



Shaqah



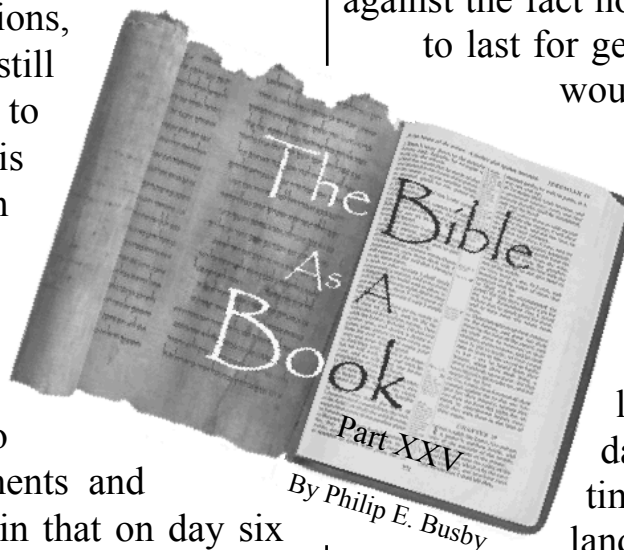
*“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”
Colossians 2:8*

*A*s we continue our overview of the book of Exodus, we pick up where we ended our last segment talking about the gift of manna God had given to Israel for food in the wilderness, and how it was to be collected each day for six days. However, on the Sabbath there would be none. In spite of these instructions, some of the people still went out on the Sabbath to look for manna. This brought us through Exodus chapter 16 verse 27, and in verse 28 God comes to Moses and asks how long they would refuse to obey God's commandments and laws? God explains again that on day six they can collect twice as much manna so as not to go out on the Sabbath, because God had given them the Sabbath as a day of rest. Moses emphasizes this to the people again, and they eventually got the message.

Manna was white like coriander seed, and it tasted like wafers made with honey. In another miracle concerning manna, God commanded they keep a specific amount of

this bread for future generations to see what God had given Israel to eat as they journeyed to the promised land. The fact this pot full of manna Aaron put away would last more than one day went against the fact manna did not last more than one day (except for the Sabbath), but it also went against the fact no bread could be expected to last for generations! However, God would take care of this and preserve it. Now Israel would eat manna for forty years. They had manna right up to the time God led them over the Jordan River into the land of Canaan, and the day they ate, for the first time, of the corn from that land. That was the first day of the Feast of Unleavened Bread, and the manna ceased the very next day on the Feast of Firstfruits. (Josh. 5)

Moving further to the southeast, Israel camped at a place called Raphidim, and again there was no ready water supply. Again, the people demanded Moses give them water, and Moses reminded them they were again talking against God. However,



the people still accused Moses of bringing them out in the wilderness to die, just as they had done before. Moses would ask The Lord what he was to do, and God would tell Moses to go out into a specific place, taking with him the elder leaders of Israel, and there he was to strike a rock in order to obtain water. If the other ways God had provided for Israel had not convinced them God can do anything, surely this would. Thus, Moses did as God commanded him in order to provide water for Israel, and he named the place “a test” and “quarrel,” because there Israel had tested and quarreled with God about His ability to provide.

It was also time for Israel to get a taste of what lay ahead of them, and here Israel would be confronted with their first enemy since leaving Pharaoh's army dead on the shores of the Red Sea. Israel was now in or at least near the territory of Esau's family, the Edomites, and one of their rulers named Amalek would come out to attack Israel. Moses would send Joshua to choose men and lead Israel into battle, while Moses would go up on the hill overlooking the battle, with his rod once again in hand. Aaron and one of Moses' close assistants, named Hur, went with Moses to the hill; and as Moses held up his hand Israel would begin to win the fight, but if Moses put down his hand Amalek would gain ground. Thus, they sat Moses on a rock to relieve his fatigue on the day, and with Aaron and Hur on either side, they would hold up Moses' hands until the setting of the sun. Israel would win this battle, and this would be a great learning experience for Joshua who later would lead Israel in many more battles against the Canaanites and others. It would also begin to build confidence in the people

that Joshua was a capable leader! For this purpose and for later generations, God would instruct Moses to record this incident, and continue to remind Joshua of this day, for God's intent was to wipe out the name of Amalek completely. In an expansion of the name “I AM,” which God had told Moses to give as His name to Israel, Moses, after building an altar, called the name of the place, Jehovahnissi, meaning, “Jehovah is my banner.” In other words, God is my standard or the flag under which I will fight my battles!

About this same time, Moses' father-in-law, having heard that Israel had been set free from Egypt, came to where Israel was camped in order to bring to Moses his wife and children. He also wanted to hear all about what God had done for Israel. Moses receives him; and after inquiring of each other's welfare, Moses tells Jethro all about what had happened in Egypt and in the wilderness up to that point. Jethro, being a priest of God himself, rejoiced at the news and praised God, even offering sacrifices to God for His goodness to Israel. Then all the elders of Israel along with Aaron were gathered to eat a meal with Jethro in honor of God and His greatness!

The next day Moses goes out to do one of his continual tasks as the leader of Israel, and holds court in order to hear the people's arguments, and make judgments on each matter. This continues from morning till evening; and as Jethro sees this system, he asks Moses why he does this to the people and himself. Moses says it is because they want to hear what God's judgment on specific issues is. Jethro explains to Moses that all he is doing is

wearing himself and the people to nothing. What Moses should be doing is teaching the people the general ways of God so they can walk in them according to their own knowledge and not ask every small matter of Moses. Also, Jethro instructs Moses to set up a leadership structure where there are leaders of large groups and then leaders of smaller groups inside those groups, all the way down to groups of ten. Moses can teach and instruct these leaders, and in turn they can judge most all the matters which are in question among the people. Only the large matters will need to be brought to Moses, and those Moses will have the time to deal with! Moses would take his father-in-law's Godly advice and set up the system. After this, Jethro would return to his home.

As Israel moves again, it would be in the third month after leaving Egypt, they would finally reach their far southern destination of mountains of Siani where they were to meet with God! Moses, being very familiar with this place - for here he had met with God before - goes up into the mountain, and there God speaks to him. God explains to Moses that just as He brought the people out of Egypt, He has the power to make them something very special on the earth if the people will only obey God's voice. For God intended to make them a nation of priest before Him. This was the promise that Israel would be the ones to teach the world God's ordinances and shine them forth through their lives and very existence. Moses goes back to tell the people what God has said, and the people agree they will do whatever God tells Moses they are to do. Moses goes back to God; and

God explains that He will come to them in the physical appearance of a thick cloud, and the people would hear God's voice directly and for themselves. In doing this, Israel would be convinced Moses was truly hearing from God and not just making up what he wanted!

