27

*27:1-29* **Jacob Steals Esau’s Blessing From Their Father Isaac**

Gen 27:1 **Then it happened, when Isaac was old and his eyes were too dim to see, then he called Esau his older son and said to him, “My son.” And he said to him, “Behold me.”**

**Then it happened, when**

“One day when” or “Now when”. The events in chapter 27 happened about 23 years after the end of chapter 26. Make sure your translation begins this verse in a way that fits with that fact. (See: writing-newevent)

**Isaac was old**

“Isaac was {very} old” or “Isaac was an old man”

**and his eyes were too dim to see,**

“and his eyes were so weak that he could not see,” or “and he could no longer see,” or “and he was almost blind,” Isaac was either totally blind or so blind that he could not recognize people anymore (see verses 18-27, 32-33).

**then he called**

“he called/sent for” or “he summoned”. Isaac probably had a servant go and tell Esau to come to him.

**Esau his older son and said to him, “My son.”**

“his older son Esau and said, “Son.” ”

**And he said to him,**

“Esau answered him,” or “Esau replied,” Consider what is the best way in your language to translate this quote margin. (See: writing-quotations)

**“Behold me.”**

“Here I am.” or “Yes, {sir/Father,} {what is it}?” See how you translated this phrase in Gen 22:1,7,11.

Gen 27:2**Then he said, “Behold please, I am old; I do not know the day of my death.**

**Then he said,**

“Then Isaac told {him},” Consider what is the best way in your language to translate this quote margin. (See: writing-quotations)

**“Behold please,**

“Listen {closely/carefully}, please:” or “Please listen {closely/carefully}:”

**I am old;**

“I am {very} old” or “I am an old man {now}”. See how you translated “old” or “an old man” in verse 1.

**I do not know the day of my death.**

“{and} I do not know when I will die.” or “{and} I might die soon.” or “{and} I might not live much longer.”

Gen 27:3 **So now, please take your weapons, your quiver, and your bow, and go out {in} the field and hunt game for me.**

**So now,**

“So then,” or “So” (See: grammar-connect-logic-result)

**please take your weapons, your quiver, and your bow,**

“take/get your hunting gear, your quiver {of arrows}, and your bow,” or “take/get your bow and arrows”. Consider what is the most natural way to refer to a bow and arrows in your language.

**and go out**

“then go out” or “go out”

**{in} the field**

“into/to the fields” or “into/to the open country”. See how you translated “the field” in Gen 25:27.

**and hunt game for me.**

“and hunt/get {some} {wild} animal/deer {meat} for me.” or “and go hunting for me.” See how you translated “game” in Gen 25:28.

Gen 27:4 **Then prepare tasty food for me such as I love, and bring it to me so that I can eat it and my soul can bless you before I die.”**

**Then prepare**

“Next/Then {use the meat to} cook/make” or “Next/Then {butcher the animal/deer and} cook/make”. For some languages it may be necessary to make explicit more of the steps that Esau needs to take to prepare the meal, so that it does not sound like the animal would be eaten alive or uncooked. Do what is best in your language. (See: figs-explicit)

**tasty food for me**

“{some} tasty/savory food for me” or “a tasty/delicious meal for me”

**such as I love,**

“the kind I like best,” or “{just} the way that I like it,”

**and bring it to me so that I can eat it and**

“and bring it to me to eat, so that”

**my soul can bless you before I die.”**

“I can bless you before I die.” or “before I die I can ask God to bless/prosper you.” Isaac uses the phrase “my soul” to refer to himself. (See: figs-synecdoche)

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Gen 27:5 **And Rebekah was listening while Isaac spoke to Esau his son, then Esau went {to} the field to hunt game to bring it back.**

**And Rebekah was listening while Isaac spoke to Esau his son,**

“Rebekah overheard what Isaac said to his/their son Esau” or “Now while Isaac was speaking to his son Esau, Rebekah was listening/eavesdropping”. The phrase “his son” probably recalls the fact that Esau was Isaac’s favorite son (Gen 25:28). However make sure that your translation of this phrase does not sound like Esau was not also Rebekah’s son. (See: figs-infostructure)

**then Esau went {to} the field to hunt game to bring it back.**

“So after Esau went out to the fields/country to hunt/get {wild} animal/deer {meat},” or “So after Esau had left to go hunting in the open country,” Consider whether it is more natural in your language to begin a new sentence here that continues into verse 6. Also see how you translated “the field” and “hunt game” in verse 3.

Gen 27:6 **Then Rebekah said to Jacob her son, saying, “Behold, I heard your father speaking to Esau your brother, saying,**

**Then Rebekah said to Jacob her son, saying,**

“Rebekah/she said to her/their son Jacob,” The phrase “her son” probably recalls the fact that Jacob was Rebekah’s favorite son (Gen 25:28). See how you translated “his son” in verse 5.

