31

31:1-21 **Jacob And His Family Flee From Laban**

Gen 31:1 **Then he heard the words of the sons of Laban {who} were saying, “Jacob has taken everything that {belonged} to our father, and he has gained all this wealth from what {belonged} to our father!”**

**Then he heard**

“Then {one day} Jacob heard” or “Then {one day} someone told Jacob”.

**the words of the sons of Laban {who} were saying,**

“that Laban’s sons were {complaining and} saying,”

**“Jacob has taken everything that {belonged} to our father,**

“Jacob has taken {for himself} everything/all that our father owned”

**and he has gained all this wealth**

“In fact, he/Jacob has acquired/gotten all his riches” or “Yes, he/Jacob has become wealthy/rich”

**from what {belonged} to our father!”**

“by taking {the animals} that were our father’s!” or “by taking our father’s possessions/wealth!”

Gen 31:2**And Jacob saw the face of Laban and behold he was not with him as yesterday and three days ago.**

**And Jacob saw**

“Jacob also saw/noticed”

**the face of Laban and behold he was not with him as**

“that Laban no longer looked at him in a kind/friendly way as/like he did” or “that Laban was no longer pleased/happy with him as/like he used to be” or “that Laban no longer acted friendly toward him the way he used to”. The clause “he was not with him” is an idiom that means Laban was no longer happy with Jacob, or that he no longer liked him. Consider whether your language has a similar idiom that fits well here. (See: figs-idiom)

**yesterday and three days ago.**

“previously/before.” or “in the past.” (See: figs-idiom)

Gen 31:3**Then Yahweh said to Jacob, “Go back to the land of your fathers and to your relatives, and I will be with you.”**

**Then Yahweh said to Jacob,**

“Then Yahweh told/commanded Jacob,” (See: writing-quotations)

**“Go back**

“Return”

**to the land of your fathers and to your relatives,**

“to your ancestors’ homeland, where your relatives live,” or “to the land where your ancestors lived and where your {other} relatives {also} live,”

**and I will be with you.”**

“and I will stay with you {and help/bless you}.” See how you translated this clause in Gen 26:3, and how you translated similar clauses in Gen 26:8, 24; 28:15.

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

Gen 31:4 **Then Jacob sent and called for Rachel and Leah to the field to his flock{s}.**

**Then Jacob sent and called for Rachel and Leah to the field**

“So Jacob sent for Rachel and Leah {to come} to the field/pasture” or “Then/So Jacob sent a message to Rachel and Leah that they should meet him at/in the field/pasture”. See how you translated “sent and called for” in Gen 27:42.

**to his flock{s}.**

“where {he was with/tending} his flock{s} {of sheep and goats}.”

Gen 31:5 **Then he said to them, “I have seen the face of your father that he is not toward me as yesterday and three days ago, but the God of my father has been with me.**

**Then he said to them,**

“{When they arrived,} he said to them,” or “{There} he told them,” Consider whether in your language it is necessary to make explicit that Rachel and Leah had come to Jacob before he spoke to them. (See: figs-explicit)

**“I have seen**

“I have noticed”

**the face of your father that he is not toward me as**

“that your father no longer looks at me in a kind/friendly way as/like he did” or “that your father is no longer pleased/happy with me as/like he used to be” or “that your father no longer acts friendly toward me the way he used to”. See how you translated a similar clause in verse 2.

**yesterday and three days ago,**

“previously/before,” or “in the past,” See how you translated this idiom in verse 2. (See: figs-idiom)

**but the God of my father**

“but my father’s God” or “but the God whom my father serves/worships” or “but the God {who takes care} of my father”. See how you translated “the God of...” in Gen 28:13.

**has been with me.**

“has stayed with me {and has helped/blessed me}.” See how you translated the idiom “be with you” in verse 3. (See: figs-idiom)

Gen 31:6**And you know that with all my might I have served your father,**

**And you know**

“You {both} know”. In the Hebrew text, “you” is an emphatic pronoun. Also, some languages have a special dual pronoun that fits here well. Do what is best in your language. (See: figs-youdual)

**that with all my might I have served your father,**

“that I have tried as hard as I can to serve your father well,” or “how I have worked for your father as hard/faithfully as I could,” Consider where it is best in your language to position the phrase “with all my might” in this clause. (See: figs-infostructure)

Gen 31:7 **but your father has deceived me and changed my wages ten times. However God has not allowed him to harm me.**

**but your father has deceived me**

“but {in spite of that,} he has deceived/cheated me” or “but {yet} he has treated me unfairly”

**and changed my wages ten times.**

“by changing what he pays me ten times.” or “and ten times he has changed what he said that he would pay me.”

**However God has not allowed him to harm me.**

“However God has not permitted him to harm/hurt me.” or “However/But God has prevented/kept him from harming/hurting me.” or “However/But God has protected me so that he/Laban did/could not hurt/harm me.” In this context, “harm” especially refers to financial harm, but it can also include physical harm.

Gen 31:8**If he said like this: ‘The speckled animals will be your wages,’ then all the flocks bore speckled young. But if he said like this: ‘The streaked ones will be your wages,’ then all the flocks bore streaked young.**

**If he said like this:**

“{For example,} if/whenever he told {me}” or {For example,} every time that he told {me}”. The examples Jacob is describing in verse 8 took place repeatedly (as verse 7 indicates).

**‘The speckled animals will be your wages,’**

“that {only} the speckled animals would be my wages/pay,” or “that he would pay me by giving me {only} the animals with speckles on them,” Consider whether it is best in your language to translate this embedded quote as a direct or indirect quote. Also, see how you translated “speckled” in Gen 30:32, 33, 35, 39. (See: figs-quotations)

**then all the flocks**

“then all {the female animals in} the flocks” or “then all the female sheep and goats” (See: figs-explicit)

**bore speckled young.**

“gave birth to young/babies that were speckled.” or “gave birth to speckled young/babies.”

**But if he said like this:**

“But if/whenever he said {to me}” or “Then if/whenever he {changed his mind and} told {me}”

**‘The streaked ones will be your wages,’**

“that {only} the streaked animals would be my wages/pay,” or “that he would pay me by giving me {only} the animals with streaks on them,” See how you translated “streaked” in Gen 30:35, 39, 40. (See: figs-quotations)

**then all the flocks**

“then all {the females in} the flocks” or “then all the female sheep and goats” or “then they all”

**bore streaked young.**

“gave birth to young/babies that had streaks/stripes on them.” or “had streaked young/babies.”

Gen 31:9 **So God took away the livestock of your father and gave {them} to me.**

**So God took away**

“In that way, God has taken” or “So that’s how God took”

**the livestock of your father**

“{many of} the animals that belonged to your father” or “{many of} the sheep and goats that were your father’s” or “{many of} your father’s animals {from him}”. The term “livestock” usually includes all kinds of domestic animals, but in this context it refers to the sheep and goats that Jacob was taking care of for Laban.

