

GENESIS

ISAAC'S BLINDNESS VSS.1-29

ISAAC'S INTENTION TO CONFER THE BIRTHRIGHT ON ESAU

EXEGESIS VERSES 1 – 4:

וַיְהִי כִּי־זָקֵן יִצְחָק וַתְּכַהֵין עֵינָיו מִרְאֵת וַיִּקְרָא
 אֶת־עֵשָׂו בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הֲנִנִי: ^{WTT} Genesis 27:1

^{NAS} Genesis 27:1 Now it came about, when Isaac was old, and his eyes were too dim to see, (וַיְהִי כִּי הָיָה וַיִּצְחָק זָקֵן כְּהֵנָּה וַיִּכְהֶינ עֵינָיו מִן רֵאָה [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + conj: kiy; "when"; + v/qal/PF/3ms: zaqen; "he was old"; + proper n: "Isaac"; + waw consec. + v/qal/IPF/3fpl: kahah; "and they were dim/darkened"; + n/com/b/dual/constr. w/3ms suff: "-ayin; "his eyes"; + prep: min + v/qal/inf/constr: ra'ah; "from seeing"])

that he called his older son Esau and said to him, "My son." And he said to him, "Here I am." (וַיִּקְרָא אֵלָיו וַיֹּאמֶר וַיִּבְרַח אֵלָיו וַיֹּאמֶר אֵלָיו הֲנִנִי [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + sign of d.o. + proper n: "Esau"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + d.a. + adj/m/s/abs: gadol; "the greater/older one"; + waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and said to him"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + interj.part. w/1cs suff: hinneh; "behold, me!/here I am"])

וַיֹּאמֶר הֲנִי־נָא זָקֵן וְלֹא יָדַעְתִּי יוֹם מוֹתִי: ^{WTT} Genesis 27:2

^{NAS} Genesis 27:2 And Isaac said, "Behold now, I am old and I do not know the day of my death. (וַיֹּאמֶר הֲנִי־נָא זָקֵן וְלֹא יָדַעְתִּי יוֹם מוֹתִי [waw consec. + v/qal/IPF/3ms: 'amar"; "and he said"; + interj.part: hinneh + interj.part: na'; "behold now!"; + v/qal/PF/1cs: zaken; "I have become old" + neg.part: lo' + v/qal/PF/1cs: yada-; "I do not know"; + n/com/m/s/constr: yom + n/com/m/s/constr. w/1cs suff: maweth; "the day of my death"])

וְעַתָּה שְׂאֵ־נָא כְלִיךָ תְּלִיךָ וְקִשְׁתְּךָ וְצֵֹא תִשָּׂרָה
 וְצוּרָה לִי (צִידָה) [צִידָה]: ^{WTT} Genesis 27:3

^{NAS} Genesis 27:3 "Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; (וְעַתָּה שְׂאֵ־נָא כְלִיךָ תְּלִיךָ וְקִשְׁתְּךָ וְצֵֹא תִשָּׂרָה וְצוּרָה לִי [waw conj. + adv: -attah; "and now"; + v/qal/imp/m/s: nasa'; "lift up/carry/take"; + interj.part: na'; "now/immediately"; + n/com/m/pl/constr. w/2ms suff: keliy

GENESIS

10. A competitive spirit was nurtured resulting in a quagmire of energy of the flesh seeking to be victorious for the cause by each parent.
11. What ultimately results exposes who God supports in such an event!!
12. The doctrinal teaching is that God always supports and uphold his word no matter circumstances or situations whirling about in fulfillment. Cp.Psa.138:2 “...*For You have magnified Your word (literally) above all your name (עַל-כֹּל-שְׁמִי / -al kol shem)*”.
13. No matter how the reputation of God may be construed by others, His veracity will not be tarnished.
14. He told Rebekah that Jacob was to be the heir and so it will be no matter how it may unfold.
15. The incidents set before us of Jacob deceiving **Isaac** into conferring the birthright upon him is an example of God exercising His permissive will to facilitate his directive will.
16. In this situation God permits energy of the flesh because its end result fulfills prophesy.
17. In other words, He does not condone Rebekah and Jacobs actions but permits their sins as judgment against Isaac’s rejection of the truth while advancing the POG in spite of **Isaac**.
18. God is free to use sinful conditions to judge sin all the while advancing the WOG perfectly.
19. Whether irony is intended or not, chapter 27 opens with Isaac’s physical sight aping his spiritual condition, “**Now it came about, when Isaac was old, and his eyes were too dim to see**/waw hayah kiy zaqen yitsechaq waw kahah –eyin min ra’ah”.
20. The chronological marker for the time at hand is simply stated, “**when Isaac was old**”.
21. **Isaac** was 100 years **old** when **Esau** at age 40 married his two wives of 26:34 (1746 BC cf.25:26).
22. To more accurately ascribe an age for our present scenario we must calculate backwards from the future as centered on the birth of Joseph:
 - A. Joseph was born at the end of the 2nd 7 year contract Jacob made with Laban i.e, the 14th year (Laban gives Rachel to Jacob at the beginning of the 2nd contract). Gen.30:24-25 cp.29:27
 - B. We know that Joseph was 30 years old when he became PM of Egypt. Gen.41:46
 - C. His commission was initiated to oversee the distribution of food for a period of 14 years with the first 7 years being good years and the 2nd 7 years being a famine (Gen.41:14-45).
 - D. Jacob went to Egypt in the 2nd year of the 7 year famine. Gen.45:11
 - E. He was 130 years old at that time. Gen.47:9
 - F. Joseph would have been 39 at the time (7 years good + 2 years into the famine).
 - G. So Jacob was 91 when Joseph was born (130 – 39 = 91).
 - H. Subtract the 14 years from the time Jacob went to be with Laban ages him at 77 at that time.
 - I. The time of Jacob’s departure to his uncle Laban is keyed into our present chapter 27 vss.42-46 ushering us into the events of chapters 28-29 when he arrives at Haran and meets Rachel.
 - J. We can safely assume the departure from home and arrival at Laban’s occurred within the year of the events of chapter 27.
 - K. This would age **Isaac** at 137 years **old** (Esau and Jacob both 77 + 60 years for **Isaac** at the time of their birth).
23. We can date chapter 27 to have occurred in the year of 1709 BC.
24. So some 37 years have passed since the peace accord with Abimelech with Esau’s marriages occurring during that time in chapter 26.

GENESIS

25. **Isaac** was no longer a spring chicken and by this time his eyesight failed him.
26. The opening scene begins with **Isaac** calling for the eldest of the twins **Esau**.
27. With failing sight, he is dependent upon other senses to now know with whom he is interacting.
28. The most important sense was his hearing as he addressed the noise of Esau's appearance, "**My sonben**" satisfied that it was indeed him by the response "**Here I am/hinneh**".
29. Isaac's opening statement baffles interpreters, "**Behold now, I am old and I do not know the day of my death/hinneh na' zaken lo' yada- yom maweth**".
30. Some state he is on his death bed but this is in disregard to the chronology otherwise as he will live another 43 years to the ripe old age of 180 (cf.35:28).
31. So his reference to being **old** and considering **death** imminent (the impression is sooner than later) must be relative in some way to his thinking apart from the reality.
32. His departure from reality is designed to mimic his departure from doctrine.
33. There is one aspect of his actions that might ignite this type of thinking i.e., he knows that what he is intending to do might bring about a premature death.
34. In other words Isaac's rejection of the prophesy was done in cognizance and he half expects God to kill him for what he is about to do.
35. This idea finds support as his actions now with **Esau** are covert and only exposed because his wife was eavesdropping (vs.5).
36. Together his doubt of life and lack of transparency strongly suggests that it his intentions to give **Esau** the birthright blessing is in spite of what he knows is right otherwise.
37. Just as Paul teaches, the very doctrine before him fuels his STA rebellion. Cp.Rom.7:8-11
38. It reflects the degree of spite that 3+ decades of a contentious situation produced over the favoritism of sons between husband and wife.
39. **Isaac** is determined to now settle the matter on his own terms even if it means that he will cut off his nose to spite his own face.
40. It is Isaac's intentions to overturn the oracle by blessing **Esau** on the sly (without the knowledge of Rebekah and Jacob).
41. As has been made clear, Isaac's reasoning for showing STA favoritism was his love for wild **game** (25:28).
42. He keeps up the front appealing to Esau's catering to him as a father in this vein to facilitate his plan, "**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...**".
43. The apple that **Isaac** dangles before **Esau** to ensure compliance to his wish it "**so that my soul may bless you before I die**".
44. The idea of Isaac's approach is that if **Esau** will do this favor one more time then **Isaac** will **bless** him in spite of what doctrine and others may have said or hold to in contrast.
45. For physical pleasure and a continued association **Isaac** was willing to overlook Esau's rebellion to God and the divinely inspired oracle.
46. As God's chosen representative **Isaac** is playing God rather than acting on behalf of God in bestowing the blessing of succession.
47. Isaac's inclusion of Esau's compliment of archery equipment (**gear/keliy; quiver/teliy; bow/qesheth**) while instructing him where he needs to go for hunting (**the field/ha shadeh**) appears unnecessary/excessive for one that is already an expert in this profession (cp.25:27).

GENESIS

48. It's as if **Isaac** feels the need to lead **Esau** in his endeavor and that by so doing he will ensure the blessing on his behalf.
49. Obviously God has other plans!!
50. **Isaac** is an example of a parent that fails to accept the spiritual condition of his child in light of what the oracle (BD) proclaimed having a form of arrogance that he could sidestep the POG.
51. As a parent he believes he can set Esau's course through his own energy of the flesh.
52. The onset of premature blindness for the patriarch foreshadowed his blind spot for **Esau**.
53. The doctrine **Isaac** is rebelling against is the doctrine of volition being the foundation of God's choice of heir.
54. -V of one's child is a bitter pill to swallow and failure to orient to the reality of BD concerning -V created the blind spot in Isaac's life.
55. His blindness is divine discipline for being stubborn and resistant to the revealed will of God.
56. *The Doctrine of Volition.*

GENESIS

REBEKAH INITIATES A SCHEME TO USURP THE BLESSING FOR JACOB

EXEGESIS VERSES 5 – 10:

וְרִבְקָה שָׁמְעַת בְּדַבֵּר יִצְחָק אֶל-עֵשָׂו בְּנוֹ וַיֵּלֶךְ
עֵשָׂו הַשָּׂדֶה לְצוּד צִיד לְהָבִיא:

^{NAS} Genesis 27:5 **And Rebekah was listening while Isaac spoke to his son Esau.** (וְרִבְקָה
שָׁמְעַת בְּדַבֵּר יִצְחָק אֶל עֵשָׂו בְּנוֹ [waw conj. + proper n: "and Rebekah"; +
v/qal/ptc/f/s/abs: shama-; "and Rebekah was listening"; + prep: bet w/ v/Piel/inf/constr: dabar;
"while speaking"; + proper n: "Isaac"; + prep: 'el + proper n: "to Esau"; + n/com/m/s/constr.
w/3ms suff: ben; "his son"])

So when Esau went to the field to hunt for game to bring home, (וְעֵשָׂו הָלַךְ
לְצוּד צִיד לְבֹא [waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and he went"; +
proper n: "Esau"; + d.a. + n/com/m/s/abs: sadeh; "to the field"; + prep: lamed w/
v/qal/inf/constr: tsud; "to hunt"; + n/com/m/s/abs: tsayid; "game"; + prep: lamed w/
v/Hiphil/inf/constr: bo'; "to cause to bring"])

וְרִבְקָה אָמְרָה אֶל-יַעֲקֹב בְּנֶהּ לֵאמֹר הִנֵּה שָׁמְעֵתִי
אֶת-אֲבִיךָ מְדַבֵּר אֶל-עֵשָׂו אַחִיךָ לֵאמֹר:

^{NAS} Genesis 27:6 **Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying,** (וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנֶהּ לֵאמֹר הִנֵּה שָׁמְעֵתִי
אֶת שְׁמֵעַת הִנֵּה אָמַר לְבֶן יַעֲקֹב אֶל אִמְרָה רִבְקָה וְ) [waw conj. + proper n: "and Rebekah"; + v/qal/PF/3fs:
'amar + prep: 'el; "she said to"; + proper n: "Jacob"; + n/com/m/s/constr. w/3fs suff: ben; "her
son"; + prep: lamed w/ v/qal/inf/constr: 'amar; "to say"; + interj.part: hinneh; "behold!"; +
v/qal/PF/1cs: shama-; "I heard/listened to"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: 'ab;
"your father"; + v/Piel/ptc/m/s/abs: dabar; "speaking"; + prep: 'el + proper n: "to Esau"; +
n/com/m/s/constr. w/2ms suff: 'ach; "your brother"; + prep: lamed w/ v/qal/inf/constr: 'amar; "to
say"])

וְהָבִיאתָ לִי צִיד וְעָשִׂיתָ לִי מִטְעָמִים וְאָכַלְתָּ
וְאִבְרַכְתָּה לְפָנַי יְהוָה לְפָנַי מוֹתִי:

^{NAS} Genesis 27:7 **'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.'** (וְעָשִׂיתָ לִי מִטְעָמִים וְאָכַלְתָּ
וְאִבְרַכְתָּה לְפָנַי יְהוָה לְפָנַי מוֹתִי) [v/Hiphil/imp/m/s: bo'; "bring"; +

GENESIS

prep. w/1cs suff: lamed; "to me"; + n/com/m/s/abs: tsayid; "game"; + waw conj. + v/qal/imp/m/s/: -asah; "and make"; + prep. w/1cs suff: lamed; "for me"; + n/com/m/pl/abs: mathe-am; "tasty food/a savory dish"; + waw consec. + v/qal/IPF/1cs {cohortative}: 'acal; "and let me eat"; + waw consec. + v/Piel/IPF/1cs w/2ms suff: barak; "and I will bless you"; + prep: lamed + n/com/b/pl/constr: paneh {lit. face}; "in the presence of"; + proper n: yahweh; "the Lord"; + prep: lamed + n/com/b/pl/constr: paneh + n/com/m/s/constr. w/1cs suff: maweth; "in the presence of my death"])

וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי לְאֲשֶׁר אֲנִי מְצַוֶּה אִתְּךָ: ^{WTT} Genesis 27:8

^{NAS} Genesis 27:8 "Now therefore, my son, listen to me as I command you. (בֶּן עֵתָּה וְ) *[waw conj. + adv: -attah; "and now"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + v/qal/imp/m/s: shama- + prep: bet + n/com/m/s/constr. w/1cs suff: kol; "listen to my voice"; + prep: lamed + rel.pro: 'asher; "to which"; + pro/1cs: 'aniy; "I myself"; + v/Piel/ptc/f/s/abs: tsawah; "I am commanding/charging"; + sign of d.o. w/2ms suff: eth; "you"])*

לְךָ נָא אֶל-הַצֹּאן וְקַח-לִי מִשָּׁם שְׁנֵי גְדֵי עִזִּים
טְבוּיִם וְאֵעֲשֶׂה אֹתָם מִטְעָמִים לְאָבִיךָ כְּאֲשֶׁר אָהֵב: ^{WTT} Genesis 27:9

^{NAS} Genesis 27:9 "Go now to the flock and bring me two choice kids from there, (הֲלֹךְ) *[v/qal/imp/m/s: halak {walk}; "Go"; + interj.part: na; "now"; + prep: 'el + d.a. + n/com/b/s/abs: tso'n; "to the flock/sheep"; + waw conj. + v/qal/imp/m/s: lakach; "and take"; + prep. w/1cs suff: lamed; "for me"; + prep: min + adv: sham; "from there"; + adj/m/dual/constr: shenayim; "two of"; + n/com/m/pl/constr: gedy; "kids/young goats of"; + n/com/f/pl/abs: -ez; "female goats"; + adj/m/pl/abs: tob; {good}; "choice ones"])*

that I may prepare them as a savory dish for your father, such as he loves. (אֵת עֲשֶׂה וְ) *[waw conj. + v/qal/IPF/1cs {cohort}: -asah; "and let me prepare"; + sign of d.o. w/3mpl suff: 'eth; "them"; + n/com/m/pl/abs: mathe-am; "as tasty food"; + prep: lamed + n/com/m/s/constr. w/2ms suff: 'ab; "for your father"; + prep: kaph + rel.pro: 'asher; "like that/such as"; + v/qal/Pf/3ms: 'ahab; "he loves"])*

וְהִבֵּאתָ לְאָבִיךָ וְאָכַל בְּעֵבֶר אֲשֶׁר יְבָרְכֶךָ לְפָנָי
מוֹתוֹ: ^{WTT} Genesis 27:10

GENESIS

^{NAS} Genesis 27:10 "Then you shall bring *it* to your father, that he may eat, so that he may bless you before his death." (וַיִּבְרַח אֶשֶׁר עִבְדוֹ בְּאֹכְלוֹ וְאָב לְבוֹאָהּ) [waw consec. + v/Hiphil/PF/2ms: bo'; "and you will cause to bring"; + prep: lamed + n/com/m/s/constr. w/2ms suff: 'ab; "to your father"; + waw consec. + v/qal/PF/3ms: 'acal; "and he will eat"; + prep: bet + prep: -abur; "on account of/so that"; + rel.pro: 'asher; "which"; + v/Piel/IPF/3ms w/2ms suff: barak; "he will bless you"; + prep: lamed + n/com/b/pl/constr: paneh {face} + n/com/m/s/constr. w/3ms suff: maweth; "in the presence of his death/before his death"])

ANALYSIS VERSES 5 – 10:

1. In spite of Isaac's plans, he is foiled by the very ones he is trying to undermine with respect to God's plan.
2. The present and following context is a clear case of one exploiting God's permissive will being judged by others in like manner.
3. Operation permissive will by the authority of the home opens the door for DD upon the authority as repercussion for stifling God's directive will.
4. Pursuing God's permissive will is a lack of spiritual discipline and often promotes a careless and sloppy approach to situations.
5. **Isaac** was careless and did not ensure that his conversation with **Esau** was totally private.
6. It is not a stretch to think his physical blindness handicapped him in this situation.
7. Unless there had been some unusual noise in the immediate vicinity he could not know if others might be around.
8. In some way **Rebekah** became aware that her husband had summoned **Esau**.
9. The silence of the text regarding how she became aware imitates the silence of her presence.
10. She had quietly been involved in something out of sight of others and overheard **Isaac** call out for **Esau** when **Isaac** thought they could be alone (vs.1).
11. Rather than mind her own business, **Rebekah** becomes suspicious.
12. This would be a natural response for a relationship that over the years the husband and wife had become guarded over the partiality to their sons.
13. Showing partiality undermines fair play.
14. Not being likeminded to doctrine breeds skepticism between individuals in a close relationship.
15. **Rebekah** takes opportunity of the moment and eavesdrops "listening while Isaac spoke to his son Esau/shama- bet dabar yitsechaq 'el –esaw ben".
16. Hearing Isaac's intentions and as soon as **Esau** left the premises "to hunt for game to bring back/lamed tsud tsayid lamed bo'", **Rebekah** springs into action.
17. Her decisiveness and energy are once again in evidence (cf. Gen.24).
18. She draws **Jacob** aside and relates to him the gist of his father and brother's conversation in vss.6-7.
19. We note how **Jacob** is called "her son" in vs.6 contrast to **Esau** being called "his son" by **Isaac** in vs.5.
20. This reminds the reader of the rift between husband and wife.

GENESIS

21. **Rebekah** omits all of the superfluous words **Isaac** used about hunting and focuses on the “**savory dish**/mathe-am” as a prelude to the blessing.
22. This contrasts the approach of **Isaac to Esau** with Rebekah’s to **Jacob**.
23. **Isaac** felt the need to “push” **Esau** to ensure his game plan trying to manipulate –V in spite of doctrine.
24. **Rebekah** sees no need to cajole **Jacob** to action as she believes she has doctrine with +V on her side.
25. She changes “*my soul may bless you*” to simply “**bless you**/barak”.
26. This recognizes Rebekah’s disregard for Isaac’s choice in the matter and silently appealing to a higher authority for her support (BD).
27. She then adds “**in the presence of Yahweh**/lamed paneh yahweh” before the phrase “**before my death**” that is literally “*in the presence of my death*/lamed paneh maweth”.
28. Her equating Yahweh’s **presence** with the **presence** of Isaac’s **death** recognizes on her part Isaac’s disobedience to doctrine.
29. She too regards Isaac’s actions as spiritual suicide that will ultimately lead to SUD.
30. Isaac’s blindness was not the lack of doctrine concerning the covenant heir, but refusal to accept the –V of **Esau**.
31. This in turn obstructed his view in proper application to his children distorting his thinking that he could change them and thus change God’s plan for them.
32. While **Rebekah** too had spiritual ambitions for **her son**, her approach, albeit under energy of the flesh, at least was focused on God’s directive will.
33. This fact does not condone her actions but provides a perfect example of desiring the right thing but resorting to human viewpoint methods to gain an end.
34. It is an example of the erroneous perception that the end justifies the means.
35. Rebekah’s addressing **Jacob** in vs.8, “**Now therefore, my son, listen to me as I command you**/waw –attah ben shama- bet kol lamed ‘asher ‘aniy tsawah” further exposes her mindset.
36. This is the only occasion of the participle “**command**” (*tsawah*) used with a feminine subject in the OT.
37. It suggests that she regards her matriarchal authority as equal to the doctrine given her by Yahweh in 25:23.
38. She feels it is up to her to stop this mistake of Isaac’s.
39. She too is trying to play God insinuated in the phrase “**listen to my voice**”, when she should have let doctrine resolve the issue.
40. Again, she is a perfect example of a parent that wants the right thing for their child but goes about it in the wrong way.
41. Leading with energy of the flesh is never the answer.
42. She resorts to meddling, gossiping to **Jacob** and a misapplication of doctrine rationalizing that the fulfillment of the prophecy was dependent upon her.
43. So both parents play God over their children:
 - A. **Isaac** trying to save **Esau** in spite of evidencing that he is negative and openly rebellious to the POG.
 - B. **Rebekah** trying to make the promises of God happen on behalf of **Jacob** as if either God or **Jacob** needed her help.
44. The POG does not require our human ingenuity to accomplish what God desires.
45. Neither can people change the volition of others; volition must change on its own.

GENESIS

46. **Rebekah** was sure that **Isaac** was going to foul up the POG, so she steps in to straighten things out, by hook or crook.
47. This is a lesson for wives that even if your husband may be “fouling up God’s plan” God does not need your help to straighten things out.
48. He is perfectly capable of dealing with anyone apart from human intervention.
49. If **Rebekah** was going to become involved in this situation, she should have gone to **Isaac** not resorting to these tactics.
50. This demonstrates a lack of faith in the revealed will of God (cf.25:23).
51. **Rebekah** then relates her quickly conceived plan to **Jacob** in vss.9-10.
52. He is to bring her “**two choice kids**” from a tribe of their goats.
53. The Hebrew literally reads “**two of the young goats of the female goats** (*shanyim gedy –ez*).
54. While interpreters generally recognize this to be simply “the **young** from their mothers”, a textual anomaly should be addressed.
55. The text in vs.3 uses the feminine gender for the noun translated “**game**” (*tseydah*) as the *kethib* (what is written) bracketing the masculine gender *tsayid* as the *qere* (what is read).
56. In other words, the written text suggests that **Isaac** wanted female **game** for food and an alternate interpretation of our verse suggests that **Rebekah** wants **Jacob** to get 2 **young female goats** to prepare.
57. This would recognize a proclivity of taste by **Isaac** for **young female game** that would be the most tender and sweetest of the meats hunted.
58. This fact is key to **Rebekah** able to duplicate the recipe of the **savory dish** that her husband “**loves/’ahab**” and further allows the text to stand *kethib/as it is written*.
59. **Rebekah** after preparing the food will give it to **Jacob** to give to his **father** who will **eat/’acal** thinking he is **Esau** and will then **bless/barak Jacob**.
60. The reiterative phrase “**before his death**/lamed paneh maweth” ending vs.10 reemphasizes the perceived imminence of **Isaac** dying prematurely for his rebellious intentions.
61. It is a dramatic remark insinuating that this will be their only opportunity to halt his actions.
62. **Rebekah’s** influence over **Jacob** for him to even think about participating in the scheme is in part the result of a lack of authority by **Isaac** in the household.
63. He too knows the prophecy concerning him and coupled with knowing **Esau’s** total disregard for the birthright he gets wrapped up in his mother’s emotions and capitulates.
64. He naturally would lean to support his mom in the parental relationship.
65. Otherwise, his propensity to favor the female species is easily attested as he will spend 14 years working just to have a particular woman.
66. The move is bold and daring and could blow up in their faces, which **Jacob** recognizes in the following verses.