**“Behold,**

“Listen,” or “Listen to this:”

**I heard your father**

“I {just} heard/overheard your father”

**speaking to Esau your brother, saying,**

“tell your brother Esau” or “say to your brother Esau,” Some languages have a special term for “older brother” that is used here. Do what is best in your language. (See: translate-kinship)

Gen 27:7 **‘Bring game for me and prepare tasty food for me so that I can eat it and I can bless you in the presence of Yahweh, before my death.’**

**‘Bring game for me**

“to bring/get him {some} {wild} animal/deer {meat}”. Consider whether it is best in your language to translate Rebekah’s quote of Isaac in verse 7 as a direct quote or an indirect quote. (See: figs-quotesinquotes)

**and prepare tasty food for me so that I can eat it**

“and {use it to} cook a tasty/delicious meal for him to eat.” See how you translated this clause in verse 4.

**and I can bless you in the presence of Yahweh, before my death.’**

“Then before he dies he wants to bless him/Esau in Yahweh’s presence.” or “Then before he dies, he will ask Yahweh to bless/prosper Esau.” Be consistent in translating the parts of verse 7 as either a direct quote (using first person pronouns) or an indirect quote (using third person pronouns). (See: figs-quotations)

Gen 27:8 **So now, my son, listen to my voice, to what I command you.**

**So now, my son,**

“So then, my son,” or “Now son,” See how you translated “So now” in verse 3. Also, make sure it is clear that Rebekah is no longer quoting Isaac’s words (whether directly or indirectly). If necessary, you could begin this verse with: “Rebekah continued,” or “Then Rebekah said {to Jacob},”

**listen to my voice,**

“listen to me” or “listen to what I’m saying”. See how you translated “my voice” in Gen 26:5. (See: figs-metonymy)

**to what I command you.**

“and do what I tell you {to do}.”or “so that you do what I’m telling you.” or “and obey me.”

Gen 27:9 **Please go to the flock and bring to me from there two good kids of the goats so that I will prepare from them tasty food for your father such as he loves.**

**Please go to the flock**

“Please go {out} to our flock {of goats}” or “Go to our flock {of goats}”

**and bring to me from there**

“and bring me” or “and get for me”

**two good kids of the goats**

“two fine/choice kid/young goats” or “two of the/our best kid/young goats”

**so that I will prepare from them**

“so that I can {use the meat from them to} prepare/cook” or “I will {use their meat to} cook/make”. Consider whether or not it is more natural in your language to begin a new sentence here.

**tasty food for your father,**

“{some} savory food for your father,” or “a tasty/delicious meal for your father,” See how you translated “prepare some tasty food for” in verses 4 and 7.

**such as he loves.**

“the kind he likes best/most.” or “{just} the way that he likes it.” See how you translated this phrase in verse 4.

Gen 27:10 **Then you take it to your father and he will eat {it}, so that he will bless you before his death.”**

**Then you take it to your father**

“Then you can take the meal/food to your father”

**and he will eat {it}, so that he will bless you before his death.”**

“to eat, so that he will bless you before he dies.” or “so that he will eat {it} and {then} before he dies he will ask Yahweh to bless/prosper you.”See how you translated “will bless” in verses 4 and 7.

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Gen 27:11 **Then Jacob said to Rebekah his mother, “Behold, Esau my brother {is} a hairy man, but I {am} a smooth man.**

**Then Jacob said**

“Then/But Jacob replied/responded” (See: writing-quotations)

**to Rebekah his mother,**

“to his mother,” or “to her,”

**“Behold,**

“Look/Listen,” or “Remember that” or “As you know,”

**Esau my brother**

“my brother Esau”. See how you translated “brother” in verse 11.

**{is} a hairy man,**

“has hairy skin” or “has a lot of hair on his skin/body”. See how you talked about Esau’s hairy body in Gen 25:25.

**but I {am} a smooth man.**

“but I have smooth/non-hairy skin.” or “but I am not hairy.”

Gen 27:12 **Suppose my father touches me? Then I will be in his eyes as a deceiver, and I will bring a curse on me and not a blessing.”**

**Suppose**

“What if” or “What will/would happen if” or “{I am afraid of} what will happen if”

**my father touches me?**

“my father touches/feels my skin/arms”. If this sentence is translated as a statement, you could end it with a period or an exclamation point to show that Jacob is worried.

**Then I will be in his eyes as a deceiver,**

“{Certainly} he will/would {recognize me and} know/realize that I am trying to deceive/trick him.” Make sure that your translation of verse 12 describes a hypothetical situation, not something that had happened yet. Some languages have a special verb form (such as “would”) to communicate this. (See: figs-hypo)

**and I will bring a curse on me and not a blessing.”**

“Then I will/would cause myself to be cursed instead of blessed.” or “Then he will curse me instead of bless me.”

Gen 27:13 **But his mother said to him, “Let your curse be on me, my son. Just listen to my voice and go get {them} for me.”**

**But his mother said to him,**

“But his mother replied/responded,” (See: writing-quotations)

**“Let your curse be on me, my son.**

“My son, {if your father curses you,} may that curse be/fall on me {and not on you}.” or “{If that happens,} may God curse me instead of you, my son.” Make sure that your translation of “your curse” refers to the curse Jacob fears his father might say against him, and does not sound like Jacob cursed someone. Also, for some languages it is more natural to put an address like “my son” first in this quote. Do what is best in your language.

