

# Genesis 27:12

Authorized King James Version (KJV)

My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

## Analysis

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**My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curs...** 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

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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

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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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

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אֵל יִּי      יִמְשֵׁל נִי      אָבִי      יְהוֹי יִתִּי      בְּעֵינַי יוֹ  
H194      peradventure will feel      My father      H1961      me and I shall seem  
H4959      H1      H5869

כְּמַתְעֵת עַ      יְהִיבֵאתִי יִ      עַל־י      קִלְקֵל הָ      אֵל אֵ  
to him as a deceiver      and I shall bring      H5921      a curse      H3808  
H8591      H935      H7045

בְּרִכָּה:  
upon me and not a blessing  
H1293

## Additional Cross-References

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**Deuteronomy 27:18** (Curse): Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

**Job 12:16** (Parallel theme): With him is strength and wisdom: the deceived and the deceiver are his.

**2 Corinthians 6:8** (Parallel theme): By honour and dishonour, by evil report and good report: as deceivers, and yet true;

**Genesis 27:36** (Sin): And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

**1 Thessalonians 5:22** (Parallel theme): Abstain from all appearance of evil.

**Malachi 1:14** (Curse): But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

**Jeremiah 48:10** (Curse): Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

**Genesis 9:25** (Curse): And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

**Genesis 25:27** (Parallel theme): And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.