GENESIS 27

Jacob Deceives Isaac

1 It came to pass that Isaac was old. His eyes were so dim that he could not see. Then he called Esau, his oldest son. He said to him, "My son."

Then Esau answered him, "Look. Here am I."

2 Then Isaac said, "Look. I am now old. I do not know the day of my death. 3 Therefore, please take your weapons, quiver, and bow. Go out to the field and get me some venison. 4 Make me savory[i] meat, such as I love. Then bring it to me that I may eat it. Then I[ii] can bless you before I die."[iii]

5 But Rebekah overheard what Isaac said to Esau, his son. After Esau went to the field to hunt for venison to bring to Isaac, 6 Rebekah spoke to her son Jacob. She said, "Look! I heard your father tell your brother Esau,

7 'Bring me venison and make me savory meat. Then I will eat it and bless you in the presence of Yahveh before I die.'

8 "Now therefore, my son, obey my voice. Do what I tell you.[iv] 9 Go now to the flock and get me two good kids of the goats from there. I will make savory meat for your father, just as he loves it. 10 You will bring it to your father so that he may eat it and bless you before his death."

11 But Jacob said to his mother Rebekah, "Look! My brother Esau is a hairy man and I am a smooth man. 12 What if my father feels me? He will know that I am deceiving him. This will bring a curse on me, not a blessing."[v]

13 But his mother said to him, "Let any curse be on me,[vi] my son. Just do what I say. Go and get me the two goats."

14 So Jacob went, got the two goats, and brought them to his mother. She made a savory meat, just as his father loved. 15 Then Rebekah took the best clothes of her oldest son Esau, which were with her in the house. She put them on Jacob, her younger son. 16 Then she put the skins of the young goats on his hands and the smooth part of his neck. 17 Then she put the savory meat and the bread that she had prepared into the hand of her son Jacob.

18 When he came to his father, he said, "My father."

Isaac answered, "Here am I. Who are you, my son?"

19 And Jacob said to his father, "I am Esau, your firstborn. I have done what you told me. Please sit up, and eat of my venison. Then you can bless me."

20 But Isaac said to his son, "How is it that you have found it so quickly, my son?"

And Jacob said, "Because Yahveh your[vii] Elohim brought it to me."

21 And Isaac said to Jacob, "Please come here. I want to feel you, my son, whether you are my very son Esau or not."

22 So Jacob went near to Isaac, his father. Isaac felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

23 Isaac didn't see through the trickery because Jacob's hands were hairy, just like his brother Esau's hands. So Isaac gave him a blessing.

[24] Then he said, “Are you really my son Esau?” And he said, “I am.”[viii]

[25] Then Isaac said, “Bring the food to me. I will eat of my son’s venison. Then I[ix] will bless you.”

So Jacob brought it to him, and he ate it. Then Jacob brought him wine and he drank. [26] Then his father Isaac said to him, “Come here and kiss me,[x] my son.”

[27] So he came near and kissed him. When Isaac smelled Esau’s clothes, he blessed him. He said,

“See! The smell of my son is like the smell of a field which Yahveh has blessed. [28] Therefore, may Elohim give you the dew of heaven,[xi] and[xii] the fatness of the earth, and plenty of corn and wine. [29] Let people serve you, and nations[xiii] bow down to you. Be lord over your family and let your mother’s sons bow down to you. Cursed be everyone who curses you. Blessed be everyone who blesses you.”[xiv]

Esau’s Tears

[30] And it came to pass, as soon as Isaac had finished blessing Jacob, and Jacob had barely left[xv] his father’s presence, that his brother Esau came in from his hunting. [31] He had also made savory meat and brought it to his father.

Then he said to his father, “Let my father get up, and eat of his son’s venison. Then you can bless me.”

[32] But his father Isaac said to him, “Who are you?”

And he said, “I am your son, your firstborn Esau.”

[33] Then Isaac trembled violently.[xvi] He said, “Who? Where is he who has taken venison, and brought it to me? I ate all of it before you came and have blessed him. Yes! He will be blessed!”[xvii]

[34] When Esau heard the words of his father, he cried with a great and exceedingly[xviii] bitter cry. He said to his father, “Bless me, even me too, O my father.”

[35] But Isaac said, “Your brother came with trickery[xix] and has taken your blessing.”

[36] And Esau said, “Isn’t he rightly named Jacob? For he has usurped me these two times. He took away my birthright, and now look! He has also taken away my blessing.”[xx] And he pleaded, “Have you not reserved a blessing for me?”[xxi]

[37] But Isaac answered and told Esau, “Look! I have made him your lord. I have given him all his family as servants. I have sustained him with corn and wine. What should I do now for you, my son?”

