Pentateuch, and the omniscience of God! ³²⁷*

³²⁷ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Genesis 27:40.

The Sordid History of Edom (Various Commentators)

Dr. Thomas Constable: *The Edomites served, revolted from, and were conquered by the Israelites repeatedly during their history. Saul defeated them after they enjoyed a long period of independence (1Samuel 14:47). Then David made them his vassals (2Samuel 8:14). They tried to revolt under Solomon but were unsuccessful (1Kings 9:14 ff.). The Edomites were subject to Judah until King Joram's reign when they rebelled successfully. In Amaziah's reign Judah again subjugated them (2Kings 14:7). They finally achieved permanent freedom from Judah during Ahaz's reign (2Kings 16:6). John Hyrcanus conquered Edom about 129 B.C., forced the Edomites to submit to circumcision, and incorporated them into the Jewish nation. Later through Antipater and Herod they established the Idumean dynasty over Judah that lasted until the destruction of Jerusalem in A.D.70. The writing prophets sometimes used the Edomites as the epitome of Israel's enemies.*³²⁸

Whedon: *The Edomites were, however, subsequently conquered by John Hyrcanus, and compelled to submit to circumcision. Josephus, Ant. 13:9, 1; 15:7, 9. But afterwards they succeeded in establishing that Idumean dynasty of the Herods, which continued until the Jewish state was utterly overthrown by the destruction of Jerusalem by the Romans.*³²⁹

There are several examples of Esau throwing off the yoke of his brother: 1Kings 11:14–25 and in 2Kings 8:22.

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L. M. Grant draws an analogy between the breaking out of the people of Esau, and the breaking out of the sin nature: *In all this history God was sovereignly working. Jacob was the heir according to His promise. Esau is typical of the flesh, which will not live before God. It must be put into the place of subjection. Yet Isaac does give Esau his blessing, just as God in man's present life provides many material blessings for him in spite of his rebellious character. But Isaac tells Esau he will live by his sword. The flesh is always in conflict, just as the troubled sea cannot rest, and the flesh considers it necessary to fight for its rights. Esau would serve his brother, yet would break Jacob's yoke from off his neck: in spite of his subjection, his rebellious character could not be tamed, just as the flesh continually breaks out in rebellion.*³³⁰

Originally, much of this came from Lange's commentary; but additional material was added.

The Blessings Promised Esau Continued (Various Commentators)

Alford: *The opening words most likely signify the very contrary of that by which the A. V. renders them. Esau was to dwell in the barren land of Idumea, far off from the fertility of his brother's lot. Travellers say that Edom is probably the most desolate and barren upland in the world. No words could more accurately describe the habits of its inhabitants than those of living by their sword, existing as robbers and free-booters.*³³¹

³²⁸ From <http://www.studydrive.org/commentaries/dcc/genesis-27.html> accessed July 17, 2016.

³²⁹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:40.

³³⁰ From <http://www.studydrive.org/commentaries/lmg/genesis-27.html> accessed July 17, 2016.

³³¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:30–40.

The Blessings Promised Esau Continued (Various Commentators)

The College Press Bible Study: *The “blessing” imported that Esau and his seed should inhabit Mt. Seir, a soil then only moderately fertile (cf. Genesis 36:1–8, Deut. 2:5). Seir was the rather rugged region extending southward from the Dead Sea, east of the valley of Arabah: “far from the fatness of the earth and dew of heaven from above” (Unger, UBD, 991, 992). The rest of Isaac’s pronouncement was predictive, signifying that Esau’s progeny should live much by war, violence, and rapine; should be subjected to the Hebrew yoke, but should at times cast it off. “And so it was; the historical relation of Edom to Israel assumed the form of a constant reiteration of servitude, revolt, and reconquest.” After a long period of independence at first, the Edomites were defeated by Saul (1Samuel 14:47) and subjugated by David (2Samuel 8:14); and, in spite of an attempt at revolt under Solomon (1Kings 11:14 ff.), they remained subject to the kingdom of Judah until the time of Joram, when they rebelled (2Kings 8:16 ff.) They were subdued again by Amaziah (2Kings 14:7; 2Chronicles 25:11 ff.), and remained in subjection under Uzziah and Jotham (2Kings 14:22, 2Chronicles 26:2). It was not until the reign of Ahaz that they shook the yoke of Judah entirely off (2Kings 16:6, 2Chronicles 18:17), without Judah being ever able to reduce them again. At length, however, they were completely conquered by John Hyrcanus about B.C. 129, compelled to submit to circumcision, and incorporated in the Jewish state (Josephus, Ant. 13, 9, 1; 15, 7, 9). At a still later period, through Antipater and Herod, they established an Idumean dynasty over Judea, which lasted till the complete dissolution of the Jewish state.*³³²

The Preacher’s Complete Homiletical Commentary: *The superior blessing had already been pronounced upon another, and was irrevocable. “Yea, and he shall be blessed,” said his father. Esau cannot now expect the highest blessing. He might have the crumbs from the table, but not the children’s bread. The blessing pronounced upon him by his father included many things good in themselves, but the highest and best things are absent. He was promised increase, prosperity, pre-eminence, and renown in war. But with this should be mingled the bitter portion of servitude to his brother. He would sometimes get the dominion and break the yoke from off his neck, but he would have only a brief victory, and must return again to subjection. (Genesis 27:39–40.) At best, the portion of Esau can only be described as God’s blessings without God. Nothing of heaven enters into it.*³³³

The Cambridge Bible provides a good overall view: *Esau’s future will not be as Jacob’s. His country in Mount Seir will not be rich and fertile, like the land of Canaan. His people will not be peaceful cultivators of the soil; they will dwell in the mountains, and get their livelihood as robbers. Edom will serve Israel; but only for a time. This is the climax of the prediction. In spite of hardships, in spite of social inferiority, and in spite of subjugation, Edom shall at last win freedom. According to this interpretation, Isaac’s words contain no soft blessing; but a stern, truthful, continuous prediction, describing (1) the barrenness and aridity of the soil of Edom, (2) the warlike temper of the people, (3) their subjugation to Israel, (4) their ultimate revolt and freedom.*³³⁴

The genius as well as an almost playfulness with similar language is also found in Genesis 40:13 and 19.³³⁵

The Cambridge Bible continues: *The soil will not furnish means of subsistence. The life of marauders dwelling in mountain fastnesses is here depicted. They will raid their brother’s borders. They will cut off the merchants travelling with caravans and camels between the Red Sea and Syria.*

³³² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:38.

³³³ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:30–40 (Homiletics).

³³⁴ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:39.

³³⁵ Suggested by the Cambridge Bible, previously cited.

The Blessings Promised Esau Continued (Various Commentators)

The Cambridge Bible continues: *The metaphor is that of the bull refusing the yoke. Edom successfully threw off the yoke of the kingdom of Judah in the reigns of Jehoram, 2Kings 8:20–22, and Ahaz, 2Kings 16:6. But freedom from the dominion of Israel was followed by submission to Assyria. Edom appears among those who paid tribute to the Assyrian king Tiglath–Pileser III (731 b.c.), the Pul of 2Kings 15:19–20.*³³⁶

James Burton Coffman: *The blessing of Esau did allow one small hope, that, on occasions, Edom would be able to throw off the yoke of Israel. "An example of this was in the reign of Joram, king of Judah (2 Kings 8:20-22; 2 Chronicles 21:8-10)."*^[22] *Another occasion is mentioned in the Book of Obadiah (Obadiah 1:1:10). Still another, perhaps, is seen in the fact that Herod the Great was descended from Esau; and he was ruling Israel ruthlessly in the days of Christ.*³³⁷

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The Rev. Dr. John P. Lange on the Blessing of Esau

Lange: *As a consequence of the roaming about of Edom in the temper and purpose of a freebooter, he will ultimately shake off the yoke of Jacob from his neck. This seems to be a promise of greater import, but the self-liberation of Edom from Israel was not of long continuance, nor did it prove to him a true blessing. Edom was at first strong and independent as compared to Israel, slower in its development (Num. 20:14, etc.). Saul first fought against it victoriously (1Samuel 14:47); David conquered it (2Samuel 8:14). Then followed a conspiracy under Solomon (1Kings 11:14), while there was an actual defection under Joram. On the other hand, the Edomites were again subjected by Amaziah (2Kings 14:7; 2Chronicles 25:11) and remained dependent under Uzziah and Jotham (2Kings 14:22; 2Chronicles 26:2). But under Ahaz they liberated themselves entirely from Judah (2Kings 16:6; 2Chronicles 28:17). Finally, however, John Hyrcanus subdued them completely, forced them to adopt circumcision, and incorporated them into the Jewish state and people (Josephus: "Antiq." xiii. 9, 1; xv. 7, 9), whilst the Jews themselves, however, after Antipater, became subject to the dominion of an Idumæan dynasty, until the downfall of their state.*³³⁸

Lange first points out that Isaac's intention to bless Esau appears to be a private ceremony, with only two people there. He then writes: *Isaac...is also connected the improper combination of the act of blessing with the meal, as well as the uneasy apprehension lest he should be interrupted in his plan (see Genesis 27:18), and a suspicious and strained expectation which was not at first caused by the voice of Jacob. Rebekah, however, has so far the advantage of him that she, in her deception, has the divine assurance that Jacob was the heir, while Isaac, in his preceding secrecy, has, on his side, only human descent and his human reason without any inward, spiritual certainty. But Rebekah's sin consists in thinking that she must save the divine election of Jacob by means of human deception and a so-called white-lie. Isaac, at that critical moment, would have been far less able to pronounce the blessing of Abraham upon Esau, than afterward Balaam, standing far below him, could have cursed the people of Israel at the critical moment of its history. For the words of the spirit and of the promise are never left to human caprice. Rebekah, therefore, sinned against Isaac through a want of candor, just as Isaac before had sinned against Rebekah through a like defect.*³³⁹

³³⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:40.

³³⁷ From <http://www.studylight.org/commentaries/bcc/genesis-27.html> accessed July 19, 2016; citing G. Aalders^[22].

³³⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:30–40 (slightly edited).

³³⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:1–28:9 (Doctrinal and Ethical section).

The Rev. Dr. John P. Lange on the Blessing of Esau

Lange on the blessing of Esau: *The blessing pronounced upon Esau seems to be a prophecy of his future, clothed in the form of a blessing, in which his character is clearly announced. It contains a recognition of bravery, of a passion for liberty, and the courage of a hunter—The Idumæans were a warlike people.*³⁴⁰

Lange: *Esau comes too late: 1. Because he wished to obtain the divine blessing of promise by hunting (by running and striving, etc.) (Romans 9:16); 2. he wished to gain it, after he had sold it; 3. he wished to acquire it, without comprehending its significance; and, 4. without its being intended for him by the divine decree, and any fitness of mind for it.*

The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Homiletics and Practical Section; Genesis 27:30–40.

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The ESV; capitalized is used below:

The Blessings of Jacob and Esau Laid Side-by-side

Jacob's Blessing

Gen 27:27 So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, "See, the smell of my son is as the smell of a field that the LORD has blessed!

Isaac takes his initial inspiration from the smell of Jacob's clothing (think that these are Esau's clothes). His inspiration from Esau is Esau weeping and begging for a blessing

Gen 27:28 May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.

These blessings sounds quite similar, where we actually have the same min preposition used; but for Jacob, God will give him *from the dew of heaven and from the fatness of the earth*; for Esau, his dwelling will be *away from the fatness of the earth and away from the dew of heaven*. So the blessings sound quite similar, using many of the same words, but the slight change here or there is a massive change in the end results.

Gen 27:29 Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"

There is no mistaking the blessings here. Jacob (and his descendants) would be lord over their brothers; but Esau would serve his brother (Jacob), and occasionally break free of him.

Esau's Blessing

Gen 27:38 Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept.

Gen 27:39 Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.

Gen 27:40 By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

³⁴⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:1–28:9 (Doctrinal and Ethical section).

Whedon comments: *These expressions are precisely like those used in the blessing of Jacob, (Genesis 27:28,) only reversed as to their order. But many of the best interpreters explain the preposition ηΙ, as here used in a privative sense, away from, afar from the fatness and the dew, etc. This would give the whole oracle a double or doubtful meaning, one common expression, meaning in Jacob's case a blessing and in Esau's a curse. We exceedingly doubt that any such double entente is to be found in the prophecies of the Bible.*³⁴¹ In general, I would agree with the final conclusion, but not here.

For a time, the Edomite will enjoy some prosperity. Esau himself was very rich; and the implications of Num. 20:17 are that Edom had fields of crops and vineyards. As they move further and further from God (as indicated by their negative actions toward Israel in Num. 20), prosperity begins to move further from them.

Today, all a country needs to do in order to have some blessing from God, is to treat its Jews fairly and with respect, and to respect nation Israel, and recognize it as a bastion of freedom and law and order in a maze of chaos and hatred. The nation that somehow sees Israel and Palestine as being equal is a nation beginning to go down.

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Let's summarize what we can learn from these two sets of blessings.

Comments on the Two Sets of Blessings

1. You will note that the blessings given to Jacob and to Esau did not speak at all to material benefits to be enjoyed by Jacob and/or Esau.
2. Nothing was said about a double-portion, ownership of the ranch, etc.
3. In fact, nothing is said about any specific blessings to Jacob and Esau. Both men will become very successful in their lives, and both will have very large families, also a great sign of blessing to the ancient Jews (large families are a blessing today, but few recognize it).
4. The blessings for both men actually extend out toward their descendants and the interaction between the two sets of descendants.
5. At the very end, Isaac said to Jacob, "Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!" (Genesis 27:29; ESV)
6. At the end, Isaac said to Esau, "By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck." (Genesis 27:40; ESV)
7. In this way, there are two sets of blessings, primarily directed toward the descendants of these two men (Jacob is not even married yet); and the blessings are complimentary.
8. Clearly, Esau received the inferior blessing.
9. Both men believed in that day that these words spoken by Isaac were meaningful, prophetic and true. Although many today would call that superstitious, the fact is, what Isaac said came to pass. Such blessings were as real as anything else in life. Whether Isaac spoke as inspired, or whether what he said, God brought to pass—we cannot say at this time. But the words that he spoke were fulfilled for many centuries to come.

Wenstrom: *In Abraham's family, the one who possesses the birthright inherits the Abrahamic Covenant. Since the birthright concerns the future, its value is appropriated by faith. Jacob desired the birthright because of his faith in the promises and prophecy of the Lord whereas Esau did not have faith in the promises of the Lord. Esau was rejected because he did not have faith in the Lord and His promises contained in the Abrahamic Covenant as demonstrated by the selling of the birthright.*³⁴²

³⁴¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:39.

³⁴² From http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf accessed July 14, 2016.

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Gen. 27:37 Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?"

Gen. 27:38 Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept.

Gen. 27:39–40 Then Isaac his father answered and said to him:

"Behold, away from the fatness of the earth shall your dwelling be,
and away from the dew of heaven on high.

By your sword you shall live, and you shall serve your brother;

but when you grow restless you shall break his yoke from your neck." (ESV; capitalized)

The Bible Query on Why Isaac did not bless Esau as he had Jacob

There are three complementary reasons.

1. Romans 9:10-15 shows that God can do as He pleases without telling us his reasons.
2. Esau was heathen (godless) (Hebrews 12:16), and Jacob was a deceiver; God would have been just to curse both. Instead both received blessing (Hebrews 11:20).
3. God has the right to choose to give special mercy and love to only some as He sees fit. — just ask Paul.

Either the blessings said by Isaac are effectual or they are not. If they are not, then there is nothing in this chapter which makes sense, apart from a bunch of ancient guys expressing their superstitions. However, if Isaac's blessings stand, for whatever reason, then obviously, what Isaac said about Jacob cannot be undone. He made Jacob preeminent over Esau; so he cannot a few hours later say exactly the opposite.

Bible Query; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006.; from e-Sword, Genesis 27:40.

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Clarke briefly speaks of the fulfillment of the words of Isaac.

Clarke on the Fulfillment of Isaac's Blessings

1. The descendants of Jacob were peculiarly favored by God.
2. They generally had the dominion, and were ever reputed superior in every respect to the Edomites.
3. The Edomites were generally tributary to the Israelites.
4. They often revolted, and sometimes succeeded so far in their revolts as to become an independent people.
5. The Jews were never subjected to the Edomites.
6. As in the case between Esau and Jacob, who after long enmity were reconciled, so were the Edomites and the Jews, and at length they became one people.
7. The Edomites, as a nation, are now totally extinct; and the Jews still continue as a distinct people from all the inhabitants of the earth! So exactly have all the words of God, which he has spoken by his prophets, been fulfilled!

Only in Clarke have I heard that the Edomites and the Jews intermixed to become one nation. I don't know that is true (although, no doubt, some Edomites were converted).

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:46.

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At Rebekah's insistence, her son, Jacob, deceived his father, Isaac, and received the greater blessing.

You Reap What you Sow (The Schemes of Rebekah and Jacob)

1. Clearly, the sons of Jacob have been blessed throughout history much more than the sons of Esau; does this mean that the deception perpetrated by Rebekah and Jacob were worth it or justified?
2. What they did to Isaac was dishonest, deceptive and unnecessary. God does not require any of us to lie, cheat or steal in order to move His plan forward.
3. When it comes to personal blessing, Esau appears to have been blessed with the most the earliest in life and his descendants at first appeared to found a great country. This will become apparent in future chapters of Genesis.
4. Rebekah, within a few days of this, will say goodbye to her favorite son for the last time. She apparently will never see him again. In fact, Rebekah seems to disappear from the Bible after the first few verses of Genesis 28. Not even her death will be recorded (although, the death of her handmaid will be recorded).
5. Jacob will, in the chapters ahead, meet Rebekah's brother Laban, his uncle; and when it comes to deception, Rebekah does not quite reach the level of Laban.
6. Laban will agree to give his daughter Rachel to Jacob in exchange for 7 years work; but, he instead gives Leah to Jacob and sees to it that Jacob cannot back out of their marriage. In order to marry the daughter that he loves, Jacob will have to work another 7 years for Laban.
7. And, although we never see a side-by-side comparison between Jacob and Esau, with regards to assets, there are many clues in Genesis to suggest that Esau had more wealth, more material goods, more prestige and more power during their lifetimes.

Clearly, God did not bless Rebekah or Jacob for their scheming.

Leupold observes much the same things: *They that insist on distorting the incident claim that the account practically indicates that Jacob was rewarded with a blessing for his treachery. The following facts should be held over against such a claim to show how just retribution is visited upon Jacob for his treachery: 1. Rebekah and Jacob apparently never saw one another again after the separation that grew out of this deceit—an experience painful for both; 2. Jacob, deceiver of his father, was more cruelly deceived by his own sons in the case of the sale of Joseph and the torn coat of many colours; 3. from having been a man of means and influence Jacob is demoted to a position of hard rigorous service for twenty years.*³⁴³

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Dr. Bob Utley on “Edom and Israel”

- I. Edom is the nation east of the Dead Sea, which came from Esau, Jacob's brother (cf. Genesis 25-28; 32-33). Edom means "red" while Esau means "hairy" (cf. Gen 25:25, 30).
- II. Israel was commanded to respect Edom because they were kinsmen (cf. Deut. 23:7)
- III. Israel and Edom had continuing problems.
 1. Num. 20:14-21
 2. Jdgs. 11:16-17
 3. 1 Sam. 14:47-48
 4. 2 Sam. 8:14
 5. 1 Kgs. 11:14-22
 6. 2 Kgs. 14:22; 16:5-6
 7. 2 Chr. 20:10-30; 21:8ff
 8. Amos 1:6, 9
- IV. Prophecies against Edom.
 1. Isa. 34:5ff; 63:1ff

³⁴³ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Dr. Bob Utley on “Edom and Israel”

2. Jer. 49:7-22
 3. Lam. 4:21-22
 4. Ezek. 25:12-14; 35:1-15; 36:2-6
 5. Amos 1:11-12
- V. In Obadiah, Edom was condemned because of
1. her pride, vv. 3-4
 - 1) in geographical security
 - 2) in political alliances and military power
 - 3) in commercial wealth
 - 4) in traditional wisdom
 2. her violation of Judah, her kinsman, Obad. vv. 10-14
 - 1) rejoiced over the fall of Jerusalem (Lam. 2:15-17; 4:21)
 - 2) refused to help (Obad. v. 11)
 - 3) active support of enemy (Obad. v. 14)
 - 4) took Judah's property (Jer. 13:19)
 3. her rejection and disdain of YHWH (Obad. v. 16)
- VI. Edom may be a symbol (type) for all nations who rebelled against God and His people, Obad. vv. 15-21 (cf. Psalm 2).
- VII. Possible historical fulfilment of this prophecy
1. destruction of Edom by Neo-Babylon about 5 years after the fall of Jerusalem, 580 b.c.
 2. displacement of Edom from Petra by Nabatean Arabs about 550-449 b.c. (cf. Mal. 1:2-5). Edom is not mentioned in Nehemiah's list of surrounding enemies, but is replaced by Arab tribes. Edom moved to the Negev.
 3. defeat of Edom by Alexander's general, Antigonos in 312 b.c. (recorded in Diodorus Seculus)
 4. defeat of Edom in the Negev by Judah Maccabaeus around 175 b.c. (cf. I Maccabees 5.3,15; II Maccabees 10.15; Josephus' Antiquities of the Jews 12.8.1; 13.9.1)
 5. Edom forced to accept Judaism by John Hyrcanus in 125 b.c. They are now called Idumeans.
 6. The Roman General, Titus, completely destroyed the Idumean influence in a.d. 70.

From http://www.freebiblecommentary.org/special_topics/edom_and_israel.html accessed July 9, 2016.

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As we will see, Esau was none too happy with this blessing.

The ESV; capitalized is used below.

The Patriarchs Acting “By Faith”

Scripture	Text/Commentary
Heb. 11:17–18 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named."	In one of the most amazing acts of faith, Abraham was ready to sacrifice his <i>son of promise</i> , Isaac. This is an amazing typology, where all of this represents God the Father offering up God the Son for our sins. See Genesis 22 (HTML) (PDF) (WPD).
Heb. 11:19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.	Abraham fully believed that he would kill his beloved son, Isaac and that God would raise him back from the dead.

The Patriarchs Acting “By Faith”

Scripture	Text/Commentary
<p>Heb. 11:20 By faith Isaac invoked future blessings on Jacob and Esau.</p>	<p>Isaac had faith that, the words he said, the end-of-life blessing which he gave was meaningful and would withstand the test of time. Even though he meant to bless Esau, but blessed Jacob instead, he understood that he could not withdraw this blessing, that Jacob had, therefore, been blessed.</p>
<p>Leupold: <i>After all this examination of what Isaac did the verdict of Heb 11:20 may still seem a bit strange: "By faith Isaac blessed Jacob and Esau, even concerning things to come." But this word will be felt to be entirely true if we but bear in mind that the erring saint had been corrected by God in the midst of his attempt to transfer the blessing. He had accepted the correction and repented, and so in the end what he did was an act of faith after all. Both words told "concerning things to come" and were spoken in faith and in the strength of God's Spirit.³⁴⁴</i></p>	
<p>Heb. 11:21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff.</p>	<p>Jacob's life, which was not remarkable in the sense of it being filled with his positive volition towards God, still had his moments of faith. The words he spoke when near death about death son was a recognition of God's power in the life of his descendants forever more.</p>
<p>Heb. 11:22 By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.</p>	<p>Joseph was a great man throughout his life, and he fully understood that his people would return to the Land of Promise at a future date, and therefore, he called for his bones to be returned to there as well. For the resurrection, he wanted to stand up in the land promised him by God.</p>

The patriarchs were not perfect men—particularly not Isaac or Jacob. Yet, they still had their great moments of faith.

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Jack Ballinger's Analysis of Genesis 27:39–40

1. What follows from Isaac's mouth is a prophecy regarding the Edomite people.
2. Little in it could be called a blessing but more a declaration of the fortunes of a people who had no genuine regard for the God of Jacob.
3. The first part of the oracle informs the reader that Esau and his descendants would wind up living in an arid land.
4. It reverses the blessing bestowed on Jacob and his descendants with the use of the preposition *min* ("away from") with the nouns "fertility/fat" and "dew. "
5. The KJV has it wrong when they translate "dwelling shall be the fatness of the earth..."
6. We know the true sense here not based on the grammar but on the simple fact that the Edomites lived in a area southeast of the Dead Sea in the rugged cliffs.
7. This is as land with little annual rainfall and a land that is not conducive to agricultural productivity meaning an arid wilderness

³⁴⁴ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Jack Ballinger's Analysis of Genesis 27:39–40

8. The oracle informs that Esau's descendants would engage in warfare and plunder ("By your sword you shall live").
9. Whatever gains the Edomites achieved in their history placed them under the curse of "he who lives by the sword will die by the sword. "
10. The OT describes the Edomites as a militant warlike nation.
11. As such they existed in hostility to Israel (cf. Num. 20:18; 1Sam. 14:47; 1Kgs. 11:14-17; 2Kgs. 14:7-10; Ps. 60:8-9).
12. During David's reign the Edom became part of the Israelite empire, but later it regained its independence which satisfies the "your brother you shall serve" and "when you become restless you will break his yoke from your neck. "
13. The prophetic oracle ends with a sliver of hope.
14. Of course this wasn't at all what Esau wanted to hear but he and he alone brought these things upon himself.

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Ron Snider Summarizes Genesis 27:39–40

1. While Esau was standing before his father sniveling like a baby, Isaac was considering the issues which were now clear to him.
2. Although all but blind, he now saw clearly his foolishness and stubbornness.
3. He also clearly observed his boys for the first time, and bases what he says on God's viewpoint.
4. What can one offer a negative unbeliever in terms of blessing?
5. Isaac speaks this prophetic blessing, which is almost a curse in terms of what Jacob received.
6. While Edom and Israel would occupy similar geographic areas, their terrain would be markedly different.
7. The predominant impression conveyed by the land of Edom is one of bleak, rocky, barrenness, with few places suitable for agriculture.
8. Some travelers have claimed that they have seen no region to equal it in barrenness.
9. Edom is deprived of the blessings which the fertile earth will give to Israel, as well as the necessary moisture to bring fruitfulness to the land.
10. Esau rejects the spiritual heritage of the patriarchs, and so the temporal blessings which go along with this heritage are not available.
11. One cannot have the blessing of God on their life, without loyalty to the principles of God.
12. God does not bless those He hates. Mal. 1:2-4
13. Since the descendants of Esau emulated their father spiritually, they will receive what God's justice demands.
14. Esau and his descendants are relegated to a life of continual conflict and violence.
15. To live by the sword will be a necessity, since their land will not provide for them.
16. Certain groups must attempt to use force to get what God has denied them, and so are in continual conflict with those around them.
17. Rather that orient to God's plan, they attempt to take what they cannot have, using force to achieve their ends.
18. Those who live by the sword will perish by the sword, indicating that violent people will meet a violent end, God will see to it. Matt. 26:52
19. Historically Esau and his descendants would be subservient to Jacob and Israel.
20. From time to time they would become restless and attempt to cast off the yoke of bondage.
21. From time to time they would be successful, but only temporarily.
22. The historical relation of Edom to Israel was one of servitude, revolt and reconquest.

Ron Snider Summarizes Genesis 27:39–40

23. The analogy is that of an animal in the harness, throwing the harness and running free, only to be captured and subdued again.
24. Historically, this was fulfilled due to Israel's spiritual weakness and attendant DIVINE DECREE.
25. When Israel was spiritually squared away, as during the time of David, Edom was subdued. IISam. 8:14
26. Later, during the time of Ahaz, Edom achieved a measure of freedom and success, due to reversionism. 2Kings. 16:1-6
27. This was repeated on many occasions until John Hyrcanus conquered Edom completely in about 130BC.
28. Nevertheless, Herod, an Edomite, ruled over Judea by the time of the birth of Christ. Matt. 2:1

From [Makarios Bible Church](#) (link will open document up in WP or Word); accessed July 1, 2016.

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch sum up the blessings found in the first 40 verses: *Thus the words of Isaac to his two sons were fulfilled—words which are justly said to have been spoken “in faith concerning things to come” (Hebrews 11:20). For the blessing was a prophecy, and that not merely in the case of Esau, but in that of Jacob also; although Isaac was deceived with regard to the person of the latter. Jacob remained blessed, therefore, because, according to the predetermination of God, the elder was to serve the younger; but the deceit by which his mother prompted him to secure the blessing was never approved. On the contrary, the sin was followed by immediate punishment. Rebekah was obliged to send her pet son into a foreign land, away from his father's house, and in an utterly destitute condition. She did not see him for twenty years, even if she lived till his return, and possibly never saw again. Jacob had to atone for his sin against both brother and father by a long and painful exile, in the midst of privation, anxiety, fraud, and want. Isaac was punished for retaining his preference for Esau, in opposition to the revealed will of Jehovah, by the success of Jacob's stratagem; and Esau for his contempt of the birthright, by the loss of the blessing of the first-born. In this way a higher hand prevailed above the acts of sinful men, bringing the counsel and will of Jehovah to eventual triumph, in opposition to human thought and will.*³⁴⁵

Robertson also provides a summary of the two blessings: *In this double blessing, of course the destinies of Israel and Edom are prefigured rather than the personal history of Jacob and Esau. For the predicted liberty of Edom, the breaking the yoke off the neck, did not take place till the reign of Jehoram, long after Esau's death (2Kings 8:22). So that when it is written, “Jacob have I loved, but Esau have I hated,” the selection of nations to outward privileges is meant, not the irrespective election of individuals to eternal life. In these blessings we have the principle of prophecy. We cannot suppose that the Jacob here spoken of as blessed was unmixedly good, nor the Esau unmixedly evil. Nor can we imagine that idolatrous Israel was that in which all the promises of God found their end, or that Edom was the nation on whom the curse of God fell unmixedly with any blessing. Prophecy takes individuals and nations as representations for the time being of principles which they only partially represent. They are the basis or substratum of an idea. For instance, Jacob, or Israel, represents the principle of good, the Church of God, the triumphant and blessed principle. To that, the typical Israel, the promises are made; to the literal Jacob or Israel, only as the type of this and so far as the nation actually was what it stood for. Esau is the worldly man, representing for the time the world. To that the rejection belongs, to the literal Esau only so far as is he that. In prophecies therefore, such as these, we are dealing much more with the ideas of which such persons and nations are the type than with the persons or nations themselves.*³⁴⁶

³⁴⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 27:30–40.

³⁴⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:39–40 (Suggestive Comments).

Chapter Outline

Charts, Graphics and Short Doctrines

Rebekah Sends Jacob back East Because of Esau's Anger

And so hates Esau Jacob upon his blessing which blessed him his father. And so says Esau in his heart, "Coming near days of mourning of my father and I will kill Jacob my brother."

Genesis
27:41

Therefore Esau hated Jacob because of the blessing his father blessed him [with]. Consequently, Esau said in his heart, "The days of mourning are coming soon [for] my father; and then I will kill my brother Jacob."

Therefore, Esau hated Jacob because his father blessed him with that blessing. Consequently, Esau said to himself, "My father will soon find himself mourning, because I will kill my brother Jacob."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hates Esau Jacob upon his blessing which blessed him his father. And so says Esau in his heart, "Coming near days of mourning of my father and I will kill Jacob my brother."
Targum (trans. By Cook)	And Esau kept hatred <u>in his heart</u> against Jakob his brother, on account of the <u>order of blessing</u> with which his father had blessed him. And Esau said in his heart, <u>I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time</u> when the days of mourning for <u>the death of my father</u> come, and then will I kill Jakob my brother, <u>and will be found the killer and the heir.</u>
Latin Vulgate	Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob.
Peshitta (Syriac)	And Esau hated Jacob because of the blessings with which his father had blessed him; and Esau said in his heart, After the days of mourning for my father are over, then I will slay my brother Jacob.
Septuagint (Greek)	And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw near, that I may kill my brother Jacob.

Significant differences: Additional text in the targum. The Latin uses *he* rather than *Esau* for the second occurrence of *Esau* in the Hebrew text. The Hebrew has the *coming near* "of the mourning of my father", and the Syriac presents this as when those days are over.

Limited Vocabulary Translations:

Bible in Basic English	So Esau was full of hate for Jacob because of his father's blessing; and he said in his heart, The days of weeping for my father are near; then I will put my brother Jacob to death.
Easy English	Esau hated Jacob, because his father had *blessed Jacob. So Esau said this to himself: 'Soon we shall be sad when my father dies. After that, I will kill my brother Jacob.'
Easy-to-Read Version	After that Esau hated Jacob because of this blessing. Esau thought to himself, "My father will soon die, and there will be a time of sadness for him. But after that I will kill Jacob."

Good News Bible (TEV)	Esau hated Jacob, because his father had given Jacob the blessing. He thought, "The time to mourn my father's death is near; then I will kill Jacob."
<i>The Message</i>	Esau seethed in anger against Jacob because of the blessing his father had given him; he brooded, "The time for mourning my father's death is close. And then I'll kill my brother Jacob."
Names of God Bible	So Esau hated Jacob because of the blessing that his father had given him. Esau said to himself, "The time to mourn for my father is near. Then I'll kill my brother Jacob."
NIRV	<p>Jacob Runs Away to Laban</p> <p>Esau was angry with Jacob. He was angry because of the blessing his father had given to Jacob. He said to himself, "My father will soon die. The days of sorrow over him are near. Then I'll kill my brother Jacob."</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>Jacob sent away for protection</p> <p>Esau was furious at Jacob because his father had blessed him, and Esau said to himself, "When the period of mourning for the death of my father is over, I will kill my brother."</p>
Contemporary English V.	Esau hated his brother Jacob because he had stolen the blessing that was supposed to be his. So he said to himself, "Just as soon as my father dies, I'll kill Jacob."
New Berkeley Version	Because of the blessing which his father has bestowed on him, Esau nurtured a grudge against Jacob and said under his breath, "Mourning time for father is not far off; then I will kill my brother Jacob."
New Century Version	After that Esau hated Jacob because of the blessing from Isaac. He thought to himself, "My father will soon die, and I will be sad for him. Then I will kill Jacob."
New Life Version	Esau hated Jacob because his father had prayed that good would come to Jacob. Esau said to himself, "The days when I will have sorrow for the loss of my father are soon. Then I will kill my brother Jacob."
New Living Translation	<p>Jacob Flees to Padda-Aram</p> <p>From that time on, Esau hated Jacob because their father had given Jacob the blessing. And Esau began to scheme: "I will soon be mourning my father's death. Then I will kill my brother, Jacob."</p>

Partially literal and partially paraphrased translations:

American English Bible	Well, Esau was very angry with Jacob over the blessing that his father had given him. So Esau thought about it and then he said: 'May the days of mourning my father come quickly, so I can kill my brother Jacob!'
Beck's American Translation	Esau bore a grudge against Jacob on account of the blessing his father gave him, and Esau said to himself, "It will be soon time to mourn for my father; then I'll kill my brother Jacob."
International Standard V	So Esau harbored animosity toward Jacob because of the way his father had blessed him. Esau kept saying to himself [Lit. saying in his heart], "The time [Lit. days] to mourn for my father is very near. That's when I'm going to kill my brother Jacob."
New Advent (Knox) Bible	But ever Esau bore Jacob a grudge over the blessing he had won from their father. Soon, he thought, the days will come when we shall be mourning for my father's death; that is the time to kill my brother.
Translation for Translators	<p>Jacob fled from Esau</p> <p>So, because his father had given a blessing to Jacob, and not to him, Esau hated his brother, Jacob. Esau said to himself, "After my father dies and we finish mourning for him, I will kill Jacob!"</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Esau held a grudge against Jacob on account of the blessing that his father had blessed him with. Esau said in his heart, "The days of mourning for my father are approaching, and then I will kill my brother Jacob." This grudge continues to this day in the modern Middle East.
Ferar-Fenton Bible	But Esau hated Jacob for the blessing with which his father had blessed him ; and Esau said in his heart, " The day approaches for the mourning of my father, when I will kill my brother."
HCSB	Esau held a grudge against Jacob because of the blessing his father had given him. And Esau determined in his heart: "The days of mourning for my father are approaching; then I will kill my brother Jacob."
NIV, ©2011	Esau held a grudge [Ge 37:4; 49:23; 50:15; 1Sa 17:28] against Jacob [Ge 31:17; 32:11; Hos 10:14] because of the blessing his father had given him. He said to himself, "The days of mourning [Ge 50:4, 10; Nu 20:29] for my father are near; then I will kill [ver 42] my brother Jacob."

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Jacob flees to the house of Laban Now Esau continued to hate his brother because of the blessing his father had given him and he thought to himself, "The time of mourning for my father is near; I shall then kill my brother Jacob."
The Heritage Bible	And Esau persecuted Jacob because of the blessing with which his father blessed him, and Esau said in his heart, The days of mourning for my father are at hand, and I will strike my brother Jacob fatally.
New American Bible (2011)	Esau bore a grudge against Jacob because of the blessing his father had given him. Esau said to himself, "Let the time of mourning for my father come, so that I may kill my brother Jacob." Wis 10:10; Ob 10.
New Jerusalem Bible	Esau hated Jacob because of the blessing his father had given him, and Esau said to himself, 'The time to mourn for my father will soon be here. Then I shall kill my brother Jacob.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Esav hated his brother because of the blessing his father had given him. 'Esav said to himself, "The time for mourning my father will soon come, and then I will kill my brother Ya'akov."
exeGesés companion Bible	And Esav opposes Yaaqov because of the blessing wherewith his father blessed him: and Esav says in his heart, The days of mourning for my father approach; then I slaughter my brother Yaaqov.
Judaica Press Complete T.	And Esau hated Jacob because of the blessing that his father had blessed him, and Esau said to himself, "Let the days of mourning for my father draw near, I will then kill my brother Jacob. "
Kaplan Translation	Esau was furious at Jacob because of the blessing that his father had given him. He said to himself, 'The days of mourning for my father will be here soon. I will then be able to kill my brother Jacob.'
Orthodox Jewish Bible	And Esav hated Ya'akov because of the brocha wherewith aviv made a brocha upon him: and Esav said in his lev, The yemei evel (days of mourning) for avi are at hand; then will I slay Ya'akov achi.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Esau hated Jacob because of the blessing with which his father blessed him; and Esau said in his heart, The days of mourning for my father are very near. When [he is gone] I will kill my brother Jacob. Here began a feud that was to cost countless lives throughout succeeding centuries. Esau's descendants, the Amalekites, were the first enemies to obstruct the flight of Jacob's descendants from Egypt (Exod. 17:8); and the Edomites even refused to let their uncle Jacob's children pass through their land (Num. 20:17-20). Doeg, an Edomite, all but caused the death of Christ's chosen ancestor David (I Sam. 21, 22). Bloody battles were fought between the two nations in the centuries that followed. It was Herod, of Esau's race (Josephus, Antiquities of the Jews 14:1, Section 3), who had the male infants of Bethlehem slain in an effort to destroy the Christ Child (Matt. 2:16). Satan needs no better medium for his evil plans than a family feud, a "mere quarrel" between two brothers.
The Expanded Bible	After that Esau hated [held a grudge against] Jacob because of the blessing from Isaac [with which his father blessed him]. He thought to himself [in his heart], "My father will soon die, and I will be sad for him [The days of mourning for my father are near]. Then I will kill Jacob [my brother]."
Kretzmann's Commentary	Esau's Hatred of Jacob And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, the days of mourning for my father are at hand; then will I slay my brother Jacob. Having failed in his attempt to change his father's mind in the matter of the patriarchal blessing, the hatred of Esau turned against Jacob, and he planned to revenge himself by murdering his brother. During the lifetime of his father he did not want to execute this threat, in order not to grieve Isaac. But after the death of Isaac, which seemed to be near, and after the days of mourning for his father, he would have no more scruples in carrying out his design.
NET Bible®	So Esau hated [Or "bore a grudge against" (cf. NAB, NASB, NIV). The Hebrew verb שָׂטַם (satam) describes persistent hatred.] Jacob because of the blessing his father had given to his brother [Heb "because of the blessing which his father blessed him."]. Esau said privately [Heb "said in his heart." The expression may mean "said to himself." Even if this is the case, v. 42 makes it clear that he must have shared his intentions with someone, because the news reached Rebekah.], "The time [Heb "days."] of mourning for my father is near; then I will kill [The cohortative here expresses Esau's determined resolve to kill Jacob.] my brother Jacob!"
The Voice	Esau hated Jacob with a fury, because his brother now carried the blessing his father meant for him. Esau (to himself): The days of mourning for my father are approaching. When he has died, I will kill my brother, Jacob.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And a grudge is Esau holding against Jacob on account of the blessing with which his father blesses him. And saying is Esau in his heart, "Approaching are the days of mourning for my father, when I will kill Jacob, my brother.
Context Group Version	And Esau spurned Jacob because of the esteeming with which his father esteemed him. And Esau said in his heart, The days of mourning for my father are at hand. Then I will kill my brother Jacob.
<i>Emphasized Bible</i>	And Esau lay in wait for Jacob, on account of the blessing wherewith his father had blessed him,—and Esau said in his heart, The days of mourning for my father draw near, when I can slay Jacob my brother.

English Standard Version	Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob."
Green's Literal Translation	And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning <i>for</i> my father are near; then I will kill my brother Jacob.
H. C. Leupold	And Esau harboured enmity against Jacob because of the blessing wherewith his father had blessed him, and Esau said in his heart: The days of mourning for my father are not far off; then will I kill my brother Jacob.
Jack Ballinger's translation	Esau's Hatred and Rebekah's Manipulations (vv. 41-46) So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."
NASB	So Esau bore a grudge [Gen 32:3-11; 37:4, 8] against Jacob because of the blessing with which his father had blessed him; and Esau said to himself [Lit in his heart], "The days of mourning [Gen 50:2-4, 10] for my father are near; then I will kill my brother Jacob."
New King James Version	Jacob Escapes from Esau So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, "The days of mourning for my father are at hand; then I will kill my brother Jacob."
Webster's Bible Translation	And Esau hated Jacob, because of the blessing with which his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
World English Bible	Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, "The days of mourning for my father are at hand. Then I will kill my brother Jacob."
Young's Updated LT	And Esau hates Jacob, because of the blessing with which his father blessed him, and Esau says in his heart, "The days of mourning for my father draw near, and I slay Jacob my brother."

The gist of this verse: Esau has great hatred for Jacob because of the stolen blessing, and plans to kill him after his father is deceased.

Genesis 27:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sâṭam (שָׂטַם) [pronounced <i>saw-TAHM</i>]	<i>to hate; to oppose; to bear a grudge, to retain [or, cherish] animosity, to be against; to lay snares [for someone], to lay a trap, to follow with hostility</i>	3 rd person masculine singular, Qal imperfect	Strong's #7852 BDB #966
Ēsâv (עֲשָׂו) [pronounced <i>ġay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 27:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'al (עַל) [pronounced ăh]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
b ^e rākâh (בְּרָכָה) [pronounced brow-KAW]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun with the definite article	Strong's #1293 BDB #139
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Therefore Esau hated Jacob because of the blessing his father blessed him [with].

You will note the mental attitude of Esau. First he cries aloud and now he hates Jacob. It does not matter whether Jacob had done him wrong or not; that is a part of life. However, he has allowed Jacob to control his thinking and emotions. As a result, Esau has allowed his own emotions to control him.

Remember that how Jacob has been blessed by Isaac does not mean that Esau cannot have a great life. But, if he is filled with hatred and revenge; because of that, he cannot be happy. At this point in time, and for many years, Esau will be in **emotional revolt of the soul**, a doctrine which we will cover at length later on in this exegesis.

Matthew Henry: *Esau's hatred of Jacob was, 1. A causeless hatred. He hated him for no other reason but because his father blessed him and God loved him. Note, The happiness of saints is the envy of sinners. Whom Heaven blesses, hell curses. 2. It was a cruel hatred. Nothing less would satisfy him than to slay his brother. It is the blood of the saints that persecutors thirst after: I will slay my brother. How could he say that word without horror? How could he call him brother, and yet vow his death? Note, The rage of persecutors will not be tied up by any bonds, no, not the strongest and*

most sacred. 3. It was a politic hatred. He expected his father would soon die, and then titles must be tried and interests contested between the brothers, which would give him a fair opportunity for revenge. He thinks it not enough to live by his sword himself (Genesis 27:40), unless his brother die by it. He is loth to grieve his father while he lives, and therefore puts off the intended murder till his death, not caring how much he then grieved his surviving mother.³⁴⁷

Treasury of Scriptural Knowledge provides a number of verses on hatred: Genesis 4:2–8, Genesis 37:4, Genesis 37:8; Eze. 25:12–15, Eze. 35:5; Amo. 1:11–12; Oba. 1:10–14; 1Jo. 3:12–15.³⁴⁸

Genesis 27:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Êsâv (עשו) [pronounced gay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
lêb (לב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
qârab (קרב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
yâmîym (ימי) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
'êbel (עבל) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular construct	Strong's #60 BDB #5
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Consequently, Esau said in his heart, “The days of mourning are coming soon [for] my father;...

Saying in his heart means that Esau is thinking this to himself. This is interesting, because how do we know about Esau's thoughts? He probably was not a writer of Scripture. Either God inspired the writer of Scripture, or Esau made his thoughts known to others, or he confessed these feelings to Jacob a long time later (even though the

³⁴⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 27:41–46.

³⁴⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Genesis 27:41.

Bible is inspired by God the Holy Spirit, Who is omnipotent; the human authors will have natural, human reasons for writing everything that they write).

