29

*29:1-14* **Jacob Meets Rachel And Laban In The City Of Haran**

Gen 29:1**Then Jacob lifted his feet and went to the land of the sons of the east.**

**Then Jacob lifted his feet and went to**

“Then Jacob left {Bethel} and continued traveling {until he came} to” or “Then Jacob continued traveling until he came to”

**the land of the sons of the east.**

“the landin the east where various people/ethnic groups lived.” or “the land/region that was east {of the land of Canaan} where the eastern people/ethnic groups lived.” This land was located east of the land of Canaan and included the region of Paddan Aram where Jacob’s uncle Laban lived in the city of Haran (Gen 27:43; 28:5). See how you translated “east” in Gen 28:14.

Gen 29:2**And he looked and behold, a well {was} in the field, and behold, three flocks of sheep were lying there near it, because from that well the flocks were watered, and the stone over the mouth of the well {was} large.**

**And he looked**

“Then he looked {around}” or “{When he arrived/got there,} he looked {around}” or “{When he arrived at a place near the city of Haran,} he looked {around}”. Jacob was now near the city of Haran (verse 4) which was in the land east of Canaan (verse 1). (See: figs-explicit)

**and behold, a well {was} in the field,**

“and saw a well in an {open} field/area” or “and there in an {open} field/area {was} a well”. The word “field” refers to an open area of land, not a fenced-in area. See how you translated this term in Gen 25:27, 29.

**and behold, three flocks of sheep were lying there**

“He saw three flocks of sheep that were lying {down}” or “There were three flocks of sheep lying {down}”. Consider whether or not it is more natural in your language to begin a new sentence here.

**near it,**

“near/beside the well {waiting for water}” (See: figs-explicit)

**because from that well the flocks were watered,**

“because that was the well where the shepherds drew/got water for the sheep/flocks,” or “That was the well that flocks/sheep drank water from,” Consider whether or not it is more natural in your language to begin a new sentence here.

**and the stone over the mouth of the well {was} large.**

“but the stone covering the opening/top of the well {was} large {and heavy}.” or “but there was a {heavy} large stone over/covering the opening/top of the well.” This stone would have been very large and heavy, and probably had been cut into a circular shape to cover the round opening of the well. You could include here in your translation a picture of a well with a round, flat stone covering it. (See: translate-unknown)

Gen 29:3**And all the flocks would be gathered there, then they would roll the stone from over the mouth of the well and water the sheep, then they would return the stone to its place over the mouth of the well.**

**And all the flocks would be gathered there, then they would**

“{Every day} shepherds would bring all the/their flocks {of sheep} there. They would {work together to}” or “{Whenever/After} all the shepherds brought their flocks there, {together} they would”. Verse 3 tells what happened regularly every day. Consider the best way to communicate this in your language.

**roll the stone from over**

“roll/take the stone off” or “remove the stone from”. Be consistent here with how you translated “stone” in verse 2.

**the mouth of the well**

“the opening/top of the well”

**and water the sheep,**

“and draw water for the sheep.” or “and get water {from it} for the sheep {to drink}.” See how you translated “watered” in verse 2, and how you translated a different word that has a similar meaning (“draw water”) in Gen 24:19-20.

**then they would return the stone to its place**

“Then they would put/roll/position the stone back”

**over the mouth of the well.**

“over the opening/top of the well.”

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Gen 29:4**Then Jacob said to them, “My brothers, where {are} you from?” And they said, “We {are} from Haran.”**

**Then Jacob said to them,**

“Jacob asked/greeted the shepherds,” (See: writing-quotations)

**“My brothers,**

“My friends,” or “Friends,” This is a polite, friendly idiom used as a greeting; it does not mean that the shepherds were actually Jacob’s relatives. Many languages have a similar greeting. (See; figs-idiom)

**where {are} you from?”**

“where do you live?”

**And they said,**

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

**“We {are} from Haran.”**

“We {are} from {the city of} Haran.” or “We live in {the city of} Haran.” Your translation should not sound like the city of Haran was far away from there; it was nearby.

