32

*32:1-21* **Jacob Prepares To Meet Esau**

Gen 32:1 **Then Jacob went on his way, and angels of God met him.**

**Then Jacob went on his way,**

“Then/Meanwhile Jacob {also} {left from there and} went/continued on his way/journey {home} {with his family},” You can make implied information explicit in your translation if it is necessary to make the meaning accurate and clear. (See: figs-explicit)

**and angels of God met him.**

“and {some} angels from God met/encountered him.” Translate “met” in a way that allows for the fact that no conversation is recorded between the angels and Jacob, and that the angels were probably not hostile, but may have been sent by God to escort and protect him.

Gen 32:2 **And when he saw them, Jacob said, “This {is} God’s camp!” So he called the name of that place Mahanaim.**

**And when he saw them, Jacob said,**

“When Jacob saw the angels, he said/exclaimed {in surprise},” Make sure that you refer to Jacob and the angels here in a way that is accurate and natural in your language. (See: writing-pronouns)

**“This {is} God’s camp!”**

“God’s camp/army must be here/nearby!” or “God’s army is {stationed/camping} here!”

**So he called the name of that place Mahanaim.**

“So he named that place Mahanaim, {which means “two camps/armies.”}” If you include the meaning of the name “Mahanaim” in your translation or in a footnote, be sure it matches the way you translated “God’s camp” earlier in the verse, so that it is clear why Jacob gave the place that name. Also see how you translated “he called the name of that place” in Gen 28:19. (See: translate-names)

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Gen 32:3 **Then Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.**

**Then Jacob sent messengers before him**

“Then Jacob sent {some} messengers ahead of him” or “Then Jacob sent {some} of his servants ahead of him to give/deliver a message”

**to Esau his brother**

“to his brother Esau”

**to the land of Seir,**

“{who was living} in the land/region of Seir,”

**the country of Edom.**

“{that is,} the country/land of Edom.” or “{which was also called} the country/land of Edom.”

Gen 32:4 **And he commanded them, saying, “This {is what} you will say to my lord, to Esau: ‘This {is what} your servant Jacob says, “I have been sojourning with Laban and have remained there until now.**

**And he commanded them, saying,**

“{Before/As they left,} he ordered/instructed them,” (See: writing-quotations)

**“This {is what} you will say to my lord, to Esau:**

“This {is what} you must tell my master Esau:” or “I want you to tell Esau whom I highly respect:” Jacob uses “my lord” and “your servant” in verse 4 and 5 to show his brother Esau great respect. Do this in a way that is natural in your language. (See: figs-honorifics)

**‘This {is what} your servant Jacob says,**

“I, your servant Jacob, want you to know that” or “This is a message from Jacob who wants to serve you:” Verses 4 and 5 have two levels of embedded quotes. Some languages need to use indirect quotes for one or both of those levels. Do what is best in your language. Alternate translation: “Your servant Jacob wants you to know that he has been sojourning/staying with {your uncle} Laban all this time.” (See: figs-quotesinquotes)

**“I have been sojourning with Laban and have remained there until now.**

“I have been staying with {our uncle} Laban all this time.” or “Since we last saw each other, I have been staying/living with {Uncle} Laban.”

Gen 32:5 **And I have cattle and donkey{s}, flock{s}, and menservant{s} and maidservant{s}. And I have sent {messengers} to speak with my lord, so that I will find favor in your eyes.” ’ ”**

**And I have**

“I {now} have/own” or “Also {tell him that} I have/own”. Consider whether it is more natural to use a direct or indirect quote here in your language. (See: figs-quotesinquotes)

**cattle and donkey{s}, flock{s},**

“{many} cattle, donkeys and flocks {of sheep and goats},” See how you translated “donkeys” and “flocks” in Gen 12:16.

**and menservant{s} and maidservant{s}.**

“as well as {many} male/men and female/women slaves/servants.” See how you translated a similar phrase in Gen 12:16.

