

Now Prof. H.H. Rowley, of England, who was recently the Pres. of the World Bapt. Alliance, and who is one of the strongest defenders of this Pentateuchal theory and has written many books on the subject. But in one of his recent books he made this statement: "We are not tied to the G-W theory; we are ready to abandon it anytime if someone will show us something that is better." I think it's better to say, Moses wrote it. I think it's better to say that these are facts from the time that they were originally given. But Rowley doesn't even consider that. You've got to present a human theory showing how this came into existence by a purely human process, a better one for that than W had, and once you do he says, he'll gladly give that up!

Some of these books will say, There is considerable evidence now making us wonder about this, but we should go slow about giving up this theory, because after all it was the G-W that got rid of this idea of ~~xxx~~ verbal inspiration. I've even read that in some of their books. "We owe much to it for getting rid of the idea of verbal inspiration, so now let's go slow about giving it up." If it's not true it certainly should not be held. All these men will claim they want the truth, but they take as their starting point the idea God did not write the Bible. Now this archaeological evidence is the thing that's undercutting all this. It has a tremendous part in this development. I'm always interested in ~~xxxxxxx~~ noticing some of these things that have come to light that are indications that the facts in God's word fit with the situation of the time when they were written, and don't fit with later situations.

I call your attention now to the interesting story in Gen. about Jacob which is an interesting illustration of how that has occurred. The story in Gen. 31-32 where we read how Jacob left his father-in-law Laban in order to return to Israel's land. When he decided to leave he had acquired a great amt. of Laban's property; he had honestly earned it through the years; it belonged to him. Yet he was afraid if he took this property and started out with it, he was afraid Laban would seize the property and take it away from him. So he decided to start when Laban was away from home. He put his wives and his children and flocks and herds and started out when Laban was 3 days trip away from home, so when Laban got home Jacob was already gone a long ways. There is an interesting statement stating that Rachel stole her father's household gods. We find that in 31:19 . . . When Laban came back and found Jacob was gone, he pursued after Jacob with such a force Jacob was afraid of what Laban would do to him. Jacob had great numbers of flocks and herds and he must have had a good many herdsmen. He had quite a force. For Laban to raise enough force to scare Jacob would be a rather expensive proposition. In addition to that Laban had to make a long rapid trip to catch up with Jacob. He had traveled a long distance when Laban caught up with him, so it was quite expensive undertaking. When Laban caught up with him, Laban did not take away any of his property; he did not take his daughters away from him. The thing Laban was excited about was these household gods. Why would Laban go to all this effort to get these household gods? I'm sure that in the days of David when people read Genesis they must have puzzled over that, and wondered why Laban was so excited about these household gods! That on account of them he would go to all this expense and effort in pursuing Jacob to get them back.