35

*35:1-15* **God Blesses Jacob At {The Town Of} Bethel**

Gen 35:1**Then God said to Jacob, “Get up, go up to Bethel and settle there, and make an altar there to the God who appeared to you when you were fleeing from the presence of Esau your brother.”**

**Then God said to Jacob,**

“Then God told/commanded Jacob,” Translate this quote margin in a way that is natural in your language and that fits with what God says. (See: writing-quotations)

**“Get up,**

“Get ready/packed” or “Leave here”

**go up to Bethel and settle there,**

“and travel to {the town of} Bethel and live there.” or “and move to {the town of} Bethel.” The verb “go up” reflects the fact that the town of Bethel is higher in elevation than the city of Shechem; it does not refer to the direction they were going, which was south. Many translations leave “up” implied (to prevent confusion). Do what is best in your language.

**and make an altar there**

“Build an altar there {and offer sacrifices on it}”. See how you translated “altar” in Gen 33:20. (See: figs-explicit)

**to the God**

“to {me as} the God” or “to {me,} the God”. Make sure it is clear in your translation that God is referring to himself as he speaks here to Jacob. (See: figs-explicit)

**who appeared to you**

“who appeared/came to you {there}” or “who introduced himself/myself to you {there}”. See how you translated “appeared” in Gen 26:2, 24.

**when you were fleeing**

“when you were running away”. See how you translated “flee” in Gen 31:20-21, 27.

**from the presence of Esau your brother.”**

“from {the anger of} your brother Esau.” or “from your brother Esau.”

Gen 35:2 **So Jacob said to his household and to all who {were} with him, “Remove the foreign gods that {are} among you, and purify yourselves and change your clothes.**

**So Jacob said to his household**

“So Jacob told {the members of} his household/family”

**and to all who {were} with him,**

“and everyone {else} who {was} with him,” This included Jacob’s servants and the people (women and children) whom his sons had just captured from the city of Shechem (Gen 34:29). You could put some of that information in a footnote.

**“Remove the foreign gods that {are} among you,**

“Get rid of the idols you have that other/pagan people/ethnic groups worship.” or “Give up the idols that you got/have from foreigners”. See how you translated “idols” and “gods” in Gen 31:19, 30, 32. (See: translate-key-terms)

**and purify yourselves**

“and cleanse yourselves” or “Also wash and make yourselves clean”. They were to make themselves physically clean as a sign that they were preparing themselves mentally and spiritually to worship God (as their only God) at Bethel, which was a holy place where God had met with Jacob before. Some languages may have a special word for “purify” that communicates this. Do what is best in your language. Also consider whether or not it is best in your language to begin a new sentence here. (See: translate-key-terms)

**and change your clothes.**

“and put/get on clean clothes.”

Gen 35:3**Then let us get up and go up to Bethel, and there I will make an altar to God who answered me in the day of my distress. And he has been with me in the way that I have gone.”**

**Then let us get up**

“Then we will/must pack up {our things/belongings}” or “Then we will/must leave here”. See how you translated “get up” in verse 1.

**and go up to Bethel,**

“and go/move to {the town of} Bethel”. See how you translated “go up” in verse 1.

**and there I will make an altar to God**

“where I/we will build an altar to worship God” or “There I/we will build an altar and worship God”. The Hebrew text has “I” here, but probably also implies that others in Jacob’s household would help him build the altar. Consider whether or not it is best to begin a new sentence here in your language. Also see how you translated “make an altar” in verse 1.

**who answered me**

“because he answered/helped me” or “who answered/granted my prayers {for help}”

**in the day of my distress.**

“during the days/time/times when I was in distress/trouble.” The phrase “In the day of” is used here as an idiom that could refer to the time when Jacob was fleeing from Esau, or it could be more general and also include other times when Jacob was suffering, such as the years he worked for Laban. (See: figs-idiom)

**And he has been with me**

“He has {always} been/stayed with me/us {and taken care of me/us}”. See how you translated the idiom “with me” in Gen 31:5, where it also means that God is not only present with him but also helps him and takes care of him. (See: figs-idiom)

**in the way that I have gone.”**

“everywhere that I/we have gone/traveled.”