**And I have sent {messengers} to speak with my lord,**

“I have sent this message to {you,} sir,” or “Sir, I sent these messengers to you,” If you use indirect quotes in this section, make sure each part fits with the other parts, especially in your choice of pronouns. It is helpful if you read your translation aloud to check for accuracy and naturalness. Alternate translation: “Also {tell him that} I have/own...., and that the reason I sent messengers to him is that I want to serve him and I hope I will find favor in his eyes.” (See: figs-honorifics)

**so that I will find favor in your eyes.” ’ ”**

“hoping that you will be gracious/kind {to me} {when I arrive}.” or “so that {when we see/meet each other} you will be pleased with me {and welcome me}.” See how you translated the idiom “found favor in your eyes” in Gen 30:27. (See: figs-idiom)

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Gen 32:6 **Then the messengers returned to Jacob, saying, “We went to your brother, to Esau, and also he is coming to meet you, and 400 men with him!”**

**Then the messengers returned to Jacob,**

“{After the messengers delivered the/Jacob’s message,} they returned to Jacob/him” or “{Jacob’s messengers delivered his message,} then they came back to him”

**saying,**

“and said/reported {to him},” or “and informed {him},” (See: writing-quotations)

**“We went to your brother, to Esau,**

“We went {and spoke} to your brother Esau” or “We went to your brother Esau {and gave/told him your message}” or “We delivered the/your message to your brother Esau”

**and also he is coming to meet you,**

“Now he is on his way {here} to meet you,” or “and he is already headed here to meet you,” Decide whether it is more natural in your language to begin a new sentence here. Also notice that the word “meet” is neutral in this context and does not imply whether or not Esau had hostile intent against Jacob.

**and 400 men with him!”**

“and/but {there are} {also} 400 men {coming} with him!” or “and/but {he has} 400 men with him!”

Gen 32:7 **And Jacob was exceedingly afraid and it was distressing for him, so he divided the people who {were} with him and the flock{s} and the herd{s} and the camels into two camps.**

**And Jacob was exceedingly afraid**

“{When Jacob heard that,} he was very frightened” or “{When Jacob heard the report,} he was terrified”

**and it was distressing for him,**

“and {very/extremely} distressed/worried.”

**so he divided the people who {were} with him and the flock{s} and the herd{s} and the camels into two camps.**

“So he divided/organized/put {all} the people and animals that were with him into two {large} camps/groups, including {his family, his servants and} {all} his flocks {of sheep and goats}, herds {of cattle} and camels.” Consider what phrase order for this sentence is best in your language. (See: figs-infostructure)

Gen 32:8 **And he said, “If Esau comes to one camp and strikes them, then the camp that is left will escape.”**

**And he said,**

“{He did that} because he thought,” or “He was thinking,”

**“If Esau comes to one camp and strikes them,**

“If Esau {and his men} come and attack {the people in} one camp/group,”

**then the camp that is left will escape.”**

“then {the people in} the other camp/group can/could escape.” or “then the other camp/group might {be able to} escape.” (See: figs-hypo)

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Gen 32:9 **Then Jacob said, “God of my grandfather Abraham, and God of my father Isaac, Yahweh, who said to me, ‘Return to your land and to your relatives and I will cause things to prosper with you.’**

**Then Jacob said,**

“Then Jacob/he prayed,” (See: writing-quotations)

**“God of my grandfather Abraham, and God of my father Isaac, Yahweh,**

“{Dear} Yahweh, the God whom my grandfather Abraham and my father Isaac serve,” Make sure that your translation of this address refers to only one God, not two or three different Gods.

**who said to me, ‘Return to your land and to your relatives and I will**

“you told me to go back to my homeland/country where my relatives live, and that you would”. Consider whether it is more natural in your language to use a direct or indirect quote here. Also see how you translated “land” and “relatives” in Gen 31:3. (See: figs-quotesinquotes)

**cause things to prosper with you.’**

“cause you/me to prosper.” or “make things go well for you/me.” Make sure your choice of “you” or “me” here fits with the way you translated the previous part of this quote. (See: figs-quotesinquotes)

Gen 32:10 **I am unworthy of all the kindnesses and of all the faithfulness that you have shown your servant. For I crossed this Jordan with my staff, but now I have become two camps.**

**I am unworthy of**

“I am not worthy of” or “I do not deserve”

**all the kindnesses and of all the faithfulness that you have shown your servant.**

“the way you have always treated me so kindly and faithfully as your servant.” or “how kind and faithful/loyal you have always been to {me,} as I have served you.”

