

But it's very clear that it was in that group of people. And it disappeared ~~xxx~~ and we have no evidence of such a custom. We knew nothing about it until this century. Now we've found a proof and now we see in the background of this we see why it was.

We read a little further in the chapter and we find that Laban said (v.44), Come let us make a covenant, I and thou. Let it be for a witness between me and thee. Jacob took a stone and set it up for a pillar and Jacob said to his brethren, Gather stones. And they took stones and made a heap and made a boundary place half way between Palestine and Syria. Laban called it by the Aramaic word _____ which means "stone of witness" in Aramaic. Jacob called it _____ which means "stone of witness" in Hebrew. And Mizpah for he said, The Lord watch between me and thee while we are absent one from another!

V.52--This heap shall be witness and this pillar shall be witness that I will not pass over this to thee and that thou wilt not pass over this ~~to~~ heap and this pillar to do me harm!

Laban said, I haven't been able to find those teraphim. But he said, If he's got them he's made a promise that he won't come up here after my death and bring ~~these~~ these household gods and try to cheat my sons out of the rest of the property which should go to them.

I'm very glad that we can read a few chs. later. We can read in ch. 35 that (v.2) Jacob said to his household to all that were with him, Put away the strange gods that are among you, and be clean and change your garments. And they gave unto Jacob all the strange gods that were in their hands, and all their ear-rings which were in their ears, and Jacob hid them under the oak which was by Shechem and they journeyed and went on and left the place where they had put them away where they could not do any harm to anybody.

Jacob never took advantage of his underhanded scheme of Rachel's. He buried them away. He did not do what Laban was afraid he would do.

~~But this story of Laban's pursuit and this hunt for the household gods was not clear. It didn't make sense, after the custom was forgotten. Now we find the custom and the Bible preserved the record of it, and it shows that the idea of the higher critics that these stories were made up centuries after the time of Abraham and Jacob when all those customs were forgotten, that that idea simply is without foundation.~~

Nobody could have made up these stories. They have facts in them, they have names, they have background things in them which were known at the time and forgotten later except for their being preserved in the Bible. It also shows us that the great teachings of the Bible are so clear that a waybarring man though a fool need not err therein. But that underneath the surface, worthy of our investigation, are ~~x~~ all sorts of secondary matters in history, in science, in life and in theology.