

## Chapter 31

*Iacob by Gods commandment parteth secretly with al he hath towards his father. 21. Laban purfueth him, 26. expoftulating why he went in fecrete maner, 30. efpecially chargeth him with ftelling his goddes. 31. Iacob excufeth himfelfe, not knowing that Rachel had taken away the Idols, 34. and she deludeth his diligent fearching for them. 36. Then Iacob expoftulateth with Laban for his vnkindnes. 43. Finally they make a league and depart ech to his owne countrie.*

**A**fter he heard the wordes of Labans fonnes faying: Iacob hath taken al that was our fathers, and being enriched of his fubftance, is become great: <sup>2</sup> and perceauing alfo Labans countenance, that it was not towards him as yefterday and the other day, <sup>3</sup> efpecially our Lord faying to him: Returne into the land of thy fathers, and to thy kinred, and I wil be with thee. <sup>4</sup> He fent, and called Rachel and Lia into the field, where he fed the flockes, <sup>5</sup> and faid to them: I fee your fathers countenance that it is not towards me as yefterday and the other day: and the God of my father hath bene with me. <sup>6</sup> And your felues knowe that I haue ferued your father to the vttermoft of my power. <sup>7</sup> Yea your father alfo hath circumuented me, and hath changed my wages tenne times: and yet God hath not fuffred him to hurt me. <sup>8</sup> If at any time he faid: They of diuers colours fhall be thy wages: al the fheepe brought forth young of diuers colours, but when he faid contrarie: Thou shalt take al the white ones for thy wages: al the flockes brought forth white ones. <sup>9</sup> And God hath taken your fathers fubftance, and geuen it to me. <sup>10</sup> For after the time came of the ewes conceauing, I lifted vp mine eyes, and fawe in my fleepe the males afcending vpon the females of diuers colours, and the fpotted, and the fpeckled. <sup>11</sup> And the Angel of God faid to me in fleepe: Iacob? And I answered: Here I am. <sup>12</sup> Who faid: Lyft vp thine eyes, and fee al the males afcending vpon the females, them of diuers colours, the fpotted and the fpeckled. For

I haue feene al things that Laban hath done to thee. <sup>13</sup> I am the God of Bethel, where thou didest <sup>a</sup>)annointe the ftone, and didest vowe the vowe vnto me. Now therefore arife, and goe out of this land, returning into the land of thy natiuitie. <sup>14</sup> And Rachel and Lia answered: Haue we any thing left in the goods, and heritage of our fathers houfe? <sup>15</sup> Hath he not reputed vs as ftrangers, and fould vs, and eaten vp the price of vs? <sup>16</sup> But God hath taken our fathers riches, and deliuered them to vs, and to our children: wherefore do al things, that God hath commanded thee. <sup>17</sup> Iacob therefore rofe vp, and fetting his children, and wiues vpon camels, went his way. <sup>18</sup> And he tooke al his fubftance, and flockes, and whatfoeuer he had gotten in Mefopotamia, and went forward to Ifaac his father into the land of Chanaan. <sup>19</sup> At that time Laban was gone to sheare his sheepe, and Rachel ftole the

*Teraphim.*

♠ idols of her father. <sup>20</sup> And Iacob would not confeffe to his father in lawe that he fled. <sup>21</sup> And when he was gone afwel him felfe as al things that were his right, and hauing paffed the riuer was marching on to Mount Galaad, <sup>22</sup> it was told Laban the third day that Iacob fled. <sup>23</sup> Who, taking his brethren vnto him, purfued him feuen dayes: and he ouertoke him in the Mount Galaad. <sup>24</sup> And he faw in his fleepe God faying vnto him: Take hede thou fpeake not roughly anie thing againft Iacob. <sup>25</sup> And Iacob had now pitched his tent in the mountaine: and when he with his brethren had ouertaken him, he pitched his tent in the fame Mount Galaad. <sup>26</sup> And he faid to Iacob: Why didest thou fo, that vnwitting to me thou wouldest carie away my daughters as captiues with the fword? <sup>27</sup> Why wouldest thou flee without my knowledge, and not tel me, that I might haue brought thee on the way with ioy, and fongues, and timbrels, and cithernes? <sup>28</sup> Thou haft not fuffred me to kiffe my fonnes and daughters: thou haft donne foolifhly: now alfo in dede, <sup>29</sup> my hand is able to requite thee euil: but the God of your father faid vnto me yefterday: Take

