

Genesis 27:4

Authorized King James Version (KJV)

And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

Analysis

And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless... 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

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

לְ	וְ	בְּ	אֶ	הַ	לְ	וְ	עֶ	שֶׁ
And make	H0	me savoury meat	such as	I love	and bring	H0		
H6213		H4303	H834	H157	H935			
אֲכַ	לָהּ	בְּעֵ	בְּרָכָ	נֶ	בְּ	אֶ	תְּ	אֶ
it to me that I may eat	H398	H5668	H1288	H5315	H2962	I die		
						H4191		

Additional Cross-References

Hebrews 11:20 (Blessing): By faith Isaac blessed Jacob and Esau concerning things to come.

Genesis 48:9 (Blessing): And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Genesis 49:28 (Blessing): All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Genesis 27:25 (Blessing): And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

Luke 24:51 (Blessing): And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Luke 2:34 (Blessing): And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

Joshua 14:13 (Blessing): And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Joshua 22:6 (Blessing): So Joshua blessed them, and sent them away: and they went unto their tents.

Genesis 27:31 (Blessing): And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

Genesis 14:19 (Blessing): And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: