

Genesis 27:36

Authorized King James Version (KJV)

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?

Analysis

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away ... 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

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

וַיֹּאמֶר רַ	וְאַתָּה קָנֵ	יַעֲקֹב בֶּן שָׁמָן וְקָנָא	יַעֲקֹב נִ	יְאַמֵּן רַ
And he said	Is not he rightly	named	Jacob	for he hath supplanted me
H559	H3588	H7121	H8034	H3290
H6117				
וְאַתָּה בְּכֹתֶת יְמִין אֶת פָּעָם יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִין אֶת פָּעָם יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִין אֶת פָּעָם יְמִינָה
these	two times	H853	my birthright	and behold now he hath taken away
H2088	H6471		H1062	H3947
				H2009
וְאַתָּה בְּכֹתֶת יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִינָה
and behold now he hath taken away		a blessing	And he said	
H3947		H1293	H559	H3808
וְאַתָּה בְּכֹתֶת יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִינָה	לְקֹדֶן	וְאַתָּה בְּכֹתֶת יְמִינָה
Hast thou not reserved	H0	a blessing	And he said	
H680		H1293	H559	H3808

Additional Cross-References

Genesis 25:26 (Parallel theme): And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.