

Thus this important part of the critical theory does not have any real foundation. The scripture nowhere says that the altars at the high places throughout the land provided asylum. There is no such statement anywhere. But the critics assume that it was a national law. Notice how Carpenter says it, “The old law is dropped without a word, but a new law takes its place.” He does not say the old law is changed, just “dropped.” This would be very easy to do since there was not any such law to drop!

We are now discussing the argument about people who will perform the sacrifice and about the place where the sacrifice will be performed. There are a great many other cases where the critics claim that there is development within the documents and that there is a progressive development through a series of them. (We noticed that in these it is not said that there is progress through a series.) We shall now look at several of the many alleged examples. To begin, take the case of slaves, which is mentioned by Carpenter on page fifty, where he says:

“A parallel phenomenon may be observed in the laws affecting the slavery of Israelites. The first code, Exodus 21:1-6, permits a Hebrew after six years of service to contract for life-long service and places the ceremony of formal enslavement under religious sanction. Before Israel has left Sinai, however,” (here he is speaking ironically), “in the next year this arrangement is passively abrogated. In Leviticus 25:39-42 it is laid down that no Israelite shall sell himself to another. Temporary slavery may indeed last to the Jubilee. But the poor brother is entitled then to liberty for himself and his family. For instance, in Exodus 21:4 the wife and children remain in possession of the land on the express ground that their freedom was a divine gift and could not be alienated by slavery for life. That is the exalted view of the second year after the Exodus. But in the end of the wandering, thirty-eight years later, Moses returned to his earlier scheme and in Deuteronomy 15:12 the period of bondage of every Israelite is quietly abandoned, and the process of voluntary enslavement in the seventh year is again instituted. It cannot be said that the intervening law had been tried without success, for it is expressly denied, Leviticus 25:42. Yet it is wholly ignored when Moses makes his final address and an arrangement entirely inconsistent with it is reinforced.”