**Just listen to my voice**

“{Please} just do/obey what I say” or “Just listen to me” (See: figs-metonymy)

**and go get {them} for me.”**

“and go get {two goats} for me.”

Gen 27:14

**So he went and got {them} and brought {them} to his mother. Then his mother prepared tasty food such as his father loved.**

**So he went**

“So Jacob went {to the/their flock}”

**and got {them}**

“and got {the goats}” or “chose/selected {two goats}”

**and brought {them} to his mother.**

“and brought/took {them} to her.”

**Then his mother prepared**

“Then she {had them butchered and she} prepared/cooked/made” or “Then she {used the butchered meat from the goats to} prepare/cook”. In some languages it is necessary to specify that the animal was killed and cut up before being cooked. Do what is best in your language. See what you did for a similar case in verse 4. (See: figs-explicit)

**tasty food**

“{some} tasty/savory food” or “a tasty/delicious meal”. See how you translated this phrase in verses 4, 7 and 9.

**such as his father loved.**

“{just} the way that his father liked it.” See how you translated a similar phrase in verses 4 and 9.

Gen 27:15 **Then Rebekah took the best clothes of Esau her older son that {were} with her in the house and put them on Jacob her younger son.**

**Then Rebekah**

“Rebekah/She also”

**took the best clothes of Esau her older son**

“took/got {out} her older son Esau’s best/finest clothes”

**that {were} with her in the house**

“that she had in the house”

**and put them on Jacob her younger son.**

“and had her younger son Jacob put them on.” or “and gave them to her younger son Jacob to put on.” Your translation should not sound like Rebekah dressed Jacob herself as if he were a little child. She probably gave him the clothes and asked him to put them on himself.

Gen 27:16 **And she put the skins of the kid goats over his hands and over the smooth part of his neck.**

**And she put the skins of the kid goats over his hands and over**

“Then she used the goat skins to cover his/Jacob’s arms and”. See how you translated “skins” in Gen 3:21. The skins still had the goat hair or fur on them.

**the smooth part of his neck.**

“the non-hairy part of his neck.” or “the part of his neck that had no hair {on it}.” See how you translated “smooth” in verse 11.

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Gen 27:17**Then she gave the tasty food and the bread that she had made into the hand{s} of Jacob her son,**

**Then she gave the tasty food and the bread that she had made into the hand{s} of Jacob her son,**

“Then she/Rebekah gave/handed to Jacob/him the tasty/savory goat meat dish and some bread she had baked/made.” or “Then she gave/handed the tasty/delicious food/meal to Jacob/him, including some bread that she had baked/made.”

Gen 27:18 **and he went to his father and said, “My father.” And he said, “Behold me. Who {are} you, my son?”**

**and he went to his father**

“He/Jacob took the meal to his father”

**and said, “My father.” And he said,**

“and said, “Father.” His father answered/replied,” (See: writing-quotations)

**“Behold me. Who {are} you, my son?”**

“Here I am, my son. Who {are} you?” or “Yes? Which {one} of my sons {are} you?” See how you translated “Behold me” in verse 1. It may be necessary to translate this differently here because the context is different.

Gen 27:19**Then Jacob said to his father, “I {am} Esau, your firstborn. I have done as you told me. Please get up, sit and eat some of my game, so that your soul will bless me.”**

**Then Jacob said to his father,**

“Jacob replied/lied to his father,” (See: writing-quotations)

**“I {am} Esau, your firstborn.**

“I {am} Esau, your firstborn/oldest son.” The term “firstborn” is a key term in the Bible because the firstborn son had special rights, including the fact that he inherited his father’s authority and the largest portion of his father’s estate. Jacob is claiming those rights by using this term. See how you translated this term in Gen 25:13. (See: translate-key-terms)

**I have done as you told me.**

“I have done what you told/requested me {to do}.”

**Please get up, sit and eat some of my game,**

“{So now,} please sit up and eat some of the game/deer {meat} that I have prepared/cooked {for you},” See how you translated “game {meat}” in verses 3, 5 and 7.

**so that your soul will bless me.”**

“so that you can bless me.” See how you translated a similar clause in verse 4.

Gen 27:20 **Then Isaac said to his son, “How {is} this you were quick to find {it}, my son?” And he said, “Because Yahweh your God caused {it} to happen before me.”**

**Then Isaac said to his son,**

“But Isaac asked him,” (See: writing-quotations)

**“How {is} this you were quick to find {it}, my son?”**

“How were you able to find/get {the deer/animal} so quickly, my son?” Consider whether it is more natural in your language to put the address “my son” first in this quote.

**And he said,**

“Jacob answered {him},”

**“Because Yahweh your God**

“{I was successful} because Yahweh, the God you worship/serve,” or “Yahweh, {who is} the God who takes care of you,”

**caused {it} to happen before me.”**

“helped me to hunt/find it.” or “helped me to succeed.” or “brought it to me.” See how you translated this clause in Gen 24:12.

