

felt so inclined; he could sell him out of the country if he felt so inclined. There was to be no such relationship as that in Israel. We must interpret 42 in light of 39 and 40. (Unless, of course, they are taken as belonging to separate documents which have been brought together without realizing the alleged contradiction!) Carpenter claims that here there is a progress from the simple to the complex, from brutal, primitive treatment to a more advanced religious idea, but actually there is nothing of the kind. First there is the law that tells the things that everyone should know because they apply constantly and then there is the law that tells what should occur once in every fifty years. It is important that the officials have this second material, so that they can read it in the book when the time comes and know exactly what is required and carry it out. That is the difference between these two.

What did Carpenter say about the command in Deuteronomy, the one that is supposed to belong to a stage between the other laws? He says, "In Deuteronomy 15:12 the theory that every Israelite is the Lord's bondman is quietly abandoned and the process of religious enslavement in the seventh year is again legitimized." Actually, Deuteronomy 15:12 contains substantially the same law as was given in Exodus 21:1-6. Exodus 21 contains the law that was given to the people as they began their relation to God and it would be followed in the wilderness; then when they were about to go into the land of Canaan, the Lord repeated it, in order that they would have it in mind and stress it, as they went into the land. God has Moses repeat it in Deuteronomy between these two occasions. God gave the detailed law for the statute books of the priests. In Deuteronomy 15:12 He gave the order that:

If thy brother, a Hebrew man or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year, thou shalt let him go free from thee and when thou sendest him out free from thee, thou shalt not let him away empty. Thou shalt furnish him liberally out of thy flock and out of the floor and out of thine winepress, of that wherewith the LORD hath blessed thee thou shalt give unto him and thou shalt remember that thou wast a bondman in the land of Egypt and