GENESIS

JACOB'S CONCERN AND REBEKAH'S RESOLVE

EXEGESIS VERSES 11 – 17:

וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֲנֵן עֵשָׂו אָחִי אִישׁ
שָׁעִר וְאֲנֹכִי אִישׁ חָלָק: ^{WTT} Genesis 27:11

^{NAS} Genesis 27:11 **And Jacob answered his mother Rebekah, "Behold, Esau my brother is a hairy man and I am a smooth man.** (וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֲנֵן עֵשָׂו אָחִי אִישׁ שָׁעִר וְאֲנֹכִי אִישׁ חָלָק [waw consec. + v/qal/IPF/3ms: 'amar + proper n: ya-aqob prep: 'el + proper n: ribeqah + n/com/f/s/constr. w/3ms suff: 'em; "and he answered, Jacob, to Rebekah, his mother"; interj.part: hen; "behold!"; + proper n: "Esau"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"; + n/com/m/s/abs: 'ish; "is a man"; + adj/m/s/abs: sa-iyar; "a hairy man"; + waw conj. + pro/1cs: 'anokiy; "and I myself"; + n/com/m/s/abs: 'ish; "am a man"; + adj/m/s/abs: chalaq; "a smooth man"])

אוֹלֵי יְמֵשָׁנִי אָבִי וְהִיִּיתִי בְעֵינָיו כְּמִתְעַתֵּעַ
וְהִבֵּאתִי עָלַי קָלְלָה וְלֹא בְרָכָה: ^{WTT} Genesis 27:12

^{NAS} Genesis 27:12 **"Perhaps my father will feel me, then I shall be as a deceiver in his sight;** (אוֹלֵי יְמֵשָׁנִי אָבִי וְהִיִּיתִי בְעֵינָיו כְּמִתְעַתֵּעַ [adv: 'wulay; "perhaps/suppose"; + v/qal/IPF/3ms w/1cs suff: mashash; "he will feel me"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + waw consec. + v/qal/PF/1cs: hayah; "the I will become"; + prep: bet + n/com/b/dual/constr. w/3ms suff: -ayin; "in his eyes"; + prep: kaph; "as/like"; + v/Piel{pilpel}/ptc/m/s/abs: ta-a-; "a deceiver"])

and I shall bring upon myself a curse and not a blessing." (וְלֹא וְקָלְלָה עָלַי בּוֹא וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה [waw consec. + v/Hiphil/PF/1cs: bo'; "and I will cause to bring"; + prep. w/1cs suff: -al; "upon myself"; + n/com/f/s/abs: qelalah; "a curse"; + waw conj. + neg.part: lo' + n/com/f/s/abs: berakah; "and not a blessing"])

וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קָלְלָתְךָ בְּנִי אֲךָ שְׁמַע בְּקוֹלִי
וְלֹךְ קַח־לִי: ^{WTT} Genesis 27:13

^{NAS} Genesis 27:13 **But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get them for me."** (וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קָלְלָתְךָ בְּנִי אֲךָ שְׁמַע בְּקוֹלִי וְלֹךְ קַח־לִי [waw consec. + v/qal/IPF/3fs: 'amar + prep. w/3ms suff: lamed + n/com/f/s/constr. w/3ms suff: 'em; "and she said to him, his mother"; + prep. w/1cs suff: -al;

GENESIS

"upon myself"; + n/com/f/s/constr. w/2ms suff: qelalah; "be your curse"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + adv: 'ak; "only"; + v/qal/imp/m/s: shama-; "obey/listen to"; + prep: bet + n/com/m/s/constr. w/1cs suff: qol; "by my voice"; + waw conj. + v/qal/imp/m/s: halak {lit. walk}; "and go"; + v/qal/imp/m/s: laqach; "and get/bring"; + prep. w/1cs suff: lamed; "for me"])

וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מִטַּעַמִּים
כַּאֲשֶׁר אָהַב אָבִיו: WTT Genesis 27:14

^{NAS} Genesis 27:14 So he went and got them, and brought them to his mother; and his mother made savory food such as his father loved. (וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מִטַּעַמִּים כַּאֲשֶׁר אָהַב אָבִיו) [waw consec. + v/qal/imp/3ms: halak {lit. walk}; "and he went"; + waw consec. + v/qal/IPF/3ms: laqach; "and he got/took"; + waw consec. + v/Hiphil/IPF/3ms: bo; "and he brought"; + prep: lamed + n/com/f/s/constr. w/3ms suff: 'em; "to his mother"; + waw consec. + v/qal/IPF/3fs: 'asah; "and she made"; + n/com/f/s/constr. w/3ms suff: 'em; "his mother"; + n/com/m/pl/abs: mathe-am; "savory food"; + prep: kaph + rel.pro: 'asher; "like which"; + v/qal/PF/3ms: 'ahab; "he loved"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"])

וַתִּקַּח רִבְקָה אֶת־בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל הַחֲמוּדֹת
אֲשֶׁר אֶתָּה בַּבַּיִת וַתִּלְבַּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן: WTT Genesis 27:15

^{NAS} Genesis 27:15 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. (וַתִּקַּח רִבְקָה לָקַח וַתִּלְבַּשׁ אֶת־בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל הַחֲמוּדֹת אֲשֶׁר אֶתָּה בַּבַּיִת וַתִּלְבַּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן) [waw consec. + v/qal/IPF/3fs: laqach; "and she took"; + proper n: "Rebekah"; + sign of d.o. + n/com/pl/constr: beged; "garment of"; + proper n: "Esau"; + n/com/m/s/constr. w/3fs suff: ben; "her son"; + d.a. + adj/m/s/abs: gadol; "the eldest one"; + d.a. + adj/f/pl/abs: chamud; "the ones desirable"; + rel.pro: 'asher; "which were"; + prep. w/3fs suff: 'eth; "with her"; + prep: bet + d.a. + n/com/m/s/abs: bayith; "in the house"; + waw consec. + v/Hiphil/IPF/3fs: labesh; "and she caused to clothe/dress"; + sign of d.o. + proper n: "Jacob"; + n/com/m/s/constr. w/3fs suff: ben; "her son"; + d.a. + adj/m/s/abs: qathan; "the younger one"])

וַיָּאֵת עֵרְתָּ גְדֵי הָעֵזִים הַלְבִּיִשָּׁה עַל־יָדָיו וְעַל
חֻלְקֵת צִנְאָרָיו: WTT Genesis 27:16

GENESIS

^{NAS} Genesis 27:16 **And she put the skins of the kids on his hands and on the smooth part of his neck.** (וַיִּזְרֹק עַל יָדָיו וְעַל לְבַשׁ עֵינָיו הַגְּדִי עֹרֵי אֵת ו) [waw conj. + sign of d.o. + n/com/m/pl/constr: -or; "and the skins/hides of"; + n/com/m/pl/constr: gedy "the kids of"; + d.a. + n/com/f/pl/abs: -ez; "the she goats"; + v/Hiphil/PF/3fs: labash; "she caused to clothe"; + prep: -al + n/com/f/dual/constr. w/3ms suff: yad; "upon his hands"; + waw conj. + prep: -al + n/com/f/s/constr: cheleqah; "upon the smoothness of"; + n/com/m/pl/constr. w/3ms suff: tswua'ar; "his neck"[])

וַתִּתֵּן אֶת־הַמִּטְעָמִים וְאֶת־הַלֶּחֶם אֲשֶׁר עָשָׂתָה בְּיַד יַעֲקֹב בְּנֵיהָ: ^{WTT} Genesis 27:17

^{NAS} Genesis 27:17 **She also gave the savory food and the bread, which she had made, to her son Jacob.** (בֶּן יַעֲקֹב יָד בַּעֲשָׂה אֲשֶׁר לֶחֶם הָאֵת וּמִטְעָם הָאֵת נָתַן ו) [waw consec. + v/qal/IPF/3ms: nathan; "and she gave"; + sign of d.o. + d.a. + n/com/m/pl/abs: mathe-am; "the savory dish"; + waw conj. + sign of d.o. + d.a. + n/com/m/s/abs: lechem; "and the bread"; + rel.pro: 'asher; "which"; + v/qal/PF/3fs: 'asah; "she had made"; + prep: bet + n/com/f/s/constr: yad; "by her hand"; + proper n: "Jacob"; + n/com/m/s/constr. w/3fs suff: ben; "her son"[])

ANALYSIS VERSES 11 – 17:

1. **Jacob** has his doubts and concerns regarding his mother's scheme.
2. The problem is they are not based on moral or doctrinal principles, but on fear of exposure.
3. Though **Jacob** lets himself get wrapped up in his mom's STA pursuit, the thought of carrying out the Machiavellian scheme is not without trepidation.
4. Both mother and **son** did not seek divine intervention and so in a state of controlled panic they act in a sinful manner.
5. What they collude in is an inappropriate way to treat a blind man much less one's husband and parent.
6. Deu.27:18 invokes a curse on anyone that takes advantage of a blind person.
7. **Jacob** sees a glaring problem, "**Behold, Esau my brother is a hairy man and I am a smooth man**/hen –esaw 'ach 'ish sa-iyer waw 'anokiy 'ish chalaq".
8. The procedure for the conferring of the blessing of the birthright involved the **father** touching his **son** on exposed areas of the body such as hand, forearm and nape of the neck.
9. Jacob's fear is that Isaac will catch him in his sin and "**will feel me, then I shall be as a deceiver in his sight**/mashash waw hayah bet –ayin kaph ta-a-".
10. His concern is that he will lose his father's future trust via the phrase "**I shall be** (waw consec. w/PF – hayah) **as** (kaph) **a deceiver**".
11. He realizes that his father's physical blindness in old age has not dulled his mental sharpness and will not be as easily fooled as his mother's scheme seems to imply.
12. If caught, the repercussion could easily be to "**bring upon myself a curse and not a blessing**/bo' –al qelalah waw lo' berakah".

GENESIS

13. The **curse** would be that with distrust by his father for his actions means any future opportunity to be reconsidered for **blessing** would be nil and at best a long hill to climb.
14. Whether **Rebekah** had overlooked the quandary of potential exposure through the brother's differences in bodily hair or she had already anticipated the problem and knew the solution is not stated.
15. In fact, she doesn't even address Jacob's concerns and instead focuses on the **curse** dropping any politeness and sharply responds, "**Your curse be on me, my son; only obey my voice, and go, get them for me**/-al qelalah be 'ak shama- bet qol waw halak laqach lamed".
16. To **Rebekah**, Jacob's concern is essentially moot.
17. She knows that her husband is set on **blessing Esau** and that the **blessing** is irrevocable.
18. If they don't follow through in their scheme, then in her mind all is lost.
19. She sees no other recourse to stop Isaac's intentions; they must proceed no matter the risk.
20. Her words truly reflect just how determined she is and the total lack of faith-rest she has in the situation as it is a "one-shot" proposal in her mind
21. The clause "**Your curse be on me, my son**" is just another way to say "*Don't worry about it, I'll take the heat of your father's scorn*".
22. Obviously, any **curse** upon **Jacob** cannot be diverted, only multiplied when Rebekah's part in the scheme is exposed.
23. The following 3 imperatives, "**obey**", "**go**" and "**get**" reveal Rebekah's impatience that time is being wasted.
24. Timing is of the essence; God's plan will fail if things are not done immediately!!
25. Principle: The STA with lack of faith-rest often inflates a false sense of urgency.
26. This insistent tone of his mother's **voice** moves **Jacob** to action "**and he went and got and brought to his mother**/waw halak waw laqach waw bo' lamed 'em".
27. With the young goats slaughtered and skinned, **Rebekah** "**made savory food such as his father loved**/'asah mathe-am kaph 'asher 'ahab 'ab".
28. Obviously **Rebekah** knew the exact recipe used by **Esau** to cook the particular dish and probably taught him how to cook it.
29. **Rebekah** knows this would be the critical issue that would make or break this scheme.
30. Whether Jacob's previous concern got her thinking more about how else Isaac might foil the plans with his other senses or not, she seeks to cover all bases.
31. She first "**took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son**/laqach begged -esau ben ha gadol ha chamud 'asher 'eth bet ha bayith waw labesh ya-eqob ben ha qathan".
32. The English words "**best garments**" were those articles of clothes most "*desirable*" (chamud) for the purpose at hand.
33. They would have been some of his hunting attire worn out in the fields (cf.vs.26), not his "Sunday going to meeting clothes".
34. That these clothes were in their residence is a reminder that **Esau** and wives were still in the household.
35. **Esau** not only violated covenant tradition of marrying unbelieving reversionists but refused to leave father and mother and establish his own life (cp.Gen.2:24).
36. That Isaac allowed this situation to exist truly exposes how maladjusted he was spiritually with respect to **Esau**.
37. Failure to execute the doctrine of separation in his household leads us to the present situation.

GENESIS

38. This is not to say that each individual is not responsible for their own actions.
39. Only that failure on the part of Isaac has helped to foster this unsavory situation.
40. As one commentary states, “*With such an unsavory situation existing in the household, it is truly ironic that Isaac is so concerned with **savory food***”.
41. **Rebekah** then completes dressing **Jacob** by putting “**the skins of the kids on his hands and on the smooth part of his neck**/-or gedyi –ez labash –al yad waw –al cheleqah tswua’ar”.
42. She retained the hides of the goats used for the meal to further camouflage Jacob’s body to a blind man’s touch.
43. Since Isaac is not be able to identify his sons by sight he must rely on hearing, smell and touch.
44. Now the deceit to counter smell and touch has been prepared.
45. We note the feminine plural use of the Hebrew noun –ez recognizing young female goats as the main ingredient of the recipe validating our explanation for Isaac’s culinary tastes in vs.3.
46. While “a red flag” pops up as to Jacob’s voice (vs.22), the fake dressings for **Jacob** coupled with a perfect imitation of Esau’s cuisine (taste), Isaac’s fleshly approach to identify and satisfy makes the ruse successful.
47. **Rebekah** launches **Jacob** into dangerous waters with the **savory food and bread she had made** hoping for the best.
48. The bottom line as to the real instigator of this devious scheme is ironically pictured in vs.17 as it is **Rebekah** that literally “cooks up this scheme” and hands off **to her son Jacob** to take all the risks!