**and gave {them} to me.**

“and gave {them} to me {instead}.” or “and has given {them} to me.”

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

Gen 31:10 **And it happened in the season the flock{s} were in heat, and I lifted my eyes and saw in a dream that behold, the male goats that were mounting the flock{s} {were} streaked, speckled and spotted.**

**And it happened**

“One time/night”

**in the season**

“during the season/time” or “during the time of year”

**the flock{s} were in heat, and**

“that/when the female sheep and goats were in heat,” or “that/when the flock{s} {of sheep and goats} were mating/breeding,”

**I lifted my eyes and saw in a dream that behold,**

“I had a dream and {in the dream} I looked around and saw that” or “I had a dream. {In the dream} I looked around and was surprised to see that”. The word “behold” emphasizes what Jacob saw and might also express that he was surprised at what he saw.

**the he-goats that were mounting the flock{s}**

“the {only} male goats {and sheep} that were mating with the female goats {and sheep}”. Some languages have special terms for male and female goats or sheep. For example, billy goats and nanny goats (for male and female goats) and rams and ewes (for male and female sheep). Choose terms in your language that are natural and well-known.

**{were} streaked, speckled and spotted.**

“{were} streaked/striped, speckled or blotched.” or “had a streaked/striped, speckled or spotted/blotched pattern {in their fur/hair}.” It may be more natural to put this phrase earlier and say, “...saw that the male goats {and sheep} that were streaked, speckled and spotted were the {only} ones that were mating with the female goats {and sheep}.” Do what is best in your language. (See: figs-infostructure)

Gen 31:11**Then an angel of God said to me in the dream, ‘Jacob!’ and I said, ‘Behold me.’**

**Then an angel of God said to me in the dream, ‘Jacob!’**

“Then/And an angel from God called to me in the dream {and said}, ‘Jacob!’ ” or “Then in the dream, one of God’s angels said/called to me, ‘Jacob!’ ” In some languages it is more natural to put “in the dream” earlier in this clause. Do what is best in your language. Also see how you translated “an angel of God” in Gen 21:17. (See: translate-key-terms)

**and I said,**

“and I answered/responded,” (See: writing-quotations)

**‘Behold me.’**

“Here I am!” or “Yes, {Lord/sir}?” or “Yes, I am listening.” See how you translated this phrase in Gen 22:1 and 27:11.

Gen 31:12 **Then he said, ‘Please lift up your eyes and see all the male goats that are mounting the flock{s} {are} streaked, speckled and spotted, because I have seen all that Laban is doing to you.**

**Then he said,**

“Then the angel said {to me},” or “The angel said/replied,” (See: writing-quotations)

**‘Please lift up your eyes**

“Look around you” or “Look carefully”. See how you translated this idiom in Gen 22:13. Also see how you translated Gen 22:2, another passage where Yahweh uses “Please”. (See: figs-idiom)

**and see**

“and observe/notice {that}”

**all the male goats that are mounting the flock{s}**

“all the male goats {and sheep} that are mating with the female goats {and sheep}”. See how you translated a similar phrase in verse 10.

**{are} streaked, speckled and spotted,**

“{are} streaked/striped, speckled or blotched” or “have a streaked/striped, speckled or spotted/blotched pattern {in their fur/hair}”. See how you translated this phrase in verses 8 and 10.

**because I have seen**

“{I, Yahweh, have caused that to happen,} because I have observed/noticed”. Sometimes an angel says “I” as God’s representative, but in this context, it seems to be Yahweh himself (in the form of an angel) who is speaking to Jacob (see verse 13). That information could be put in a footnote, and you could make “Yahweh” explicit in the text to make that clear. (See: figs-explicit)

**all that Laban is doing to you.**

“all {the wrong things} that Laban has done to you.” or “all the ways that Laban has been treating you {badly/wrongfully}.”

Gen 31:13 **I {am} the God of Bethel, where you anointed a pillar, where you vowed a vow to me. Now get up, go out from this land and return to the land of your birth.’ ”**

**I {am} the God of Bethel,**

“I {am} the God {who appeared to you} at {the town of} Bethel,”

**where you anointed a pillar,**

“where you poured {olive} oil on top of a {memorial} pillar/stone {to dedicate the place to me}”. See how you translated “poured oil on top of” in Gen 28:38 and “pillar” in Gen 28:18, 22. (See: translate-symaction)

**where you vowed a vow to me.**

“{and} where you made a vow/pledge/promise to me.” See how you translated “vowed a vow” in Gen 28:20. (See: translate-key-term)

**Now get up, go out from this land**

“{So} now/then, get up/ready and leave this land/region {immediately}” or “Now go/leave at once from this land/region”. The phrase “get up” means that Jacob should immediately get ready to go and then leave; see how you translated this phrase in Gen 27:43.

**and return to**

“and go/travel back to”

**the land of your birth.’ ”**

“the land where you were born.” or “the land where your relatives live.” or “your native/home land.” The Hebrew word for “birth” in this phrase can also be translated as “relatives” here (as in verse 3). See how you translated this phrase in Gen 24:7.

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

Gen 31:14 **Then Rachel replied, and Leah, and they said to him, “Is there still a portion or inheritance for us in the house of our father?**

**Then Rachel replied, and Leah, and they said to him,**

“Then Rachel and Leah responded to him/Jacob,” or “Rachel and Leah replied to him/Jacob,” (See: writing-quotations)

**“Is there still a portion or inheritance for us**

“We no longer have any part/share in the inheritance” or “We will not/never inherit anything”. This rhetorical question expects the answer “no”. It also expresses Rachel and Leah’s strong emotion and emphasizes that there is nothing for them to inherit from their father. Consider whether or not a rhetorical question fits well here in your language. (See: figs-rquestion)

**in the house of our father?**

“from our father’s house/estate {when he dies}!” or “from our father {when he dies}”

Gen 31:15 **Are we not regarded by him {as} foreigners? For he sold us, and he has indeed completely eaten up our silver.**

**Are we not regarded by him**

“Doesn’t he regard/treat us” or “It is obvious that he regards/treats us” or “He obviously is treating us”. This rhetorical question expects the answer “yes” and expresses Rachel and Leah’s anger at how their father treats them. Consider whether or not it is natural in your language to use a rhetorical question here. (See: figs-rquestion)

**as foreigners?**

“like foreigners/strangers {not family}” or “as if we were foreigners/strangers {instead of family}”

**For he sold us,**

“For example, he sold us {to you},” or “After all, he sold us {to you},

**and he has indeed completely eaten up**

“and then he spent all” or “and then he used up all”. The phrase “eaten up” is used here as an idiom that means Laban had spent or kept for himself all the wealth he had gained from Jacob’s 14 years of working for him. Many languages have a similar idiom that could be used here. Do what is best in your language. (See: figs-idiom)

**our silver.**

“the money/wealth that should have been ours.” or “the money/wealth that belonged to us.” In that culture at that time, silver was a currency used to buy and sell things. (See: translate-unknown)

Gen 31:16 **For all the wealth that God took from our father {belongs} to us and to our children. So now, do all that God has said to you.”**

**For all the wealth that God took from our father**

“In fact, all the wealth/abundance {of flocks} that God has taken from our father” or “In fact/reality, all {the flocks} that made our father wealthy and that God has taken from him”

**{belongs} to us and to our children.**

“{rightfully/actually} {belongs} to us and our children.” or “{should have been given} to us and our children {anyway}.”