Regarding the human ability to *read Esau's mind*, the next verse will explain why Esau's thoughts are known. Esau, when with his father Isaac, had determined that he should kill his brother Jacob because of this blessing. But, he apparently spoke this aloud to many others when outside of the company of his father. Rebekah, who appears to have her ear to the ground a great deal, will hear this and inform Jacob of it.

The *days of mourning* for Isaac refer to the time of his death (see also Genesis 50:10 and Job 2:13—this was a period of time which usually lasted seven days). Isaac was very old and weak and, as has been noted, his vision is gone. Esau expects that Isaac will die in the near future and at that point in time he can take his revenge upon Jacob. We will see that after Esau ruminated on his revenge, he began to mention this to other people. He first thought it in his soul and, after thinking about it for awhile (perhaps only a few hours) then he began to say this to those around him. We often will stew for awhile about a perceived problem or injustice in our lives, going over the details and enumerating the options open to us; and suddenly, we find ourselves talking to others about this injustice and what we plan to do about it. This is the destructiveness of mental attitude sins; they fester and become verbal sins and then they are acted upon. Esau's blessing in the future or lack of same is a matter of God's sovereignty; Esau should go to Yahweh in his own behalf. However, he does not do that.

There is certainly a problem with favoritism here; but also with Esau and Jacob's thinking. Even though the mother and the father both had their own favorites, one making up for the preference of the other, this did nothing but cause mental attitude sins in the hearts of their children. Jacob became duplicitous and Esau became hateful and vengeful. Not yet does Esau appeal to Yahweh, his Creator, for mercy and blessing. It is additionally sad that Isaac's favorite son never received enough training from his father to fully trust in Y^ehowah (although I do believe that Esau had believed in the Revealed God).

It is difficult to find any set of passages which clear reveal whether Esau believed or did not believe in the Revealed God. There is the very strong statement: *Jacob I have loved and Esau I have hated*. It is an anthropopathism, ascribing to God human emotions that He does not actually possess; however, it expresses in language of accommodation the divine attitude toward Esau, who was so close to the line of Christ, but whose eternal destiny is unknown to us.

While studying and writing, this has certainly been a topic that is on my mind. I had developed over 400 pages of text in this passage before I began to tackle this question, almost knowing that I would not have a clear answer.

Has Esau Believed in the Revealed God?

Esau is a believer	Esau is an unbeliever
Esau puts a great deal of stock in the final blessing given by his father Isaac. Obviously, Isaac cannot himself make these things come to pass, so Esau has faith in the God Who will hear Isaac.	Just because a person does not believe in God, does not mean that he lacks faith. All unbelievers have a tremendous amount of faith—whether it be in nature, in science, in luck, even in angels.
When God said, <i>Jacob I have love and Esau I have hated</i> , this could simply refer to subsequent lines of Esau (which went nowhere) and Jacob (which led to the Lord Jesus Christ).	God said, <i>Jacob I have love and Esau I have hated</i> . Surely such divine disapprobation speaks of eternal forgiveness versus eternal damnation.

At this time, I am only 2 sets of points into this doctrine; I will return when more occur to me.

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Divine disapprobation for Esau is certainly related to the next statement.

Genesis 27:41c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hârag (גרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 st person singular, Qal perfect with the cohortative hê	Strong's #2026 BDB #246
The hê at the end is called a volutative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ya'ăqôb (בְּקָעִי) [pronounced yah-ġuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'âch (אֶחָ) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26

Translation: ...and then I will kill my brother Jacob.”

Esau has revenge motivation. He wants to kill his brother Jacob because of what has occurred. This is going to affect Esau's soul for a long, long time.

Genesis 27:41 Therefore Esau hated Jacob because of the blessing his father blessed him [with]. Consequently, Esau said in his heart, “The days of mourning are coming soon [for] my father; and then I will kill my brother Jacob.” (Kukis mostly literal translation)

Genesis 27:41 Therefore, Esau hated Jacob because his father blessed him with that blessing. Consequently, Esau said to himself, “My father will soon find himself mourning, because I will kill my brother Jacob.” (Kukis paraphrase)

Genesis 27:41 Therefore, Esau hated Jacob because his father blessed him with that blessing. Consequently, Esau said to himself, “My father will soon find himself mourning, because I will kill my brother Jacob.”

Esau's Plan of Revenge (Commentators Summarize Genesis 27:41)

David Guzik: *Esau's somewhat spiritual concern for the blessing of his father quickly vanishes in a bitter hatred of Jacob, a bitter hatred having murderous intent. Esau planned to kill Jacob as soon as Isaac died, and this is a comfort to Esau. Revenge is a comforting thought to those who feel they have been wronged like Esau. If only Esau knew Isaac would live another 43 years!*³⁴⁹

The Cambridge Bible: *The meaning is obvious. Esau says in his heart, “Isaac my father is on the point of death: no sooner shall he die, than I will take revenge. Even while the customary mourning is going on, I will slay Jacob.”*³⁵⁰

³⁴⁹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 27:41–46.

³⁵⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 27:41.

Esau's Plan of Revenge (Commentators Summarize Genesis 27:41)

Clarke: *Such was the state of Isaac's health at that time, though he lived more than forty years afterwards, that his death was expected by all; and Esau thought that would be a favorable time for him to avenge himself on his brother Jacob, as, according to the custom of the times, the sons were always present at the burial of the father. Ishmael came from his own country to assist Isaac to bury Abraham; and both Jacob and Esau assisted in burying their father Isaac, but the enmity between them had happily subsided long before that time.*³⁵¹

Gill: *...the days of mourning for my father are at hand, then will I slay my brother Jacob: that is, the time of his father's death was drawing nigh, when there would be a mourning for him for some days; at which time, or at the end of it, he proposed to pick a quarrel with Jacob about his title to his father's substance, and in the quarrel kill him, and so regain the birthright and the blessing; and Jacob dying unmarried, and without issue, would defeat both the oracle of God, and the prophetic benediction of his father; but he failed in all, the time of his father's death was not so near as he imagined, for he lived forty three years after this; and this design of his being discovered, was the occasion of Jacob's going to Haran, where he married two sisters, and by them and their maids had a numerous offspring, whereby both the oracle and the blessing had their accomplishment. Esau seems to have retained some affection for his father, and therefore put off the execution of this wicked design until his death, being unwilling to grieve him, but had no regard for his mother, who he knew loved Jacob better than he, and was assisting to him in getting the blessing from him.*³⁵²

Whedon: *Esau was one of those ingenuous, open natures, which show themselves out spontaneously. He could not keep his dark purpose a secret.*³⁵³

J. Vernon McGee: *Esau is thinking. My father is old and won't live much longer. Just as soon as my father dies, I'll kill Jacob. I'll get rid of him! This is the thought of his heart, and he evidently talked about it to others.*³⁵⁴

Although nearly all expositors understand this verse to mean that, when Isaac dies, then Esau will kill Jacob; at least one offers the idea that these days of mourning will be for Jacob after Esau kills him—that Isaac would mourn for Jacob.³⁵⁵ Although interesting, I reject that interpretation.

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What Isaac prophesied in his blessings of these two men was not just about them, but about their descendants; and, as we have studied, have continued to be true about these men. Esau's hatred of Jacob and his desire to kill him could not overcome the power of this prophecy.

Now, remember the various ways that v. 39 is translated. I said that the correct understanding is for Esau to live *away from richness of the earth and away from the dew of the heavens*. Note Esau's reaction—he hates Jacob! This tells us that Isaac has given Esau a crappy blessing. This confirms the translation which I have given to you. Half of this blessing is not very good. Esau hears this, and he is none too happy about it. Jacob stole his blessing, and he hates Jacob!

Esau says to himself that, after Isaac dies, then he will kill his brother Jacob (no one realizes at this time that Isaac's death is still quite a ways off). Esau was quite angry over this whole blessing ordeal. And he continued to mull over this sin of hatred over and over again in his head.

Even though Esau and Jacob are unaware of what will transpire (Jacob will be in the line of Jesus Christ)—and even though Satan did not fully apprehend what would happen—no doubt that such bloodlust is inspired of Satan.

³⁵¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:41.

³⁵² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:41.

³⁵³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; Genesis 27:41.

³⁵⁴ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

³⁵⁵ Schmidt as found in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:41.

The various promises related to the line of Christ must have allowed Satan some clue or idea of what was to come, although, due to his brilliance, he probably developed many theories about the direction of human history and of this line of the Jews. Whether Satan included what eventually happened among his theories is certain unknown to us; but God knew what would happen. God knew the importance of the line of Jacob, even though, in many ways, Jacob was not the most willing of participants.

How far back does the anger of the Arabs against the Jews go? Back to Esau and Jacob.

Lange: Esau's good-nature still expresses itself in his exasperation toward Jacob and in the scheme of revenge to kill him. For he does not maliciously execute the thought immediately, but betrays it in uttered threats, and postpones it until the death of his father.—The days of mourning ... are at hand.—Not for my father, but on account of my father; i.e., my father, weak and trembling with age, is soon to die.—Then, and not before, he will execute his revenge. He does not intend to grieve the father, but if his mother, his brother's protectress, is grieved by the murder, that is all right, in his view.³⁵⁶

Just so there are no misunderstandings, I am not saying that Jews and Arabs need to go back all the way to Jacob and Esau in order to solve their problems. Every new generation makes the determination of how problems are to be solved. Will Arabs choose an array of mental attitude sins or will they choose to respect the Jews and the nation of Israel? This is a *conscious* decision made by each generation. I do not care who they blame it on, what they do and think from the lives on forward is their decision.

We have a similar circumstance in the United States. Blacks in the United States can decide, do they hold white people perpetually responsible for all the ills in their life (citing slavery and white privilege as excuses for their anger, hatred and other mental attitude sins)? Or do they recognize that, despite the fact that the United States is not a perfect country, and a country which did, at one time, engage in slavery (as did virtually every country in the world in that era), good men worked to end that institution; and, at the end of the Civil War, our country dispensed with slavery as a national institution? In the first case, victimization, anger and resentment are at the forefront of the thinking of Blacks in America; and, in the second case, gratitude and a recognition of God's great blessing pervades their thinking. It is a choice that each generation makes and their lives and happiness hang in the balance. One generation can choose to understand history and their lives in one way; and the next generation can choose to understand history and their lives in the other way. It is a matter of generational volition.

A subgroup of people who see themselves as victims, when they have not really been victimized, will be an angry and unhappy set of people. They will do everything possible to perpetuate their misunderstanding of life, attempting to make the so-called perpetrators of their misery pay for their misery. In addition to this, those they view as their enemies are given no avenue by which to change that perception. They will take the brunt of the blame, but there will be no set of realistic actions which will free them of this blame. This is why today, there is nothing the United States can do or nation Israel can do to placate the anger of many Muslims. The mental attitude sins of these Muslims originates with themselves, and therefore, their anger can be eradicated either by their own free will or by their deaths. We can kill such groups of people who are filled with rage, but we cannot change their minds.

Esau does not want to hurt or distress his father; and he assumes, in not acting yet, that his father is very near death. After 20 years expire, Esau will be long over the anger expressed herein.

³⁵⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:41–46.

And so was told to Rebekah words of Esau her son the older; and so she sends and so she calls for Jacob her son the younger, and so she says unto him, "Behold, Esau your brother is comforting himself to you to kill you.

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27:42

When the words of Esau were made known to Rebekah ([Esau is] her eldest son), she sent and called for Jacob, her younger son, and she said to him, "Listen, Esau, your brother, is comforting himself regarding you for [he has decided] to kill you.

When Rebekah heard these words of Esau, her older son, she called for Jacob, the younger son, and told him, "Listen, Esau is comforting himself because he has decided to kill you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so was told to Rebekah words of Esau her son the older; and so she sends and so she calls for Jacob her son the younger, and so she says unto him, "Behold, Esau your brother is comforting himself to you to kill you.
Targum (trans. By Cook)	And the words of Esau her elder son, <u>who thought in his heart to kill Jakob</u> , were shown <u>by the Holy Spirit</u> to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau your brother <u>lies in wait for you</u> , and <u>plots against you</u> to kill you.
Latin Vulgate	These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Esau, your brother, <u>threatens</u> to kill you.
Peshitta (Syriac)	And the words of Esau her elder son were told to Rebekah; so she sent and called her younger son Jacob, and said to him, Behold, your brother Esau is <u>threatening</u> to kill you.
Septuagint (Greek)	And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau your brother <u>threatens</u> you, to kill you.

Significant differences: There is additional text in the targum. The Latin leaves out *the words of Esau, her older son*. The Latin does not call Jacob *the younger son*.

That Esau is *comforting himself* is left out of the Latin, the Syriac, the Greek (they all use the verb *threatens* instead); and the targum (which provides a substitutionary phrase).

Limited Vocabulary Translations:

Bible in Basic English	Then Rebekah, hearing what Esau had said, sent for Jacob, her younger son, and said to him, It seems that your brother Esau is purposing to put you to death.
Easy English	Someone told Rebekah what her older son Esau had said. So she sent for her younger son Jacob and she said this to him: `Look! Your brother Esau is planning to kill you. That is how he is comforting himself.
Good News Bible (TEV)	But when Rebecca heard about Esau's plan, she sent for Jacob and said, "Listen, your brother Esau is planning to get even with you and kill you.
<i>The Message</i>	When these words of her older son Esau were reported to Rebekah, she called her younger son Jacob and said, "Your brother Esau is plotting vengeance against you. He's going to kill you.
Names of God Bible	When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, "Watch out! Your brother Esau is comforting himself by planning to kill you [English equivalent difficult.].

NIRV Rebekah was told what her older son Esau had said. So she sent for her younger son Jacob. She said to him, "Your brother Esau is comforting himself with the thought of killing you.

Thought-for-thought translations; paraphrases:

Common English Bible Rebekah was told what her older son Esau was planning, so she summoned her younger son Jacob and said to him, "Esau your brother is planning revenge. He plans to kill you.

Contemporary English V. When Rebekah found out what Esau planned to do, she sent for Jacob and told him, "Son, your brother Esau is just waiting for the time when he can kill you.

New Berkeley Version When these sentiments of Esau, her elder son, reached Rebekah, she sent and called for Jacob, her younger son and told him, "See your brother Esau is consoling himself by planning to kill you;...

New Century Version Rebekah heard about Esau's plan to kill Jacob. So she sent for Jacob and said to him, "Listen, your brother Esau is comforting himself by planning to kill you.

New Living Translation But Rebekah heard about Esau's plans. So she sent for Jacob and told him, "Listen, Esau is consoling himself by plotting to kill you.

Partially literal and partially paraphrased translations:

American English Bible Then these words of Esau (her eldest son) were reported to RebekKa; so she sent for her younger son Jacob, and said to him: '{Look!} Your brother Esau has threatened to kill you!

International Standard V Eventually, what Rebekah's older son Esau had been saying was reported to her, so she sent for her younger son Jacob and warned him, "Look! Your brother is planning to get even by killing you [Lit. *is comforting himself concerning you to kill you*].

New Advent (Knox) Bible News of this reached Rebecca; so she sent for her son Jacob, and told him, Thy brother Esau is threatening thy life.

Translation for Translators But Rebekah found out what her older son, Esau, was thinking. So she summoned her younger son, Jacob, and said to him, "Listen to me. Your older brother, Esau, is comforting himself by planning to kill you, to get revenge for you deceiving your father.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Esau, her greater son, told the words to Rebekah. She sent and called Jacob her smaller son, and said to him, "For his comfort, your brother Esau will slay you here.

Conservapedia These words of Esau her elder son were repeated to Rebekah. She sent and called her younger son Jacob, and told him, "Listen: your brother Esau is comforting himself with the thought of killing you."

NIV, ©2011 When Rebekah was told what her older son Esau [Ge 32:3, 11; 33:4] had said, she sent for her younger son Jacob and said to him, "Your brother Esau is planning to avenge himself by killing you [ver 41].

Lexham English Bible But the words of Esau her older son were told to Rebekah. And she sent and called for her younger son Jacob. And she said to him, "Look, Esau your brother [is] consoling himself concerning you, [intending] to kill you.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And these words of Esau, her older son, were caused to stand out boldly to Rebekah, and she sent and called Jacob, her younger son, and said to him, See, your brother, Esau, comforts himself, purposing to kill you.

New American Bible (2002)	When Rebekah got news of what her older son Esau had in mind, she called her younger son Jacob and said to him: "Listen! Your brother Esau intends to settle accounts with you by killing you.
New American Bible (2011)	When Rebekah got news of what her older son Esau had in mind, she summoned her younger son Jacob and said to him: "Listen! Your brother Esau intends to get his revenge by killing you.
New Jerusalem Bible	When the words of Esau, her elder son, were repeated to Rebekah, she sent for her younger son Jacob and said to him, 'Look, your brother Esau means to take revenge and kill you.
New RSV	But the words of her elder son Esau were told to Rebekah; so she sent and called her younger son Jacob and said to him, 'Your brother Esau is consoling himself by planning to kill you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the words of 'Esav her older son were told to Rivkah. She sent for Ya'akov her younger son and said to him, "Here, your brother 'Esav is comforting himself over you by planning to kill you.
exeGesés companion Bible	And they tell Ribqah these words of Esav her greater son: and she sends and calls Yaaqov her younger son and says to him, Behold, your brother Esav sighs over himself regarding you, to slaughter you:...
Judaica Press Complete T.	And Rebecca was told of the words of Esau, her elder son, and she sent and called Jacob, her younger son, and she said to him, "Behold, your brother Esau regrets <i>his relationship</i> to you <i>and wishes</i> to kill you.
Kaplan Translation	Her older son's plans were reported to Rebecca. She sent word and summoned her younger son Jacob. 'Your brother Esau is consoling himself by planning to kill you,' she said.
Orthodox Jewish Bible	And these words of Esav her ben hagadol were told to Rivkah; and she sent and called Ya'akov her ben hakatan, and said unto him, Hinei, Esav achicha, as touching thee, doth console himself, purposing to kill thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	These words of Esau her elder son were repeated to Rebekah. She sent for Jacob her younger son and said to him, See here, your brother Esau comforts himself concerning you [by intending] to kill you.
The Expanded Bible	Rebekah ·heard about Esau's plan to kill Jacob [·was told the words of Esau her oldest son]. So she sent for Jacob [·her younger son] and ·said to [informed] him, "Listen, your brother Esau is ·comforting himself [consoling himself; or wants to execute his anger against you] by planning to kill you.
Kretzmann's Commentary	And these words of Esau, her elder son, were told to Rebekah; and she sent and called Jacob, her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. So Esau, in carrying out his purpose of revenge, planned to get satisfaction for himself; he thought he would feel better after having murdered his brother.
NET Bible®	When Rebekah heard what her older son Esau had said [Heb "and the words of Esau her older son were told to Rebekah."], she quickly summoned [Heb "she sent and called for."] her younger son Jacob and told him, "Look, your brother Esau is planning to get revenge by killing you [Heb "is consoling himself with respect to you to kill you." The only way Esau had of dealing with his anger at the moment was to plan to kill his brother after the death of Isaac.].

The updated Pulpit Com.	And these (literally, the) words of Esau her elder son were told to Rebekah: —not likely by revelation, but by some one to whom he had made known his secret purpose (Proverbs 29:11)— and she sent and called Jacob her younger son (to advise him of his danger, being apprehensive lest the passionate soul of the enraged hunter should find it difficult to delay till Isaac’s death), and said unto him, Behold, your brother Esau, as touching you, does comfort himself, purposing to kill you. Literally, behold your brother Esau taking vengeance upon you (the hithpael of הָנַחַם meaning properly to comfort oneself, hence to satisfy one’s feeling of revenge) by killing you. The translations ἀ’πειλει? (LXX.) and minafur (Vulgate), besides being inaccurate, are too feeble to express the fratricidal purpose of Esau.
The Voice	But someone overheard him speaking of this and informed Rebekah. She called for Jacob, her younger son, and told him to flee. Rebekah (to Jacob): Listen to me. Your brother Esau is consoling himself by planning to kill you.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And told to Rebecca are the words of Esau, her elder son. And sending is she, and calling for Jacob, her smaller son, and saying is she to him, "Behold! Esau, your brother, is consoling himself as to you, intending to kill you.
Context Group Version	And the words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said to him, Look, your brother Esau, as concerning you, comforts himself, [purposing] to kill you.
<i>Emphasized Bible</i>	Then were told to Rebekah, the words of Esau her elder son, so she sent and called for Jacob, her younger son, and said unto him—Lo! Esau, thy brother, is consoling himself as touching thee, to slay thee.
The updated Geneva Bible	And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, your brother Esau [He hopes to recover his birthright by killing you.], as touching you, does comfort himself, [purposing] to kill you.
Green’s Literal Translation	And the words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob. And she said to him, Behold! Your brother Esau is going to ease himself on you, to kill you.
H. C. Leupold	And the words of Esau, her elder son, were told to Rebekah, and she sent and called Jacob, her younger son, and said unto him: See, Esau, thy brother, is about to take vengeance upon thee by killing thee.
Jack Ballinger’s translation	Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, "Behold your brother Esau is consoling himself concerning you by planning to kill you.
Modern KJV	And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, Behold, your brother Esau is going to ease himself on you, to kill you.
NASB	Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, "Behold your brother Esau is consoling himself concerning you by planning to kill you.
New King James Version	And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, "Surely your brother Esau comforts himself concerning you <i>by intending</i> to kill you.
Webster’s updated Bible	And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said to him, Behold, your brother Esau, as concerning you, does comfort himself, [purposing] to kill you.
Young’s Updated LT	And the words of Esau her elder son are declared to Rebekah, and she sends and calls for Jacob her younger son, and says unto him, “Lo, Esau your brother is comforting himself in regard to you—to slay you.

The gist of this verse: Rebekah calls in her son Isaac and warns him that Esau is plotting revenge against him.

Genesis 27:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Rib ^e qâh (רִיבָּה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
'Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i>]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation: When the words of Esau were made known to Rebekah ([Esau is] her eldest son),...

Here is how we know that Esau eventually spoke of his anger aloud—Rebekah hears about it. We do not know whom he shared his thoughts with, but it is very likely that he expressed this desire to several people.

Jamieson, Fausset and Brown: *[Rebekah now] begins to reap the bitter fruits of her fraudulent device; she is obliged to part with her son, for whom she planned it, never, probably, seeing him again; and he felt the retributive justice of heaven fall upon him heavily in his own future family.*³⁵⁷

³⁵⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 27:42.

So first, in Esau's mind, he plotted revenge against Jacob. He imagined killing him; he savored the thoughts and the various scenarios. Finally, he had to share these thoughts with someone, and he obviously did.

You will recall that when we left Esau, he was quite upset with Jacob. But he has given himself great personal comfort by making the decision to kill Jacob, and saying it out loud increased his personal satisfaction level. Given all that we have read, it is clear that Esau, if he is a believer, is out of fellowship, in emotional revolt, and these thoughts of revenge are sweet to him, and he rolls these thoughts through his mind over and over again, and this gives him great personal comfort.

Application: People will do you wrong; they will cheat you, they will lie about you, they will do evil to you. You may savor the thoughts of revenge but these thoughts take you out of fellowship with God. It does not matter if you have no intention whatsoever to carry out your vengeful thoughts; these thoughts are mental attitude sins, and God will discipline you for mental attitude sins as well. Therefore, when you think such things—no matter how deserving the object of your fantasies—you must **rebound** them; you must name them to God.

Genesis 27:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect	Strong's #7971 BDB #1018
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קרא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'ăqôb (בְּקָעִי) [pronounced <i>yah-ăguh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
qâtân (קטן) [pronounced <i>kaw-TAWN</i>]	<i>small, young, unimportant, insignificant</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #881

Translation: ...she sent and called for Jacob, her younger son,...

Rebekah quickly reaches out to her son Jacob and calls for him.

All of this takes place when these sons are grown men. They may be young men, but they are grown men and responsible for their decisions. Rebekah would call for Jacob because he does not live with her but, as an adult, he lives independently of her.

Sometimes, commentators say the weirdest things. I am only sharing this for its goofiness—Trapp: *Why did she not call both her sons together, and make them friends, by causing the younger to resign up his blessing to the elder? Because she preferred heaven before earth, and eternity before any the world's amity or felicity whatsoever. The devil would fain compound with us when he cannot conquer us; as Pharaoh would let some go, not all; or if all, yet not far.*³⁵⁸ Yeah, what?

Genesis 27:42c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
hinnêh (הנה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'Êsâv (עשׂו) [pronounced ġay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
nâcham (נחם) [pronounced naw-KHAHM]	<i>being sorry, having compassion; ruing, repenting of; comforting oneself, being comforted; easing oneself</i>	Hithpael participle	Strong's #5162 BDB #636
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

³⁵⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Genesis 27:42.

Genesis 27:42c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hârag (גָּרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #2026 BDB #246

Translation: ...and she said to him, “Listen, Esau, your brother, is comforting himself regarding you for [he has decided] to kill you.

She tells Jacob that, because of what they have done, Esau has decided to kill Jacob. Right now, this is in the happy stages of determining to take revenge and savoring that thought; but specific plans have not been put together yet. Mostly these are options which Esau considers to make himself feel good.

Apparently, Esau spoke to more than just himself. He thought this over and over that he would kill Jacob. After awhile, he spoke this aloud to several people. A servant or a mutual friend heard him talking and went directly to Rebekah (and, interestingly enough, not to Jacob). It is possible that whoever went to Rebekah knew her better than they knew Jacob; and it is possible that they had more respect for her than for Jacob. Whatever the case, Rebekah knows how Esau is dealing with his bitterness.

Esau did not just keep this to himself. He shared this thought with others, and what he said did get back to his mother.

Genesis 27:42 When the words of Esau were made known to Rebekah ([Esau is] her eldest son), she sent and called for Jacob, her younger son, and she said to him, “Listen, Esau, your brother, is comforting himself regarding you for [he has decided] to kill you. (Kukis mostly literal translation)

Genesis 27:42 When Rebekah heard these words of Esau, her older son, she called for Jacob, the younger son, and told him, “Listen, Esau is comforting himself because he has decided to kill you. (Kukis paraphrase)

Lange: *On account of his frank and open disposition, Esau's thoughts were soon revealed; what he thought in his heart he soon uttered in words.*³⁵⁹

The word translated *comforts himself* above is nâcham (נָחַם) [pronounced naw-KHAHM], and it is in the Hithpael stem. The Hithpael is the reflexive of the Piel (the intensive stem). The Hithpael conveys the idea that one places himself into the state or the action of the verb, which is an achieved state. Seow gives several uses; however, its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. So, the word *himself* is not actually found in the Hebrew; nor is this a suffix, but it conveys the meaning of the Hithpael stem. In the Hithpael, this verb means, *being sorry, having compassion; ruing, repenting of; comforting oneself, being comforted; easing oneself*. Strong's #5162 BDB #636. In other words, Esau hates Jacob and it gives Esau great pleasure to think of the various ways in which he might kill Jacob, by which he would gain his revenge. This is a fantasy that Esau has, and he plays it out in his thinking in a variety of ways; and this fantasy gives Esau great pleasure.

Clarke: *[Esau] has determined on it, and has laid a scheme for it, and comforts himself with the thought of it, that he shall be able to accomplish it, and so be the heir of the promise, and get the blessing; and even such is his nature, that thy death will be a comfort to him under the loss of his blessing, though he gets nothing by it, so sweet is revenge unto him.*³⁶⁰

³⁵⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Genesis 27:41–46.

³⁶⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 27:42.

Sometimes a mental attitude sin can be very gratifying, and Esau no doubt thought about the various ways he might kill Jacob, thoughts which he engaged in for his own personal pleasure; but thoughts he also shared.

The problem with mental attitude sins is, they affect all that you are. Esau has taken the mental attitude sin of hatred and has parlayed this into a series of fantasies, all of which end in the death of his brother Jacob.

This leads us to 3 very important doctrines: the Doctrine of Hatred, the Doctrine of Emotions, and the concept of Emotional Revolt of the soul.

Jacob, pretending to be Esau, has stolen from Esau the blessing spoken by Isaac, their father. This has filled Esau with hatred toward his brother Jacob.

Genesis 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, "The days of mourning for my father are at hand. Then I will kill my brother Jacob."

Because of the hatred in his heart, Esau now fantasizes about killing his brother Jacob.

Genesis 27:42 And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, "Listen, your brother Esau comforts himself about you by planning to kill you.

Esau was apparently not very discrete about his plans to kill Jacob. Not only did he think about it and fantasize about it, but he apparently told several people about what he would do. He told so many people that Rebekah, their mother, heard, and became very concerned about the situation.

Before we can move forward in this narrative, we need to examine a few doctrines. The first is the **Doctrine of Hatred**.

Martin Luther King Jr., (from *A Knock at Midnight: Inspiration from the Great Sermons of Reverend Martin Luther King, Jr.*): *Let no man pull you so low as to hate him.*³⁶¹

Gena Showalter (from *Seduce the Darkness*): *I don't hate you...I just don't like that you exist.*³⁶²

Maya Angelou: *Hate, it has caused a lot of problems in the world, but has not solved one yet.*³⁶³

Dwight D. Eisenhower: *Never waste a minute thinking about people you don't like.*³⁶⁴

1John 4:20 **If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. (ESV)**

Matthew 5:44 **But I say to you, Love your enemies and pray for those who persecute you. (ESV)**

Unless otherwise noted, verses are quoted from the ESV, capitalized. Bolded words represent my emphasis.

The Abbreviated Doctrine of Hatred

1. Definition of hatred:
 - 1) ISBE's definition: *A feeling of strong antagonism and dislike, generally malevolent and prompting to injury (the opposite of love); sometimes born of moral resentment.*
 - 2) ZPEB: *[Hatred is] an intense aversion or active hostility that is expressed in settled opposition to*
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³⁶¹ From <http://www.goodreads.com/quotes/tag/hatred> accessed July 17, 2014.

³⁶² From <http://www.goodreads.com/quotes/tag/hatred> accessed July 17, 2014.

³⁶³ From <http://www.goodreads.com/quotes/tag/hatred> accessed July 17, 2014.

³⁶⁴ From <http://www.goodreads.com/quotes/tag/hatred> accessed July 17, 2014.

The Abbreviated Doctrine of Hatred

a person or thing.

- 3) Generally speaking, hatred is a mental attitude sin expressed by one man (or a group of men) toward another man (or group of men). John 15:18–24
2. Hebrew vocabulary:
- 1) The strongest Hebrew verb for *hate* is sâṭam (שָׂטַם) [pronounced *saw-TAHM*], which means *to hate; to oppose; to bear a grudge, to retain [or, cherish] animosity, to be against; to lay snares [for someone], to lay a trap, to follow with hostility*. Strong's #7852 BDB #966.
 - (1) It is found in Genesis 27:41, which reads: **Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob."** Esau nursed this hatred, and had hoped to turn it into murder.
 - (2) Joseph's brothers were worried that he would hate them and take retribution on them after their father died in Genesis 50:15 (Joseph's brothers sold him into slavery due to jealousy). Their concern is that he would parlay his hatred (which they supposed he had, but he didn't) into murder as well. Related to this is this same word found in Genesis 49:23, where Jacob, in his final words to Joseph, spoke of others (archers) attacking him out of hatred. It reads: **The archers have bitterly grieved him, shot at him and carried animosity against him.** (VW)
 - 2) The second verb is sâneh' (שָׂנֵה') [pronounced *saw-NAY*], which means, *to hate, loath; to be hateful, to be filled with animosity*. Strong's #8130 BDB #971. Unless qualified, this is the weaker of the two verbs.
 - (1) Isaac used this verb (the weaker verb) to refer to Abimelech, who sent Isaac away from his land. Isaac knew that Abimelech did not hate him, but he acted as if he did in order to placate his people. Genesis 26:16, 27
 - (2) Leah is called the *hated* wife of Jacob (Genesis 29:31, 33). Now, since they were having sex and producing babies, this would suggest that Jacob did not actually hate her.
 - (3) Jacob played favorites, and loved his son Joseph more than the others. Joseph's older brothers came to *hate* him because of this. In this situation, the emotions of the brothers were strong enough to act, to sell Joseph into slavery. Genesis 37:4–8
 - (4) This word can be used for an intense hatred, as long as it is so qualified. 2Samuel 13:15
 - 3) The feminine noun cognate for the verb above is sin^eâh (שִׂנְאָה) [pronounced *sihn-AW*], which means *hate, hating, hatred*. Strong's #8135 BDB #971.
 - (1) When a person is murdered because of hatred, that is first degree murder in the Bible, and it is punishable by death. When hatred is not a motivating factor, but death is caused accidentally, then it is involuntary homicide, which does not require an execution. A trial is often necessary in order to determine whether there was the motivation of hatred or not. Num. 35:20–28
 - (2) Amnon, one of David's degenerate sons, lusted after his half-sister. After raping her, his sexual lust turned to hatred, and both the verb above and this noun is used to describe how he felt about her. As is found above, his new hatred for her was simply a marked contrast with his previous lust for her. 2Samuel 13:15
 - (3) King David was often made the object of hatred because of his political power. In Psalm 109:1–5, he records this hatred in such a way as to be a type of Christ.
 - (4) It is better to eat salad in a house where there is love than to eat steak in a house filled with hatred. Proverbs 15:17
3. Therefore, the first Hebrew word is most closely associated with murder or extreme pain and suffering. The second Hebrew verb is associated with actions taken against the *hated* person, but this is not always seen as murderous intent. There are exceptions to this. Absalom bore hatred for Amnon for raping his sister, but kept it quiet until he had the opportunity to kill Amnon. 2Samuel 13:22
4. Greek vocabulary:
- 1) The verb miseô (μισέω) [pronounced *mihs-EH-oh*], which means, *to hate, pursue with hatred, detest; to be hated, detested*. Thayer definitions only. Strong's #3404. All New Testament verb references will be this word.

The Abbreviated Doctrine of Hatred

- 2) The feminine noun *echthra* (ἐχθρα) [pronounced *EKKH-thrah*], which means, *enmity; cause of enmity; hatred, animosity*. Thayer definitions only. Strong's #2189.
 - (1) This word is used once to refer to a sin in Galatians 5:20 (translated *enmity* in the ESV).
 - (2) It is used to say that love of the cosmic system is equivalent to hatred for God. James 4:4
 - (3) Similarly, the flesh is hostile towards God. Romans 8:7
 - (4) God is hostile toward us; but His hostility is removed by the cross. Ephesians 3:15–16
5. Hatred is clearly condemned in Scripture, in both Testaments.
 - 1) You shall not **hate** your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD. (Leviticus 19:17–18; emphasis mine) This is both a condemnation of an Israelite hating another Israelite; but the underlying concept is, two people who have placed their trust in God should not hate one another.
 - 2) Paul includes hatred under the works of the flesh. **Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit the Kingdom of God.** (Galatians 5:19–21; WEB; emphasis mine)
 - 3) See also Proverbs 10:12 26:24–26 Titus 3:3 1John 3:15
6. Hatred is closely associated with murder and condemned by God. Genesis 27:41 Matthew 5:21 1John 3:15
7. A killing where hatred was not involved was not considered 1st degree murder under the Israel economy, and such an accidental death may result in a pardon. Deut. 4:42 19:4–6 Joshua 20:5
8. It is a mistake to say that Jesus modified the Old Testament teaching of hatred (as suggested by ZPEB and by many other sources). Jesus lived under the Law perfectly and He taught the Law of God throughout the first half of His ministry. Doing good to those who hate you personally (Matthew 5:43 Luke 6:27) is not a modification of the Law of Moses, but a clarification of it. To give you a modern-day example, in war, we are to kill our enemies; and we should execute murderers. However, this should not prevent us from bringing the gospel and Bibles to an enemy country nor should this prevent one from witnessing to a condemned killer. The very worst person you can think of (most people think of Hitler rather than Stalin or Mao) still should hear the gospel. And, no matter how you personally feel about a person, if there is the right opening to tell them about the forgiveness of Jesus Christ, then you should.
9. Hatred can be directed toward God and the Word of God. The idea is, this is negative volition toward the truth. Proverbs 1:29
10. Hatred as an anthropopathism:
 - 1) God hates idolatry. This is known as an anthropopathism, where an emotion of man is ascribed to God to explain His actions or, in this case, His disapprobation. Deut. 12:31 16:22
 - 2) God hates those who hate Israel. Psalm 139:21–22
 - 3) God hated Israel when their feasts and celebrations were false. Isaiah 1:14
 - 4) God is said to love Jacob but hate Esau. This merely distinguishes between the line or promise and the genealogical line that goes nowhere. Mal. 1:3 Romans 9:13
 - 5) ZPEB explains this in a slightly different way: *God must not be understood to act on the human plane of anger and hostility. It must likewise be recognized that the Hebrew thought-form makes no sharp distinction between the individual and his deeds. A man in Hebrew thought is the sum total of the actions of his life, so that to say God hated a man is not to say that God was maliciously disposed toward a particular personality, but to note divine opposition to evil that was registered in that life. In connection with Esau, "hate" had a very colorless sense, being almost equivalent to the acknowledgment of a divine selectivity. Jacob He chose and Esau He rejected.*
 - 6) One needs to bear in mind that Jesus died for all men—not just those who choose to believe in Him—therefore, divine love is expressed toward all mankind. Recall that when Jesus said, **"Forgive them, for they do not know what they are doing"**; He was speaking of those assaulting Him, cursing Him, and lying about Him so that He would be crucified. He paid for the sins of the disciple John

The Abbreviated Doctrine of Hatred

and his mother Mary; but also for Pilate, for those who cursed Him, for the men who nailed His hands and feet to the cross, and for the thieves on the crosses on both sides of Him (one of whom believed in Him).

11. Hatred where hatred is not meant:
 - 1) This same sort of approach is applied to believers. Disciples were told to hate their mother and father and other relatives. This does not mean that we actually should hate our parents (or children, or whatever). It means that Jesus should be far higher on the scale of values to His disciples than their blood relatives. Matthew 10:37 Luke 14:26
 - 2) The father who does not discipline his child hates that child (Proverbs 13:24). This does not mean that parent literally hates his child; but it means that he is bringing up his child wrong and will, in the long run, cause his child harm by not disciplining him when he needs it.
 - 3) See also Psalm 5:5 97:10 139:21–22 Proverbs 13:5 15:27 28:6
 - 4) **Whoever loves his life will lose it and whoever hates his life in this world will retain it for eternal life.** (John 12:25; off the cuff translation). This does not mean that we spend every waking moment hating our lives and wishing we were dead. Mature believers, generally speaking, have wonderful lives. However, life on earth for us is temporary and important, and death is inevitable and a promotion. As Paul wrote, **To live is Christ and to die is gain** (Philip. 1:21b; NIV). Paul did not hate his life; nor was he suicidal. But, because of his relationship to God and because of his understanding of life, he was fearless in life. In his scale of values, God calling him home was better than remaining on earth, even though he enjoyed giving the gospel and teaching Bible doctrine.
12. Hating someone is not a good enough reason to not pay them back a debt. Deut. 7:10
13. Believers who are out of line and corrected by God sometimes hate God or hate the discipline given them (Psalm 50:7, 17 Proverbs 5:12). People who hate reproof are stupid (Proverbs 12:1).
14. Solomon, when operating outside of the spiritual life, and was involved in many building projects and other acts of human good, was frustrated by the results and hated this work, in part because he would leave it to someone else who would be a slacker. Eccles. 2:17–18
15. The world (that is, the cosmic system) hates Jesus Christ and it hates believers. Matthew 10:22 John 7:7 15:17–18 17:14 1John 3:13
16. The world hates Jesus without a cause. John 15:24–25
17. The wicked hate the light because it exposes their evil deeds. John 3:20
18. However, we are not to pay back those who have wronged us with evil, but with good. Romans 12:17–21 **Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."** See also Luke 6:27
19. As an aside, when we are told to love our enemies, this does not mean that we send weapons and supplies to Muslim extremists who would kill us (like **ISIS**). Jesus is primarily referring to personal enemies. In war, we look to destroy our enemies until they give up; after which, we are to treat our enemies fairly and with compassion (as we did in Japan after WWII). Truman's decision to bomb Japan with atomic weapons was a sound decision; MacArthur's decision **to call for Bibles and missionaries** in Japan after they surrendered was also a sound decision. Liberals and confused Christians do not understand that.

Because God has entrusted the United States with great wealth and the greatest military in human history, this is a responsibility and something that we must employ from time to time. Liberals often have no understanding of our responsibility in the world as tied to our military. I have heard on so many occasions, people complaining about Iraq and saying, “What do you want us to do; leave troops in Iraq forever?” The simple answer to that question is, “Yes.” Many people do not really understand that. Our military helps to maintain law and order, which allows for the teaching of the gospel and the teaching of Bible doctrine. Our troops in Korea have been there for 65 years, and their occupation has prevented a nation run by nutball dictators (North Korea) in check; and has prevented communist attacks against a noble nation (South Korea).

ZPEB and ISBE quotations are from:

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Hate; Hatred.

The Zondervan Pictorial Encyclopedia of the Bible; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, pp. 46–47.

Chapter Outline

Charts, Graphics and Short Doctrines

We have been studying Isaac and his twin sons Jacob and Esau. Jacob has stolen Esau’s birthright and, more recently, Isaac’s end-of-life blessing by deceiving his own father.

You will note that both brothers did not understand how life was. Jacob believed that he could only receive blessing through conniving and stealing; Esau believed that he could somehow overcome this loss of blessing by simply by killing Jacob. Esau’s thinking is illogical. If Jacob is blessed, then that blessing has to come to pass. If the blessing is real and meaningful, then Esau cannot kill Jacob because of the blessing. If the blessing is meaningless, and if Esau could kill Jacob in order to end his blessing, then Esau is upset about nothing. If Esau, through sin, could remove Jacob’s blessing; then Jacob is not really blessed by God. That would mean Esau has power over God, when he does not.

Let’s lay this out in another way. The blessing uttered by Isaac on behalf of Jacob is either real and meaningful or it is not. If the blessing is real and meaningful, then there is nothing that Esau can do about it. However, if this blessing for Jacob is not real and not meaningful, then who cares what Isaac has said? It does not mean anything. Esau may be upset over the whole situation, but, there is nothing that he can do about it.

Now Jacob and Esau are both wrong in their perceptions. God blesses Jacob because, as the Bible says of God, “**Jacob I love but Esau, I have hated.**” (Romans 9:13 Mal. 1:2–3) For God to give His blessing to Jacob, no deception or duplicity is required; but when God gives His blessing, there is nothing that can be done to short-circuit it.

Esau is so filled with anger and hatred right now, he cannot think straight. It should be obvious that, if Esau could end this blessing, then the blessing is logically meaningless. However, emotion does not think; emotion does not reason. Emotion rages. There are **political groups** and one religion (**Islam**) which are filled with rage—they even *celebrate* a **day of rage**, now and again. These are people who celebrate mental attitude sins. Nothing could be more evil.

Much of the material developed below ultimately came from R. B. Thieme, Jr.

The Doctrine of Emotions

1. Emotion is defined as a complex biological or physiological process. Emotion is a function of the soul that is concerned with somatic expression or feeling. Emotion can be normal or abnormal. The purpose of normal emotion is to respond to various thoughts in our souls by way of norms and standards.
2. Emotion is tied to our volition and mental attitude.
3. Emotion is what is experienced as distinguished from cognitive and volitional states of consciousness. The frame of reference, memory center, viewpoint, norms and standards, and doctrine exist in the right

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lobe only (the right lobe contains our thoughts, ideas, norms and standards which we have decided to believe). None of these exist in the emotions. Emotions are designed to respond to thoughts that emanate from the thinking of our right lobes.

4. Emotions can respond to thoughts, but emotions can also function without thoughts. When emotions function without thinking, it is abnormal emotional activity called emotional instability, emotions in control, or emotional revolt. This state of mind can come and go quickly and it can hang on for a long time.
5. Emotions lack thought; therefore they are not adequate guides for motives, decisions, and actions of the believer. The problem with many liberals is, they feel something, and then they build up their thinking based upon their feelings.
6. Normal emotional experience is the subordination of the emotion to the intellect. Abnormal emotional experience results in the soul subordinating the intellect to the emotion, or the emotion bypassing the norms and standards. One may have control of his emotions or he can be controlled by his emotions.
7. Positive response to the heart produces the spectrum of happiness in the emotions from tranquility to ecstatic. Happiness is there because of doctrine. But how do you know its there? Emotions tell you, because of all of the responses from the whole spectrum of emotions.