GENESIS

^{NAS} Genesis 27:20 And Isaac said to his son, "How is it that you have it so quickly, my son?" And he said, "Because the LORD your God caused it to happen to me." (אמר 1) פנה ל אלהים יהוה קרה כי אמר ו בן מצא ל מהר זה מה בן אל יצחק [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Isaac"; + prep: 'el + n/com/m/s/constr. w/3ms suff: ben; "to his son"; + interr.pro: mah + adj/m/s: zeh; "How is this?"; + v/Piel/PF/2ms: mahar; "you did so quickly/so hastened" prep: lamed w/ v/qal/inf/constr: matsa'; "to find"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + conj: kiy; "because"; + v/Hiphil/PF/3ms: qarah; "He caused to happen"; + proper n; "Yahweh"; + n/com/m/pl/constr; w/2ms suff: 'elohim; "your God"; + prep: lamed + n/com/m/pl/constr. w/1cs suff: panesh; "before me"])

וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גִּישָׁה־נָּא וְאִמְשָׁךְ בְּנִי הֲאִתָּה זֶה בְּנִי עֵשָׂו אִם־לֹא: ^{WTT} Genesis 27:21

^{NAS} Genesis 27:21 Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not." (אמר 1) ו נא נגש יעקב אל יצחק אמר 1 [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Isaac"; + prep: 'el + proper n: "to Jacob"; + v/qal/imp/m/s: nagash; "draw near/come close"; + interj.par: na; "please"; + waw conj. + v/qal/IPF/1cs {cohortative} w/2ms suff: mashash; "and let me feel you"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + interr.part: ha; "whether/if"; + pro/2ms: 'attah; "you yourself"; + adj/m/s: zeh; "are such"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + proper n: "Esau"; + part.conj: 'im; "or/if"; + neg.part: lo'; "not"])

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשָׁהוּ וַיֹּאמֶר הֲקוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו: ^{WTT} Genesis 27:22

^{NAS} Genesis 27:22 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." (אמר 1) ו נגש יעקב אל יצחק אמר 1 [waw consec. + v/qal/IPF/3ms: nagash; "and he approached"; + proper n: "Jacob"; + prep: 'el + proper n: "to Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3ms w/3ms suff: mashash; "and he felt him"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + d.a. + n/com/m/s/abs: qol; "the voice"; + n/com/m/s/constr: qol; "is the voice of"; + proper n: "Jacob"; + waw conj: "but"; + d.a. + n/com/f/dual/abs: yad; "the hands"; + n/com/f/dual/constr: yad; "is the hands of"; + proper n: "Esau"])

GENESIS

וְלֹא הִכִּירוּ כַּיְהוּי יָדָיו כִּי־עָשׂוּ אֶחָיו שְׂעָרָת
וַיְבָרְכֵהוּ: ^{WTT} Genesis 27:23

^{NAS} Genesis 27:23 **And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.** (*אָח עָשׂוּ יָד פּ יָד הִיָּה כִּי נֹכַר לֹא ו* [waw conj. + neg.part: lo' + v/Hiphil/PF/3ms w/3ms suff: nakar; "and he did not recognize him"; + conj.part: kiy; "because"; + v/qal/PF/3cpl: hayah; "they became"; + n/com/f/dual/constr. w/3ms suff: yad; "his hands"; + prep: kaph + n/com/f/dual/constr: yad: "like the hands of"; + proper n: "Esau"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + adj/f/pl/abs: sha-iyar; "hairy"; + waw consec. + v/Piel/IPF/3ms w/3ms suff: barak; "and he blessed him"])

וַיֹּאמֶר אֵתָה זֶה בְּנִי עָשׂוּ וַיֹּאמֶר אֲנִי: ^{WTT} Genesis 27:24

^{NAS} Genesis 27:24 **And he said, "Are you really my son Esau?" And he said, "I am."** (*אֲנִי אָמַר ו עָשׂוּ בֶן זֶה אֵתָה אָמַר* [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + pro/2ms: 'attah; "You"; + adj/m/s: zeh; "are this" {really}; "n/com/m/s/constr. w/1cs suff: ben; "my son"; + proper n: "Esau"; waw consec. + v/qal/IPF/3ms: 'amar + pro/1cs: 'ani; "and he said, "I myself am""])

וַיֹּאמֶר הַגִּשָּׁה לִּי וְאָכַלְהָ מִצִּיד בְּנִי לְמַעַן
תִּבְרַכְךָ נַפְשִׁי וַיִּגַּשׁ-לוֹ וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתָּ: ^{WTT} Genesis 27:25

^{NAS} Genesis 27:25 **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.** (*בּוֹא ו אֲכַל ו ל נֹגֵשׁ ו נֶפֶשׁ בְּרַךְ לְמַעַן בֶּן צִיד מִן אֲכַל ו ל נֹגֵשׁ אָמַר ו* [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/Hiphil/imp/m/s: nagash; "draw it near"; + prep. w/1cs suff: lamed; "to me"; + waw conj. + v/qal/IPF/1cs {cohortative}; 'akal; "and let me eat"; + prep: min + n/com/m/s/constr: tsayid; "from the game of"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + prep: lema-an; "in order that"; + v/Piel/IPF/3fs w/2ms suff: barak; "I may bless you"; + n/com/f/s/constr. w/1cs suff: nephesh; "my soul"; + waw consec. + v/Hiphil/IPF/3ms: nagash; "and he drew it near"; + prep. w/3ms suff: lamed; "to him"; + waw consec. + v/qal/IPF/3ms: 'akal; "and he ate"; + waw consec. + v/Hiphil/IPF/3ms: bo'; "and he brought"; + prep. w/3ms suff: lamed; "to him"; + n/com/m/s/abs: yayin; "wine"; + waw consec. + v/qal/IPF/3ms: shathah; "and he drank""])

GENESIS

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גָּשָׁה־נָא וְשָׁקָה־לִּי בֶּנִי: ^{WTT} Genesis 27:26

^{NAS} Genesis 27:26 Then his father Isaac said to him, "Please come close and kiss me, my son." (וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גָּשָׁה־נָא וְשָׁקָה־לִּי בֶּנִי [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; 'his father"; + v/qal/imp/m/s: nagash; "draw near"; + interj.part: na'; "please"; + waw conj. + v/qal/imp/m/s/: nashaq; "and kiss"; + prep. w/1cs suff: lamed; "with regards to me"; + n/com/m/s/constr. w/1cs suff: ben; "my son"])

וַיֹּאמֶר רְאֵה רִיחַ בְּנֵי כְרִיחַ שָׂדֵה אֲשֶׁר בָּרַכְוּ יְהוָה: ^{WTT} Genesis 27:27

^{NAS} Genesis 27:27 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; (וַיִּבְרַךְ וַיִּגַּשׁ וַיִּשְׁקֶלְוּ וַיִּרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנֵי כְרִיחַ שָׂדֵה אֲשֶׁר בָּרַכְוּ יְהוָה [waw consec. + v/qal/IPF/3ms: nagash; "and he drew near"; + waw consec. + v/qal/IPF/3ms: nashaq; "and kissed"; + prep. w/3ms suff: lamed; "for him"; + waw consec. + v/Hiphil/IPF/3ms: riych; "and he caused to smell"; + sign of d.o. + n/com/m/s/constr: reyach; "the smell of"; + n/com/m/pl/constr. w/3ms suff: beged; "his garments" {from root bagad; to deal treacherously}; + waw consec. + v/Piel/IPF/3ms w/3ms suff: barak; "and he blessed him"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/imp/m/s: ra'ah; "See"; + n/com/m/s/constr: reyach; "the smell of"; + v/com/m/s/constr. w/1cs suff: ben; "my son"; + prep: kaph; "is like"; + n/com/m/s/constr: reyach; "the smell of"; + n/com/m/s/abs: sadeh; "the field"; + rel.pro: 'asher; "which"; + v/Piel/PF/3ms w/3ms suff: barak; "He blessed him"; + proper n: "Yahweh/the Lord"])

ANALYSIS VERSES 18 – 27:

1. The first obstacle to truly overcome for the scheme to be successful now becomes apparent as **Jacob** addresses **his father** and **Isaac** is suspicious asking “**Who are you my son?**/miy ‘attah ben”.
2. No matter how much **Jacob** and his mother could prepare as to physical characteristics and the prepared meal, the difference in sound of the brother’s voices could obviously not be totally masked?
3. While Jacob’s voice should have been the only alert **Isaac** needed to avoid being scammed, the base of his suspicion was how **Esau** could have returned so **quickly** (vs.20).
4. This paints a morphological picture as to Isaac’s spiritual problem: His dullness of accepting what his ears were trying to tell him mimics his spiritual dullness of hearing as to the prophetic realities for his sons.

GENESIS

5. Though his sense of hearing was trying to tell him something was amiss, he relies on his sense of touch and taste to draw his conclusion.
6. **Jacob** lies to his **father** claiming “**I am Esau your first-born/**’anokiy –esah bekor”.
7. His reply is overdone falsely identifying himself as “**your first-born**”.
8. Jacob’s tactic is to sound offended as to Isaac’s suspicious nature.
9. He goes on to say he has only **done** what he was asked to do and then enjoins his **father** to “**Get up, please, sit and eat of my game, that you may bless me/qum na’ tashab waw ‘akol min tsayid –abur barak nephesh**”.
10. The mention of Isaac’s blessing being of his “*soul (nephesh)*” is a nice touch by **Jacob** as that was the exact words used by **Isaac** to **Esau** in vs.4.
11. The ploy is in full swing and **Jacob** now settles into character.
12. Time is of the essence for the plan to work and **Jacob** shakes off the opening salvo of suspicion as to his voice that could have immediately wrecked the whole deal.
13. Yet his response gives **Isaac** further cause for apprehension as he asks regarding having the meal he requested, “**How is it that you have it so quickly, My son?/zeh mahar lamed matsa’ ben**”.
14. A second time **Jacob** lies to his dad, “**Because the Lord your God caused it to happen to me/kiy qarah Yahweh ‘elohim lamed panesh**”.
15. **Jacob** invokes Yahweh, Isaac’s “**God**” in answer to the question.
16. It recognizes and banks upon on Isaac’s desire to **bless Esau**.
17. **Jacob** plays on his father’s desire to continue to feed Isaac’s doctrinal disorientation.
18. If **Isaac** had truly listened to the oracle he should have known **God** would not be in this endeavor.
19. Though the clues of a ploy are stacking up if **Isaac** was really “listening”, he truly betrays his STA mindset of physical importance over spiritual importance as he will rely on his sense of touch to resolve any misgivings.
20. Maybe he just won’t accept that **Jacob** might actually lie to him and **Jacob** now takes advantage of that trust.
21. This mirrors a parent that won’t deal with their own STA and becomes dull as to the STA of their children.
22. He beckons **Jacob** to “**come close, that I may feel you/nagash waw mashash**”.
23. **Isaac** won’t believe his “ears” and would rather rely on tangible proof.
24. Principle: “*He who has ears, let him hear*”...doctrine is the proof when coupled with faith.
25. **Jacob** does as he is asked and after **Isaac felt him**, a quandary of contradiction between what he heard and what he feels emerges, “**The voice is the voice of Jacob, but the hands are the hands of Esau/ha qol qol ya-aqob waw ha yad yad –esaw**”.
26. The true remedy of solving the quandary was to rely upon what he had heard, but because of his spiritual dullness, **Isaac** falls for the ploy of the physical counterfeit.
27. Vs.23 is parenthetical as an insert by the author giving the reason for Isaac’s failure to protect himself, “**And he did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him/waw lo’ nakar kiy hayah yad kaph yad –esaw ‘ach sha-iyw waw barak**”.
28. The actual blessing does not occur until **Isaac** finishes his meal.
29. Moses’ premature reference is designed to pass judgment upon **Isaac** for failure to “listen” both physically and spiritually.