**So now, do**

“So then, {you should} do” or “So {go ahead and} do” or “So {we totally agree that you should} do”. The words “So now” introduce Rachel and Leah’s conclusion that is based on what they just said. Do what is best in your language to communicate that.

**all that God has said to you.”**

“everything/whatever God has told/commanded you {to do}.” or “exactly what God told/instructed you {to do}.”

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

Gen 31:17 **So Jacob got up and put his sons and his wives on the camels.**

**So Jacob got up**

“So/Then Jacob {immediately/quickly} got ready/packed {for the journey}”. See how you translated “get up” in verse 13.

**and put his sons and his wives on the camels.**

“and helped his wives and his sons/children {get/mount up} onto the/some camels.” Jacob took all his children with him, not just his sons. (See: figs-synecdoche)

Gen 31:18 **Then he drove all his livestock and all his property that he had acquired, the livestock in his possession that he had acquired in Paddan Aram, to go to Isaac his father, to the land of Canaan.**

**Then he drove**

“Then he led/herded” or “Then he {started} driving/leading/herding”

**all his livestock and all his property that he had acquired, the livestock in his possession that he had acquired**

“{the camels and} all his {other} livestock/animals and {along with them,} {he also took} all the {other} possessions that he had acquired/accumulated”. The word “livestock” is general here and includes all of Jacob’s animals.

**in Paddan Aram,**

“{while living} in {the land/region of} Paddan Aram,” Be consistent here with how you translated “{the land/region of} Paddan Aram” in Gen 25:20.

**to go to Isaac his father, to the land of Canaan.**

“to go/return to his father Isaac’s house in the land/region of Canaan.” or “to go/return to Canaan, to {the home of} his father Isaac.” or “to the land/region of Canaan, where his father Isaac lived.” For some languages it is more natural to put this clause earlier in this verse and say, “Then he {started} driving/herding {the camels} and all his {other} animals to/toward the land/region of Canaan where his father Isaac lived. {He took with him} all his possessions that he had accumulated, {including} all the livestock that he had acquired/accumulated {while living} in {the land/region of} Paddan Aram.” Do what is best in your language. (See: figs-infostructure)

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

Gen 31:19 **Now Laban had gone to shear his sheep, so Rachel stole the idols that {belonged} to her father,**

**Now Laban**

“Now {before that,} Laban {the Aramean}”. Make sure it is clear in your translation that the events in verse 19 happened before Jacob and his family had left. Also, for some languages it is more natural to first make “the Aramean” explicit here in verse 19, rather than wait until verse 20. Do what is best in your language. (See: writing-background)

**had gone to shear his sheep,**

“had gone away {for several days} to cut the wool off his sheep”. In that culture, sheep wool was very important since it was used to make clothing and blankets. The process of shearing many sheep would have taken several days. You could include some of this information in a footnote.

**so Rachel**

“so {while he was gone,} Rachel” or “{While he was gone,} Rachel”. Consider whether it is more natural in your language to begin a new sentence here.

**stole**

“{went into her father’s tent and} stole/took” or “{entered his tent and} stole/took”. (See: figs-explicit)

**the idols that {belonged} to her father,**

“his {household/family} idols/gods” or “the idols/gods that he had/worshiped”. These idols were statues made of wood or precious metals. They were small enough to be used in a private home. In this chapter these statues are referred to as “idols” (in verses 19, 34, 35 when the author refers to them) and “gods” (in quotes in verses 30 and 32 when Laban or Jacob talk about them). If it is confusing in your language to switch back and forth between these two terms, you could use “gods” throughout this chapter, since Laban would not have called them idols, nor would Jacob have used that term in his presence. However, if possible, it is best to translate the two terms the way the Hebrew text has them. (See: translate-unknown)

Gen 31:20 **and Jacob stole the heart of Laban the Aramean by not informing him that he was fleeing.**

**and Jacob stole the heart of**

“and Jacob deceived/tricked” or “At the same time, Jacob deceived/tricked”. Consider whether it is more natural in your language to begin a new sentence here. (See: figs-idiom)

**Laban the Aramean**

“Laban/him”. If you used “Aramean” earlier (verse 19), it may not be natural here. Do what is best in your language. Also see how you translated this phrase in Gen 25:20.

**by not informing him that he was fleeing.**

“by not informing/telling him that he was fleeing/leaving.” or “by fleeing/leaving {secretly} without informing/telling him that he was leaving.” (See: figs-infostructure)

Gen 31:21 **And he fled and all that {belonged} to him. And he got up and crossed the river and set his face {toward} the mountain{s} of Gilead.**

**And he fled**

“So Jacob {and his family} ran away” or “So {in that way} Jacob ran away {with his family}”. This statement summarizes an event that already happened (see verses 18 and 20). Make sure your translation of this verse does not sound like Jacob left a second time. To make this clear you could say, “After Jacob {and his family} ran away with everything that they owned, they {quickly} crossed the {Euphrates} River and headed toward the hill country of Gilead.”

**and all**

“with all/everything” or “and {took/brought} all/everything”

**that {belonged} to him.**

“that {belonged} to them.” or “that he/they had/owned.” Make sure that your choice of pronouns throughout this verse fits with how you translate the beginning of this sentence. (See: writing-pronouns)

**And he got up and crossed the River**

“He/They quickly crossed the {Euphrates} River”. The Euphrates River was also called “the River” because it was large and well-known. It was about 50 miles (80 kilometers) from Haran where Laban lived. This information could be put in a footnote. (See: figs-explicit)

**and set his face {toward}**

“and headed toward” or “and went/traveled in the direction of” (See: figs-idiom)

**the mountain{s} of Gilead.**

“the mountain region of/called Gilead.” or “the hill country of/called Gilead.” The Hebrew text is ambiguous here. It can (1) refer to mountains or hill country (2) refer to a specific mountain (“Mount Gilead”).

