

with you and serve you till the years of jubilee. It certainly does not say that he cannot sell himself as a servant nor that he is not obligated to remain as a servant. So Carpenter's statement here is a flat contradiction to the statements in Leviticus. Then he claims to show progress from the earlier more primitive situation in which he can put himself into life-long enslavement, but if he does not do that, when he comes out after six years his wife and children stay with the master in contrast with the more advanced mode in which he only has temporary service till the year of jubilee. In one case, after six years he can sell himself into life-long enslavement, while in the other case he is enslaved only to the year of jubilee. The factual statement is true, but supposing I were to say, "Here is a primitive law. Under this law a man can only be a slave for six years unless he voluntarily continues it. Under this other law, so much more advanced, so much kinder in fact, a person is released after half a century. After all, what is the year of Jubilee? It is the fiftieth year."

There is no progress in this law from the simple to the complex. There is no progress in these laws from the brutal and severe to the more kindly and the more advanced. There is a law given in the covenant code, given to all the people whereby they know what would happen after six years: that a Hebrew who is sold into slavery is not their property permanently, but that after six years he goes out free. But if during that time he has married a woman who belongs to his master he cannot take her out with him. He may prefer to stay with her and in that case he would enter into permanent relationship and serve the master forever. That word "forever" is not an exact translation. It means "indefinitely." It does not say anything about eternity. It is not a proof that he serves for eternity. There is nothing of the kind stated here. The law is given to tell these people what is to happen every six years, so that the people will know and understand the situation. In Leviticus, the priests are given the laws that are detailed and complex and need to be applied by the experts and do not need to be known by all the people. It is very important that the experts know what happens once in every fifty years. Then, shortly before that time, maybe ten years before, maybe five years before, certainly at least one or two before, they would issue a proclamation, and remind the people of what is to happen once in fifty years, so that