All this would come about and culminate in the giving of the Ten Commandments. This would be recognized in the Law as Shavuot or The Feast of Weeks. In Israel's first month, the day following Passover, which is the day Israel left Egypt, starts the Feast of Unleavened Bread. This is a seven day feast where the first and last days are to be observed like a Sabbath. (Lev. 23:4-8) The second day of this feast would coincide with another feast called Bikkurim or Firstfruits. From that day Israel is to count seven Sabbaths. In other words, they are to count seven weeks or seven sets of seven. The day following the last day of this count was to be the Feast of Weeks, so called because of this count. (Lev. 23:9-21) Seven weeks of seven days is forty-nine days in total. Since Shavuot is held on the next day, this gives you fifty days in all; and that is why many of us know the day by its Greek name, "Pentecost," which means fifty!

Moses is given the instruction of how to prepare the people to meet God. For the next two days they were to put off the things of this world and prepare their lives to stand before God Who would come to them on the third day. This would even include the washing of their clothes. Moses was also to set a boundary to show the people how close

they could come to the mountain when the trumpet signal was given for them to gather; and any person or animal who violated that boundary was to receive the death penalty! Moses prepared the people; and on the morning of the third day there was thunder and lightning as a thick cloud appeared upon the mountain, and the sound of the trumpet was so loud it caused the people to tremble. Moses brought the people out of the camp to the place where they were to meet God at the base of the mountain. There they would see the mountain as if it was on fire with smoke billowing high into the air, and the entire mountain quaked greatly at the presence of The Lord! Then the trumpet sounded for a long period and got louder and louder until Moses spoke to God; and at that point, for the first time, the people heard the voice of God with their own ears as God spoke back to Moses calling him up into the mountain. Moses would go up and receive from God an extra warning to be sure the people do not come closer than they are, no matter how curious or awe struck they may be. If they did, it would be the death of many. God also emphasizes that the priests be ready to stand before Him, and not to think they were immune, for to stand so close to the direct presence of a perfect God is a task not to be taken lightly by anyone! When Moses came back he was also to bring with him Aaron his brother. Thus, Moses went down to emphasize to the people, once again, what it is they were to do and not do!

Once everything was in place, God spoke again in an audible voice which all Israel could hear. First, He confirms to them they are listening to The God who brought them out of Egypt and its bondage, they are

to have no other gods before Him. Second, they are to make no graven images. Nothing resembling anything in heaven or earth is to be made and/or used as an object of worship. He points out that claiming ignorance to sin is not something their children or children's children can get away with; for it takes till past the fourth generation before ignorance of the knowledge of sin can be claimed again in any way. (James 4:17) However, God is merciful to those who love Him and attempt to keep His commandments. Third, they are not to take God's name in vain. Fourth, they are to remember the Sabbath day God created in the beginning of the world, so they may keep it set apart for God's purposes. Fifth, children, as well as adults, are to honor The God created union of a marriage between a male and female as the way God intends children to be raised. Sixth, they are not to commit murder. Seventh, they are to honor The God created union of marriage between male and female as the only place where a physical relationship exists between two people. Eighth, they are not to steal. Ninth, they are not to distort the truth in any way. They are not to outright lie nor simply give a false impression of any situation or fact. Tenth, they are not to covet, which is to say they are not to make choices as to what they seek after or desire on the basis of what other people have.

After this there was more thunder, lighting, and the sound of a trumpet. When the people experienced this, they backed off even more than they already were, and they began to tell Moses how they did not want to hear God's voice so directly anymore for fear it would kill them. They simply wanted

Following the Biblical Stream:

By Philip E. Busby

In our last segment we talked about how the families of the three sons of Noah began to spread across the earth after the confounding of the language. However, for many of the leaders this separation had to do with an attempt to regain what the confounding had caused them to lose. This clearly shows they were directly defying the will of God in favor of what they wanted. In spite of this attitude, God had done what was necessary to save those who desire Him, and man will never again accomplish a one-world government, or at least the true rule of the entire world from one central point. The knowledge we are all individuals who will someday stand before God will never truly be able to disappear.

Now, getting back to the genealogy at the beginning of Genesis chapter 10, it is again good to remember this is not so much a genealogy as it is a story to tell us how the world was populated and why it came about as it did. What it shows us at its base is that the people separated in three general directions. (See map pg. 20) By looking at what we know from the words here in Genesis chapter 10, as well as the historical records of civilizations and their growth upon the earth, it would seem clear both the families of Japheth and Ham found the Mediterranean Coast, and to a great degree followed it. The Tower of Babel effect continued to work, as the idea of three families separating

from one another in groups they thought they could keep together did not work out as it had at the tower, even among smaller more direct families, and each of these families had offshoots who went further and further across the world until the uttermost parts of the earth did, in fact, see human inhabitants. Some of this movement was very random and some of it was or became very organized. Thus, as time went on there began to be groups that emerged which led the way in becoming nations. Not just a group of individuals, or a family unit, but a dominate and distinguishable people. What was once families related to each other, melded into tribes, and some tribes became nations. This is what we see expressed in the rundown of chapter 10. To the three sons of Noah there were specific sons born. Much of the next generation born to those sons are also mentioned. However, the further you go out the more it becomes not about sons having sons, but who became a dominate group called by a tribal or national name. (For chart in larger print refer to Issue #56)

Going specifically to verse 2, we see the start of this layout with Japheth. Both Japheth's and Ham's family would leave the Mesopotamian Valley and head out in a western direction. Remember that to get out of the valley, especially as any large group traveling together, you almost have to travel north and a bit west to get around

the Tigris and Euphrates Rivers. Now to continue going north would take you back into the territory where Noah and his three sons had left the ark. That was already known to be rugged terrain and harsher winters. This is why Noah and the original family group traveled south and into the valley in the first place. Thus, as Japheth's and Ham's families left, they would not continue on a northern path after clearing the rivers. The families would get above the major part of the Euphrates River and head west from there. What would separate Japheth's and Ham's families would be that Japheth's family would continue straight west, and Ham's family would turn back south. We see this fact about Japheth's family in verse 5. After being told the names of Japheth's sons, etc., verse 5 tells us they divided up what would be called the Isles of the Gentiles. This is talking foremost about the coastline of what is modern Turkey, going out into the Aegean Sea, which takes you across into Greece. From a Middle Eastern perspective, this is the gateway to Europe. Japheth's family found this area very livable, and as it would appear Japheth's family was not as much into or did not have as much success with continuing to conglomerate; they spread out from the coastline across the islands. From this, it is easy to see how they continued along the coast and over the next few centuries became the original inhabitants of the entire area we know as Europe today, as well as the land to the north and out along the coast of the Atlantic!