*31:22-42* **Laban Pursues Jacob And His Family**

Gen 31:22 **Then on the third day it was told to Laban that Jacob had fled.**

**Then on the third day**

“Three days later” or “Three days after {Jacob/they had left},”

**it was told to Laban**

“someone informed/told Laban” or “Laban found out” (See: figs-activepassive)

**that Jacob had fled.**

“that Jacob {and his family} had run away.” See how you translated “fleeing” and “fled” in verses 20-21.

Gen 31:23 **So he took his relatives with him and pursued after him a seven-day journey and overtook him in the mountain{s} of Gilead.**

**So he took his relatives with him**

“So Laban took {some of} his relatives with him” or “So Laban gathered {some of} his relatives”

**and pursued after him a seven-day journey**

“and chased/followed after Jacob {and his family/household} for seven days”

**and overtook him**

“until they overtook him/them” or “until they caught up with him/them”

**in the mountain{s} of Gilead.**

“in the mountain region of/called Gilead.” or “in the hill country of/called Gilead.” See how you translated this phrase in verse 21.

Gen 31:24 **But God came to Laban the Aramean in a dream that night and said to him, “Watch yourself that you do not speak with Jacob either good or bad.”**

**But God came to Laban the Aramean in a dream that night**

“But/Then that {same} night God appeared to Laban in a dream” or “That night Laban had a dream and in it God appeared to him”. See how you translated a similar clause in Gen 20:3. Alsosee how you translated “Laban the Aramean” in verse 20.

**and said to him,**

“and warned him,”

**“Watch yourself that**

“Be careful/sure that”

**you do not speak with Jacob either good or bad.”**

“you do not say {or do} anything to Jacob {to try to stop him from leaving}.” or “you do not threaten/harm Jacob in any way.” God is warning Laban not to say or do anything that would harm Jacob (see verse 29). (See: figs-merism)

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

Gen 31:25 **And Laban overtook Jacob, and Jacob had pitched his tents in the mountain{s}, so Laban with his relatives pitched {theirs} in the mountain{s} of Gilead.**

**And Laban overtook Jacob, and**

“So {when} Laban overtook Jacob,” or “{By the time that} Laban caught up with Jacob,” Make sure that the way you translate this clause does not sound like Laban overtook Jacob a second time. This is referring to what already happened in verse 23. See how you translated “overtook” there. (See: writing-background)

**Jacob had pitched his tent**

“Jacob had {already} set/put up his tents” or “Jacob {and his family} had {already} set up camp”. Make sure it is clear in your translation that Jacob had already pitched his tents before Laban arrived. Also see how you translated “pitched his tent” in Gen 12:8, 26:25. (See: writing-background)

**in the mountain{s},**

“in the mountain region {of Gilead},” or “in the hill country {of Gilead},” For some languages it is clearer and more natural to make “Gilead” explicit here (rather than later in this verse). Do what is best in your language. Also see how you translated “mountain{s} of Gilead” in verses 21 and 23. (See: figs-explicit)

**so Laban with his relatives**

“so Laban and {all} his relatives {that were with him}”

**pitched {theirs}**

“{also} set/put up {their tents}” or “{also} set up camp” or “{also} camped”

**in the mountain{s} of Gilead.**

“in the hill country of Gilead.” or “there {at a place nearby}.” If you made “Gilead” explicit earlier in this verse in your translation, it may not be necessary to repeat it here. Do what is best in your language. (See: figs-infostructure)

Gen 31:26 **Then Laban said to Jacob, “What have you done? And you have stolen my heart and carried away my daughters like captives of the sword!**

**Then Laban**

“Then {the next day} Laban {went/came to Jacob and}” or “{The next day} Laban {met with Jacob and}”

**said to Jacob,**

“complained to Jacob/him,” or “{rebuked/confronted Jacob/him and} said to him,” See how you translated a similar quote margin in 29:25, when the roles were reversed and Jacob confronted Laban. (See: writing-quotations)

**“What have you done?**

“Why have you done this?” or “Look what you have done!” or “What you have done is wrong!” Laban uses a rhetorical question here to express his anger at Jacob. Do what is best in your language to communicate that. (See: figs-rquestion)

**And you have stolen my heart**

“You have deceived/tricked me” or “You have acted deceitfully toward me”. See how you translated the idiom “stole the heart of” in verse 20. (See: figs-idiom)

**and carried away my daughters**

“and dragged away my daughters {with you}” or “and forced my daughters to leave {with you}”. Laban uses exaggeration to show he is angry and to try to make Jacob feel guilty for what he did. (See: figs-hyperbole)

**like captives of the sword!**

“like prisoners of war!” or “as if you had captured them in battle!” (See: figs-simile)

Gen 31:27 **For what {reason} did you secretly flee and deceive me, and not tell me, so that I could have sent you with joy and with songs, with tambourines and lyres?**

**For what {reason} did you secretly flee and deceive me,**

“Why did you deceive/trick me and secretly run away” or “Why did you deceive me by secretly running away” (See: figs-infostructure)

**and not tell me**

“without telling me {you were leaving}?” or “Why didn’t you tell me {that you were leaving}?” or “You should have told me {you were leaving}”. Consider whether it is better in your language to begin a new sentence here. Verse 27 is one long rhetorical question in the Hebrew text. For some languages, it is more natural to break it up into two or more sentences. Do what is best in your language. (See: figs-rquestion)

**so that I could have sent you with joy and with songs,**

“{If I had known,} I/we could/would have {held a feast and} sent you {on your way}, singing joyful songs {together},” or “{If I had known,} I/we could/would have sent you {on your way} by {having a feast and} singing joyful songs {together},” If you begin a new sentence here, make sure it flows well with the rest of the verse. Also, make sure it is clear in your translation that the events in this clause are contrary-to-fact (hypothetical). (See: figs-hypo)

**with tambourines and with lyres?**

“with tambourines and lyres/harps playing” or “with/to the music/sound/playing of musical instruments”. See how you translated “lyres” or “harps” in Gen 4:21. (See: translate-unknown)

Gen 31:28 **And you did not let me kiss my grandchildren and my daughters! Now you have acted foolishly by doing {that}!**

**And you did not let me kiss my grandchildren and my daughters!**

“You did not {even} let me kiss my daughters and my grandchildren {goodbye} {before they left}!” or “{You left so secretly that} I wasn’t even able to say goodbye to my daughters and grandchildren!” For some languages, it may be more natural to mention the daughters before the children. Do what is best in your language. Also see how you translated “kiss” in Gen 27:26-27, and see the note about that at 27:26. (See: figs-infostructure)

**Now you have acted foolishly by doing {that}!**

What you have done is {very} foolish/stupid!” or “You acted foolishly when you left {secretly} like that!”