GENESIS

30. Isaac's spiritual deafness ran interference for his physical hearing and that was the chink in his armor against the scheme.
31. For a 3rd time **Isaac** gives himself opportunity to "hear" what was going on as he asks for one final confirmation "**Are you really my son Esau?**" attah zeh ben –esaw".
32. **Isaac** only hears what he wants to hear regarding his children and with one final 3rd lie, **Jacob** responds, "**I am**/'aniy".
33. Only one final hurdle remains for a successful ruse and that is the eating of the meal (vs.25).
34. Isaac's 2nd means for seeking a conclusion remains dependent upon what was tangible (relied upon physical proof over that which was spiritual and obvious otherwise).
35. He ate his fill satisfied the stew was the very same as that which he had eaten on many occasions.
36. The "**wine**/yayin" would be customary with a meal and would further serve to dull his senses and put him in a mellow mood.
37. At the conclusion of the meal **Isaac** asks his **son** for a **kiss** (*nashaq*) as a sign of affection and acceptance (vs.26).
38. Whether intended or not, this final act plays right into the misguided senses of **Isaac** to determine the reality of the situation "**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**"/waw riych reyach beged waw barak waw 'amar ra'ah reyach ben kaph reyach sadeh 'asher barak Yahweh".
39. The language of vs.27 reveals that **Isaac** had already come to conclusion and the act of smelling Jacob's **garments** was just "a nail in the coffin" so to speak.
40. The 2nd reference to the phrase "**he blessed him**" (cf.vs.23) now recognizes Isaac's full intentions without doubt.
41. The root of the Hebrew noun "**garments**" (*beged*) is *bagad* meaning "treacherously" cinching Rebekah's final act of dressing **Jacob** as "icing on the cake" so to speak.
42. **Isaac** falls for the scam because in the end he dismissed the anomaly of the sound test.
43. Rebekah's plan did not call for voice imitation and this should have been the factor that kept **Isaac** from blessing his **son**.
44. He should have sought outside confirmation but the fact that the whole ordeal was covert probably nixed that idea.
45. Touch, taste and smell were sufficient to fool **Isaac** and he proceeds to pronounce the birthright blessing on the imposture standing before him.

GENESIS

THE PATRIARCHAL BLESSING

EXEGESIS VERSES 28 – 29:

וַיִּתֵּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ
וְרֹב דָּגָן וְתִירֹשׁ: ^{WTT} Genesis 27:28

^{NAS} Genesis 27:28 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; (ה טל מן אלהים ה ל נתן ו) ה טל מן אלהים ה שמן מן ו שמים [waw conj. + v/qal/IPF/3ms/jussive: nathan; "and may He give"; + prep. w/2ms suff: lamed; "to you"; + d.a. + n/com/m/pl/abs: 'elohiyim; "the God"; + prep: min + n/com/m/s/constr: thal; "from the dew of"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"; + waw conj. + prep: min + n/com/m/pl/constr: shaman; "and from the fatness of"; + d.a. + n/com/f/s/abs: 'erets; "the earth/land"; + waw conj. + n/com/m/s/constr: rob; "and abundance of"; + n/com/m/s/abs: dagan; "grain"; + waw conj. + n/com/m/s/abs: tiyros; "new/fresh wine"])

וְיַעֲבֹדוּךָ עַמִּים (וַיִּשְׁתַּחֲוּ) לְךָ לְאֲמִים
הַזֶּה גִבּוֹר לְאַחִיךָ וַיִּשְׁתַּחֲוּ לְךָ בְנֵי אִמְךָ אֲרִיךְ אַרְוֵר
וּמִבְרַכֶּיךָ בְּרוּךְ: ^{WTT} Genesis 27:29

^{NAS} Genesis 27:29 May peoples serve you, And nations bow down to you; (ו עם עבד) ו עם ל חוה [v/qal/IPF/3mpl/jussive w/2ms suffix; -abad; "May they serve you"; + n/com/m/pl/abs: -am; "peoples"; + waw conj. + v/Hithpael/IPF/3ms/jussive {kethib-collective singular is intended} 3mpl {qere}: shachah; "and may they bow down"; + prep w/2ms suff: lamed; "to you"; + n/com/m/pl/abs: le'om; "nations" {The Semitic root means "assemble" suggesting that the meaning is togetherness i.e., as a whole}]

Be master of your brothers, And may your mother's sons bow down to you. (גביר חוה) ל אח ל [v/qal/imp/m/s: hayah; "become"; + n/com/m/s/abs: gebiyr {lit. prevail/be mighty}; "master"; + prep: lamed + n/com/m/pl/constr. w/2ms suff: 'ach; "to your brothers"; + waw conj. + v/Hithpael/IPF/3mpl/jussive: shachah; "and may they bow down"; + prep. w/2ms suff: lamed; "to you"; + n/com/m/pl/constr: ben + n/com/f/s/constr. w/2ms suff: 'em; "the brothers of your mother"])

Cursed be those who curse you, And blessed be those who bless you. (ברך ו ארר ארר) ברך [v/qal/Ptc/m/pl/constr. w/2ms suff: 'arar; "cursing them"; + v/qal/pass/Ptc/m/s/abs: 'arar; "having been cursed"; + waw conj. + v/qal/Ptc/m/pl/constr. w/2ms suff: barak; "and blessing them"; + v/qal/Ptc/m/s/abs: barak; "having been blessed"])

GENESIS

ANALYSIS VERSES 28 – 29:

1. Having been scammed by his wife and son, Isaac confers the birthright blessing upon Jacob.
2. The blessing is given in poetic verse.
3. It is noted that what he thinks is being conferred upon Esau is actually in the first part of the blessing 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”** (*‘erets*) with abundant rainfall poetically indicated by the phrase **“the dew of heaven/thal ha shamayim”**.
5. This portion of blessing is denied Esau in his future environs (cf.vs.39).
6. The notion is that where there is abundant **dew** there is abundant moisture for the open uncultivated plain. Cp.Deu.32:2; 33:13,28; Psa.133:3; Hos.14:5; Hag.1:10; Zec.8:12
7. **“The fatness of the earth/shaman ha ‘erets”** refers to agriculture richness as illustrated by **“an abundance of grain and new wine/rob dagan waw tiyros”**.
8. As we saw, Isaac incorporated farming into the lifestyle of the patriarchs. Cf.Gen.26:12
9. For **“grain and new wine”** as products of Canaan see: Deu.7:13; 28:51; 33:28; 2Kgs.18:32; Hos.7:14; Joel 1:10.
10. This part of the prophetic blessing awaits Israelite occupation of the land of promise.
11. It is contingent upon Jacob and his descendants being faithful to the will of **God**.
12. The second part of the blessing in vs.29 deals with the political dominance of the chosen people over other **peoples** (*-am*) and **nations** (*le’om*).
13. It clearly harks back to the oracle of 25:23.
14. The verb **“serve/-abad”** and nouns indicating **peoples and nations** links the two verses.
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 Millennium and reign of Christ.
17. Messianic overtones are intended as seen in the Kethib (what is written) of the collective singular grammar of the verb **“may they bow down/shachah”** followed with the noun **“nations/le’om”** that looks at the world corporately. Cp.Psa.72:11 cf.Psa.22:27
18. **“Be master of your brothers/hayah begiyr lamed ‘ach”** echoes **“And the older will serve the younger”** (25:23).
19. Jacob had but one brother yet this covers any possible future sons of Rebekah and looks forward to future progeny from the line of Isaac (cp.Gen.27:37).
20. The prayer/wish **“may your mother’s sons bow down to you/shachah lamed ben ‘em”** is a continuation of being **“master of your brothers”** and has further Messianic implications in worship (cf.Isa.66:23).
21. Some suggest that the bowing **down** aspect of **“your mother’s sons”** finds fulfillment in the future story of Joseph; however any Messianic implications overshadow that event.
22. Isaac still vainly imagines that he is permitted to overturn the clear language of the oracle given to Rebekah favoring Jacob the younger as he thinks he is blessing Esau!!
23. It is of special interest to note the omission of the Covenant blessing concerning real estate and descendants.
24. Again, with Messianic implications imbedded in the blessing these things are assumed in the Messianic fulfillments.
25. Only in the final part of the blessing do we have a promise that explicitly harks back to the original Covenant of chapter 12, **“Cursed be those who curse you, And blessed be those who bless you/’arar ‘arar waw barak barak”**.

GENESIS

26. Isaac reverses the order of cursing and blessing from 12:3 emphasizing the cursing over blessing.
27. It's as if he subconsciously is thinking about judgment in light of his own disobedience of displacing the Covenant heir i.e., it's ironic if nothing else.
28. Clearly, Isaac desires this blessing to be upon Esau his favored son at this juncture in the story.
29. The promises found herein are extremely positive in nature and placed Jacob in the position of the favored one normally going to the firstborn.
30. Esau's across-the-board negative volition disqualified him before **God**.
31. Isaac unwittingly confers on Jacob the blessing reserved for the chosen race and **God** let this all happen in this fashion knowing what Isaac would do under extreme distress in the following verses.
32. However inappropriate these proceedings were on both parties part the blessing on Jacob would stand irrevocable.

GENESIS

וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אֲנִי בְנֶךָ
בְּכֹרֶךָ עֵשָׂו: WTT Genesis 27:32

^{NAS} Genesis 27:32 And Isaac his father said to him, "Who are you?" And he said, "I am your son, your first-born, Esau." (וַיֹּאמֶר לוֹ אֲמַר מִי אַתָּה וְאֵב אֲבִיךָ לְאֵב אֲמַר אֲנִי בְנֶךָ בְּכֹרֶךָ [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed; "and he said to him"; + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + interr.pro: miy; "who?"; + pro/2ms: 'attah; "are you"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + pro/1cs: 'aniy; "it is I"; + n/com/m/s/constr. w/2ms suff: ben; "your son"; + n/com/m/s/constr. w/2ms suff: bekor; "your firstborn"; + proper n: "Esau"])

וַיִּחַרְדּוּ וַיִּצְחָק חַרְדָּה גְדוֹלָה עַד־מְאֹד וַיֹּאמֶר
מִי־אֵפוֹא הוּא הַצֹּדֶד־צִיד וַיָּבֵא לִי וְאָכַל מִכֹּל בְּטֶרֶם תָּבוֹא
וַאֲבָרְכֶהוּ גַם־בְּרוּךְ יִהְיֶה: WTT Genesis 27:33

^{NAS} Genesis 27:33 Then Isaac trembled violently, and said, "Who 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, and he shall be blessed." (וַיִּחַרְדּוּ וַיִּצְחָק חַרְדָּה גְדוֹלָה עַד־מְאֹד וַיֹּאמֶר מִי אֵפוֹא הוּא הַצֹּדֶד־צִיד וַיָּבֵא לִי וְאָכַל מִכֹּל בְּטֶרֶם תָּבוֹא וַאֲבָרְכֶהוּ גַם־בְּרוּךְ יִהְיֶה [waw consec. + v/qal/IPF/3ms: charad; {lit. to shake}; "and he trembled/shook"; + proper n: "Isaac"; + n/com/f/s/abs: charedah; "shaking"; + adj/f/s/abs: gadol; "greatly"; + prep: -ad; "as far as/up to"; + adv: me'od; "exceedingly"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.pro: miy; "who?"; + conj: 'epho; "then"; + pro/3ms: hu; "he himself"; + d.a. + v/qal/ptc/m/s/abs: tsud; "was the one hunting"; + n/com/m/s/abs: tsayid; "game"; + waw consec. + v/Hiphil/IPF/3ms: bo; "and brought"; + prep. w/1cs suff: lamed; "to me"; + waw consec. + v/qal/IPF/1cs: 'akol; "and I ate"; + prep: min + n/com/m/s/abs: kol; "from it, all"; "prep: bet + adv. of time: therem; "in before that"; + v/qal/IPF/2ms: bo; "you might have come"; + waw consec. + v/Piel/IPF/1cs w/3ms suff: barak; "and I blessed him"; + conj: gam; "indeed/yes"; + v/qal/pass/ptc/m/s/abs: barak; "his being blessed"; + v/qal/IPF/3ms: hayah; "will come about"])

ANALYSIS VERSES 30 – 33:

1. Vss.30-38 exhibit profound emotional distress on the part of **Isaac** and **Esau**.
2. For **Isaac**, the pressure results in spiritual gain; for **Esau**, nothing is gained.
3. This because **Isaac** was +V and **Esau** his **son** remained –V.
4. In vs.30, the author tells us that by the narrowest of margins the **blessing** of **Jacob** was almost thwarted.
5. No sooner than “**Isaac had finished blessing** (*kalah lamed barak*) **Jacob**” and he had “**gone out from the presence of his father**/yatsa yatsa paneh ‘ab”, then **Esau** gets back.

