

Genesis 27:11

Authorized King James Version (KJV)

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

Analysis

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:... This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?

2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

אָמַר	וַיֹּאמֶר	בֶּן	יַעֲקֹב	אֶל	רֵבֶקָה	הַ	אִמּוֹ	וְ	הִנֵּה	עֵשָׂו
said	And Jacob				to Rebekah		his mother			Behold Esau
H559			H3290		H413		H7259		H517	H2005
										H6215

אָחִי	אִישׁ	אִישׁ	שָׁעַר	וְ	אֶנֶכִּי	אִישׁ	וְ	אֲנִי	אִישׁ	חֲלָק:
my brother	man	is a hairy				man	and I am a smooth			
H251		H376			H595		H376			H2509

Additional Cross-References

Genesis 25:25 (Parallel theme): And the first came out red, all over like an hairy garment; and they called his name Esau.