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<sup>a</sup> Anointing of Altars, and free voves are grateful offices to God. See *chap. 28.*

hede thou fpeake not any thing againft Iacob roughly. <sup>30</sup> Suppose, thou diddest desire to goe to thy freinds, and haddest a longing to thy fathers house: why diddest thou steale my goddes? <sup>31</sup> Iacob answered: In that I departed vnwitting to thee, I feared lest thou wouldest take away thy daughters by force. <sup>32</sup> But wheras thou chargest me with theft: with whom foeuer thou shalt find thy goddes, let him be flaine before our brethren. Search, what foeuer of thy things thou shalt finde with me, and take away. Saying this, he knew not that Rachel had stollen the idols. <sup>33</sup> Laban therefore hauing gone into the tent of Iacob, and of Lia, and of both the hand-maides, found them not. And when he was entred into Rachels tent, <sup>34</sup> she in hast hid the idols vnder the camels litter, and fatte therupon: and when he had fought al the tent, and found nothing, <sup>35</sup> she said: Let not my lord be angrie that I can not rife vp before thee, because according to the custome of wemen it is now chanced to me. So his carefulnes in seeking was deluded. <sup>36</sup> And Iacob being <sup>a</sup>angrie said in chiding maner: For what fault of myne, and for what offence of my part hast thou so chaffed after me, <sup>37</sup> and searched al my houshold stuffe? What hast thou found of al the substance of thy house? lay it here before my brethren, and thy brethren, and let them iudge betwen me & thee. <sup>38</sup> Haue I therefore bene with thee twentie yeares? thy ewes and goates were not barren, the wethers of thy flocke I did not eate: <sup>39</sup> neyther that which the beaft had caught did I shew to thee, I made good al the damage: whatfoeuer perished by theft, thou diddest exact it of me: <sup>40</sup> day and night was I parched with heate, and with frost, and sleepe did flye from myne eyes. <sup>41</sup> And in this sorte haue I serued thee in thy house twentie yeares, fourtene for thy daughters, and six for thy flockes: thou hast changed also my wages tenne times. <sup>42</sup> Vnles the God of my father Abraham, and the feare of Ifaac had holpe me, peradventure now thou haddest sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee

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<sup>a</sup> Iacob in this iust expostulation was angrie & finned not. *Pfal. 4.*

yesterday. <sup>43</sup> Laban answered him: The daughters are mine and the children, and thy flockes, and al things that thou seeft are mine: what can I do to my daughters, and nephews? <sup>44</sup> Come therefore, let vs enter in league: that it may be for a teftimonie between me and thee. <sup>45</sup> Iacob therefore tooke a ftone, and erected it for a title: <sup>46</sup> and he faid to his brethren: Bring hither ftones. Who gethering them together made a heape, and they did eate vpon it: <sup>47</sup> which Laban called The witneffe heape: and Iacob called The hillock of teftimonie, either of them according to the proprietie of his language. <sup>48</sup> And Laban faid: This heape fhall be a witnes between me and thee this day, and therefore the name therof was called Galaad, that is, The witnes heape. <sup>49</sup> Our Lord behold and iudge between vs when we fhall be departed one from the other, <sup>50</sup> if thou fhalt afflict my daughters, and if thou bring in other wiues ouer them: none is witnes of our talke but God, who is prefent and beholdeth. <sup>51</sup> And he faid againe to Iacob: Behold this heape, and the ftone which I haue erected between me and thee, <sup>52</sup> fhall be a witnes: this heape, I fay, and the ftone be they for a teftimonie, if either I fhall paffe beyond it, going towards thee, or thou fhalt paffe beyond it, thinking harme to me. <sup>53</sup> The God of Abraham, and the God of Nachor iudge between vs, the God of their father. Iacob therefore fware by the feare of his father Ifaac: <sup>54</sup> and after he had offred victimes in the mountaine, he called his brethren to eate bread. Who when they had eaten, lodged there: <sup>55</sup> but Laban arifing in the night, kiffed his fonnes, and daughters, and bleffed them: and returned vnto his place.

## ANNOTATIONS

19 Idols.) Images of falfe goddes (as thefe were) are moft properly called idols. And fo the hebrew word *Teraphim* is here rightly tranflated idols, which in other places fignifieth other things.

Images of falfe goddes are idols.

1. Reg. 19.

As the ftatua which Michol put in Dauids bed, couering the head therof with a hearie goates fkinne, to deceiue Saules feriants who fought Dauids death, is called *Teraphim*, and may there be tranflated a ftatua, image, or fimilitude, but not an idol. Againe,

Some images are neither religious nor fuperftitious.

Osee. 3. Osee the Prophet fortelling the lamentable fate of the Ifraelites, sayeth, they shal be long without King, prince, sacrifice, altar, ephod, and *Teraphim*, which laft word in the Protestants English Bibles remaineth vntranslated. VVhere if they had translated *Images* (as here they doe) it would proue, that some images pertaine to true religion, the want wherof is lamented among other principal things.

Some are religious.

These idols Rachel stole from her father, to withdraw him from idolatrie, as S. Basil (*in lib. Prouerb.*) S. Gregorie Nazianzen (*orat. de Paschate*) and Theodoret (*q. 89. in Gen.*) expound it. And in this, saith Theodoret, she was a right figure of the Catholique Church, which deprieth idolaters of their idols. It is probable also by her base vsing of them, that she held them not for goddess, when she put them vnder the camels litter, and fate vpon them. Finally that she referued them, and did not cast them away, nor burne, nor burie them, argueth that they were perhaps of precious mettall, or other matter, which she might turne to profite: and that lawfully in part of recompence, that she and her sifter, had no other dowrie, but rather were sold to Iacob. VVho also had suffered much iniurie at their fathers handes.

Rachel tooke away her fathers Idols, for his good.

She kept them in recompēce of wrongs.