GENESIS

6. Had **Esau** arrived on the scene just a few minutes before he would have exposed the ploy and presumably **Isaac** would have suspended the **blessing** of **Jacob**.
7. Yet when he arrived all appeared normal and quiet.
8. He then prepares the “**savory food**/mathe-am” and brings it to **his father** (vs.31).
9. This would take some time but finally he arrives before his dad in a very upbeat mood expecting to receive the blessings of birthright, “**Let my father arise, and eat of his son’s game, that you may bless me**/qum ‘ab waw ‘akol min tsayid ben bet –abur barak nephesh”.
10. His anticipation was immediately arrested when his **father** acts as if he did not recognize him in vs.32, “**Who are you?**/miy ‘attah”.
11. Obviously when **Isaac** heard Esau’s voice his heart might have skipped a beat...his hearing is becoming acute now!
12. With bewilderment **Esau** replies, “**I am your son, your firstborn**/’aniy ben bekor”.
13. The emotional reaction translates to a physical manifestation upon the truth sinking in with **Isaac** (vs.33).
14. He rightly senses that something horribly wrong has transpired.
15. The Hebrew language of Isaac’s reaction could not be stated more expressively as it literally is rendered, “**he trembled, shaking greatly, up to exceedingly**/charad charedah gado –ad me’od”.
16. The NAS “*violently*” incorporates the sum total of reaction.
17. An alternate translation: “**Then Isaac was gripped by uncontrollable trembling**”.
18. Needless to say, Isaac’s state of mind was a complex equation of putting together the truth in the face of his stubborn denial of it over all the years.
19. He then blurts out the question to which he knew the answer, “**Who was he then that hunted game and brought it to me**/miy ‘epho’ hu’ ha tsud tsayid waw bo’ lamed”.
20. His final statement “**Indeed, he will be blessed**/gam barak hayah” exposes that he knew.
21. Yet even though **Jacob** had tricked him, 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.
22. He knew it was **Jacob** after all and in this very short span of time **Isaac** comes to his spiritual senses and shifts his allegiance to the divinely appointed heir.
23. For the very first time since he adopted his prejudice for **Esau** he embraced the truth of the oracle of the twins without reservation or rationalization.
24. There and then he repudiated the primacy of **Esau** his long favorite for God’s favorite son.
25. He went up against all those years of favoritism and stubborn insistence and accepted the event for what it was—divine intervention.
26. He could have tried to revoke 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.
27. Stubbornness was a key element that brought about the events recorded for posterity.
28. It did not have to happen this way, but because of Isaac’s obstinate STA rebellion, he had to be “shaken” by **God** to wake up spiritually.
29. It worked because of Isaac’s +V and for this action and this action alone he is celebrated in the Hebrew’s hall of famers, “*By faith Isaac blessed Jacob and Esau even regarding things to come*”. Heb.11:20
30. Isaac’s resolve under the most stressful of circumstances constituted a faith based decision.
31. However convoluted the whole scenario, the **blessing** bestowed on **Jacob** stands irrevocable as it was in accord with the Divine will.

GENESIS

ESAU'S PATHETIC TANTRUM WANTING THE BLESSING

EXEGESIS VERSES 34 – 38:

וּמְרָה עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי׃
 WTT Genesis 27:34 כְּשָׁמַע עֵשָׂו אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צְעָקָה גְדוֹלָה

^{NAS} Genesis 27:34 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!" (וּמְרָה עַד מְאֹד וַיֹּאמֶר לְאָבִיו וַיִּצְעַק צְעָקָה צְעָקָה גְדוֹלָה וְאֶבְרָתָה וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי [prep: kaph; "after/when"; + v/qal/inf/constr: shama-; "hearing"; + proper n: "Esau"; + sign of d.o. + n/com/m/pl/constr: dabar + n/com/m/s/constr. w/3ms suff: 'ab; "the words of his father"; + waw consec. + v/qal/IPF/3ms: tsa-aq; "then he cried out"; + n/com/f/s/abs: tse-aqah; "with an outcry"; + adj/f/s/abs: gadol; "great"; + waw conj. + adj/f/s/abs: mar; "and bitter"; + prep: -ad + adv: me'od; "up to exceedingly"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ab + v/Piel/imp/m/s w/1cs suff: barak; "to his father, 'Bless me"; + conj: gam + pro/1cs: 'aniy + n/com/m/s/constr. w/1cs suff: 'ab; "even me, my father"])

וַיֹּאמֶר בֶּן־אָחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ׃
 WTT Genesis 27:35

^{NAS} Genesis 27:35 And he said, "Your brother came deceitfully, and has taken away your blessing." (וַיֹּאמֶר בֶּן־אָחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/PF/3ms: bo' + n/com/m/s/constr. w/2ms suff: 'ach; "he came, your brother"; + prep: bet + n/com/f/s/abs: miremah; "by deceit"; + waw consec. + v/qal/IPF/3ms: laqach + n/com/f/s/constr. w/2ms suff: berakah; "and he took your blessing"])

אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עֵתָה לָקַח בְּרַכְתִּי וַיֹּאמֶר הֲלֹא־אֶצְלַתְּ לִי בְרַכָּה׃
 WTT Genesis 27:36 וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמַּיִם

^{NAS} Genesis 27:36 Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? (וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמַּיִם [waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + interr.part: ha + conj: kiy; "Is surely?"; + v/qal/PF/3ms: qara'; "he called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: "Jacob"; + waw consec. + v/qal/IPF/3ms w/1cs suff: -aqob; "and he supplanted/took by the heel"; + adj/m/s: zeh; "this"; + n/com/f/dual/abs: pa-am; "two steps/two times"])

GENESIS

He took away my birthright, and behold, now he has taken away my blessing." (אֵת)

לָקַח בְּכֹרֶתָּהּ לָקַח עִתָּהּ הֲנִיָּהּ וְ לָקַח בְּכֹרֶתָּהּ [sign of d.o. + n/com/f/s/constr. w/1cs suff: bekorah; "my birthright"; + v/qal/PF/3ms: laqach; "he took"; + waw conj. + interj.part: hinneh; "and behold!"; + adv: -attah; "now"; + v/qal/PF/3ms: laqach + n/com/f/s/constr. w/1cs suff: berakah; "he took my blessing"])

And he said, "Have you not reserved a blessing for me?" (וַיֹּאמֶר הֲלֹא אֶצְלָל לְךָ בְּכֹרֶתָּהּ)

[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.part: ha + neg: lo' + v/qal/PF/2ms: 'atsal {lit.lay aside}; "Have you not reserved?"; + prep. w/1cs suff: lamed; "for me"; + n/com/f/s/abs: berakah; "a blessing"])

וַיֹּאמֶר וַיֵּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֲנִי גִבִּיר שְׂמִתִּי לְךָ
וְאֶת־כָּל־אֲחָיו נָתַתִּי לּוֹ לְעֹבְדִים וְדָגַן וְתִירֹשׁ סִמְכִתִּי וְלֶכְהָ
אֶפְיָא מָה אֶעֱשֶׂה בְּנִי:

^{NAS} Genesis 27:37 But Isaac answered and said to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; (וַיֹּאמֶר וַיֵּעַן עֵשָׂו)

[waw consec. + v/qal/IPF/3ms: -anah; "and he responded"; + proper n: "Isaac"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + prep: lamed + proper n: "to Esau"; + interj.part: hen; "behold/look!"; + n/com/m/s/abs: gebiyr {lit. strong man}; "master"; + v/qal/PF/1cs: shum; "I have appointed"; + prep. w/2ms suff: lamed; "to you"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol + n/com/m/pl/constr. w/3ms suff: 'ach; "and all his brothers/relatives"; + v/qal/PF/1cs: nathan; "I gave"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed + d.a. + n/com/m/pl/abs: -ebed; "for servants"])

and with grain and new wine I have sustained him. Now as for you then, what can I do, my

son?" (וַיֹּאמֶר וַיֵּעַן עֵשָׂו וַיֹּאמֶר לְעֵשָׂו מָה אֶעֱשֶׂה בְּנִי עִתָּהּ וְדָגַן וְתִירֹשׁ וְסִמְכִתִּי וְלֶכְהָ אֶפְיָא מָה אֶעֱשֶׂה בְּנִי) [waw conj. + n/com/m/s/abs: dagan; "and grain"; + waw conj. + n/com/m/s/abs: tiyrosh; "and new wine"; + v/qal/PF/1cs w/3ms suff: samad; {lit. lean upon}; "I have supported him"; + waw conj. + prep. w/2ms suff: lamed; "and for you"; + conj: 'apho'; "so then"; + interr.pro: mah; "what?"; + v/qal/IPF/1cs: -asah; "can I do"; + n/com/m/s/constr. w/1cs suff: ben: "my son"])

וַיֹּאמֶר וַיֵּעַן עֵשָׂו וַיֹּאמֶר לְעֵשָׂו מָה אֶעֱשֶׂה בְּנִי עִתָּהּ וְדָגַן וְתִירֹשׁ וְסִמְכִתִּי וְלֶכְהָ אֶפְיָא מָה אֶעֱשֶׂה בְּנִי: WTT Genesis 27:38

^{NAS} Genesis 27:38 And 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. (וַיֹּאמֶר וַיֵּעַן עֵשָׂו)

GENESIS

ו קִוַּל עֵשָׂו נִשְׂא ו אָב אָנִי גַם בֵּרַךְ אָב ל הִיא אֶחָד בְּרָכָה הֵ אָב אֵל
 בכרה [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Esau"; + prep: 'el +
 n/com/m/s/constr. w/3ms suff: 'ab; "to his father"; + interr.part: ha + n/com/f/s/abs: berakah;
 "do you have a blessing"; + adj/f/s/abs: 'echae; "one"; + pro/3ms: hiy; "itself"; + prep. w/2ms
 suff: lamed; "as to you"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + v/Piel/imp/m/s:
 barak; "bless me"; + conj: gam + pro/1cs: 'aniy; "even me"; + n/com/m/constr. w/1cs suff: 'ab;
 "my father"; + waw consec. + v/qal/IPF/3ms: nasha'; "and he lifted up"; + proper n: "Esau"; +
 n/com/m/s/constr. w/3ms suff: qol; "his voice"; + waw consec. + v/qal/IPF/3ms: bakah; "and he
 wept"])

ANALYSIS VERSES 34 – 38:

1. Esau's immediate response to his **father** having already given the **blessing away** sets him off under STA anger that we might expect from a rough and tough outdoorsman.
2. The Hebrew construction has the verb "**he cried out/he screamed**" (*tse-aq*) followed by the cognate noun "**with an outcry**" (*tse-aqah*) followed by the superlative use of the adjective "**great**" (*gadol*).
3. His voice was projected at the highest decibels he could muster.
4. His anger is reflected in the adjective "**bitter**" (*mar*) followed with adverb "**exceedingly**" (*me'od*).
5. Esau's buoyancy shifts to extreme rage and distress.
6. What is out of character for what might be expected from such a testosterone driven male is the follow-up begging and ultimate weeping fit (vs,37) for daddy to "**Bless me, me also, O my father!**/barak gam 'aniy 'ab".
7. This side of Esau's character exposes a pathetic narcissistic attitude of entitlement.
8. It paints quite a contrast to the cavalier approach earlier when he traded his birthright for a bowl of lentil stew (cp.25:32).
9. Esau's emotionalism reveals that what regrets he may have had concerning the loss of his birthright was not due to repentance, but selfish ambition.
10. **Isaac** makes no attempt to rescind the blessing conferred even though trickery was involved.
11. The **blessing** is irrevocable and he implies such when he responds to Esau's plea saying that his **blessing** had been "**taken away/laqach**" by his "**brother/ach**" who did it "**deceitfully/miremah**".
12. **Isaac** refuses to overturn the **blessing** knowing that it is the will of God for **Jacob** to have the preeminence, the shady circumstances notwithstanding.
13. **Esau** then turns to attacking the actions of his **brother** in further attempt to sway his **father** to reverse his decision (vs.36).
14. The very name **Jacob**, says **Esau**, reflects Jacob's character.
15. The irony can't be missed in the attacking of his brother's character when **Esau** is so presently out of character revealing his unbridled hypocrisy.
16. "**Jacob/ya-aqob**" and the noun translated "**supplanted/-aqob**" constitutes a Hebrew pun.

GENESIS

17. This verb for deceit is used in connection with **Jacob** in Hos.12:3 where he is the “heel-grabber” (*“In the womb he took his brother by the heel (‘aqab), And in his maturity he contended with God”*).
18. Esau’s protest culminates in accusing **Jacob** of twice robbing him first as to his “**birthright/bekorah**” and **now his blessing/berakah**”.
19. That he uses the same verb “to take **away/laqach**” for both events is Esau’s attempt to look an innocent victim not deserving of such unscrupulous actions.
20. As it is, the issue of his **birthright** was nothing less than open disdain for the **birthright** itself.
21. Even though **Jacob** was calculating and manipulative also on that occasion, Esau’s sin of rejection of God’s plan as to the Covenant was the greater sin leading to the condemnation that now follows in loss of **blessing**.
22. Esau’s disdain for the **birthright** mirrored his disdain for the plan of salvation.
23. On the occasion of the patriarchal **blessing** of succession the **blessing** went to **Jacob** because he was the believing son.
24. But this reality was beyond Esau’s capacity to appreciate.
25. His negative volition blinded him to these realities.
26. **Esau** was party to Isaac’s ploy to confer the **birthright blessing** on him apart from Jacob’s knowledge in contradiction to a proper deathbed farewell.
27. Esau again implores **Isaac** revealing his interest is really on the “**blessing**” more so than the **birthright** saying, “**Have you not reserved a blessing for me?**/lo’ ‘atsal lamed berakah”.
28. It’s as if he is saying, “Are you going to leave your favorite son out in the cold here?”
29. It’s temporal inheritance he’s after at the expense of eternal inheritance.
30. **Isaac** restates the essence of the **blessing** conferred on **Jacob** in vs.37a.
31. That **Jacob** is to be Esau’s “**master/gebiyr**” directly connects the **blessing** with the rights of primogenitor (**birthright**).
32. It is an open confession that **Isaac** has fully embraced the oracle of **Jacob**.
33. He makes a minor change from “*may your mother’s sons bow down to you*” to “**all his relatives I have given to him as servants**/kol ‘ach nathan lamed lamed ha –ebed”.
34. This prophetically refers to Israelite conquest of the surrounding nations (some of which had Abraham as their ancestor) during the Conquest on into the Millennium.
35. It satisfies the aspect of **Isaac** now looking to the Messianic future only made possible by God fulfilling His word in the Covenant plan for salvation in Heb.11:20.
36. **Isaac** then mentions the promise of agricultural abundance as well in vs.37b, “**and with grain and new wine I have sustained him**/waw dagan waw tiyrosch samad”.
37. This represents economic prosperity in time as the recipient of the Covenant inheritance.
38. This implies that **Isaac** is now seeing through Esau’s intentions of what he is really after and makes clear, “Yes, you are left out in the cold!!”.
39. That **Isaac** will not entertain anything different he concludes with “**Now as for you then, what can I do, my son?**/waw lamed ‘apho’ mah –asah ben”.
40. **Esau** makes a 3rd and final attempt begging for **blessing** even if it is just for “**one**/’echae” item he can take for his own in vs.38.
41. After that he breaks down and cries like a baby.
42. He desires divine **blessing** but is unwilling to repent and believe. Cf.Heb.12:17

GENESIS

43. Esau's efforts to sway his father were rebuffed as **Isaac** had finally come to his senses and did the divinely prescribed thing.
44. What a wake-up call for **Isaac** but well worth it as it catapulted him upward as a "prize" contender (cf.Heb.11).