Gen 35:4 **So they gave to Jacob all the foreign gods that {were} in their hand and the rings that {were} in their ears, and Jacob hid them under the terebinth tree that {was} by Shechem.**

**So they gave to Jacob**

“So/Then they gave Jacob” or “So/Then they handed/turned over to Jacob”

**all the foreign gods that {were} in their hand**

“all the foreign/pagan gods/idols that they had {with them}” or “all their idols”. See how you translated “foreign gods” in verse 2. You could translate this differently here since this is the second time they are mentioned in this paragraph.

**and the rings that {were} in their ears,**

“and the earrings they wore on their ears.” or “and {all} their earrings.” These earrings seem to have been part of their idol worship and may have had images of their idols on them. You could include that information in a footnote.

**and Jacob hid them**

“Then Jacob hid/buried everything {in the ground}” or “Then Jacob hid/buried all those things {in the ground}”

**under**

“beside” or “at the foot/base of”. Make sure it is clear in your translation that Jacob buried these things in the ground beside the tree, not directly under the trunk of the tree.

**the terebinth tree**

“the/a terebinth/oak tree”. Although this phrase refers to a terebinth tree, many translations have “oak tree” instead, or some other type of large, strong tree that is well known. See how you translated a different Hebrew word that is also translated “terebinth tree” or “oak tree” in Gen 12:6; 13:18; 14:13; 18:1. Another Hebrew word in Gen 35:8 is also translated as “oak”. (See: translate-unknown)

**that {was} by Shechem.**

“that {was} near {the city of} Shechem.”

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Gen 35:5**Then they set out, and the dread of God was on the cities that {were} around them, so that they did not pursue after the sons of Jacob.**

**Then they set out,**

“Then they {all} left there {and started traveling},” or “Then Jacob and everyone with him left that place,”

**and the dread of God was on the cities that {were} around them, so that**

“and God caused {the people in} the surrounding/nearby cities/towns to be terrified/afraid, so that” or “and God made {the people in} the nearby cities/towns so afraid that”. The Hebrew word “Elohim” probably means “God” in this phrase (as it usually does in the Bible); most English versions translate it that way here. Or it could be an adjective that modifies “dread/terror” and means “great/deep dread/terror” (similar to Gen 23:6, 30:8). See how you translated “dread” in Gen 9:2.

**they did not pursue after**

“they did not attack” or “no one attacked” or “none of them chased/came/went after”. Make sure your translation of “they” refers here to the people in the surrounding towns, not Jacob’s sons.

**the sons of Jacob.**

“Jacob’s sons/family {to avenge the people of Shechem}.” or “them.” or “Jacob and his family.” Jacob’s sons are mentioned here since they are in focus as the ones who just plundered the city of Shechem; Jacob and the rest of his family were there with his sons and were also in danger. (See: figs-metonymy)

Gen 35:6 **Then Jacob came to Luz, which {is} Bethel, which {is} in the land of Canaan, he and all the people who {were} with him.**

**Then Jacob came to Luz,**

“Then/Soon Jacob/they arrived at {the town of} Luz,” Be consistent in this verse with how you spelled “Luz” and “Bethel” in Gen 28:19.

**which {is} Bethel,**

“which {is also/now called/named} Bethel,” or “that {is}, Bethel,” or “which {also/now has the name} Bethel,” See how you translated “which is” in Gen 23:2, 19.

**which {is} in the land of Canaan,**

“which is {also} in Canaan,” Since Shechem (verse 4) and Bethel were both in the land or region of Canaan, for some languages it is clearer or more natural to put this location phrase earlier in the verse and say, “Jacob/He and his family {continued traveling} in the land/region of Canaan and arrived at {the town of} Luz, which {also/now has the name} Bethel,” Do what is best in your language. (See: figs-infostructure)

**he and all the people who {were} with him.**

“he/Jacob and his whole/entire household/family.” For some languages it is clearer or more natural to put this phrase near the beginning of this verse. Do what is best in your language. (See: figs-infostructure)

Gen 35:7**And there he built an altar, and he called the place El Bethel, because there God had revealed himself to him when he was fleeing from the presence of his brother.**

**And there he built an altar,**

“There he/Jacob built an altar,” or “Then he/Jacob built an altar there,” Consider again how you translated “altar” throughout the book of Genesis. See Gen 8:20; 12:7-8; 13:4,18; 22:9; 26:25; 33:20; 35:1, 3, 7. (See: translate-key-terms)