Gen 31:29**It is in the power of my hand to do harm to you, but last night the God of your father said to me, saying, ‘Keep yourself from speaking with Jacob either good or bad.’**

**It is in the power of my hand to do harm to you,**

“I {and my relatives/men} have the power/ability to harm {all of} you,” The pronoun “you” is plural here, so it probably refers to Jacob and everyone in his household. (See: figs-yousingular)

**but last night**

“but last night {in a dream}”. For some languages it may be more natural to put this time phrase later and say “…said to me {in a dream} last night”. Do what is best in your language. (See: figs-infostructure)

**the God of your father**

“the God whom your father serves”. See how you translated a similar phrase (“the God of my father”) in verse 5.

**said to me, saying, ‘Keep yourself from speaking with Jacob either good or bad.’**

“commanded/warned me, ‘Do not say {or do} anything to Jacob {to try to stop him from leaving}.’ ” or “commanded/warned me to not threaten/harm you in any way.” For some languages it is necessary to make this embedded quote an indirect quote. Do what is best in your language. Also see how you translated a similar quote in verse 24. (See: figs-quotesinquotes)

Gen 31:30 **So now, you have surely gone because you greatly long for the house of your father. For what {reason} did you steal my gods?”**

**So now, you have surely gone**

“Now then, {I know/understand that} you left” or “Now, {I know/understand that} you went/ran away”. Begin this verse in a way which shows that Laban is introducing a new topic. Also notice that “you” shifts to singular here in verse 30. (See: grammar-connect-words-phrases)

**because you greatly long**

“because you longed so much” or “because you were so/very homesick”

**for the house of your father.**

“to return toyour father’s household/family,” or “to return home to your father {and other relatives},” This phrase refers to the people in Jacob’s father’s household and other relatives living nearby. (See: figs-metonymy)

**For what {reason} did you steal my gods?”**

“{but} what is the reason that you stole my gods?” or “{but} why did you steal my gods?”

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Gen 31:31 **Then Jacob answered and said to Laban, “Because I was afraid, because I said that perhaps you would seize your daughters from me.**

**Then Jacob answered and said to Laban,**

“Jacob answered Laban/him,” or “Then Jacob told Laban/him,” (See: writing-quotations)

**“Because I was afraid,**

“{We left secretly} because I was afraid.” Make sure it is clear here in your translation that Jacob is answering Laban’s question in verse 27, not his question in verse 30. (See: figs-explicit)

**because I said that**

“I told myself that {if you knew,}” or “I thought that {if I told you we were leaving,}” Consider whether it is more natural in your language to begin a new sentence here.

**perhaps you would seize your daughters from me.**

“you might take your {two} daughters from me {by force}.” Make sure you translate this sentence in a way that shows it is hypothetical. Also see how you translated “seized” in Gen 21:25. (See: figs-hypo)

Gen 31:32 **Whomever you find your gods with will not live! In front of our relatives, observe for yourself what {is} with me, and take {what belongs} to you.” Now Jacob did not know that Rachel had stolen them.**

**Whomever you find your gods with**

“{As for} your gods, if you find them {here} in someone’s {tent},” or “{However we did not steal/take your gods. In fact,} if you find your gods with anyone {here},” See how you translated “gods” in verse 30.

**will not live!**

“that person will die {for stealing them}!” or “that person will be put to death {as punishment for stealing them}!”

**In front of our relatives,**

“{So} while our relatives are watching,” or “{So} with our relatives as witnesses,” Make sure your translation of this phrase refers to both Jacob’s and Laban’s relatives. (See: figs-exclusive)

**observe for yourself what {is} with me,**

“search for yourself what/everything I have with me here” or “{go ahead and} search {all} my belongings for yourself”

**and take {what belongs} to you.”**

“and take whatever you find that is yours.” or “{If you find} anything that is yours, take it.” Consider whether it is more natural in your language to begin a new sentence here.

**Now Jacob did not know that Rachel had stolen them.**

“{When Jacob said that,} he did not know that Rachel {was the one who} had stolen the idols.” Translate this background information in a way that is clear and natural in your language. Also see how you translated “stole” in verses 19 and 30. (See: writing-background)

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Gen 31:33 **Then Laban went into the tent of Jacob and into the tent of Leah and into the tent of the two slave women, but he did not find {anything}. Then he came out of Leah’s tent and went into Rachel’s tent.**

**Then Laban went into the tent of Jacob**

“Then/So Laban went/started {searching} in/through Jacob’s tent,” See how you translated “tent” in verse 25.

**and into the tent of Leah**

“then {he searched} through/in Leah’s tent”

**and into the tent of the two maidservants,**

“and through/in the two servant women’s tent,” or “and through/in the tent where the two maidservants lived,”

**but he did not find {anything}.**

“but he did not find {anything} {that belonged to him}.” or “but he did not find {the/his idols/gods}.”

**Then he came out of Leah’s tent and went into Rachel’s tent.**

“Then he came out of Leah’s tent {and the servant women’s tent} and went into Rachel’s tent {to search it}.” or “Then/Next after he left/searched those tents, he went into Rachel’s tent {to search it}.”

Gen 31:34 **Now Rachel had taken the idols and put them inside the camel’s saddle and was sitting on them. And Laban felt throughout the entire tent, but he did not find them.**

**Now Rachel had taken the idols and put them inside the camel’s saddle**

“Now/But Rachel had put the idols inside {her| camel saddlebag {to hide them}” or “But Rachel had hidden the idols inside her camel saddlebag”. This kind of saddle was used as a seat and also had compartments or bags for carrying things. Make sure it is clear in your translation that Rachel had hidden the idols before Laban entered her tent. Also see how you translated “idols” in verse 19. (See: writing-background)

**and was sitting on them.**

“and she was sitting on the idols/gods/saddlebag.”

**And Laban felt throughout the entire tent, but**

“So Laban searched/rummaged through everything {else} in the tent, but” or “So when/although Laban searched everywhere {else} in her tent,”

**he did not find {them}.**

“he did/could not find {them/anything}.” or “he did/could not find {the/his idols/gods}.”

Gen 31:35 **And she said to her father, “Do not let it burn in the eyes of my lord that I am not able to stand up in your presence, because the way of women {is} on me.” So he searched, but he did not find the idols.**

**And she said to her father,**

“Rather Rachel had said to him,” or “{As he was searching,} Rachel said to him,” (See: writing-quotations)

**“Do not let it burn in the eyes of my lord**

“{Please} do not be angry/upset {at me}, sir/Father,” or “Sir/Father, {please} do not be angry/upset {at me}”. Make sure you translate “my lord” in a way that is appropriate for a daughter to show respect to her father; it should not sound like she was Laban’s slave or servant. The word “burn” is used here as an idiom that means to be angry. Consider whether your language has a similar idiom that would work well here. Also see how you translated this idiom in Gen 30:2. (See: figs-honorifics)

**that I am not able to stand up in your presence,**

“that I am not able to stand/get up to greet you,”

**because the way of women {is} on me.”**

“because it is that time of the month {when I feel weak}.” or “because I am having my {monthly} period/cycle.” Translate this in a way that will not offend or embarrass people when this is read aloud in public. (See: figs-euphemism)

**So he searched, but he did not find the idols.**

“That is {also} why he did/could not find the/his idols/gods when he searched {her/Rachel’s tent}.” or “So {that is why} he did/could not find the/his idols/gods {in her/Rachel’s tent}.”