Of course, we can't leave out the fact here in verse 5 we see the first use of the word "Gentiles." People debate about the true meaning of this word, and most simply agree, in later times it refers to those who are not Jews. I believe a better way to look at it is to say it is those who live among and around the Jewish nation who are not Jews. The world laying further beyond is better referred to as "...the uttermost part of the earth." Acts 1:8 However, at this point in Genesis, there is no nation of Israel, and yet we see the word being used. This is mostly understood by the point that everything in the Bible is intended to be seen from a Jewish perspective. God did this, not so others would be excluded, but so those of us reading the Bible would not question so much about what is being said just because a reference or fact does not relate or seem to make sense from our cultural viewpoint. God gave us a viewpoint that we can all use to understand what is being said! The Northern Coast of the Mediterranean was outside the area God specifically gave to Israel, but in close enough proximity to be very much a part of Israel's "world." Thus, the use of the word "Gentiles," which is a term we will hear again many times as we read through our Bibles, especially as we get into the New Testament.

An interesting fact about the word "Gentiles" is that the Hebrew word it is translated from is simply the same word as the word "nations" is most often translated from. This is true in the verse we are discussing. You could translate

verse 5 to say, “By these were the isles of the nations divided in their lands; everyone after his tongue, after their families, in their nations.” However, it would probably flow better and make more sense to translate, “By these were the island nations divided...” This because what we are really talking about here is the fact Japheth's family populated the many islands in the Northern Mediterranean and Aegean Sea that in later times were seen as independent nations, not simply the family of Japheth. Islands are specified as well, because in doing commerce the island nations would have been the part of Europe Israel was familiar with; and even places such as the boot of Italy may have seemed more of just another island than what we would call a peninsula to those visiting the ports of the region. Again, the information is given from the perspective of those not living in Europe.

This is why the translators of the King James Version were directed by God to use, in places such as this, a Latin derivative word, “Gentiles,” which means “belonging to a clan or tribe,” instead of a more literal translation to “nations,” as they would in other places. In bringing the Bible into English, the Hebrew can thus be translated more word for word without losing the context of what is being said. The root of the Hebrew word “Gentiles” is translated from, essentially means, “to heap up or mass together.” This is how people form nations: they mass together. If they had not massed together in some

intentional way, they would not have become a nation but simply individuals going about their lives no matter how close they may have lived to each other. Now, the actual Hebrew word derived from that root, gives not just the idea of nations, but specifically foreign nations. Again, foreign from an Israeli perspective. This is why it gets used so in the New Testament, to refer to those living around and in Israel who were not Jewish. It is to refer to those nations you live among and those within reach, but who are still foreign in that they are outside the people you are a part of, which is uniquely important to Israel.

Verse 6 takes us into the family of Ham, and as with Japheth, we are given the names of sons and grandsons. As we have already covered, the big event that interrupts the story of how humans populated the earth is the story of Nimrod (who was a grandson of Ham), and the building of a tower and city in order to hold everyone together. What we see later in chapter 10 is the confounding happened in the time of the fifth generation post-flood. However, keep in mind that with the ages most people were still living at this time, this did not mean the first generation was gone! Chapter 11 verses 10 and 11 tell us Shem was about a hundred years old a couple of years after the flood, and lived another five hundred years after that. Thus, one could argue Shem was a relatively young man when the confounding took place, and so was his brothers. I say this simply to point out,

the families heading out in their separate directions were likely directly directed by the three sons of Noah themselves!

In Japheth's line, we are told about seven sons that were born to him. Out of those seven, we are only told of two who had sons. This only shows us three generations of Japheth's family, but according to verse 5, this is enough. Once nation building began, this list of people constitutes those directly responsible for dividing up what is the Isles of the Gentiles and beyond. When it comes to Ham's family, we are told he had four sons. Of the four, we are told Cush had five sons and one of those sons had two. Then we are told of a sixth son of Cush, which is Nimrod. If you jump over the verses about Nimrod to verse 13, we are told of another son of Ham, Mizraim who had seven sons. Two of these sons have names or connections we should be familiar with. Caphtorim may not be so familiar, and it is not widely established as a specific people through the ages. However, the name does hang around as a group name in the Southern Region of Israel, and is associated with the life of our next familiar group. (Caphtor is mentioned in Deut. 2:23, Jer. 47:4, and Amos 9:7) Casluhim may also not be familiar, but verse 14 tells us out of him came the people known as the Philistines. Philistines are part of a group the Egyptians called "sea people," and we know this nation of people did a lot of commerce as well as war on the Mediterranean. They are of particular importance because they also were a

direct part of Israel's history through most all the first part of its existence, including the time of Abraham and Isaac. In later history, political attempts to wipe Israel's name (Judea) from the land employed the Philistine name, and the area which is now mostly Southern Israel was renamed Syria Palestine. Today, the non-Jewish inhabitants of the land of Israel, about the time Israel was being reestablished as a nation on their land, chose to take on the Philistine name as a way of claiming to be just as ancient to the land if not more so than the Jews, and this is why we call them Palestinians, in spite of the fact the true Philistines vanished as a people, a long time ago!

The third son of Ham, that we are told of his sons, is, of course, Canaan. We are told two specific names of sons. Sidon, which we know is the name of a prominent coastal town in the North where ancient Phoenicia once lay, and today is mostly Lebanon. The continuance of this city and its importance to the Phoenicians tells us it had special meaning to them, and it is likely because it dates back to their original settlement in the area and is named for the father of their people. The second son's name is Heth. He is the father of those who would eventually be known as the Hittites. They are mentioned many times in the Bible; and in spite of years of "experts" denying they ever existed, it eventually became a well established fact of history. They are talked about all the way back at the time of Abraham (being referred to as simply

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What About Death And Hell?

Part III

From Living Springs' Questions and Answers

"I have been studying the Bible recently regarding death. A lot of questions arose because I recently lost a close family member. I don't believe they are in heaven, I believe they are asleep. I have questions about the idea of "heaven" and "hell." What does the Bible say about hell, and is it different from the lake of fire? Was it meant for Satan and his angels? What is Hades, Sheol, etc? What have you learned in studying God's word?"