**and he called the place**

“and he named the/that place” or “and he called/named it”

**El Bethel,**

“El Bethel, {which means “the God of/at Bethel,”}” or “El Bethel, {which means “the God of/at God’s house,”}” (See: translate-names)

**because there**

“because that is where” or “because it was at Bethel that”

**God had revealed himself to him**

“God had {first} introduced himself to him/Jacob” or “God had {first} appeared to him/Jacob”. Compare how you translated a different Hebrew word that has a similar meaning (“appeared”) in verses 1 and 9.

**when he was fleeing**

“when/while he was running away”. See how you translated “fleeing” in verse 1.

**from the presence of his brother.**

“from {the anger of} his brother.” or “from his brother.” See how you translated “from the presence of” in verse 1.

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Gen 35:8 **Then Deborah, the nurse of Rebekah, died and was buried below Bethel, under the oak tree. So he called its name Allon Bacuth.**

**Then Deborah, the nurse of Rebekah, died**

“Then {while they were still in Bethel,} Rebekah’s {former} nurse/nanny Deborah died” or “{While they were there,} Deborah died. She was the servant who had helped raise {Jacob’s mother} Rebekah {when she was young}.” See how you translated “nurse” in Gen 24:59.

**and was buried**

“and {her body} was buried {by Jacob} {in the ground}” or “They/Jacob buried her {body} {in the ground}”

**below Bethel,**

“{in the valley} below/near {the town of} Bethel,” or “{at a place} south of {the town of} Bethel,” The town of Bethel was built on a hill, so the phrase “below Bethel” means that Deborah was buried near Bethel, in a valley or place that was lower in elevation than the town, and possibly to the south of it.

**under the oak tree.**

“beside the/an oak tree” or “at the foot/base of an oak tree.” See how you translated a similar phrase (“under the terebinth/oak tree”) in verse 4. Many translations translate this phrase the same way in both places (“under an oak tree”), even though different Hebrew words are used for the type of tree. Also, for some languages it is more natural to put this phrase before the previous phrase and say, “at the base of an oak tree, below/near {the town of} Bethel.” Do what is best in your language. (See: figs-infostructure)

**So he called its name**

“So he/they named the tree/place” or “That is why the/that place is known as”. The Hebrew text is ambiguous here. It can: (1) be an idiom that means people in general call the tree or place Allon Bacuth. (2) literally refer to Jacob as the one who named the place. See how you translated a similar clause in Gen 31:38.

**Allon Bacuth.**

“Allon Bacuth, {which means “oak tree of weeping/mourning.”}” or “Allon Bacuth, {which means “oak tree where people mourn.”}” If you include the meaning of this name in your translation or in a footnote, make sure it fits with how you translated “oak tree” in the previous sentence. (See: translate-names)

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Gen 35:9**Then God appeared to Jacob again when he had come from Paddan Aram, and he blessed him,**

**Then God appeared to Jacob again when he had come from Paddan Aram,**

“Now that Jacob had returned from {the land/region of} Paddan Aram, God appeared to him {at Bethel} again” or “Now that Jacob had come/returned {to Bethel} from {the land/region of} Paddan Aram, God appeared to him {there} again” (See: figs-infostructure)

**and he blessed him,**

“and blessed him” or “and showed his goodness/kindness toward him” or “God blessed him”. Consider whether or not it is best in your language to begin a new sentence here. (See: translate-key-terms)

Gen 35:10**and God said to him, “Your name {is} Jacob, your name will not be called Jacob anymore, but Israel will be your name!” So he called his name Israel.**

**and God said to him,**

“and said to him,” or “by saying to him,” What God says to Jacob in verses 10-12 is the blessing. So make sure your translation of “blessed” (verse 9) and “said” (verse 10) refers to the same event, not two separate events. See how you translated “blessed...and said” in Gen 1:28. (See: writing-quotations)

**“Your name {is} Jacob,**

“{Although} your name {has been} Jacob,” Make sure your translation of this clause does not sound like God was telling Jacob something he did not know.