Emotions in the Bible:

8. Very often, emotions are spoken of, in general, using metonyms (that is, one word stands in for another word). Often interior organs are used to refer to emotions. The womb, kidneys, bowels and/or intestines are terms often used to refer to emotions in general.
9. Examples of the Bible's use of metonym; where an interior organ stands for an emotion:
 - 1) The KJV of Gen 43:30 **And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.** The ESV modernizes this to: **Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there.** See also 1Kings 3:26 for a similar example.
 - 2) Jeremiah uses *kidneys* in the same way in Lam. 3:10–13 **He is a bear lying in wait for me, a lion in hiding; he turned aside my steps and tore me to pieces; he has made me desolate; he bent his bow and set me as a target for his arrow. He drove into my kidneys the arrows of his quiver;...** (ESV) See also Psalm 7:9 26:2 Proverbs 23:16 Jer. 17:10 (bear in mind that your modern translation will probably not translate this word *reins* or *kidneys*, even though that is the actual Hebrew meaning).
 - 3) We often use the word *heart* to refer to our emotional response; whereas the Bible uses heart for the thinking of the soul. The KJV of Psalm 73:21–22 **Thus my heart was grieved [that is, his thinking was thrown off kilter], and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee.** This same passage in the KJ2000: **Thus my soul was grieved, and I was pierced in my heart. So foolish was I, and ignorant: I was as a beast before you.** In this passage, the psalmist has allowed his emotions to get the best of him. But you can see how our use of the language has changed. So, whereas we closely associate *heart* with emotions; the word for *heart*, in both the Greek and the Hebrew, often stands for the right lobe of the soul, which is the entire mental function of the soul. So, with some English translations, this gets tricky. Some of them (like the KJ2000 mentioned above) translates the Hebrew word for *reins* (*kidneys*) as *heart*; but they do not translate the Hebrew word for *heart* as *heart*. Because of this confusion, I may need to do the doctrine of heart in the near future.
10. Mistaken examples:
 - 1) The word *belly* or *stomach* is found in the New Testament. This is not a word which is used for a person's emotions, but for a person's *appetites*; that is, the lust pattern of the soul. A person who puts his desires (for money, power, sex, drugs, alcohol) above everything else is to be avoided. Romans 16:17–18 **I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites [= belly in the KJV], and by smooth talk and flattery they deceive the hearts of the naive.** (ESV) The idea is, whatever their lust desires is like food to them; they believe that it is absolutely required. These people may sound very reasonable; but

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- beneath all that they say is a desire to satiate their lusts. See Philip. 3:17–19 for a similar example.
- 2) However, this does not negate the principle of avoiding similar people who allow their emotions to guide them through life.
 - 3) This brings up the concept of separation in the Christian life; and that is a very difficult concept. Obviously, we cannot separate from all people who sin and we cannot separate from all people who think too much with their emotions. So, the rule of thumb is, as believers we separate from others where the gospel or Bible doctrine is compromised. Let me offer two examples:
 - (1) This should be obvious. You avoid people involved in criminal activity. You do not ride along with criminals about to rob a convenience store so that you can witness to them. However, this does not prevent you from witnessing to someone who you know to be a criminal.
 - (2) You may have relatives in town visiting you and they may hate the teaching of the Word of God. You still attend Bible class, even though they have no interest in it. You separate from them during this time.
 - (3) We covered this doctrine back in lesson #116. The **Doctrine of Separation** ([HTML](#)) ([PDF](#)) ([WPD](#)).
11. None of this means that the Bible is anti-emotion. The emotion is the appreciator of the soul, and we are certainly allowed to appreciate various things, as long as our emotions do not control our soul. NT examples can be found in Philip. 1:7–8 and Philemon 12, 20 where the word *bowels* is used (in the original Greek) in association with emotional appreciation and refreshment. God gave us emotions so that we can enjoy life.
 12. Many Christians believe a real spiritual experience must be an emotional one and herein lies a significant problem for Christendom. They allow how they feel to determine if they are rightly related to God or if they are filled with the Spirit or not. However, the believer in Jesus Christ cannot gauge his spiritual life based upon his emotions.
 - 1) As an aside, emotions can also be artificially stimulated through psycho-therapeutic drugs. Although I reject the widespread usage of such drugs, there are probably a few times when they are effective and helpful.
 - 2) However, as a believer in Jesus Christ, if you are taking a psycho-therapeutic drug, and it plunges you into depression or into a feeling of well being, then what you know about God through Bible doctrine has to overrule your emotional state. No matter how your emotions are brought about, your thinking should override whatever actions your emotions point you to.
 - 3) The same thing is true of any emotional state, no matter how it is brought about. However you feel, it must be subordinate to the Bible doctrine in your soul. No matter how strong your emotions are and no matter what they appear to be directing you to do, you need to have Bible doctrine in your soul to go to, to apply, to ruminate upon.
 13. False doctrine seems to thrive on emotion. The more a person or group of persons are led by their emotions, the more false doctrine abounds.
 - 1) We can therefore see the need to beware of hyper emotional types who are led by their emotions and not by their intellects.
 - 2) There are denominations where emotion dominates worship. Often these denominations grow in numbers of bodies attending. It would seem people like to feel good emotionally. However, how you feel is not a gauge of your spiritually or of your spiritual growth.
 - 3) Common errors emanate from statements like: "I must feel saved if I am saved"; "my sin was so bad I must do some penance for forgiveness" or "if I do not feel sorry for what I did surely God will not forgive me just by naming my sin." Then there are other equally inappropriate thoughts like "true worship involves crying and rejoicing with tears while lifting my hands toward God."
 - 4) People in these types of situations often think tears of joy or tears of sorrow publicly displayed make for true worship; they often equate this phenomena with *the working of the Spirit of God* and the one who does the emoting is thought to be, *a man of God* or *a really spiritual person*.
 - 5) Because most people are followers, they can be moved by a charismatic person who is able to touch their emotions and manipulate their emotions. The believer with doctrine must constantly compare what he hears with the rule of doctrine.

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- 6) Your pastor-teacher might be an excellent, motivating speaker and he might be as dry as chalk dust—his personality is *never* the issue. How he makes you feel is never an issue. The only issue is, does he communicate Bible doctrine to you accurately and effectively (that is, are you actually learning the Word of God, when all is said and done).
14. It is absolutely necessary for every believer to keep his or her emotions under control. For to do otherwise can result in demonic influence.
15. However, there are times when one's emotions act (or should act) in conjunction with the doctrine in your soul.
 - 1) I personally have an emotional response to a **presentation** done by the Liberated Wailing Wall.
 - 2) There are some hymns which provoke an emotional response within us (like *A Mighty Fortress*). There is a benediction that we sang at a church; the first church that I attended as a Christian. I find that benediction moving (*Praise God from Whom all Blessings Flow*). You may find that other hymns touch you.
 - 3) When you see another believer in need, you should not ignore his earthly needs; particularly if God has blessed you. 1John 3:17 **But whoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?** (KJV) *Shutting off one's bowels* means turning off a normal emotional response of compassion toward that person in need. The ESV modernizes this verse to: **But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?** There are things which you see which should stir your emotions; Bible doctrine in your soul gives you the wisdom to appropriately respond.
 - 4) The fact that you, as a believer, live by doctrine, does not mean that you ignore or suppress your emotions. There are times when you will face the needs of another person—and this may also provoke an emotional response. You deal with the situation as according to doctrine, which sometimes means that you will render aid and comfort.
16. There is no divine power in emotions. The power is in thinking like God thinks; the power is, what is going on in your (dare I say it?) heart (the Biblical understanding of the *heart*). Therefore, your thinking must be based upon Bible doctrine. Emotion has no spiritual connotation. Emotions are a stimuli for action, and therefore must be regarded as a form of human energy.
 - 1) Emotional stress, for example, causes people to act on impulse. The emotion of fear, also a sin, causes flight. The emotion of disgust causes repulsion. The emotion of anger causes violence.
 - 2) Instincts are reflex behavior based on emotion rather than thought. Emotion does not contain thought. Therefore, emotion is physiological and not thinking.
 - 3) A soldier in an intense situation will experience some normal fear; however, he must function according to what he has learned, and not let his fear control him. A soldier who responds to his fear will die and probably get many of his fellow soldiers killed. A soldier who responds to what he has learned will be a great soldier, and the man that you want to fight along side with. This is a wonderful parallel to the spiritual life.
17. Emotion does not contain the ability to reason. It does not contain common sense. It does not contain vocabulary as a tool for mental function. It has no doctrinal content. Emotion is related to human power and influence, but never to divine power and the mystery doctrine of the church.
 - 1) Emotion hinders spiritual growth and application of Bible doctrine. 2Cor.6:11-12 tells us that the Corinthians were given sound teaching, but their emotional response (*bowels* in the original Greek) restricted their understanding. In studying the epistles to the Corinthians, it is clear that many of them were controlled by their emotions and got into various tiffs with one another because of their emotions.
 - 2) Such believers' unrestrained or uncontrolled emotional patterns are the basis for criminality, violence, hatred, anger, total involvement in the arrogance complex, which means bitterness, vindictiveness, jealousy, implacability, and self-pity.
18. Ignorance of Bible doctrine causes people to say things like, *You are not saved unless you feel saved; you are not spiritual unless you feel spiritual*. Under some conditions, the use of doctrine in recall or application often causes an emotional response, and that is normal, but not necessary.

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Addendum: Let me use a political example of how emotions have guided our actions in a wrong direction. There is nothing more heart-wrenching than the iconic photo from the Vietnam war, with the children running and crying. No parent can see a picture like that without it reaching deep into their emotions.

Picture is from the [London Glossy Post](#), accessed September 1, 2014.

No doubt that millions of people who saw this picture said to themselves, "I just want this horror to stop." And no doubt, this photo-journalism changed the hearts of many Americans about the war.

When Congress de-funded the war in Vietnam, partially as a response to many of their constituents, it did not mean that scenes like this no longer occurred. It simply meant that we no longer saw scenes like this, because there is no such thing as photojournalism when a communist takeover occurs. You no longer see the horror and the slaughter by communist armies, because they do not allow this to happen.



After the fall of Saigon (the capitol of South Vietnam), as many as **7.5 million people** have been killed by the North Vietnamese and their proxies. When we left Vietnam, the killing and slaughter increased. War for the Vietnamese did not end; it became far, far worse. But, we in the United States no longer had to see pictures like the one above; and some liberals to this day blame these murders, committed by a vicious communist army, on the United States. We are to blame for these deaths, only because we left Vietnam, but not because we went there in the first place. We are in part to blame, but because we de-funded our military, pulled out of troops and deserted our allies, thereby allowing millions to be slaughtered.

Most people do not grasp large numbers (anything over 100 or 1000), so they have no frame of reference for the number of people killed in Vietnam. If memory serves, we lost about 58,000 American soldiers in Vietnam. For every 1 American soldier who lost his life, before we pulled out of Vietnam, over 100 civilians lost their lives *after* we left Vietnam. Communism requires adherents, either emotionally or verbal compliance. Their solution for the millions who oppose them is to kill them. So the horror that the Vietnamese faced was 100x worse *after* we left Vietnam.

Although there have been **apocryphal statements** attributed to General Giap (the commander-in-chief of the North Vietnamese army) and his memoirs, there was, in 1995, a Wall Street Journal interview with Bui Tin, a former colonel who served on the general staff of the North Vietnamese army, that included the following exchange:

Q: How did Hanoi intend to defeat the Americans?

A: By fighting a long war which would break their will to help South Vietnam. Ho Chi Minh said, "We don't need to win military victories, we only need to hit them until they give up and get out."

Q: Was the American antiwar movement important to Hanoi's victory?

A: It was essential to our strategy. Support for the war from our rear was completely secure while the American rear was vulnerable. Every day our leadership would listen to world news over the radio at 9 a.m. to follow the growth of the American antiwar movement. Visits to Hanoi by people like Jane Fonda and former Attorney General Ramsey Clark and ministers gave us confidence that we should hold on in the face of battlefield reverses. We were elated when Jane Fonda, wearing a red Vietnamese dress, said at a press conference that

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she was ashamed of American actions in the war and that she would struggle along with us.

Q: Did the Politburo pay attention to these visits?

A: Keenly

Q: Why?

A: Those people represented the conscience of America. The conscience of America was part of its war-making capability, and we were turning that power in our favor. America lost because of its democracy; through dissent and protest it lost the ability to mobilize a will to win.

Q: What else?

A: We had the impression that American commanders had their hands tied by political factors. Your generals could never deploy a maximum force for greatest military effect.

Now, [Snopes](#) attributes his remarks to becoming disillusioned with what the communists did in Vietnam; but, since he was living in freedom when he gave this interview, it is more likely that he expressed what he believed to be the truth.

My point in that tangent is, our national response to Vietnam should not have been based upon the great emotions which many of us had in that era, but upon what was the right thing to do, for the world and for the South Vietnamese. Pulling out suddenly and letting millions of them be slaughtered was not the right thing to do.

From Cherreguine Bible Doctrine Ministries at dikaiosune.com, accessed August 5, 2014. Also material from the Westbank Bible Church, [Emotions of the Soul](#); accessed August 5, 2014. Considerably edited and appended.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jacob has stolen the blessing which Isaac had for Esau. Jacob false believed that one might gain honor and riches through deception and manipulation. As a result, his brother Esau was extremely angry.

Gen. 27:41 [And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father are at hand. Then I will kill my brother Jacob. \(MKJV\)](#)

This has led us to study a plethora of doctrines. However, before we get to the concept of emotional revolt of the soul, we need to understand what the Bible means when it speaks of the *heart*.

Much of the doctrine below was taken directly from the sources cited in the [Bibliography](#) without editing. The bulk of this doctrine came from [Bible Doctrine Resources](#), which posts mostly doctrines from R. B. Thieme, Jr. However, some of what is found below is original, as all 4 sources failed to deal with modern translations, which confuses the issue by their translation.

There are a great many technical terms found in this study—some of which we have studies and many of which we have not. Their definitions can be found at [Doctrinal Terms and Definitions \(HTML\)](#) ([PDF](#)) ([WPD](#)). This is now nearly 40 pages long.

The Doctrine of the Heart

1. Definition and Description of the Heart.

1) The physiological heart is rarely used in the Bible. However, it makes for a great analogy;

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therefore, let's spend some time examining the physiological heart.

- (1) The physiological heart is an intricately woven muscle which by rhythmic contraction circulates the blood.
- (2) It is estimated that the heart pumps five quarts of blood every minute, 75 gallons an hour, and 70 barrels a day, and about 18 million barrels in seventy years.
- (3) The heart's anatomy and relation to the circulatory system includes a double pump: two atriums and two ventricles. The ventricles have a four ounce volume and the atria a five ounce volume.
- (4) The thick muscular walls of the ventricles are primarily responsible to pump the blood. Used blood is low in oxygen and high in CO₂. To be cleansed, the used blood enters the right atrium through the superior and inferior vena cava. Used blood is like false ideas we pick up in life.
- (5) The right ventricle pumps blood through the pulmonary artery to the lungs where it discharges CO₂ and picks up oxygen from the alveoli. Then the blood travels through the pulmonary veins to the left atrium which in turns pumps the oxygen in the refreshed blood out through the aorta to the entire body.
 - i So with **metabolized doctrine** (Bible doctrine that you believe): it is pumped through various valves and circulates through the brain, giving you a dynamic mental attitude.
 - ii Likewise, the CO₂ of the soul, i.e., all the false and erroneous ideas we've learned, must be replaced by the oxygen of Bible doctrine. All that is accomplished in the heart or **right lobe**.
 - iii Just as breathing and the replenishing of oxygen is a day-by-day operation, so is the taking in of Bible doctrine, so that we might *breathe out* false doctrine.
- (6) The function of the blood is to bathe tissues with fluid, preserving their slight alkaline condition, supplying tissues with food and oxygen, to provide building material for their growth and repair, distribute heat generated by cells and equalizes body temperature, carry hormones which coordinate and stimulate the activities of various organs, and convey antibodies and white blood cells which fight infection. Blood cannot support life unless it keeps circulating. Each day that we take in Bible doctrine, it is pumped throughout our soul (the doctrine which we believe) and it renews the thinking of the soul. Bible doctrine circulating in the soul as a result of the function of the **Grace Apparatus for Perception (GAP)** provides these same functions. This begins and is accomplished in the heart, or what we call the right lobe of your soul. When we do not take in Bible doctrine, then this is analogous to breathing in air which lacks oxygen.
- (7) If blood flow is cut off to the brain, the person loses consciousness in three to five seconds; after fifteen to twenty seconds the body twitches convulsively; if more than nine minutes, the mental powers of the brain are irrevocably destroyed. The muscles of the heart can only survive loss of blood flow for thirty minutes. These facts emphasize the vital importance of the heart to our life. The energy used by the heart is fantastic.
- (8) Many tissues of the body use as little as one-fourth of the oxygen brought to them by the blood. The heart uses eighty percent of the oxygen brought to it by the blood. Therefore, the amount of blood supplied to the heart is extremely important, especially when its activity raises its demand for oxygen. That is analogous to positive volition.
- (9) Blood is piped into the heart muscle through two large coronary arteries which curl around the surface of the heart. The heart transforms chemical energy into the mechanical energy of contraction very similar to the conversion of energy in the automobile engine.
 - i In both cases, the human heart and the combustion engine, the fuel is suddenly exploded in exactly the same way, by electrical spark.
 - ii In both the human heart and the combustion engine, fuel is complex, and the explosions involve a series of chemical reactions.
 - iii In fact, in the human heart and the combustion engine, the explosion occurs in the cylinders. The cylinders of the human heart are muscle cells which not only contain

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- fuel, but are able to replenish it themselves. The replenishment comes from products supplied by the blood.
- iv Likewise, our spiritual heart transfers academic thought into spiritual energy.
- (10) The mechanical efficiency of the cells, i.e., the fraction of the total energy that can be converted into mechanical energy, has not been equaled by anything made by man up to the pre-atomic age. Seventy-two times a minute your heart's pacemaker, the S-A node, generates electricity.
 - (11) All of these statements provide fantastic analogies to the heart or right lobe of the soul as the circulator of Bible doctrine into the thinking part of the soul. When Bible doctrine reaches the heart, Bible doctrine is converted into spiritual energy, i.e., the **ten problem solving devices**, **divine viewpoint**, and the momentum of the spiritual life. No one can grow spiritually except through perception of Bible doctrine. 2Peter 3:18a **But grow in the grace and knowledge of our Lord and Savior Jesus Christ.** (NIV). That is a command, not a suggestion!
 - (12) Until the atomic age, nothing man made ever came close to the efficiency of energy transfer compared to the heart.
 - (13) Psalm 139:13-14 **For You formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well.** (ESV; capitalized)
 - i This passage recognizes what God has done in grace in providing the human body. The human body is a grace asset; we don't earn or deserve it. No matter what kind of person we are, we all can metabolize food and breathe air. Health is not determined by merit.
 - ii Health can be impacted by volition, however. Our daily decisions can impact what happens to our body.
 - iii The psalmist recognizes the wonder of the human body, which he understands from the right lobe of his soul.

2. **The Great Analogy.** Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates Bible doctrine supporting the spiritual life of the believer. Bible Doctrine is actually perceived and understood in the left lobe of the soul, but it is in the right lobe where it is actually circulated and utilized.

- 1) The mentality of the soul is divided into two lobes: The left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning *mind* or *thought*; and the right lobe, called *kardia* (καρδία) [pronounced *kahr-DEE-uh*], meaning *heart*. This is noted in Job 38:36 **"Who endowed the heart with wisdom, or who gave understanding to the mind?"**
- 2) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Samuel 16:7 **But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.**
- 3) Proverbs 23:7 **As a man thinks in his right lobe [heart], so he is.** The verb *to think* is *shâ'ar* (שָׂאָר) [pronounced *shaw-GAHR*], which means *to split open; to reason [out], to calculate, to reckon, to estimate*. Strong's #8176 BDB #1045.
- 4) The mind is the staging area, where information is received; it is believed and then it is pumped throughout the soul. This can be truth, but this can also be false information.
- 5) This is the dichotomous action of the heart choosing for or against the ways of God through discernment based on what he has received in his heart, cosmic system thinking (demon influence) or the Word of God.
- 6) What we breathe into our heart circulates throughout our entire soul.

3. **The Biblical Vocabulary.** The Biblical nouns for heart always refer to the right lobe of the soul; they do not refer to the physiological heart.

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- (1) The Hebrew *lêb* (לֵב) [pronounced *lay^bv*] and the Greek *kardia* (καρδία) [pronounced *kahr-DEE-uh*] are both translated *heart*. Both are used outside the Bible for the literal heart, but never so used in the Bible.
 - (2) The usage of the words for heart is based on analogy. Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates doctrine supporting the spiritual life of the believer. The doctrine is actually understood in the left lobe, but it is in the right lobe where it is actually circulated and utilized.
 - (3) The word "heart" connotes many things in English.
 - i The core of something.
 - ii In cards, it is a suit; also the game "hearts."
 - iii It is used for emotion, "He is all heart."
 - iv There is the false statement, "He has a head belief and not a heart belief." The implication here is, the person did not involve his emotions when believing in Jesus Christ. However, there is a proper way to understand this—the gospel is heard by the mind, it is considered; and if it is believed, then it is transferred to the heart (and to the human spirit) where it becomes the most fundamental piece of spiritual information. Romans 10:10 **...for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.** (NASB)
 - (4) The Bible never uses the heart for emotion (in the original languages). Faith comes from the heart because faith is thinking, not emotion. However, in some modern translations, words which do not mean *heart* are sometimes translated *heart*. This will be discussed in greater detail later on.
 - (5) The mentality of the soul is divided into two lobes: the left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning mind, thought; and the right lobe, called *kardia*, meaning heart.
 - (6) The left lobe is the reception area. It is the perception—you hear things and consider them in your left lobe. However, when you hear something and believe it, then it is transferred to the right lobe of the soul.
 - (7) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Samuel 16:7.
- 2) *Kardia* was used in secular Greek in both a literal and metaphorical sense.
 - (1) Among the Greeks, the noun *kardia* was primarily used literally in a physiological sense as the central organ of the body of man or beast (Homer Iliad, 10, 94).
 - (2) It also appears in the figurative sense, especially in the poets, infrequently in prose, for the heart as the seat of moral and intellectual life.
 - (3) The word was used to denote the seat of emotions and passions like anger (Homer, Iliad, 9, 646).
 - (4) Aristotle for whom the heart is primarily the center of the blood-stream, and hence the center of physical life in general, locates the emotions in the neighborhood of the *kardia* on the basis of his physiology of the senses.
 - (5) In Stoicism the heart is in some sense the central organ of intellectual life, the seat of reason, from which feeling, willing and thinking proceed (cf. Chrysippus).
 - (6) The noun *kardia* was also used figuratively of nature, the "inward part," the "core" of a plant or "kernel" of a tree.
 - 3) However, the Bible does not use the word *heart* to mean *emotion*.
 - (1) Emotions are designed to respond to thinking that comes from the heart of your soul, never the other way around. Faith too comes from the heart because faith is thinking, not emotion. **Faith comes by hearing, and hearing by the Word of God** (Romans 10:17; NASB). The truth of Scripture is heard, evaluated by the mind, and then, ideally speaking, believed.
 - (2) 2Corinthians 6:11–12 **Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections**

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(emotions). (translation probably by R. B. Thieme, Jr.) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the heart/right lobe of the soul.

- (3) Romans 1:21 **For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.** This is a reference to the person who is negatively influenced and led by their emotions.
- (4) Romans 6:17–18 **But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.** This is a reference to the person who has rejected emotional control of the soul and is instead led by the Word of God circulating in their soul which causes them to build upon their souls with more and more Bible Doctrine.
- (5) However, bear in mind, in more modern translations, words for emotions (*not heart*) are translated *heart* from time to time.

4. First Mentions of Heart in the Bible.

- 1) Gen 6:5–6 **Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart.**
 - (1) This tells us that in the days leading up to the flood man stopped taking in and applying the Word of God. He was not cycling the Word within his soul. As a result, God's heart was grieved by man's predicament.
 - (2) Here the word heart is used of both man and God. As for God this is both an **anthropomorphism** and an **anthropopathism**, as we know God is not built like man and is instead a spiritual being without the blood pumping organ or brain as we have, nor does He think the way we do, or have the emotions we have.
 - (3) Anthropomorphism is a physical attribute of man ascribed to God, which He does not literally possess in order for man to understand something about God and His policy toward man by the use of language of accommodation. Likewise an anthropopathism ascribes to God mental characteristics found in man to describe God's thinking and God's planning in human terms.
- 2) The First Mention in the New Testament, Matthew 5:8 **"Blessed are the pure in heart, for they shall see God."**
 - (1) This verse tells us that when we have the cleansing of our soul through the circulation of the Word of God through our heart, we will come to have knowledge and understanding of who and what God is and our relationship with Him.
 - (2) Hebrews 10:22 **let us draw near with a true heart in full assurance of faith, our hearts sprinkled clean from an evil conscience and our bodies washed in pure water.** (HCSB)
- 3) The Second Mention is in Matthew 5:28 **"But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."** The second mention tells us that our heart can also be a place of sin influence over our soul when we allow temptation from our Sin Nature to circulate through our heart/soul.
- 4) Just as the first two mentions of *heart* in the Old Testament had the meaning of sinfulness versus the thinking of God, the New Testament's first two mentions show the same potential dichotomy in man's heart but in reverse order.

5. The Heart is a Part of the Essence of the Soul.

In Scripture, the heart is used for the right lobe of the soul. This distributes all knowledge, thinking, wisdom, and divine viewpoint throughout the entire mentality, just as the physiological heart distributes nourishment throughout the entire body.

- 1) The heart is used in the Bible for the place of thinking, the location of your vocabulary and categories of thought. Therefore, the heart is the thinking function of the soul. The Lord's evaluation of you is what you think. 1Samuel 16:7 **The Lord said to Samuel, "Do not look on his outward appearance or how tall he is, because I have rejected him. God sees not as man sees,**

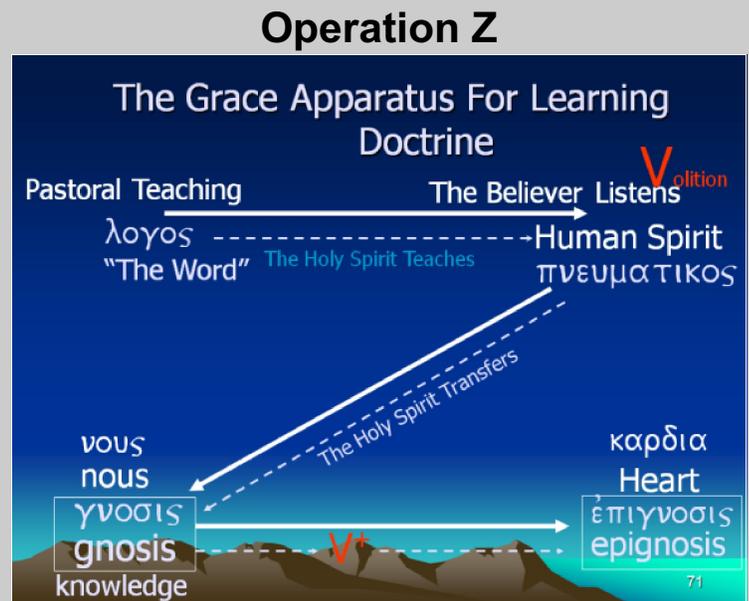
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for man looks on the outward appearance, but the Lord looks on the heart.” Compare Prov. 23:7
As a man thinks in his right lobe [heart], so he is. (Translation probably from R. B. Thieme, Jr.)

- 2) The Lord looks in your heart and sees how much doctrine is circulating through the component parts of your right lobe.
- 3) The soul is composed of at least four invisible but real parts: self-consciousness (Acts 20:10), mentality (Prov. 19:2), volition (Acts 3:23), and emotion (Luke 12:19).
- 4) The mentality of the soul is divided into two parts: the left and right lobes. The right lobe is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense. The left lobe is your place of assimilating information and the area where your talent functions. R. B. Thieme, Jr. often calls this the staging area. It can be seen as the waiting room or the entry hall. This is where information comes first and is evaluated.
- 5) Brain scientists indicate that two persons inhabit our heads, each residing in the two separate hemispheres of our brain.
- 6) According to scientists, one is verbal, analytical, and dominant, while the other is mute and mysterious.
- 7) Scientists classify the non-speaking side as the right hemisphere (we call it the left lobe).
- 8) In the Bible we classify the mute side as the left lobe and the verbal hemisphere as the right
- 9) The two half brains are linked together by millions of nerves forming a thick cable called the corpus callosum.
- 10) In cases of severe epilepsy, this cable sometimes has to be cut. This results in some strange occurrences. The left side of the brain no longer knows what the right side is doing, yet the speaking half of the patient is controlled by left lobe. The person still insists on finding excuses for whatever the left side has done. His thinking part is severed from his non-thinking part and still operates under the illusion that he is one person, and that his lobes are combined. The two halves of the brain are integrated into a single mentality with the speaking half called the "heart" by the Bible.
- 11) Scientists say that the left hemisphere has a language ability and is analytical; and the right hemisphere is artistic and talented. Talented people tend to live using mostly the non-thinking part of their brain.
- 12) A child is about two years old before the link between his two hemispheres is completed. And it doesn't become completely functional until he is about ten years old. After age ten, one side of the brain is used for synthesis, spacial perception and music, while the other side performs sequential, verbal, analytical, and computer-like activities.
- 13) Scientists contend that excellence in one hemisphere tends to interfere with top level performance in the other. The conclusion is that most talented people aren't smart or analytical.

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- 14) What does the Bible say? The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching, 1Kings 3:9,12 Psalm 119:11 19:14. To reach the target, Bible doctrine must pass through two staging areas: the left lobe and the human spirit. (See the **Doctrine of Operation Z**.) **Graphic of Operation Z**, taken from Bible Doctrine Resources, but it is not original with them. R. B. Thieme, Jr. developed this concept and did the first graphics for it. This particular graphic may have come from **Jim Oliver**. See **Country Bible Church** for a similar graphic. All of these are accessed September 29, 2014.



6. **Summary of the Compartments of the Heart.** Throughout this doctrine we have been utilizing the analogy of a "filing cabinet" to explain how the kardia/heart of the soul works. Basically the Heart is the overall filing cabinet. It is the central resource center of your soul, the place where information is entered, stored, and available for recall and application. As we have noted in this doctrine, there are 6–8 compartments in the heart of your soul so we will use the "filing cabinet" analogy to describe these compartments.
- 1) The Frame of Reference is analogous to the various drawers within the filing cabinet. The drawers provide initial access to the central resource center for storing and finding information within our souls.
 - 2) The Memory Center is the actual files you place within the filing cabinet. It is the actual storage of information within your soul.
 - 3) Vocabulary Storage is analogous to the tabs or headings we put on files as a technical reference to the information within the files providing us easy access and recall.
 - 4) Categorical Storage is the order and arrangement of files, the systematic grouping of reference material for application.
 - 5) The Conscience is the scanning of information within a file to use as a basis of reference, establishing guidelines regarding the situations of life.
 - 6) Finally, we arrive at the Launching Pad. The Launching Pad is the place where the things stored in the filing cabinet are gathered together for use and application. It is the animated process of removing a file and utilizing what is in that file. For example, you are faced with a disastrous situation in life. The Frame of Reference sends initial general reference points that are related to the situation. Then the Memory Center sends in recalled details and data regarding those reference points. This is followed by the Vocabulary sending technical specifications that can be used for the situation. Next, the Categorical Storage compartment sends supporting data from multiple reference points. Then the Conscience brings forth reasoning based on all the norms and standards built in your soul from accumulated Bible Doctrine that has flowed through it. Finally the Launching Pad gathers together all supporting materials, stages them for launch, and thrusts them forward within your soul so that the Wisdom of God flows throughout your soul and can be applied to the situation you are faced with. This all occurs under the function of your very own **Royal Priesthood** through the enabling power of God the Holy Spirit working within your soul.

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7. Spiritual Growth is the Result of Building Up Your Heart with the Word of God.

- 1) As a result of having Bible doctrine in the Frame of Reference, moving it into the Memory Center, Vocabulary and Categorical storage, developing Norms and Standards in the Conscience coupled with faith application from the Launching Pad, we then have a growth factor from metabolized Bible doctrine which moves us to spiritual maturity.
- 2) Although the entire process can be quite complex, our involvement is quite simple.
 - (1) When we eat and breathe, our contribution is fairly simple. Breathing is automatic; and eating is according to our taste (although most of us realize that some foods are better for us than other foods).
 - (2) The process by which air taken into our lungs and then is sent throughout our bodies, refreshing and replenishing, is rather complex. No one knows the entire process and all that is involved. Most people don't know much beyond the breathing in of oxygen and the breathing out of CO₂. But, even though our knowledge of this function which sustains and renews our bodies is fairly difficult to understand, all we do is breathe. The body which God has designed takes care of the rest.
 - (3) The same thing is true of Bible doctrine in the soul. All we do is listen and believe. God has designed our human spirit to take care of the rest. We may understand that we take in doctrine in our perceptive lobe (the left lobe), believe it, and it become imprinted on our heart (the right lobe); but even if we don't know this, it still occurs.
 - (4) Our contribution is simple. We need only have positive volition toward the Word of God. We listen, we believe, and God handles the rest.
- 3) This is the status in which spiritual growth is obtained as a result of momentum inside God's power system for your spiritual walk. This is accomplished through the enabling power of God the Holy Spirit and momentum from the Word of God metabolized within your soul. Learning God's Word provides momentum and motivation to learn more of God's Word. This is the momentum factor of spiritual phenomenon resulting in God's wisdom applied to your life.
- 4) There are two categories of spiritual growth.
 - (1) Normal spiritual growth that comes from the renewing of your mind post-salvation. Ephesians 4:23–24 **And that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.** Romans 12:2 **And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.** This is accomplished through the Grace Apparatus for Perception (GAP) which includes the three R's by means of the enabling power of God the Holy Spirit.
 - i Receptive comprehension, faith upon hearing.
 - ii Retention, the metabolization of Bible doctrine, converting gnosis into epignosis doctrine and storing it within the Heart of your soul.
 - iii Recall, the application of the Word resident within your soul from the Launching Pad of the Heart resulting in Wisdom.
 - (2) Accelerated spiritual growth as a result of suffering for blessing. The acceleration of your spiritual growth comes from the application of metabolized Bible doctrine and the function of the Problem Solving Devices when you are faced with pressure and adversity in life.
 - i As is the general rule, we tend to learn at an accelerated rate when we are faced with difficulties or perceived failures within our lives. This is in contrast to the times of success and prosperity when we are comfortable, think we are all set and "have it all down pat". In the latter the trend is to not turn to God, His wisdom or power.
 - ii But in times of difficulty and pressure, we find ourselves in a position of hopelessness and helplessness when it comes to human solutions and our human resources. In these times, like no other, we are narrowed in our application to utilize the power of God, His Word and Spirit.
 - iii This is called Suffering for Blessing, which is facing difficulties, disasters, or pressure when we are walking with God. This is in contrast to divine discipline, when due to our

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- negative volition, God allows discipline to come into our lives to wake us up.
- iv You can learn from divine discipline, punitive suffering, the law of volitional responsibility, and self-induced misery. But that is a slow process and does not necessarily advance you to Spiritual Self-Esteem. In those instances, if you wake up and get back in fellowship with God, the discipline is turned into Suffering for Blessing.
 - v Suffering for Blessing has three categories related to three stages of spiritual adulthood, which moves us forward and provides momentum to achieve further spiritual growth in spiritual adulthood.
 - vi 1Corinthians 9:24–27 **Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.**

8. Happiness is related to the heart.

- 1) Prov. 17:22 **A joyful heart is good medicine, but a broken spirit dries up the bones.** Having a joyful heart means you share God's happiness (+H) in your right lobe.
- 2) Prov. 15:13-15 **A happy heart makes the face cheerful, but when the heart is sad, the spirit is broken. The heart of the intelligent seeks knowledge, but the mouth of a fool feeds on folly. All the days of the oppressed are wretched, but the cheerful heart has a continual feast.**
 - (1) God's +H in the right lobe makes for a cheerful face, a marvelous life, and animation. But the spirit is broken when the heart is sad, down, or complaining.
 - (2) But the *spirit is broken* meaning the heart is sad, down, or complaining when you do not have the Word in your right lobe.
 - (3) *The heart of the intelligent seeks knowledge*, means that your motivation for learning more Bible doctrine comes from the Bible doctrine you already have in your right lobe.
 - (4) Eventually your motivation for learning more doctrine comes from the doctrine you already have in your right lobe.
 - (5) *The mouth of a fool feeds on folly* refers to the believer or unbeliever who fills his heart with false doctrine.
 - (6) *The continual feast* means continuous circulation of Bible doctrine in the heart with never ending supply and sustenance.
- 3) 2Cor. 6:11-12 **O you Corinthians, our mouth has been opened face to face with you [in teaching], because our hearts [right lobes] have been enlarged [by maximum doctrine in the right lobe of the soul]. Therefore, you have not been hindered by us [in your spiritual life]; you have been hindered by your own emotions [= bowels in the Greek].** (translation probably R. B. Thieme, Jr.)
 - (1) The Corinthians had receptive comprehension but no retention.
 - (2) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the right lobe of the soul.
 - (3) You have may have made the mistake of arguing with a liberal and then quoted some bit of information, survey, scientific study, etc. Then, you wonder why you have not won the argument. They hear this in their left lobe (the mind), but, whatever consideration is given it still rejects the information due to the emotions controlling the soul. Therefore, it is never transferred over to the right lobe. The heart never accepts that information because they do not believe it. They may say, "Well, you heard that on Fox News" (which they may call *Faux News*); or they may say, "You can make a scientific survey (or poll, or whatever) say anything." Their emotional understanding of the topic at hand prevents them from believing what you say. This is the problem of the Corinthians when hearing doctrine taught by Paul. Paul presented the absolute truth to them, but they rejected this truth because it did not line up with their thinking that was controlled by their emotions.

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9. The heart is related to perception and thinking.

- 1) The heart is related to perception of Bible doctrine. Deut. 29:4 "Yet to this day the Lord has not given you a heart to know."
- 2) The heart is related to thinking in terms of reversionism in Psalm 10:6, 11, 13 reveals the human viewpoint thinking of the reversionist related to the heart. He says in his heart, "I shall not be moved to all generations, I shall not be in adversity." He says in his heart, "God has forgotten me, He has hidden His face from me. He will never see it. Why has the wicked [believer] spurned God?" He has said in his heart, "You will not hold me responsible."
- 3) The thinking of the atheist is related to the heart. Psalm 14:1 The fool has thought in his heart, "There is no God."
- 4) The heart is related to rationalizing mental attitudes. The rationalizing **maladjustment to the justice of God** is found in Isa. 47:10 "And you felt secure in your evil, and you said to yourself, 'No one sees me.' Your evil wisdom and your human viewpoint knowledge has deluded you, for you have thought in your heart, 'I am, and there is no one as good as I am.' "
- 5) False teachers communicate false doctrine from the deceit of their heart. Jer. 14:14
- 6) The heart is the place where people think they are superior to others. Luke 9:46-47 **Now a controversy entered among them as to which of the disciples was the greatest. But Jesus, knowing the thinking in their hearts...**
- 7) The heart is used for meditation on Bible doctrine. Luke 2:19 **But Mary treasured up all these things and pondered them in her heart.**

10. Negative Functions of the Heart or Right Lobe. We have primarily studied the heart as related to the growth of a believer. However, that is not always the way *heart* is used. The *heart* is the right lobe for the souls of unbelievers and reversionistic believers as well.

- 1) The heart can reject Bible teaching, as in Prov. 5:12-14. The heart negative to Bible doctrine refuses to concentrate. When you don't like what you hear, then you are unteachable and a candidate for reversionism. **How I have hated instruction of doctrine, and my heart has spurned reproof, and I have not listened to the voice of my teacher nor inclined my ear to the instructor. I almost came to ruin in the middle of the assembly of the congregation.**
- 2) When doctrine (or, *establishment truth*, in the case of the unbeliever) is rejected, then there is a vacuum which sucks in that which is false. When this is the case, **the heart is deceitful and desperately wicked.** (Jer. 17:9)
- 3) Negative volition toward the standards of God, will result in a man's thinking being filled with sin. Matt. 15:15-20 **But Peter said to him, "Explain the parable to us." And he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone."**
- 4) The heart is the source of discord and troublemaking, which leads to strife and conspiracy. Prov. 6:14, 18 **The one who by distortion or perversity in his heart devises evil continually, he is the one who is the spreader of strife. A heart that devises wicked conspiracy, feet run rapidly to evil.** (Translation probably by R. B. Thieme, Jr.)
- 5) The woman uses heart thinking to entice the male for personal gain without love.
 - (1) The heart of the prostitute is subtle. Prov. 7:10 **And behold a woman comes to meet him dressed magnificently like a prostitute and very cunning of heart.** (Translation probably by R. B. Thieme, Jr.)
 - (2) Eccles. 7:26 **I have discovered more bitter than death the woman whose heart is snares and nets, and in her hands she has chains. However, the person who is pleasing God [doctrine in the right lobe] will escape from her. But the sinning one [arrogant male] will be captured by her.** (Translation probably by R. B. Thieme, Jr.)
 - (3) A woman can often do a lot of thinking, but it's not objective, doctrinal, professional or

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- academic thinking; it is thinking used to bring attention to herself in whatever way she wants attention. This is thinking in terms of "snares and nets", and in her hands she has chains. She will be very flattering and conniving, and once she catches you by your arrogance, your arrogance will chain you to her.
- (4) One thing that will destroy wisdom, I.Q., and ability to look at life from the divine viewpoint is the dumb arrogant male succumbing to the flattery of a woman, using him for her own advancement or pleasure.
 - 6) The heart suffers disappointment from broken promises, Prov. 13:12. The heart is the source of frustrations. Frustration is a thought. **Hope deferred makes the heart sick, but desire fulfilled is a tree of life.**
 - 7) The heart is the environment for mental attitude sins.
 - (1) 2Sam. 6:16 **Now when it came to pass that the ark of the Lord came into the city of David, then Michal, the daughter of Saul, looked out the window and she saw David dancing before the Lord; consequently she despised him in her heart.** You hate and love in your right lobe. Both love and hate are a system and function of thinking.
 - (2) Prov. 14:10 **The heart knows its own bitterness.** Bitterness is one of the greatest of all sins of arrogance. It infiltrates the right lobe and neutralizes whatever doctrine is there. **And a stranger does not share its joy.**
 - (3) Sorrow and disappointment (Prov. 14:13).
 - (4) Pride (Prov. 21:4; Obad. 3).
 - (5) Arrogance is found in Prov. 21:4 **Haughty eyes and an arrogant heart, the lamp of the wicked is sin.** In other words, once you have arrogance in your right lobe, whatever its manifestation, this becomes your lamp for life and it sets aside all doctrine.
 - (6) In Obad. 3, arrogance deceives you and causes you to make a fool of yourself. **The arrogance of your heart has deceived you.**
 - (7) Worry is found in Eccles. 2:23.
 - (8) Deceitfulness is found in Jer. 17:9 **The heart is more deceitful than anything else and becomes a source of desperate wickedness.**
 - (9) Women use the heart to trap men (Eccl. 7:26).
 - 8) The **frantic search for happiness** is related to the heart in Eccles. 1:13.
 - 9) Revolution and insubordination are described as being a part of the thinking of the heart. 2Sam. 15:6 **So Absalom stole away the hearts of the men of Israel.** Jer. 5:23 **But this people have a stubborn and a rebellious heart. They have turned aside and departed from Me.** See also Ezek 6:9.
 - 10) Hypocrisy is related to thinking in the heart, for you can think one thing and express another thing overtly. Psalm 55:21 **His speech was smoother than butter, but his heart was at war with me. His words were softer than oil, yet they were drawn swords, ready to stab me.**
 - 11) Superficial gaiety doesn't indicate the true state of the individual's heart or right lobe. Proverbs 14:13 **Even in times of laughter, the heart may be in pain, and the end of the party may be grief.**
 - 12) Reversionism is described in terms of the heart, Jer. 17:5 **So says the Lord, "Cursed is the man who depends on mankind and makes flesh his strength. His heart has turned away from the Lord [negative volition to Bible doctrine]." Jer. 17:9 The heart is more deceitful than anything else and becomes a source of desperate wickedness.**
 - 13) The heart related to negative thinking:
 - (1) Thinking of reversionism (Psalm 10:6, 11, 13).
 - (2) Thinking of atheism (Psalm 14:1).
 - (3) Rationalization of education (Eccles. 1:13-18).
 - (4) Rationalization of mental attitude sins (Isa. 47:10).
 - (5) Communication of false teachers from the deceit of their hearts (Jer. 14:14).
 - (6) Meditation on doctrine (Luke 2:19).
 - (7) Ambitious thinking (Luke 9:46, 47).
 - (8) Reversionism in the heart results in national disaster (Deut. 28:47-48).
 - (9) Revenge is a malfunction of the heart (Prov. 24:1, 2 Ezek. 25:15-17).

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- (10) The heart is related to psychosis (Isa. 13:7, 8).
- (11) Mental attitude sins relate the old sin nature to the heart (Psalm 66:18 101:5 Prov. 6:18 Matt. 12:35 15:18, 19 Luke 6:45 24:25).
- 14) So the heart is related to any kind of failure in life. In other words, the real you is what you think. Your life is not what others see overtly, though it may reflect good or bad thoughts, right or wrong priorities.

A more complete **Doctrine of the Heart** (which is 40 pages long) is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We have been studying Isaac and Jacob and Esau; and Jacob has stolen Esau's end-of-life blessing from their father Isaac. Esau is so upset with this, he is comforting himself with the fantasy of killing Jacob. [Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob."](#) (Genesis 27:41; ESV) Not only does he incessantly think about this, but he talks about it as well, to the point where, even their mother Rebecca hears about it. Esau is allowing his emotions to dominate his soul. He is in *emotional revolt of the soul*.

How Esau feels cannot be changed by anyone but him. If he acts on this basis of his hatred against Jacob, then Jacob can only respond with a greater force. My guess is, based upon the fact that Esau is an outdoors man and Jacob is a man of the tents, that Esau is stronger and more fit than Jacob.

Application: There are foolish people who believe that they can establish some kind of a lasting peace between modern-day Israel and the Palestinians. That cannot occur. The people of Palestine suffer from *emotional revolt* in their souls. The only peace that they will agree to is peace that will allow them to rearm in order to prepare for war again. Their rage remains, and you cannot reason with rage. You cannot bring rage to a peace accord. You can control rage with one thing only—a greater force.