So, if our bodies are hopelessly lost, what survives? The answer is that we are made in the image of God. (Gen. 1:26-28) God consists of three parts. Some Christians like to say God is three individual parts or personalities, but that would be the belief in three gods. God is three parts! Without all three there is not a whole. This is the problem man will face when we lose our flesh. The three parts of God are called The Father, The Son, and The Holy Ghost. This is yet another example of the Bible using terminology which is simply the best way for us to begin understanding. The Father is termed this way to denote the part of God which makes the ultimate decisions. Just like a family, there are desires and they may at times be in conflict with each other. However, it's up to the father to make the ultimate choice as to which way to go. (I Cor. 11:1-12) The other two parts: The Son and The Holy Ghost, thus, send information and desires to The Father. This is why one of those parts is called The Son. This term was given to the part of God which was made flesh and dwelt amongst us. (John 1:14) We saw firsthand a relationship which most closely mirrored a father and son. The Holy

Ghost is the part we understand the least. Because we focus so much on our flesh, our spirit is something we do not understand well. Therefore, we do not understand the part of God which is called The Holy Spirit or Holy Ghost! However, this part is just as real as the other two parts, and is the counterbalance to The Son. Jesus displayed to us how a balanced existence works. The Father needs to make the choices as The Son and The Holy Ghost do the work yielded to The Father's will.

We are these three parts as well: body, mind, and spirit. The body was made from the dust of this earth. The mind and spirit were instilled by God breathing into Adam's nostrils. (Gen 2:7) Again, the body is the part we understand best because we focus on pleasing it most. Where is the choice to please it made? The mind! The mind is not the gray matter in our skull. That is only the physical connection our body has to the mind. The mind is that part of us where choices about who we will be are made on a regular basis. Our spirit is the counterbalance, or should be our counterbalance, to the body. There is no direct link between the body and the spirit. The link between these two parts are made through the mind. This means we can work as a whole being by allowing both the body and spirit to send input to the mind so it can make a balanced decision, or we can be lopsided and conflicted by ignoring the spirit part. It's our choice.

When our mind allows us to only care for the pleasures and desires of the flesh, the spirit is neglected, and its work obscured. This

is most often what happens. This is yet another reason the flesh must die. Its selfish desires, more times than not, keep us from being balanced. (Rom. 7:20-24) This is the real reason there is war, hunger, sickness, disease, and suffering. In catering to the desires of the flesh, we have formed a world where even the flesh suffers. This shows us the damage sin brings. God created us to live in a balanced way, not a lopsided way; and when we stray from God's truth, we find we do not gain but lose. In life, we live in a lopsided way because we cater to the flesh, then we lose this flesh to death and cease to even have the ability to be balanced because we are literally without a part of our being!

Jesus came not so our selfish flesh could live but so we could afford to die and be free from it! This is why Jesus said He came so that we might have life and have it more abundantly. (John 10:10) Once dead, we will not have a flesh, and we will not be able to return to our old flesh. However, Jesus came to provide a way for us to have a new body which can make us whole once again. Not only did the work of The Messiah give us a new body but one which cannot be corrupted by sin. (I Cor. 15:52) Jesus also left this planet to go and prepare a new universe for us to be placed in. (John 14:1-3) This place will only be for those who have chosen with their minds to be whole and balanced in the way God intended us to be, which can only be truly accomplished through faith. If we live these lives showing, through our free will, that we only care about the flesh, then we, by our desires, have shown we do not truly desire the new body and place God has prepared. It's really that simple!

So what you are seeing in the theology of Greek mythology is this life - not the afterlife. Here, not under the world but on this world, we stand as whole beings, both the

good and the bad. We are walking through time. We are individuals and death does not change that fact. Death only takes from us one part. The part which connects us to this world. Once in that state, the Bible clearly tells us there is a place prepared for those who desire God and another place prepared for those who do not desire God. However, it also makes clear we will not go to either of those places until we have all stood before God for judgment!

What are these places? The place for those who desire God is a place of new beginning. It will not have all the same exact physical laws as this universe, but it will be the same in many ways. We will be made whole, once again, by being given a new body which will not grow old or die, but it will be a body. Jesus showed that to us by walking, talking, and even eating after His resurrection from the dead. (Luke 24:36-45, John 21:1-15) His promise to us, before He left this planet, was He would prepare this place so that where He is, there we may be also. This place consists of a new heaven, a new earth, and a new Jerusalem. (Rev. 21) This is to say, a new universe with all the same potential and more than what we started out with here! This place is often referred to with the generic word, "heaven."

The other place is not a place where the devil will rule and reign. Again, that is what the Bible tells us about the here and now. (Eph. 6:11-12, Rev. 12:7-17) The place for those who have rejected God is not here on, in, or below this planet or universe. It's simply called The Lake of Fire, (Rev. 20:10) and yes, this place was originally prepared for the devil and those angels who followed him in a rebellion against God. It was never God's intent, nor His will that any of us perish in this place! However, man has made his choice. So, this

place is described to us using terms which denote physical suffering: a fire which is never quenched and a worm that never dies. Both of these things have to do with man's understanding of the grave, but just as the righteous will be born again, the wicked will suffer eternal death. Fire is a consuming force which can quickly return physical forms back into dust. Many cultures around the world have and still do cremate bodies after death in order to speed up the inevitable process. The worm is a symbol of another way for the body to return to dust. It is a much slower way, but a way nonetheless. As we have covered more than once already, our physical form stays on this planet and is consumed by the worm here. So, when the Bible describes for us a place which burns with eternal fire and has an eternal worm, it's not talking about the destruction of our physical form but of those parts which are not of this world: those parts which a physical fire and a physical worm could not touch!

This is why Jesus told us in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." If your life is important to you, then understand that the life flowing through your body is already doomed. It may be today or it may be many years from now, but your body will die. Attempting to save it is foolish. (Mark 8:35) The wise man builds his life on the promise of eternal life through Jesus Christ our Lord, but the foolish man builds his life on the doomed sand of this flesh. (Matt. 7:21-29) Now, one may ask why does the Bible talk in eternal terms when referring to the fire and worm? The answer is that God wants there to be no mistake about the fact you are not coming back. The end is the end!

