

## Chapter 27

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- 27:1 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.
- 27:2 And he said,  
Behold now, I am old, I know not the day of my death:
- 27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take  
me some venison;
- 27:4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless  
thee before I die.
- 27:5 And Rebekah heard when Isaac spake to Esau his son.  
And Esau went to the field to hunt for venison, and to bring it.
- 27:6 And Rebekah spake unto Jacob her son, saying,  
Behold, I heard thy father speak unto Esau thy brother, saying,
- 27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before  
my death.
- 27:8 Now therefore, my son, obey my voice according to that which I command thee.
- 27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury  
meat for thy father, such as he loveth:
- 27:10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.
- 27:11 And Jacob said to Rebekah his mother,  
Behold, Esau my brother is a hairy man, and I am a smooth man:
- 27:12 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.
- 27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me  
them.
- 27:14 And he went, and fetched, and brought them to his mother:  
and his mother made savoury meat, such as his father loved.
- 27:15 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:
- 27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
- 27:17 And she gave the savoury meat and the bread, which she had prepared,  
into the hand of her son Jacob.
- 27:18 And he came unto his father, and said, My father:  
and he said, Here am I; who art thou, my son?
- 27:19 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.
- 27:20 And Isaac said unto 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.
- 27:21 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.
- 27:22 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.

- 27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.
- 27:24 And he said, Art thou my very son Esau?  
**And he said, I am.**
- 27:25 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.
- 27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.
- 27:27 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:
- 27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
- 27:29 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.
- consider:** I am a little concerned that, here, Jacob was given control through deceit. Yes, in Genesis 25:34 and the associated verses, we see that Esau did sell Jacob his birthright. Was the blessing that would come from Isaac a part of the birthright that was given away? Was it, then, consistent for Jacob to receive the eldest position in the family? A negative seems to have been used to bring about a positive outcome. Let us be vigilant, as we seek further enlightenment on this matter.
- thought:** *Has Jacob started to give evidence of a kind of family pattern? Before this time, Isaac seems to have lied to protect himself. Now, Jacob, with Rebekah, has, as far as I can see, definitely lied, in saying that Jacob is someone who he is not. Are there some consequences that will accrue to Jacob (with his descendants) because of this actions? I fully understand that, as done for the sake of Abraham, God has indicated how things are to be. And I have further noticed that Esau has seemingly abandoned his people, for the sake of affiliation with the Hittites; and thus, Esau has, seemingly, bound God's hand, as 'pushing' the LORD to bypass Esau: but, I still ponder.*
- 27:30 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.
- 27:31 And he also had made savoury 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.
- 27:32 And Isaac his father said unto him, Who art thou?  
 And he said, I am thy son, thy firstborn Esau.
- 27:33 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.
- 27:34 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.
- 27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.
- 27:36 And he said, Is not he rightly named Jacob? 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?  
 Expanding on "Is not he rightly named Jacob" (REF: appended to chapter)
- 27:37 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?

- 27:38 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.
- 27:39 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;
- 27:40 And by thy sword shalt thou live, 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.
- 27:41 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.
- 27:42 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.
- 27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;
- 27:44 And tarry with him a few days, until thy brother's fury turn away;
- 27:45 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: why should I be deprived also of you both in one day?
- 27:46 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?

## Expanding on "Is not he rightly named Jacob"

*(God) has protected*  
*Meaning: Supplanter*

*Etymology and Associations:*

*Such being the form and distribution of the name, it remains to inquire: What do we know of its etymology and what were the associations it conveyed to the Hebrew ear?*

*The verb in all its usages is capable of deduction, by simple association of ideas, from the noun "heel." "To heel" might mean:*

- (a) "to take hold of by the heel" (so probably Hosea 12:3; compare Genesis 27:36);*
- (b) "to follow with evil intent," "to supplant" or in general "to deceive" (so, Genesis 27:36; Jeremiah 9:4, where the parallel, "go about with slanders," is interesting because the word so translated is akin to the noun "foot," as "supplant" is to "heel");*
- (c) "to follow with good intent," whether as a slave (compare our English "to heel," of a dog) for service, or as a guard for protection, hence, "to guard" (so, in Ethiopic), "to keep guard over", and thus "to restrain" (so, Job 37:4);*
- (d) "to follow," "to succeed," "to take the place of another" (so, Arabic, and the Hebrew noun 'eqebh, "consequence," "recompense," whether of reward or punishment).*

*Among these four significations, which most commends itself as the original intent in the use of this verb to form a proper name? The answer to this question depends upon the degree of strength with which the Divine name was felt to be the subject of the verb, As Jacob-el, the simplest interpretation of the name is undoubtedly, as Baethgen urges (Beitrag zur sem. Religionsgeschichte, 158), "God rewardeth" ((d) above), like Nathanael, "God hath given," etc. But we have already seen that, centuries before the time when Jacob is said to have been born, this name was shortened by dropping the Divine subject; and in this shortened form it would be more likely to call up, in the minds of all Semites who used it, associations with the primary, physical notion of its root ((a) above). Hence, there is no ground to deny that, even in the patriarchal period, this familiar personal name, Jacob, lay ready at hand—a name ready-made, as it were—for this child, in view of the peculiar circumstances of its birth: we may say, indeed, one could not escape the use of it. (A parallel case, perhaps, is Genesis 38:28, 30, Zerah; compare Zerahiah.) The associations of this root in everyday use, in Jacob's family, to mean "to supplant," led to the fresh realization of its appropriateness to his character and conduct when he was grown ((b) above). This construction does not interfere with a connection between the patriarch Jacob, and the "Jacob-els" referred to above (under 1, (b)), should that connection, on other grounds, appear probable. Such a longer form was, perhaps for every "Jacob," an alternative form of his name; and under certain circumstances, may have been used by, or of, even the patriarch Jacob.*

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