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Gen 31:36 **Then it burned within Jacob and he disputed with Laban, and Jacob responded and said to Laban, “What {is} my crime? What {is} my sin, that you have hotly pursued after me?**

**Then it burned within Jacob**

“Then Jacob became {very} angry {at Laban}”. See how you translated the idiom “burn” in verse 35. (See: figs-idiom)

**and he disputed with Laban, and Jacob responded and said to Laban,**

“and contended with Laban/him and said,” or “and confronted/rebuked Laban/him by saying to him,” (See: writing-quotations)

**“What {is} my crime?**

“Tell me my crime!” or “Tell me what crime I have done/committed!” Jacob’s rhetorical questions in this verse show that he was angry at Laban. Do what is best in your language to communicate the same thing. (See: figs-rquestion)

**What {is} my sin, that you have hotly pursued after me?**

“How have I sinned against you so that you have a reason to pursue me so intensely/fiercely?” or “Tell me what sin/offense I have done/committed {against you} that gives you the right to pursue/chase after me!” (See: figs-rquestion)

Gen 31:37 **Since you have felt through all my things, what have you found from any of the things of your house? Put {it} here in front of my relatives and your relatives, and let them judge between the two of us!**

**Since you have felt through all my things,**

“Now that you have felt/rummaged/searched through all my things/possessions,” See how you translated “felt through” in verse 34.

**what have you found from any of the things of your house? Put {it} here**

“did you find anything {that anyone took} from your household? {If so,} put/bring {it} here” or “show us what you have found that belongs to you! {If you found anything,} put/bring {it} here”. (See: figs-explicit)

**in front of my relatives and your relatives,**

“in front of our relatives,” or “where all our relatives can see it,”

**and let them**

“so that they can” or “and they will/can”

**judge between the two of us!**

“judge/decide which one of us is right!” or “judge/decide whether you or I am right!”

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Gen 31:38 **”These twenty years I {have been} with you! Your ewes and your she-goats did not miscarry, and I have not eaten rams from your flocks.**

**“These twenty years I {have been} with you!**

“For {the past/last} twenty years I {have worked} for you!”

**Your ewes and your she-goats**

“{During those years} your female sheep and goats” or “{During all that time} your sheep and your goats”

**did not miscarry,**

“bore their young without any problems,” or “had no trouble bearing young,”

**and I have not eaten rams from your flocks.**

“and I have never {killed and} eaten {any} rams/animals from your flocks.” or “and I never took/killed {any} animals from your flocks to eat.” Make sure your translation does not sound here like Jacob is talking about eating animals while they are still alive; the animals would be killed and cooked first. (See: figs-explicit)

Gen 31:39 **I did not bring torn {animals} to you; I bore the loss of it myself. You required it from my hand, {those} stolen by day and {those} stolen by night.**

**I did not bring torn {animals} to you;**

“{And} whenever wild animals killed {any of} your animals, I never brought {the dead animal} to you {to show/prove I was innocent},”

**I bore the loss of it myself.**

“{rather} I paid for that loss myself.” or “{rather} I replaced them at my own expense.” Normally it was the owner of the flocks (not the shepherds) who took care of the expense when an animal was killed or stolen. You could put that information in a footnote.

**You required it from my hand,**

“{Besides that,} you required me to pay for” or “You {also} made me pay for”. Consider what is the best way to translate this idiom in your language. (See: figs-idiom)

**{those} stolen by day and {those} stolen by night.**

“{any} animals that got stolen {by thieves}, whether it happened in the day or at night.” or “{any} animals {that anyone ever} stole {at any time of} day or night.” Consider what is the best way to translate this passive clause in your language. (See: figs-activepassive)

Gen 31:40 **There I was: In the day, heat devoured me, and in the night the frost, so that my sleep fled from my eyes.**

**There I was:**

“That is how it was for me!” or “That was my life/situation!”

**In the day, heat devoured me,**

“During the day the heat {of the sun} oppressed/pounded me,” or “During the days, I suffered from the hot sun,” Consider whether or not you can talk about heat and frost in your language as if they could harm Jacob the way a person could. (See: figs-personification)

**and in the night the frost, so that**

“and at night {I suffered from} the frost/cold, so that” or “and during the nights it was so cold that”

**my sleep fled from my eyes.**

“I could not sleep.” or “I could hardly sleep.”

Gen 31:41 **That {is how it was} for me twenty years in your house. I served you fourteen years for your two daughters, and six years for your flock{s}, and you changed my wages ten times.**

**That {is how it was} for me**

“That {is what it was like} for me” or “{It was like} that for me”

**twenty years in your house.**

“{for/during the} twenty years that I worked for you.” or “{during the entire} twenty years that I was with you.”

**I served you fourteen years for your two daughters,**

“I worked for you for fourteen years in order to marry your two daughters,” or “For fourteen years I worked for you {in exchange} for {marrying} your two daughters,”

**and six years for your flock{s},**

“and {I worked} {another} six years to earn flocks {of animals} from you,” or “and for six {more} years {I worked for you} to earn flocks {of sheep and goats} from you,”

**and you changed my wages ten times.**

“even though you changed my wages/pay ten times.” or “even though ten times you changed what you said you would pay me.” See how you translated a similar phrase in verse 7.

Gen 31:42 **If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my palms, and he judged {you} last night.”**

**If the God of my father, the God of Abraham and the Fear of Isaac,**

“If God, the Revered/Awesome One, whom my father Isaac and {grandfather} Abraham serve/worship” or “If God whom my ancestors Abraham and Isaac serve/worship and fear/revere”. The phrase “the Fear of Isaac” is a title for God that is ambiguous in Hebrew (and English). It could mean: 1) “the One/God whom Isaac fears/reveres”; or 2) “Isaac’s God whom {people/others} are afraid/terrified of”. The interpretation that is not used in your translation could be put in a footnote. Make sure it is clear in your translation that Jacob is only talking about one God in this verse, not two or three. Also notice that “my father” and “Isaac” both refer to Jacob’s father Isaac, not two different people.

**had not been with me,**

“had not been with me {taking care of me},” or “had not been with me {protecting me and guiding me},” Make sure it is clear in your translation that the events in this sentence are contrary-to-fact (hypothetical). (See: figs-hypo)

**surely now you would have sent me away**

“you would certainly be sending me away now” or “there is no doubt/question that I would now be leaving”

**empty-handed.**

“with {absolutely} nothing.” or “without anything {at all}.”