Again, we will only end up in one of these two places after the Judgment day. Revelation describes for us a time and place when all humans who have ever lived will stand before God. They will be judged by the things written in the books, which are a record of those choices and actions we make and take in this life. All will be found short of the glory of God, (Rom. 3:23) but there will be another book there called The Lamb's Book of Life. This book will contain all the names of those who have chosen, through not just their words but their desires and actions, to seek the life God created us to have. Though these people have not lived perfect lives, their desire to have a relationship with God (faith) will be counted in place of their lack of righteousness, (James 2:14-26) and they will be welcomed into that place Jesus went to prepare. Jesus prepared it because without this world there is only one other place you can go and that is the place prepared for the devil and those who followed him. All those not found in The Lamb's Book of Life will have to be removed to that place called the Lake of Fire.

So, the choice is clear. Do we want to continue in God or do we want to walk away? Jesus prepared a place that where He is we may be also, and the Lake of Fire is a place where God's presence is not. Because God is omnipresent, only God could create a place where He is not, and the true misery of hell will be total separation from the God who created you. This is an aspect of hell we simply cannot comprehend. No matter how much you desire not to have God in your life, while you live in this world, you are still living in His presence to some degree. If you choose not to take the opportunity to reach out to Him, you will end up in a place where you will never feel Him again!

Into the Lake of Fire we are told will go everything which is not for God, (Luke 11:23, Rev. 19-21, I Jn. 2:15-17) and it is referred to as the second death. Why are we told death and hell will be thrown in? For the same reason we are told death and hell will deliver up the dead! God knows men have many false philosophies about death. God also knows some people will not listen to His Word and will live this life simply believing that being a "good person" will get them to some form of heaven. God wanted to make it clear that no matter what you believed in, only the truth will keep you from the Lake of Fire; and that brings us to the core issue of your question, which is, what happens to us between the death of our physical forms and the Day of Judgment?

Much of what we need to know we have already covered, but again, let's look at the popular philosophies. One is that there is a place, usually a dark place or miserable place, where all the dead go. The other is that there is a place where the good and bad are separated. Both these theologies can have attached to them the idea of awaiting judgment of some kind or actually being the eternal place of "the dead." Now, of course, the idea that people go to the place they will spend eternity is wrong. As we just talked about, all will stand before God for judgment before that will happen. However, there is one more false philosophy connected to the idea of waiting which we must cover. Believing people die and go directly to a hell which is a waiting place before the resurrection or an eternal destination of some kind, gives rise to the idea that those who are alive can pray for those in hell and give them a chance at heaven or the like. This goes against the Bible which teaches us, the work of The Messiah is the only thing which can help the dead. Only His work can free us from the second death, no matter how

good or bad we have been. This means only you, in your lifetime, can either choose to be in or out of the plan of God. There is nothing in between, and there is only one man, Jesus Christ, who has the power to save your soul. Prayers for the dead are useless. This world is where we await death and the judgment of God in a one foot in front of the other way. So, if you are going to pray for someone, do it while they are alive, because only in life and among the living can we effect change. Many do not want to believe this because it puts things out of their control, but remember, taking things out of our control is truly part of what the judgment of death is all about.

Now, aside from the ideas that say there is a place where the dead are gathered to wait, another popular theology is what is often referred to as grave sleeping. This is the idea that people who die simply have no consciousness until the resurrection. Unlike the ideas of an underworld, many people who believe in grave sleeping simply believe everything you consist of is in the grave, or some unknowable spiritual realm. I guess there is no end to exactly where people may think the spirit sleeps, but the idea that a person sleeps really only differs from the ideas of going to a hell of some sort in one major way. The basic choice is really only between consciousness or unconsciousness. This is why so many Christians believe in grave sleeping. They may have come to a point where they understand heaven and hell is not until after the Judgment, but they still don't know what to do with the time in-between. So, it makes sense to many Christians to say people are asleep, which is simply to say they are not conscious of the passage of time or the place they spend that time in.

What people believe is often guided by what makes them feel best. What should make

us feel best is the fact that we know this issue is simply in the hands of God, and beyond that it should not matter a great deal. Again, all will stand before God and the sheep will be separated from the goats based on this life's actions. However, what bothers most people is the question of whether the dead are in pain or not, in what they see as the interval. For this, we must go back to the fact the dead do not have bodies to be in pain, so the only pain they could be in is emotional pain! The Bible does not want us to misunderstand that death without God is death indeed; so as we have talked about, the Bible does use physical imagery of distress and pain to describe hell; but if there is a true hell, it is the Lake of Fire! What the Bible wants us to grasp is the fact that death brings a need, a need to be a whole person again, and only God can supply that need. This means being separated from God is the only true misery, and even for those who do not serve God, that will not happen until God tells them to "depart" on the Day of Judgment. (Matt. 7:22-23) Meaning God and His saving plan is definitely something you do not want to leave this world without!

This means the question is not one of pain or no pain in between, only conscious or unconscious of the passage of time after death. So, which one is it? The answer is both! The best way to describe death is to say we leave this world and go unto God! This means we will be conscious of the next events to befall us, but we will not be conscious of time in-between. Am I talking about grave sleeping? No. I'm talking about the same simple dynamics of not having this physical body. What connects us to this time line is our ability to put one foot in front of another. To interact with the physical world. Once we lose our physical form we lose that ability! We are liberated from the time line and there is no reason for us to pass through it! To understand

this, think about the time line as if it were a maze, not in the aspect you could get stuck in it, but in the aspect that there is a beginning and an end with many turns and choices in-between. Once we die, we leave the maze. There is no longer a need nor is there an ability to follow the turns and jogs of the maze. After being removed from the maze, there is no reason we can not simply skip over time. Meaning there is no need to be conscious or unconscious of the passage of time the living are still going through, while our spirit and mind wait in the grave or some other place. There is only the need to be at the next event which has relevance to our individual existence!

This is a hard concept for most people, and unfortunately, instead of allowing The Holy Ghost to bring us to a place where we do grasp it, most people automatically interpret the Bible's words to fit what they feel they can understand. When there is reference to the grave, people do not simply think of that part of the person which is still with us by virtue of being in the ground, or part of the ground, they tend to think in terms of our whole self. People do the same when they hear terms like Paul uses in I Corinthians 15:15-23. There Paul talks about those who have fallen asleep. Paul is only talking about the fact their physical form will no longer function, not that their spirit and mind have lost consciousness.

