

Rashi on Genesis 27:7

Before the L-rd: By his permission: that He should approve of what I do.

Radak on Genesis 27:7

she gratuitously added the words 'לפני ה', as if they had been Yitzchok's words (which they were not). She intended thereby to convince her son Yaakov that the blessing about to be given to Esau was of an unusual, critical importance, one that would reflect a prophetic utterance by Yitzchok.

Chizkuni on Genesis 27:7

"I shall give you the blessing that is approved by the Lord." [Seeing that after Avraham's death the Lord had conferred his power to bless on his son Yitzchok. (Compare 25,11). Ed.] Yitzchok explained that this was why he encouraged Esau now to perform deeds to be worthy of such blessings.

Ramban on Genesis 27:7

AND I WILL BLESS THEE BEFORE THE ETERNAL BEFORE MY DEATH. In this entire section, the expression, *before the Eternal*, is not mentioned except in this place. This is because his mother said to Jacob, "The blessing will be *before the Eternal* with the *Ruach Hakodesh*, and if Esau your brother be blessed with it, it will remain with his children forever, and you will have no standing before him."

Genesis 17:18

And Abraham said to God, "O that Ishmael might live by Your favor!"

Ohr haChaim on Genesis 17:18

Abraham said.... "if only Ishmael will live (a righteous life) before You." Abraham prayed that Ishmael should enjoy divine assistance to live as a righteous person. The term "to live before You" is the source for the righteous being called "alive" in our rabbinic literature. Abraham "borrowed" a phrase from Deut. 4,11 where the Torah

describes the fact that the Jewish people were "alive" at that time as due to their having cleaved to G'd. Abraham saw the need to pray for this as he had observed negative character tendencies in Ishmael (who was still a minor). Had Ishmael been truly wicked at that time, Abraham, though prejudiced as his father, would have been aware of such wickedness, just as any other righteous person could perceive such things. We have explained in connection with 15,2-3 that Abraham had worried about a son of his not being worthy because G'd described his seeds as comparable to dust. At this point Abraham prayed that Ishmael would turn out to be worthy.

Leviticus 19:14

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Hashem.

Radak on Genesis 27:19

Yaakov therefore was entitled to tell such a lie under the circumstances, and by representing himself as the one who was to get this blessing this did not turn him into a liar. Furthermore, in doing what he did he carried out his mother's instructions. The Torah specifically orders **איש אמו ואביו תיראו** "you shall be in awe of your mother and father." (Leviticus 19,3) Also, his mother was known to be a prophetess, so that her instructions could be trusted without reservations. Onkelos translates verse 13 **עלי קללתך בני**, to mean that what Rivkah said was "I have received a prophetic vision telling me that you will not be cursed."