**God has seen my affliction**

“{But} God knows how much I have suffered {under you}” or “{But} God knows how {much} you have afflicted/oppressed/mistreated me”

**and the toil of my palms,**

“and the hard work I did with my hands {for you},” or “and how hard I have worked {for you},” (See: figs-synecdoche)

**and he judged {you} last night.”**

“so last night he judged {against you} {in my favor}.” or “so last night he rebuked {you}.” See how you translated “judge” in verse 37. It may be necessary to translate this word in different ways, depending on the context.

*31:43-55* **Jacob And Laban Cut A Covenant**

Gen 31:43 **And Laban responded and said to Jacob, “The daughters {are} my daughters, and the children {are} my grandchildren, and the flock{s} {are} my flock{s}. And everything that you see {belongs} to me! But what can I do today about these daughters of mine or about their children whom they have born?**

**And Laban responded and said to Jacob,**

“Then Laban responded to Jacob,” or “Laban replied to Jacob,” (See: writing-quotations)

**“The daughters {are} my daughters, and the children {are} my grandchildren,**

“These women {are} my daughters and their children {are} my grandchildren,” or “These {are} my daughters and my grandchildren,”

**and the flock{s} {are} my flock{s}.**

“and these flock{s} {are} {also} mine.” or “and these flock{s}/animals {also} belong to me.”

**And everything that you see {belongs} to me!**

“In fact, everything/all that you see {here} is mine!” or “Yes, everything that is here with you is {actually} mine!” Laban is lying or exaggerating here to make it sound like he was wronged, when actually he is the one who was dishonest in his dealings with Jacob. (See: figs-hyperbole)

**But what can I do today**

“But/Yet there is nothing I can do today/now” or “But I can’t do anything now”. Laban uses this rhetorical question to express his emotions and emphasize that there is nothing that he can do. Consider whether or not a rhetorical question fits well here in your language. (See: figs-rquestion)

**about these daughters of mine or about their children whom they have born?**

“to keep my daughters and their children near me {any longer}!” or “to keep my daughters and grandchildren from leaving!”

Gen 31:44 **So now, come, let us cut a covenant, I and you, and let it be a witness between me and you.”**

**So now, come, let us cut a covenant, I and you,**

“So then, you and I should make a {peace} covenant/treaty {with each other},” or “So I invite you to make a covenant/treaty with me,” For some languages it may be more natural to put “I” and “you” earlier in the sentence. Do what is best in your language. Also see how you translated “So now” in verse 16 and “cut a covenant” in Gen 26:28. (See: figs-infostructure)

**and let it be**

“and let there be” or “and there should be”. The subject of the Hebrew verb in this phrase is masculine singular, so it cannot refer to “covenant”, which is feminine singular. It is probably best to translate this phrase in a more general way (see the alternate translations above).

**a witness between me and you.”**

“a witness/memorial to remind us {of our treaty/covenant}.” or “something to remind us {to keep that covenant/treaty}.” If your language has a dual pronoun for “us”, you could use it in this verse. Also, if your language distinguishes exclusive and inclusive pronouns, you could use the inclusive form of “us” here. (See: figs-exclusive)

Gen 31:45 **So Jacob took a stone and set it up {as} a pillar.**

**So Jacob took a stone**

“So Jacob picked out a {large} stone”. See how you translated “stone” in Gen 28:18.

**and set it up {as} a pillar.**

“and set/stood it up {on its end} {as} a monument {to mark the place where they made their treaty/covenant}.” or “and set/stood it up {as} a memorial/reminder stone {to mark the place as special}.” See how you translated “pillar” in verse 13 and “set it up as a pillar” in Gen 28:18, 22.

Gen 31:46 **Then Jacob said to his relatives, “Gather stones.” So they took stones and made a heap. Then they ate there by the heap.**

**Then Jacob said to his relatives,**

“Then Jacob/he told his relatives,” These relatives would have included Jacob’s sons, as well as Laban and his men who had come with him. See how you translated “relatives” in verses 23, 25, 32, 37.

**“Gather stones.”**

“Gather {some more} stones.” or “{Please} gather {some} stones.” Make sure that your translation of Jacob’s request sounds polite here, not rude or demanding, but also not begging. (See: figs-politeness)

**So they took stones and made a heap.**

“So they {all} gathered/brought/got stones and put them in a {large} pile/mound.”

**Then they**

“Then they {all}” or “Then everyone”. Make sure your translation does not sound like Jacob ate without Laban and his men.

**ate there**

“ate {a meal together} there”

**by the heap.**

“near the heap/pile {of stones}.” or “next to the pile/mound {of stones}.”

Gen 31:47 **And Laban called it Jegar Sahadutha, but Jacob called it Galeed.**

**And Laban called it**

“Laban gave the heap/pile/place the {Aramaic} name”

**Jegar Sahadutha,**

“Jegar Sahadutha {which means “witness heap/pile/mound”},” or “Jegar Sahadutha {which means “heap/pile that reminds”},” If the meaning of “Jegar Sahadutha” and “Galeed” is included in your translation or in a footnote, be sure that it fits with how you translate “heap/pile/mound” in verses 46 and 48, and “witness” in verse 48. (See: translate-names)

**but Jacob called it Galeed.**

“but/whereas Jacob gave it the {Hebrew} name Galeed {which has the same meaning}.”

Gen 31:48 **And Laban said, “This heap {is} a witness between me and you today.” For that {reason} he called its name Galeed.**

**And Laban said,**

“Then Laban said {to Jacob/him},” or “Laban said {to him/Jacob},” (See: writing-quotations)

**“This heap {is} a witness between me and you today.”**

“This heap/pile {of stones} is to remind us {to keep our peace treaty/covenant}.” or “{Starting} today, when we see this pile/mound {of stones}, we will remember {our peace treaty/covenant}.”

**For that {reason}**

“That is the reason” or “That is why”

**he called its name Galeed.**

“they/people call it Galeed.” or “that place is called Galeed.” or “the name of that place is Galeed.” The phrase “he called its name” is used here as an idiom that is very general and means “they/people call it”; it does not refer to Laban. Make sure that is clear in your language. See how you translated this idiom in Gen 11:9.