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Gen 27:21**Then Isaac said to Jacob, “Please come close, so that I can touch you, my son, {and know} whether you are really my son Esau or not.”**

**Then Isaac said to Jacob,**

“Then/But Isaac said to him,”

**“Please come close, so that I can touch you, my son,**

“Please come close/closer {to me}, my son, so that I can touch/feel you” or “My son, please come here so that I can touch/feel you”. Consider whether it is more natural in your language to put the address “my son” first or earlier in this quote. Also see what you did in verses 13 and 20.

**{and know} whether you are really my son Esau or not.”**

“and make/be sure/certain that you are really my son Esau.” or “{I want to know} {for sure} whether or not you really are my son Esau.” Consider whether it is more natural in your language to begin a new sentence here.

Gen 27:22 **So Jacob went close to Isaac his father, and he touched him and said, “The voice {is} the voice of Jacob, but the hands {are} the hands of Esau.”**

**So Jacob went close to Isaac his father,**

“So/Then Jacob came/stepped close/closer to his father Isaac,”

**and he touched him**

“and his father touched/felt him” or “and his father touched/felt his hands/arms”. See how you translated “touch” or “feel” in verses 12 and 21.

**and said,**

“and said/thought {to himself},”

**“The voice {is} the voice of Jacob,**

“{Hmm,} the/his voice {sounds like} Jacob’s voice,” or “{Hmm,} he sounds/talks like Jacob,” (See: figs-metonymy)

**but the hands {are} the hands of Esau.”**

“but the/his hands/arms {feel like} Esau’s hands/arms.” or “but he feels like Esau.” In Hebrew, the word for “hand” is the same word as for “arm”. Isaac probably felt Esau’s hands and arms.

Gen 27:23 **So he did not recognize him because his hands were hairy like the hands of Esau his brother, and he was about to bless him.**

**So he did not recognize him because his hands were hairy like the hands of Esau his brother,**

“So Isaac was not able to recognize/identify who he/Jacob was because his/Jacob’s hand/arms were/felt hairy like his brother Esau’s.” or “Since Jacob’s hands/arms were/felt hairy like the hands/arms of his brother Esau, Isaac did not recognize him.” Be consistent here with how you translated “hands” or “arms” in verses 16 and 22. Also consider whether it is more natural in your language to change the original order of clauses in this sentence, as in the second alternate translation above. (See: figs-infostructure)

**and he was about to bless him.**

“Then Isaac was about/prepared to bless him/Jacob,” or “Isaac was getting ready to bless him/Jacob,” Consider whether it is more natural in your language to begin a new sentence here that continues into verse 24.

Gen 27:24 **But he said, “{Are} you really my son Esau?” And he said, “I {am}.”**

**But he said,**

“But {he still was not sure/certain, so} he asked {him},” or “but {first} {he wanted to be completely sure/certain, so} he asked {him},”

**“{Are} you really my son Esau?”**

“Are you really/truly/actually my son Esau?”

**And he said,**

“Jacob answered {him},” (See: writing-quotations)

**“I {am}.”**

“{Yes,} I am {Esau}.” or “{Yes, Father/sir,} I am.”

Gen 27:25**Then he said, “Bring {the food} to me, and I will eat some of my son’s game, so that my soul will bless you.” Then he brought {it} to him and he ate, and he brought wine to him and he drank.**

**Then he said,**

“So Isaac said {to him},” or “So his father said {to him},” (See: writing-quotations)

**“Bring {the food} to me,**

“{Please} bring/serve me {the food/meal},” Your translation of Isaac’s request should sound polite, not rude or demanding. It should also not sound like he was begging or pleading. (See: figs-politeness)

**and I will eat some of my son’s game, so that my soul will bless you.”**

“so that I can eat some of your {wild} animal/deer {meat} and bless you.” See how you translated a similar clause in verse 19.

**Then he brought {it} to him and he ate,**

“Then Jacob brought/served {the meal} to his father and he ate it.”

**and he brought wine to him and he drank.**

“Jacob also brought/served him wine and he drank it.” See how you translated “wine” in Gen 19:32-35.

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Gen 27:26**Then Isaac his father said to him, “Please come close and kiss me, my son.”**

**Then Isaac his father said to him,**

“Then his/Jacob’s father said to him,” or “Then Isaac said to him/Jacob,” (See: writing-quotations)

**“Please come close**

“Come here” or “Come closer/near {to me}”. See how you translated this phrase in verse 21.

**and kiss me, my son.”**

It was a Hebrew custom for relatives and close friends to greet each other with a kiss on each cheek. Also consider whether it may be more natural in your language to put the address “my son” first in this quote.

Gen 27:27 **So he went close and kissed him. And he smelled the smell of his clothes, so he blessed him and said, “See, the smell of my son {is} like the smell of a field that Yahweh has blessed!**

**So he went close**

“So/Then he/Jacob came/stepped close/closer {to his father}”. See how you translated “went close” in verse 22.

**and kissed him.**

“and kissed him {on the/his cheek/cheeks}.”