Application: Some people think that the bitterness between Jews and Palestinians goes back many centuries. Wrong! There have been periods of time when there was relative peace between the peoples; and there have been Palestinians who live in peace in Israel throughout the history of the new Israel since inception. Hatred and emotional revolt of the soul come from the teaching of one generation to the next; and the acceptance of the new generation of the hatred which they are taught. Every individual with hatred in his soul develops and nurtures that hatred on their own (although many have been taught this way from their youth).

Our study has taken us to the Doctrine of Hatred, the Doctrine of Emotions, the Doctrine of the Heart; and these doctrines lead us to study:

The Emotional Revolt of the Soul

1. [The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Yahweh, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings.](#) (Jer. 17:9–10; WEB)
 - 1) The *heart* is the thinking of the soul. In the English language, we have a close relationship between emotions and the word *heart*. That is not how it is used in the Greek and Hebrew. Just as the heart is grand central station for your blood, and your blood goes throughout your body and nourishes your entire system; so the thinking of the soul oversees everything else in one's mentality. This thinking can be controlled by the human spirit and doctrine in the soul, or it can be controlled by the sin nature, the distorter of the soul.
 - 2) The word translated *deceitful* is 'âqôb (עָקַב) [pronounced *gaw-KOHB*'], which means *deceitful, sly, insidious; slippery; foot-tracked; steep, hilly*. Strong's #6121 BDB #784. When this word is used in Isaiah 40:4, it refers to the uneven grade of a hill. It is a road that is hard to travel along, because

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it is going up and down, and because there are potholes and such. That is your life being controlled by your emotion. In the KJV, the word is translated *polluted, slippery* in Hosea 6:8 (*Gilead is a city of those who work iniquity, slippery with blood marks*.—Green’s literal translation), the idea being, everywhere you looked in that city, there was blood. So there is a control factor and a saturation factor in this word. When the heart (the thinking part of the soul) is controlled by emotion, it is like traveling along an uneven, pock-marked road. It is saturated with emotion, meaning that the emotions are in control. That is *emotional revolt*.

- 3) Above, the heart is also described as *exceedingly corrupt*, which is the Qal passive participle of the Hebrew verb *ʾānash* (אָנַשׁ) [pronounced *aw-NASH*], which means *being weak (sick, frail); being incurable; being desperate or incurable, being desperately wicked, woeful, being very sick (metaphorically)*. Strong’s #605 BDB #60. When controlled by emotion, the heart is *weak, incurable, desperate, desperately wicked*.
 - 4) God is able to look into our souls and evaluate our thinking and our motivations. He is able to accurately remunerate us according to our works.
 - 5) For both believers out of fellowship (and who are controlled by the sin nature) and unbelievers, they can allow their thinking to be controlled by their emotions. That is *emotional revolt of the soul*.
2. The soul has an essence; the soul can be defined. It is not this ethereal thing that we do not understand or cannot define. The soul is composed of self-consciousness (that is, you aware of your own existence), faith (the primary way that we perceive information), mentality (which includes your vocabulary your memory, your ability to reason, your ability to interpret what you sense), volition, emotion, conscience (which includes your frame of reference and your norms and standards). The soul is the real you, which is housed within your physical body. No matter how attractive you are on the outside, when someone gets to know your soul, they might find you to be repellant (or, vice versa). Every man has known this exquisitely beautiful woman, and has thought, “I wish she would not speak.” When she speaks, she reveals her soul; and her soul might not be nearly as attractive as she is physically. Whereas, some women can be capable of exhibiting great empathy (I think greater than most men); there are those women whose world revolves around them, and they think about nothing other than themselves. Those are the women whom you just wish would never speak.
 3. The soul has two lobes: the perceptive lobe (sometimes called the *mind*) and the dominant lobe (often called the *heart*). There is a parallel to the body. We breathe and we eat food. This is taken into our bodies and distributed throughout our bodies, ideally making us healthy or functioning to maintain our health. This stuff from the outside is taken in and becomes a part of us. That which we perceive from the outside comes in (through the perceptive lobe), is evaluated, and becomes a part of our thinking (if we believe it, then it takes up residence in our dominant lobe). R. B. Thieme, Jr. called the perceptive lobe the left lobe and the dominant lobe the right lobe.
 4. Just as when you eat junk, it pollutes your body; the same thing occurs with what is taken into your left lobe. If all you do is take in junk, then that becomes a part of your thinking. Proverbs 23:7a *For as he thinks inside himself, so he is* (UPDV). Or, *...for as he thinks in his heart, so is he...* (MKJV) What you think is the real you. The word here is not actually *heart*, but it is *nephesh* (נֶפֶשׁ) [pronounced *NEH-fesh*], which means, *soul, life, living being; breath; mind; desire, volition; will*. Strong’s #5315 BDB #659. What you think in your *soul* is the real you. The soul includes what you take in (your perception of what is around you) and then what you do with that. Furthermore, what you think is a matter of your volition; you choose what you take into your soul.
 5. Another characteristic of the soul is volition. This means that you are capable of making decisions, and you are responsible for these decisions. Furthermore, it is your volition which chooses who and what you believe.
 6. The soul also has emotions. We will be examining the emotions in this study.
 7. Every soul, since the fall of Adam, has an old sin nature, or the Adamic nature, designated in Scripture by the terms *flesh* (Romans 8:3–4) and *old self* (Ephesians 4:22) The sin nature has an area of weakness which produces personal sins, an area of strength which produces human good, morality and sentiment, a lust pattern, and trends toward asceticism and/or lasciviousness. It is the distorter of the soul.
 8. The believer (not the unbeliever) also has a human spirit, in which spiritual information is stored. Accurate

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information finds its way into the human spirit, and, ideally speaking, we allow our lives to be controlled by this information. This is truth and this is the truth that sets us free. The first bit of truth stored in the human spirit is the gospel. When we believe in Jesus Christ, then, ideally speaking, we build upon Him. **According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ.** (1Corinthians 3:10–11; NASB) Obviously, some believers never build upon that because they do not pursue the truth.

9. The believer can be controlled by the sin nature or by the Holy Spirit working through the human spirit. When we sin, we are under the control of the sin nature. When we name our sins to God, we are under the control of the Holy Spirit.
10. If you are controlled by the sin nature, that does not mean that you go sin-crazy and begin committing every sin that you can think of. That is true for some; but most believers adhere to certain moral standards, whether controlled by the Holy Spirit or by the sin nature. You can be very moral and still controlled by your sin nature.
11. When controlled by the sin nature, we simply imitate the unbeliever (1Corinthians 3:3 Ephesians 2:3). Not all unbelievers are out of control with sin. We have historical examples of unbelievers being out of control with their sin (the civilization before the flood; the people of Sodom); and we have contemporary examples as well (those who are addicted to drugs; many **homosexuals**; the radical elements of Islam—today, those who are in **ISIS**). However, there are also moral unbelievers, and most believers out of fellowship imitate the moral unbeliever. In fact, many believers, spend most of their lives out of fellowship, yet they adhere to a set of moral standards (partially learned in church and partially learned when growing up). As Paul said to the Corinthians, **Do you not walk as men?** (1Corinthians 3:3b)
12. The right lobe (or the heart) has many components: a frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum, and wisdom. All people—believers and unbelievers, moral and immoral have a heart.
13. The right lobe is the place where you store your attitude toward country, toward life, toward your job, etc. When you began to think, you began to develop norms and standards. You have norms and standards about what is right and wrong, what things are proper, and so on. Some of your norms and standards may be compatible with God's and some may not. Truth (that is, Bible doctrine) provides us with information whereby you can develop God's norms and standards.
14. Our soul has a viewpoint --- it is human viewpoint or God's viewpoint; or a mix of both. Your viewpoint on life and on right and wrong, is a combination of what you have in your frame of reference plus your norms and standards (conscience). You have a viewpoint about everything in life—art, music, sports, country, God, church, to name a few. Your viewpoint determines your attitude toward life and your capacity for life.
15. In order for the believer to think like God thinks and to see things as God sees them, he needs to have divine viewpoint. Divine viewpoint comes from the teaching of truth and believing that truth. 1Corinthians 2:16 **"For who has understood the mind of the Lord so as to instruct him?" But we have the mind of Christ.** (ESV; Isaiah 40:13). The Apostles *have* the mind of Christ; that is what they were teaching the early church; they taught the early church the thinking of Jesus Christ. Paul could say that he and the other Apostles had the mind of Christ because they were filled with divine viewpoint and the communicated that viewpoint.
16. Let's return to the deceitful heart of Jer 17:10: A **"deceitful heart"** is the right lobe of the mentality filled up with mental attitude sins from the old sin nature. The mental attitude sins travel in the soul — from the sin nature to the right lobe. The deceitful factor is that mental attitude sins completely deceive you in your relationship with God. You are kidding yourself if you think that you have fellowship with God when you are involved in mental attitude sins (Isaiah 55:7). The worst sinning in the world never gets outside the soul, though obviously the repercussions do. You can be jealous and bitter and yearn for revenge (this describes Esau in our study). Revenge becomes overt when you malign or gossip or when you attempt to harm the person you are angry with; but the mental attitude sin itself doesn't leave the soul — apart from rebound (1John 1:9—naming your sins to God), of course.
17. **"I, the LORD, search the heart, I test the mind..."** (Jer. 17:10) These two verbs, "search" and "test" are

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actually participates in the Hebrew text, and denote continuous action. In this case, there is never a time when God isn't constantly searching the thinking—if it is human false reality; or God's Reality; thinking as He thinks—in order to provide maximum companionship and blessing (Job 7:17–18). The primary meaning of “search” means “to explore.” God is an Explorer. In eternity past God explored every right lobe; therefore, He knew how each one would operate. Because He is the Explorer of your soul. He provided salvation for your soul through the work of Jesus Christ on the cross (2Thessalonians 2:13).

- 1) Note that the exploration site is said to be the “heart.” This means that God is exploring the thinking of your right lobe in three areas: first, the frame of reference with its memory center; is being explored to see whether you have God's frame of reference.
 - 2) Secondly, God explores your conscience to determine whether your norms and standards are compatible with His absolute norms and standards. Having God's absolute norms and standards rather than human norms and standards is also know as **Human Viewpoint Versus Divine Viewpoint** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - 3) Therefore, your viewpoint is searched by God. Does your right lobe contain the necessary Divine Thinking that will give you a Divine Viewpoint about everything in life? **But when that One comes, the Spirit of Truth, He will guide you into all Truth, for He will not speak from Himself, but whatever He hears, He will speak; and He will announce the coming things to you.** (John 16:13, Green's literal translation)
18. How do you fill your right lobe with God's thinking and reality? Truth is communicated by a pastor-teacher through, isagogical, categorical, exegetical teaching (**ICE teaching**). It then enters the left (perceptive) lobe as a staging area. From there it must be transferred *by faith* to the human spirit. It is then cycled into the seven areas of the right lobe. With a maximum amount of “tested” truth and time filled with God the Holy Spirit—your heart is not only non-deceitful, but *it will be blameless*. See Acts 24:16 Ephesians 1:4 Philip. 2:15 2Peter 3:14. Paul had to learn truth and build an edification complex, (ECS; or the temple in the soul). See the **edification complex structure** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 19. Once Paul had doctrine in his soul, then he could communicate absolute truth. The more truth he knew, the more he was able to teach. Thus his right lobe was enlarged or increased with knowledge of truth. Our right lobes are increased in the same way, and the result is spiritual maturity through an edification complex structure.
 20. Emotions are designed to enjoy life; but they are not designed to control your life.
 21. Emotional control: the Christian soul should be filled with the Holy Spirit, which means operating under the control of the Holy Spirit. When a person sins, the filling of the Holy Spirit is lost and the emotion may rise up to fill the void. The emotion has no allegiance. It has no thought content. It amplifies the good, the bad, and the ugly. It energizes the lust, sin, and greed of the old sin nature. It welcomes the evil and darkness of the cosmic system, and it greets Satan and his demons.
 22. The emotion is only held in check when the soul is covered. The heart must be covered by faith—not thinking about faith in the mentality, but faith that has been believed. Emotion is tied to beliefs—not thoughts. When Bible doctrine is believed, it is transferred to the right lobe, where it is understood spiritually. Knowledge (Greek gnosis) becomes spiritual understanding (epignosis). Epignosis becomes the building blocks for the edification complex of the soul. The faith that covers the heart is the edification complex of the soul. **“Whatever is not from faith is sin”** (Rom 14:23b).
 23. Emotional Revolt of Soul:
 - 1) Thinking about fear is not a problem; but when fear is believed, it is a sin in the heart. The sin creates a hole in the covering of the heart through which the emotion erupts. The emotion amplifies the fear, and the adrenal glands pump out more adrenaline to exacerbate the crisis. The heart is overcome by emotion. Love and happiness are lost and fear takes over. The heart is like a ship with a hole in it. As it sinks, it takes the mentality down with it. The mentality falls into darkness. The soul is enslaved to sin. It becomes irrational and stupid (Psalm 73:21-22).
 - 2) The flooding of the Heart with emotion following the breakdown of authority in the soul is called emotional revolt of the soul. Sin breaks down the authority and integrity of the soul. Sin has affinity for the cosmic system, the old sin nature, and the emotion. Sin opens the door for emotional revolt of the soul.

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- 3) Hardness of the heart (a.k.a., scar tissue of the soul, Eph 4:19) sets the stage for emotional revolt of the soul by blocking the relationship with God. God's love, light, and grace are rejected. The heart is left in darkness with a hole in the covering, and with affinity to the old sin nature and to the cosmic system (John 3:19 Rom 1:21 Eph 4:18). Therefore, the heart responds to the sin nature (Jer 17:9). The emotion amplifies the response to the sin nature. The heart fills with emotion, and the mentality with darkness. The person walks (operates) in darkness (reversionism, carnality) (John 3:20 Eph 5:11 2 Pet 2:20).
 - 4) God's Thinking should dominate the soul; but when the emotions revolt and start to dominate, the entire system is thrown out of kilter. For example, the heart should initiate viewpoints such as, patriotism, laws of divine establishment and divine institutions; but when the emotions are dictating, you have cowardice, support for gay marriage, socialism and even revolution. God's thoughts should initiate virtue-love; but when the emotions revolt, then jealousy, lust, fear, worry, bitterness and implacability come into play.
 - 5) The heart with truth in the frame of reference initiates to the emotions and they respond with appreciation for truth, for who and what Christ is, for what God has given us; but when the emotions revolt and become the initiators, people get into the tongues movement, the "new age" movement, legalism, and many other weird activities where the emphasis is on how you *feel* rather than on thinking with truth. This is emotional revolt of the soul!
 - 6) The more apostate Christianity becomes, the more emphasis there is on emotional activities — the emotions dictating to the right lobe. As a result we have people singing "Just as I am, was or hope to be" around a campfire, dedicating and rededicating, trying to get "the rosy glow" through some emotional experience. God wants us to get the greatest thing in the world; capacity for life, death, adversity, prosperity, love and happiness; but that capacity comes from truth, not from the emotions!
24. When we sin and get out of fellowship and quit thinking with God's reality, (singular = only one) the old sin nature sends out its mental attitude sins and realities, (plural = many) then the emotion takes those false thoughts and starts to dictate to the right lobe. What we have then, is: emotional revolt in the soul. This is a "deceitful heart"; THAT IS "desperately sick"! (Jer. 17:9) We are ALL born in this condition; and have to change our thinking (Romans 3:10–12 6:17–18 12:2).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We have been studying several doctrines which are related to Esau's mental attitude sins driving him to a point where he wants to murder his twin brother Jacob.

We have mentioned the term reversionism on several occasions; particularly in the past two doctrines. Therefore, this ought to be defined.

Reversionism is a state of being as well as a set of actions where a believer reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. Reversionism can also refer to the unbeliever who once embraced the laws of divine establishment and now rejects it.

Addendum: a Summary of Stages of Reversionism

1. **Reaction and distraction.** The believer goes negative toward the teaching of the Word of God. In reaction, something the pastor-teacher does or says throws you off, and you reject the teaching of Bible doctrine. You may be fine with the pastor's teaching of the Bible, but then he suddenly expresses some strong conservative viewpoint in the realm of politics, and that throws you off. Maybe he seems mean, and that causes you to react. You choose to reject his teaching for some reason which is not related to his teaching—you have figured out that you really don't like this guy (most people who attend church find

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it really important to like their pastor-teacher—liking your pastor ought to be a non-issue). You may catch him in a sin or doing something you don't think he should be doing (which action on his part may or may not be legitimate). Or he may say something that you do not yet believe. As a result, you react to what he does or to who he is. *Distraction* is a more subtle form of negative volition. Distraction from Bible doctrine can be caused by apathy, indifference, wrong priorities, and the arrogance complex of sins. So your pastor does not necessarily do anything; you are simply distracted from the teaching of the Word of God. Something else caught your attention and became the priority (your work, a member of the opposite sex, your family, your social life).

- 1) Rom 12:2-3 **Stop being conformed to this world** [peer pressure; thinking as the world thinks], **but be transformed by the renovation of your thinking, that you may prove what the will of God is; namely, the good of intrinsic value achievement** [advance to spiritual maturity], **the well-pleasing to God, the mature status quo** [manufacture of invisible hero]. **For I say through the grace which has been given to me to every one who is among you, stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity** [absolute truth] for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine.
 - 2) 1Tim. 4:1 **But the same Holy Spirit explicitly communicates that in latter periods of time** [between first and Second Advents of Christ], **some believers will become apostate from doctrine, paying attention to deceitful spirits and concentrating** [instead] **on doctrines of demons.**
 - 3) 1Tim. 6:3-4 **If anyone teaches a different doctrine and does not concur with sound doctrine, even doctrines pertaining to godliness, he has received arrogance, understanding nothing. Furthermore, he has a morbid obsession about controversies and verbal conflicts from which originate jealousy, discord, evil speculation.** These translations have essentially originated from R. B. Thieme, Jr.
2. **Frantic search for happiness.** When you reject doctrine, then you have to replace it with something else. A *frantic search for happiness* does not mean that you give yourself over to lasciviousness. You may simply find another church where the pastor is nicer or does not express political opinions or appears to be much more loving. But if this pastor does not teach Bible doctrine, then you no longer grow spiritually. You are trying to find happiness where there is none. The believer in Jesus Christ can also go down a path of lasciviousness as well—which can include wine, women and song; or whatever. You may even try to find happiness in the realm of cuisine. So, on the outside, you don't appear to be a lot different, but on the inside, you are searching for happiness apart from the intake of Bible doctrine.
- 1) Prosperity, success, power, approbation, status symbols, money, sex, pleasure, social life, or material things are really not a source of happiness. They are enjoyed by people with capacity for happiness and life, but they are a distraction to believers without capacity for life and love from doctrine.
 - 2) The only true source of happiness for the believer in Jesus Christ is metabolized doctrine in the soul, which develops +H in the soul (+H is God's happiness in you as a result of knowing the Word of God).
 - 3) Heb. 13:5 **Let your lifestyle be free from the love for money; be content with what you have, for He Himself has said, 'I will never leave you nor forsake you.'**
 - 4) 1Tim. 6:6-7 **But godliness is a means of great gain when accompanied by contentment** [+H]. **For we brought nothing into this world, with the result that we can take nothing out of it. And if we have food and clothing, with these we shall be content.**
 - 5) Philip. 4:11 **Not that we speak on the basis of want, for I have learned to be content in whatever circumstances I am.**
 - 6) Rom. 16:17–18 **Now I urge you fellow members of the family of God, be alert for those who are causing dissensions and apostasies** [false, reversionistic teaching] **contrary to Bible doctrine which you have learned, for such believers do not obey our Lord Jesus Christ, but they obey their own personal desires, serving themselves; and by smooth and flattering speech** [the manipulation of others], **they deceive the right lobes of the stupid** [reversionists]. Also ultimately R. B. Thieme, Jr. translations.
 - 7) The frantic search for happiness follows the trends of the sin nature in polarized **fragmentation**.
 - (1) The trend toward legalism results in moral degeneracy and no happiness.

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- (2) The trend toward antinomianism results in immoral degeneracy and no happiness.
 - (3) The trend toward legalism includes crusader activism, self-righteous arrogance, personality arrogance, the arrogance of Christian service, irrational (emotional) arrogance, the arrogance of unhappiness (subjective preoccupation with self), iconoclastic arrogance (role model arrogance, the feet of clay syndrome), so-called "victorious living," the arrogance of asceticism, using Christian service as a means of spirituality.
 - (4) The trend toward antinomianism is related to multifarious sexual sins, drug addiction, violence, criminality, total self-indulgence, or debauchery.
 - (5) Others seek their happiness in a false emphasis on experience, the so-called "victorious life commitment," holy rollers speaking in tongues, fundamentalist flagellation and self-denial, or in giving gimmicks like tithing for blessing.
3. **Operation boomerang.** The boomerang, an Australian weapon used by the aborigines of Australia, is a missile-type weapon, shaped like an elbow. When thrown with accuracy, it can hit the target and kill the animal on the spot. But if they miss, the boomerang comes back to them so they can try again.
- 1) Christians who miss the target and fail to execute the plan of God experience the boomerang effect of the frantic search for happiness.
 - 2) In this stage, the frantic search for happiness boomerangs and returns to the believer in reversionism, intensifying the original reactor factors and his unhappiness, so that the believer loses control of his life.
 - 3) When the frantic search for happiness boomerangs, frustration becomes greater frustration, misery becomes greater misery, and unhappiness becomes intensified unhappiness.
 - 4) Every search for happiness makes happiness more elusive. Therefore, the believer is bored, disillusioned, frustrated, and miserable—and unhappy.
 - 5) Pleasure, social and sexual distractions, and drug addiction only intensifies his problem in life. The same intensification of problems occurs with the distractions of the morally degenerate believer. All these only remove the believer farther away from happiness.
 - 6) So the pursuit of happiness results in bad decisions from a position of weakness, and intensifies the unhappiness of the believer. This results in intensified frustration.
 - 7) So operation boomerang means loss of control of your life and the intensification of fragmentation and reversionism.
4. **Emotional revolt of the soul** (which is what we have been studying).
- 1) The mentality is the male part of the soul. Emotion is the female part of the soul. God's design is the mentality dominate the soul, including the emotion. But when the emotion dominates the soul and takes over, the person becomes irrational and cannot think.
 - 2) Emotion has no doctrinal content, no mentality, no rationality, and no virtue. Emotion is in its proper place only when it is under the control of the mentality of the soul, where doctrine resides.
 - 3) As an appreciator, emotion is wonderful. But as the controller, emotion is a monster. Emotion takes control of the soul by controlling the soul.
 - 4) In the spiritual life of the believer, emotion is designed to respond to metabolized doctrine in the right lobe. But once emotion revolts, it becomes the aggressor and loses all normal function, becoming distorted.
 - 5) 2Cor. 6:11–12 **O you Corinthians! Our mouths** [which is the communication of Bible doctrine by Paul, Apollos, and Timothy] **have been opened face to face with you; our right lobes have been enlarged** [we were prepared]. **Therefore, you have not been hindered by us** [Paul, Apollos, Timothy], **but you have been hindered by your own emotions.** Translation by R. B. Thieme, Jr.
5. **Persistent and nearly permanent negative volition.** As a result of the reactor factors, the frantic search for happiness, operation boomerang, and an emotional revolt of the soul, the believer suffers loss of Biblical priorities, Biblical norms, and Biblical standards resulting in bad decisions from a position of weakness. This means the believer loses control of his life and a personal sense of destiny (if the believer ever had it). The believer can no longer be distinguished from an unbeliever.
- 1) So stage five is the malfunction of post-salvation epistemological rehabilitation. It is the beginning of Christian degeneracy.

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- 2) Negative volition toward doctrine means that the believer can never understand God's will, plan, and purpose for his life. Therefore, he cannot grow spiritually. As a result, all his works are dead works and human good, totally unacceptable to God. He is operating in the energy of the flesh rather than in the power of God the Holy Spirit.
- 3) The believer in stage five has lost complete control of his life. He has replaced any doctrine he ever had with false doctrine and human viewpoint. In his thinking, he cannot be distinguished from his unbeliever counterpart.
- 4) This does not mean that the believer is on some kind of a sin-tirade. Very moral believers can suffer from persistent negative volition. A huge number of believers think that human morality is the spiritual life. They have a set of standards which they conform to, and to them, they are living the spiritual life.
- 5) 1Cor. 3:1–3 **Brothers, I was not able to speak to you as spiritual people but as people of the flesh, as babies in Christ. I fed you milk, not solid food, because you were not yet able to receive it. In fact, you are still not able, because you are still fleshly. For since there is envy and strife among you, are you not fleshly and living like ordinary people?** (HCSB) You are fleshly because (1) you are *not* filled with the Holy Spirit and (2) your thinking is not Bible doctrine. This leads to...
6. **Blackout of the soul.** When the soul rejects doctrine, and has turned from God (such a believer might still attend a church), then his soul becomes a vacuum which sucks in false doctrine, human viewpoint, the thinking of the cosmic system.
 - 1) Eph. 4:17 **Therefore, I communicate this, and because of the Lord, I insist that you no longer walk as Gentiles [unbelievers] walk in the vacuum of their mind.** (Translation by R. B. Thieme, Jr.)
 - 2) Through this vacuum comes the doctrine of demons, including religionism (man seeks God, man impresses God, man works for God's approbation), liberalism, crusader arrogance, and anti-establishment thinking. 1Tim. 4:1.
 - 3) The false doctrine passing through the vacuum of the soul is called demon influence (or doctrines of demons), or being influenced by evil. This is not the same as demon possession. The believer cannot be demon possessed because he is indwelt by God the Father, God the Son, and God the Holy Spirit. But demon influence comes through false teaching. The believer's body is the temple of the Holy Spirit whether he's in or out of fellowship. So although the believer cannot be demon possessed, he is vulnerable to demon influence which comes from permanent negative volition, stage six of reversionism.
 - 4) 1John 1:6 **If we contend that we have fellowship with Him and we keep on walking in darkness, we are lying and we do not live the truth.** John is writing to believers. He is not talking about unbelievers walking in darkness; he is talking about believers walking in darkness.
 - 5) 1John 2:11 **When anyone hates his fellow believer, he is in darkness and he walks in darkness, and he does not know where he is going because the darkness has blinded his eyes.**
 - 6) In order for the believer to have light, he needs two things: the filling of the Holy Spirit and Bible doctrine in his soul (which must ultimately come from an outside source—the accurate teaching of a pastor-teacher). The believer walking in darkness lacks the Holy Spirit and he either lacks doctrine in his soul or he has rejected the Bible doctrine which he has heard.
 - 7) As an aside, you get little or no spiritual growth from reading your Bible. You grow by placing yourself under the authority of God's man, who is a pastor-teacher. Authority is very much a part of the plan of God.
7. **Scar tissue of the soul.** Scar tissue of the soul is prolonged residence in the **cosmic system**. It is prolonged **fragmentation** unchecked. It is a reaction to any form of accurate Bible teaching, and strong reaction to those who communicate accurately the mystery doctrine of the Church Age.
 - 1) This is tantamount to freezing the valves of the heart or right lobe, so that there is no more circulation of doctrine in the frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum department, wisdom department, and subconscious mind. In other words, divine viewpoint is no longer circulating throughout the soul, providing us day-to-day guidance. Sometimes an air conditioning system will stop functioning correctly because the coils will become covered in dirt and dust—so there is no longer the proper circulation of air. In other

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- words, your AC has scar tissue of the coils.
- 2) The Scripture calls scar tissue of the soul "hardness of heart," "hardening of the neck," or "hardening of the face.
 - 3) "Hardening the heart" is found in John 14:20; and the emphasis is on one's thinking. "Hardening the neck" is found in Neh. 9:16-18; and the emphasis is upon one's volition. The believer becomes insubordinate to God's plan to the point of revolt. It is failure to be authority oriented in spiritual things (Jer 7:25-27). "Hardening the face" is found in Proverbs 21:29-31.
 - 4) Eph. 4:18 **They are darkened in their way of thinking; they have been alienated from the life of God because of ignorance which is in them, because of the scar tissue of their right lobes.**
 - 5) 2Thess. 2:10-12 **And with every deception of evil for those who perish [unbelievers], because they did not receive the love for the truth so as to be saved. And for this reason, God sends to them a deluding influence so that they might believe a lie, in order that they all might be condemned in judgment who do not believe the truth, but take pleasure in unrighteousness.** (Translation by R. B. Thieme, Jr.)
8. **Reverse process reversionism.** This is the final stage of reversionism, a combination of the sixth and seventh stages.
- 1) Everything that is worthwhile and valuable in life is rejected; everything that is useless and nonsensical is accepted. Prolonged residence in the **cosmic system** causes a complete reversal of all mandates, all priorities, and all norms and standards related to the plan of God.
 - 2) Christian degeneracy reaches its peak in reverse process reversionism. The believer in reverse process reversionism cannot be distinguished in any way from an unbeliever, although he cannot lose his salvation. 1Corinthians 3:1
 - 3) In reverse process reversionism, degeneracy is defined as decline from the normal standards of the plan of God. Therefore, the believer retrogresses into below normal stages of reversionism, and totally reverts from the divine standards found in the Word of God.
 - 4) This is described in the Bible as the *dog returning to his vomit*. The believer learned, either through the laws of divine establishment or through Bible doctrine to believe A but to reject B. However, in reverse process reversionism, the believer first rejects A (some divine truth) and then he takes another look at B (which he was right to reject), and he changes his mind about it. These can be theological matters related to the plan of God; or these can be matters related to the laws of divine establishment. For instance, the believer might walk into a church when everyone is speaking in tongues and think, "This is crazy; I am getting out of here." But, under reverse process reversionism, he goes back to that church (or to a similar one) and accepts speaking in tongues as a legitimate gift of the Spirit. A person originally recognizes that the food stamp program (and most systems of welfare) are evil; but, in reverse process reversionism, decides that the government is not giving enough assistance in the realm of food and other welfare programs.
 - 5) 1John 2:15-16 **Stop loving the cosmic system or anything related to it. If anyone keeps loving the cosmic system, the love of the Father [personal love for God, spiritual self-esteem] is not in Him. Because all that is in the cosmos [cosmic one], the lust of the flesh [the old sin nature controlling soul], and the lust of the eyes [motivational arrogance], and the arrogant pattern of life [functional arrogance], is not from the Father but from the cosmos.**
 - 6) Rev. 2:4-5 **But I hold this against you [believers], for you have abandoned your first love. Therefore, recall to mind from where you have fallen, and change your mind [rebound], and execute the most important production [execution of the plan of God]. Otherwise, I am coming to you, and I will remove your lamp stand [dying discipline].** (translation by R. B. Thieme, Jr.)

From the [Dictionary of Doctrine](#), accessed August 19, 2014; from the [Dictionary of Doctrine](#) accessed August 5, 2014, both of which were originally written by R. B. Thieme, Jr. The steps of reversionism come from [Grace Bible Notes](#), which goes into much greater detail and is an excellent follow-up study. Accessed September 30, 2014. Also some information was gleaned from [Bible News 1](#), accessed August 5, 2014.

Briefly Reviewing Genesis 27:41–42: This is where we last left off in our exegetical study of Genesis 27: Jacob has stolen from Esau the end-of-life blessing spoken by Isaac at the urging of their mother, Rebekah. Their father gives this end-of-life blessing (even though Isaac will actually not die for a long time) to Jacob, thinking that he is blessing Esau. When Esau finds out, then he is filled with hatred and rage toward his brother Jacob. His soul is controlled by the emotion of hatred.

Genesis 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Jacob.”

Because of the hatred in his heart, Esau now fantasizes about killing his brother Jacob. When his father dies (and everyone expects that to occur relatively soon), then Esau will kill Jacob. And then he not only relishes this fantasy within his own soul, but he shares this fantasy with anyone who will listen. Because he shares this fantasy of fratricide, his mother hears about it, and seeks to save her favorite son, Jacob.

It was Esau’s emotion of hatred and his fantasy of killing Jacob, that took us off on a doctrinal detour for 4 lessons.

Genesis 27:42 And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, “Listen, your brother Esau comforts himself about you by planning to kill you.

Esau spends so much time talking about his desire to kill Jacob, that their mother, Rebekah, finally hears about it, and she speaks to Jacob and warns him.

Esau is not simply thinking about killing Jacob; he is thinking of all the ways that he might kill Jacob. He is developing plans by which this might be done. These thoughts give him so much pleasure that he is sharing them with others. So his heart is filled with hatred and thoughts of revenge.

And now, my son, hear my voice and rise up; flee for yourself unto Laban, my brother, Charan-ward. And so you have remained with him days a few as far as which turns back fury of your brother, as far as a turning back of anger of your brother from you and he has forgotten that you have done to him. And I have sent and I have taken you from there. For why will I be bereft also [of] two of you a day one?”

Genesis
27:43–45

Therefore, my son, hear my voice and rise up [and] flee for your [life] to Laban my brother, to Charan. You will remain with him awhile [lit., a few days]; until the fury of your brother is turned back; until the anger of your brother is turned back from you and he has forgotten what you have done to him. Then I will send [for you] and bring you [back] from there. Why should I be bereaved of both of you in one day?”

Therefore, my son, listen to me and flee for your life. Go to Laban, my brother who lives in Charan, and stay with him for awhile, until the fury of your brother subsides and his anger is no longer focused on you—when he has forgotten just what it was that you have done to him. At that time, I will send for you and bring you back from there. Why should I lose both of my sons on the same day?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, my son, hear my voice and rise up; flee for yourself unto Laban, my brother, Charan-ward. And so you have remained with him days a few as far as which turns back fury of your brother, as far as a turning back of anger of your brother from you and he has forgotten that you have done to him. And I have sent

and I have taken you from there. For why will I be bereft also [of] two of you a day one?"

Targum (trans. By Cook)

And now, my son, hearken to me: arise, escape for your life, and go unto Laban my brother, at Haran, and dwell with him a few days, until the wrath of your brother be abated, until your brother's anger have quieted from you [JERUSALEM. Until the time when the bitterness of your brother will be turned away from you.], and he have forgotten what you have done to him; and I will send and take you from there. Why should I be bereaved of you both in one day: you being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava?

Latin Vulgate

Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran: And you will dwell with him a few days, till the wrath of your brother be assuaged, And his indignation cease, and he forget the things you have done to him: afterwards I will send, and bring you from there hither. Why will I be deprived of both my sons in one day?

Peshitta (Syriac)

Now therefore, my son, hearken to me; and arise, and go to Laban my brother, to Haran; And stay there a few days, until your brothers fury is spent; Until your brothers anger turns away from you, and he forgets what you have done to him; then I will send messengers, and bring you back from there; lest I be deprived also of both of you in one day.

Septuagint (Greek)

Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother, into Haran. And dwell with him certain days, until your brother's anger and rage toward you departs, and he forget what you have done to him; and I will send and bring you from there, lest at any time I should be bereaved of you both in one day.

Significant differences:

Only the Hebrew has *for yourself* affixed to *flee*. The Greek has *certain days* rather than *few days*. The targum has additional text.

Limited Vocabulary Translations:

Bible in Basic English

So now, my son, do what I say: go quickly to Haran, to my brother Laban; And be there with him for a little time, till your brother's wrath is turned away; Till the memory of what you have done to him is past and he is no longer angry: then I will send word for you to come back; are the two of you to be taken from me in one day?

Easy English

Therefore, my son, now do as I say. Get up and run away. Run away to Laban, my brother in Haran. Stay with him for a while until your brother becomes less angry. Your brother will become calm and he will not be angry any longer. And he will forget what you have done to him. Then I will send for you. Then you can come back. I do not want to lose both my sons on the same day.'

Easy-to-Read Version

So, son, do what I say. My brother Laban is living in Haran. Go to him and hide. Stay with him for a short time. Stay with him until your brother stops being angry. After a short time, your brother will forget what you did to him. Then I will send a servant to bring you back. I don't want to lose both of my sons in the same day."

Good News Bible (TEV)

Now, son, do what I say. Go at once to my brother Laban in Haran, and stay with him for a while, until your brother's anger cools down and he forgets what you have done to him. Then I will send someone to bring you back. Why should I lose both of my sons on the same day?"

The Message

Son, listen to me. Get out of here. Run for your life to Haran, to my brother Laban. Live with him for a while until your brother cools down, until his anger subsides and he forgets what you did to him. I'll then send for you and bring you back. Why should I lose both of you the same day?"

Names of God Bible	So now, Son, obey me. Quick! Run away to my brother Laban in Haran. Stay with him awhile, until your brother's anger cools down. When your brother's anger is gone and he has forgotten what you did to him, I'll send for you and get you back. Why should I lose both of you in one day?"
NIRV	"Now then, my son, do what I say. Go at once to my brother Laban in Haran. Stay with him until your brother's anger calms down. Stay until your brother isn't angry with you anymore. When he forgets what you did to him, I'll let you know. Then you can come back from there. Why should I lose both of you in one day?"
New Simplified Bible	»Go quickly, my son. Run away to my brother Laban in Haran. »Stay with him until your brother's anger cools down. »When your brother's anger is gone and he has forgotten what you did to him, I will let you know. Then you may come back. Why should I lose both of you in one day?«

Thought-for-thought translations; paraphrases:

Common English Bible	So now, my son, listen to me: Get up and escape to my brother Laban in Haran. Live with him for a short while until your brother's rage subsides, until your brother's anger at you goes away and he forgets what you did to him. Then I will send for you and bring you back from there. Why should I suffer the loss of both of you on one day?"
Contemporary English V.	Now listen carefully and do what I say. Go to the home of my brother Laban in Haran and stay with him for a while. When Esau stops being angry and forgets what you have done to him, I'll send for you to come home. Why should I lose both of my sons on the same day?"
New Berkeley Version	...so now, my son, listen to my voice. Get ready and flee to my brother Laban at Haran and stay with him for a few days until your brother's fury has blown over and his anger at you subsides; till he forgets what you have done to him. Then I will send for you and get you back from there. Why should I be deprived of you both at the same time?"
New Century Version	So, my son, do what I say. My brother Laban is living in Haran. Go to him at once! Stay with him for a while, until your brother is not so angry. In time, your brother will not be angry, and he will forget what you did to him. Then I will send a servant to bring you back. I don't want to lose both of my sons on the same day."
New Life Version	But the words of her older son Esau were told to Rebekah. She called her younger son Jacob, and said to him, "See, your brother Esau comforts himself by planning to kill you. So now, my son, do what I tell you. Get ready, and go at once to my brother Laban at Haran. Stay with him for a few days, until your brother's anger goes away. When your brother's anger against you is gone and he forgets what you did to him, then I will send for you and have you return from there. Why should I have sorrow for both of you in one day?" V. 42 is included for context.
New Living Translation	So listen carefully, my son. Get ready and flee to my brother, Laban, in Haran. Stay there with him until your brother cools off. When he calms down and forgets what you have done to him, I will send for you to come back. Why should I lose both of you in one day?"

Partially literal and partially paraphrased translations:

American English Bible	So now, listen to me, my son; Get up and quickly leave for MesoPotamia. go to my brother Laban in Haran and live with him until all of your brother's anger and rage against you has passed and he forgets what you've done to him. Then I will send for you and bring you back. For I don't want to be saddened over [the death] of both you [and your father] in the same day.'
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Beck's American Translation	Now, my son, listen to me. Run away to my brother Laban at Haran, and stay with him awhile till your brother's fury cools down and he isn't angry with you anymore but has forgotten what you did to him. Then I'll send for you and get you from there. Why should I lose both of you in one day?" Esau would kill Jacob; then Esau would have to be killed for his murder.
International Standard V	Son, you'd better do what I say! Get up, run off to my brother Laban in Haran, and stay there with him a few days until your brother's fury subsides [Lit. <i>turns back</i>]. After that happens [Lit. <i>After your brother's anger subsides</i>] and he has forgotten what you've done to him, I'll send for you so you can return from there. Why should I be bereaved of you both in one day?"
New Advent (Knox) Bible	Thou must needs do what I bid thee, my son; bestir thyself, and take refuge in Haran with thy uncle, Laban. There thou must dwell for a short while, till thy brother's anger dies down. Soon his rage will cool, and he will forget the wrong thou hast done him; then I will send there, and bring thee back home; only begone; shall I let one day's work rob me of both my sons? Rebecca probably means that if Esau killed Jacob he would become a fugitive, like Cain, and thus be lost to her.
Translation for Translators	So now, my son, listen carefully to what I am telling you. Escape quickly and go and stay with my brother Laban, in Haran town. Stay with him a while, until your older brother is no longer angry. When he forgets what you did to him, I will send a message to you, to tell you to return from there. If Esau kills you, then others will kill him, and then both my sons would die at the same time!" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now, my son, hear my voice: You rise and disappear to Laban my brother in Harran. Dwell with him until one day your brother's fury returns, until your brother's emotion returns from you, and he forgets what you did to him. I will send and take you from there: Why miscarry two of you both in one day?"
Conservapedia	And now, my son, listen to my voice. Arise and run away to my brother Laban in Haran. Live with him for a few days, until your brother's fury turns away, until your brother's anger turns away from you, and he forgets what you have done to him, then I will send and take you out of there--because why should I be bereaved of both of you in one day?" In fact, Rebekah would likely never see Jacob again.
Ferar-Fenton Bible	But the words of her elder son Esau were reported to Rebekka, so she sent and called her younger son Jacob, and said to him ; " Now Esau, your brother, intends to kill you ; consequently my son listen to my voice, and arise and go away to Laban my brother, at Kharan, and stay with him for some time, until the anger of your brother has passed away. When the rage of your brother against you has passed, and he forgets what you have done to him, I will send and fetch you from there. Why should I be deprived of both in one day ? " V. 42 is included for context.
NIV, ©2011	Now then, my son, do what I say [S ver 8]: Flee at once to my brother Laban [S Ge 24:29] in Harran [S Ge 11:31]. Stay with him for a while [Ge 31:38, 41] until your brother's fury subsides. When your brother is no longer angry with you and forgets what you did to him [S ver 35], I'll send word for you to come back from there [S Ge 26:3]. Why should I lose both of you in one day?"
Lexham English Bible	Now then, my son, listen to my voice; arise and flee to Haran to Laban my brother. Stay with him a few days until the wrath of your brother has turned--until the anger of your brother turns from you and he has forgotten what you have done to him. Then I will send and bring you from there. Why should I lose the two of you in one day?"

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Now my son, listen to me and flee to Laban, my brother, in Haran. You will stay with him for a time until your brother's fury has cooled; and when he has forgotten his anger and what you did to him, I will send someone to bring you back. Why should I lose both of you on the same day?"
The Heritage Bible	And now, my son, hear attentively my voice, and rise; you flee to Laban, my brother, to Haran, And sit down with him some days until your brother's anger turns away, Until the burning nostrils of your brother turn away from you, and he forgets what you have done to him; and I will send, and take you from there; why should I be also bereaved of you both in one day?
New American Bible (2011)	So now, my son, obey me: flee at once to my brother Laban in Haran, and stay with him a while until your brother's fury subsides-until your brother's anger against you subsides and he forgets what you did to him. Then I will send for you and bring you back. Why should I lose both of you in a single day?"
New Jerusalem Bible	Now, son, listen to me; go at once and take refuge with my brother Laban in Haran. Stay with him a while, until your brother's fury cools, until your brother's anger is diverted from you and he forgets what you have done to him. Then I shall send someone to bring you back. I do not want to lose you both on one day!
New RSV	Now therefore, my son, obey my voice; flee at once to my brother Laban in Haran, and stay with him for a while, until your brother's fury turns away-until your brother's anger against you turns away, and he forgets what you have done to him; then I will send, and bring you back from there. Why should I lose both of you in one day?"
Revised English Bible	Now, my son, listen to me. Be off at once to my brother Laban in Harran, and stay with him for a while until your brother's anger cools. When it has died down and he has forgotten what you did to him, I will send and fetch you back. Why should I lose you both in one day?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, my son, listen to me: get up and escape to Lavan my brother in Haran. Stay with him a little while, until your brother's anger subsides. Your brother's anger will turn away from you, and he will forget what you did to him. Then I'll send and bring you back from there. Why should I lose both of you on the same day?"
exeGesés companion Bible	...and now my son, hear my voice; and rise, flee to Laban my brother to Haran; and settle with him a few days until the fury of your brother turns away; until the wrath of your brother turns from you and forgets what you worked to him: and I send and take you from there: why bereave me also of you two in one day?
Judaica Press Complete T.	And now, my son, hearken to my voice, and arise, flee to my brother Laban, to Haran. And you shall dwell with him for a few days until your brother's wrath has subsided. Until your brother's rage subsides from you, and he forgets what you did to him, and I will send and bring you from there. Why should I be bereft of both of you on one day?"
Kaplan Translation	'Now, my son, listen to me. Set out and flee to my brother Laban in Charan. Remain with him awhile until your brother's anger has subsided. When your brother has calmed down from his rage against you, and has forgotten what you have done to him, I will send word and summon you home. But why should I lose you both on the same day?'
Orthodox Jewish Bible	Now therefore, beni, shema bekoli (listen to my voice)! Arise, flee thou to Lavan achi to Charan; And tarry with him a few days, until chamat achicha subsides; And when af achicha subsides from thee, and he forget that which thou hast done to him; then

I will send, and get thee from there. Why should I be bereaved also of you both in yom echad (one day, the same day)?