**your name will not be called Jacob anymore,**

“that will no longer be your name,” or “it will no longer be Jacob/that,” Notice that Jacob is referred to by both of his names in this chapter (“Jacob” in verses 11-20, 22-29; “Israel” in verses 10 and 21). You could put that information in a footnote. Also see how you translated this clause in Gen 32:28, and see the note about Jacob’s names there.

**but Israel will be your name!”**

“rather your name will be Israel!” or “but {rather} you will have the name Israel!”

**So he called his name Israel.**

“So {once again} God gave Jacob the name Israel.” This was not the first time God had given Jacob the name Israel (see Gen 32:28). To make that clear, you could make “once again” explicit here. (See: figs-explicit)

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Gen 35:11 **Then God said to him, “I {am} God Almighty. Be fruitful and multiply. A nation and a community of nations will be from you, and kings will come from your loins.**

**Then God said to him,**

“Then God {also} said to him/Jacob,” or “Then God {also} {blessed him/Jacob by} saying,” or “God continued {blessing him/Jacob by} saying to him,” In verse 11, God continues the blessing that he started in verse 10, perhaps after a pause. (See: writing-quotations)

**“I {am} God Almighty.**

“I {am} Almighty God.” or “I {am} God {who is} all-powerful.” See how you translated the title “God Almighty” in Gen 17:1 and 28:3.

**Be fruitful**

“Have many children”. Consider again how you translated “Be fruitful and multiply” in the book of Genesis. See Gen 1:22, 28; 8:17; 9:1, 7; 35:11. It may be necessary to translate this phrase in different ways, depending on the context.

**and multiply.**

“and increase {in number}.” or “so that you {and your descendants} become {very} numerous/many.”

**A nation and a community of nations will be from you,**

“{Your descendants will become} a {large} people/ethnic group, in fact, many people/ethnic groups will come/descend from you,” or “Your descendants will become many people/ethnic groups,” Compare how you translated a similar phrase (“a multitude of nations”) in Gen 17:4-5 and another similar phrase (“a community of peoples”) in Gen 28:3.

**and kings will come from your loins.**

“and kings will come/descend from you.” or “and some of your descendants will be kings.” The phrase “come from your loins” is an idiom that refers to having children, grandchildren and other descendants. Consider whether you have a similar idiom in your language. (See: figs-euphemism)

Gen 35:12**And the land that I gave to Abraham and to Isaac I will give to you, and I will give the land to your descendants after you.”**

**And the land that I gave to Abraham and to Isaac I will give to you, and I will give the land to your descendants after you.”**

“{Besides that,} the land that I gave to Abraham and Isaac, I {also} give to you and your descendants {who live} after you.” or “Also, I am giving to you the land that I gave to Abraham and Isaac, and I will {also} give it toyour descendants {who live} after you.”

Gen 35:13**Then God went up from him at the place where he spoke with him.**

**Then God went up from him at the place where he spoke with him.**

“Then God left Jacob there where he had been speaking/talking to him.” or “After God finished talking to Jacob, he left him there and went up {to heaven}.” See how you translated “went up from” in Gen 17:22. (See: figs-infostructure)

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Gen 35:14**Then Jacob set up a pillar at the place where he had spoken with him, a pillar of stone, and he poured a drink offering on it, and he poured oil on it.**

**Then Jacob set up a pillar**

“Then Jacob set/stood a {large} stone up {on its end}” or “Then Jacob took/chose a {large} stone {that was there} and set/stood it up {on its end}”. See how you translated a similar passage in Gen 28:18.

**at the place where he had spoken with him, a pillar of stone,**

“at the place where God had spoken/talked to him, to mark the place {as special}” or “as a memorial stone to remember the place where God had spoken/talked to him”

**and he poured a drink offering on it, and he poured oil on it.**

“Then he poured some wineand some {olive} oil on it {to thank God and dedicate the place to him}.” A drink offering was probably wine that Jacob poured on the stone as a sacrifice to God, to worship and thank him. See how you translated “poured oil on...” in Gen 28:18. (See: translate-symaction)

Gen 35:15**And Jacob called the name of the place where God spoke with him Bethel.**

**And Jacob called the name of the place where God spoke with him Bethel.**

“Then Jacob called/named that place Bethel, {which means “house of God,”} because God had spoken/talked to him there.” or “Since God had spoken/talked to Jacob at that place, Jacob named it Bethel, {which means “God’s house.”}” See how you translated “called the name of that place Bethel” in Gen 28:19.