What causes us to get so tripped up is the fact we just can't get it out of our mind that the body is left behind! We do not stay with our body in the grave. We do not go to an underworld where the preservation of our bodies are crucial to our continued existence or where we await a reconnecting of some kind with our bodies. God does not need, nor does He desire to use our flesh to resurrect us! This is why people like Lazarus, which were raised

from the dead, are not with us today, but died again later on. We must shed this flesh completely. When the Bible talks about things which relate to the grave being opened or our being set free from the grave, it's not trying to shore up our belief in things like grave sleeping; it's trying to make it clear to us just the opposite. It's trying to assure us that unlike pagan thought, the grave is not something which can or does, in any way, hold us back from going directly to the presence of God!

When we die, our mind and spirit leave the body and never come back! Death is the freedom to return to God and that is exactly what all humans do upon death. Now with the exception of those such as Lazarus, which were for the sake of glorifying God called back to their earthly form, which were simply repaired in the same way any healing works, there are two events which we can be taken to upon death. They are the first resurrection or the second resurrection. Which one will we be a part of? That depends on faith or lack thereof. The first resurrection will take place at the return of Christ to this earth. The scriptures which describe this event gives us a glimpse into what I'm talking about when I say we go directly there. Paul says in I Thessalonians 4, that the dead in Christ shall rise "first," then we which are alive and remain shall be "caught up" to meet The Lord in the air. Those who have walked this earth believing and trusting in God but have died before the second coming of Christ have passed over our time line to be joined in that moment. When a believer dies, they leave the rest of us behind to keep walking in the time sequence. If we die before Christ's return, we will do the same; but if we are still walking in the time sequence right up to the moment when Christ splits the eastern sky, we will not stay in these mortal bodies. We will be change in that moment in the

twinkling of an eye. For it does not matter whether we have already shed this flesh or not we must put on incorruptibility! (I Cor. 15:52-57)

If it helps, we should look at it this way, the dead are already on their way, if we live until that moment we will catch up! Now, because of other false teachings in the church, it's also necessary to deal with one more false belief here. Many churches falsely teach that Christ will sneak back and take the believers away from the earth while leaving the rest of the human race to suffer a "tribulation." They call this "The Rapture." This theory is based on that pagan idea that the dead are somehow trapped in the grave or in Hades of some sort. They believe Christ needs to come back in order to rescue those who are dead and transport those who are alive so they can be taken with Him to - and here it comes - yet another unknown place to wait for what I can only guess should be termed Christ's third coming to this earth some seven years later. Now that's a mess!

Again, we have to cast off the thoughts of men. There is not a second coming of Christ followed by a third. There is only a second! This world is already facing great tribulation, and just as in the flood of Noah's day, God's Spirit will not always strive with men. (Gen. 6:3, I Jn. 2:17) Remember what we talked about earlier, about people always asking how God can allow war, sickness, etc.? Well, He will not allow forever. This world does not need a specific seven years or so time of punishment inflicted by God Himself. The Spirit of God is already here. It's the promise we saw fulfilled in Acts chapter 2. He is not here to punish us. He is here to lead us into all truth; (John 16:13) and the truth is, we create enough misery all on our own. The Spirit of

God does not create it, He allows it, and He will continue to allow it until He is taken out of the way. (II Thes. 2:5-10) When will He be taken out of the way? When The Messiah once again returns to gather all those who have believed on Him unto Himself, and to rule and reign, the first thousand years of which will be distinguished by the fact the devil will be locked away in the bottomless pit!

This lines up exactly with what Jesus said about the coming of The Holy Ghost. In John 16:7 Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." So too, The Holy Ghost, Who is here with us now, must return unto The Father for Jesus to return to us. The resurrection of the believers is not so they can be taken out before God pours out His wrath! God's wrath is His allowance in the here and now. God's love and grace is to return to this earth, put a stop to our destruction, and show us the true way to live in peace! All those who have put their faith in God will be resurrected and gathered to create and share in that time. This is why God said, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6 Those of the first resurrection will have their incorruptible bodies, and with them, they will once again walk this world. They will effect change and through their actions show the righteousness of God in a way they never could have in their corruptible forms, because sin will not be able to tarnish or harm them as it did before. This is what is meant when the Bible talks about Jesus being the first born among many brethren. (Rom. 8:29) He was the first to walk in perfection showing forth the righteousness of God. Others who have truly desired to walk

in His footsteps will someday get to do just that! (I Cor. 15:19-25)

This is what Jesus told the man dying on the cross next to Him who rebuked the man on the other side of Jesus. After rebuking the man who mocked Jesus, this man ask Jesus to remember him when "...thou comest into thy kingdom." Jesus told the man, "To day shalt thou be with me in paradise." Luke 23:39-43 Jesus was not describing some mystical spiritual place. Jesus was granting the man's request. The book of Revelation records in chapter 11 verse 15 that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." In Acts chapter 2 we are told The Father tells Jesus to set on His right hand until He makes His foes His footstool. Jesus Himself started His ministry by proclaiming the Kingdom of God is at hand. (Matt. 4:17) All this is reference to the fact Christ came to rule this world. The world would take His life the first time; but the second time, He is coming in great power which the armies of this world will not overcome. (Rev. 19:11-21) When He comes, the lion will lay down with the lamb and peace will reign. (Isa. 11:1-12) After suffering the agony of dying on the cross, the next thing the man hanging beside Jesus would know is returning with Jesus that second time to establish a world of peace like no man since Adam has known. According to Jesus that was not just this man's tomorrow, it was his today! (Col. 3:1-4)

Now, the second place we can be taken to upon death is the second resurrection which John described in Revelation. We have already talked about this because the second resurrection is the gathering to the Day of Judgment. Those who are a part of the first resurrection will be at the Day of Judgment as well, but they will already know their names

are written in that Lamb's Book of Life. This is another reason they are blessed! For the Day of Judgment will be the second resurrection, which will bring to God all those who were not part of the first. Here is another place we see more clearly the truth that we go directly. In Revelation 20:13 we are told the sea as well as death and hell deliver up the dead that was in them. This statement is another place God is trying to tell us something through physical illustration, for the sea certainly is not a holding place for the dead. God is telling us, all will be gathered, not just from wherever we died but whenever we died. This scripture also tells us what we touched on before; the fact death, hell, and the grave are all thrown in the Lake of Fire. Be assured there are only two places to end up. They are the place Jesus went to prepare for those written in The Lamb's Book of Life, and the Lake of Fire. It does not matter what religion you follow or what god you believe in. You do not go to a sea god if you die in the sea or some other false god whom you believe rules the place where you are. Make no mistake about it, from all times and all places, all humans will be gathered. From Adam and Eve to the last child conceived, all will stand before The One True God! If you have not put your trust in The God Who created us all, you will be forever separated from Him in a place of utter destruction!