**For I crossed this Jordan with my staff,**

“I crossed this/the Jordan {River} with {only} my staff,” or “When I {first} {left home and} crossed this/the Jordan {River}, all that I owned/had was my walking stick,”

**but now I have become two camps.**

“but now I have {so many people in my household and so many belongings/possessions that there are} two {large} camps/groups.” or “but now my {family and belongings} are enough to form/make two {large} groups.”

Gen 32:11 **Please save me from the hand of my brother, from the hand of Esau, because I am afraid of him that he will come and strike me {and} the mothers with the children!**

**Please save me**

“Please rescue me {now}” or “{I’m asking you now to} please save/rescue me”

**from the hand of my brother, from the hand of Esau,**

“from the power of my brother Esau,” or “from my brother Esau,” (See: figs-metonymy)

**because I am afraid of him that**

“because I am afraid that” or “I am very worried that”

**he will come and strike me {and}**

“he {and his men} will come and attack me {as well as}” or “he {and his men} will attack {and kill} us {all}, {including}”

**the mothers with the children!**

“{these} mothers with/and {their/my/our} children!”

Gen 32:12 **But you said, ‘I will surely cause things to prosper with you, and I will make your descendants as the sand of the sea, which cannot be counted from {their} abundance.’ ”**

**But you said,**

“But/For you told/promised {me},” or “But {remember that} you promised {me},”

**‘I will surely cause things to prosper with you, and I will make your descendants as the sand of the sea,**

“that you would surely/greatly prosper me, and that you would make my descendants {as numerous} as {the grains of} sand on the seashore,” For some languages it is more natural to use an indirect quote here, especially since Jacob is quoting the one he is talking to. Do what is best in your language. Also see how you translated “I will cause things to prosper with you” in verse 9, and how you translated “as the sand” in Gen 22:17. (See: figs-quotesinquotes)

**which cannot be counted from {their} abundance.’ ”**

“which cannot be counted because there are so many.” or “which are so numerous/many that no one can count them all.” (See: figs-activepassive)

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Gen 32:13 **Then he stayed there for that night, and he took gifts from what was in his hand for Esau his brother:**

**Then he stayed there for that night,**

“Then Jacob spent the night there,”

**and he took gifts from what was in his hand**

“and {during that time} he selected {many} of his animals as gifts/presents” or “and {while he was there} he picked out {many} of the animals he had with him”

**for Esau his brother:**

“to give to his brother Esau,”

Gen 32:14 **two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,**

**two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,**

“{including} 200 nanny/female goats and twenty billy/male goats, 200 female sheep and twenty male sheep,” or “{including} 200 nanny/female goats, twenty billy/male goats, 200 female sheep, twenty male sheep,” Consider what is the most natural way in your language to list these animals, here and in verse 15. See how you translated “she-goats”, “he-goats”, “ewes” and “rams” in Gen 31:10.

Gen 32:15 **and thirty nursing camels and their young, forty cows and ten bulls, twenty female donkeys and ten male donkeys.**

**and thirty nursing camels and their young,**

“thirty mother camels with their young/colts,”

**forty cows and ten bulls, twenty female donkeys and ten male donkeys.**

“forty cows and ten bulls, {and} twenty female donkeys and ten male donkeys.” or “forty cows, ten bulls, twenty female donkeys and ten male donkeys.” See how you translated “female donkeys” and “male donkeys” in Gen 12:16.