THE ORACLE OF ESAU

EXEGESIS VERSES 39 – 40:

וַיַּעַן וַיִּצְחַק אָבִיו וַיֹּאמֶר אֵלָיו הֲיִהְיֶה מִזְשֻׁמְנֵי הָאָרֶץ
יְהִי מִזְשֻׁבָּךְ וּמִטַּל הַשָּׁמַיִם מִעַל:

WTT Genesis 27:39

^{NAS} Genesis 27:39 **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.** (מִן וּ מִזְשֻׁבַּ הַיָּדֵה אֶרֶץ הַ שְׁמֶן מִן הַנְּהָ אֶל אָמַר וּ אָב יִצְחָק עֲנֵה וּ)
עַל מִן שָׁמַיִם הַ טַל [waw consec. + v/qal/IPF/3ms: -anah; "and he responded/answered"; + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3ms suff: 'el; "to him"; + interj.part: hinneh; "behold!"; + prep: min + n/com/m/pl/constr: shaman {lit. fatness}; "away from the fertility of"; + d.a. + n/com/f/s/abs: 'erets: "the earth"; + v/qal/IPF/3ms: hayah; "it will become"; + n/com/m/s/constr. w/2ms suff: moshab; "your assembly/your dwelling"; + waw conj. + prep: min + n/com/m/s/constr: tal; "and away from the dew of"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"; + prep: min + n/com/m/s/abs: -al; "from above"])

וְעַל-חֶרֶבְךָ תַחֲיֶה וְאֶת-אָחִיךָ תַעֲבֹד וְהָיָה כְאִשֶּׁר
תָּרִיד וּפָרַקְתָּ עָלָיו מִעַל צִנְאָרְךָ:

WTT Genesis 27:40

^{NAS} Genesis 27:40 **"And by your sword you shall live, And your brother you shall serve;** (וּ חֵרֶב עָלָי וּ חֵרֶב עָלָי וּ חֵרֶב עָלָי)
עַבְדְּ אָחִיךָ וְהָיָה כְּאִשֶּׁר [waw conj. + prep: -al; "and by"; + n/com/f/s/constr. w/2ms suff: chereb; "your sword"; + v/qal/IPF/2ms: chayah; "you will live"; + waw conj. + sign of d.o. + n/com;/m/s/constr. w/2ms suff: 'ach; "and your brother"; + v/qal/IPF/2ms: -abad; "you will serve"])

But it shall come about when you become restless, That you shall break his yoke from your neck." (וּ חֵרֶב עָלָי וּ חֵרֶב עָלָי וּ חֵרֶב עָלָי)
צִנְאָרְךָ עָלָי מִן עַל פָּרַק וּ רֹד אִשֶּׁר כִּי הָיָה וּ [waw consec. + v/qal/PF/3ms: hayah; "and it will come about"; + prep: kaph + rel.pro: 'asher; "after which"; + v/Hiphil/IPF/2ms: rud; "you will cause to roam/become restless"; + waw consec. + v/qal/PF/2ms: pharaq {lit. tear off/tear away}; "you will break"; + n/com/m/s/constr. w/3ms suff: -ol; "his yoke"; + prep: min + prep: -al; "from upon"; + n/com/m/s/constr. w/2ms suff: tsawwa'r; "your neck"])

GENESIS

ANALYSIS VERSES 39 – 40):

1. **Isaac** considers Esau's request and is moved to respond per the phrase "**his father answered**"/-anah 'ab".
2. However, what **Isaac** has to say **to him** no longer caters to any human viewpoint or fleshly considerations.
3. His words would not be considered a blessing other than revealing that Esau would have posterity to carry on his name.
4. Otherwise they smack of judgment.
5. The poetic presentation from Isaac's mouth is a far prophecy regarding the Edomite people.
6. It translates to a near prophecy demonstrating poetic justice matching Esau's -V with the fortunes of his descendants that have no genuine regard for the God of Jacob.
7. It is in stark contrast to the blessing bestowed upon Jacob.
8. The first part of the prophecy describes the geography of Edomite habitation, "**Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above**/hinneh min shaman ha 'erets hayah moshab waw min tal ha shamayim min -al".
9. While Edom and Israel would occupy similar geographic areas, their terrain would be markedly different.
10. The predominant impression of the land of Edom is one of bleak, rocky, barrenness with few places suitable for agriculture.
11. Some travelers have claimed that they have seen no region equal it in barrenness.
12. Little rain and unsuitable soil is in contrast to the richness of soil and needed moisture that Jacob would enjoy (vs.28).
13. The area of the Edomite's would be predominately southeast of the Dead Sea in the arid region.
14. There will be no true fruitfulness from the land paralleling the lack of temporal and economic blessing.
15. Esau/Edomites reject the spiritual heritage of the patriarch and so the temporal blessings that go along with this heritage are not available.
16. One cannot have the blessing of God on their life without loyalty to the principles of God.
17. God does not bless those He hates. Mal.1:2-4
18. Since the descendants of Esau emulated their father spiritually, they will receive what God's justice demands.
19. Vs.40a then reveals that he and his progeny are relegated to a life of continual conflict and violence, "**And by your sword you shall live**/waw -al chereb chayah".
20. **To live by the sword** will be a necessity since their land will not provide for them.
21. Certain groups must attempt to use force to get what God has denied them and so are in continual conflict with those around them.
22. Rather than orient to the POG, they become aggressive using force to take what they want.
23. Those that **live by the sword** will die **by the sword** indicating that violent people will die a violent end; God will see to it. Mat.26:52
24. That which probably smarts the most is that his people will be subservient to the very ones that "robbed" them of blessing, "**And your brother you shall serve**/waw 'ach -abad".
25. **Isaac** makes very clear to Esau that no longer will the Covenant line cater to his -V but will stand unequivocally for the truth of BD as he reinforces the blessing upon Jacob.

GENESIS

26. That their nature is combative and rebellious, they will revolt against Israel per vs.40c, “**But it shall come about when you become restless, That you shall break his yoke from your neck**/waw hayah kaph ‘asher rud waw pharaq –ol min –al tsawwa’r”.
27. The idea is that from time to time they would **become restless** and attempt to cast off the **yoke** of bondage.
28. The historical relation of Edom to Israel was one of servitude, revolt and re-conquest.
29. The analogy is that of an animal in the harness throwing the harness and running free, only to be capture and subdued again,
30. Historically this was fulfilled due to Israel’s spiritual weakness and attendant DD.
31. When Israel was spiritually squared away, as during the time of David, Edom was subdued. Cp.2Sam.8:14
32. Later during the time of Ahaz, Edom achieved a measure of freedom and success due to Israel’s reversionism. Cp.2Kgs.16:1-6 (Elath should read Edomites cf.2Chr.8:17: ISBE)
33. West of the ‘*Arabah* the Edomite country came to be known by the Greek name *Isumaea*.
34. They were subdued completely by John Hyreanus circa 130 BC.
35. He compelled the people to become Jews and to submit to circumcision.
36. Later, Herod the Great, the son of Atipater an *Idumaeon*, became ruler over Judea by the time of the birth of Christ. Mat.2:1
37. With the fall of Judah under the Romans in 70 AD, *Idumaea* disappears from history.
38. The language of Edom differed little from Hebrew.
39. While the final proclamation ends the oracle with a sliver of hope, it relates to a history of struggle for Esau’s people.
40. Of course this wasn’t what Esau wanted to hear but he and he alone brought these things upon himself and any of his descendants that would carry on his tradition of unbelief.

GENESIS

ESAU'S HATRED; REBEKAH'S MANIPULATIONS

EXEGESIS VERSES 41 – 46:

וַיִּשְׁטֵם עֵשָׂו אֶת־יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בֵּרַכּוֹ ^{WTT} Genesis 27:41
 אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יְמֵי אָבִל אָבִי וְאֶהְרַגָּה
 אֶת־יַעֲקֹב אָחִי:

^{NAS} Genesis 27:41 So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; (וַיִּשְׁטֵם עֵשָׂו אֶת יַעֲקֹב אֶת הַבְּרָכָה הַזֶּה עַל יַעֲקֹב אֲשֶׁר בֵּרַכּוֹ אָבִיו) [waw consec. + v/qal/IPF/3ms: shatham {BDB: to bear animosity against/hate}; "so he bore a grudge"; + proper n: "Esau"; + sign of d.o. + proper n: "Jacob"; + prep: -al + d.a. + n/com/f/s/abs: berakah; "over the blessing"; + rel.pro: 'asher + v/Piel/PF/3ms w/3ms suff: barak + n/com/m/s/constr. w/3ms suff: 'ab; "which he had blessed him, his father"])

and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob." (וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יְמֵי אָבִל אָבִי וְאֶהְרַגָּה אֶת יַעֲקֹב אָחִי) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Esau"; + prep: bet + n/com/m/s/constr. w/3ms suff: leb; "in his heart"; + v/qal/IPF/3mpl: qarab; "they will draw near/approach"; + n/com/m/pl/constr: yom; "the days of"; + n/com/m/s/constr: 'ebel; "the mourning of"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + waw consec. + v/qal/IPF/1cs: harag; "and I will slay/kill"; + sign of d.o. + proper n: "Jacob"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"])

וַיִּגֵּד לְרֵבֶקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח ^{WTT} Genesis 27:42
 וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ
 מֵתְנַחֵם לְךָ לְהַרְגֶּךָ:

^{NAS} Genesis 27:42 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, (וַיִּגֵּד לְרֵבֶקָה לְנֶגֶד וַתִּשְׁלַח אֵל אֶמְרָו וַתִּקְרָא לְבֶן־יַעֲקֹב וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מֵתְנַחֵם לְךָ לְהַרְגֶּךָ) [waw consec. + v/Hophol/IPF/3ms: nagad; "and when it had caused to be made known/reported"; + prep: lamed + proper n: "to Rebekah"; + sign of d.o. + n/com/m/pl/constr: dabar; "the words of"; + proper n: "Esau"; + n/com/m/s/constr. w/3fs suff: ben; "her son"; + d.a. + adj/m/s/abs: gadol {lit.greater}; "the eldest"; + waw consec. + v/qal/IPF/3fs: shalach; "and she sent"; + waw consec. + v/qal/IPF/3fs: qara; "and she called"; + prep: lamed + proper n: "for Jacob"; + n/com/m/s/constr. w/3ms suff: ben; "her son"; + d.a. + adj/m/s/abs: qathan {lit.small/insignificant}; "the younger"; + waw consec. + v/qal/IPF/3fs: 'amar + prep. w/3ms suff: 'el; "and she said to him"])

GENESIS

"Behold your brother Esau is consoling himself concerning you, by planning to kill you. (הַנְּהַי אֶחָיו עֹשֶׂה הַנְּהַי לְךָ לְנַחֵם אֶתְּךָ עֵשָׂו הַנְּהַי) [interj.part: hinneh; "behold!"; + proper n; "Esau"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother"; + v/Hithpael/ptc/m/s/abs: nacham; "is consoling himself/comforting"; + prep. w/2ms suff: lamed; "for him"; + prep. lamed w/ v/qal/inf w/2ms suff: harag; "to kill you"])

וְעַתָּה בְּנֵי שְׁמֹעַ בְּקוֹלִי וְקוּמוּ בְּרַח-לָבָן אֶל-לָבָן
אֶחָיו חָרָנָה: ^{WTT} Genesis 27:43

