

These people simply panicked and said, “I will go and grab this altar and hang on to it and I will be safe.” But Solomon did not think so. Solomon took one away from the altar by force, let him go for awhile and killed him later. The other one he had grabbed and killed right at the altar. It would be easy for somebody to think that he might be safe in that place, but there is no evidence of such an asylum here.

The idea that the asylum was established to be at the altars scattered throughout the land is entirely without foundation. It is not what the law says in Exodus 21 at all, and there is no evidence in the historical account that anybody ever considered that one was safe and could not be touched because he was hanging on the altar.

As they stand in the Bible, the assumed contradictions to a very large extent consist of reading into the passage something that is not there, or of assuming something. The argument from silence enters into it very strongly. Perhaps it would be good right here to look at the matter of the argument from silence. In some cases it is one of the strongest arguments against something to say that it rests only on an argument from silence, but in other cases the argument from silence may be very strong. It all depends on what the situation is. The question is not, are you building an argument on the fact that something is not mentioned? The question is, are you building an argument on the fact that something is not mentioned which would not necessarily be mentioned, or are you building an argument upon the non-mention of something of which we can say that it would be very strange indeed for it not to be mentioned? For instance, if you have an account of a young fellow going to college some time in the middle forties of this century – suppose that two centuries from now you were to read three chapters telling of his experiences in college at that time and in that account you found no reference whatever to the war or to the draft, then you could probably conclude that the account is not true. It would be extremely unlikely that anyone would go through college between 1942 and 1948, and have the account not mention the war, the draft, and the coming back of the GI's into the college classes. The war would affect his life in so many important ways that it would be strange indeed if the account of his experiences made no mention of it. So you could easily say, “Either the stories we read elsewhere that