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*35:16-20* **Rachel Dies Giving Birth To Benjamin**

Gen 35:16 **Then they set out from Bethel, and there was still a distance of land to come to Ephrath, then Rachel started giving birth but was having great difficulty while she was giving birth.**

**Then they set out from Bethel,**

“Then they left {the town of} Bethel” or “Later Jacob and his family moved on from {the town of} Bethel”. Be consistent here with how you spelled “Bethel” throughout the book of Genesis, and whether you refer to it as a town or a city. See Gen 12:8; 13:3; 28:19; 31:13; 35:1, 3, 7, 15, 16.

**and there was still a distance of land to come to Ephrath,**

“and started {heading} toward {the town of} Ephrath. But while they were still a distance away from there,” or “and headed for {the town of} Ephrath. While they were still some distance from there,” The phrase “a distance of land” is very general, but your translation should not make it sound like the distance was too far, because Rachel’s grave is about two kilometers (one mile) from Ephrath (Bethlehem). (See: figs-infostructure)

**then Rachel started giving birth**

“{Jacob’s/his wife} Rachel, {who was pregnant,} began to have labor pains” or “Rachel went into labor”

**but was having great difficulty while she was giving birth.**

“but she was having a very difficult time delivering the baby.” or “but/and was experiencing great difficulty.” or “and was having severe childbirth pains.”

Gen 35:17**And it happened when she was in hard labor, then the midwife said to her, “Do not be afraid, because this {is} also a son for you!”**

**And it happened when she was in hard labor,**

“Then when her labor pain was at its worst,” or “Then when she was at the most difficult/painful point/time in her labor,” or “Then when her labor/childbirth pains were the most severe,” The phrase “hard labor” refers to when childbirth contractions are close together and very painful, often right before a baby is born.

**then the midwife**

“{the baby was born and} the midwife/woman who was helping her deliver”

**said to her,**

“exclaimed to her,” or “told her,” (See: writing-quotations)

**“Do not be afraid,**

“Do not worry/despair!”

**because this {is} also a son for you!”**

“You {now} have another son/boy!” or “You {just} gave birth to another son/boy!

Gen 35:18 **Then it happened as her soul was leaving {her}**—**for she was dying, then she called his name Ben-oni, but his father called him Benjamin.**

**Then it happened as her soul was leaving {her}—for she was dying,**

“But Rachel was dying, and as her soul/spirit was leaving her body,” or “But {in fact/reality,} Rachel was about to die, and just/right before her soul/spirit left her,” Some translations use an idiom here, for example, “as she was taking her last breath” or “as her life was slipping/fading away”, but it is best to translate this in a way that preserves the Biblical teaching that at death the soul or spirit leaves the body.

**then she called his name Ben-oni,**

“she named her baby {boy} Benoni, {which means “son of my sorrow/trouble.”}” The meaning of this name could imply that the child caused Rachel’s death. In the Hebrew text this name is two words connected with a dash (“Ben-oni”). Many translations write it that way, or as one word (“Benoni”), and a few translations write it as “Ben Oni”. Any of these spellings is fine. (See: translate-names)

**but his father**

“But {later,} his father {Jacob}”. Make sure it is clear in your translation that this phrase refers to Jacob. Also, consider whether or not it is better in your language to begin a new sentence here. (See: figs-explicit)

**called him Benjamin.**

“named him Benjamin {instead}.” or “changed his name to Benjamin, {which means “son of my right hand.”}” The phrase “son of my right hand” is an idiom that means “favored son” or “son of strength”. (See: translate-names)

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Gen 35:19 **So Rachel died and was buried on the way to Ephrath, which {is} Bethlehem.**

**So Rachel died and was buried**

“After Rachel died, her body was buried {by Jacob}” or “After Rachel died, they/Jacob buried her {body}”. See how you translated “was buried” in verse 8. (See: figs-activepassive)

**on the way to Ephrath,**

“beside/near the road {that goes} to {the town of} Ephrath,”

**which {is} Bethlehem.**

“which {is also called/named} Bethlehem.” or “which {also has the name} Bethlehem.” or “that {is}, Bethlehem.” See how you translated a similar phrase (“which is Bethel”) in verse 6.