^{NAS} Genesis 27:43 "Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban! (וְעַתָּה בְּנֵי שְׁמֹעַ בְּקוֹלִי וְקוּמוּ בְּרַח לָבָן אֶל-לָבָן אֶחָיו חָרָנָה) [waw conj. + adv: -attah + n/com/m/s/constr. w/1cs suff: ben; "and now my son"; + v/qal/imp/m/s: shama-; "listen/obey"; + prep: bet + n/com/m/s/constr. w/1cs suff: qol; "by my voice"; + waw conj. + v/qal/imp/m/s: qum; "and arise"; + v/qal/imp/m/s: barach; "flee"; + prep. w/2ms suff: lamed; "regarding you"; + prep; 'el; + proper n: "to Laban"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"; + proper n; "Haran"])

וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר-תִּשְׁׁב חֲמַת
אֶחָיו: ^{WTT} Genesis 27:44

^{NAS} Genesis 27:44 "And stay with him a few days, until your brother's fury subsides, (וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר תִּשְׁׁב חֲמַת אֶחָיו) [waw consec. + v/qal/PF/2ms: yashab; "and you will stay/remain"; + prep. w/3ms suff: -im; "with him"; + n/com/m/pl/abs: yom; "days"; + adj/m/pl/abs: 'echad {lit.one}; "a few"; + prep: -ad + rel.pro: 'asher; "until which"; + v/qal/IPF/3fs: shub; "he returns/subsides"; + n/com/f/s/constr: chemah {lit.to be hot}; "the fury of"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother"])

עַד-שׁוּב אַף-אֶחָיו מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר-עָשִׂיתָ
לּוֹ וְשָׁלַחְתִּי וְלִקְחָתִיךָ מִשָּׁם לְמָחָר אֲשַׁכַּח גַּם-שְׁנִיכֶם יוֹם אֶחָד: ^{WTT} Genesis 27:45

^{NAS} Genesis 27:45 until your brother's anger against you subsides, and he forgets what you did to him. (עַד-שׁוּב אַף-אֶחָיו מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר עָשִׂיתָ לּוֹ וְשָׁלַחְתִּי וְלִקְחָתִיךָ מִשָּׁם לְמָחָר אֲשַׁכַּח גַּם-שְׁנִיכֶם יוֹם אֶחָד) [prep: -ad + v/qal/inf: shub {lit.return}; "until subsiding"; + n/com/m/s/constr: 'aph; "the anger of"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother"; + prep. w/2ms suff: min; "away from you"; + waw consec. + v/qal/PF/3ms: chakach; "and he will forget"; + sign of d.o. + rel.pro: 'asher + v/qal/PF/2ms: -asah; "that which you did"; + prep. w/3ms suff: lamed; "to him"])

GENESIS

Then I shall send and get you from there. Why should I be bereaved of you both in one day?" (וְאֶחָד יוֹם שְׁנַיִם גַּם שְׂכַל לָמָּה שָׁם מִן לָקַח וְשָׁלַח ו) [waw consec. + v/qal/PF/1cs: shalach; "and I will send"; + waw consec. + v/qal/PF/1cs w/2ms suff: laqach; "and I will take you"; + prep: min + adv: sham; "from there"; + interr.part: lamah; "for what reason/why?"; + v/qal/IPF/1cs: shakal; "should I bereave"; + conj: gam; "also"; + adj/m/dual/constr. w/2mpl suff: shenayim; "the two of you"; + n/com/m/s/abs yom + adj/m/s/abs: 'echad; "in one day"])

וַתֹּאמֶר רִבְקָה אֶל־יִצְחָק קַצְתִּי בְחַיִּי מִפְּנֵי בָנוֹת
חַת אִם־לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת־חַת פְּאֵלָה מִבְּנוֹת הָאָרֶץ
לָמָּה לִּי חַיִּים:

^{NAS} Genesis 27:46 **And Rebekah said to Isaac, "I am tired of living because of the daughters of Heth;** (וְאֵת בֵּית פְּנֵה מִן חַיִּים בִּקְוִי יִצְחָק אֶל רִבְקָה אָמַר ו) [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + proper n: "Rebekah"; + prep: 'el + proper n: "to Isaac"; + v/qal/PF/1cs: quts {lit: loath}; "I am tired"; + prep: bet + n/com/m/pl/constr. w/1cs suff: chayiyd; "in my life/in living"; + prep: min + n/com/b/pl/constr: paneh {lit.face}; "from the presence of/because"; + n/com/f/pl/constr: bath; "the daughters of"; + proper n: "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?" (מִן אֵלֶּה כִּי חַת בַּת מִן אִשָּׁה יַעֲקֹב לָקַח אִם) [conj: 'im; "if"; + v/qal/ptc/m/s/abs: laqach; "he takes"; + proper n: "Jacob"; + n/com/f/s/abs: 'ishshah; "a wife"; + prep: min + n/com/f/pl/constr: bath; "from the daughters of"; + proper n: "Heth"; + prep: kaph; "like"; + adj/b/pl: 'elleh; "these"; + prep: min + n/com/f/pl/constr: bath + d.a. + n/com/f/s/abs: 'erets: "from the daughters of the land"; + interr.part: lammah; "for what reason"; + prep. w/1cs suff: lamed; "for me"; + n/com/m/pl/abs: chayiyim; "living/life"])

ANALYSIS VERSES 41 – 46:

1. Not surprisingly, finding no recourse from his father in loss of blessing, Esau's emotional tantrum (vs.38) transitions to a simmering **anger**.
2. Emotional revolt of the soul often leads to exaggerated remedies to one's problems.
3. Leading with emotions can be just a façade as a cover-up to intellectual dishonesty and unwillingness to accept responsibility for one's actions.
4. **Esau** is in that state of mind and now looks for someone to blame with **Jacob** the most natural choice.

GENESIS

5. The reason **Esau** is in this position of which he finds himself is attributed to his –V and rejection to the POG.
6. Self-pity turns to frustration that now turns to a burning hatred for his brother.
7. The verb “**bore a grudge**/shatham” is used of settled hatred. Cf.Gen.50:15; Job 16:9; 30:21
8. **Rebekah** further describes the **grudge** as “**fury/chemah**” (vs.44) meaning hatred that was “smoldering/seething” following up with the most common word for “**anger**/’aph” (vs.45).
9. The complete package of words describes Esau’s attitude of being the result of repeatedly contemplating the event fueling animosity until a perpetuated hatred reigned.
10. It further implies that it was a type of **anger** hard to overtly hide from others (answers how his scheme became known).
11. The crux for developing such animosity found root in envy and perceived jealousy (took what he perceived as rightly his) as he rationalized the unfairness of **Jacob** receiving the “**blessing**/berakah”.
12. The elements for jealousy was his loss of fortune and power as the spiritual ramifications of the **blessing** held no sway over **Esau**.
13. The phrase “**said to himself**/’amar bet leb” is literally “**said in his heart**”.
14. The –V of his soul sponsored what his STA mind otherwise deliberated.
15. He develops his own personal scheme for revenge, “**The days of mourning for my father are near; then I will kill my brother Jacob**/qarab yom ‘ebel ‘ab waw harag Jacob ‘ach”.
16. As soon as Isaac’s dead, **Esau** will have his pound of flesh.
17. Some commentators give **Esau** credit here in that he wants to stay in the good graces of his **father** as the reasoning for waiting till his death to carry out his dastardly deed.
18. However, it could simply be an acknowledgment of Isaac’s claim of his impending death (vs.4) and a statement of convenience hinting at a secondary **anger** towards Isaac for letting him down so to speak (an inward desire for his dad to go ahead and die).
19. If there is some grace in Esau’s heart for his dad, it is short lived as he takes opportunity for revenge against him immediately following in 28:8-9.
20. The family knows of Isaac’s claim of impending death and considering the circumstances it is not a stretch that they think he will die as DD or just because they believe him.
21. That Esau’s **anger** is of such hot temper, it is not long before his tongue betrays **his heart** of scheming for Jacob’s murder.
22. News quickly reaches **Rebekah** who in turn once again calls for her favored **son Jacob**.
23. While the text does not explicitly say who told on **Esau**, we might surmise a servant or maid as the verb “**she sent**/shalach” (vs.42) not only assumes sending a servant but suggests it to be the one that told her and now immediately available to go get **Jacob**.
24. Once again we see **Rebekah** panicking and failing to faith-rest the situation.
25. She did not faith-rest Jacob’s superiority before and fails to faith-rest his security now.
26. She is anxious that something bad may befall “mama’s boy”.
27. She relates the gossip that she heard (vs.42b) and quickly formulates another plan.
28. It has been said that Rebekah’s ability to hear something, run it through her STA and come up with a goofy plan of action is incredible.
29. Yet it seems God just graces her out entirely?...don’t jump to conclusions.
30. She does not focus on the WOG but on human viewpoint worries driven by emotional fear culminating in horrible plans.

GENESIS

31. Again she commands **Jacob** to “**obey my voice**/shama- bet qol” illustrating her god playing role placing human viewpoint over BD.
32. Her answer is for **Jacob** to leave home and go to Rebekah’s **brother Laban**, in **Haran**.
33. Her advise is for **Jacob** to abandon God’s geographical will, albeit temporarily, or so she thinks.
34. She makes the wrong application of the doctrine of separation!!
35. Maybe she doesn’t trust **Isaac** to intervene and tell **Esau** to leave...and who can blame her based on past circumstances.
36. Things like this can easily happen in a household where the authority has dismissed enforcing doctrine otherwise.
37. It was just to be for “**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**/yom ‘echad –ad ‘asher shub chemah ‘ach –ad shub ‘aph ‘ach min waw chakach ‘asher –asah lamed”.
38. What can’t be missed is Rebekah’s emphasis of what **Jacob** “**did to**” **Esau** as if her hands were innocent in the scheme.
39. My or my! What rationalization and avoiding responsibility for one’s own actions a believer will engage in running under their STA...even his own mom!
40. Rebekah’s plan is that **Jacob** can return after this whole thing blows over (vs.45b).
41. As it turns out, she will send him away for 20 years and by all appearances never see her **son** again.
42. This is her DD for failure to apply doctrine and resorting to human viewpoint solutions to life.
43. She builds her happiness on her child and her DD for this is losing him.
44. She would not faith-rest God’s plan for **Jacob** (God wouldn’t let **Esau** **kill** him) and actually sets up the very situation that will culminate in her DD.
45. Happiness does not come from family but from resident doctrine in the soul.
46. Her final comment recognizes that capital punishment would await **Esau** if he went through with his plan “**Why should I be bereaved of you both in one day**/lamah shakal gam shenayim yom ‘echad”.
47. Her eyes are on self and not God!!
48. In vs.46, **Rebekah** then takes her plan to her husband in a manipulative way.
49. Her speech is quite dramatic and colorful.
50. “**I am tired of living because of the daughters of Heth**/quts bet chayiyd min paneh bath Heth” literally means she “**loathes life**” (*quts chayyid*) under these conditions.
51. She does not extend the courtesy of calling them Esau’s wives but just **daughters of Heth and of the land**.
52. **Rebekah** is quite maladjusted to her life at this point further expressed in the phrase “**what good will my life be to me?**/lammah lamed chayyim”.
53. Her argument to **Isaac** is essentially that she might as well just **kill** herself if **Jacob** was to end up with the same type of **wife** as these two spiritual bimbos turned out to be.
54. She does not tell **Isaac** the truth concerning the situation but plants the seed to send **Jacob** away.
55. Her part in the whole scenario has not been exposed and she takes advantage continuing to play it to the end trying to simply appear as the concerned mother.

GENESIS

56. We are not to diminish the fact that there was truth in her statement about the misery she endured due to Esau's wives.
57. However, this was in part due to failure on her own part as she was more focused on what was going on around her than on BD.
58. She allowed her relatives to make her life miserable.
59. Even though her husband failed to make the application that would have provided relief, she used the situation to fuel her misery rather than acclimate looking to God for comfort and +H.
60. While some lye is inevitable if a child is like an **Esau**, one does not have to allow their relatives to make their life miserable.
61. **Rebekah** is an example of a woman that builds her happiness on her children and not the principles of BD.
62. She is miserable and attempts to manipulate things in such a way as to ensure her happiness.
63. The irony is that it robbed her of true happiness since she allows her children to delegate her happiness hampering her spiritually.
64. We have observed how **Isaac**, with his blind loyalty to **Esau**, was spiritually hobbled.
65. We now observe the same in **Rebekah** as she once again attempts to dictate policy in the home undermining authority and not putting things into God's hands.
66. **Isaac** failed to deal with the problems of **Rebekah** because he himself was guilty in the same area.
67. The man of the family will ultimately be evaluated as to how he handled the family and so should pray for wisdom and for God to help him deal with his STA.
68. Failure for the authority of the house to deal with their own STA will ultimately have an adverse effect on wife and children.
69. Men should pray for God to reveal any blind spots in their thinking in order to be of the fullest value to their family.
70. Yet the examples of the patriarch and wife are designed to be edifying for believers.
71. They are a warning of potential consequences when we let our STA rule our lives, yet give us hope in that by being positive we can endure and still land on our feet as prize contenders in spite of STA failures.
72. *Review the Doctrine of Faith-rest.*