

in securing them back was that they were made of gold. However, the amount of gold which could thus be concealed, so that Rachel could sit over them and Laban not suspect that they were there, would not be sufficient to pay for the cost of such an expedition. It is clear enough that the reason why he wanted them so badly was not that they were made of gold. Why, then, was Rachel, the wife of the believer, Jacob, so anxious to steal these household gods, and why was Laban so tremendously concerned about getting them back?

It is a problem for which we find no answer in the Scripture. This is pretty good evidence that the account of it was written at a time when the answer was perfectly clear to everybody. According to the critical view, the account was not written until many centuries after the event; yet at that late date the reason for Laban's overwhelming desire to recover the teraphim would be as unknown to the readers as it is to those of today, and there would surely be an explanation given. If someone today were to speak of an automobile stopping because some dirt got in the carbureter, he would not bother to explain what the carbureter is and why dirt in it matters. Everyone today would know. If the automobile were to go out of date as the stagecoach has gone, and then/were to write an account of a mishap in an automobile, he would hardly refer to the carbureter without explaining it. It is plain enough from the failure to explain the tremendous importance which Laban and Rachel attached to the teraphim that it was perfectly well understood at the time at which it was written. But at the time at which the critics allege that it was written, there is no reason to think that anyone would have understood it. Had the account been written at that time, there would certainly have been an explanatory clause telling us just why it was important.