Gen 29:5**Then he said to them, “Do you know Laban the grandson of Nahor?” And they said, “We know him.”**

**Then he said to them,**

**“**So Jacob asked them,” or “So Jacob asked,” Consider what is the most natural way in your language to translate quote margins in a conversation that goes back and forth quickly like the one in verses 4-8. After the conversation gets started, it often sounds more life-like and natural to shorten the quote margins and leave implied some of the references to the people who are being talked to (as long as it is still clear who is talking to whom). (See: figs-quotations)

**“Do you know Laban the grandson of Nahor?”**

“Do you know Laban, Nahor’s grandson?” or “Do you know Nahor’s grandson Laban?” Consider the best way to order this question in your language. (See: figs-infostructure)

**And they said,**

“They answered/replied,” (See: writing-quotations)

**“We know him.”**

“{Yes,} we know him.” or “{Yes,} we do.” Hebrew does not have a single word for “Yes”, but rather repeats words from what was asked. Do what is natural in your language.

Gen 29:6**Then he said to them, “Are {things} well for him?” And they said, “{Things are} well. And behold, Rachel his daughter is coming with the sheep.”**

**Then he said to them,**

“Then/So Jacob asked,” (See: writing-quotations)

**“Are {things} well for him?”**

“Are {things} going well for him?” or “Is he doing well?” Jacob is asking about Laban’s general well-being, not just his health.

**And they said,**

“They answered {him},”

**“{Things are} well.**

“{Yes,} {things are} well/good {for him}.” or “{Yes,} {he is} well.”

**And behold, Rachel his daughter is coming with the sheep.”**

“Look, there/here is his/Laban’s daughter Rachel {now} with {his} sheep.” or “In fact, here comes his/Laban’s daughter Rachel {now}, bringing {his} sheep.”

Gen 29:7**Then he said, “Behold, the day {is} still large. {It is} not time for the livestock to be gathered. Water the sheep, and go pasture {them}.”**

**Then he said,**

“Then Jacob said {to them},” or “Then Jacob urged {them},” (See: writing-quotations)

**“Behold, the day {is} still large.**

“Look, it is still the middle of the day” or “Look, the sun is still high/bright {in the sky}” or “There is still a lot of daylight/sunlight left”. This is an idiom that means there are still many more hours of daytime left. Consider whether your language has an idiom for this. (See: figs-idiom)

**{It is} not time for the livestock to be gathered.**

“and/so {it is} too early/soon to gather the livestock/flocks {for the night}.”

**Water the sheep,**

“{You ought to} draw/get water for them” or “{It seems like you should} water the/your sheep” or “So why not water the/your sheep”. For some languages it sounds too rude for Jacob to make a direct command here, so it is better to make this a suggestion, or even a rhetorical question. Do what is best in your language. (See: writing-politeness)

**and go pasture {them}.”**

“and/then take {them} {back} out {to the fields} to graze {some more}.” or “then you can take them out to eat {more} grass.”

Gen 29:8 **But they said, “We can’t until all the flocks are gathered and they roll the stone from over the mouth of the well. Then we will water the sheep.”**

**But they said,**

But they said {to him},” or “But they replied,” (See: writing-quotations)

**“We can’t**

“We can’t {do that}” or “We have to wait”

**until all the flocks are gathered**

“until all the shepherds are here with their flocks” or “until all the shepherds have brought their flocks here”

**and they**

“and they/we {all}” or “Then {together} they/we will”. Make sure it is clear in your translation that the ones who are talking here are also shepherds. (See: figs-123person)

**roll the stone from over**

“roll/move the stone off” or “remove the stone from”. See how you translated this phrase in verse 3.

**the mouth of the well.**

“the opening/top of the well” See how you translated this phrase in verses 2 and 3.

**Then we will water the sheep.”**

“and draw/get water for the sheep/flocks.”