**And he smelled the smell of his clothes,**

“Then Isaac smelled/recognized the fragrance/scent of Esau’s clothes {that Jacob was wearing}” or “{As he/Jacob did that,} his father smelled/recognized the fragrance/scent of Esau’s clothes”

**so he blessed him**

“Then he/Isaac blessed him/Jacob”

**and said,**

“by saying {to/about him},” or “He said {to/about him},”

**“See, the smell of my son {is} like**

“Ahh, my son smells {wonderful} like” or “Ahh, my son, you smell {wonderful} like”. Some translations put the words of Isaac’s blessing in poetry format (beginning here and through verse 29). Be consistent here with how your translation team decides to format passages like this.

**the smell of a field**

“the fragrance of a {green/productive} field” or “the way a {green/productive} field smells”

**that Yahweh has blessed!**

“that Yahweh has caused to flourish!” or “that Yahweh has caused to be very productive!”

Gen 27:28**And may God give to you from the dew of the heavens and from the fatness of the earth, and an abundance of grain and wine.**

**And may God give to you**

“May God give/provide you {and your descendants}” or “I ask God to provide you {and your descendants}” or “I pray that God will give/provide you {and your descendants}”. In the Hebrew text, “you” is singular in verses 28-29 and refers to both Jacob and his descendants. If necessary, you could make that explicit in your translation. (See: figs-metonymy)

**from the dew of the heavens and from the fatness of the earth, and**

“{plenty of} dew/rain from the heavens/sky {for your crops and animals} and riches from the earth/land/soil, including” or “{plenty of} rain and rich/fertile land/soil, so that {you have}”

**an abundance of grain and wine.**

“an abundance of grain/food and wine/drink.” or “abundant harvests/food and {much} wine.” (See: figs-metonymy)

Gen 27:29**May peoples serve you, and may nations bow down to you. Be master over your brothers, and may your mother’s sons bow down to you. {May} those {who} curse you be cursed, and {may} those {who} bless you be blessed.”**

**May peoples serve you, and may nations bow down to you.**

“May people groups serve you {and your descendants}, and may they bow down to you {in respect/submission}.” or “I also ask God to cause nations to serve and honor you {and your descendants}.” If possible in your language, it is best to keep both halves of this parallelism, which is used to emphasize what Isaac is saying to Jacob. (See: figs-parallelism)

**Be master**

“May you rule” or “You will {even} rule”

**over your brothers,**

“over your brother and his descendants,” Jacob only had one brother, so this phrase refers here to Esau and his descendants.

**and may your mother’s sons**

“Yes, may your mother’s descendants” or “and they will” or “Yes, they {too} will”. This is another way of referring to Esau and his descendants. (See: figs-parallelism)

**bow down to you.**

“bow down to you {in submission}.” or “{submit to you and} bow down to you.” or “show you complete respect.” Consider again how you translated the singular “you” in verses 28-29. You could use a plural “you” here or you could say “you {and your descendants}”. (See: figs-metonymy)

**{May} those {who} curse you be cursed, and {may} those {who} bless you be blessed.”**

“Whoever curses you will be cursed {by God}, and/but whoever blesses you will be blessed {by him}.” or “Whoever curses you {God }will curse, but whoever blesses you {he} will bless.” or “I ask {God} to curse those who curse you, and/but I ask {him} to bless those who bless you.” See how you translated “curse” in Gen 12:3.

*27:30-40* **Esau Gets “Blessed” Too By Isaac**

Gen 27:30**Then it happened, just as Isaac finished blessing Jacob, and it happened, scarcely had Jacob just left from the presence of Isaac his father, then Esau his brother came in from his hunt.**

**Then it happened, just as Isaac finished blessing Jacob,**

“Just as Isaac finished blessing Jacob,” or “As soon as Isaac had finished blessing Jacob,”

**and it happened, scarcely had Jacob just left from the presence of Isaac his father, then**

“and right after Jacob had left his father’s presence/tent,” or “and no sooner had Jacob left his father than”

**Esau his brother**

“his/Jacob’s brother Esau”

**came in from his hunt.**

“came back from hunting.” or “returned {home} from hunting.”

Gen 27:31**Then he too prepared tasty food, and brought {it} to his father and said to his father, “Let my father get up and eat from his son’s game, so that your soul can bless me.”**

**Then he too prepared tasty food,**

“Then he/Esau also prepared/cooked a tasty/delicious meal {with/from the meat he had hunted},” Consider again how you translated “prepared tasty food” in verses 4, 7, 9, 14, 31 and “tasty” in verse 17.

**and he brought {it} to his father**

“and he took/carried {it} to his father {Isaac}”

**and said to his father,**

“and said to him,” or “and requested,” (See: writing-quotations)

**“Let my father get up**

“Father, {please} sit up”. Esau’s request to his father should sound polite in your translation, not rude or demanding. (See: writing-politeness)

**and eat from his son’s game,**

“and eat some of your son’s {wild} animal/deer meat” or“and eat some of my {wild} animal/deer meat,” Make sure it is clear in your translation that Esau is referring to himself in this phrase. (See: figs-123person)

**so that your soul can bless me.”**

“so that you can bless me.” or “and then you can bless me.” See how you translated a similar phrase in verses 4, 19, 25 and 31.

Gen 27:32 **But Isaac his father said to him, “Who {are} you?” And he said, “I {am} your son, your firstborn Esau.”**

**But Isaac his father said to him,**

“But/Then his father asked him,” or “But his father responded/asked,” For some languages it is more natural to make “Isaac” explicit in verse 31 and leave it implied here in verse 32. Do what is best in your language.