Gen 35:20**And Jacob set up a pillar over her grave; that {is} the pillar of Rachel’s grave to this day.**

**And Jacob set up a pillar**

“Jacob set/stood a {large} stone up {on its end}”. See how you translated this clause in verse 14. Also consider again how you translated “set up” and “pillar” in the book of Genesis. See Gen 28:18, 22; 31:13, 45, 51, 52; 35:14, 20.

**over her grave;**

“over/on her burial place {to mark/show where it was}.” or “to mark/show {where} her grave/tomb {was}.” or “to mark the place where they/he had buried her body.”

**that {is} the pillar of Rachel’s grave**

“{In fact,} that {same} pillar/stone still marks Rachel’s/her grave/tomb”

**to this day.**

“to/in the present day.” or “today/now.” The phrase “to this day” refers to the time when the author (Moses) was living. Even in modern times, Rachel’s grave is still marked beside the road about eight kilometers (five miles) south of Jerusalem and two kilometers (one mile) north of Bethlehem.

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*35:21-26* **Jacob’s Twelve Sons**

Gen 35:21**Then Israel set out and pitched his tents beyond Migdal Eder.**

**Then Israel set out**

“Then Israel {that is, Jacob,} {and his family} moved on {from there}” or “Then Israel {and his family} started traveling again”. Make sure it is clear in your translation or in a footnote that “Israel” (verses 21-22) and “Jacob” (verses 20, 22) refer to the same person, not two different people.

**and pitched his tents**

“and set/put up his/their tents”

**beyond**

“on the other/south side of”. This phrase reflects the perspective of Jacob, who was traveling south.

**Migdal Eder.**

“the tower of Eder.” or “Eder Tower.” Many translations transliterate “Migdal Eder” (like most other names). Many others translate the meaning of “Migdal” as “the tower” and transliterate “Eder”. A few translate the meaning of the entire name as “the Tower of the Flock”. This was apparently a place near Bethlehem where sheep were raised (Micah 4:8); shepherds may have watched over their flocks from the tower. (See: translate-names)

Gen 35:22**And it happened while Israel was living in that land, then Reuben went and lay with Bilhah, the concubine of his father, and Israel heard. Now the sons of Jacob were twelve.**

**And it happened while**

“During the time that” or “While”

**Israel was living**

“Israel {and his family} were {still} living/staying” or “they were living/staying”

**in that land,**

“in that area/region,” or “there,”

**then Reuben**

“{his/Israel’s son} Reuben”

**went and lay with**

“slept with” or “committed adultery with” or “had {physical/sexual} relations with”. Translate this idiom in a way that will not offend or embarrass people, especially when read aloud in public. See how you translated “lain with” in Gen 26:10. (See: figs-euphemism)

**Bilhah, the concubine of his father,**

“his father’s concubine Bilhah,” or “his father’s servant wife Bilhah,”

**and Israel heard.**

“and/but Israel found out {about it}.” or “and Israel was told/informed {by someone} {about it}.” See how you translated “heard” in Gen 34:5, 7.

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**Now the sons of Jacob were twelve.**

“{After Benjamin was born,} Jacob’s sons were twelve {in number}.” or “{With/After the birth of Benjamin,} Jacob {now} had {a total of} twelve sons.”

Gen 35:23**The sons of Leah {were} Reuben the firstborn of Jacob, then Simeon and Levi and Judah and Issachar and Zebulun.**

**The sons of Leah {were}**

“The sons {he had} with {his wife} Leah {were}” or “{These are} {the names of} the sons {he had} with {his wife} Leah:”

**Reuben the firstborn of Jacob,**

“Reuben, {who was} Jacob’s/his firstborn/oldest {child},”

**then Simeon and Levi and Judah and Issachar and Zebulun.**

“then Simeon, Levi, Judah, Issachar, and Zebulun.”

Gen 35:24**The sons of Rachel {were} Joseph and Benjamin.**

**The sons of Rachel {were} Joseph and Benjamin.**

“The sons {he/Jacob had} with Rachel {were} Joseph and Benjamin.” or “These are the names of the sons {that he/Jacob had} with {his wife} Rachel: Joseph and Benjamin.”