The Scriptures 1998 “And now, my son, listen to my voice, and rise, flee to my brother Laban in Haran. “And stay with him a few days, until your brother’s wrath turns away, until your brother’s displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?”

Expanded/Embellished Bibles:

The Amplified Bible So now, my son, do what I tell you; arise, flee to my brother Laban in Haran; Linger and dwell with him for a while until your brother's fury is spent. When your brother's anger is diverted from you, he will forget [the wrong] that you have done him. Then I will send and bring you back from there [But Rebekah never saw her son Jacob again. He was well over 40 and probably 57 years old when he fled from Esau to Haran, and he stayed there at least 20 years.]. Why should I be deprived of both of you in one day?

The Expanded Bible So, my son, ·do what I say [·listen to my voice]. My brother Laban is living in Haran. ·Go to him at once [·Get up and flee to him]! ·Stay [Live; Reside] with him for a while, until your brother ·is not so angry [calms down]. In time, your brother will not be angry, and he will forget what you did to him. Then I will send a servant to bring you back. I don't want to lose both of my sons on the same day."

Kretzmann's Commentary Now, therefore, my son, obey my voice; and arise, flee thou to Laban, my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence. Rebekah tries to encourage Jacob and to comfort herself by intimating that it would be a matter of only a few days, of a very short time, until the wrath and anger of Esau would die down and be forgotten. Why should I be deprived also of you both in one day? If Jacob should be murdered, the avenger of blood would be set on Esau's tracks, and he also would thus be lost to his mother. Cf Genesis 9:6; 2Samuel 14:6.

NET Bible® Now then, my son, do what I say [Heb "listen to my voice."]. Run away immediately [Heb "arise, flee."] to my brother Laban in Haran. Live with him for a little while [Heb "a few days." Rebekah probably downplays the length of time Jacob will be gone, perhaps to encourage him and assure him that things will settle down soon. She probably expects Esau's anger to die down quickly. However, Jacob ends up being gone twenty years and he never sees Rebekah again.] until your brother's rage subsides. Stay there [The words "stay there" are supplied in the translation for stylistic reasons.] until your brother's anger against you subsides and he forgets what you did to him. Then I'll send someone to bring you back from there [Heb "and I will send and I will take you from there." The verb "send" has no object in the Hebrew text; one must be supplied in the translation. Either "someone" or "a message" could be supplied, but since in those times a message would require a messenger, "someone" has been used.]. Why should I lose both of you in one day [If Jacob stayed, he would be killed and Esau would be forced to run away.]"

The updated Pulpit Com. Now therefore, my son, obey my voice;—i.e. be guided by my counsel; a request Rebekah might perhaps feel herself justified in making, not only by her maternal solicitude for Jacob's welfare, but also from the successful issue of Her previous stratagem (vide on Genesis 27:8)—and arise, flee—literally, flee for yourself (of. Genesis 12:1; Num. 14:11; Amo. 7:12)—to Laban my brother to Haran (vide Genesis 11:31; Genesis 14:1–24:29); and stay with him a few days,—literally, days some. The few days eventually proved to be at least twenty years (vide Genesis 31:38). It is not probable that Rebekah ever again beheld her favorite son, which was a signal chastisement for her sinful ambition for, and partiality towards,

Jacob—until your brother's fury turn away; until your brother's anger turn away from you,—the rage of Esau is here described by two different words, the first of which, נִחַם, from a root signifying to be warm, suggests the heated and inflamed condition of Esau's soul, while the second, נָחַם, from נָחַם, to breathe through the nostrils, depicts the visible manifestations of that internal fire in hard and quick breathing—and he forget that which you have done to him,—Rebekah apparently had conveniently become oblivious of her own share in the transaction by which Esau had been wronged. Then will I send, and fetch you from there—which she never did. Man proposes, but God disposes. Why should I be deprived also of you both in one day? I.e. of Jacob by the hand of Esau, and of Esau by the hand of the avenger of blood (Genesis 9:6; cf. 2Samuel 14:6, 2Samuel 14:7; Calvin, Keil, Rosenmüller, Kalisch), rather than by his own fratricidal act, which would forever spare him from Rebekah (Lange).

The Voice

Do as I say. Get up and go to my brother Laban's house in Haran. Stay with him for a while until your brother has calmed down. Wait until his anger against you subsides and he forgets what you've done to him. Then I will send for you and bring you back. I don't want to lose both of you—one to death and one to punishing exile—in one day!

Rebekah comes up with a plan to send Jacob away. But it must look like Isaac's idea.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And now, my son, hearken to my voice, and rise, run away by yourself to Syria, to Laban, my brother, to Charan. And dwell with him several days, till back is turning your brother's fury, till back turns your brother's anger from you, and forgotten has he what you did to him, and I send and take you thence. Why shall I be bereaved, moreover, of you two in one day?
Context Group Version	Now therefore, my son, obey my voice. And arise, flee to Laban my brother, to Haran. And stay with him a few days, until your brother's fury turn away. Until your brother's anger turns away from you, and he forgets that which you have done to him. Then I will send, and fetch you from there. Why should I be bereaved of you { pl } both in one day?
Darby Translation	And now, my son, hearken to my voice, and arise, flee to Laban my brother, to Haran; and abide with him some days, until thy brother's fury turn away --until thy brother's anger turn away from thee, and he forget what thou hast done to him; then I will send and fetch thee thence. Why should I be bereaved even of you both in one day?
English Standard V. – UK	Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran and stay with him a while, until your brother's fury turns away—until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?"
The updated Geneva Bible	Now therefore, my son, obey my voice; and arise, flee you to Laban my brother to Haran; And tarry with him a few days, until your brother's fury turn away; Until your brother's anger turn away from you, and he forget that which you have done to him: then I will send, and fetch you from there: why should I be deprived also of you both in one day? For the wicked son will kill the godly: and the plague of God will later come on the wicked son.
H. C. Leupold	Now, my son, give heed to my instruction: up, flee thou to Laban, my brother, to Haran, and live with him for a while until the fury of thy brother turn away, until thy brother's anger turn away from thee and he forget that which thou hast done to him. Then will I send and get thee from thence. Why should I be bereft of both of you in one day?

Jack Ballinger's translation	"Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban! Stay with him a few days, until your brother's fury subsides, until your brother's anger against you subsides and he forgets what you did to him; Then I will send and get you from there. Why should I be bereaved of you both in one day?"
NASB	Now therefore, my son, obey [Gen 27:8, 13] my voice, and arise, flee [Lit <i>flee for yourself</i>] to Haran [Gen 11:31], to my brother Laban [Gen 24:29]! Stay with him a few days [Gen 31:41], until your brother's fury subsides [Lit <i>turns away</i>], until your brother's anger against you subsides [Lit <i>turns away from you</i>] and he forgets what you did [Gen 27:12, 19, 35] to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?"
Updated 3 rd Millennium Bible	Now therefore my son, obey my voice; and arise, flee you to Laban my brother in Haran, and tarry with him a few days until your brother's fury turn away--until your brother's anger turn away from you, and he forget that which you have done to him. Then I will send and fetch you from there. Why should I be deprived also of you both in one day?"
Updated Bible Version 2.11	Now therefore, my son, obey my voice. And arise, flee to Laban my brother, to Haran. And tarry with him a few days, until your brother's fury turn away. Until your brother's anger turns away from you, and he forgets that which you have done to him. Then I will send, and fetch you from there. Why should I be bereaved of you+ both in one day?
Webster's Bible Translation	Now therefore, my son, obey my voice: and arise, flee you to Laban my brother to Haran; And tarry with him a few days, until your brother's fury will turn away; Till your brother's anger will turn away from you, and he will forget [that] which you have done to him: then I will send, and bring you from there. Why should I be deprived also of you both in one day?
Young's Updated LT	And now, my son, listen to my voice, and rise, flee for yourself unto Laban my brother, to Haran, and you have dwelt with him some days, till your brother's fury turn back, till your brother's anger turn back from you, and he has forgotten that which you have done to him, and I have sent and taken you from thence; why am I bereaved even of you both the same day?"

The gist of this verse: Rebekah sends her favorite son Jacob away in order to keep him safe from Esau.

Genesis 27:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אָתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Genesis 27:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâma ^c (שָׁמַע) [pronounced shaw-MAHÇ]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6963 BDB #876

Translation: Therefore, my son, hear my voice...

Rebekah has been exerting undue influence over her son, Jacob, manipulating him, and she continues here. What she apparently did not do was to think of what would be the consequences of what Jacob did to Esau. So Esau wants to kill Jacob—Rebekah probably tells this to her son Jacob—and, while he is panicking, she tells him to listen to her.

The reason we deduce that Rebekah tells Jacob about what Esau has said is, her urgent plea to him means nothing if there is not a reason for it. If she does not tell him about Esau, but launches into this warning, it makes very little sense. The first thing that Jacob would say, once Rebekah catches her breath, is, “Huh?” Or “What?”

Genesis 27:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced koom]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
bârach (בָּרַח) [pronounced baw-RAHKH]	<i>flee [away], go [pass] through, hasten, come quickly; reach across</i>	2 nd person masculine singular, Qal imperative	Strong's #1272 BDB #137
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Lâbân (לָבָן) [pronounced law ^b -VAWN]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3838 BDB #526

Genesis 27:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âch (אח) [pronounced awhk]	brother, half-brother; kinsman or close relative; one who resembles	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26
Chârân (חָרָן) [pronounced khaw- RAWN]	parched; mountaineer; road, path transliterated Haran, Charan	masculine singular proper noun/location with the directional hê	Strong's #2771 BDB #357

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and rise up [and] flee for your [life] to Laban my brother, to Charan.

Normally, when we have two imperatives strung together, we hold them together with the wâw conjunction (an *and*). The Hebrew does not do this, however. Usually, they are just put together within a conjunction between them.

Rebekah recognizes that Jacob's escape needs from Canaan needs to be immediate. Each additional day is added risk. We must bear in mind that, even though Esau has vowed to kill Jacob after his father dies, at any time, his irrational hatred could turn into action.

J. Vernon McGee: *Here again we see Rebekah taking things into her own hands. She tells Jacob, "You are going to have to leave home." Little did she know that she would pay for her part in this, her sin. She never saw this boy again. She said she would send him over there for a little while but it was a long while and she died before he got back.*

McGee continues: *We must remember that Jacob is her favorite. She wants Jacob to go to her brother, Laban, and that is where she will send him. This is where Jacob is going to learn his lesson. This is where the chickens will come home to roost. Old Uncle Laban is going to put him through school and teach him a few things. Jacob thought he was clever, but Uncle Laban is an expert at cleverness. Poor Jacob will find he is just an amateur, and he is going to cry out to God in desperation before it is all over.*³⁶⁵

Wenstrom: *Laban's grandfather was Nahor, Abraham's brother, and of course his sister was Rebekah. Laban lived in the city of Nahor near Haran along one of the tributaries of the Euphrates River in what is now modern Syria and his occupation was a sheep and goat herder. Haran still exists in and is located in northern Mesopotamian, a commercial city on the Balikh River, sixty miles from its entrance into the Euphrates. The city was on the busy caravan road connecting with Nineveh, Asshur, and Babylon in Mesopotamia, and with Damascus, Tyre, and Egyptian cities in the west and south and was a center of the moon god cult.*³⁶⁶

Rebekah has kept in touch with her brother back in Haran and she knows that Jacob will be safe there. It would not be to Esau's advantage to attack Jacob where much of her family lives. Jacob would be reasonably safe there.

³⁶⁵ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

³⁶⁶ From wenstrom.org accessed July 15, 2016.

Furthermore, the blessing and the inheritance will not be issues if Jacob is out of the land. So this strategy is guaranteed to keep Jacob safe.

Jacob has to be removed from there. He cannot just wander off a few miles and wait for the dust to settle. He needs to get out of town entirely. You may recall that Rebekah came from Charan (or, *Haran*). Abraham sent his most trusted servant to Charan to bring back a wife for Isaac. He found a wonderful young woman named Rebekah, who was the sister of Laban, their father being Bethuel, their grandfather being Nahor, Abraham's brother.

If you will recall Genesis 24, what completely and totally impressed Laban was the jewelry that Rebekah wore when she returned from the well after meeting Abraham's servant. Laban could not get out there to the well fast enough. A man handing out golden bracelets and earrings to his sister? What might that man have for him?

Rebekah is his sister, and she probably had less of a negative attitude toward her brother (although, she was willing to leave Charan, and let this be known as soon as she was asked). But, being young, it is likely that she did not fully see her brother for who he was. So, sending Jacob to him was not something that she feared to do. And, she did have to consider the circumstances that, it might be but days before Esau carries out his threat to kill Jacob.

It is reasonable to question whether this is within God's will; however, Jacob will meet and marry two women in Haran, and their children will make up the tribes of Israel. God is able to take the messtup volitions of these two brothers, Jacob and Esau, and still bring His plan to fruition.

Genesis 27:43 *Therefore, my son, hear my voice and rise up [and] flee for your [life] to Laban my brother, to Charan.* (Kukis mostly literal translation)

Genesis 27:44			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	1 st person masculine singular, Qal perfect	Strong's #3427 BDB #442
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
’ăchâdîym (אֶחָדִים) [pronounced uh-khaw-DEEM]	<i>the same; joined in one, united; some, a few</i>	plural numeral adjective	Strong's #259 BDB #25
‘ad (עַד) [pronounced <i>ghad</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Genesis 27:44

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Together, 'ad and 'ăsher mean <i>until that, until</i> . Generally used of an event which occurred in the past.			
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person feminine singular, Qal imperfect	Strong's #7725 BDB #996
chêmâh (חַמָּה) [pronounced khay-MAW]	<i>anger, fury, rage, heated anger, wrath; poison</i>	feminine singular construct	Strong's #2534 BDB #404
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: You will remain with him awhile [lit., a few days]; until the fury of your brother is turned back;...

Rebekah is thinking that this might be a short time—6 months, a year. She does not realize that she will be sending Jacob out of the land for 20 years (Genesis 31:38).

This is certainly no little dispute as to how long Rebekah thought that this would last. Did she think Esau's anger would blow over in a few days? Did she use this expression hopefully, realizing a may be a few months? Did she simply say this, knowing that it would be longer, but not wanting to admit to herself or to Jacob how long it would be. Even though Jacob is perhaps 77 years old, this will be the first time he is separated from his mother, and it should be obvious how close they are. She could tell him what to do and he would then do it.

Personally, I was in my late 20's when I moved to another state, and despite being an adult and despite having lived on my own for the previous 7 years, this would be the first time that I would be separated from my mother and family. For awhile, it was quite difficult; and for many years, I persisted in the notion that, I would stay there a few more years and move back. However, the long term plan of God was for me to remain here in Texas, which I did, and that was a very good thing.

Note what Rebekah said: *Until your brother anger turns from you and he forgets what you have done*. Recall that this duplicity was all Rebekah's idea—not that Jacob is above such a plan—however, it was Rebekah's idea. Jacob did nothing but go along with it. Now Rebekah speaks as though she is the loser here. She should not be forced to be without both Jacob and Esau, her sons.

With reference to the length of time that Jacob will spend with Laban, Rebekah attempts to diminish the amount of time that he will be gone. Therefore, she tells him to remain with Laban a few days. In the Hebrew, the word for *one* in the plural means *few*. Rebekah does not expect that Jacob will live in Haran for only a few days. Jacob will remain there for over twenty years. Rebekah, because of her deception (even though God had already promised the blessing of Abraham to go through Jacob), apparently will never see her son again.

Genesis 27:43–44 And now, my son, obey my voice and arise. Flee for yourself to my brother Laban, to Haran, and stay with him a few days until your brother's fury turns away,... (MKJV)

Rebekah tells her son Isaac to flee to the east, and to go to live with her brother Laban who lives in Haran (Charan). *A few days* appears to be euphemistic for a long time—it will take a *few days* to get anywhere near the border of the Land of Promise. Quite obviously, Rebekah did not want to lose her son for many years, so she speaks of this time as being just a few days. However, she will never see him again. Rebekah's plot to steal the

final blessing from Isaac was a serious mistake for both her and Jacob (Jacob is an adult male, so he has no excuse for his actions). This plan of Rebekah's will result in her never being able to see her favorite son again.

What is quite fascinating is, when Jacob serves his Uncle Laban for Rachel, the daughter he will be in love with, the 7 years he serves Laban will seem only as a few days to him, because of his love for her. But, as we will see in the near future, Laban will pull the rug from under him.

Rebekah favored Jacob and she helped him plot to take Isaac's end-of-life blessing meant for Esau. Neither of them really thought this through, and did not realize just how angry Esau would become.

We know in retrospect that such blessings from God as spoken by a man of God are not completely from the soul of the man of God, but often emanate from the Holy Spirit speaking through the man. Deception was not necessary; God has everything under control.

There is an extreme example of this in Num. 22–24, where a prophet of God was hired by the King of Moab to curse Israel, but he ended up blessing Israel instead. These cursings and blessings have meaning, and God overrules the intentions of man when it is necessary.

Therefore, we know that, when Isaac blesses Jacob, it will be the correct blessing, no matter what. However, what happened here is somewhat of a mess. All of these people are in the plan of God, and yet they have managed to screw everything up. Isaac and Rebekah are both playing favorites; and therefore, their sons are pitted against one another. Jacob believes that it is necessary to deceive his own father; and Esau believes that it is necessary to kill his own brother. God is able to take such family dysfunction and work it out to His Own glory.

Genesis 27:43–44 [Rebekah is speaking to Jacob]: “And now, my son, obey my voice and arise. Flee for yourself to my brother Laban, to Haran, and stay with him a few days until your brother's fury subsides,... (MKJV)

Since Jacob is heir to the promise, we might think that God would step in at this point, and say, “No, Jacob, you are in the Land of Promise right now; this is the land I am giving you. You should not leave it.” But God does not do that. God wants the biggest con-man west of Charan to meet his uncle Laban, the greatest con-man of their extended family. God wants Jacob to come face to face with someone who behaves just as he does; and to (ideally speaking) make judgments about his own behavior based upon the actions of his Uncle Laban. Jacob needs to know what it is like to have someone you trust lie and deceive you; and use your own good intentions in order to manipulate you.

Jacob and his mother pulled a *switcheroo* for this blessing; and not too far in the future, Leah and her father (Rebekah's brother Laban) will pull a *switcheroo* on Jacob. We will find out that deception is both a family trait and an art form for Rebekah's side of the family.

Genesis 27:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive construct	Strong's #7725 BDB #996

A Qal infinitive construct with a preposition can introduce a purpose clause, a result clause or a temporal clause. The preposition ‘ad (עַד) [pronounced *gahd*], with an infinitive construct, appears to mean *until, till, as far as, even to*.

Genesis 27:45a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'aph (אף) [pronounced ahf]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...until the anger of your brother is turned back from you...

This and the previous phrase seem to be synonymous, although they are of a different construction with a slight change of vocabulary. Obviously, the overriding principle to Rebekah is the safety of her son Jacob.

Dr. Peter Pett: *When Rebekah realises what Esau intends to do she decides to send Jacob to a place of safety. With her son she is honest. He must flee to her brother in Haran until Esau's anger has abated. 'A few days' is wishful thinking. Even in the best of circumstances it would take quite some time. Haran is not just round the corner. But she is trying to make it sound temporary. Neither she nor Jacob realise that they will never meet again...she is confident that the hot fury that has gripped him will subside, and that eventually even his anger against Jacob will die down and what has happened will be unimportant. She knows her son and knows that both will happen. She knows his heart is on other things.*³⁶⁷

Joe Guglielmo: *[A]lthough Rebekah planned the deception, Jacob was equally guilty for carrying it out. And he truly reaped what he sowed.*³⁶⁸

C. H. Mackintosh: *...whoever observes Jacob's life, after he had surreptitiously [secretly] obtained his father's blessing, will perceive that he enjoyed very little worldly felicity [happiness]. His brother sought to murder him, to avoid which he was forced to flee from his father's house; his uncle Laban deceived him...He was obliged to leave him in a clandestine [secret] manner...He experienced the baseness of his son Reuben...the treachery and cruelty of Simeon and Levi towards the Shechemites; then he had to feel the loss of his beloved wife...the supposed untimely end of Joseph; and to complete it all, he was forced by famine to go into Egypt, and there died in a strange land.*³⁶⁹

Genesis 27:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

³⁶⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:42–45.

³⁶⁸ From <http://www.ccmantowoc.org/> accessed August 20, 2016.

³⁶⁹ From <http://www.ccmantowoc.org/> accessed August 20, 2016.

Genesis 27:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâkach (שָׁחַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave</i>	3 rd person masculine singular, Qal perfect	Strong's #7911 BDB #1013
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and he has forgotten what you have done to him.

Without seeing Jacob, and life being what it is, there would come a time when this would fade from Esau's thinking. Right now, there is nothing more important than him getting a hold of Jacob and beating him down. Furthermore, since Esau is an outdoor kind of guy, it is very likely that he is able to do this. He is probably stronger and more resourceful in a fight than Jacob, and could probably deliver a deadly beat down. But, time heals all wounds; and Esau would no longer be consumed with this thing.

Application: If time heals all wounds, why do we rebound? We rebound because this puts us back into fellowship. We may have a set of mental attitude sins which all come out of a particular situation, and they may keep coming up, but we name these sins for God in order to have our fellowship restored. You might have a mental attitude sin of anger come up because you were flipped off while on the freeway; and you might have a fantasy of chasing this person down and snapping off his finger. This might give you great pleasure to think about how you might confront him, the look in his eyes, as you grab his hand and bend back that finger until you hear a sweep snapping sound, and you enthusiastically say, "Have a good day, now" as you go off. All of this fantasy might be very self-satisfying, but it is time spend out of fellowship, allowing your soul to become entangled with hatred and anger.

Genesis 27:44–45a "You will remain with him [Laban in Haran] awhile [lit., a few days]; until the fury of your brother is turned back; until the anger of your brother is turned back from you and he has forgotten **what you have done to him.**" This is a far cry from what Rebekah said to him earlier. His mother said to him, "Let your curse be on me, my son." (Genesis 27:13a; ESV) So much crap has hit the fan that Rebekah disassociates herself from all of it, despite the fact that this happened because of her manipulation. Jacob has done no more than his mother had instructed him to do; but now,

Genesis 27:44–45b You will remain with him awhile [lit., a few days]; until the fury of your brother is turned back; until the anger of your brother is turned back from you and he has forgotten what you have done to him. (Kukis mostly literal translation)

Genesis 27:45c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person singular, Qal perfect	Strong's #7971 BDB #1018
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542
min (מ) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: Then I will send [for you] and bring you [back] from there.

Rebekah is Esau's mother as well, and she can gauge the temperature of him, and when he is over his anger. Then she would send a servant to fetch Jacob; or she would get a message to him via a caravan.

It is at this point, listening to Rebekah's reasoning, that some think of the words of James 4:13–15 *Come now, you who say, "Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit"— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, "If the Lord wills, we will live and do this or that."* (ESV)

Genesis 27:45d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering *on account of [that] which, because that*.

Genesis 27:45d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâkal (שָׂכַל) [pronounced shaw- KAHL]	<i>to be bereaved [of children], to be childless</i>	1 st person feminine singular, Qal imperfect	Strong's #7921 BDB #1013
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral with the 2 nd person masculine plural suffix	Strong's #8147 BDB #1040
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Translation: Why should I be bereaved of both of you in one day?"

You will notice that I placed the word *also* at the beginning of this sentence. If Esau killed Jacob, then Esau would probably be executed, or he would become a fugitive. In either case, Rebekah would lose both of her sons at the same time. *One day* here is metaphorical for a short period of time.

Genesis 27:45c-d **Then I will send [for you] and bring you [back] from there. Why should I be bereaved of both of you in one day?"** (Kukis mostly literal translation)

Genesis 27:45 ...until your brother's anger turns away from you and he forgets what you have done to him. Then I will send and bring you from there. Why should I also be bereaved of both of you in one day?"

Rebekah speaks of losing Esau and losing Jacob. If Esau killed Jacob, then Esau would either flee for his own life; or he would be executed for killing another man. Either way, Rebekah would lose both of her sons. With the few words that Rebekah has said, it is not clear whether she realizes that Esau will wait for the death of his father before killing Jacob. However, at this point in time, Isaac was not expected to live very long.

The Expositor's Bible Commentary: *The result of this scheme of Rebekah and Jacob's is, they gained nothing, and they lost a great deal, by their wicked interference. They gained nothing; for God had promised that the birthright would be Jacob's, and would have given it him in some way redounding to his credit and not to his shame. And they lost a great deal. The mother lost her son; Jacob had to flee for his life, and, for all we know, Rebekah never saw him more. And Jacob lost all the comforts of home, and all those possessions his father had accumulated. He had to flee with nothing but his staff, an outcast to begin the world for himself.*³⁷⁰

Genesis 27:43–45 **Therefore, my son, hear my voice and rise up [and] flee for your [life] to Laban my brother, to Charan. You will remain with him awhile [lit., a few days]; until the fury of your brother is turned back; until the anger of your brother is turned back from you and he has forgotten what you have done to him. Then I will send**

³⁷⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:1–40 (edited).

[for you] and bring you [back] from there. Why should I be bereaved of both of you in one day?" (Kukis mostly literal translation)

Genesis 27:43–45 Therefore, my son, listen to me and flee for your life. Go to Laban, my brother who lives in Charan, and stay with him for awhile, until the fury of your brother subsides and his anger is no longer focused on you—when he has forgotten just what it was that you have done to him. At that time, I will send for you and bring you back from there. Why should I lose both of my sons on the same day?" (Kukis paraphrase)

It is quite interesting, the lives of Esau and Jacob. Neither man appears to be happy, despite the fact that they were each blessed with great material blessings. Each man would head a large family, yet a consistent happiness, in the face of difficulties, does not appear to belong to either man. There are many points in time where it is clear that each man goes through a period of great sadness, distress and/or anger. I can offer a clear explanation—neither man appears to hold to the previously given words of God. Neither man—even though they both understand the power of the words spoken by their father, Isaac, seems to understand that it is up to them to apprehend the words and then the doctrines of God. If anything, when Esau moved away from home and stood up on his own feet, he seemed to be better off. Despite his anger and vengeful motivation here, Esau will, 20 years hence, have forgiven Jacob, and be willing to celebrate Jacob's new family with him. I would suggest that this all came to pass, not because Esau got with the Word of God (very few of his children or grandchildren are celebrated as gifts from God), but that he grew up, he matured, and he was more in tune with the laws of divine establishment.

Ron Snider Summarizes Genesis 27:41–45

1. After the hollow "blessing" which Isaac gives to Esau, it becomes clear to him that his father will not cave in to him.
2. He seeks someone to blame for these events, and Jacob is the most natural choice.
3. Notice how those who are negative to doctrine do not want to take responsibility for their own actions.
4. The reason that Esau is now in the position which he finds himself is to be attributed to his negative volition and rejection of the Plan of God.
5. His frustration now turns to a burning hatred for his brother, whom he blames for his problems.
6. He nourishes and cherishes his hatred, and mentally seethes every time he thinks of Jacob.
7. He turns this hatred over and over in his mind and formulates a plan which he thinks will resolve his
8. He determines to murder Jacob once his father has died.
9. Isaac has convinced everyone, himself included, that he was on his death bed, although he will live another 43 years.
10. He still desires to be in the good grace of his father and not cause him any unnecessary grief, so he determines to delay his plan until his death.
11. There is no way that God will allow Esau to kill Jacob.
12. He has promised Jacob superiority and the blessing of Isaac contained a promise of rulership over his brothers.
13. Esau is not able to keep his hatred and animosity to himself, and word of his plans go forth from his own
14. News quickly reaches Rebekah, who once again takes matters into her own hands.
15. She did not faith rest the promise of Jacob's superiority before, and she does not faith rest his safety now.
16. She is worried and frightened that something bad may befall her darling.
17. She moves immediately into action and calls Jacob to herself.
18. She formulates a plan, once again in exceedingly quick fashion.
19. Rebekah's ability to hear something, run it through her sinful trend of Adam and come up with a goofy plan of action is incredible.
20. She does not focus on the Word of God but on her human viewpoint worries and fears, and therefore makes horrible plans.
21. Once again she commands her son to obey her in what she says.

Ron Snider Summarizes Genesis 27:41–45

22. One would think that both of them would realize that the present state of affairs has resulted from listening to her great plans.
23. She finds out that Esau is making himself feel better by formulating a plan to kill Jacob.
24. Esau is attempting to build his happiness on the demise of his brother, which death will not make him happy.
25. She commands Jacob to waste no time, but to get packed and get ready to leave and go to her fundy relatives.
26. Her plan is to send him to Laban, and then have him return in a matter of weeks or months when all this talk of murder blows over.
27. Rebekah and Jacob are now in panic as they anticipate what God would never allow to happen.
28. Yet in their minds this is not only a possibility, but a reality.
29. She had schemed to get the blessing to Jacob and now she schemes to save his life.
30. Neither of these schemes were necessary to the plan of God.
31. Even though the first one has brought them to this point of fear and panic, she proceeds ahead as if God did not exist.
32. She figures that once Esau gets over this, she can send and have Jacob return home.
33. As it turns out, she will send him away for twenty years and never see her son again.
34. This is her discipline for failure to apply doctrine and resorting to human viewpoint solutions to life.
35. She builds her happiness on her son, and her divine discipline for this is the loss of her son.
36. Parents cannot build their happiness on their children, happiness must come from Bible doctrine in the soul.
37. Happiness does not come from the family, but from resident doctrine.
38. For all her planning and scheming, Rebekah makes a total mess of her life and ends up losing that which she considered most dear.
39. She is disobedient to her husband, deceitful, sneaky and conniving, and comes under divine discipline for these actions.
40. Her final comment recognizes that capital punishment awaited Esau if he went ahead with the planned murder of Jacob.
41. The final verse of this chapter really begins the next section, and will be treated with chapter 28.

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Rebekah's Cover Story for Jacob's Absence

A Look Back at Genesis 26:34–35: Now, let's go back one chapter and read:

Gen. 26:34–35 *When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, and they made life bitter for Isaac and Rebekah. (ESV)*

There are times that we have this or that passage (like the one above), and it is difficult to determine, why is this passage here? What does this have to do with my own spiritual advance? What do I get out of this?

First of all, not everything is about you. Secondly, this passage is integral to our exegesis. There is a problem which has plagued Isaac and Rebekah's family for some time, and that is, the wives of Esau. We know nothing

about these women individually except that they made life bitter of Isaac and Rebekah. So, even though Isaac favors Esau, he still has problems with the wives of Esau. We do not know the exact nature of these problems.

In v. 35, we have the 3rd person feminine plural, Qal imperfect of *hâyâh* (הָיָה) [pronounced *haw-YAW*], which usually means *to be, is, was, are; to become, to come into being; to come to pass*. Strong's #1961 BDB #224. This tells us that the wives of Esau initiate the action of the verb. Sometimes the verb *to be* can mean *to have*. What these two women *have* or *are* is, the feminine singular construct of *môrâh* (מֵרָחַם) [pronounced *moh-RAW*], which means *bitterness, grief, sadness*. This is the noun cognate for a verb which means *to rebel, to resist, to oppose; to be bitter*. Strong's #4786 BDB #601. This is affixed to the feminine singular noun *rûwach* (רוּחַ) [pronounced *ROO-ahkh*], which means, *wind, breath, spirit, apparition*. Strong's #7307 BDB #924. So these women *are* (or, *these women have; or, these women exhibit*) **a bitterness of spirit toward Isaac and Rebekah**.

If you know anything about in-laws, you know that they come in all categories. Some in-laws just blend right into the family and they become a part of your family. Some in-laws are not very close and have to be coaxed into family affairs. Some in-laws are stand-offish, and, although they may not exhibit any sort of overt hostility, they avoid all family gatherings. They have headaches, other engagements, work-conflicts; and they can never seem to be a part of the family, even though, in person, they do not appear to want to avoid the family. But then, there are those who are actively hostile to their new family. They look down on this new set of family members; and at family get-togethers, they may start fights, arguments; they might get exceedingly drunk; they may show up high. When they are at a family gathering, they manage to turn a festive gathering into a series of hostile and antagonistic confrontations. This latter description probably applies to the wives of Esau. They were opening hostile toward Isaac and Rebekah. We don't know how, but my guess is, they disparaged their faith in the Revealed God. They either rejected the idea of God, or, to them, every sort of deity was the same. Maybe they were good at pointing out shortcomings and deficiencies in this family. Such things were abundant in Isaac and Rebekah's family.

If a person clearly declares that he believes in the Revealed God, that is not something that they can just let go. Have you ever been with a childhood friend, and they know that you believe in Jesus Christ, and they pepper their speech with various profanities (quite obviously, I have). They use the royal name of *Jesus Christ* as an exclamation; they use *God* in a trivial way, using His essence title to damn this or that. Then they look at you, just to see how you react. Whatever these wives of Esau did, it was to establish a wall of bitter separation between themselves and Isaac and Rebecca.

Now we will see just how deceptive Rebekah can be. She will mix in truth with lies; so that she is never associated with the stolen blessing incident.

For Rebekah to send Jacob away, and yet not to tip her hand as a co-conspirator, she has to have a cover story. In one way, the separation between Genesis 27 and 28 is an apt division; however, what happens here in chapter 27 leads us directly to the next chapter, which includes this final verse below:

And so says Rebekah unto Isaac, "I have loathed in my lives from faces of daughters of Heth. If takes Jacob a woman from daughters of Heth as the these—from daughters of the land—for why to me lives?"

Genesis
27:46

Rebekah then said to Isaac, "I am weary in my living because of the Hittite daughters. If Jacob takes a woman from the [unmarried] women of Heth like these [women]—from the daughters of [this] land—what is living to me?"

Rebekah later said to Isaac, "I have become so weary of life because of these Hittite daughters. I don't know what I would do if Jacob married a Hittite woman. My life would be ruined."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Rebekah unto Isaac, "I have loathed in my lives from faces of daughters of Heth. If takes Jacob a woman from daughters of Heth as the these—from daughters of the land—for why to me lives?"
Targum (trans. By Cook)	And Rivekah said to Izhak, I <u>am afflicted</u> in my life on account of the <u>indignity of the</u> daughters of Heth. If Jakob take a <u>wicked wife</u> from the daughters of Heth, such as these of the daughters <u>of the people</u> of the land, what will life be to me?
Latin Vulgate	And Rebecca said to Isaac: I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.
Peshitta (Syriac)	Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these which are of the daughters of the land, what <u>good</u> will my life be to me?
Septuagint (Greek)	And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Heth; if Jacob shall take a wife of the daughters of this land, where then should I live?
Significant differences:	As usual, the targum has additional text. The targum has <i>am afflicted</i> rather than <i>have loathed</i> . The Latin lacks <i>daughters of the land</i> . They have <i>stock of the land</i> instead. The Syriac adds the word <i>good</i> to the final phrase.

Limited Vocabulary Translations:

Bible in Basic English	Then Rebekah said to Isaac, My life is a weariness to me because of the daughters of Heth: if Jacob takes a wife from among the daughters of Heth, such as these, the women of this land, of what use will my life be to me?
Easy English	Then Rebekah said to Isaac, `The women from Heth's family make my life miserable and I am tired. If Jacob marries a local woman, a woman from Heth's family like these, I shall not want to live.'
Easy-to-Read Version	Then Rebekah said to Isaac, "Your son Esau married Hittite women. I am very upset about these women. Why? Because they are not our people. I'll just die if Jacob marries one of these women too!"
Good News Bible (TEV)	Rebecca said to Isaac, "I am sick and tired of Esau's foreign wives. If Jacob also marries one of these Hittites, I might as well die."
<i>The Message</i>	Rebekah spoke to Isaac, "I'm sick to death of these Hittite women. If Jacob also marries a native Hittite woman, why live?"
Names of God Bible	Rebekah said to Isaac, "I can't stand Hittite women! If Jacob marries a Hittite woman like one of those from around here, I might as well die."
NIRV	Then Rebekah spoke to Isaac. She said, "I'm sick of living because of Esau's Hittite wives. Suppose Jacob also marries a Hittite woman. If he does, my life won't be worth living."
New Simplified Bible	Rebekah said to Isaac: »I cannot stand Hittite women! I would rather die than see Jacob marry one of them.«

Thought-for-thought translations; paraphrases:

Common English Bible	Rebekah then said to Isaac, "I really loathe these Hittite women. If Jacob marries one of the Hittite women, like the women of this land, why should I go on living?"
Contemporary English V.	Rebekah later told Isaac, "Those Hittite wives of Esau are making my life miserable! If Jacob marries a Hittite woman, I'd be better off dead."
New Berkeley Version	To Isaac, Rebekah complained, "The presence of those Hittite women wears me down so, if Jacob marries one of the Hittite girls like these daughters of the land, my life will not be worth living."
New Century Version	Then Rebekah said to Isaac, "I am tired of Hittite women. If Jacob marries one of these Hittite women here in this land, I want to die."

New Life Version	Then Rebekah said to Isaac, "I am tired of living because of the daughters of Heth. If Jacob marries one of the daughters of Heth, like these, from the women of the land, what good will my life be to me?"
New Living Translation	Then Rebekah said to Isaac, "I'm sick and tired of these local Hittite women! I would rather die than see Jacob marry one of them."

Partially literal and partially paraphrased translations:

American English Bible	Then RebeKa said [to IsaAc]: 'I'm so tired of my life because of the daughters of the sons of Chet. And if Jacob were [also] to take a woman from the daughters of this land, where would I live?'
God's Word™	Rebekah said to Isaac, "I can't stand Hittite women! If Jacob marries a Hittite woman like one of those from around here, I might as well die."
International Standard V	Rebekah also told herself [The Heb. lacks <i>herself</i>], "Heth's daughters are making me tired of living. If Jacob marries one of Heth's daughters, and she turns out to be just like these other local women [Lit. <i>these daughters</i>], what kind of life would there be left for me?"
New Advent (Knox) Bible	And to Isaac Rebecca said, I am weary of life, with these Hethite women about me; if Jacob weds a bride of this native stock, may I not live to see it!
Today's NIV	Then Rebekah said to Isaac, "I'm disgusted with living because of these Hittite women. If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be worth living."
Translation for Translators	Rebekah also said to Isaac, "These foreign women whom Esau has married, who are descendants of Heth, are making my life miserable. If Jacob also marries a woman from the descendants of Heth in this area, my life will be worthless/I will not want to live any longer !" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rebekah said to Isaac, "I loathe my life in the face of the daughters of Heth. If Jacob takes a woman of the daughters of Heth, these daughters of the land, what is my life to me?"
Conservapedia	Rebekah said to Isaac, "I am irritated in my spirit on account of these Hittite daughters-in-law of mine. If Jacob marries a Hittite woman, like these from among the daughters of the land, what purpose will my life serve?" Rebekah gives Isaac an excuse to send Jacob packing.
Ferar-Fenton Bible	Then RebeKka said to Isaac, " I hate my life in the presence of these Hitite girls ! If Jacob should take a wife from among these Hitite girls - such girls as they are, in this country, - why should I live ?"
Jubilee Bible 2000	And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these who are of the daughters of this land, why should I want to live?
NIV, ©2011	Then Rebekah said to Isaac, "I'm disgusted with living because of these Hittite [S Ge 10:15] women. If Jacob takes a wife from among the women of this land [S Ge 10:15-19], from Hittite women like these, my life will not be worth living [S Ge 26:35; S Job 7:7]."
Lexham English Bible	Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob takes a wife from Hittite women like these, from the {native women}, {what am I living for}?"

Catholic Bibles (those having the imprimatur):

Christian Community Bible	<i>Rebekah said to Isaac, "I am weary of my life because of the Hittite women. If Jacob marries a woman from this land, a Hittite like these, what value is there left in life for me?"</i>
The Heritage Bible	And Rebekah said to Isaac, I abhor my life before the face of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these who are of the daughters of the land, what is my life to me?
New American Bible (2002)	Rebekah said to Isaac: "I am disgusted with life because of the Hittite women. If Jacob also should marry a Hittite woman, a native of the land, like these women, what good would life be to me?" Gen. 27:46-28:9] This section, which is from the Priestly source and a direct sequel of ⇒ Genesis 26:34-35, presents a different, though not contradictory, reason for Jacob's going to Paddan-aram: namely, to preserve racial purity among the chosen people. The account of Esau's marriages is given for the purpose of explaining the racial mixture of the Edomites, who were descended in part from tribes related to Israel, in part from older peoples in Edom called Hittites, Horites or Hivites, and in part from the Ishmaelite (Arabian) tribes who later invaded the region.
New American Bible (2011)	<i>Jacob Sent to Laban.</i> Rebekah said to Isaac: "I am disgusted with life because of the Hittite women. If Jacob also should marry a Hittite woman, a native of the land, like these women, why should I live?"
New Jerusalem Bible	Rebekah said to Isaac, 'The Hittite women sicken me to death. If Jacob were to marry a Hittite woman like these, one of the local women, what would there be left in life for me?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Rivkah said to Yitz'chak, "I'm sick to death of Hitti women! If Ya'akov marries one of the Hitti women, like those who live here, my life won't be worth living."
exeGesés companion Bible	And Ribqah says to Yischaq, I abhor my life at the face of the daughters of Heth: if Yaaqov takes a woman of the daughters of Heth, such as these of the daughters of the land, why live?
JPS (Tanakh—1985)	Rebekah said to Isaac, "I am disgusted with my life because of the Hittite women. If Jacob marries a Hittite woman like these, from among the native women, what good will life be to me?"
Judaica Press Complete T.	And Rebecca said to Isaac, "I am disgusted with my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth like these, from the daughters of the land, of what use is life to me?"
Kaplan Translation	Rebecca said to Isaac, 'I am disgusted with life because of those Hittite women [See Genesis 26:34.]. If Jacob marries such a Hittite girl, from the daughters of this land, why should I go on living?'
Orthodox Jewish Bible	And Rivkah said to Yitzchak, I am weary of my life because of the Banot Chet: if Ya'akov take an isha of the Banot Chet (Hittite women) such as these which are of the banot ha'aretz, what will chayyim to me be?
<i>The Scriptures</i> 1998	And Ribqah said to Yitshaq, "I am disgusted with my life because of the daughters of Heth. If Ya'aqob takes a wife from the daughters of Heth, like these who are the daughters of the land, what is my life to me?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth [these wives of Esau]! If Jacob takes a wife of the daughters of Heth such as these Hittite girls around here, what good will my life be to me?
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The Expanded Bible	Then Rebekah said to Isaac, "I am tired of [weary of my life due to] Hittite women [the daughters of the Hittites]. If Jacob marries one of these Hittite women [the daughters of the Hittites] here in this land, I want to die [why would I want to live?]."
Kretzmann's Commentary	And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth such as these which are of the daughters of the land, what good shall my life do me? The wives of Esau were a bitterness of spirit not only to Rebekah, but also to Isaac, Genesis 26:35, and therefore the mention of this unbearable condition at this time was intended to pave the way for her plan of having Jacob sent to Mesopotamia, out of harm's way. That the children of God are persecuted by the children of the world is a common experience, but God holds His sheltering and protecting hand over those that are his.
NET Bible®	Then Rebekah said to Isaac, "I am deeply depressed [Heb "loathe my life." The Hebrew verb translated "loathe" refers to strong disgust (see Lev 20:23).] because of these daughters of Heth [Some translate the Hebrew term "Heth" as "Hittites" here (see also Gen 23:3), but this gives the impression that these people were the classical Hittites of Anatolia. However, there is no known connection between these sons of Heth, apparently a Canaanite group (see Gen 10:15), and the Hittites of Asia Minor. See H. A. Hoffner, Jr., "Hittites," Peoples of the Old Testament World, 152-53.]. If Jacob were to marry one of these daughters of Heth who live in this land, I would want to die [Heb "If Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, why to me life?"]!"
The updated Pulpit Com.	And Rebekah said to Isaac (perhaps already discerning in the contemplated flight to Haran the prospect of a suitable matrimonial alliance for the heir of the promise, and secretly desiring to suggest such a thought to her aged husband), I am weary of my life because of the daughters of Heth:—referring doubtless to Esau's wives (cf. Genesis 26:35)—if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good will my life do me? Literally, for what to me life, i.e. what happiness can I have in living? It is impossible to exonerate Rebekah altogether from a charge of duplicity even in this. Unquestionably Esau's wives may have vexed her, and her faith may have perceived that Jacob's wife must be sought for amongst their own kindred; but her secret reason for sending Jacob to Haran was not to seek a wife, as she seems to have desired Isaac to believe, but to elude the fury of his incensed brother.
The Voice	Rebekah then went to Isaac <i>complaining about Esau's Hittite wives</i> . Rebekah (to Isaac): These Hittite women Esau is married to are making my life miserable. If Jacob marries a Hittite woman like one of these, a woman from here in this land, <i>what good can come of that? Why should I even go on living?</i>

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Rebecca to Isaac, "Irritated am I in my life because of the presence of the daughters of the sons of Heth. Should Jacob take a wife such as these from the daughters of Heth, from the daughters of the land, what has life for me?"
Context Group Version	And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a woman { or wife } of the daughters of Heth, such as these, of the daughters of the land { or earth }, what good shall my life be to me?
<i>Emphasized Bible</i>	So then Rebekah said unto Isaac, I am disgusted with my life because of the daughters of Heth,—Should Jacob be taking a wife of the daughters of Heth, like these, of the daughters of the land, wherefore could I wish for life?
English Standard Version	Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"

The Geneva Bible	And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth [Who were Esau's wives.]: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me [By this she persuaded Isaac to agree to Jacobs leaving.]?
H. C. Leupold	And Rebekah said to Isaac: I am disgusted with life because of the daughters of Heth. If Jacob is going to take a wife of the daughters of Heth like these, of the daughters of the land, what's the use of living?
Jack Ballinger's translation	Rebekah said to Isaac, "I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?"
NASB	Rebekah said to Isaac, "I am tired of living [Lit <i>my life</i>] because of the daughters of Heth [Gen 26:34, 35; 28:8]; if Jacob [Gen 24:3] takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?"
World English Bible	Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, of the daughters of the land, what good will my life do me?"
Young's Updated LT	And Rebekah says unto Isaac, "I have been disgusted with my life because of the presence of the daughters of Heth; if Jacob take a wife of the daughters of Heth, like these—from the daughters of the land—why do I live?"