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Gen 29:9**He was still talking with them, then Rachel came with the sheep that {belonged} to her father, because she was tending them.**

**He was still talking with them, then**

“While Jacob was still talking with/to the shepherds,”

**Rachel came with the sheep that {belonged} to her father,**

“Rachel arrived {at the well} with her father {Laban}’s sheep;”

**because she was tending them.**

“because she was the one who shepherded/tended them.” or **“**it was her job to take care of them.”

Gen 29:10**Then it happened, when Jacob saw Rachel, the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, then Jacob went over and rolled the stone from over the mouth of the well, and watered the sheep of Laban his mother’s brother.**

**Then it happened, when**

“As soon as” or “When”

**Jacob saw Rachel, the daughter of Laban his mother’s brother,**

“Jacob saw Rachel the daughter of his uncle Laban”

**and the sheep of Laban his mother’s brother,**

“with his uncle Laban’s sheep,” or “with his uncle’s sheep” or “with her father’s sheep”

**then Jacob went over**

“he went/walked over {to the well}”

**and rolled the stone from over the mouth of the well,**

“and rolled/took the stone off the opening/top of the well” or “removed the stone that was covering it”

**and watered**

“and drew/got water for”. See how you translated “watered” in verses 2-3, 7-8, and in 24:14, 20.

**the sheep of Laban his mother’s brother.**

“his uncle Laban’s sheep.” or “his uncle’s sheep.”

Gen 29:11**Then Jacob kissed Rachel and lifted his voice and cried.**

**Then Jacob kissed Rachel**

“Then he kissed Rachel {on the/her cheek}” or “Then he greeted Rachel warmly/enthusiastically {as one of his relatives}”. In that culture it was common to greet a relative with a kiss on the cheek (or both cheeks). However, if it would be offensive in your culture for Jacob to kiss Rachel here, you could translate this more generally (see the second alternate translation above). Also see how you translated “kiss” in Gen 27:26-27.

**and lifted his voice and cried.**

“and he started crying aloud/loudly {because he was so happy}.” or “and {he was so happy that} he started crying.” See how you translated the idiom “lifted his voice” in Gen 27:38. However, here Jacob is crying because he is happy, not upset. Make sure that is clear in your translation.

Gen 29:12**Then Jacob told Rachel that he {was} a relative of her father and that he {was} a son of Rebekah. Then she ran and told her father.**

**Then Jacob told Rachel**

“Then he told her”. Consider what is the most natural way in your language to refer to Jacob and Rachel in this context. (See: writing-pronouns)

**that he {was} a relative of her father and that he {was} a son of Rebekah.**

“that he {was} her father’s relative/nephew, the son of {her aunt} Rebekah.” or “that her father {Laban} was his uncle and that {her aunt} Rebekah was his mother.” or “I am your father’s nephew, the son of {your aunt} Rebekah.” Consider whether it is best in your language to use an indirect quote here or a direct quote. (See: figs-quotations)

**Then she ran and told her father.**

“Then/So she ran {home} and told her father {the news}.” or “Then/So she ran {home} to her father and told/informed him {about Jacob}.”

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Gen 29:13 **And it happened, when Laban heard the news about Jacob the son of his sister, then he ran to meet him. Then he embraced him and kissed him and brought him to his house. Then he told Laban all these things,**

**And it happened, when Laban**

“When Laban” or “As soon as Laban”

**heard the news about Jacob the son of his sister,**

“heard about his sister’s son Jacob,” or “found out that his nephew Jacob was there,”

**then he ran to meet him.**

“he ran {out} to meet/greet him.”

**Then he embraced him**

“Then he embraced/hugged him/Jacob” or “He gave him/Jacob a hug”

**and kissed him**

“and kissed him {on the/his cheek}” or “and greeted him warmly/enthusiastically {as one of his relatives}”. See how you translated “kissed” in verse 11.

**and brought him to his house.**

“and brought/took him {back} to his house.” or “and took him home.”