Gen 32:16 **And he gave them into the hand{s} of his servants, each herd by itself. And he said to his servants, “Go before me, and put space between each herd.”**

**And he gave them into the hand{s} of his servants,**

“He/Jacob put his servants in charge of the animals,” (See: figs-idiom)

**each herd by itself.**

“with each kind {of animal} in a separate herd/group.” or “and had them put/keep the different kinds {of animals} in different/separate groups.”

**And he said to his servants,**

“Then he ordered/told his servants,”

**“Go before me, and put space between each herd.”**

“Go ahead of me, {one herd/group at a time,} and keep {some} space/distance between each herd/group {of animals}.” or “to go ahead of him, {one herd/group at time,} keeping {some} distance between each herd/group.” Consider whether it is better in your language to use a direct or indirect quote here. (See: figs-quotations)

Gen 32:17 **And he commanded the first {one}, saying, “When Esau my brother meets you and asks you, saying, ‘Whom do you {belong} to, and where are you going? And whom do these {animals} {belong} to {that are} before you?’**

**And he commanded the first {one}, saying,**

“He {also} ordered/instructed the servant in charge of the first herd/group {of animals},”

**“When Esau my brother meets you and asks you, saying,**

“When my brother Esau meets you and asks you”

**‘Whom do you {belong} to, and where are you going?**

“ ‘Who is your master, and where are you headed?” or “who your master is and where you are going/headed,” Consider whether it is more natural in your language to use a direct or indirect quote in verses 17-20a. (See: figs-quotesinquotes)

**And whom do these {animals} {belong} to {that are} before you?’**

“And whose animals are these {that you are driving/herding} ahead of you?’ ” or “Who owns these animals in front of you?’ ” or “and asks who owns the animals that you are herding,” (See: figs-quotesinquotes)

Gen 32:18 **then you say, ‘{They belong} to your servant, to Jacob. They {are} a gift sent to my lord, to Esau. And behold, he {is} also behind us.’ “**

**then you say,**

“then you must tell {him},” or “then you are to answer/tell {him},”

**‘{They belong} to your servant, to Jacob. They {are} a gift sent to my lord, to Esau.**

“ ‘Esau, sir, these {animals} belong to Jacob who {humbly} serves you. He has sent them to you as a gift.” Also see how you translated “your servant” and “my lord” in verse 4. (See: figs-honorifics)

**And behold, he {is} also behind us.’ ”**

“And indeed/actually he is coming right behind us.’ ” or “In fact, he is following us {here}.’ ” Notice that the pronoun “us” is exclusive here.

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Gen 32:19 **Then he also commanded the second {servant}, also the third, also all who followed behind the herds, saying, “Say the same thing to Esau when you find him.**

**Then he also commanded**

“In the same way, Jacob ordered/instructed” or “Jacob gave the same orders/instructions to”. See how you translated “commanded” in verse 17.

**the second {servant}, also the third,**

“the servant in charge of the second herd/group and the servant in charge of the third herd/group,” or “the servants who were in charge of the second and third herds/groups {of animals},”

**also all who followed behind the herds, saying,**

“as well as all {the other servants} who were in charge of the {other} herds/groups,”

**“Say the same thing to Esau when you find him.**

“When you meet/reach Esau, {you are to} tell him the same thing {that I told the first servant}.”

Gen 32:20 **And also say, ‘Behold, your servant Jacob {is} behind us.’ ” For he said, “I will cover his face with the gift that is going before me, and after that, when I see his face, perhaps he will receive my face.”**

**And also say, ‘Behold, your servant Jacob {is} behind us.’ ”**

“Especially be sure to tell {him}, ‘Your servant Jacob is following us {here}.’ ” or “Especially be sure to tell {him} that his servant Jacob is following you {there}.” See how you translated “is behind us” in verse 18. (See: figs-quotesinquotes)

**For he said,**

“{Jacob did all that,} because he said/thought,”

**“I will cover his face with**

“I will/can appease/pacify Esau by sending” or “Perhaps Esau will stop being angry at me if I send”. The idiom “cover his face” means to try to calm someone’s anger by doing something to please him. Consider whether your language has a similar idiom you could use here. (See: figs-idiom)

