

# Genesis 27:7

Authorized King James Version (KJV)

Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

## Analysis

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**Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my...** 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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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What specific changes in thinking or behavior does this verse call us to make?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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וְאֵכָה לִּי מִטְעַמִּים לִּי וְעָשָׂה צִיד לִּי הָבָה יְיָ  
Bring H0 me venison H6718 and make H6213 H0 me savoury meat H4303 that I may eat H398

מוֹתִי: לִפְנֵי יְהוָה לִפְנֵי וְאַבְרָכְךָ ה  
and bless H1288 before H6440 the LORD H3068 before H6440 my death H4194

## Additional Cross-References

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**Joshua 6:26** (References Lord): And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

**Deuteronomy 33:1** (Blessing): And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

**1 Samuel 24:19** (References Lord): For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.