

# Genesis 27:9

Authorized King James Version (KJV)

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

## Analysis

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**Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savou...** 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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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. What theological truths about Stolen Blessing emerge from this passage?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

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לְךָ	נָא	אֶל	הַצֹּאֵן	וְקַח	לִי	מִשָּׁם	שְׁנֵי
H1980	H4994	H413	now to the flock	and fetch	H0	H8033	me from thence two
			H6629	H3947			H8147
גְּדֵי־יִ	עִזִּים	טוֹבִים	וְאֶעֱשֶׂה	אֹתָם		מִטְעָמָם	יִם
kids	of the goats	good	and I will make	H853		them savoury meat	
H1423	H5795	H2896	H6213			H4303	
לְאָבִיךָ	כְּאִשֵּׁךָ	אֶהֱבֶה:					
for thy father	H834	such as he loveth					
H1		H157					

## Additional Cross-References

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**Judges 13:15** (Parallel theme): And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

**1 Samuel 16:20** (Parallel theme): And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.