**Then he told Laban all these things,**

**“**Then he/Jacob told Laban {about himself and} everything that had happened,” Laban’s response in verse 14 implies that Jacob told him about himself here in verse 13. (See: figs-explicit)

Gen 29:14**and Laban said to him, “You {are} indeed my bone and my flesh!”**

**and Laban said to him,**

“and Laban responded/exclaimed,” (See: writing-quotations)

**“You {are} indeed**

“You {are} definitely” or “There is no doubt that you {are}”

**my bone and my flesh!”**

“my own flesh and blood!” or “my close relative!” or “a close relative of my family!” This is an idiom that means Jacob is a close, biological relative of Laban. Consider whether your language has a similar idiom. (See: figs-idiom)

*29:14b-30* **Jacob Works For Laban To Marry Rachel And Leah**

**Then he stayed with him**

“Then Jacob stayed {and served/worked} with/for him/Laban” or “After Jacob had stayed with Laban {and worked for him}”. Your choice here in verse 14 will determine whether or not this sentence continues into verse 15. Do what is best in your language.

**a month of days.**

“{for} an entire month” or “for thirty days”

Gen 29:15**Then Laban said to Jacob, “Because you {are} my relative, should you then serve me for nothing? Tell me, what {are} your wages?”**

**Then Laban said to Jacob,**

“Laban said to him,” or “Laban asked him,” (See: writing-quotations)

**“Because you {are} my relative, should you then serve me for nothing?**

“{Just} because you are my relative/nephew, {does that mean that} you should work for me without pay?” or “Even though you are my relative/nephew, {that does not mean that} you should {have to} work for me for free!” or “You should not {have to} work for me for nothing/free {just} because you are my relative/nephew!” See how you translated “relative” in verse 12. This rhetorical question expects the implied answer “No, of course not!” Consider whether it is more natural in your language to use a statement here instead. (See: figs-rquestion)

**Tell me, what {are} your wages?”**

“{So} tell me what your wages/pay {should be}.” or “{So} tell me what you want me to pay you {for your work}.”

Gen 29:16 **Now Laban had two daughters. The name of the older {was} Leah, and the name of the younger {was} Rachel.**

**Now Laban had two daughters.**

“Now {it so happened that} Laban had two daughters:” or “Laban had two daughters:” Verses 16-17 introduce background information for what happens in the verses that follow that. Translate this in a way that is natural and clear in your language. (See: grammar-connect-time-background)

**The name of the older {was} Leah, and the name of the younger {was} Rachel.**

“The name of the older {one/daughter} {was} Leah, and the younger {one/daughter} {was} Rachel.” or “The older {one/daughter} was named Leah and the younger {one/daughter} was named Rachel.”

Gen 29:17**And the eyes of Leah {were} delicate, but Rachel was lovely of form and beautiful of appearance.**

**And the eyes of Leah {were} delicate,**

“Leah’s eyes {were} delicate/pretty/weak,” or “Leah had pretty eyes,” The Hebrew word for “delicate” is ambiguous in this context. It can have: 1) a positive meaning of “pretty” or “lovely”; or 2) a negative meaning of “weak”, which implies that Leah’s eyes were plain, dull or unattractive.

**but Rachel was lovely of form and beautiful of appearance.**

“but/whereas Rachel’s face and figure/shape were lovely/beautiful.” or “but/whereas Rachel was extremely beautiful in every way.”

Gen 29:18**And Jacob loved Rachel, so he said, “I will serve you seven years for your younger daughter Rachel.”**

**And Jacob loved Rachel,**

“Jacob was in love with Rachel,” or “Jacob had fallen in love with Rachel,”

**so he said,**

“so he said/responded {to Laban},” (See: writing-quotations)

**“I will serve you seven years**

“I will work seven years for you”. Jacob is offering seven years of work as the dowry or bride-price for Rachel. Translate this sentence in a way that reflects that.

**for Rachel your younger daughter.”**

“{in exchange} for your younger daughter Rachel {as my wife}.” or “if you will give me your younger daughter Rachel {to be my wife}.” or “if you will let me marry your younger daughter Rachel.”