As I stated at the beginning of this answer, your question covers an immense amount of ground, but we would attempt to break it down a bit. Even in the attempt to do that, it's a lot of information. So, let me try to sum it all up. Heaven is that place Jesus went to prepare. Hell is the Lake of Fire created for the devil and those who followed him. Only at the Day of Judgment will any humans be

placed in either place! In true Biblical terms, there is no waiting area for the dead because once we are separated from our flesh there is no need to be a part of the time line any longer. In fact, death is about not being part of the time line. So, as we walk this time line we all await a resurrection. This is true no matter who you are and no matter what you do. If we die in Christ, we go to that first resurrection, and if we are alive when it happens we will be a part of it. Those who have not believed in God before the second coming of Christ and all those who live and die after the second coming will be a part of the second resurrection!

Now, in answering this question I have attempted to lay out the facts. This means I have not taken the time to cover each scripture verse or story which in some way talks about or eludes to our subject. In point of fact, such a thing could only be done with a verse by verse study of Genesis through Revelation. However, there are those scriptures which stand out in people's minds which some may not see as completely lining up with what I've said. I do not deny, especially until you can really let go of wrong thinking and grasp the truth, this is likely the case. However, what I hope you will see is that my breakdown of the subject is not based on a scripture verse here and there like so many other philosophies masquerading as "Christian," but it is something that puts the scriptures together as you read through the entire Word of God, and causes them to make perfect sense in ways they never have before! Thus in closing, I once again pray you will learn to continually trust in The Lord with all your heart; and lean not unto your own understanding!

***Questions submitted to the Institute,
answered by Philip E. Busby.***

FBS continued from pg. 8

the sons of Heth) as the people from whom Abraham buys the cave and field for a burial place for Sarah. (Gen. 23) They are also mentioned as the people from whom Esau takes his first wives; and which in Genesis 27 Rebekah tells Isaac she is afraid Jacob will do the same, thus, destroying the purpose of her being brought from Abraham's original homeland to be Isaac's wife!

Verse 16 of Genesis chapter 10 gets right to the point of national names, and simply tells us Canaan's descendants developed pretty much all the people we are familiar with as those whom God told Israel they would drive out of the land known as "The Land of Canaan." Nine different nationalities are mentioned here, and they are all clearly descendants from Ham. All this paints a pretty clear picture as to where Ham's family went and what area of the world they are originally responsible for populating! However, there is one more very important note about where Ham's family originally settled that we need to cover. The Hebrew name for the land we know as Egypt is "Mizraim," and this is the name of Ham's second son. Another point is that three times in the book of Psalms, Egypt is referred to as the "the land of Ham." (Ps. 105:23 & 27, 106:22) From this, we see that Ham's family did not stop along the Eastern Coastline, but went on further south across the Sinai Peninsula and settled along the Nile. This makes perfect sense if one stops to consider a few facts we know about Egypt.

The first thing we know is that Egypt's history is said to be about as far back as any history of civilization. Now, just like the study of evolution, there is an arrogance that makes man believe he can know the age of certain things and events without the actual observance of how certain things react over thousands, or even hundreds of years. Also, we should appreciate just how wrong many of those who study history have been with claims that dispute the Bible. For example, there were those who greatly disputed the accuracy of the Bible's account that the Egyptian army had horseback riding soldiers at the time of Joseph and the Exodus of Israel. (Gen. 50:7-9, Ex. 14:27-15:1) Then one day, ancient drawings in stone were found showing they did, in fact, exist. However, even this kind of discovery seems to never be accepted as just the fact it is, but absorbed into the already wrong thinking the original denial was based on. In doing this, the story changed to, if Egypt had a cavalry that far back, their civilization must be even older than we think! Almost all this is based on the ignorant thinking that man was some underdeveloped knuckle dragger who needed many centuries, if not millenniums, to evolve into the sophisticated beings needed to build great things - and this could not be more wrong!

Many question just how Egypt had such a grand civilization so early on compared to most all the rest of the world? Many stories have been written, speculating everything from the idea that Egypt was the home of some highly

evolved race of humanoids that somehow beat the rest of us in the evolutionary race, all the way to the theory that aliens, far advanced from humans, were involved in building Egypt during a time before humans fully developed. All this simply fits into the category of Romans 1:22 "Professing themselves to be wise, they became fools,..." The explanation for Egypt's seemingly "advanced" state of "civilization" is answered in the Bible. Lest we forget, it was a son of Ham named Nimrod who was lifted by the people to godlike status, and caused the building of the tower and city idea in the first place. Ham, Cush, and Nimrod were likely all three still alive at the confounding, and directly led their group out of the Mesopotamian Valley to the land we now call Egypt. There they found something very similar to what they had found in Mesopotamia. Like the Tigris and Euphrates Rivers, in Egypt they found a great river - the Nile. This region is still known for the great bounty the river can bring as well as the protection and isolation the surrounding desert provides. In this place, along this river, the Tower of Babel ideas were transplanted in a way they would be in no other place!

This explains the "advanced" - as man would look at it - state of the Egyptian kingdom and civilization from such an early period. It explains the cohesion of the people, which made their "accomplishments" possible. It explains the building of large monuments, temples, and/or tombs found all up and down the

Nile River, which made even much later "great people," such as the Greeks and Romans, stand in amazement! It is even said that in 1799 when French conqueror Napoleon marched into Egypt, "...the army, at the sight of its scattered ruins, halted of itself and, by one spontaneous impulse, grounded its arms." It explains exactly what we see in that the oldest monuments in Egypt are built with the same mud brick technology as we are told the Tower of Babel was built from. (Gen. 11:3) In truth, the first attempt to resurrect the beast, birthed at the Tower of Babel and killed by the confounding, was made directly by those in charge of the first tower and city project as they resettled along a new river many miles to the southwest of the original site. It would take time to get it all back together. They would not have the cooperation of the entire world's population, nor even all of their own family group. They would also never obtain the attention of the entire world as the first tower had, nor find an ability to conquer much of the world as the later arising of the beast would do. They would never make it to that point, because when the time was right and their iniquity as well as the iniquity of their Canaanite relatives had come to full, God would use, not an action like the confounding of language, but His chosen people - Israel - to diminish and crush Egypt's ability to move against a world not yet able to have a literal fighting chance against them! (Gen. 15:13-16)