[38] But Esau said to his father, “Have you but one[xxii] blessing, my father? Bless me, even me also, O my father.” And Esau lifted up his voice and wept.

[39] Isaac, his father, answered and said to him, “Look! Your dwelling will be the richness of the earth and the dew of heaven from above. [40] You will live by your sword, but you will serve your brother.[xxiii] It will come to pass when you grow restless and rebel,[xxiv] that you will break his yoke from off your neck.”

[41] So Esau hated Jacob because of the blessing that his father gave him. Esau said in his heart, “The days of mourning for my father are at hand. I will slay my brother Jacob after that.”

Rebekah’s Plan

[42] When Rebekah heard these words of her elder son Esau, she sent and called her younger son Jacob. She said to him, “Watch out. Your brother Esau comforts himself about what you have done by planning to kill you. [43] Now therefore, my son, obey my voice. Get up and flee to my brother Laban at Haran. [44] Stay with him for a while, until your brother’s fury subsides. [45] “In time, your brother will stop being angry

with you. He will forget what you have done to him. I will send for you then and bring you back here.[xxv] Why should I lose you both in one day?"

46 Then Rebekah said to Isaac, "The daughters of Heth are making my life miserable. If Jacob marries one of the daughters of Heth, like one of these daughters of the land, what good will my life do me?"

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i Or "tasty."

ii The Hebrew נֶפֶשׁ (*neh-fehsh*) has a wide range of meanings. Its #1 definition in the KJV is "soul." It refers to one's life force or breath. Sometimes, it refers to a person as a living being. It can refer to a person's emotions or desires.

iii Isaac is clearly wrong here. He has forgotten God's promise (Gen 25:23)

iv Rebekah is clearly wrong here. All she needed to do was remind Isaac of God's promise (Gen 25:23). This deception will back-fire on her.

v Jacob is clearly wrong here. All he needed to do was remind Isaac of God's promise (Gen 25:23). This deception will back-fire on him.

vi This decision will cost her dearly. She will not see Isaac after he leaves.

vii Notice the pronoun. Jacob had not yet believed in the God of Isaac.

viii Jacob must have nerves of steel. Instead of running away from his deception, he adds another lie to it.

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x This is not some sexual act. It is an act of normal family love (Gen 29:13, Luke 7:45, Acts 20:37).

xi Moses would ascribe this blessing to Joseph (Deut 33:13). Yahveh of Heaven's Armies would ascribe this blessing to the remnant of His people (Zech 8:12).

xii The literary technique of Polysyndeton uses multiple "and"s (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.

xiii The words *am* עַם.(*ahm*, "people") and לְאֹם (*l^{e}-om*, "nations") both refer to groups of people, but with subtle differences. *Am* usually emphasizes a people united by kinship, covenant, or cultural identity — often used for Israel. *L^{e}-om* suggests distinct national groups or ethnicities, sometimes highlighting separation or diversity among peoples. Their pairing here poetically intensifies the blessing, expressing dominion not just over one people, but over different nations.

xiv Gen 12:3, Num 22:6.

xv The Hebrew מֵאֵת means "from the presence." The word is Mem-**Aleph**-**Tav**. The letter Mem represents waters. So, Mem-**Aleph**-**Tav** represents covenant judgment flowing from God. Jacob had just received God's blessing by the hand of Isaac. See the article "The **Aleph**-**Tav**."

xvi The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

xvii Perhaps Isaac is remembering God's promise (Gen 25:23).

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xix What a cover up! Isaac clearly forgot God's blessing (Gen 25:23).

xx Genesis 25:33.

xxi Hebrews 12:17.

xxii The Hebrew אַחַת is an **Aleph**-Het-**Tav**. Most translations translate it as one, first, or once. It represents putting the **Aleph**-**Tav** first. The deeper meaning relates to the bloodline of the Messiah. God has but one lineage leading to Jesus. Esau sold the right to be in that line. See the article "The **Aleph**-**Tav**."

xxiii Literally fulfilled several times during Israel and Judah's succession of kings. For example: 1 Sam 14:47, 2 Sam 8:14.

xxiv The Hebrew תָּרִיד is a Hiphil imperfect of רוּד. It shows restlessness or loss of restraint. The imperfect marks the condition as continuing from rebellion and culminating in the breaking of the yoke.

xxv Rebekah never sent for him. She would never see him again. Oh, what a price she paid for deception.