**the gift that is going before me,**

“him this gift/present {of animals} ahead of me” or “this gift {of animals} to him ahead of me”. For some languages it is more natural to use an indirect quote here and say, “because he thought that if he sent the gifts {of animals} ahead of himself {to Esau}, then Esau would stop being angry at him.” Notice that this alternate translation also changes the clause order. Do what is best in your language. (See: figs-infostructure)

**and after that, when I see his face, perhaps he will receive my face.”**

“After that, perhaps he will {forgive me} and welcome/accept me when we see each other face-to-face.” or “He was hoping that when Esau saw the gifts, he would {forgive him and} welcome him when they met in person.” Make sure that the way you translate this clause fits with how you translated the previous clauses as either a direct or indirect quote. (See: figs-quotations)

Gen 32:21 **Then the gift went before him, and he himself stayed for that night in the camp.**

**Then the gift went before him,**

“Then/So the {animal} gifts {for Esau} were taken ahead of Jacob {by his servants},” or “So Jacob’s servants {went} ahead of Jacob with the {animal} gifts {for Esau},” See how you translated “gift” in verses 13, 18, 20.

**and he himself stayed for that night in the camp.**

“but/while Jacob {and his family} stayed {behind} in/at the camp that night.” or “but/while Jacob himself stayed/slept for {part of} the night in the camp.”

*32:22-32* **Jacob Wrestles With God, Who Names Him Israel**

Gen 32:22 **Then during that night he got up and took his two wives and his two maidservants and his eleven sons and crossed over the ford of the Jabbok.**

**Then during that night**

“{Later} that {same} night” or “{Sometime} during that night”. Make sure it is clear in your translation that this is the same night that was referred to in verse 21.

**he got up and took**

“Jacob got/woke up and took”. The phrase “got up” often refers to initiating an action, but here it may also imply that Jacob got up out of bed after sleeping for a while.

**his two wives and his two maidservants and his eleven sons**

“his two wives, his two servant wives and his eleven sons” or “his two wives, two concubines and eleven sons”. Consider what is the best way in your language to list these people. See what you did for a similar list of people in Gen 7:13.

**and crossed over**

“and waded/walked across” or “across”

**the ford of the Jabbok.**

“a shallow place on/in the Jabbok {Stream/River}.” or “a place in the Jabbok {Stream/River} that was shallow.” A ford is a very shallow place in a stream that is fairly easy and safe for people and animals to walk across. The Jabbok Stream was a small river that flowed from east to west into the Jordan River about halfway between the Dead Sea and the Sea of Galilee. Jacob took his wives and children from the north side of the stream to the south side; his brother was coming towards them from further south. It might be helpful to include a map here in your translation that includes the places named in this chapter and shows where Jacob and Esau were coming from.

Gen 32:23**So he took them and had them cross over the stream, then he sent what {belonged} to him across.**

**So he took them and had them cross over the stream, then**

“{After} he had taken them across the stream/river,” or “After he did that,” Verse 23 refers back to what already happened in verse 22. Make sure your translation does not sound like Jacob’s wives and children crossed the Jabbok Stream twice in verses 22-23.

**he sent**

“he {went back and} had his servants take”. At some point, Jacob went back to the north side of the Jabbok Stream, while his family waited for him on the south side. (See: figs-explicit)

**what {belonged} to him**

“{all} his {livestock/animals and other} belongings/possessions” or “{everything} that he owned”. These belongings included the animals that Jacob had not sent ahead to Esau, as well as all his other possessions.

**across.**

“across {the stream/river} {too}.”

Gen 32:24**Then Jacob was left alone, and a man wrestled with him until the dawn came up.**

**Then Jacob was left alone,**

“Then Jacob was {there} by himself {for a while},” or “After that, Jacob was alone {there} {for a while},”

**and a man wrestled with him**

“and/but {then} a man {came and} wrestled/fought with him”. At some point, Jacob realized that this man was Yahweh in the form of a man (verse 30), so translation teams that capitalize references to God capitalize all the pronouns that refer to him in verses 24-29, and may or may not capitalize “Man” in these verses. See what you did for a similar case when Yahweh appeared as a man to Abraham in Gen 18. (See: grammar-honorifics)

**until the dawn came up.**

“until dawn/daybreak.” or “until daylight started to appear.” The word “dawn” refers to the time before sunrise when the sky begins to get light.