Gen 29:19**And Laban said, “{It is} better for me to give her to you than for me to give her to another man. Stay with me.”**

**And Laban said,**

“Laban replied,” (See: writing-quotations)

**“{It is} better for me to give her to you than for me to give her to**

“{I agree to your terms.} I would {much} rather give her to you {to marry} than give her to” or “{Alright/Okay, that’s fine.} I prefer that she marry you rather than”

**another man.**

“some/any other man.” or “someone else.”

**Stay with me.”**

“{So} stay {and work} with me.” or **“**{So} stay here {and work for me}.”

Gen 29:20 **So Jacob served seven years for Rachel, but in his eyes they were like a few days because of his love for her.**

**So Jacob served seven years for Rachel,**

“So/Then Jacob worked seven years {for Laban} so that he could marry/have Rachel,”

**but in his eyes they were like a few days because of his love for her.**

“but to him it seemed like {only} a few days {had passed} because he loved her {so much}.” or “but he loved her so {much} that to him the time/years seemed {to pass quickly} like {only} a few days.” For some languages it is more natural to switch the order of the clauses in this sentence so that the cause is mentioned before the effect (see the second alternate translation above). Do what is most clear and natural in your language. (See: figs-infostructure)

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Gen 29:21**Then Jacob said to Laban, “Give {me} my wife, because my days are completed, then I will go to her.”**

**Then Jacob said to Laban,**

“{When the seven years were over,} Jacob said to Laban,” or “After that, Jacob requested of Laban,”

**“Give {me} my wife, because my days are completed, then I will go to her.”**

“{Please} let me marry {your daughter} {Rachel} {now} so that I can live with her {as} my wife, because I have finished/completed my {seven} years {of work/service} {for you}.” or “I have fulfilled/finished the {seven} years of work/service {that we agreed on}, so {please} let me have {your daughter} {Rachel} so that I can marry her and live with her.” Consider what is the best order for the clauses in this sentence in your language. Also make sure that Jacob’s request here sounds polite in your translation, not rude or demanding. It should also not sound like he was begging or pleading. (See: figs-infostructure)

Gen 29:22**Then Laban gathered all the people of the place and made a feast.**

**Then Laban gathered all the people of the place and made a feast.**

“Then/So Laban gathered/invited all the local people and held a {wedding} feast.” or “Then/So Laban prepared a wedding/marriage feast and gathered/invited everyone who lived in town {to attend}.” Consider what is the best way to order these events in your language. (See: figs-infostructure)

Gen 29:23 **But it happened in the evening that he took Leah his daughter and brought her to him, and he went to her.**

**But it happened in the evening that**

“But that evening” or “But/However this is what happened that evening:”

**he took Leah his daughter and brought her to him,**

“Laban {deceived/tricked Jacob and} took/brought his daughter Leah {to Jacob’s tent} {instead of Rachel},” or “Laban took/brought Leah to Jacob {instead of Rachel},”

**and he**

“and/so he/Jacob” or “so that he/Jacob”. Make sure it is clear in your translation that “he” refers here to Jacob, not Laban. (See: writing-pronouns)

**went to her.**

“had marital/sexual relations with her/Leah.” or “slept with her/Leah.” or “spent the night with her/Leah.” See how you translated the euphemism “went to” in Gen 16:4 (and “go to” in Gen 16:2 and 29:21). Translate this in a way that is natural, clear, and acceptable for reading in public. (See: figs-euphemism)

Gen 29:24**And Laban gave to her Zilpah his maidservant, to Leah his daughter, {to be} a maidservant.**

**And Laban gave**

“Laban also gave” or “In addition, Laban gave”. It is not clear in the Hebrew text when Laban gave Zilpah to Leah, so it is probably best to keep it that way in your translation. Some translations say that Laban “had {already} given” Zilpah to Leah before the wedding night. However according to Jewish history (outside the Bible), it was on the wedding night that Laban did this as part of his plan to deceive Jacob -- Zilpah was younger than Bilhah, so everyone would expect her to be given to Rachel as the younger sister; seeing Zilpah (instead of Bilhah) would help Jacob think that his veiled bride was Rachel. Since we do not know for sure which interpretation is right, it is probably best to be like the Hebrew text and not specify when Laban gave Zilpah to Leah. Some translations put this verse in parentheses because it seems to interrupt the telling of the main events.