The gist of this verse: Rebekah exclaims to Isaac that she does not like Esau marrying all of these Hittite women; she wants better for Jacob.

Genesis 27:46a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
Rib ^e qâh (רִבְקָה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
qûwts (קִוִּי) [pronounced <i>koots</i>]	<i>to loath, to abhor [due to an undercurrent of dread), to feel a sickening dread; to be weary</i>	1 st person singular, Qal perfect	Strong's #6973 BDB #880
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 27:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 1 st person singular suffix	Strong's #2416 BDB #311
This is somewhat of a tricky call. I would have judged this to be the masculine singular adjective with the suffix, because that is essentially how it is spelled (it still means <i>life</i>). However, there is a tiny dot which doubles the yodh, which sort of makes it plural (however, the rest of the noun is truncated, save for the yodh suffix).			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
Cheth (חֵת) [pronounced khayth]	transliterated <i>Heth; Hittite</i>	masculine proper noun	Strong's #2845 BDB #366

Translation: [Rebekah then said to Isaac, “I am weary in my living because of the Hittite daughters.](#)

Jacob cannot simply disappear; he cannot leave without saying goodbye or having a reason to go. Rebekah is going to see to it that he leaves this area before Esau works himself up to kill Jacob; and that Jacob will leave with a purpose.

We have already studied that Rebekah did not like her daughters-in-law, who were Hittites. The Bible does not tell us why exactly; but perhaps they are crass or perhaps they make light of the God of Isaac and Rebekah. But Rebekah did not approve of them. It should not take a great deal of imagination to come up with people that you cannot stand; and then try to imagine that they are now a part of your family.

We have already seen how Isaac tries to hold a blessing in secret; and we have seen Rebekah's intent to subvert Isaac's blessing; and we may reasonably assume that, in their thinking, God is factored into it in some way. Isaac appears to want to give a blessing he know that he shouldn't, based upon God's words to Rebekah many years before; and Rebekah appears to want to subvert this blessing, in part, based upon those same words. My educated guess is, these Hittite women perhaps made fun of their God; perhaps even used His Name casually and without respect. There are a lot of assumptions that I am making here; but it does not seem to be too impossible to think that, there was a relationship with God and Isaac, Rebekah, Jacob and even Esau; but not necessarily with Esau's Hittite wives.

If you recall **Genesis 24** ([HTML](#)) ([PDF](#)) ([WPD](#)), there was clearly some respect given to the will of God in Laban's household (when Abraham's servant went there to obtain a wife for Isaac). So, the relationship between the women and God was probably a very important factor in all of this. However, at this point, Rebekah is going to

use this circumstance in order to save Jacob, and keep it a secret that she was behind the machinations of the *stolen blessing*.

Wenstrom: *The Hittites were the descendants of Heth who was the son of Canaan (See Gen. 10:15) and as a result were under a curse according to the prophecy of Noah, which is recorded in Genesis 9:24-27. At times the Hittites, Gergashites, Amorites, Perizzites, Hivites and Jebusites, were called "Canaanites" but strictly speaking the nations who dwelt on the coasts or river lowlands were called "Canaanite" (Nm. 13:29).*³⁷¹

Rebekah describes to Isaac how she feels. She uses the 1st person singular, Qal perfect of qûwts (קִוַּץ) [pronounced *koots*], which means *to loath, to abhor [due to an undercurrent of dread], to feel a sickening dread; to be weary*. Strong's #6973 BDB #880. She then uses the bêyth preposition, which means *in*; followed by the masculine plural adjective (which is used as a substantive here) chayyîym (חַיִּים) [pronounced *khay-YEEM*], which means, *life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness*. Strong's #2416 BDB #311. "I am weary of my life;" or, "I abhor my life;" or "I feel a sickening dread in my life" and this weariness is based upon these *daughters of Heth* (that is, these Hittite women). These women are a bitterness of spirit to Isaac and Rebekah, to the point where Rebekah is *weary of* or *sickened of* her own life.

This is not coming out of nowhere. Rebekah is not saying this, and Isaac says, "Now, how long have you felt like this?" He knows all about it. It was mentioned in the previous chapter, indicating that this is an ongoing problem in their family.

We do not know the exact family dynamics here, apart from Rebekah being quite unhappy with Esau's choices for wives. Because this was mentioned earlier, there is no reason to think that Rebekah is simply making something up about Esau's wives—we already know that Esau's wives grieved her. However, it does not appear that Esau is far from Isaac's compound. For all we know, he may still live at this compound with his family. However, at some point, Esau will move his families to Mount Seir—apparently during the 20 years that Jacob will be in Mesopotamia.

Wenstrom suggests: *The Aramean women embrace the faith of their husbands, unlike the Canaanite women who seduce their husbands to join their lifestyles (See Genesis 24:4; 26:34-35; 31:50).*³⁷²

Genesis 27:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>takes, taking from, taking away, taking in marriage, marrying; seizes, takes possession of; sending after, fetches, bringing; receives</i>	Qal active participle	Strong's #3947 BDB #542
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent</i> and is transliterated <i>Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

³⁷¹ From wenstrom.org accessed July 15, 2016.

³⁷² From wenstrom.org accessed July 15, 2016.

Genesis 27:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun	Strong's #802 BDB #61
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural construct	Strong's #1323 BDB #123
Cheth (חֵת) [pronounced khayth]	transliterated Heth; Hittite	masculine proper noun	Strong's #2845 BDB #366
kaph or k ^e (כֹּ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
ʾêlleh (אֵלֶּה) [pronounced ALE-leh]	these, these things	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural construct	Strong's #1323 BDB #123
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: If Jacob takes a woman from the [unmarried] women of Heth like these [women]—from the daughters of [this] land—...

Isaac and Rebekah live in the land of the Hittites and the Canaanites. Apparently quite near to them are various Hittite villages; and the heathen women are disconcerting to Rebekah.

These women are called Hittites here and in Genesis 26:34–35 and Canaanites in Genesis 28:8 (which is legitimate, as they live in the land of Canaan).

When the word *daughters* is used in this context, the idea is, these are young, unmarried ladies.

Genesis 27:46c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 st person singular suffix	No Strong's # BDB #510
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective	Strong's #2416 BDB #311

E. W. Bullinger: *Literally "Wherefore to me life? "Eng. Idiom, "What good would my life be to me? "*³⁷³

Translation: ...what is living to me?"

This final phrase is, literally, *why to me [is] life?* This is idiomatic for, "What is my life worth?" "How could I go on living?" "I would despise my life." It is a term of great discouragement.

Genesis 27:46 Rebekah then said to Isaac, "I am weary in my living because of the Hittite daughters. If Jacob takes a woman from the [unmarried] women of Heth like these [women]—from the daughters of [this] land—what is living to me?" (Kukis mostly literal translation)

Genesis 27:46 Rebekah later said to Isaac, "I have become so weary of life because of these Hittite daughters. I don't know what I would do if Jacob married a Hittite woman. My life would be ruined." (Kukis paraphrase)

J. Ligon Duncan came up with six negatives results to come out of Genesis 27. God's will was done, but everyone in this chapter acted poorly, and suffered as a result.

The Six Results of the Actions of Isaac, Rebekah, Jacob and Esau (Duncan)

1. First of all, the result of Jacob and Rebekah's sin was that Isaac was dishonored in the most extreme sort of way. Think of this friends. Isaac, beloved covenant head, as confused and as wrongheaded as he was, was on what he thought was his deathbed. And his son comes in and deceives him and mocks him and steals from him this blessing. Can you imagine anything more offensive?
2. The second result is Esau hated Jacob. How can we expect Esau to respond in any other way? When Esau finds out that he has been duped yet again, he takes consolation.
3. There's a third result. Isn't it interesting that Jacob, this man who gains the blessing by deceiving, is going to be sent to his Uncle Laban. And there his Uncle Laban is going to deceive him. The deceiver is going to be deceived.
4. The fourth result is that Jacob, the heir, the heir to the wealth of Isaac, is going to do hard labor for almost

³⁷³ From <http://www.studydrive.org/commentaries/bul/genesis-27.html> accessed August 5, 2016.

The Six Results of the Actions of Isaac, Rebekah, Jacob and Esau (Duncan)

- twenty years for his Uncle Laban. And he's not going to be given his fair wages.
5. The fifth result, and this is heartbreaking, is that Rebekah is never going to see Jacob again. Rebekah's words are poignant. My son, go to Haran, go to Paddan-aram. Stay with my uncle. Stay for a few days. Just stay for a few days until your brother, Esau, cools off and then I will call you back here again. He would never see his mother again. You know she said she wanted to send him away because she feared that she might lose her son in one day. She did. Can you imagine the relationship between Rebekah and Isaac from henceforth and evermore. And Jacob she would never see again.
 6. The sixth result, of course, is that Jacob himself in Genesis 33:3 would bow down to Esau. Even though he was the covenant head, he would bow down to Esau because of his fear of Esau's reprisals for his own wickedness. Jacob would be vexed by the sins of the guilt of his sin for twenty years, and he would fear his brother's reprisal.

Duncan makes an application: *You know, all of us, and I can speak to those of you who are still under the headship of your mother and father and in their household, all of us are like it when we're spared the consequences of our sin. And most of us don't like it when our parents make us face the consequences of our sin. And it is one of the great curses of this day that there are parents who don't want their children to face the consequences of sin. That is the worst kind of parenting that there could possibly be. Now when you're on the receiving end of those consequences, you think that your parents are the most unreasonable, most hateful, most unloving people who ever lived.*

From <http://www.fpcjackson.org/resource-library/sermons/the-blessing-of-esau> accessed August 6, 2016.

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From the Life Application Bible: *Although Jacob got the blessing he wanted, deceiving his father cost him dearly. These are some of the consequences of that deceit: (1) He never saw his mother again; (2) his brother wanted to kill him; (3) he was deceived by his uncle, Laban; (4) his family became torn by strife; (5) Esau became the founder of an enemy nation; (6) he was exiled from his family for years. Ironically, Jacob would have received the birthright and blessing anyway (Gen 25:23). Imagine how different his life would have been had he and his mother waited for God to work his way, in his time!*³⁷⁴

S. R. Driver: *[G]uilt does not remain unpunished: it brings with it a train of consequences such as might be expected; and the estrangement of Esau, the flight of Jacob, the separation for many years of mother and son, the trials, anxieties, and disappointments, through which Jacob afterwards has to pass, are just and natural punishments for their sin.*³⁷⁵

Defining and explaining, *Jacob I love, but Esau I hated*. The entire passage reads: *And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, The elder shall serve the younger. As it is written, Jacob I have loved, but Esau I have hated.* (Rom 9:10–13; VW) We need to bear in mind that, when God said, “*Jacob I loved, but Esau I hated*” even before the children were born, this was not because Jacob would end up being a totally great guy, and Esau would eventually be morally inferior. Throughout their lives, although there are many things which distinguish these brothers, the moral superiority of Jacob—at any point in time—is not one of those things. So, not only did God say that before they had done good or bad; but this stood the test of time, even though both men—particularly Jacob—revealed many shortcomings. What was different between the men? The line of Christ went through Jacob; the Jewish people came from Jacob. Despite its promising beginnings, the line of Esau became just

³⁷⁴ From <http://newsyoucanbelieve.com/bible/2010/01/09/day-009/> accessed August 7, 2016.

³⁷⁵ From Archive.org (Genesis XXVII); accessed August 7, 2016.

another Arabic tribe. This is how these men are different.³⁷⁶ God loved Jacob because, through him, would come the Jewish people and the Savior of the World. God hated Esau because his people just became another Arabic tribe, without spiritual significance.

As C. H. Mackintosh expresses it: *Thus we have very distinctly before us, God's eternal purpose, according to the election of grace. There is much involved in this expression. It banishes all human pretension from the scene, and asserts God's right to act as He will. This is of the very last importance. The creature can enjoy no real blessedness until he is brought to bow his head to sovereign grace. It becomes him so to do, inasmuch as he is a sinner, and, as such, utterly without claim to act or dictate. The great value of finding oneself on this ground is, that it is then no longer a question of what we deserve to get, but simply of what God is pleased to give.*³⁷⁷

Our participation is simply a matter of expressing positive volition toward the God of Creation by believing in the Son of God. We believe in Jesus Christ and we are saved.

Somewhat of a cute story from verse-by-verse:³⁷⁸

One day a little girl was sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head. She looked at her mother and inquisitively asked, "Why are some of your hairs white, Mom?"

Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white."

The little girl thought about this revelation for a while and then said, "Momma, how come ALL of grandma's hairs are white?"

Rebekah engineered all of this mess that has happened; and in the wake is left a confused and upset husband; and two sons, one of which wants to kill the other. It is likely that Jacob cannot show himself to his father's face anymore after this deception. So, even though Rebekah got exactly what she wanted, she did not think her circumstances through to the logical conclusion.

Genesis 27:46 [Rebekah later said to Isaac, "I have become so weary of life because of these Hittite daughters. I don't know what I would do if Jacob married a Hittite woman. My life would be ruined."](#)

Expositors on, Rebekah Engineering Jacob's Move to Haran (Genesis 27:46)

J. Vernon McGee: *Remember that Esau had married these heathen, godless women. Already that was ringing sorrow into the home, and even Rebekah was overwhelmed by it. Now she tells Isaac that if Jacob stays there he will probably do the same thing. She could use this as an excellent excuse to get Jacob away from home to protect him from Esau. She has this little conference with Isaac to convince him that the thing to do is to send Jacob back to her family, to her brother Laban. Remember how Abraham's servant had gone there to get her. So now the point is to get Jacob back there to find a wife, but also to get him out of danger. Very frankly, I think that if he had stayed at home, Esau would have tried to kill him. However, the way it turned out, Rebekah was the first to die, and Jacob got back for his father's funeral. But he never again saw his mother.*³⁷⁹

³⁷⁶ I know that there are many opinions about when and if Jacob and Esau were saved; but I think that both men believed in the Revealed God. Their actions were often anything but exemplary; but we are saved by faith alone in Christ alone.

³⁷⁷ From <http://www.study-light.org/commentaries/nfp/genesis-27.html> accessed August 7, 2016.

³⁷⁸ From https://www.versebyverseministry.org/images/uploads/genesis_27b.pdf accessed July 13, 2016.

³⁷⁹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt (Genesis 27) accessed August 5, 2016.

Expositors on, Rebekah Engineering Jacob's Move to Haran (Genesis 27:46)

Clarke: *It is very likely that Rebekah kept many of the circumstances related above from the knowledge of Isaac; but as Jacob could not go to Padan-aram without his knowledge, she appears here quite in her own character, framing an excuse for his departure, and concealing the true cause... She is now afraid, or pretends to be afraid, that her son Jacob will marry among the Hittites, as Esau had done; and therefore makes this to Isaac the ostensible reason why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposal, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away.*³⁸⁰

Bush: *It would appear that Rebekah was here framing an excuse for Jacob's departure, and concealing the true cause. It was expedient before Jacob's departure to obtain his father's concurrence. But in order to do this, she passes over the true reason of the proposed journey in silence, knowing that he, as well as herself, had been grieved by Esau's wives, she now pretends to fear that Jacob may form a similar connection, and makes this the ostensible reason why he should go immediately to Padanaram—viz., that he might take a wife from among their relations in that country. She does not propose it directly, but merely in the form of a bitter complaint of the conduct of Esau's wives. But this policy completely answered its end, as is clear from the next chapter.*³⁸¹

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I don't think that Rebekah realized just exactly how Esau would react when Jacob is blessed. She quickly draws up a new plan, when Esau's potentially deadly hatred towards Jacob becomes known to her.

The Expositor's Bible Commentary on the Plans of Rebekah

It is so commonly observed as to be scarcely worth again remarking, that persons who employ a great deal of craft in the management of their affairs are invariably entrapped in their own net. Life is so complicated, and every matter of conduct has so many issues, that no human brain can possibly foresee every contingency. Rebekah was a clever woman, and quite competent to outwit men like Isaac and Esau, but she had in her scheming neglected to take account of Laban, a man true brother to herself in cunning. She had calculated on Esau's resentment, and knew it would last only a few days, and this brief period she was prepared to utilise by sending Jacob out of Esau's reach to her own kith and kin, from among whom he might get a suitable wife. But she did not reckon on Laban's making her son serve fourteen years for his wife, nor upon Jacob's falling so deeply in love with Rachel as to make him apparently forget his mother.

In the first part of her scheme she feels herself at home. She is a woman who knows exactly how much of her mind to disclose, so as effectually to lead her husband to adopt her view and plan. She did not bluntly advise Isaac to send Jacob to Padan-aram, but she sowed in his apprehensive mind fears which she knew would make him send Jacob there; she suggested the possibility of Jacob's taking a wife of the daughters of Heth. She felt sure that Isaac did not need to be told where to send his son to find a suitable wife. So Isaac called Jacob, and said, Go to Padan-aram, to the house of thy mother's father, and take thee a wife thence. And he gave him the family blessing—God Almighty give thee the blessing of Abraham, to thee, and to thy seed with thee—so constituting him his heir, the representative of Abraham.

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Genesis 27:41–28:22.

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³⁸⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:46.

³⁸¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:46 (Suggestive Comments).

Bob Deffinbaugh: *The purpose of God as expressed to Rebekah in Genesis 25:23 was perfectly accomplished without one alteration. The sins of Isaac and Esau and Rebekah and Jacob did not in any way thwart God's will from being done. In fact, their sins were employed by God in such a way as to achieve the will of God. God's sovereignty is never thwarted by man's sin. To the contrary, God is able to achieve His purposes by employing man's sinful acts to further His plans.*

Deffinbaugh continues: *This is not to say that God makes man sin in order to achieve His purposes. Nor is it even to imply that God regards disobedience any less sinful because He turns evil into good. The sins of each party in this chapter are not glossed over or excused. No one has passed the responsibility for their actions on to God. No one can place the burden of guilt on God because of His decree. Sin is due to man's depravity.*

Deffinbaugh continues: *Had all acted in obedience, God would have employed some other means to bring about the blessing of Jacob instead of Esau. God did not create a situation in which men had to sin in order for His will to be done. Neither will He ever do so. We never have to sin as Christians (1 Corinthians 10:13; cf. James 1:13). While God "causes all things to work together for good" (Romans 8:28), He does not create evil in order to bring resulting good. We are responsible for our sin, not God. He allows it; He uses it; but He does not necessitate it.³⁸²*

Sometimes a commentator has such a weird view that it is almost humorous. Luther: *How sagacious this pious woman: she conceals to her husband the great misfortune and affliction existing in the house, so as not to bring sorrow upon Isaac in his old age.³⁸³*

There are two basic ways to see this final verse (and the beginning of Genesis 28): (1) Rebekah thinks that she will encourage her son to take advantage of the situation, and travel east to get a proper wife. (2) Rebekah seizes on the idea of a proper wife so that she can send Jacob east without implicating herself in this deception. After all, even if Isaac lives only another few months, she is still his wife, and her being seen as the instigator of this whole debacle would not be good for Isaac's health or their marriage.

Let me suggest that Rebekah has not looked into the future very well. She had not really considered what this stolen blessing would fully involve. She did not realize that Esau would want to kill Jacob and that in order to preserve Jacob's life, he would have to be sent away.

Application: Sometimes, we tend to meddle in the lives of friends or family, but the end result is almost never what we think it should be. Rarely does the person whose life you have meddled with come to you and say, "Look, I did not like the fact that you deceived me; but I see now, it was for my own good." You are not going to hear the response. You might hear, "What the hell did you think you were doing? I don't need this; and I don't need you interfering with my life."

Application: So that there is no misunderstanding, you must interfere with the lives of your children as long as they live at home with you. That is your duty. However, when they become adults and move out (even if they live next door), then you do not mess with their lives. And yes, as adults, your children will make mistakes—big ones.

Example: I had a friend, that, at a very young age (teenage) had a girlfriend who was the best thing in the world for him. Everyone who knew them well knew that he was going to screw things up, lose her, and thus, lose the best thing he ever had. Sometimes, it is clear to us all, what the truth is, and we can see it coming from a mile away. However, this does not give us the right to interfere with the lives of others, even when we know what is best for them. Best we can do is, offer our advice; and if it becomes clear that advice is not of interest to the party or parties involved, then we step back and let them live their lives.

³⁸² From <https://bible.org/seriespage/28> accessed August 20, 2016.

³⁸³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Genesis 27:46 (Suggestive Comments).

Example: Let's bring this into the 21st century. You have a close friend or relative who has been seduced by the gay movement, and they develop an improper relationship with a member of the same sex. There is little you can do, but lay down the law at your own house ("If you want to bring your *friend*, then he or she is your *friend* or your *roommate* and you may not exhibit clear physical affection for one another around my kids; and if you stay here, you do not sleep in the same bedroom ever."). You have the right to determine what your young, impressionable children are exposed to. You do not have the right to run their lives outside of your home.

Application: As a believer, you have a tightrope that you walk. All people you interact with are people for whom Jesus Christ died. So you must give them some leeway in their own lives. However, you are also responsible for your own children, and what you expose them to.

Example: I gave the example of a gay family member and laying down ground rules for your own house. What about dinner at your brother or sister's house—and they are liberals want to encourage gayness? You are not required to attend every family gathering; and you are required to raise your own children properly—which means, you allow their exposure to negative aspects of life when it is proper to do so. If you had a druggie brother, you would not let them slip out into the garden to smoke some reefer because they cannot be straight for more than 3 hours at a time.

Application: At some point in time, you will have children who have grown up enough to where you do not need to completely shield them from everything. What you expose your 3 year old daughter to is much different than what you allow your 19 year old son to see. Your children will rub shoulders at some point in time with the rest of the world. You choose when these things happen and how you prepare them for it.

Back to our text. Genesis 27:46 [Rebekah later said to Isaac, "I have become so weary of life because of these Hittite daughters. I don't know what I would do if Jacob married a Hittite woman. My life would be ruined."](#) V. 46 is going to be the cover story, which will get Jacob out of Esau's reach. Rebekah's plan did not go according to what she expected (she probably did not think it out as far as the results) and she is unhappy. She will lose the son that she loves the most.

We know that this is a cover story, because Rebekah privately told Jacob the real reason that he had to leave. ["Behold, your brother Esau comforts himself about you by planning to kill you. Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran and stay with him a while, until your brother's fury turns away—until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?"](#) (Genesis 27:42a–45; ESV)

[Gen 27:41 So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him, and Esau said in his heart, "Let the time for mourning my father draw near, so that I can kill my brother Jacob!"](#)

[Gen 27:42–45 Now to Rebekah was reported the words of Esau her elder son. So she sent and called for Jacob her younger son, and said to him, "Look, your brother Esau is consoling himself about you with the thought of killing you. So now my son, listen to my voice. Get up—flee to Laban my brother in Haran! Then stay with him a few days, until your brother's rage subsides, until your brother's rage turns away from you and he forgets what you've done to him. Then I'll send for you and get you back from there. Why should I lose both of you in one day?"](#)

[Gen 27:46 Then Rebekah said to Isaac, "I'm disgusted with my life because of the daughters of Heth. If Jacob takes a wife from the daughters of Heth like these women, from the daughters of the land what is life to me?"](#)

Summarizing the Reasons for Jacob Leaving Canaan

1. In reading through some of the commentaries, it has come to my attention that some actually treat this passage as a contradiction in Scripture. That never occurred to me, so let me lay this out clearly.
2. Rebekah's favorite son was Jacob and Isaac's favorite son was Esau.

Summarizing the Reasons for Jacob Leaving Canaan

3. When Isaac secretly told Esau that he would give him an end-of-life blessing, but he needed to go out and kill some wild game for them to feast upon, Rebekah overheard.
4. In order to get her favorite son the advantage, Rebekah had Jacob pose as Esau to a blind Isaac in order to receive his blessing. That is what this entire chapter is about.
5. Rebekah is Isaac's wife and Esau's mother. She cannot let it be known that she engineers this deception. She would be faced with bitter feelings for the rest of her life. All of this is done surreptitiously, with only Rebekah, Jacob and perhaps a few of Rebekah's trusted servants knowing what is going on.
6. What Esau finds out that Isaac has given his blessing to Jacob, Esau is so upset that he desires to kill Jacob, and he makes this known around the compound. I do not think that Rebekah planned for this or foresaw this.
7. If Esau kills Jacob, then Esau would be put to death as well. Rebekah cannot allow this; nor can she allow Isaac or Esau to know that she was behind this whole plot.
8. Rebekah talks with Jacob first, tells him about the plot against him, and encourages him to move to Haran to live with his Uncle Laban.
9. When Rebekah tells Jacob, "You need to stay with Laban till all this blows over because of what you did," she is completely negating what she promised Jacob earlier: [His mother said to him, "Let your curse be on me, my son."](#) (Genesis 27:13a; ESV)
 - 1) Widely, this is to be understood to mean, "I will take the heat, son, if anything goes wrong."
 - 2) Narrowly, this is understood, "If you father curses you, then I will take the cursing."
 - 3) Her words here and her response to what goes wrong suggests to us that Rebekah had no idea what was going to happen; and the response of Esau was a surprise and shock to her as well.
10. However, Rebekah cannot let Isaac know that she knows all that is going on. So, she approaches him from a different angle. She says that the wives of Esau have made her life miserable (something which is true and Isaac knows about this), and so, she wants to send Jacob to Haran to find a believing wife from the family of Laban (Rebekah's brother, Jacob's uncle). This is a cover story to save her favorite son and to prevent her other son from doing something that he would regret.
11. This is further supported by the fact that a very rich Isaac sends Jacob to the far east, but without providing a dowry for him (Jacob will have to work for his wives).
12. This suggests that Isaac is none to pleased with Jacob's actions (not knowing that Rebekah engineered all of this), so he essentially sends him to Haran empty-handed. "You've been blessed son; so you go to Haran and you figure it out," is something that Isaac might have said to Jacob in a huff (these words are NOT recorded in Scripture).
13. Key to Rebekah's plan is, Isaac must send Jacob to Haran; he must think that this is his idea to solve the problem that Rebekah complains: "Look, I cannot stand Esau's wives. We cannot let Jacob marry a Canaanite." So Isaac proposes, "Let's send him to your brother in Haran, to take a woman from his family." Then Rebekah remarks, "That is a great idea, my husband!" (This is the gist of what took place in Genesis 27:46–28:5; transforming that passage into a likely conversation between Isaac and Rebekah).
 - 1) As an aside, if your wife complains about something, and then you suggest a solution, and she happily agrees with your solution (possibly even complimenting you on it), then maybe she has learned the wrong lesson from this passage.
 - 2) As I understand women, many times they want to express a complaint, receive some sympathy, and leave it at that. They do not always want the husband to "fix it" (even though that is the natural response of a husband).
14. It would make sense that Rebekah, not having personal access to Isaac's wealth, apparently gives her own personal servant to Jacob to go with him (she is never mentioned until her death, which is a part of the Jacobian narrative).
- 15.

Many of these points are logically deduced (e.g., Jacob not receiving from Isaac enough money to pay for a dowry. This is never stated outright, but Jacob had to work for 7 years for each wife that he took, which suggests that he had no money for a dowry.

Surprisingly enough, I only found one other commentator who clearly put this together the same way that I did. Dr. Peter Pett: *When Rebekah realises what Esau intends to do she decides to send Jacob to a place of safety. With her son she is honest. He must flee to her brother in Haran until Esau's anger has abated...However Isaac must be told a different story. No one wants him upset by what is happening and he must not learn of his elder son's evil intent. It is clear that he is in his dotage and not up with things. He does not realise the storm that is growing around him. So Rebekah takes a different tack with him. She wants the initiative for Jacob's departure to seem to come from him.*³⁸⁴ This obviously indicates that Pett is a very brilliant man.

The Voice also understood what was going on. Its notes on vv. 43–45 read: *Rebekah comes up with a plan to send Jacob away. But it must look like Isaac's idea.*

Some³⁸⁵ suggest that Rebekah is acting according to the divine oracle delivered to her: “**Two nations are struggling in your womb, and the older will serve the younger.**” Although, I agree, on one level, that this makes sense, there is no additional Scripture in this chapter to suggest that this is what Rebekah is thinking. At no time does she say, “But God told me...”

Chapter Outline

Charts, Graphics and Short Doctrines

Rebekah will say that the problem in her periphery right now is, Esau has married Hittite women, and, if they are not careful, Jacob will marry some Hittite women as well. So she complains to Isaac—with the intent that Jacob be sent back east to their family which is there, to find a woman to marry. She cannot say, “Esau wants to kill Jacob because Jacob deceived you” because that will implicate her. She was there, the whole time, just out of Isaac’s vision and hearing. She set this up; she prepared the meal; she told Jacob what to do and say. So, if Jacob suddenly leaves town, she cannot say that it is about this deception.

*Jamieson, Fausset and Brown: Another pretext Rebekah's cunning had to devise to obtain her husband's consent to Jacob's journey to Mesopotamia; and she succeeded by touching the aged patriarch in a tender point, afflicting to his pious heart - the proper marriage of their younger son.*³⁸⁶

Despite all of this tragic human failure, God's plan keeps on going. It is His plan to go through two spiritually lacking believers and Abraham's maturity will manifest itself in his great grandson, Joseph. Human failure does not slow or hinder God's plan. We have seen failure on the part of everyone in this family, yet God plans to bless Abraham through Isaac and through Jacob; and their genealogical line will eventually lead to the Messiah (= *Christ*, in the Greek), the Savior (which is what *Jesus* means).

Through this massive mess and clash of egos, God will accomplish that which He has set out to do. The Jewish race will be founded upon regeneration, the issue of spiritual regeneration will be at the forefront for the Jewish race, not genetics. Esau will not be an ancestor to the Jews, while Jacob will be. Overt behavior is also not an issue. Jacob and Esau are both immature in their own ways. Still, Jacob believed in the Revealed God and on many occasions, Jacob will exhibit trust in the Revealed God. Therefore, God's blessing and the Jewish race flowed through him.

Chuck Smith: And so she's setting up for that Isaac will send Jacob away in peace, saying that these daughters-in-law were just really a real vexation and a problem and all and she wanted her son Jacob to go and get a wife from her own family.

Smith continues: Somehow it takes away a little bit from the romance of the story as it goes to realize that at this point, Jacob was about seventy years old. Getting ready to run away from home. But these patriarchs were living to twice the age, which is normal today. So you have to really sort of cut the age

³⁸⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:42–45.

³⁸⁵ Whedon, for one (but he is not the only one). *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 27:43.

³⁸⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 27:46.

*factor in half in order that you might totally understand the virility and all of the person at seventy years because they lived to one hundred and forty, one hundred and fifty years old. Thus seventy years wasn't really that old to them at that time. But it does sort of throw a different light on the whole thing; you don't picture some teenage kid running off from home at this stage. He was close to seventy years old.*³⁸⁷

Rebekah will never see Jacob again.

*Chuck Smith: Rebekah said stay there for a few days until your brother's anger has subsided. But Esau did not cool off in a hurry for word never did come to Jacob from his mother to come home because as Jacob was gone, his mother died. And so he never saw his mother again unfortunately. And of course, the sad by-product of this bit of deception that they had connived together is that the mother was deprived of ever seeing her son whom she loved, Jacob again. She died while Jacob was in Haran.*³⁸⁸

Jack Ballinger's Analysis of Genesis 27:41–46

1. Esau's state of mind after he had been rebuffed turned really nasty.
2. The term "bore a grudge" (*satam*) is used of settled hatred (cf. 50:12; Ps. 55:3; Job 16:9; 30:21).
3. He resented to the point of planning murder the favored status of his brother Jacob.
4. So Esau planned secretly to kill Jacob but he was willing to postpone the deed until such time as Isaac had died.
5. It seems everyone in the immediate household was certain that Isaac was about to pass from the scene.
6. We do not know from the text why he was unwilling to do the deed while his father was still alive.
7. It could be that the bond between them was such that he was unwilling to inflict such pain on his father while he was still living.
8. The words "Esau said to himself" is literally "said in his heart. "
9. For a while at least he kept his murderous intent to himself, but somehow his intent became known by others and Rebekah caught wind of it (v. 42).
10. How we are left to surmise; perhaps he bragged about it to the wrong person who it turn told Rebekah.
11. For whatever reasons Rebekah does not inform Jacob as to the timing of the deed by merely that Jacob is targeted to be murdered.
12. Once again she acts out of panic and being the manipulative wife and mother she sponsors a course of action to save her son's life in disregard of any spiritual considerations.
13. Trust in God was not in her frame of reference as clearly seen in the episode that led to Esau's wrath.
14. She orders her forty year old son to obey her and rise and flee to Haran and take refuge in her brother Laban's house (v. 43).
15. Ever manipulative and domineering she ignores her husband's counsel and sets in motion a plan to save the heir of the covenant.
16. She assures Jacob that time heals all wounds and that his separation from her will only be for "a while" or "a few days. "
17. This expression also occurs in 29:20 and Dan. 11:20 (plural noun 'day' with plural adjective 'one').
18. Her overly optimistic assessment of the time it would take to assuage Esau's anger turned proved way off the mark.
19. Jacob wound up staying with his uncle in Padam-Aram 20 years!
20. By the time he returned to the land of promise Rebekah was deceased and Isaac was still living.
21. Rebekah's mindset appears totally devoid of divine providence.
22. This is evidenced by the fact that she imagines the impossible, namely that Jacob will be certainly murdered if he doesn't flee for this life then and there and that as a result Esau will be a fugitive subject

³⁸⁷ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

³⁸⁸ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Genesis 27:1–46.

Jack Ballinger's Analysis of Genesis 27:41–46

- to execution for murder.
23. She failed at every point to faith-rest the oracle of 25:23, the doctrinal implications of the Abrahamic Covenant and the resent prophetic content of her husband's blessing upon Jacob.
 24. With her rose colored glasses firmly in place she encourages her son that his time in Haran will be very brief and congenial and that she will send for him when Esau cools down.
 25. When she does get around to telling her husband of the necessity of Jacob's exile in Haran she totally ignores the primary reason for his leaving but rather tells her blind husband that Jacob needs to go to Haran to get a wife (v. 46)!
 26. Rebekah cleverly lays out her rationale to persuade her husband to do what she thinks is best.
 27. She appeals to her husband on what they both agree on, namely that the women of Heth are bad news and not at all good candidates for wives for their sons (cf. 26:35).
 28. Her speech to her husband in v. 46 is quite dramatic and colorful.
 29. "I loath my life because of the daughters of Heth" (alternate translation) once again demonstrates how much she detested Esau's wives as the term used here is very strong (*qutz*).
 30. The phrases "I am tired of living" and "what good will life be to me?" points to a person who is maladjusted.
 31. She does not refer to them as the wives of Esau but rather as "the daughters of Heth" and "the daughters of the land. "
 32. She is probably being somewhat melodramatic so as to persuade her husband to take action and forestall another marriage fiasco.
 33. She is certain that this will spur Isaac to sent Jacob away to avoid marriage to one of "the daughters of the land. "
 34. Again, she does not say a thing to her husband about the primary and immediate reason for sending Jacob away.
 35. She does not actually tell her husband to send Jacob away but leaves the decision to him after planting the seed.
 36. After this there is no more mention of Rebekah in the narrative of Genesis (she is listed as one who was buried in the family burial plot).
 37. Our final impression of her is that she was a shadow of her youth (cf. chap. 24).

From <http://www.versebyverse.org/classnotes/Genesis/Gen27.htm> accessed July 13, 2016.

[Chapter Outline](#)

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Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 27:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Isaac has very little of his life recorded. Even here, the narrative is much more about Jacob and Esau than it is about Isaac (even though he plays a prominent part in the narrative).

Isaac, Rebekah, Jacob and Esau are all prominent in this chapter, so it is difficult to determine who presented it originally. I see this as Jacob's story, primarily, even though it makes him look bad.

Isaac and Rebekah are the parents of twin sons Esau and Jacob. Isaac has preferred the company of Esau for most of his life, and Rebekah has favored Jacob. Isaac chooses whom to bless, and he will choose to bless Esau as the firstborn and as his favorite son.

Genesis 27:1 *And it came to be, when Yitshaq [= Isaac] was old and his eyes were too dim to see, that he called Ėsaw [= Esau] his elder son and said to him, "My son." And he answered him, "Here I am."*

As you may recall, Esau was the firstborn son (they are twins) and Isaac clearly prefers Esau's company. He apparently taught Esau how to hunt (or has simply been the beneficiary of many hunting trips).

Genesis 27:2 *And he said, "See now, I am old, I do not know the day of my death."*

Isaac recognizes that he is growing old and that he has no idea how long he might live. So he believes that it is time to bless his son Esau for his end-of-life blessing (Isaac's end-of-life). Isaac is going to live a much longer life. He will die at the age of 180 in Genesis 35:27–29. Both of his sons will bury him.

Genesis 27:3 *"Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me."*

Isaac does not simply bless Esau. He chooses to flood the zone with legalism. If he is going to bless his son—the son whom he certainly loves—then he wants a benefit for himself. He wants a tasty dish of wild game.

This is not grace. Had his son suggested this—that he would go out and kill some fresh game and they would share it—that would not violate the concept of grace. But for Isaac to suggest this up front is wrong.

Genesis 27:4 *"And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die."*

Isaac wants some fresh game killed and made into a tasty dish. "You go out and get the wild game, kill it and prepare it for me; then I will give you a blessing."

Genesis 27:5 *And Ribqah [= Rebekah] heard when Yitshaq spoke to Ėsaw his son. And Ėsaw went to the field to hunt wild game and to bring it.*

Rebekah, the mother, overhears what Isaac is planning (or perhaps a servant tells her). Isaac wants Esau to go out hunting and bring back some fresh game, after which, he will bless Esau. Rebekah knows that now it the time to act, and she has a plot developed in her mind.

Genesis 27:6 **And Ribqah spoke to Ya'aqob [= Jacob] her son, saying, "See, I heard your father speak to Ĕsau your brother, saying,**

Rebekah goes to her favorite son, Jacob, and tells him what his father plans to do.

Genesis 27:7 **'Bring me wild game and make me a tasty dish to eat, and bless you in the presence of הוה before my death.'**

Isaac told Esau to bring him a fresh dish of wild game. Rebekah tells this to Jacob, to indicate that they have a very limited amount of time during which to act.

Rebekah has a plan. Jacob had no plan.

Genesis 27:8 **"And now my son, listen to my voice according to what I command you.**

Rebekah then tells Jacob what he is to do. It will be Rebekah's plan to have Isaac steal this blessing.

Why is Rebekah such a busybody? Why would she do this? Two reasons, at least: (1) she favors Jacob and Jacob favors her; and (2) Rebekah is at odds with Esau's wives (Genesis 26:34–35 27:46). If Esau receives all of the blessings, where will this leave Rebekah? His wives would work against her all of the time, and Esau, like any man, might not even notice it.

Genesis 27:9 **"Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves.**

"Here's the plan," Rebekah tells her favorite son: "First select two choice young goats and I will make the meal that your father wants." She is going to make this meat taste like wild game.

Genesis 27:10 **"And you shall take it to your father, and he shall eat it, so that he might bless you before his death."**

"Part 2 of my plan," Rebekah continues, "is you will take this food to your father and he will bless you."

Genesis 27:11 **And Ya'aqob [= Jacob] said to Ribqah [= Rebekah] his mother, "See, Ĕsau [= Esau] my brother is a hairy man, and I am a smooth-skinned man.**

Jacob understands what his mother is telling him to do. He is going to pretend to be Esau. But there is the problem that Esau is a very hairy man while Jacob is not. No doubt, Isaac will reach out to touch his son to make certain is speaking to the right one.

Genesis 27:12 **"What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing."**

"If my father touches me," Isaac warns, "then he will know I am not Esau and he will curse me as a result."

Genesis 27:13 **But his mother said to him, "Let your curse be on me, my son. Only obey my voice, and go, get them for me."**

"Don't worry about it. Just do what I tell you to do."

Genesis 27:14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved.

Rebekah sees to the cooking of these two goats. She seasons them to taste like wild game.

Genesis 27:15 And Ribqah took the best garments of her elder son Ėsau, which were with her in the house, and put them on Ya'aqob her younger son.

Rebekah is going to dress Jacob in Esau's clothing. His clothes will smell like the out-of-doors.

Genesis 27:16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

First thing that she does with the goats is to clip them and then to skin them. She will take a thin piece of goat skin for Jacob's neck and what will amount to gloves as well. There will be some goat hair in this goat skin.

Rebekah is careful to use really thin sheets of skin and puts this skin on Isaac's neck and hands. If this skin is thin enough, the natural warmth of Jacob's body will seep through.

Genesis 27:17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya'aqob.

Rebekah gives the prepared dish to Jacob. Jacob is dressed in Esau's clothing so that he smells like Esau. He has a very thin goat skin on his neck and hands which will make him seem hairy. He has food prepared to taste like wild game.

Genesis 27:18 And he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

Jacob goes to his father with the food, and the skin is on his neck and hands. Isaac is confused. He expects Esau, but he is not sure which son is before him.

Genesis 27:19 And Ya'aqob said to his father, "I am Ėsau your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me."

Jacob lies and claims to be Esau. He presents the lamb made by his mother as if this is the wild game that he killed.

Genesis 27:20 But Yitřaq said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because יהוה your Elohim brought it to me."

Isaac asks how was he able to find and kill the game so quickly, and Jacob lies and said that God brought it to him. God has nothing to do with this narrative.

Genesis 27:21 Then Yitřaq [= Isaac] said to Ya'aqob [= Jacob], "Please come near, so that I feel you, my son, whether you truly are my son Ėsau or not."

Isaac is still suspicious so he calls Jacob to come closer to him. Isaac voices aloud his own concerns.

Genesis 27:22 And Ya'aqob went near to Yitřaq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Ėsau."

Isaac, who can barely see, observes, "Your hands are hairy like Esau's, but you sound like Jacob."

Genesis 27:23 And he did not recognise him, for his hands were hairy like his brother Ėsau's hands, and he blessed him.

Isaac gives in. Most of the evidence which he is able to perceive indicates that he is speaking to Esau. Therefore, Isaac blesses this son Jacob, thinking that he is Esau.

Genesis 27:24 And he said, "Are you truly my son **Ĕsaw**?" And he said, "I am."

Isaac asks directly, "Are you truly my son, Esau?" Again, Jacob lies and tells him that he is.

Genesis 27:25 And he said, "Bring it near to me, and let me eat of my son's wild game, so that my being might bless you." So he brought it near to him, and he ate. And he brought him wine, and he drank.

Isaac asks for the wild game to be brought near, which Jacob did, along with some wine.

Genesis 27:26 And his father Yitshaq said to him, "Please come near and kiss me, my son."

Isaac is still not convinced. He asks for Jacob to kiss him.

Genesis 27:27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which הוּרִי has blessed.

Jacob kisses him, and Isaac takes note of the smell of the clothing that he is wearing. It has the smell of an open field.

Genesis 27:28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.

This is the actual blessing which Isaac gives to Jacob, thinking that he is Esau. He asks for there to be rain for this son, meaning that whatever he plants will be prospered. Isaac asks for him to be blessed from all the earth has to offer, by way of food and wine.

Genesis 27:29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!"

Isaac calls for Jacob to be master over his brothers, which suggests that there may be more in the family than just these four. Isaac also repeats the blessing which God first gave to Abraham. "[May God] Bless those who bless you and curse those who curse you."

Genesis 27:30 And it came to be, as soon as Yitshaq had finished blessing Ya'aqob, and Ya'aqob had hardly left the presence of Yitshaq his father, that **Ĕsaw** his brother came in from his hunting.

Just after Jacob leaves, having been blessed by his father, and then Esau shows up. Esau has enjoyed a successful hunt and he had this dish made up for his father.

Genesis 27:31 And he too had made a tasty dish and brought it to his father, and said to his father, "Let my father rise and eat of his son's wild game, so that your being might bless me."

Esau has made a tasty dish from his wild game. He brings it to his father, that they might eat it together and that his father might bless him.

Genesis 27:32 And his father Yitshaq said to him, "Who are you?" And he said, "I am your son, your first-born, **Ĕsaw**."

Isaac is thrown off balance. "Who are you?" he asks, and Esau tells him. As far as Isaac is concerned, he has already eaten wild game with his son Esau, and given him a blessing. It will dawn on Isaac that he had actually done this with Jacob.

Genesis 27:33 Then Yitshaq trembled exceedingly, and said, "Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yes, he is blessed."

Isaac trembles because he is coming to the conclusion that he has blessed the wrong son.

Genesis 27:34 When Ęsaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, me too, O my father!"

Esau starts crying and calling for Isaac to bless him as well. Bear in mind, all the sons of Isaac are called to be subservient to Jacob, based upon the blessing given him. Isaac cannot change this, or his blessings mean nothing.