Gen 32:25**And he saw that he was not prevailing over him, so he touched {him} on the socket of his hip, so that the socket of Jacob’s hip was dislocated as he wrestled with him.**

**And he saw that he was not prevailing over him, so**

“Then the man realized that he could not overpower/defeat him/Jacob, so” or “When the man saw/realized that he was not able to defeat him/Jacob,” Make sure it is clear in your translation who is being referred to in verses 25-29. (See: writing-pronouns)

**he touched {him} on the socket of his hip,**

“he struck/hit {him/Jacob} on his hip,” or “he touched/struck his/Jacob’s hip joint,” (See: writing-pronouns)

**so that the socket of Jacob’s hip**

“so that it” or “and his hip joint”. Consider whether it is more natural in your language to use a noun phrase or a pronoun here to refer to Jacob’s hip joint. (See: writing-pronouns)

**was dislocated**

“was wrenched/knocked/put out of place” or “went out of place”. Consider whether it is better in your language to use an active or passive clause here. (See: figs-activepassive)

**as he wrestled with him.**

“as he/Jacob wrestled/fought with the man.” or “as they wrestled/fought with/against each other.”

Gen 32:26**Then he said, “Release me, because the dawn has come up!” But he said, “I will not release you unless you bless me!”**

**Then he said,**

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

**“Release me,**

“Let go of me,” or “{You must} let me go {now},”

**because the dawn has come up!”**

“because it is dawn/daybreak!” or “because daylight is beginning to come!” See how you translated “the dawn came up” in verse 24.

**But he said,**

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

**“I will not release you unless you bless me!”**

“{No!} I will not let go of you until you {first} bless me!” or “{No!} {First} you must bless me, then I will let you go!” or “Only if/after you bless me will I let you go!” (See: grammar-connect-exceptions)

Gen 32:27 **So he said to him, “What {is} your name?” And he said, “Jacob.”**

**So he said to him,**

“So/Then the man asked him/Jacob” (See: writing-quotations)

**“What {is} your name?”**

“Tell me your name.” or “what his name was.” Consider whether it is better to use a direct or indirect quote here in your language. (See: figs-quotations)

**And he said, “Jacob.”**

“He/Jacob answered {him}, “{My name is} Jacob.” ” or “And he told him his name was Jacob.” or “And Jacob told him his name.” Make sure in your translation that Jacob’s reply sounds respectful. Also consider whether it is better to use a direct or indirect quote here in your language. (See: figs-quotations)

Gen 32:28**Then he said, “Your name will not be called Jacob any more, but Israel, because you have struggled with God and with men, and you have prevailed.”**

**Then he said,**

“Then the man said {to Jacob},”

**“Your name will not be called Jacob any more,**

“Your name will no longer be Jacob,” or “You will no longer be called/named Jacob,” The wording here is similar to what God said when he changed Abram’s name to Abraham (Gen 17:5) and Sarai’s name to Sarah (17:15). After that, Abraham and Sarah were no longer called by their previous names. In the case of Jacob, he continues to be referred to by both of his names in this chapter (“Jacob” in verses 29-30, 32; “Israel” in verse 32) and throughout the rest of the Bible, including by God (Gen 46:2). It could be that although God was changing Jacob’s primary name to “Israel”, he was still known by his previous name too. You could put some of that information in a footnote.

**but Israel,**

“but {rather} {it will be} Israel, {which means “he who struggles/contends with God,”}” If you include the meaning of the name “Israel” in your translation or in a footnote, make sure it fits with how you translate “struggled” in the following clause. (See: translate-names)

**because you have struggled with God and with men,**

“because you have struggled/contended with/against {both} God and men/people,” The Hebrew word for “struggled” here is more general than the word for “wrestled” in verses 24 and 25.