**“Who {are} you?”**

“Which son {are} you?!” or “Which of my sons {are} you?!” Isaac knew from what Esau just said in verse 31 that one of his sons was talking to him. Also, Isaac is very upset, so some translations add an exclamation mark after the question mark to help communicate that. Do what is best in your language.

**And he said,**

“Esau answered {him},” or “Esau replied,” (See: writing-quotations)

**“I {am} your son, your firstborn Esau.”**

“I {am} your firstborn/oldest son Esau.” or “I {am} Esau, your firstborn/oldest son.” See how you translated “firstborn” in verse 19.

Gen 27:33**Then Isaac trembled a very great tremble and he said, “Then who {was} it that hunted game and brought {it} to me? And I ate from {it} all just before you came, and I blessed him. Indeed he will be blessed.”**

**Then Isaac trembled a very great tremble**

“Then Isaac {became so upset that he} trembled/shook very violently/noticeably” or “Then Isaac {was very upset, so that he} began to tremble/shake all over”

**and he said,**

“and he asked {Esau},” (See: writing-quotations)

**“Then who {was} it**

“Who {was} it then” or “Then where {is} the one”

**that hunted game and brought {it} to me?**

“that/who hunted game/deer meat and brought a meal to me?” or “that/who brought to me a meal made from wild animal/deer meat?” Consider again how you translated “game” in Gen 27:3, 5, 7, 19, 25, 31 and 33. It may be necessary to translate it slightly differently, depending on the context.

**And I ate from {it all just before you came,**

“Just before you came {to me}, I finished eating the meal” or “I finished eating it just before you came {here}”

**and I blessed him. Indeed he will be blessed.”**

“and then I blessed him. And/So God will definitely bless him.” or “Then I asked God to bless him, and/so God will definitely bless him.” Consider where it is most natural in your language to begin a new sentence here. (See: figs-activepassive)

Gen 27:34**When Esau heard the words of his father, then he cried out a great and exceedingly bitter cry and said to his father, “Bless me, me too, my father!”**

**When Esau heard the words of his father,**

“When Esau heard what his father said {to him{,”

**then he cried out a great and exceedingly bitter cry**

“he shouted/burst out with an extremely/very loud and bitter/distressed cry/shout” or “he was so distressed/upset that he cried/yelled out loudly/bitterly”

**and said to his father,**

“and begged his father,” or “and begged him,” (See: writing-quotations)

**“Bless me, me too, my father!”**

“{Please} bless me too, father!”or “Father, {please} bless me too!” For some languages it is more natural to put the address “My father” or “Father” first in this sentence. Do what is best in your language.

Gen 27:35**And he said, “Your brother came in deceit and took your blessing.”**

**And he said,**

“But his father responded/replied {to him},” (See: writing-quotations)

**“Your brother came in deceit and took your blessing.”**

“Your brother came {to me} and deceived/tricked {me} and stole the blessing that I was planning to give you.” or “Your brother deceived/tricked me so that I blessed him instead of you!”

Gen 27:36**Then he said, “Is it because his name is called Jacob that he has defrauded me these two times? He took my birthright, and behold now he has taken my blessing!”**

**Then he said,**

“Then Esau exclaimed {bitterly/angrily},” or “{When Esau heard that,} he said/exclaimed {bitterly/angrily},”

**“Is it because his name is called Jacob that he has defrauded me these two times?**

“It is no wonder that he is called Jacob, since he has cheated me two times!” or “The name Jacob fits him exactly, because he has tricked me like this two times {now}!” Esau uses a rhetorical question here to show his strong emotion. Do what is most natural in your language. (See: figs-rquestion)

**Jacob**

In order to help readers understand why Esau said this about Jacob, some translations include a footnote like the following: The name “Jacob” means “heel-grabber” and can imply deception. He was given that name because when he was born, he was grabbing hold of Esau’s heel (Genesis 25:26).

**He took my birthright, and**

“{First} he stole my rights as the oldest son, and” or “Not only did he take/steal my birthright, but”

**behold now**

“now look/see {what he has done}:”

**he has taken my blessing!”**

“he has {also} stolen my blessing!” or “he has tricked/deceived you into blessing him instead of me!”

**Then he said,**

“Then he/Esau begged {his father},” or “Then he/Esau pleaded {with his father},”

**“Have you not reserved a blessing for me?”**

“Don’t you still have at least one blessing left for me?” or“Is there still a/some way you can {ask God to} bless me?”

Gen 27:37 **But Isaac responded and said to Esau, “Behold, I have made him master over you, and I have given all his brothers to him as servants. And I have sustained him with grain and wine. So then, what can I do for you, my son?”**

**But Isaac responded and said to Esau,**

“Isaac responded/replied to Esau/him,” or “Isaac answered him,”

**“Behold, I have made him master over you,**

“Look/Listen, I have {already} appointed Jacob to be your master”. See how you translated “master” in verse 29.