Genesis 27:35 And he said, "Your brother came with deceit and took your blessing."

Isaac tells Jacob what happened. Your brother came and stole your blessing!

Genesis 27:36 And Ęsaw said, "Was his name, then, called Ya'aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!" And he said, "Have you not reserved a blessing for me?"

Esau is very upset, to the point of being pitiful.

Genesis 27:37 Then Yitshaq answered and said to Ęsaw, "See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?"

"Listen," Isaac says, "I made him your master. You and your brothers are given to him as servants. God will provide him with grain and wine. What can I possibly do for you?"

Genesis 27:38 And Ęsaw said to his father, "Have you only one blessing, my father? Bless me, me too, O my father!" And Ęsaw lifted up his voice and wept.

Esau is so upset that he is crying. He cannot believe this turn of events. His sorrow will turn to anger.

Genesis 27:39 And Yitshaq his father answered and said to him, "See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above.

Isaac gives Esau a much weaker blessing, but a blessing nonetheless.

Genesis 27:40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck."

He says that, as Esau (and his tribe) become restless, that they may break the yoke that Jacob has with them. That is, Esau would establish himself and his family as a separate tribe.

Genesis 27:41 And Ęsaw hated Ya'aqob because of the blessing with which his father blessed him, and Ęsaw said in his heart, "The days of mourning for my father draw near, then I am going to kill my brother Ya'aqob."

Esau is filled with mental attitude sins toward Jacob. He threatens to kill him.

Genesis 27:42 And the words of Ęsaw her older son were reported to Ribqah, and she sent and called Ya'aqob her younger son, and said to him, "See, your brother Ęsaw comforts himself concerning you, to kill you.

Rebekah hears about these words from a third party, and warns Jacob.

Genesis 27:43 “And now, my son, listen to my voice, and rise, flee to my brother Laban in Haran.

Rebekah advises Jacob some more. “You need to get out of here. You need to go to my brother Laban in Haran.” As the old saying goes, *you need to get out of Dodge!*

Genesis 27:44–45 “And stay with him a few days, until your brother’s wrath turns away, until your brother’s displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?”

Although Rebekah says, “Stay with him for a few days,” I think it is clear to all involved that this is going to go on for years. She promises to contact him and give him the all-clear. She does not want to lose both sons on the same day.

Genesis 27:46 And Ribqah said to Yitshaq, “I am disgusted with my life because of the daughters of Heth. If Ya'aqob takes a wife from the daughters of Heth, like these who are the daughters of the land, what is my life to me?”

Rebekah continues to be upset with Esau’s wives. We do not know the circumstance, but let me suggest that this is a massive cultural difference.

Now that we have nearly completed our study, allow me to repeat the preface statement: Genesis 27 is all about the words that Isaac will say as a blessing at the end of his life. 4 people—Isaac, Jacob, Esau and Rebekah—all have their own ideas how this should all go, each one of them acting from the selfish motivation of his (or her) sin nature. God’s purposes, which are much greater than their family dysfunction, will come to pass, even while allowing each person to express his own free will.

Although several commentators try to find some moral superiority in Rebekah or Jacob, there is none to be found in either person. Furthermore, there is no need to make Esau to be a greater sinner than he actually is.

The Wrong Motivations and Actions of Each Principal

Person	Actions/Motivations
Isaac	Isaac had very little interaction with God. Before the birth of his twin sons, God promised his wife, Rebekah, that <i>the elder will serve the younger</i> . By holding a private end-of-life blessing ceremony, attended only by the blesser and the blessed, Isaac appears to be attempting to sidestep God’s clear plan for the sons. He is doing this simply because he favors Esau over Jacob.
Rebekah	Rebekah also appears to be acting out of favoritism. She prefers Jacob over Esau, hears this plan of Isaac’s, and immediately sets to work at subverting Isaac’s purposes. Isaac is her husband and the authority in their family; it is not up to her to subvert his actions, right or wrong. Now, as his wife, she could have come to him and said, “Remember what God told us before they were born? Remember that Esau has already sold his birthright for a bowl of bean soup?” But she does not do that; she schemes in order to have her favorite son blessed the most.
Jacob	Jacob is, by most accounts, 77 years old, and should not allow himself to be bullied into any course of action by his mother. He should be an independent man by this time, but he is not. He purposely deceives his father, at the insistence of his mother. His only objection to the entire process is, “Look, I don’t think my father will fall for this? What if he feels my arms and knows that I am not hairy like my brother?” So Jacob does not object on any sort of moral grounds.
Esau	Esau seems to have buried right beneath the surface a great deal of resentment toward his brother Jacob. He feels like Jacob swindled him out of his birthright, when he willingly gave it up. Although he does not mention the prophecy of God, Esau seems much less interested in the Person of God and is more concerned about what he gets out of all this.

One of the great lessons of this chapter is, God's plan will overcome the worst motivations and actions of man.

On this very topic, Leupold remarks: *The ethics of the case should be scrutinized a bit more closely. That Jacob was in part at fault has not been denied. That Esau was far more at fault has been pointed out. This contrast is usually overlooked. Jacob is criticized quite roundly, and the greater sinner, Esau, is pitied and represented as quite within his rights. That the whole is a most regrettable domestic tangle cannot be denied, and, as is usually the case in such tangles, every member involved bore his share of the guilt. But if it be overlooked that Jacob's aspirations were high and good and in every sense commendable and besides based on a sure promise of God, a distorted view of the case must result.*³⁸⁹

Chapter Outline

Charts, Graphics and Short Doctrines

This is a deceptively difficult chapter to understand, even though the basic actions of the characters is laid out quite clearly. There are many plot points, events and motivations which are not clearly laid out.

Summarizing the Essential Points and Missing Information of Genesis 27

1. Much of what we learn from Genesis 27 is from what is not said.
2. A brief summary of the facts:
 - 1) A blind Isaac calls his favorite son Esau, and tells him to go hunt some wild game, to prepare it, and they will enjoy a meal together, after which, Isaac will give Esau an end-of-life blessing.
 - 2) Rebekah, Isaac's wife, overhears this plan and immediately goes to Jacob, her favorite son, hatching a plan. She will prepare a meal that will compare to wild game, and Jacob will bring this meal to Isaac and pretend to be Esau, in order to receive this blessing from Isaac.
 - 3) This involves a great deal of preparation and scheming on the part of Rebekah and Jacob. Since Esau is hairy and Jacob is smooth, something must be done in case Isaac insists on touching Jacob. So Rebekah fashions gloves made from goat skin, so that, if Isaac touches Jacob's hands and arms, they will feel hairy.
 - 4) So Jacob brings a savory dish to his father Isaac, pretending to be Esau; and everything is in place to make this deception work. Jacob's voice does not sound right, but he feels like Esau and he smells like Esau (he is wearing some of Esau's unwashed clothing) and he has prepared the food which Isaac asked Esau to prepare.
 - 5) After smelling the clothing that Jacob is wearing, Isaac gives a wonderful end-of-life blessing to Jacob, thinking him to be Esau.
 - 6) Jacob leaves and Esau returns from hunting with the prepared meal.
 - 7) Isaac and Esau sort out that Jacob has come before and pretended to be Esau. Isaac appears to have accepted these events as having been done and he tells Esau, "[Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed.](#)" (V. 33b; ESV)
 - 8) Esau persuades Isaac to give him a blessing; this blessing is clearly inferior to Jacob's.
 - 9) Esau is angry to the point of desiring to kill Jacob. In fact, he appears to make plans to kill Jacob after their father has died; and he apparently tells enough people about what he is going to do, that Rebekah hears, and she warns Jacob.
 - 10) Rebekah needs to get Jacob out away from Esau, so she tells her husband that Jacob needs to go east to find a woman from their family, so that he does not marry a Canaanite woman, as Esau has (his Hittite wives were the bane of Rebekah's existence).
 - 11) In Genesis 28, Jacob will leave Canaan to find a wife.
3. Before Jacob and Esau had been born, when they were in Rebekah's womb, and they appeared to be struggling. God told Rebekah that they were at odds with one another, and that this would be how they continued in life, and that the older child would serve the younger. Although this passage is not quoted in Genesis 27, it appears that both Isaac and Rebekah remembered this promise.
 - 1) An end-of-life blessing was normally a family thing, where the entire family would attend and all of

³⁸⁹ From http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html accessed July 17, 2016.

Summarizing the Essential Points and Missing Information of Genesis 27

- the living sons would receive a blessing. Isaac was not doing this. This would be a blessing given privately, with only him and Esau being there. This suggests that Isaac recalled this promise of God (which had been given to Rebekah and not to him) and he was going to try to sidestep it.
- 2) Rebekah would naturally have remembered this promise of God, but it appears that her motivation to deceive her husband was based upon favoritism rather than upon trying to be in the will of God.
 - 3) This promise is never quoted anywhere in this chapter because, even though Isaac and Rebekah probably remembered it, neither one attempts to act according to the will of God, but according to their own will. Had this promise/prophecy been mentioned, it may have seemed as if God were saying, "Here is My will; accomplish it by any means necessary." This is how a Muslim thinks; but this is not how a believer in the Lord Jesus Christ should think.
 - 4) By not quoting this passage, we as readers do not confuse the actions of the 4 principals with following the plan of God.
4. Isaac, at least 3 times, tells Esau that his blessing of Jacob is done and it stands. Before he says these things, Isaac is said to *tremble with a great trembling*. We are not given any details here. We are not told why he is trembling. I have surmised, with many other commentators, that Isaac realized that the words of God were being accomplished despite his efforts to subvert it.
 5. Isaac blesses Esau, but not with the blessing that either man wanted. This probably took place in private. If Jacob wrote this chapter, how does he know about it? Again, another item of the narrative not spoken of is, Rebekah probably made sure that she was nearby when Esau returned, so that she could hear everything that Isaac and Esau said. Then, she probably told these things to Jacob, who then recorded them at a later date.
 6. The final item which is not fully explained in Scripture is, Jacob's reason for being sent to the east. The cover story is, Jacob needs to find a good woman to marry; he should not pick a woman from Canaan as Esau has. Genesis 27:46 compared with Genesis 28:1–2.
 - 1) Rebekah does not speak about deceiving her husband again, but this appears to be a half-deception.
 - 2) She tells her son, Jacob, the Esau desires to kill him and that he needs to flee to Haran to live with her brother Laban.
 - 3) The cover story is that Jacob needs to find a decent woman to marry.
 - 4) Both of these things are true—that Esau wants to kill Jacob and that Jacob needs a wife not from Canaan.
 - 5) For this reason, this is only half a deception.
 - 6) This half-deception appears to be necessary, because, for Rebekah to reveal the primary reason for sending Jacob away, would be to reveal to her husband and to Esau her hand in this plot. That she could not allow to happen.
 - 7) There is another unspoken bit of information from this chapter. Given all that we have seen about Jacob and his overbearing mother, Rebekah, do you think that she would have allowed her son to step out of her life to go to Haran under any other circumstance? I do not. For her son's safety, which is of the greatest importance to Rebekah, she had to send him away. Had all of these events not taken place, culminating in Esau's desire to kill Jacob, it seems unlikely that Rebekah would allow her son to leave, even if it would be to find a good woman to marry.
 7. We are never told anything more about Rebekah or about her relationship with her favorite son Jacob. It appears to be the case that, when Jacob left for Haran, he would never see his mother again. She would die before he returned.
 8. Also, interestingly enough, Rebekah's death will not be recorded in Scripture, but the death of her personal maid will be recorded in the context of the life of Jacob (which suggests that Rebekah's personal maid accompanied Jacob to Haran—another item never specifically spoken of in Scripture).
 - 9.

Although most of the mysteries are solved in this summary; there is one mystery which is not explained—who wrote this? Throughout this chapter, we have various pairs of people speaking to one another. Because of Isaac's blindness, and because Rebekah has been very keen to hear all that is going on, it seems most reasonable that Jacob recorded the events of this chapter, in part, informed by his mother.

Chapter Outline

Charts, Graphics and Short Doctrines

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 27 (along with a portion of Genesis 25)

You remember the prophecy that the older child of Isaac should serve the younger. The mother was partial to Jacob. Esau, a man of the plains, and a great hunter, was loved by his father. The mother instructed her son to help out God's prophecy. She watched her chance. The chance came when Esau returned from hunting, tired and hungry, and Jacob had just made a pot of red pottage. Esau's own name meant red-headed, and people don't have red heads for nothing. Esau said to Jacob, "Feed me, I pray thee, with that same red pottage, for I am faint." And Jacob said, "I will give it to you if you will acknowledge that the birthright belongs to me." That was driving a hard bargain, but Esau was so hungry that he sold the birthright. Isaac did not say a word, but in his own mind he determined to bestow the blessing on Esau, because he loved him most. The next trouble comes in Esau's marriage. Esau married two idolatrous women, and the record states that it was a great grief to Rebekah and Isaac.

The next calamity is that Isaac begins to go blind. Next the great deception was practiced on him by his wife and Jacob. Feeling that he might soon pass away he determined as a prophet to bestow the blessing on the firstborn, on Esau. So he told Esau to go out and kill venison and fix him a savory dish. Isaac liked Esau's venison, somewhat of a sensual man. I am told that it is a characteristic of some preachers these days to like savory dishes, and woe to the preacher who has to preach at night after eating a big dinner of mince pie at twelve o'clock! Rebekah seemed to have a listening ear and heard Isaac talking to Esau. Now she is going to help God out. Isaac willed that Esau should have the birthright. Esau ran to kill the venison. Jacob and Rebekah plotted to defeat him. So she put Esau's clothing on Jacob, as Esau was a hairy man. Rebekah told him to kill and dress a kid and tell the old man it was venison, and that he was Esau. It was a very villainous transaction. Jacob brought the kid and the father said, "Is this my son Esau?" and Jacob said, "Yes, father." Isaac said, "Come here, let me feel." He felt of the garment and said, "The touch is like Esau, but the voice is like Jacob." Anyhow he ate the dish of kid and pronounced the blessing on Jacob. Here is that blessing in poetic form:

See, the smell of my son
Is as the smell of a field which
Jehovah has blessed;
And God give you of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and wine:
Let peoples serve you,
And nations bow down to you:
Be lord over your brothers,
And let your mother's sons bow down to you:
Cursed be every one that curses you,
And blessed be every one that blesses you.

There Isaac gives Jacob power over his brother, thinking he was giving it to Esau. Now the question arises and Paul argues it in Romans 9, how could God approve such fraud as that? Well, God did not approve it. Paul says, "It is not of him that wills." Isaac willed to give it to Esau. "It is not of him that runs." Esau ran to get the venison. It was not of Jacob and his mother, but of the election, God having decreed before the children were born, before either one had done good or evil, that the younger should be the one through whom the Messiah should come.

B. H. Carroll Summarizes Genesis 27 (along with a portion of Genesis 25)

The most touching thing was when Esau came back: "And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out of the presence of Isaac, his father, that Esau, his brother, came in from his hunting. And he also made savoury food, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that your soul may bless me. And Isaac, his father, said, Who are thou? And he said, I am your son, your firstborn, Esau. And Isaac trembled exceedingly, and said, Who then is he that has taken venison and brought it me, and I have eaten of all before you earnest, and have blessed him? Yea, and he will be blessed. **When Esau heard the words of his father, he cried, "Bless me, even me, O my father. Jacob has supplanted me these two times: he took away my birthright, and behold he has taken my blessing."** And Isaac answered:

Behold, of the fatness of the earth will be your dwelling,
 And of the dew of heaven from above;
 And by your sword will you live, and you will
 serve your brother;
 And it will be as you rove at will, you will
 shake off your enemy.

In one of the old prophets it is said, "**Jacob have I loved and Esau have I hated.**" That refers not to the persons of Jacob and Esau, but to the nationalities. Esau was heathen, and Jacob was Israel. None of this work of election in any particular had anything to do with the character of either. None of it with the wishes of the father and mother. It was God's sovereign disposition of the case and touched the descendants rather than the two persons. Hebrews 12:16 brings out the character of Esau a little more plainly: "**Lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his birthright. For you [all] know that when he afterward desired to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears.**" That used to trouble me. It looked like Esau wanted to repent of his sin and God would not forgive him. I will read it to you according to the true rendering: "**For he found no place for a change of mind in the father.**" It was not Esau's repentance, but Isaac's repentance. Don't ever misapply that scripture. That was a great trouble to Isaac. And as for the rascality of Jacob and Rebekah, they had to bear a heavy burden. Esau determined to kill Jacob and his mother sent him away and never saw him again.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 25:19-28:9. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 16, entitled *Isaac's Blessing obtained by Jacob deceitfully - Esau's Sorrow - Evil Consequences of their error to all the members of their family - Jacob is sent to Laban - Isaac renews and fully gives him the Blessing of Abraham (GENESIS 27-28:9)*.

Edersheim Summarizes Genesis 27

IF there is any point on which we should anxiously be on our guard, it is that of "tempting God." We do so tempt the Lord when, listening to our own inclinations, we put once more to the question that which He has already clearly settled. Where God has decided, never let us doubt, nor lag behind. But if anything might be described as clearly settled by God, it was, surely, the calling of Jacob and the rejection of Esau. It had been expressly foretold in prophecy even before the children were born; and Esau had also afterwards proved himself wholly unfit to be the heir of the promise, first by his light-minded profanity, and next by his alliance with the

Edersheim Summarizes Genesis 27

Canaanites, than which nothing could have more directly run counter to the will of God, and to the purposes of the covenant. Despite these clear indications, Isaac did lag behind, reluctant to follow the direction of God. In truth, he had thrown his natural affections as a makeweight into the scale. As we shall presently show, Isaac hesitated, indeed, to allot unto Esau the spiritual part of the blessing; but what he regarded as the natural rights of the first-born appeared to him inalienable, and these he meant now formally to recognize by bestowing upon him the blessing.

A German writer aptly observes: "This is one of the most remarkable complications of life, showing in the clearest manner that a higher hand guides the threads of history, so that neither sin nor error can ultimately entangle them. Each one weaves the threads which are committed to him according to his own views and desires; but at last, when the texture is complete, we behold in it the pattern which the Master had long devised, and towards which each laborer had only contributed one or another feature." At the time of which we write Isaac was one hundred and thirty-seven years old * - an age at which his half-brother Ishmael had died, fourteen years before; and though Isaac was destined to live yet forty- three years longer (Genesis 35:28), the decay of his sight, and other infirmities, brought the thought of death very near to him. Under these circumstances he resolved formally to bestow the privileges naturally belonging to the first-born upon Esau. With this, however, he coupled, as a sort of preliminary condition, that Esau should bring and prepare for him some venison. Possibly he regarded the finding of the game as a sort of providential sign, and the preparation of it as a token of affection. There would be nothing strange in this, for those who believe in God, and yet for some reason refuse implicitly to follow His directions, are always on the outlook for some "sign" to justify them in setting aside the clear intimations of His will. But Rebekah had overheard the conversation between her husband and her son. Probably she had long been apprehensive of some such event, and on the outlook for it. And now the danger seemed most pressing. Another hour, and the blessing might for ever be lost to Jacob. Humanly speaking, safety lay in quick resolution and decided action. It mattered not what were the means employed, if only the end were attained. Had not God distinctly pointed out Jacob as heir to the promises? Had not Esau proved himself utterly unfit for it, and that even before he married those Canaanitish women? She could only be fulfilling the will of God when she kept her husband from so great a wrong, and secured to her son what God had intended him to possess. Thus Rebekah probably argued in her own mind. To be sure, if she had had the faith of Abraham, who was ready on Mount Moriah to offer up his own son, believing that, if it were to be so, God was able to raise him from the dead, she would not have acted, not even felt, nor feared, as she did. But then her motives were very mixed, even though she kept the promise steadily in view, and her faith was weak and imperfect, even though she imagined herself to be carrying out the will of God. Such hours come to most of us, when it almost seems as if necessity obliged and holy wisdom prompted us to accomplish, in our own strength, that which, nevertheless, we should leave in God's hand. If once we enter on such a course, it will probably not be long before we cast to the winds any scruples about the means to be employed, so that we secure the object desired, and which possibly may seem to us in accordance with the will of God. Here also faith is the only true remedy: faith, which leaves God to carry out His own purposes, content to trust Him absolutely, and to follow Him whithersoever He leadeth. And God's way is never through the thicket of human cunning and devices. "He that believeth shall not make haste;" nor need he, for God will do it all for him.

In pursuance of her purpose, Rebekah proposed to Jacob to take advantage of his father's dim sight, and to personate Esau. He was to put on his brother's dress, which bore the smell of the aromatic herbs and bushes among which he was wont to hunt, and to cover his smooth skin with a kind of fur; while Rebekah would prepare a dish which his father would not be able to distinguish from the venison which Esau was to make ready for him. It is remarkable, that although Jacob at first objected, his scruples were caused rather by fear of detection than from a sense of the wrong proposed. But Rebekah quieted his misgivings, - possibly trusting, that since she was doing, as she thought, the will of God, she could not but succeed. In point of fact, Jacob found his part more difficult than he could have expected. Deceit, equivocation, and lying, repeated again and again, were required to allay the growing suspicions of the old man. At last Jacob succeeded - with what shame and remorse we can readily imagine - in diverting his father's doubts; and Isaac bestowed upon him "the blessing," and with it the birthright. But it deserves special notice, that while this blessing assigned to him both the land of Canaan and lordship over his brethren, there is in it but the faintest allusion to the great promise to Abraham.

Edersheim Summarizes Genesis 27

The only words which can be supposed to refer to it are these: "Cursed be every one that curseth thee, and blessed be he that blesseth thee." (Genesis 27:29) But this is manifestly very different from the blessing of Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." (Genesis 22:18) It is clear that Isaac imagined he had blessed Esau, and that he did not dare confer upon him the spiritual privileges attached to the birthright. So, after all, Jacob and Rebekah did not attain that which they had sought!

Jacob had scarcely left the presence of his father, when Esau entered with the venison he had prepared. If Isaac, Rebekah, and Jacob had been each wrong in their share in the transaction, Esau deserves at least equal blame. Not to speak of his previous knowledge of the will of God on this point, he disguised from his brother Jacob that he was about to obtain from his father's favor that which he had actually sold to Jacob! Surely, there was here quite as great dishonesty, cunning, and untruthfulness as on the part of Jacob. When Isaac now discovered the deceit which had been practiced upon him, he "trembled very exceedingly," but he refused to recall the blessing he had pronounced: "I have blessed him - yea, and he shall be blessed." Now, for the first time, the mist which in this matter had so long hung about Isaac's spiritual vision, seems dispelled. He sees the finger of God, who had averted the danger which his own weakness had caused. Thus, while all parties in the transaction had been in error and sin, God brought about His own purpose, and Isaac recognized this fact. Now, for the first time also, Esau obtained a glimpse of what he had really lost. We read, that "afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it diligently with tears." (Hebrews 12:17) At his earnest entreaty for some kind of blessing, Isaac pronounced what in reality was a prophecy of the future of Edom. Translating it literally, it reads:

"Behold, thy dwelling shall be without fatness of the earth,
And without the dew of heaven from above."

This describes the general aspect of the sterile mountains of Edom; after which the patriarch continues, by sketching the future history of the Edomites:

"But by thy sword shalt thou live, and shalt serve thy brother;
Yet it shall come to pass that, as thou shakest it, thou shalt break his yoke from off thy neck."

The last sentence, it has been well remarked, refers to the varying success of the future struggles between Israel and Edom, and introduces into the blessing of Jacob an element of judgment. And when we compare the words of Isaac with the history of Israel and Edom, down to the time when Herod, the Idumean, possessed himself of the throne of David, we see how correctly the whole has been summed up in the Epistle to the Hebrews (11:20): "**By faith Isaac blessed Jacob and Esau concerning things to come.**"

For, that Isaac was now acting in faith, and that he discerned how, without knowing it, he had blessed, not according to his own inclination, but according to the will and purpose of God, appears from the subsequent history. It seems that Esau, full of hatred and envy, resolved to rid himself of his rival by murdering his brother, only deferring the execution of his purpose till after the death of his father, which he also believed to be near at hand. Somehow Rebekah, ever watchful, obtained tidings of this; and knowing her elder son's quick temper, which, however violent, did not long harbor anger, she resolved to send Jacob away to her brother Laban, for "a few days," as she fondly imagined, after which she would "send and fetch" him "from thence." But kindness towards her husband prompted her to keep from him Esau's murderous plan, and to plead as a reason for Jacob's temporary departure that which, no doubt, was also a strong motive in her own mind, that Jacob should marry one of her kindred. For, as she said, "If Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life be to me?" Petulant as was her language, her reasoning was just, and Isaac knew it from painful experience of Esau's wives. And now Isaac expressly sent Jacob to Laban, to seek him a wife; and in so doing, this time consciously and wittingly, renewed the blessing which formerly had been fraudulently obtained from him. Now also the patriarch speaks clearly and unmistakably, not only reiterating the very terms of the covenant-blessing in all their fullness, but especially adding these words: "God Almighty . . . give thee the blessing of Abraham, to thee, and to thy seed with thee." Thus Isaac's dimness of spiritual sight had at last wholly passed away. But the darkness around Esau seems to only have grown deeper

Edersheim Summarizes Genesis 27

and deeper. Upon learning what charge Isaac had given his son, and apparently for the first time awakening to the fact that "the daughters of Canaan pleased not Isaac* his father," he took "Mahalath, the daughter of Ishmael" as a third wife - as if he had mended matters by forming an alliance with him whom Abraham had, by God's command, "cast out!" Thus the spiritual incapacity and unfitness of Esau appeared at every step, even where he tried to act kindly and dutifully.

To conclude, by altering and adapting the language of a German writer: After this event Isaac lived other forty-three years. But he no more appears in this history. Its thread is now taken up by Jacob, on whom the promise has devolved. Scripture only records that Isaac was gathered to his fathers when one hundred and eighty years old, and full of days, and that he was buried in the cave of Machpelah by Esau and Jacob, whom he had the joy of seeing by his death-bed as reconciled brothers. When Jacob left, his father dwelt at Beersheba. The desire to be nearer to his father's burying-place may have been the ground of his later settlement in Mamre, where he died. (Genesis 35:27-29) Rebekah, who at parting had so confidently promised to let Jacob know whenever Esau's anger was appeased, may have died even before her favorite son returned to Canaan. At any rate the promised message was never delivered, nor is her name mentioned on Jacob's return.

* The age of Isaac is thus ascertained: When Joseph stood before Pharaoh (Genesis 41:46), he was thirty years old, and hence thirty-nine when Jacob came into Egypt. But at that time Jacob was one hundred and thirty years of age (Genesis 47:9). Hence, Jacob must have been ninety-one years old when Joseph was born; and as this happened in the fourteenth year of Jacob's stay with Laban, Jacob's flight from his home must have taken place in the seventy-seventh year of his own, and the one hundred and thirty-seventh of his father Isaac's life.

** There is no mention here that Esau dreaded God's displeasure, or even thought of it. We may remember our earthly, and yet, alas, forget our heavenly Father.

From http://philologos.org/_eb-bhot/vol_l/ch16.htm accessed July 18, 2016.

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Genesis 27 is a wonderful display of God's sovereignty (from Verse by Verse)

1. Everyone involved - Isaac, Esau, Rebekah and Jacob - were operating in sin, trying to scheme their way to a preferred outcome
2. Meanwhile, God was at work in their sin to produce exactly the outcome He desired
3. And even in the smallest details of their sinful choices and decisions, God was at work to make clear He was in charge and He was at work
 - 1) He is sending Jacob out of the land to land the right wife
 - 2) And He's creating a picture of the coming Savior
 - 3) And in the end, He will bring about just consequences for all involved.

From https://www.versebyverseministry.org/images/uploads/genesis_27b.pdf accessed July 13, 2016.

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Bush's 4 Lessons from Genesis 27

- I. The history furnishes an admonitory lesson to parents. Parents complain of their children when, perhaps, the fault is to be traced mainly to themselves. They have indulged an early partiality, founded upon no just reasons, which has been productive on both sides of the worst effects. Let them guard with anxious vigilance against the symptoms of a weak favouritism towards their children. A wise Providence often

Bush's 4 Lessons from Genesis 27

- points out the sin in the punishment, and teaches parents discretion in the discharge of their duties by setting before their eyes the bad effects which flow from the want of it.
- II. We may learn from this history not to make the supposed designs of God the rule of our conduct. We say, "supposed designs," because as to us they can be only supposed. It may please God to foretell future events, but it is not, therefore our duty by crooked means to bring them to pass. God does not give prophecy for a rule of action. He will accomplish His own purposes in His own way. We are to follow what is fair and just, and honourable, and leave the consequences to God.
 - III. We are reminded that the way to success and to prosperity in our undertakings is often not that which appears the shortest, or even the surest. Jacob was, indeed, for the time being, successful in his fraudulent device; but what fruits had he of his triumph? He sowed the wind, and reaped the whirlwind. Soon was he forced to fly from his brother's wrath, and years of trouble followed his departure from the parental mansion. Had he permitted God to accomplish His declaration in His own way; had his conduct towards his brother been kind and affectionate, and free from guile, we cannot doubt that his history would have been far different. The true source of prosperity is the blessing of God, and this cannot be counted upon except in strict adherence to the principles of rectitude. A man is exposed to temptation; some great advantage offers itself; a little art or deceit in supplanting another is thought indispensable; excuses are not wanting to justify the act. But what, in general, is the result? Either his arts recoil against himself, and he is utterly disappointed of his aim; or if he apparently succeeds, his success is rather a curse than a blessing. Our highest wisdom and our surest safety lie in the course of plain, simple, undeviating integrity.
 - IV. We are taught that regret is often unavailing to restore an offender to the privileges of innocence. Esau, having sold the birthright and lost the blessing, discovered his error too late. The blessing once gone was gone for ever; and tears, and prayers, and exclamations were in vain employed to recover it. Let us learn, then, that however momentous the consequences depending upon a single wrong step, they may be irretrievable. Regret, however bitter; entreaty, however urgent, may come too late. In vain shall we look for our former peace of mind, the sweets of conscious innocence, and the fruits of pleasing hope. We may seek for them with tears, but they will not be found. Let us not by yielding to temptation, cast away our confidence, which hath great recompence of reward.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Gen 27:41–46 (Important Reflections).

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Clarke summarizes Genesis 27: *A mother teaches her favorite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God relates all the circumstances in the most ample and minute detail! I have already hinted that this is a strong proof of the authenticity of the sacred book. Had the Bible been the work of an impostor, a single trait of this history had never appeared.*³⁹⁰

David Felker: *Look at this family. Look at them. There's sin, there's hurt, there's deception, there's brokenness. This family's a wreck...This family is ripped apart in the end. Sin is not a small matter. It has great consequences here and now. I mean, look at all of them at the end. Esau's heart stores up anger against Jacob...he becomes so bitter that he plots fratricide. He plots to kill his brother. Esau married into false gods...Jacob will find his victory bittersweet. He has to flee his homeland. He leaves poor and destitute. Rebekah, as far as you can read in the rest of Genesis, she never sees her son that she loves again. She never sees Jacob again.*³⁹¹ And let me add to all of these things, Isaac was required to be almost blind and to think himself at death's door in order for all of this to take place. And he will live the rest of his life in this condition, and without his son, Jacob.

³⁹⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 27:46.

³⁹¹ From http://www.fpcjackson.org/resource-library/scripture-index/genesis#chapter_27 accessed August 6, 2016.

Felker then makes this point: *You might ask the question, “How could God choose someone like Jacob?” God looks and knows what Jacob will be like. How could God choose Isaac or Rebekah? He knows their family is a mess. I think a more appropriate question would be, “How could God choose anybody?” Not, “How could He choose Jacob? How could He choose Isaac? How could He choose Rebekah?” They really are just a mirror, aren’t they? I mean if we’re here this morning and we are mildly self-aware and we know how we hurt people, we know how we fail as fathers and mothers and sons and daughters and we know how we follow our heart and pursue our heart’s desire and walk in the stubbornness of our heart instead of God’s Word and we know how we manipulate people instead of trusting God’s promises, and we know how as families or as individuals we can lose our bearings spiritually, if we’re here and we’re mildly self-aware then we know that the answer to the question, “How could God choose Jacob? How could God choose anybody?” we know that the answer, the only answer, is grace.*³⁹²

Now, let’s try to put all of this dysfunction together.

Dysfunction in the Family of Isaac

1. First of all, Isaac’s idea to have a private end-of-life blessing for Esau seems quite suspicious. Even though it is not laid out anywhere just how a blessing ought to go, we would expect at the very least for the entire family to be included. Isaac appears to have gone out of the way not to do that.
2. For this reason, Isaac is probably trying to subvert the promise, *the elder will serve the younger* (although this motivation is not clearly stated anywhere).
3. Many commentators try to tie this end-of-life blessing to receiving most of Isaac’s wealth. That is what I originally thought (I have tried to scrub all such comments out of this document, but I may have missed a few). However, it should be clear, based upon the blessings received by Jacob and receive by Esau that material wealth as a result of an inheritance was not the issue.
4. When Rebekah overheard Isaac’s plans, she decided to devise her own plans.
5. Rebekah will tell her own adult son, Jacob, just exactly what to do; and he will do it.
6. Jacob deceives his father Isaac, and Rebekah, Jacob’s mother, orchestrated this deception; but Esau and Isaac don’t know that Rebekah is in on it. Obviously, they know that Jacob deceived Isaac.
7. Rebekah knows about the deception, since she initiated it, and she knows about Esau’s murderous hatred because he has been telling his homicidal fantasies to everyone—therefore, she must get Jacob away from the family compound.
8. In order to save Jacob’s life, he must be moved to a different locale, and maybe for a significant period of time.
9. However, moving Jacob away cannot be tied directly to Jacob’s deception of his father, or Rebekah would be implicated in the whole affair. She cannot say, “Esau wants to kill Jacob; so Jacob is going to leave town for awhile.” If she says that, then that means that she knows all about the stolen blessing—and there is no reason for her to know about it (except that she caused it).
10. If Rebekah is implicated in this scheme, then her son Esau will hate her and Isaac, her husband, will never trust her again. That was not a part of her plan.
11. Therefore, in order to send Jacob away, Rebekah needs a *cover story*. Despite the size of their compound, there is every indication that Isaac spoke to Jacob and Esau privately; that this was not a well-attended ceremony, but a one-on-one meeting (with Rebekah in the background). We know this because, when Jacob presented himself as Esau, no one spoke up saying, “Hey, Isaac, that’s not Esau; that’s his twin brother. Don’t be fooled.”
12. While all this was going on, Rebekah would have been hovering in the background, providing the food and probably listening in; but no one else was there when Isaac blessed Jacob. Jacob knows that Rebekah is there, but Isaac does not and Esau does not.
13. Esau has no idea that his own mother plotted against him. Therefore, this is a private family affair; and only Jacob knows that Rebekah, his mother, encouraged him to deceive his father.
14. The reason that Rebekah needs a cover story is, she will live with Isaac for the rest of their days. She

³⁹² From http://www.fpcjackson.org/resource-library/scripture-index/genesis#chapter_27 accessed August 6, 2016.

Dysfunction in the Family of Isaac

cannot have him know that she was a part of this deception. If she starts talking about Esau wanting to kill Jacob, her involvement in this situation might all come out. It is better that she seem as if she knows nothing about this latest problem between the two brothers. Yet, she needs to get Jacob out of there.

15. Fortuitously, she has the perfect excuse to remove Jacob without implicating herself in all of this deception: Esau married these heathen women that Rebekah cannot get along with; and she does not want her son Jacob to do the same thing. So what could seem more logical than to send Jacob back east to meet those of his own tribe to marry? After all, he is about 40–45 at this time. So it is about time that he got married.

Although Rebekah will pull this off, she will never see her son Jacob again.

Chapter Outline

Charts, Graphics and Short Doctrines

Application: Too often, a woman acts on her emotions, without considering what the end results are likely to be. Obviously men do this as well, but the worst offenders are women. You cannot be ruled by your emotions.

The end result is not what Rebekah wanted or anticipated. What she has to do is to get Jacob out of there and safely, but without blowing her cover before Isaac. Can you imagine spending the next year or two or so, and Isaac knows that it is his wife who orchestrated this deception? So Rebekah will need to get Jacob out of town, away from Esau; and she needs to do this so that Isaac, her husband, does not think, “So, it is my wife who pulled all of this off? She is the one who principally deceived me?”

As a result, Rebekah will actually deal with some things which are true. She does not like Esau’s wives; she believes that these wives have not been good to Esau and have not been good for their family overall. So, Rebekah really does want Jacob to marry someone in her family. All of this is true. Therefore, she will send Jacob to her brother Laban (Laban is Jacob’s uncle). All of this will make sense and pass the smell test for Isaac.

What she does not anticipate is, (1) Laban will do everything he can to take advantage of Jacob; and will run a far greater con on Jacob than he had ever expected (in this way, Laban, Rebekah and Jacob are all very similar); and (2) Rebekah will never see her favorite son, Jacob, every again.

However, despite all of the goofy things that these people are doing, God’s plan moves right along, not missing a beat.

Application: Whether we are part of God’s plan or not, God’s plan moves forward without every missing a beat. However, if we want to be on the winning team, then we first need to be believers in Jesus Christ; and secondly, we need to grow in grace and knowledge of our Lord Jesus Christ.

This gives us an overview of all Genesis 27.

Summarizing the People of Genesis 27 and Their Motivations

1. Isaac knew, before the children were born, that the older would serve the younger.
2. Hence, he held a very private ceremony during which he would bless his son Esau.
3. Esau is clearly Isaac’s favorite twin, and therefore, he intends to give him the greater blessing.
4. However, Isaac requires Esau to serve him first, and this is the mistake. “I am going to bless you, but first, you need to get out there, kill some wild game, and we will make a meal of it.” The blessings of God do not come from a contract which we ourselves negotiate.
5. Rebekah also had a favorite son; and she also knew that Esau would serve her favorite son, Jacob.
6. However, in order for her favorite son to receive the greater blessing, she deceives her own husband in a most spectacular way. Her plan is extremely detailed, leaving very little to chance.
7. In this deception, she does not depend upon Isaac to give the correct blessing to the correct son; and she

Summarizing the People of Genesis 27 and Their Motivations

- does not trust God to overrule Isaac's bad judgment and favoritism.
8. It is not clear if these sons knew that the children of Esau would serve the children of Jacob. At some point, they knew this, as it became a part of Scripture—but it may not be clear at this time.
 9. However, Esau did not know enough doctrine to recognize that Isaac was going to bless him on the basis of legalism.
 10. Jacob did not know enough doctrine to realize that, he does not have to deceive his own father in order to be blessed of God.
 11. Rebekah did not learn any lesson by this. Immediately, when Esau began to express his extreme anger, Rebekah hatches another plot—to get her favorite son out of there, but in such a way as to not blow her own cover. She does not want Esau or Isaac to realize that she orchestrated this deception.
 12. On the other hand, Isaac speaks the blessing, finds out that he has been deceived, but then he does not withdraw the blessing, citing the deception. He lets it stand.
 13. So, Isaac seems to be one step ahead of Rebekah in the realm of spiritual growth. He knows he was deceived (he does not know that Rebekah was the brains behind this deceit); and yet, he goes with it. He accepts it. Although he does not cite the previous passage that the younger would serve the elder, perhaps it comes to his thinking, and this squares with the blessing he gave to Jacob.
 14. Rebekah, not having learned anything yet from what happened, uses deception to ship her son out of Canaan, so that Esau does not kill him. Insofar as we know, Rebekah will never see Jacob again.
 - 15.

Dr. Thomas Constable: *Jacob reaped what he sowed (Galatians 6:7). Laban later deceived him, and later still his own sons (in the case of the sale of Joseph) did so even more cruelly than he deceived Isaac.*³⁹³

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Rev. Bruce Goettsche summarizes it this way:

- Isaac knew the blessing was for Jacob but (feeling God was mistaken?) sought to give him the blessing to Esau
- Rebekah feels she cannot leave the matter with God but instead concocts a scheme
- Jacob trusts the scheme rather than the promise
- And Esau trusts his father to give him what he believes God should give him.³⁹⁴

Although I did not agree with Coffman on many of his conclusions, I quoted and edited this so that this doctrine was completely agreeable. In several instances, I simply indicated the tentative nature of some conclusions.

The Sufferings of the Principals of Genesis 27 (mostly by James Burton Coffman)

1. Isaac appears to have suffered for his preference for Esau, which was not determined by the will of God, but by his own personal affection. His private ceremony to bless Esau appears to be an attempt to bypass the will of God with reference to the Messianic line. This might be the reason that the Bible virtually closed any further reference to him in the Scriptures.
2. Esau's life seems to have suffered because he despised the blessings of the birthright.
3. Rebekah suffered for her part in the deception by being deprived of both her sons. Jacob left home, and Rebekah, as far as the record says, never saw him anymore. It is possible that Esau was further estranged, although we do not have any confirmation of that in Scripture (did he figure out that she was in on it this scheme?).

³⁹³ From <http://www.studylight.org/commentaries/dcc/genesis-27.html> accessed July 17, 2016.

³⁹⁴ From <http://www.unionchurch.com/> accessed August 19, 2016. I added the 4th point.

The Sufferings of the Principals of Genesis 27 (mostly by James Burton Coffman)

4. Jacob suffered many years of hardship, deception, and injustice at the hands of Laban. As a keeper of Laban's cattle his status was that of the lowest slaves known in that day. Hosea made mention of this humiliation of Jacob in Hosea 12:12 as a deterrent to the pride of Ephraim.
5. The unity of Isaac's family was irrevocably shattered.

From <http://www.studylight.org/commentaries/bcc/genesis-27.html> accessed July 18, 2016 (heavily edited).

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This is a fairly long chapter—46 verses. However, this chapter actually continues into Genesis 28, where Isaac will send his son, Jacob, away, to take a wife from their family, and not from the Canaanites. So, Genesis 28:1 takes place possibly the next day or within the week (as soon as Rebekah becomes aware of Esau's intentions to kill Jacob). That result from her plan of deception was not something that she had planned for, and she had to think fast to come up with a reason to remove her favorite son from Canaan for an indeterminable amount of time.

At that point, Isaac will give a firm command to his son (“[Do not take a wife from the Canaanite women](#)”); and then Isaac will bless Jacob once again, so that, it is clear that the blessing based upon deceit still stands. The next blessing will not be a *do-over*; Isaac will not say, “Look, you deceived me before. Now I know who you are, Jacob; and here is the real blessing...” Instead, Isaac will bless his son Jacob once again, not modifying or taking from the blessing of this chapter.

The College Press Bible Study: We need recall here certain facts about Divine knowledge and election. We must start from the fact that man is predestined only to be free, that is, to have the power of choice. (In the final analysis, it is neither heredity nor environment nor both, but the I—the self, the person—who makes the choice. Hence, a man's choices, and the acts proceeding therefrom constitute God's foreknowledge, or to be specific, His knowledge. Therefore, the acts of the parents and the twins, in the story before us, were not the consequences of an arbitrary foreordination on God's part, nor of the influence of some such non-entity as “fate,” “fortune,” “destiny,” and the like, but of the motivations, choices, and acts of the persons involved. Though known by Him, as He knows in a single thought, the entire space-time continuum, they were not necessarily foreordained. He simply allowed them to occur by not interfering to prevent their occurrence.... To hold that God necessitates everything that man does, including even his acceptance or rejection of the redemption provided for him by Divine grace, is to make God responsible for everything that occurs, both good and evil. This is not only unscriptural: it is an insult to the Almighty.³⁹⁵

God sees all that will happen in the future—not just with Jacob and all of his decisions, but the decisions of every man from now until eternity.

All of the principals of this chapter are deeply flawed. Not one stands out as deserving or honorable. Yet, God is still able to move His plan forward in time, even without the cooperation of these people (which is so much different than God's interaction with Abraham, the father of Isaac).

³⁹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Genesis 27:41–45.

The College Press Bible Study: *All four of the participants in the domestic drama paid, in one way or another, for their sins of parental bias, outright deception, indifference to sacred institutions, disregard of family unity and welfare, mediocre fatherhood and overzealous mother-love. A family of four, all of whom were in the wrong...All in all, it was a family "mess." But it is also another case of the Bible's realism. The Bible is preeminently the Book of Life! It pictures life exactly as men and women live it in this world, never exaggerating their virtues, never ignoring their faults.*³⁹⁶

The Faults and Failures of Isaac's Family (from College Press Bible Study)

1. The father's scheming, Genesis 27:1–4. Isaac evidently was not near death, for he lived on for more than forty–years. It may be assumed that he knew God's will (Genesis 25:23); otherwise, it must be assumed that Rebekah could never have reported to him regarding this Divine pronouncement. (Of course this latter view is not outside the realm of possibility by any means). If Isaac knew what was God's will in the matter, he deliberately set about to thwart it. Esau probably also knew, in which case he showed himself more than ready to fall in with his father's scheme. In any case Isaac could hardly lay claim to any great measure of family control. He was without doubt a genuinely henpecked man.
2. The mother's counter–plot (Genesis 27:5–17). Rebekah's aim was commendable, we might agree, but her methods were wrong. Jacob saw the risk involved (Genesis 27:12) but was overborne by his domineering mother.
3. The younger son's deception (Genesis 27:18–29). The lies were terrible, one might well say, unpardonable. It was in response to these lies, that the father's benediction, with some misgiving, followed.
4. The elder son's humiliation (Genesis 27:30–40). Sympathy for Esau cannot hide the fact of his "profanity." He had sold his birthright for "a mess of pottage." If he had, in the meantime, come to realize the true nature of the blessing, it was too late: he could not change that which, once given, was irrevocable. This we believe to be the meaning of Hebrews 12:17.
5. The denouement (Genesis 27:41–46). Esau's anger was to be expected: it was natural. However, because Isaac did not die, he could only vent his rage on Jacob. Rebekah, of course, took action immediately to thwart his threatened revenge, but with all her resourcefulness she could not foresee either that she might never meet Jacob again or that her brother Laban would prove to be as great a plotter as she had been.