Gen 35:25 **And the sons of Bilhah, the maidservant of Rachel, {were} Dan and Naphtali.**

**And the sons of Bilhah, the maidservant of Rachel, {were} Dan and Naphtali.**

“The sons {he/Jacob had} with Rachel’s servant Bilhah {were} Dan and Naphtali.” or “These are {the names of} the sons {that he/Jacob had} with Bilhah, Rachel’s servant: Dan and Naphtali.”

Gen 35:26**And the sons of Zilpah, the maidservant of Leah, {were} Gad and Asher. Those {are} the sons of Jacob who were born to him in Paddan Aram.**

**And the sons of Zilpah, the maidservant of Leah, {were} Gad and Asher.**

“And the sons {he/Jacob had} with Leah’s servant Zilpah {were} Gad and Asher.” or “These are {the names of} the sons {that he/Jacob had} with Leah’s servant Zilpah: Gad and Asher.” Consider again how you translated “maidservant” throughout the book of Genesis. See Gen 12:16, 16:1-3, 5-6, 8; 20:14; 24:35; 25:12; 29:24, 29; 30:4, 7, 9-10, 12, 18, 43; 32:5, 22; 33:1-2, 6; 35:25-26. It may be necessary to translate this word in slightly different ways, depending on the context. Compare that to how you translated a different Hebrew word that has a similar meaning (“slave/servant woman”); see Gen 31:33 for a list of where this word occurs in Genesis. (See: translate-key-terms)

**Those {are} the sons of Jacob who were born to him**

“{All} those {are/were} the sons Jacob had” or “Those {are/were} {all} Jacob’s sons that he had”

**in Paddan Aram.**

“{starting from the time that he lived} in {the region of} Paddan Aram.” Jacob started having children during the time he was living with Laban in Paddan Aram, but his last son Benjamin was not born until after they had left there (verse 18). Translate this in a way that allows for that.

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

*35:27-29* **Isaac’s Death**

Gen 35:27**Then Jacob came to Isaac his father in Mamre, Kiriath Arba, which {is} Hebron, where Abraham and Isaac had sojourned.**

**Then Jacob came to Isaac his father**

“Then Jacob came/went {home} to his father Isaac {who was living}” or “Then Jacob continued traveling and came to where his father Isaac was {living}”

**in Mamre,**

“in {the city of} Mamre,” Be consistent here with how you spelled “Mamre” in Gen 23:17, 19. (See: translate-names)

**Kiriath Arba, which {is} Hebron,**

“{which is also/now called} Kiriath Arba, that {is}, Hebron” or “which {is also known as} Kiriath Arba or Hebron” or “which {also has the name} Kiriath Arba or Hebron”. See how you translated Genesis 23:2, which says that Kiriath Arba (where Sarah died) was also known as Hebron.

**where Abraham and Isaac had sojourned.**

“where Abraham and Isaac {and their families} had lived/stayed for a while {as foreigners/outsiders}.” or “That is where Isaac {and his family} had been living/staying for a while {as foreigners/outsiders} and where {his father} Abraham had also lived/stayed for a while.” Consider whether it is better in your language to begin a new sentence here.

Gen 35:28**And the days of Isaac were 180 years.**

**And the days of Isaac were 180 years.**

“Isaac lived to be 180 years old.” See how you translated “the days of” in Gen 5:4-31 and 11:32.

Gen 35:29**Then Isaac exhaled and died and was gathered to his people, old and full of days. And Esau and Jacob, his sons, buried him.**

**Then Isaac exhaled and died and was gathered to his people, old and full of days.**

“Then Isaac breathed out his {last} breath, died and joined his ancestors/relatives {who had already died}. He was very old and had lived a long, full life.” or “Then, after living a long, full life, he breathed/took his {last} breath, died and joined his ancestors/relatives {who had died before him}.” For some languages it is more natural to put “old and full of days” earlier in this sentence, after “Then”. Do what is best in your language. Also see how you translated the idioms “exhaled” and “was gathered to his people” in Gen 25:8 and 17. (See: figs-infostructure)

**And Esau and Jacob, his sons, buried him.**

“Then his sons Esau and Jacob buried his body.” See how you translated “his sons...buried him” in Gen 25:9.