**and I have given all his brothers to him as servants.**

“In fact, I said that you and all your descendants will serve him.” or “In fact, I have asked {God to make it so} that you and your descendants will serve him {and his descendants}.” See how you translated “brothers” in verse 29.

**And I have sustained him**

“Besides that, I have {also} supplied/blessed him” or “I have {also} asked God to provide/supply/bless him”

**with grain and wine.**

“with {abundant} harvests/food and wine/drink.” or “with {plenty of} food and wine/drink.” See how you translated “grain and wine” in verse 28. (See: figs-metonymy)

**So then, what can I do for you, my son?”**

“So then, there is no way left for me to bless you, my son!” or “So my son, there is no blessing left for you!” Isaac uses this rhetorical question to emphasize that there is no blessing left for Esau. (See: figs-rquestion)

Gen 27:38 **But Esau said to his father, “Is there one blessing that you have, my father? Bless me, me too, my father!” Then Esau lifted his voice and sobbed.**

**But Esau said to his father,**

“But Esau continued to beg his father {and said},” or “But again Esau begged/pleaded/asked,” (See: writing-quotations)

**“Is there one blessing that you have, my father?**

“Father, isn’t there {just/even} one way that you can bless {me}?” or “Father, don’t you have at least one blessing left to give me?” It may be more natural to put “my father” or “Father” first in this quote. See what you did in verse 34.

**Bless me, me too, my father!”**

“{Please} bless me too, father!” or “Father, {please} bless me too!” See how you translated this sentence in verse 34.

**Then Esau lifted his voice and sobbed.**

“Then/And Esau started sobbing/crying loudly.” See how you translated “lifted...voice and sobbed” in Gen 21:16. (See: figs-idiom)

Gen 27:39 **Then Isaac his father responded and said to him, “Behold, your dwelling will be away from the fatness of the earth and away from the dew of the heavens from above.**

**Then Isaac his father responded and said to him,**

“Finally/So his father Isaac responded/said to him,” or “His father replied,” (See: writing-quotations]

**“Behold, your dwelling will be**

“Listen, you {and your descendants} will live”. What Isaac says in verses 39-40 applies to Esau and his descendants. See what you did for a similar case in verses 28-29. (See: figs-metonymy)

**away from the fatness of the earth and away from the dew of the heavens from above.**

The Hebrew text is ambiguous here. It could mean (1) “away from the fatness of the earth and away from the dew of the heavens from above.” or “in a place/region where the earth/land/ground is not rich/fertile and where there is very little dew/rain.” or “in a place/region where the land/soil is not good {for farming} andwhere there is not much rain.” (2) “of the fatness of the earth and of the dew of the heavens from above.” or “in a place where the land is good/fertile {for farming} and where there is {plenty of} dew/rain.” See how you translated “fatness of the earth” and “dew of the heavens” in verse 28.

Gen 27:40 **And you will live by your sword, and you will serve your brother. But it will happen when you become restless, then you will break his yoke off of your neck.”**

**And you will live by your sword,**

“You {and your descendants} will survive by using your swords {to protect yourselves},” or “You {and your descendants} will have to fight battles to stay alive,” or “You {and your descendants} will continually be fighting battles {with other peoples/nations},” The phrase “live by your sword” is an idiom that means Esau and his descendants will have violent conflict with others, often in order to survive. (See: figs-idiom)

**and you will serve your brother.**

“and you {and your descendants} will serve your brother {and his descendants}.” or “and you {and your descendants} will be servants/slaves for your brother {and his descendants}.”

**But it will happen when you become restless,**

“But when you rebel/revolt {against him/them},” Consider again how you translated the singular “you” in verses 39-40. You could use a plural “you” here or you could say “you {and your descendants}. See what you did for a similar case in verses 28-29. (See: figs-metonymy)

**then you will break his yoke off of your neck.”**

“you will break/get free from his/their control/rule over you.” or “you will no longer be under his/their control/rule.” The metaphor “break his yoke off of your neck” means Esau and his descendants will be free from the control of Jacob and his descendants. A yoke is a wooden collar that is placed around the necks of work animals to control them as they pull a plow or cart. (See: figs-metaphor)

*27:41-28:5* **Jacob Flees From Esau**

Gen 27:41 **Then Esau hated Jacob because of the blessing that his father had blessed him with, and Esau said in his heart, “The days of the mourning of my father are near, then I will kill Jacob my brother.”**

**Then Esau hated Jacob**

“After that, Esau held a grudge against Jacob” or “Esau continued to be very angry with/at Jacob”

**because of the blessing that his father had blessed him with,**

“because his/their father had given his blessing to Jacob.” or “because their father had blessed Jacob {instead of him}.” Consider again how you translated the terms “bless” and “blessing” in chapter 27. See verses 4, 7, 10, 19, 23, 25, 27, 29-31, 33-36, 38 and 41. (See: translate-key-terms)

**and Esau said in his heart,**

“So Esau said/thought to himself,” (See: writing-quotations)

**“The days of the mourning of my father are near, then**

“Soon my father will die and we will have a time of mourning for him, but after that” or “Soon my father will die; then after we {bury him and} mourn for him,” In that culture, they had the custom of mourning the death of a loved one for a certain period of time, anywhere from a week to a month or more. See how you translated “mourn” in Gen 23:2.