**to her Zilpah his maidservant, to Leah his daughter,**

“his female servant Zilpah to Leah” or “to Leah a female servant named Zilpah”

**{to be} a maidservant.**

“{to be} {her} {personal} servant/attendant.” or “to serve {her}.” or “to attend to her.”

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Gen 29:25**Then it happened in the morning that behold she {was} Leah! So he said to Laban, “What {is} this you have done to me? Was {it} not for Rachel that I served with you? So for what {reason} have you deceived me?”**

**Then it happened in the morning that**

“But the next morning” or “The next morning”

**behold she {was} Leah!**

“{Jacob} saw/found that his {new} wife was Leah!” or “{Jacob was shocked to} see/discover that it was Leah {he had married}!” Translate “behold” in a way that shows Jacob’s surprise at finding out that he had married Leah instead of Rachel. Also, make sure that your translation of “she” refers here to Leah, not Zilpah (who was mentioned in verse 24). (See: writing-pronouns)

**So he said to Laban,**

“So/Then he/Jacob complained to {his father-in-law} Laban,” or “So/Then he/Jacob rebuked/confronted Laban and said,” Some languages use an honorific title such as “his father-in-law” here now that Jacob is married. Do what is best in your language. (See: figs-honorifics)

**“What {is} this you have done to me?**

“Why have you treated me like this?” or “You have treated me very badly!” In this verse, Jacob uses rhetorical questions to communicate how angry and upset he is. Consider the best way to do that in your language. Also see how you translated this question in Gen 12:18, 20:9, 26:10. (See: figs-rquestion)

**Was it not for Rachel that I served with you?**

“{You know that} Rachel is the one I served you for!” or “You know very well that I worked for you in order to marry Rachel!” (See: figs-rquestion)

**So for what {reason} have you deceived me?”**

“So why did you deceive/trick me?” or Tell me why you deceived/tricked me!” See how you translated a different word (“deceit”) that has a similar meaning in Genesis 27:35.

Gen 29:26 **But Laban said, “It is not done so in our place to give the younger before the firstborn.**

**But Laban said,**

“But Laban said/replied {to him},” or “Laban replied/responded,” (See: writing-quotations)

**“It is not done so in our place**

“It is not customary In our/this land/region” or “It is not the/our custom/tradition/practice here”. For some languages it is necessary to say what the custom is, rather than what it is not. For example, you could say, “Our custom/practice here is to wait until the firstborn/oldest daughter is married before we let the younger daughter(s)/one(s) get married.” Do what is best in your language. (See: figs-infostructure)

**to give the younger**

“to give the younger {daughter} {in marriage}” or “to marry off the younger {daughter}” or “for the younger {daughter} to marry”

**before the firstborn.**

“before the oldest/older {daughter/one} {marries}.”

Gen 29:27**Fulfill the week of this {one}, then we will also give you this {one} for service that you will serve with me for another seven years.”**

**Fulfill the week of this {one},**

“{So} fulfill/finish this daughter’s bridal/wedding week {and she will remain your wife},” or “{So then,} finish/complete this week of celebrating your marriage/wedding to my daughter {Leah},” or “{So then,} {keep Leah as your wife and} finish this week of celebrating your marriage to her,” For some languages it may be necessary to make explicit the fact that it is assumed that Leah would still remain his wife. Only make this information explicit if it is necessary to avoid wrong meaning. (See: figs-explicit)

**then we will also give you this {one}**

“Then our family will also give you {my} other/younger daughter {to marry}” or “Then you may also marry {my} other/younger daughter”. Consider whether or not it is better in your language to begin a new sentence here.

