

would in the Constitution of the United States, for instance. Far more! The Constitution of the United States is a set of laws. You do not have narrative in The Constitution, describing men's relation to God, but you do have it in Foxe's *Book of Martyrs*, so you will have far more anthropomorphisms and more anthropomorphic passages in Foxe's *Book of Martyrs* than in The Constitution of the United States. There is a difference in subject matter.

2) *Regulations governing place of sacrifice.* The second argument from Religious Institutions is the one upon which the real argument rests because here we have definite facts, and it is claimed that these facts show a development, and that this development corresponds to history. You find that in the history of Israel it works out this way, that one of these documents reflects the way people did their institutions at one time, and another one reflects the way they did it at a later time. Many of the arguments in this area are quite involved, so that, while they might strengthen a person's belief in the theory after they have come to accept it, they are not much of a basis on which to build a theory. Actually the argument boils down primarily to two main institutions and the outworking of these two institutions. As you have noticed, they are both specifically connected with sacrifice, the place of sacrifice, and the persons who performed the sacrifice.

I have assigned you material concerning sacrifice two or three different times, so you surely have the main ideas in mind. I assigned you a section in Carpenter, and I asked you to put great stress in your study on everything relating to the place of sacrifice. The other thing which Carpenter stressed was the change in the place of sacrifice, particularly in relation to asylum. You remember that Carpenter said before the time of Josiah they had altars on the high places all over the land. And therefore, it was unnecessary to have any particular place of asylum, that is, of refuge. A person who was in great danger could run to the altar and would be safe; nobody could touch him. But once you destroyed all the altars except one, a person could not very well run all the length of Palestine to the altar in Jerusalem to get protection, and therefore they then established cities of refuge at different places in the land, so that they would have a place to flee for asylum. So it is