

for the land on that side of the Jordan River. At the end of Numbers you read how Moses set apart three cities on the east of Jordan for cities of refuge, and then he said when they conquered the rest of Canaan, west of the Jordan, they should set apart three cities there. So you have your number six all along, but you have three of them designated immediately and then the further command needs only to have regard to the new three. A perfectly reasonable arrangement. But the critics say, “One account has three and one has six, so there is a development”! Actually, it is six all along: three of them assigned in land already conquered, and the other three to be set apart in the land that was not yet conquered.

Do the cities of refuge replace the altars? The only statement JE has in it is one which says that a man who has murdered someone else may be taken even from the altar of God, you shall not shew mercy upon him! Carpenter says on page twenty six that the law in Exodus 21:14 recognizes such a protection in the altar, although the conditions under which it may be claimed are carefully guarded, that the existence of local sanctuaries gave ample possibilities through the land, but that when they were declared illegal, it was necessary to provide some substitute. The old law is dropped without reserve, but a new law takes its place. What is the old law that is dropped without reserve? It is Exodus 21:14, right in the Book of the Covenant. Now what does He say in Exodus 21:14? He says, “He that smites a man so that he dies, shall be put to death and if a man lie not in wait but God delivered him into his hand, then I will appoint thee a place whether he shall flee.” It does not say, flee to the altar. He says, “I will appoint thee a place, whither he shall flee. But if a man comes presumptuously upon his neighbor to slay him with guile, thou shalt take him from thine altars, that he may die.” Carpenter says that the first law recognizes such a protection in the altar, but this is not what the Bible says. If a man kills a man accidentally, “then I will appoint thee a place whither he shall flee.” I will appoint thee a place. Why does He say, “I will appoint thee a place” if what He means is, “wherever there is an altar, he can flee to it”? Why does He say, “I will appoint thee a place”? That fits better with the idea that God is already intending to provide cities of refuge. He does not explain it fully forty years ahead of time, but simply makes reference to the