**for service that you will serve with me**

“if you will work for me” or “in exchange for working for me”. See how you translated “serve” in verses 15, 18, 20, 21 and 25.

**for another seven years.”**

“for seven more years.”

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Gen 29:28 **So Jacob did so, and he fulfilled the week {for} that {one}. Then he gave to him Rachel his daughter as a wife for him.**

**So Jacob did so,**

“So that is what Jacob did:” or “So Jacob {agreed with Laban and} did what he said:”

**and he fulfilled the week {for} that {one}.**

“he fulfilled/completed Leah’s bridal/wedding week.” or “he finished/completed his wedding week with Leah.” or “he finished celebrating his marriage to Leah that week.” See how you translated “fulfill” in verse 27.

**Then he gave to him Rachel his daughter as a wife for him.**

“Then Laban gave him/Jacob his daughter Rachel to marry.” or“Then Laban gave his daughter Rachel to Jacob to be his wife.”

Gen 29:29**And Laban gave Bilhah his maidservant to Rachel his daughter as a maidservant for her.**

**And Laban gave**

“Laban/he also gave” or “In addition, Laban/he gave”. See how you translated verse 24, which is similar to verse 29.

**Bilhah his maidservant to Rachel his daughter**

“his female servant Bilhah to his daughter Rachel” or “Rachel a female servant named Bilhah”

**as a maidservant for her.**

“to be her {personal} maidservant/servant.” or “to serve her.”

Gen 29:30**Then he also went to Rachel, and he loved Rachel more than Leah. And he served him for another seven years.**

**Then he also went to Rachel,**

“Then Jacob had marital relations with Rachel,” or “Then Jacob slept with Rachel,” See how you translated “went to” in verse 23. (See: figs-euphemism)

**and he loved Rachel more than Leah.**

“and he loved her more than {he loved} Leah.” (See: writing-pronouns)

**And he served him**

“Then he worked for Laban” or “Then he {started} working for Laban”. At this point Jacob begins another seven years of work, but he does not finish the work until Gen 30:25-26.

**for another seven years.**

“for seven more years.” See how you translated this phrase in verse 27.

*29:31-30:24* **Jacob’s Children**

Gen 29:31 **Now Yahweh saw that Leah was hated, so he opened her womb, but Rachel {was} barren.**

**Now Yahweh saw**

“Now/Meanwhile Yahweh knew” or “{During that time,} Yahweh saw/knew”

**that Leah was hated,**

“that Leah was loved less {than Rachel},” or “that Jacob did not love Leah {very much},” Jacob did not actually hate Leah, rather this is hyperbole that emphasizes how much he loved Rachel compared to Leah (verse 30). {See: figs-hyperbole)

**so he opened her womb,**

“so he made it so that she could conceive,” or “so he made it possible for her to have children,” (See: figs-idiom)

**but Rachel {was} barren.**

“but Rachel was not able to conceive.” or “but he did not enable Rachel to have children.” See how you translated “barren” in Gen 11:30 and 25:21.

Gen 29:32**Then Leah conceived and bore a son, and she called his name Reuben, because she said, “Because Yahweh has looked on my misery, surely now my husband will love me.”**

**Then Leah conceived**

“Then Leah became pregnant”

**and bore a son,**

“and had a son” or “and gave birth to a son”

**and she called his name Reuben,**

“She named him Reuben, {which means “Look/See, a son!”}” You could include the meaning of Reuben’s name in your translation (or in a footnote), so that people understand why Leah gave him that name. If you do that, make sure the meaning of Reuben’s name matches the way you translate “looked/seen” later in this verse. (See: translate-names)

**because she said,**

“because {when he was born} she had said/exclaimed,”

