

the LORD thy God redeemed thee, therefore, I command thee this thing today. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee, then thou shalt take an awl, and thrust it through his ear unto the door and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee, for he hath been worth a double hired servant to thee in serving thee six years and the LORD thy God shall bless thee in all that thou doest.

Here is substantially the same law as in the law of the covenant. It is repeated as they go into the land. There is no contradiction between it and Leviticus, another claim of a progression in three steps. Quite erroneous. The law in Leviticus is not a law dealing with what happens after six years, but one dealing with the law of Jubilee. Carpenter presents it as if the theory that every Israelite is the Lord's bondman is quietly abandoned, but this not the case. It is stated in the law of Jubilee that all the Israelites are the Lord's bondmen and therefore there is not to be a permanent relation of some being in slavery to others. He reminds them that they were slaves in Egypt and orders them to remember not to mistreat those who would be temporary slaves for them. Very simply a different reason given for the priests to follow.

In this case, Carpenter claims that there is a sharp contradiction; he says that the law established at one time is thus completely abrogated a year later and then brought back again thirty years later. It is much more reasonable and logical to think that he is quite wrong. The passages do not show any such progress as he claims. They are dealing with two different things, related to each other, but certainly not identical.

At the end of the last hour we were speaking of the matter of asylum. In that case the critics say that before the Deuteronomic law the LORD's altar was the place of asylum, and that when the Deuteronomic law was given six places were designated as cities of refuge to which they could flee, and this arrangement is continued in