From *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e–sword; from for Meditation and Sermonizing.

None of these principals walked away unscathed. Jacob was exiled from his family for 20 years (which, taking the long view, was good for him); Rebekah never saw her favorite son again (insofar as we know); Esau was eaten up with mental attitude sins (he did finally set them aside); and Isaac lost one son and disappointed another. On the other hand, knowing what we know about Jacob's future, his wives and children, this very difficult period of his life would result in great blessing.

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Application: Part of American culture today is, if you are a parent who sins, then you cannot hold your own children to better standards. This is wrong, and the life of Jacob will illustrate this point quite dramatically. Rebekah was a deceitful schemer, she apparently taught this to Jacob, and Jacob did not go out of his way to teach his own children to avoid this personality pitfall. Another great problem in his life was the favoritism shown by his parents toward different sons. What was the end result? Jacob will show great favoritism to Joseph, his son by Rachel, which will provoke his own sons to jealousy and then to deceitful plotting. They will trap Joseph in a dried up well and set about to sell him into slavery. Then they return to their father with Joseph's clothes smeared with animal blood, so that his father believes his favorite son to be dead. For years after that, Jacob will

³⁹⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e–sword; from for Meditation and Sermonizing.

be brokenhearted, believing his son to be dead. Therefore, if you have a sinful weakness, then you make certain that you train your children to avoid that particular set of sins.

If you follow out the logic of that aspect of American culture, it leads us to a worse and more immoral culture with every new generation.

Personally, my faith is strengthened by chapters like this. I have a difficult time relating to Abraham or to Moses or to Noah. However, I can relate much more to Jacob (scheming and deceptive), Esau (vengeful and filled with self pity), Rebekah (manipulative), and Isaac (played favorites and somewhat out of it). I would like to see myself as an Abraham or a Moses; but realistically, I have more in common with the 4 principals of this chapter.

I am certain that Jacob, Rebekah and Isaac have all believed in the Revealed God; and I lean toward Esau as having believed as well. This gives me much greater confidence when it comes to my sorry life as a believer.

Or, as F. B. Meyer expressed it: *It is better not to attempt to justify Jacob in this act of treachery; but we may learn the deep and helpful lesson, that if God were able to make a saint out of such material as this, He also can take our poor lives with all their sin and failure and make something of them for His glory.*³⁹⁷

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Definition of Terms	Introduction and Text
Chapter Summary	Addendum	A Complete Translation
www.kukis.org		Exegetical Studies in Genesis

Addendum (Related Commentary and Doctrines)

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 27 is in the Word of God

1. First and foremost, we see the forward movement of the plan of God, despite the sinful motives of all the principals. We see Isaac trying to bless his favorite son in opposition to what God said about his twin sons; we see Esau desiring this blessing, without any real understanding of God's will. Rebekah acts in accordance with her own preferences (loving Jacob over Esau), and she is willing to use lies and deception in order for her favorite son to receive the superior blessing. Jacob goes along with his mother, expressing doubts only for some of his methods, but not for her morality. God's plan is for the line of promise to go through Jacob, and to bypass the influence of the various Canaanite groups in the land.
2. Secondly, we find out that this is a deceptively simple chapter. We can read through it, understand it; but not really pick up the details without careful, exegetical study.
3. One very important detail, which another commentator discovered and pointed out, is that Genesis 27 continues to Genesis 28:5 and is properly framed by two verses on Esau's marriages.
4. Another key to Genesis 27 is, it is all about words. It is all about the words that Isaac will say at his end-of-life blessing.
5. We see Isaac thinking in terms of legalism and conveying that to his son Esau.
6. We see Rebekah depending upon her own ability to deceive and manipulate rather than depend upon the sure Word of God.
7. Even though God's will is done in this chapter, this does not mean that all of the principals are off the hook

³⁹⁷ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, Genesis 27:18–29.

Why Genesis 27 is in the Word of God

- for their sinful actions. Each person in this chapter will face consequences for what they have done.
8. The deception of Jacob will be successful, with much credit due to the brilliance of his mother. The problem is, a right thing must be done in a right way, otherwise, it is not a part of the plan of God.
 9. A right thing done in a wrong way is wrong.
 10. There is nothing that Esau could have done at any point in his life to change the eventual outcome.
 11. There is no excuse for Esau's bitterness in the plan of God. Jacob could not restrict Esau's spiritual growth; Jacob could not inhibit what Esau taught his children. Despite not being in the line of promise, Esau always had his volition and Esau always acted in accordance with his free will.

[Chapter Outline](#)

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These are things which we learn while studying this particular chapter.

What We Learn from Genesis 27

1. Interestingly enough, of all things, we study artistic license in this chapter, where there are many oil paintings made of this events of this chapter, but nearly all of them containing elements which are false (most have Rebekah right there at the bed of Isaac).
2. We studied a variety of doctrines, including blessing by association, the doctrine of lying, the will of God, the foreknowledge of God, and the doctrines of emotions, hatred, the heart and the stages of reversionism.
3. We even studied hunting, to a limited degree, as at least one respected commentator wrongly bashed hunting in his commentary of this chapter.
4. The imperfection of the principals is evidence that this is not some tradition or myth, but the actual facts of a narrative.
5. This chapter gave us an opportunity to study war and the descendants of Esau (if they still exist); and their warlike mentality.

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The Sparse Narrative of Isaac's Life (Dr. Peter Pett)

[It is] here [that] we really come to the end of the Isaac stories. All that remains is his sending Jacob to Haran (Genesis 28:1), twenty years of silence, and his welcoming back of Jacob at Mamre (Genesis 35:27), followed immediately by his death (Genesis 35:29).

Thus if we ignore the stories describing his childhood, the seeking of Rebekah and the birth and blessing of his sons, the only account of any length about Isaac is his activity at Gerar and Beersheba. And this out of one hundred and eighty years of life. And why is this? Because there were no covenant records.

Isaac passed a peaceable life, first at Beer-lahai-roi (Genesis 25:11), then at Gerar and Beersheba (Genesis 26), and finally at Mamre (Genesis 35:27). He experienced few theophanies and made few covenants worth recording.

Thus the silence about his life.

The Sparse Narrative of Isaac's Life (Dr. Peter Pett)

This demonstrates that the idea that Genesis contains camp fire stories passed down, with anecdotes about the lives of the patriarchs, just is not true.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 27:42–45.

[Chapter Outline](#)

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Map of Isaac's Journeys from [Motherly Words to Live By](#); accessed August 28, 2016.

This causes me to ask the question, *has God ever appeared to Isaac or spoken to him?*

Isaac's Limited Interaction with God

1. When Abraham offered up Isaac as a blood offering, God calls to Abraham and presents him with a substitute sacrifice. There is no indication that Isaac heard or did not hear God speak to Abraham. Genesis 22:10–12
2. As a result of what Abraham did, God speaks to him again in Genesis 22:15–18, apparently at the site of the offering. Again, there is no indication of Isaac hearing this or not.
3. When Abraham sends his servant to find a wife for Isaac, he many times speaks of God's guidance and providence, but there is no indication that God made an overt appearance of any kind to the servant. Genesis 24
4. Isaac prays to God on behalf of himself and his wife, as Rebekah was barren. God answered his prayers, but there is no indication that God manifested Himself to Isaac during any of this. Genesis 25:20–21
5. When Rebekah feels great kicking and moving inside of her, she prays to God, and God gives her some

Isaac's Limited Interaction with God

- kind of an answer which was either in words, in a dream or verbally expressed to her. So, at this point, we have no idea of Isaac ever directly interacted with God; but here, Rebekah clearly did. Genesis 25:22–23
6. There is one clear appearance to Isaac by God in Genesis 26:1–5. Isaac was thinking of going down to Egypt because of a famine, and God appeared to him and directed him otherwise. At this point, God's covenant blessings to Abraham and clearly transferred to Isaac. Gen. 26:2–5 *And the LORD appeared to him and said, "Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."* (ESV; capitalized) The nature of this promise suggests that this is the first time that God has spoken to Isaac.
 7. After this, when Isaac dug wells, he certainly remembered God, naming at least one well using God's name. Genesis 26:22.
 8. God appears again to Isaac in Beersheba. Gen. 26:24–25 *And the LORD appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for My servant Abraham's sake." So he built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.* (ESV; capitalized)
 9. This takes us to Genesis 27, where Isaac did not interact with God; and, as mentioned by Pett, there will be only a couple of mentions of Isaac after this.

So, we have 2 times when God spoke to Isaac, and once when He spoke to Rebekah.

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Although this information will be covered again in Genesis 35, we ought to understand that Deborah, Rebekah's personal servant, probably went to Haran with Jacob. Even though she is not named in this chapter, it is logical that Jacob did not go to Haran alone.

Rebekah's Personal Servant, Deborah

1. In Genesis 35:8, we read: *Soon after this, Rebekah's old nurse, Deborah, died. She was buried beneath the oak tree in the valley below Bethel. Ever since, the tree has been called Allon-bacuth (which means "oak of weeping").* (NLT)
2. How is this relevant to this chapter?
3. Isaac and Rebekah are going to send Jacob east to find a bride from Laban's family (Laban is Rebekah's brother and Jacob's uncle).
4. Jacob has never been there before, but, logically, Deborah has. Laban will give each of his two daughters a personal servant (or, *handmaid*); so it stands to reason that Rebekah had one and probably she had her from a young age, when she lived in Haran.
5. Unlike Abraham's trusted servant who was sent with great wealth to the east to find a wife for Isaac, Jacob appears to have been handed a camel or two, with the directions of how to get to Haran.
6. So, it would be logical for Rebekah to have given him her own personal servant, who probably raised him (or helped raise him).
7. Genesis 28 is a small portion of Jacob's trip east; Genesis 29 has Jacob arriving in Haran, falling in love with Rachel, and marrying sisters Leah and Rachel. Genesis 30–31 is Jacob's life in Haran; Genesis 32–33 is his trip back to the land of Canaan; and Genesis 34 is the rape of Jacob's daughter. In Genesis 35, we have the deaths of Rachel, Deborah and Isaac. The death of Rachel is with Jacob and the context of the death of Deborah appears to be with Jacob. That is, there does not appear to be any verse stating, *meanwhile, back at the ranch...*
8. The implication is, Deborah is with Jacob when she dies. If she has been with him since leaving Canaan,

Rebekah's Personal Servant, Deborah

then mentioning her death makes sense—she is a woman who has been with Jacob all of his life. If she has not been with him all of this time, then mentioning her death makes little or not sense.

9. Hence, even though there is no mention of it, Rebekah appears to have given Jacob her personal servant, who would have also acted as Jacob's nurse.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 27 essentially is all about man's free will and God's sovereignty, both functioning simultaneously. At no time in this chapter do we see the free will of man being coerced or compromised; yet, God's sovereignty (which includes the blessing to the line of Jacob and discipline for all of the sinful actions of the principals).

The Doctrine of the Sovereignty of God (R. B. Thieme, Jr.?)

1. Definition and Description
 A term by which is expressed the supreme rulership of God.
 The possession of the most complete sovereignty is a necessary part of the proper conception of God and is abundantly declared in the Scriptures (e.g., Ps. 50:1; 66:7; 93:1; Isa. 40:15, 17; 1 Tim. 6:15; Rev. 11:17). The method of the divine rulership is, however, to be judged in the light of special revelation. The term absolute sovereignty as used in Calvinism means the sovereign election of a certain number to salvation and the sovereign reprobation of others. There is a sense, indeed, in which the sovereignty of God is absolute. He is under no external restraint whatsoever. He is the Supreme Dispenser of all events. All forms of existence are within the scope of His dominion. And yet this is not to be viewed in any such way as to abridge the reality of the moral freedom of God's responsible creatures or to make men anything else than the arbiters of their own eternal destinies. God has seen fit to create beings with the power of choice between good and evil. He rules over them in justice and wisdom and grace.
 This is the whole tenor of the Scriptures and the plain declaration of many passages (e.g., Deut. 10:17; Job 36:5; Acts 10:34–35; Rom. 2:6; Col. 3:25; 1 Pet. 1:17).¹
2. He is absolute Sovereign – He is in control of all things – Ps. 103:19
3. Sovereignty encompasses, that He is supreme, His Godhead and His Kingship – Dan. 4:35; Ps. 22:28, 115:2-3; Eph. 1:11; Prov. 16:4; Isa. 46:9-10
4. God orders & controls all things, human actions among them, in accordance with His own eternal purpose – Prov. 16:9, 21:1; Matt. 10:29; Acts 4:27; Rom. 9:20; Eph. 1:11.
5. The sovereignty of God thus express the very nature of God as all powerful and omnipotent, able to accomplish His good pleasure, carry out His decreed will, and keep His promises.
6. Names that reflect God's sovereignty:
 - 1) God Most High – elyon – Gen. 14:18-20
 - 2) God Almighty – el sadday – Gen. 17:1; Exod. 6:2
 - 3) Sovereign Lord – adonay yhwh – Gen. 15:2; Deut. 3:24
 - 4) Lord God Almighty – kyrios pantokrator – Rev. 1:8
7. God's sovereignty is expressed in the comprehensive plan or decree for the world history – Eph. 1:11; Acts 15:18
8. His sovereignty is exercised and displayed in history in the work of creation, providence, and redemption – Jer. 32: 17-23
9. He rules the destiny of men and nations – Acts 14:15-17; 17:24-28; Ps. 135:6
 1 Unger, M. F., Harrison, R. K., Vos, H. F., Barber, C. J., & Unger, M. F. (1988). *The new Unger's Bible dictionary*. Revision of: Unger's Bible dictionary. 3rd ed. c1966. (Rev. and updated.). Chicago: Moody Press.
10. The gracious work of redemption manifests God's sovereignty. His promises, covenants, and works of redemption.
11. The gospel displays God's sovereignty – Rom. 1:16; 1 Cor. 1:24, Eph. 1:18-22
12. The authority of scripture is an expression of the sovereignty of God – 2 Tim. 3:16; Jn. 10:35; Matt. 5:18;

The Doctrine of the Sovereignty of God (R. B. Thieme, Jr.?)

Luke 24:44

13. The Father is sovereign – Ps.83: 18; Matt. 6:10
14. Jesus Christ is sovereign – Isa. 9:6-7; Luke 1:32-33; Mark 1:15; Acts 1:3; Matt. 28:18; 1 Cor.15:24-28; Eph.1:19-24; Phil 2:9-11; Rev. 5:9-14, 19:6
15. The Holy Spirit is sovereign – 1 Cor. 12:11 22 (?)

From http://gracebiblechurchwichita.org/?page_id=557 accessed July 18, 2016.

Taken in part from Elwell, Walter A., "Evangelical Dictionary of Theology". Grand Rapids: Baker Academic, 2001, p.1131 (this attribution is found at the Grace Bible Church site).

This very much has the flavor of an R. B. Thieme, Jr. doctrine; and I found two³⁹⁸ "google books" which read exactly the same as this doctrine (but by different authors); one of whom appeared to have listed dozens of Thieme doctrines as his own. My guess is, this doctrine originated with R. B. Thieme, Jr.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Interestingly enough, in my study of other sources on this chapter, I did not come across any lengthy discussions about the free will of man versus the sovereignty of God. However, that is what this chapter is very much about.

The Sovereignty of God Versus the Free Will of Man (Rev. Thomas Tyree, Jr.)

Coexistence of God's Sovereignty and Free Will of Created Beings

God's sovereignty means He is the supreme ruler over all forms of existence. He created two types of rational creatures; angelic creatures and mankind. The sovereignty of God and the free will of angels coexisted in the prehistoric times. The sovereignty of God and free will of man coexist in human history by divine decree. The sovereignty of God created beings with the power of choice and free will. God rules over these creatures with power, justice, wisdom, and grace. Under His decreed free will, we each have been given freedom to reject or accept His plan through rejection or acceptance of salvation through Jesus Christ.

Jesus Christ had to make a decision from His humanity to submit to the Cross and bear the judgment for the sins of the entire human race. Based on His decision, God the Father then imputed all of mankind's sins to the humanity of Christ on the Cross and judged them. Now, all unbelievers must make a decision regarding Christ and His work on the Cross. With positive volition, unbelievers become believers in the Lord Jesus Christ and are given eternal salvation through grace. With negative volition, unbelievers reject Jesus Christ as Savior and continue their path to eternal condemnation as in John 3:18 and John 3:36.

"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God." (John 3:18)

"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." (John 3:36)

God does not coerce any decision – ever. God provides information so we can make free will decisions, but He never coerces free will. Therefore, we all have free will just as angelic creatures in eternity past had the same free will. Some chose for Satan and some chose for God. Mankind was created as a lower creation, but with the same pattern of options in order to resolve the angelic conflict. The principle is that the sovereignty of God and the free will of angels coexisted in eternity past by divine decree. The sovereignty of God and the free will of man coexist in human history by divine decree. According to 2 Peter 3:9, God desires that all will chose freely for His plan, but allows anyone to reject that plan. This freedom of decisions indicates that volition

³⁹⁸ One of these *books* quoted the entire doctrine, including the error at the end; another just quoted a **section** (but without attribution).

The Sovereignty of God Versus the Free Will of Man (Rev. Thomas Tyree, Jr.)

is a critical factor in the Word of God.

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (2Peter 3:9)

Mankind's Free Will

In His sovereignty, God decided to give man a free will. By His own decree, God cannot override our free will. The focal point of man's free will and God's sovereignty is the Cross as stated in John 3:16.

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (John 3:16)

There are three important facets of God's plan for the human race. The first is that all be given a clear opportunity to believe in Jesus Christ for salvation as in Acts 16:31 and 2 Peter 3:9. He does not want any to choose against Him, but he allows them to do exactly that, if they so desire. God the Holy Spirit guarantees that this decision will not be coerced and that the issue of salvation will be made clear to all.

They said, "Believe in the Lord Jesus, and you will be saved, you and your household." (Acts 16:31)

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (2Peter 3:9)

The second facet is that during life on earth, God wants every believer to be filled with the Holy Spirit a maximum amount of the time and grow to a mature knowledge of Jesus Christ according to Ephesians 5:18, John 7:17, and 1 Peter 3:18. God's plan requires your positive volition before the Holy Spirit can teach you. Negative volition means that you are not filled with the Holy Spirit due to sin in your soul. You may be aware of these sins or not. However, God is always aware. Positive volition followed by confession restores the filling of the Spirit according to 1 John 1:9. Negative volition means that God's Plan proceeds to unfold without your involvement. Positive volition means that you are an active part of His plan. We will never be content or have the happiness in life that God planned for us until we do His good pleasure. God's good pleasure is found in the canon of the Scripture as stated in Philippians 2:13. Remember that in spite of all of our failures, as long as we are alive, God still has a plan for our lives.

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, (Ephesians 5:18)

If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself (John 7:17)

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; (1Peter 3:18)

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)

for it is God who is at work in you, both to will and to work for His good pleasure. (Philippians 2:13)

The third facet of God's plan for the human race is that God planned that all that believe will have an eternal life with him in heaven, in a perfect resurrection body. This is seen in 1 John 5:11-12, John 11:25-26, and Philippians 3:20-21. The omnipotence of God the Holy Spirit provides a resurrection body for the living believers at the Rapture or Exit Resurrection of the Church, replacing their bodies of mortality with resurrection bodies of immortality according to 1 Corinthians 15:50-53 and 1 Corinthians 15:42-44.

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And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. (1John 5:11-12)

Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" (John 11:25-26)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. (Philippians 3:20-21)

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. (1Corinthians 15:50-53)

So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (1Corinthians 15:42-44)

God's Sovereignty Related To His Omnipotence And Omniscience

The sovereign will of God is empowered by His omnipotence and omniscience. God has both the wisdom and power to carry out all that He wills from His sovereignty. There never was a time in eternity past and never will be a time when God does not know every thought, motive, decision, and action of every rational creature, angelic or human. Therefore, God has complete and total knowledge, which makes His sovereignty and His decisions perfect, because He has all the facts. When God makes a decision, it is based on complete knowledge and understanding of the issues.

God's Sovereignty and Human Responsibility

Divine sovereignty and human responsibility are not contradictory in human history. This is because God has decreed that during the course of human history, the sovereignty of God and the free will of man will coexist. This part of God's plan is designed to resolve the angelic conflict. This resolution demonstrates to Satan and all fallen angels that God's judgment of them in prehistoric times was absolutely, completely, and totally fair

God, in His perfect fairness, provides all members of the human race with the same equal opportunity to believe in the Lord Jesus Christ. Many refuse to believe and reap the results which is eternal damnation and separation from God as stated in John 3:18 and John 3:36. God plan also uses human means to accomplish His will and purpose, yet without ever coercing any human being at any time. Coercion is the evil function of human beings trying to impose their will on others.

He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (John 3:18)

"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." (John 3:36)

The sovereignty of God does not minimize or compromise human responsibility. No one exists independently of the sovereignty of God. God keeps you alive through grace provision to reject or to accept His will. The person who dies without reaching the point of accountability is automatically saved under the principle that the

The Sovereignty of God Versus the Free Will of Man (Rev. Thomas Tyree, Jr.)

God is always fair. The sovereignty of God gave you the life that resides in your body at birth. Those who claim there is no God as in Psalm 14:1-3 fail to understand that God is the one who continues to sustain all of us in this life. God even sustains the breath and existence of the atheist, who uses the faithfulness of God to deny His existence.

The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. The Lord has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. They have all turned aside, together they have become corrupt; There is no one who does good, not even one. (Psalm 14:1-3)

God's Sovereignty in Action

The sovereign will of God has revealed Himself to us through Bible doctrine. The sovereign will of God deals with us through His grace policy to give us the most fantastic plan for our lives. This plan is greater than He has given to anyone in any dispensation.

In God's plan, the sovereignty of God the Father sent Jesus Christ to the Cross to provide our eternal salvation. God's decisions are based upon perfect and eternal knowledge, as well as perfect and eternal motivation. Moreover, the sovereignty of God always functions in total compatibility with all of His other divine attributes.

Because God is eternal, His perfect decisions from His sovereignty are compatible with His eternal and infinite self-existence. Because God is immutable and unchangeable, He has never had to reverse a decision. God does not have to be flexible. He is perfect. As perfect, infinite, and eternal God, He never has to withdraw a decision. His decisions were perfect billions of years ago and they remain perfect for all time.

Because God's integrity is incorruptible, His decisions are perfect. God's gracious and unfailing love toward us is perfect in every way. All of these add up to the fact that God cannot make a bad decision even once. And from His sovereignty, God has made billions and billions of decisions in eternity past.

This is very much what this chapter of Genesis is all about. God allows all of the principals to have the free reign of their volition; and yet, when all is said and done, the will of God is accomplished.

The complete doctrine of the Sovereignty of God http://www.egracebiblechurch.org/sovereignty_of_god.htm; accessed July 18, 2016.

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[Charts, Graphics and Short Doctrines](#)

For further study (these doctrines do not appear to be repetitive):

Links to Doctrines of the Sovereignty of God

[Cherreguine Bible Doctrine Ministries](#) (The Sovereignty of God)

[Knowing Jesus](#) (this is a collection of verses on the sovereignty of God)

[Redeeming Grace Ministries](#) (God and His Sovereignty) This is very relevant to Genesis 27, as he discusses man's free will and God's sovereignty, which is very much what this chapter is all about.

[Doctrinal Studies](#) (God's Sovereignty and Man's Responsibility)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 18.

CONCERNING THE SONS OF ISAAC, ESAU AND JACOB; OF THEIR NATIVITY AND EDUCATION.

4. Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to the age of forty years, he married Adah, the daughter of Helon, and Aholibamah, the daughter of Esebeon; which Helon and Esebeon were great lords among the Canaanites: thereby taking upon himself the authority, and pretending to have dominion over his own marriages, without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son by commanding him to put away these wives, he resolved to be silent.

5. But when he was old, and could not see at all, he called Esau to him, and told him, that besides his blindness, and the disorder of his eyes, his very old age hindered him from his worship of God [by sacrifice]; he bid him therefore to go out a hunting, and when he had caught as much venison as he could, to prepare him a supper (32) that after this he might make supplication to God, to be to him a supporter and an assister during the whole time of his life; saying, that it was uncertain when he should die, and that he was desirous, by prayers for him, to procure, beforehand, God to be merciful to him.

6. Accordingly, Esau went out a hunting. But Rebeka (33) thinking it proper to have the supplication made for obtaining the favor of God to Jacob, and that without the consent of Isaac, bid him kill kids of the goats, and prepare a supper. So Jacob obeyed his mother, according to all her instructions. Now when the supper was got ready, he took a goat's skin, and put it about his arm, that by reason of its hairy roughness, he might by his father be believed to be Esau; for they being twins, and in all things else alike, differed only in this thing. This was done out of his fear, that before his father had made his supplications, he should be caught in his evil practice, and lest he should, on the contrary, provoke his father to curse him. So he brought in the supper to his father. Isaac perceivest to be Esau." So suspecting no deceit, he ate the supper, and betook himself to his prayers and intercessions with God; and said, "O Lord of all ages, and Creator of all substance; for it was thou that didst propose to my father great plenty of good things, and hast vouchsafed to bestow on me what I have; and hast promised to my posterity to be their kind supporter, and to bestow on them still greater blessings; do thou therefore confirm these thy promises, and do not overlook me, because of my present weak condition, on account of which I most earnestly pray to thee. Be gracious to this my son; and preserve him and keep him from every thing that is evil. Give him a happy life, and the possession of as many good things as thy power is able to bestow. Make him terrible to his enemies, and honorable and beloved among his friends."

7. Thus did Isaac pray to God, thinking his prayers had been made for Esau. He had but just finished them, when Esau came in from hunting. And when Isaac perceived his mistake, he was silent: but Esau required that he might be made partaker of the like blessing from his father that his brother had partook of; but his father refused it, because all his prayers had been spent upon Jacob: so Esau lamented the mistake. However, his father being grieved at his weeping, said, that "he should excel in hunting and strength of body, in arms, and all such sorts of work; and should obtain glory for ever on those accounts, he and his posterity after him; but still should serve his brother."

8. Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, Esau having married already Basemmath, the daughter of Ismael, without his father's consent; for Isaac did not like the Canaanites, so that he disapproved of Esau's former marriages, which made him take Basemmath to wife, in order to please him; and indeed he had a great affection for her.

Chapter Outline

Charts, Graphics and Short Doctrines

Steven J. Cole: *Rebekah calculated that the whole thing would blow over soon (27:44-45): "Stay with him a few days, until your brother's fury subsides, until your brother's anger against you subsides, and he forgets what you did to him. Then I shall send and get you from there." The "few days" turned out to be 20 years, and Rebekah probably never saw her favorite son again. When he returns, Isaac is mentioned, but not Rebekah. In the only other mention of her name in Genesis, Jacob on his deathbed states that they buried Rebekah in the cave of Machpelah (49:31, implying that he was not there). So Rebekah spent her final years bereft of her sons, emotionally estranged from her blind husband. She sought her own way, didn't get what she wanted, and paid a high price.*³⁹⁹

* indicates that the age in description of events is confirmed in the passage. Otherwise, the age given is an estimate.

Clarke On Jacob's being at Haran only twenty years (Table)

Jacob's Age	Description of Events	Passage
0	Jacob (and Esau) born.	
40	Esau marries two wives, Hittites	Genesis 26:34*
63	Ishmael dies, aged 137	Genesis 25:17*
77	Jacob goes to Haran.	
84	Jacob marries Leah and Rachel	Genesis 29:20, Genesis 29:21, Genesis 29:27, Genesis 29:28.
85	Reuben born of Leah	
86	Simeon born of Leah	Genesis 29:32–35.
87	Levi born of Leah	
88	Judah born of Leah	
89	Dan and Naphtali are born of Bilhah; Gad and Asher are born of Zillah; Issachar born of Leah; Zebulun and Dinah born of Leah	Genesis 30:6-24.
91	Joseph born of Rachel	
97	Jacob returns from Haran.	
98	dwells in Succoth.	
99	comes to Shalem, and continues there eight years	
101	Judah marries Shuah's daughter.	
102	Er born, - 103 Onan, - 104 Shelah.	
106	Shechemites destroyed by Simeon and Levi.	
107	Benjamin is born, and Rachel dies	
108	Joseph sold when seventeen	Genesis 37:2*
111	Tamar married to Er, and immediately afterwards to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born to Judah.	
120	Isaac dies, aged 180	Genesis 35:28*
121	Joseph is made governor of Egypt at age 30.	Genesis 41:46*
130	Jacob goes into Egypt at age 130 (although the wording could be argued)	Genesis 47:9*
147	Jacob dies at age 147.	Genesis 47:28* Genesis 49:33.

From Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 31:55 (edited and appended).

³⁹⁹ From <http://www.fcfonline.org/content/1/sermons/012697m.pdf> accessed August 20, 2016.

Arthur Pink Parallels Jacob and Nation Israel

1. Jacob was markedly the object of God's election: Romans 9:10. So, too, was the Jewish nation. See Deuteronomy 6:7; 10:15; Amos 3:2.
2. Jacob was loved before he was born, Romans 9:11-13. Of the Jewish nation it is written, "Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest, the Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love" (Jer. 31:2, 3).
3. Jacob was altogether lacking in natural attractiveness. This is singularly true of the Jewish people.
4. Jacob was the one from whom the Twelve Tribes directly sprang.
5. Jacob is the one after whom the Jewish race is most frequently called. See Isaiah 2:5, etc.
6. Jacob was the one whom God declared should be "served," Genesis 25:23; Genesis 27:29. Of the Jews the prophetic scriptures affirm, "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face to the earth, and lick up the dust of thy feet" (Isa. 49:22, 23). And again it is written of Israel, "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules" (Isa. 66:20).
7. Jacob was the one to whom God gave the earthly inheritance, Genesis 27:28; Genesis 28:13. So, too, the Jews.
8. Jacob suffered a determined effort to be robbed of his inheritance, Genesis 27: Isaac and Esau. So have the Jews.
9. Jacob valued the blessing of God, but sought it in carnal ways, totally opposed to faith, Genesis 26:27. So it is written of the Jews, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2, 3).
10. Jacob was exiled from the land as the result of his sin, Genesis 28:5. So have the Jews been.
11. Jacob spent much of his life as a wandering exile from the land; such has been the history of his
12. Jacob was distinctly the wanderer among the patriarchs, and as such a type of the wandering Jew!
13. Jacob experienced, as such, the sore chastenings of a righteous God. So, too, the Jews.
14. Jacob had no "altar" in the land of his exile: thus also is it written of the Jews, "For the children of Israel shall abide many days without a King, and without a prince, and without a sacrifice" (Hosea. 3:4).
15. Jacob set his heart upon the land while exiled from it. His yearning for home is strikingly expressed in his words to Laban: "Send me away, that I may go unto mine own place, and to my country," (Gen. 30:25). How we behold the same yearning among the Zionists today, as they appeal to American and British statesmen to make it possible for them to return in safety to Palestine!
16. Jacob was unjustly dealt with in the land of exile, Genesis 29:23; Genesis 31:41, 42.
17. Jacob developed into a crafty schemer and used subtle devices to secure earthly riches, Genesis 30:37,
18. Jacob while in exile receives promise from God that he shall return unto the promised land, Genesis 28:15.
19. Jacob received no further revelation from God during all the years of his exile, until at length bidden by Him to return, Genesis 31:3.
20. Jacob was graciously preserved by God in the land of his exile and was the object of His ceaseless providential care.
21. Jacob became wealthy while in the land of exile, Genesis 30:43.
22. Jacob, because of this, had stirred up against him the enmity of those among whom he sojourned, Genesis 31:1.
23. Jacob ultimately returned to the land bearing with him the riches of the Gentiles, Genesis 31:18.
24. Jacob is seen at the end blessing the Gentiles (Gen. 47:7), and acting as God's prophet, Genesis 49. In

Arthur Pink Parallels Jacob and Nation Israel

all these respects Jacob was a striking type of the Jew.

From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_29.htm accessed August 5, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 27

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Isaac proposes a private, end-of-life blessing to Esau

And so it is when Isaac has become old and his eyes are dimming from seeing, he called to Esau, his older son, and he said to him, "My son."

Time passes and Isaac becomes old and he was functionally blind. He called for his older son, Esau, and said to him, "My son."

And Esau answered [lit., *and so he says unto him*], "I am here."

And Esau answered him, "I am here, father."

Then he said, "Listen, please—I am old and I do not know the day of my death. Therefore, please take your weapons—your quiver and your bow—and go out [into] the country and hunt game for me. Then prepare a wonderful meal for me just as I love and bring [it] to me. Let me eat [it] that my soul may bless you before I die."

Then he said, "Listen, please—I have become old and I do not know when I will die. Because of this, please take your quiver and bow and go into the forest and hunt wild game for me. Then prepare a wonderful meal for me, just as I have come to love; and bring it to me. Allow me to eat it so that I may then bless you before I die."

Rebekah plots to subvert the blessing of Esau

Now Rebekah was listening to Isaac speaking to his son Esau; and Esau then went [into] the forest to hunt game to bring [back to his father].

Now Rebekah was listening to what Isaac had said to his son Esau; and quietly watched while Esau went into the forest to hunt game for his father.

Then Rebekah [went to] her son Jacob and said, "Listen, I heard your father speaking to your brother Esau, and [he] said, 'Bring venison to me and prepare for me a savory meal that I may eat. Then I will bless you before Y^ehowah before my death.'

Then Rebekah went to her son Jacob and said to him, "Listen, I heard your father speaking to your brother Esau, and he said, 'Hunt some wild game and bring it back to prepare a savory meal for me, that I will enjoy eating. Then I will give you a blessing before Jehovah, before I die.'

Now, therefore, my son, listen to my voice [and] to that which I am commanding you: please go to the flock and take for me from them two good kids of the goats so that I may prepare them [to be] a savory meal for your father, as he loves. You will bring [it] to your father and he will eat [it]; and then he will bless you before his death."

Now, therefore, listen to me, and to what I am telling you to do: go to our flocks of goats and take out two good kids from them so that I may prepare them into a savory meal for your father, just as he loves. You will take this meal to your father, and, after he has eaten it, he will consequently bless you before his death."

A Complete Translation of Genesis 27	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jacob answered Rebekah, his mother, saying, "Listen, my brother Esau is a hairy man and I [am] a smooth man. Perhaps my father will touch me and I will [seem] to be in his estimation [lit., <i>in his eyes</i>] mocking [or, <i>deceiving</i>] [him]; and thereby I have brought upon myself a curse rather than a blessing."	Jacob answered his mother Rebekah, saying, "Listen, my brother Esau is a hairy man and I am a smooth man. What if my father touches me? Then it will seem to him as if I am mocking or deceiving him? I may bring a curse upon myself rather than a blessing."
His mother said, "[Let] your curse [be] upon me, my son; but now, listen to me [lit., <i>listen to my voice</i>]: go [and] get [these things] for me."	His mother answered him, "Let your curse be upon me, my son. But right now, listen to me. You need to go and get those things for me."
Jacob pretends to be Esau and deceives his father	
So Jacob [lit., <i>he</i>] then went and got [what his mother requested] and he brought [these things] to his mother. His mother then made a savory dish which his father had [always] loved.	So Jacob then went and got the baby goats, as his mother had requested and he brought them to his mother. She then made a wonderful meal, the kind that his father had always loved.
Rebekah then took her older son Esau's garments—the desirable [ones] which [were] with her in the house—and she put [them] on Jacob, her younger son. She also put the skins of the young goats over his hands and over the smooth [part] of his neck.	Rebekah then took garments that belonged to her older son Esau—just the right clothes which she had with her in the house—and she put them on Jacob, her younger son. She also put the skins of the young goats over his hands and neck.
Then she gave the wonderful meal and the bread which she had prepared to Jacob [lit., <i>in the hand of Jacob</i>], her son. He goes in [to see] his father [carrying the meal] and says, "My father."	She then gave the wonderfully prepared meal and the bread to Jacob to take to his father. He went into his father's tent carrying the meal, and he said, "My father."
Isaac answered [lit., <i>and he said</i>], "I [am] here. Who [are] you, my son?"	Isaac answered, "I am right here. Which one of my sons are you?"
Jacob said to his father, "I [am] Esau, your firstborn, [and] I have done as you told me. Get up, if you would, [and] sit and eat my venison so that your soul may bless me."	Jacob said to his father, "I am Esau, your firstborn, and I have done just exactly what you asked me to do. Now get up and sit at the table and eat from the venison dish. Afterward, you will bless me, as you said."
Isaac said to his son, "How could you [so] quickly find [this animal to kill], my son?"	Isaac asked his son, "How is it that you could so quickly find this animal to kill, my son?"
And he answered, "Because Y ^e howah your Elohim made it happen [right] before me."	And Jacob answered, "Because Jehovah your God made this happen."
Isaac then said to Jacob, "Come near [to me] so that I may touch you, my son, [to determine] if you are [indeed] my son Esau, or not."	Isaac then said to Jacob, "Come closer to me, my son, so that I touch you, to determined if you are indeed Esau or not."
Jacob came near to Isaac, his father, and Isaac [lit., <i>he</i>] felt him and said "The voice [is] the voice of Jacob, but the hands [are] the hands of Esau."	Jacob came near to Isaac, his father, and he felt him and said, "You sound like Jacob to me, but your hands feel like Esau's hands."

A Complete Translation of Genesis 27	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But Isaac [lit., <i>he</i>] does not recognize him because his hands were like his brother Esau's hands—hairy. Therefore, he blessed him.	Isaac was confused at this point, for Jacob's hands felt like Esau's hands—they were hairy. Therefore, Isaac blessed Jacob, thinking he was Esau.
He said, "You [are] my son Esau." And he answered, "I [am]." He said, "Come near to me and I will eat from my son's game, for my soul to bless you."	"You are my son, Esau," he began; and Jacob answered, "I am." And Isaac said, "Come close to me and I will eat the game that you brought me; and then I will bless you."
And he brought [the meal] near to him and he ate; and he [also] brought wine to him and he drank [it]. Then Isaac his father said to him, "Come near [to me], my son and kiss me."	Therefore, Jacob brought the meal to him for him to eat, and wine as well for him to drink. Then Isaac his father said to him, "Come near to me and kiss me, my son."
Isaac blesses Jacob (thinking that he is Esau)	
Jacob [lit., <i>he</i>] came near [to his father] and he kissed him, and Isaac [lit., <i>he</i>] smelled the odor of his clothing.	Jacob then came near to his father, and kissed him, as Isaac smelled his clothing.
Therefore, Isaac [lit., <i>he</i>] blessed him, saying, "Look, the smell of my son [is] like the [sweet] odor of a field, which [field] Y ^e howah has blessed. Therefore, Elohim will give you [produce] from the dew of the heavens, from the fertility of the earth, as well as the abundance of grain and freshly-pressed wine. The nations will serve you and the gentiles will bow down to you. Be a master to your brothers and the sons of your mother will bow down [to you]. [Those who] curse you will be cursed and those who bless you will be blessed."	Therefore, Isaac blessed him, as he said, "Look, the smell of my son is just like the smell of a field—which field Jehovah has blessed. Therefore God will give you produce from the dew of the heavens, from the fertility of the earth, as well as an abundance of grain and freshly-pressed wine. Nations will serve you and gentiles will bow down before you. Be a ruler over your brothers and they will bow down before you. Those who curse you will be cursed and those who bless you will be blessed."
Jacob exits stage left; Esau enters stage right	
And it is, when Isaac finished blessing Jacob, and And Jacob had just gone out from being with his father Isaac, that Esau his brother had come in from hunting [lit., <i>his hunting</i>]. He [even he] made a savory meal and brought [it] to his father; and then said to his father, "Let my father rise up and eat the venison of his son so that your soul may bless me."	And when Isaac finished blessing Jacob, And Jacob had just gone out from being with his father Isaac, that Esau, his brother, came in from hunting. He had made a savory meal for his father and brought it to him, saying, "Rise up, my father, and eat of this venison which I have prepared for you, that you may bless me."
Isaac, his father, said to him, "Who [are] you?"	Isaac, his father, asked him, "Then who are you?"
He [answered] saying, "I [am] your son, your firstborn, Esau."	And Esau answered, "I am your son, Esau, your firstborn."
Isaac then trembled greatly to the extreme, and he said, "Who then is the one hunting the game? He brought [it] in to me and I ate from all [of it] before you came in. So I blessed him; and now he is blessed."	Isaac then trembled greatly and finally said, "Who was the one who killed and brought me the wild game? He brought a meal to me and I ate it before you arrived. Therefore, I blessed him and now he stands blessed."

A Complete Translation of Genesis 27	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When Esau heard the words of his father, he cried out a great and exceedingly bitter cry. Then he said to his father, "Bless me also, my father."	When Esau heard these words from his father, he cried aloud with a great and bitter cry. Then he said to his father, "Bless me also, my father."
But Isaac [lit., <i>he</i>] said, "Your brother came with deceit and took away your blessing."	But Isaac said, "Your brother came, using cunning and deceit, and he took away your blessing by this."
He said, "Is [it] because his name is called Jacob? Therefore, he supplanted me. He has taken away my birthright these two times and behold now, he has taken away my blessing." And he added [lit., <i>said</i>], "Did you not reserve a blessing for me?"	He then asked, "Is it because his name is Jacob that he has twice supplanted me? He has taken away my birthright, and today, he has taken away my blessing." Then he asked, "Did you not reserve a blessing for me?"
Isaac answered Esau, saying, "Listen, I made him a lord regarding you; and I have given all of his brothers to him for servants. Furthermore, I sustained him with grain and wine. What then can I do for you, my son?"	Isaac answered him, saying, "Listen, I have made him your lord and I have set all his brothers under him as his servants. Furthermore, I have sustained him with grain and wine. I don't think that there is anything I can do for you, my son. Can you think of anything at all?"
Esau then said to his father, "One blessing regarding you, my father? Bless me, even me, my father." Then Esau lifted up his voice and cried.	Esau then said to his father, "Is there even one blessing coming from you, my father? Bless me as you blessed Esau!" Then Esau began to cry.
Isaac gives an inferior blessing to Esau	
Therefore, his father Isaac answered and said unto him, "Listen, your territory will be away from the fertility of the earth and away from the dew of the heavens from above; and you will live according to your sword; and you will serve your brother. And it will be that, you will wander about [restlessly] and you will break his yoke from upon your neck."	Therefore, his father answered and said to him, "Listen, my son; you will make your life away from the fertility of the earth and away from the dew of the heavens above; and you will live often in warfare. Furthermore, you will serve your brother, and it will come to pass that you will wander about restlessly and there will be some occasions when you will break his yoke from upon your neck."
Esau desires to murder Jacob; Rebekah seeks to protect Jacob by sending him eastward	
Therefore Esau hated Jacob because of the blessing his father blessed him [with]. Consequently, Esau said in his heart, "The days of mourning are coming soon [for] my father; and then I will kill my brother Jacob."	Therefore, Esau hated Jacob because his father blessed him with that blessing. Consequently, Esau said to himself, "My father will soon find himself mourning, because I will kill my brother Jacob."

A Complete Translation of Genesis 27	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>When the words of Esau were made known to Rebekah ([Esau is] her eldest son), she sent and called for Jacob, her younger son, and she said to him, “Listen, Esau, your brother, is comforting himself regarding you for [he has decided] to kill you. Therefore, my son, hear my voice and rise up [and] flee for your [life] to Laban my brother, to Charan. You will remain with him awhile [lit., a few days]; until the fury of your brother is turned back; until the anger of your brother is turned back from you and he has forgotten what you have done to him. Then I will send [for you] and bring you [back] from there. Why should I be bereaved of both of you in one day?”</p>	<p>When Rebekah heard these words of Esau, her older son, she called for Jacob, the younger son, and told him, “Listen, Esau is comforting himself because he has decided to kill you. Therefore, my son, listen to me and flee for your life. Go to Laban, my brother who lives in Charan, and stay with him for awhile, until the fury of your brother subsides and his anger is no longer focused on you—when he has forgotten just what it was that you have done to him. At that time, I will send for you and bring you back from there. Why should I lose both of my sons on the same day?”</p>
<p>Rebekah’s cover story for sending Jacob to Charan</p>	
<p>Rebekah then said to Isaac, “I am weary in my living because of the Hittite daughters. If Jacob takes a woman from the [unmarried] women of Heth like these [women]—from the daughters of [this] land—what is living to me?”</p>	<p>Rebekah later said to Isaac, “I have become so weary of life because of these Hittite daughters. I don’t know what I would do if Jacob married a Hittite woman. My life would be ruined.”</p>
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

The following Psalms would be appropriately studied at this time: Psalm 45 60 (due to v. 8).

I cannot locate any studies done by R. B. Thieme, Jr. on Genesis 27.

Doctrinal Teachers* Who Have Taught Genesis 27		
Series	Lesson (s)	Passage
<p>R. B. Thieme, Jr. does not appear to have taught this before. Nevertheless, I am sure that I have heard him teaching this material.</p>		
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/	Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem	Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124	Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound

after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

These two graphics should be very similar; this means that the exegesis of Genesis 27 has stayed on topic and has covered the information found in this chapter of the Word of God.

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