**I will kill**

“I am going to kill” or “I plan to kill”

**Jacob my brother.”**

“my brother Jacob.” or “Jacob.”

Gen 27:42 **But the words of Esau her older son were told to Rebekah, so she sent and called for Jacob her younger son and said to him, “Behold, Esau your brother is consoling himself about you, planning to kill you.**

**But the words of Esau her older son were told to Rebekah, so**

“But/Then someone told Rebekah what Esau was saying/planning, so” or “But/Then Rebekah heard about what her older/oldest son Esau was planning, so” or “When Rebekah heard what Esau was planning {to do},” It was probably a servant who told Rebekah about Esau’s plan to kill Jacob. (See: figs-activepassive)

**she sent and called for Jacob her younger son**

“she sent for her younger/youngest son Jacob {to come to her}” or “she sent a messenger to tell Jacob {to come to her}” or “she summoned her son Jacob”

**and said to him,**

“and told/warned him,” (See: writing-quotations)

**“Behold, Esau your brother is consoling himself about you, planning to kill you.**

“Look/Listen, your brother Esau is making himself feel better by planning to kill you.” or “Listen, your brother Esau is planning to take revenge on you and kill you.”

Gen 27:43 **So now, my son, listen to my voice and get up, flee for yourself to Laban my brother in Haran!**

**So now, my son,**

“So then, my son,” or “Now son,” See how you translated “So now” in verses 3 and 8.

**listen to my voice**

“listen to me:” or “obey what I tell you:” See how you translated this phrase in verses 8 and 13. It may be necessary to translate it differently here because of the context. (See: figs-metonymy)

**and get up, flee for yourself**

“get ready immediately and flee/escape” or “Hurry {and} flee/escape” or “Flee/Escape immediately”

**to Laban my brother in Haran!**

“to my brother Laban {who lives} in {the city of} Haran!” or “to {the city of} Haran, to {the house of} my brother Laban!” For some languages, it is more natural to put the location (Haran) before the person who lives there (Laban). Do what is best in your language.

Gen 27:44**And stay with him for a few days until the fury of your brother turns away,**

**And stay with him for a few days**

“Stay/Live with him for a short time”

**until the fury of your brother turns away,**

“until your brother’s fury/anger subsides/stops” or “until your brother is no longer furious/angry {with you}”. Consider whether it is more natural in your language to end this sentence here or to continue the sentence into verse 45. Also, the phrase “turns away” is used here as an idiom that means “becomes less” or “goes away”. (See: figs-idiom)

Gen 27:45**until the anger of your brother turns away from you and he forgets what you have done to him. Then I will send and get you from there. Why should I also lose both of you {in} one day?”**

**until the anger of your brother turns away from you**

“until his anger against you is gone” or “When he is not angry with you anymore” or “After a while, when your brother is no longer angry with you”. The Hebrew word for “anger” here is different from the stronger word (“fury”) in verse 44. (See: figs-idiom)

**and he forgets what you have done to him.**

“and he forgets what you did to him” or “and he no longer thinks about what you did” or “and he doesn’t hold a grudge against you anymore”. Rebekah is not saying that Esau would totally forget what Jacob did, but that at some point he would not hold it against him anymore.

**Then I will send and get you from there.**

“I will send word that it is safe for you to come {back home} from there.” or “I will send someone to tell you when/that it is safe to come back {home}.”

**Why should I also lose both of you {in} one day?”**

“I do not want to lose both of you {on} the same day!” or “I do not want both my sons to be killed!” Rebekah knew that if Esau were to kill Jacob, he himself would have been killed for that crime. Consider whether it is best in your language to use a rhetorical question or an exclamation to emphasize Rebekah’s concern. (See: figs-rquestion)

Gen 27:46**Then Rebekah said to Isaac, “I am disgusted with my life because of the daughters of Heth! If Jacob takes a wife from the daughters of Heth like these, from daughters of the land, what {would} life {be} to me?”**

**Then Rebekah said to Isaac,**

“Then Rebekah complained to Isaac,” or “{Soon} after that, Rebekah said/complained to Isaac,” (See: writing-quotations)

**“I am disgusted with my life**

“My life is {very} miserable” or “I do not enjoy living” or “I am very upset”. Rebekah is exaggerating how she feels to influence Isaac to do what she wants. (See: figs-hyperbole)

**because of the daughters of Heth!**

“because of the Hittite women {whom Esau married}!” or “because of our Hittite daughters-in-law {whom Esau married}!” To show that Rebekah is speaking with strong emotion, you could use an exclamation point at the end of this sentence and the following one.

**If Jacob takes a wife from the daughters of Heth like these, from daughters of the land,**

“If Jacob {also} marries a Hittite woman from around here,” or “If Jacob were to {also} marry a local Hittite woman like that,”

**what {would} life {be} to me?”**

“my life will/would not be worth living!” or“I would not want to keep on living!” Rebekah uses a rhetorical question and hyperbole to emphasize how upset she would be if Jacob married a Hittite woman. (See: figs-rquestion)