**“Because Yahweh has looked on my misery, surely now my husband will love me.”**

“Now that Yahweh has seen that I am suffering {and has helped me}, surely my husband will love me!” or “Surely my husband will love me now, since Yahweh has seen that I am suffering {and has helped me}.” Consider what is the best way to order these clauses in your language. Also see how you translated “misery” in Gen 16:11. (See: figs-infostructure)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 29:33**Then she conceived again and bore a son, and she said, “Because Yahweh heard that I am hated, then he has given to me this {son} also.” So she called his name Simeon.**

**Then she conceived again**

“Then Leah became pregnant again”

**and bore a son,**

“and had {another} son” or “and gave birth to {another} son”

**and she said,**

“and/so she exclaimed,” or “She exclaimed,” Consider whether or not it is better in your language to begin a new sentence here.

**“Because Yahweh heard that I am hated, then**

“Since Yahweh heard that my husband does not love me,” or “Yahweh heard that I am not loved, so”. See how you translated “hated” in verse 31. Also consider whether it is better in your language to use an active or passive verb here. (See: figs-activepassive)

**he has given to me this {son} also.”**

“he has given me this {son/child} also/too!” or “he has given me another {son/child}.”

**So she called his name**

“So she named him” or “So she named that son” or “So she gave him the name”

**Simeon.**

“Simeon, {which means “he hears.”}” If you include the meaning of Simeon’s name in your translation (or in a footnote), make sure it matches the way you translated “heard” earlier in this verse. (See: translate-names)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 29:34**Then she conceived again and bore a son, and she said, “This time now my husband will be joined to me, because I have born three sons for him.” For that {reason} he called his name Levi.**

**Then she conceived again**

“Then Leah became pregnant {yet} again” or “Once again Leah became pregnant”

**and bore a son,**

“and had {another} son” or “and gave birth to {another} son”

**and she said,**

“and she exclaimed,” or “She exclaimed,” (See: writing-quotations)

**“This time now my husband**

“Now finally my husband”

**will be joined to me,**

“will become attached to me” or “will want to be with me”. Many languages have an idiom that is similar to the Hebrew idiom and fits well here. Do what is best in your language. (See: figs-idiom)

**because I have born three sons for him.”**

“because I have had three sons for him.” or “because I have given him three sons!” For some languages it is more natural to put this clause first in this quote and say, “I have born/had three sons for my husband, so now finally he will become attached to me.” Do what is best in your language. (See: figs-infostructure)

**For that {reason}**

“That is why” or “Because she had said that,”

**he called his name**

“his name was” or “he was named”. Although this could mean that Jacob named Levi, most translations translate this in a general or indefinite way (see the alternate translations).

**Levi.**

“Levi, {which means “joined/attached.”}” or “Levi, {which means “be with.”}” If you include the meaning of Levi’s name in your translation (or in a footnote), make sure it matches the way you translated “be joined” earlier in this verse. (See: translate-names)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 29:35**Then she conceived again and bore a son, and she said, “This time I will praise Yahweh.” For that {reason} she called his name Judah. Then she stopped bearing.**

**Then she conceived again**

“Then Leah became pregnant again” or “Once again Leah became pregnant”

**and bore a son,**

“and had a/another son” or “and gave birth to another son”. See how you translated this phrase in verse 34.

**and she said,**

“and she exclaimed,” or “She said/exclaimed,”

**“This time I will praise Yahweh.”**

“Now I will praise Yahweh {for giving me this son}!”

**For that {reason}**

“That is why” or “Because she praised Yahweh,” See how you translated this phrase in verse 34. You may decide to translate it differently depending on the context.

**she called his name**

“she named him” or “she named that son” or “she gave him the name”. See how you translated this phrase in verse 33.

**Judah.**

“Judah, {which means “praise.”}” See how you translated “praise” earlier in this verse. (See: translate-names)

**Then she stopped bearing.**

“Then Leah stopped bearing/having babies/children {for a while}.” or “After that Leah did not give birth to any more babies/children {for a while}.” Leah had more children at a later time. So it was only temporarily that she stopped having children. (See: figs-explicit)