

8 If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, *that* the males which leaped upon the females *were* of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob. And I answered: Here I am.

12 And he said: Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, ^awhere thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father-in-law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day, that Jacob fled.

23 And he took his brethren with him, and pursued

after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now indeed,

29 It is in my power to return thee evil; but the God of your father said to me yesterday: ^bTake heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, *it was* for fear lest thou wouldst take away thy daughters by force.

32 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia. and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She, in haste, hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

^a Supra xxviii. 18.

^b Infra xlviii. 16.

VER. 8. *All*, or the far greatest part, so that I was exceedingly enriched. M.—The Sept. here agrees with the Vulg. But the Heb. and other versions, instead of *white ones*, read of *divers colours*, or *ring-streaked*, which takes away the intended opposition. C.

VER. 12. *Are of divers colours*. Their fancy was strongly impressed with these various colours, in consequence of the pilled rods, which they beheld: and which Jacob was directed by the angel to place in the troughs.—*I have seen* with displeasure, the injustice of Laban; (H.) and therefore, I, the Lord of all things, authorise thee to act in this manner. By this vision, the justice of Jacob would appear; and the authority for removing, given in a second vision, would suffice to induce the two principal wives of Jacob to give their consent to leave their father's house, and to begin a long journey. During the last six years, Providence had given no increase of family, that the little children might be no impediment to the removal. H.

VER. 15. *Eaten up*. Laban kept for himself the dowry paid by Jacob for his wives, though he ought to have allotted it to them, with the addition of something more, in proportion to his immense wealth. M.

VER. 18. *Gotten*. Heb. expresses over again, *the cattle of his getting*, &c. which is omitted in one MS. as well as in the Sept. Syr. and Arab. versions, though yet used in the Samarit. copy. Kennicott.—*To Isaac*, who was still living, though he had apprehended death was at hand 20 years before. He continued to live other 20 years after. Salien.—Jacob spent about 10 years at Sichem and at Bethel, before he went to dwell with Isaac. M.

VER. 19. *Her father's idols*. By this it appears, that Laban was an idolater: and some of the fathers are of opinion, that Rachel stole away these idols, to

withdraw him from idolatry, by removing the occasion of his sin. Ch.—Others think she was herself infected with this superstition, till Jacob entirely banished it from his family in Chanaan. C. xxxv. 2. T.—The Heb. *Teraphim*, is translated *images* by the Protestants in this place, though it certainly denotes idols. But Ose. iii. 4, they leave it untranslated, lest they should be forced to allow that images pertain to religious service, as well as *sacrifice*, &c. which are mentioned together, (W.) though they now indeed leave *images* in the same verse of Ose for what the Vulgate renders *altar*. These teraphims are consequently taken in a good as well as in a bad sense. They were, perhaps, made of rich metal, and taken by Rachel and Lia to indemnify them for the want of a dowry. This, however, was wrong, and done without the participation of her husband. H.

VER. 20. *Away*. Heb. "Jacob stole the heart of Laban," concealing his flight from him. M.

VER. 21. *The river Euphrates*.—*Galaad*, as it was called afterwards, v. 48. M.

VER. 22. *Third day*. He was gone to shear his sheep, distant three days' journey.

VER. 24. *Speak not*. Laban did not comply exactly, but he used no violence. H.

VER. 32. *Slain*. Homer says, "the father judges his children and wives;" and thus Jacob pronounces sentence. The Rabbins pretend it had its effect soon after in the death of Rachel. C. xxxv. 18. C.

VER. 35. *Vain*. For who would imagine, that a woman should treat in this manner the objects of her father's adoration? C.—It would hence appear, that she did not herself adore them, unless fear overcame her religion. H.

VER. 36. *Angry*. He was extremely quiet. But patience abused, turns to fury. M.