Gen 31:49 **{It is} also Mizpah, because he said, “May Yahweh watch between me and you when we are hidden one from the other.**

**{It is} also Mizpah,**

“{It is/was} also {called/named} Mizpah,” or “People also call {the place,} Mizpah,” or “{Another name for the place is} Mizpah, {which means “watchtower,”}”

**because he said,**

“because Laban said {to Jacob},” Make sure that your translation of “he” refers here to Laban. (See: writing-pronouns)

**“May Yahweh watch between me and you**

“May Yahweh watch both/each of us” or “May Yahweh keep watch on/over us”

**when we are hidden one from the other.**

“while we are out of each other’s sight {and hold both of us responsible for keeping our covenant/treaty with each other}.” or “{to make sure we keep our covenant/treaty} while we are apart/away from each other.” The pronoun “we” is inclusive here and includes both Laban and Jacob. Some languages have a dual pronoun that fits here well. Do what is natural in your language. (See: figs-dualpronoun)

Gen 31:50 **If you afflict my daughters, or if you take wives besides my daughters, {even though} there is not someone with us, behold, God is a witness between me and you.”**

**If you afflict my daughters,**

“If you treat my daughters badly,” or “If you mistreat/oppress my daughters,” See how you translated “afflict” in Gen 15:13 and 16:6, and how you translated a related word (“affliction”) in verse 42.

**or if you take wives besides my daughters,**

“or if you marry {other} wives/women besides them,”

**{even though} there is not someone with us, behold,**

“{even if} no one {else} is watching us, don’t forget {that}” or “remember {that} {even if} no one {else} is watching us,” See how you translated the pronoun “we” in verse 49. (See: figs-dual)

**God {is} a witness between me and you.”**

“God is {always} watching both of us {to hold us accountable}.” or “God always sees/watches us {and will punish us if we break our covenant/treaty}.” In his role as witness, God would also punish anyone who broke the covenant. You could make this information explicit in your translation, or put it in a footnote. (See: figs-explicit)

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Gen 31:51 **Then Laban said to Jacob, “Behold this heap, and behold the pillar which I set up between me and you.**

**Then Laban said to Jacob,**

“Then Laban {also} said to Jacob,” (See: writing-quotations)

**“Behold**

“See” or “Here is” or “Look at”

**this heap,**

“this heap/pile/mound {of stones},” See how you translated “heap” in verses 46 and 48.

**and behold**

“and here is” or “and see” or “and look at”

**the pillar**

“this monument” or “this memorial/reminder stone”. See how you translated “pillar” in verse 45.

**which I set up between me and you.**

“which I {helped} set up between us {to remind us to keep our peace treaty}.” or “which we set/stood up between us {to remind us about our peace covenant/treaty}.” Jacob set up the stone as a pillar, but Laban and Jacob, along with their relatives, worked together to make the pile of stones.

Gen 31:52 **This heap {is} a witness and the pillar {is} a witness that I will not pass by this heap to you, and that you will not pass by this heap and this pillar to me, to do harm.**

**This heap {is} a witness and the pillar {is} a witness**

“This heap/pile {of stones} {is} a witness/reminder and this pillar {is} {also} a witness/reminder” or “This pile/mound {of stones} and this monument/memorial {both} remind us”. See how you translated “witness” in verses 44 and 48.

**that I will not pass by this heap to you,**

“that I will/must never go past this heap/pile/mound to {harm/attack} you,” Laban and Jacob could go to each other’s homes in peace, but not to harm each other.

**and that you will not pass by this heap and this pillar to me, to do harm.**

“and that you will/must never go past this heap/pile/mound and this monument/memorial to harm/attack me.”

Gen 31:53 **May the God of Abraham and the gods of Nahor, the gods of their father, judge between us!” Then Jacob swore by the Fear of his father Isaac,**

**May the God of Abraham**

“May {your grandfather} Abraham’s God” or “May the God whom your grandfather Abraham served/worshiped”. See how you translated a similar phrase in Gen 28:13.

**and the gods of Nahor, the gods of their father,**

“and {my grandfather} Nahor’s gods, {which were also} their/his father {Terah}’s gods,” or “and the gods that {my grandfather} Nahor and his father {Terah} worshiped/served”. Abraham trusted in Yahweh, the one and only true God (Gen 15:6). Terah worshiped other gods (Joshua 24:2), and so did Laban (verses 19, 30), which suggests that Nahor served the same gods that his father Terah served, and then taught his son Laban to do the same thing. In spite of that, many translations still capitalize “God” all three times here in verse 53. Be consistent here with how you spelled “Nahor” in Gen 29:5 and 31:53.

**judge between us!”**

“judge between us {and punish us if we break this/our covenant/treaty}!”

**Then Jacob swore**

“But Jacob swore” or “Then/But Jacob made/vowed a vow”. Jacob refused to swear by the gods of Nahor and Terah. See how you translated “swore” in Gen 26:31, and compare that to how you translated a related phrase (“vowed a vow”) in 31:13. (See: translate-key-term)

**by the Fear of his father Isaac,**

“by the God whom his father Isaac feared/revered, {that he would keep their treaty,}” or “with the Fear/God of his father Isaac as his witness/enforcer,” See how you translated “the Fear of Isaac” in verse 42.

Gen 31:54 **and Jacob sacrificed a sacrifice on the mountain. Then he called his relatives to eat bread. Then they ate bread and spent the night on the mountain.**

**and Jacob sacrificed a sacrifice**

“and Jacob/he offered an animal sacrifice {to God} {on an altar}” or “and Jacob/he burned {the body of} an animal {on an altar} as a sacrifice {to God}”. Make sure your translation does not sound like Jacob burned the animal while it was still alive. Also see how you translated “sacrificed” in Gen 22:13.

**on the mountain.**

“on the/a mountain/hill.”

**Then he called his relatives to eat bread.**

“Then he invited his relatives to eat a meal {together} {there}.” In the Bible, “bread” is often used as an idiom that refers to food in general. In this context, it was a meal that they shared together. Make sure that is clear in your translation. (See: figs-synecdoche)

**Then they ate bread and spent the night on the mountain.**

“Then after they had eaten the meal, they spent the night {there} on the/that mountain/hill.” or “So they {all} ate the meal {together} and spent the night there.” As in Genesis 26:30, eating together was an important part of the covenant or treaty process, since it shows unity and close relationship as if they were part of the same family. Some of that information could be included in a footnote. (See: translate-symaction)

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

Gen 31:55 **Then in the morning Laban got up early and kissed his grandchildren and his daughters. Then he blessed them and left, and Laban returned to his place.**

Although verse 55 is the last verse of chapter 31 in most modern Bibles, it is the first verse of chapter 32 in the Hebrew text. We suggest that you follow the verse numbering in the Bibles in your national language or in other well-known languages in your area.

**Then in the morning Laban got up early**

“The next morning Laban got up early” or “Early the next morning Laban got up”. See how you translated a similar clause in Gen 28:18.

**and kissed his grandchildren and his daughters,**

“and kissed his grandchildren and his daughters {goodbye} {on the cheeks}” or “said goodbye to his daughters and grandchildren and kissed them {on the cheeks}”. See how you translated a similar clause in verse 28.

**and he blessed them.**

“and asked God to bless them.”

**Then Laban left and returned to his place.**

“Then Laban/he {and his men} left {from there} and returned home.” or “Then Laban/he left {from there} {with his men} and went back home.”