**and you have prevailed.”**

“and you have won/overcome.” See how you translated “prevailed” in verse 25 and Gen 30:8. It may be necessary to translate this term in slightly differently ways, depending on the context.

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Gen 32:29**Then Jacob asked and said, “Please tell {me} your name.” But he said, “Why {is} this you are asking for my name?” Then he blessed him there.**

**Then Jacob asked and said,**

“Then Jacob asked him” or“Then Jacob asked the man”. Consider again whether or not you have capitalized references to the man in verses 24-29. See the note about this at verse 24. (See: grammar-honorifics)

**“Please tell {me} your name.”**

“What is your name?” or “what his name was.” or “to tell him his name.” Consider whether it is better to use a direct or indirect quote here in your language. (See: figs-quotations)

**But he said,**

“But he replied,” or “But the man replied,” (See: writing-quotations)

**“Why {is} this you are asking**

“There is no need for you to ask” or “You do not need to ask”. This rhetorical question probably means that there was no need for Jacob to ask the man what his name was; he should have known without asking. Consider whether or not it is best to use a rhetorical question here in your language. (See: figs-rquestion)

**for my name?”**

“{me} to tell you my name!” or “{me} what my name is!”

**Then he blessed him there.**

“Then the man blessed Jacob there.” (See: writing-pronouns)

Gen 32:30 **So Jacob called the name of the place Peniel, because {he said}, “I saw God face-to-face, but my life was preserved!”**

**So Jacob called the name of the place Peniel,**

“So/Then Jacob named the/that place Peniel, {which means “face of God,”}”

**because {he said},**

“because {he exclaimed},”

**“I saw God face-to-face,**

“I saw God’s face {here},” or “I saw/met God in person {here},” (See: figs-idiom)

**but my life was preserved!”**

“but/and {yet} my life was spared {by him}!” or “but/and {yet} he has allowed me to live!”

Jacob was amazed that he was still alive, because although there were exceptions (Exodus 33:11; Judges 13:22), normally people could not see God face-to-face and live (Exodus 33:20). You could put that information in a footnote so that readers understand why Jacob was surprised.

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

Gen 32:31**And the sun rose on him as he passed Penuel, and he was limping because of his hip.**

**And the sun rose on him**

“The sun shined on Jacob” or “The sun was rising/shining”

**as he passed Penuel,**

“as he/Jacob left Penuel {and returned to his family}.” Penuel is another name for the place that is called Peniel in verse 30. That information could be put in a footnote. Or you could use the same spelling in both verses to avoid confusion; “Penuel” is the spelling in the rest of the Old Testament. (See: translate-names)

**and he was limping**

“He was limping {as he walked}” or “{As he walked,} he was limping”. Consider whether it is more natural in your language to begin a new sentence here.

**because of his hip.**

“because of his hip {injury}.” or “because his hip {joint} was injured/painful.”

Gen 32:32 **For that {reason} to this day the sons of Israel do not eat the muscle of the tendon that {is} on the socket of the hip, because he touched the socket of Jacob’s hip on the muscle of the tendon.**

**For that {reason}**

“That is why”

**to this day**

“even today/now” or “{even/still} to/in the present”

**the sons of Israel**

“the descendants/people of Israel” or “the Israelites”

**do not eat the muscle of the tendon**

“do not eat the muscle/tendon” or “do not eat meat”

**that {is} on**

“that is/was attached to” or “that comes from”

**the socket of the hip,**

“an {animal’s} hip socket/joint,” Make sure it is clear in your translation that this is talking about eating meat from an animal, not cannibalism. (See: figs-explicit)

**because he touched the socket of Jacob’s hip on the muscle of the tendon.**

“to commemorate/remember {the fact} that God struck/hit {and injured} the muscle/tendon attached to Jacob’s hip socket/joint.” or “because that is the muscle/tendon/place on Jacob’s hip that God struck/hit {and injured}.” See how you translated the idiom “touched” in verse 25. (See: figs-idiom)