Getting directly back to our verses

in chapter 10, verse 21 begins the rundown of Shem's family. The first nationality fact we are given is that Shem is "...the father of the children of Eber,..." The name Eber is where we get the later name of "Hebrews." This is appropriate and likely why the name actually means "to cross over a region," which is exactly what Abraham did in following God's command to leave his home in Mesopotamia and travel to the land of Canaan. Abraham, who is a descendant of Shem, through Arphaxad, Salah, Eber, etc., crossed over from one region to another where he would be a stranger. (Gen. 11:28-12:8) This verse makes it clear those descendants of Abraham through Isaac and Jacob, and the wives they took from among Abraham's family in Mesopotamia, are a separate core of people from the Canaanites, in spite of the fact they developed in the same region. Next, we jump down to verse 30, where we are told the general location of Shem's family group. "...their dwelling was from Mesha, as thou goest unto Sephar a mount of the east." Some attribute verse 30 as being just the location of Joktan's family, based on the fact the verse just above ends with his rather extensive list of sons. However, the verse just below 30 tells us we are still talking generally about the family of Shem. Thus, what verse 30 is showing us is that the descendants of Shem lived in an area that span from Mesha to a mountain known as Sephar in the East.

Mesha is generally attributed to a place in the Arabian Peninsula, which is

modern day Saudi Arabia for the most part. We also see the name Ophir in this family tree and that is the name of a place near the bottom of the Arabian Peninsula, where the Red Sea is greatly narrowed by the peninsula and Africa coming closer together. Ophir is mentioned in the Bible several times as a place where gold was abundant. (I Kin. 9:26-28, Job 22:24, Ps. 45:9, Isa. 13:12) Now the mountain called Sephar is also believed by some to be in the peninsula, but that mistake should be corrected by the addition of the words, "...a mount of the east." It is to the east of the Mesopotamian Valley that Mount Sephar is located, and what this tells us is that Shem's family stayed, for the most part, in the valley and simply spread out from there. If we can make an argument to their moving in any major way after the tower - which, of course, they would to some degree, for the Bible tells us all the families left off the tower and city - it is that they migrated to the south end of the valley ending up near or directly on the Persian Gulf. As the family grew, they spread to the west and south into the Arabian Peninsula. They also went to the east of the valley to some degree; and in time, Shem's family did grow and move back up the valley to the north, creating the people we know as the Syrians, Assyrians, and Babylonians. It would also seem it was brave souls from Shem's family who pushed on further east and are the inhabitants who populated what we call the Far East.

Until next time, Shalom!

Moses to do the communicating between them and God, with the commitment that whatever Moses told them God said, they would listen. Moses told them not to worry, for God had only made this appearance to prove to them they were, in fact, dealing with God and not a man. The experience was meant to frighten them so they would be convinced once and for all that God is great, and remember to serve Him and reject sin in their lives. Moses then goes back toward God's presence, and God tells Moses to further instruct the people about how they have now seen what His physical presence can be like, and they are never to attempt to represent it, even with silver or gold. A place such as this is now a special place because here God had met with them, and God would pick other specific places to meet with them. In all these places God said He would be available to them. If they want to make an alter to worship God, it should be made of dirt and nothing manmade. Even if they use stone, it should be natural stone not ones anyone has cut or modified. They should also not make any kind of manmade mound or tall alter which would require steps or the like to get up to. All these things because it is too easy to be ignorant and make something that does not properly honor God. Thus, use only what is part of His creation, honoring Him with what He has already given!

After directly giving all the people the Ten Commandments, God would go on to do exactly what the people had asked, in giving the rest of the laws which would govern them as a people and nation. God would instruct Moses, and Moses would give the Law to the people. God begins by

laying out laws concerning the purchase of a servant who was of their own people, and how in that case the servant should only be bought for what you believe six years of service is worth; for in the seventh year the servant shall be given his freedom without payment of any kind in return, including any family who came with him. If the servant chooses to take a wife given to him by his master, he needs to be aware the master does not have to let her or any children he has with her go free when it is time for him to be set free. However, if the servant desires to stay with his master, his wife and any children, he is free to make that choice. This choice must be recorded before judges to be sure it is not being forced upon the servant in any way and to make it public record. Also, the master shall pierce the servant's ear as a permanent symbol of the choice the man has made to be a lifelong servant of his master.

The next laws concern a man selling his daughter to be a servant. Unlike a man, she does not go out in seven years, but becomes the responsibility of the man who bought her. If he has done so in order to obtain a wife but finds out he does not want her, he can only sell her back to her family. She can not simply be sold off, especially to those outside the nation of Israel. If he bought her to obtain a wife for his son, he is responsible for her as he would be a daughter-in-law. If his son takes another wife for any reason, it does not matter if he likes or dislikes the one his father bought, he is responsible to care for her in the same manner as if he had not taken another wife. If he refuses to care for her as a wife, she becomes free to go out on her own owing nothing to the family who bought her.

Murder in Israel was to receive the punishment of death. If the person did not intend to kill the other, God was going to establish cities of refuge for such a person to flee and live in without being put to death for the killing. However, if there is any evidence a man intended to kill the person, or at the very least came against the other being very angry and ends up killing the other, there is no escape for that person. A child who attacks either of his parents is to receive the death penalty, as well as one who curses his parents. The death penalty is also for anyone who kidnaps another person, no matter if he is caught with the victim still in his possession or it is found that he sold the victim. If people are in a fight with each other and one injures the other bad enough to put them down for a time, the person who injured the other shall pay for the medical care needed for the other's recovery and for the time they have lost being laid up. If a master punishing a servant injures the servant to the point of death, he will be punished for murder. However, if the servant dies a day or two later from the injury, it proves the master did not intend to kill the servant and the loss of money this means to the master is considered punishment for the master's foolishness. If a woman with child is injured by another in an altercation and she loses the baby, the woman's husband will tell what he wants the punishment to be, and judges will determine how to carry out the details. However, if there is evidence they intended to injure the woman or child, the death penalty shall be used.

In general, all crimes and negative events should be expected to be repaid

equally. If a master injures a servant so they lose an eye or a tooth, the servant is to be freed in return for the loss. If a large animal kills a human, it shall be killed and the owner is to accept the loss completely, for the animal is not to be eaten or used, but buried. If the animal has been known to be aggressive and the owner was warned, the owner will receive the death penalty, along with the animal, unless retribution is demanded by the family of the victim in place of the owner's life. If a person's animal injures another person's servant, the animal's owner must pay the servant's master a set amount of money. If a man digs a hole in the ground and neglects to protect against animals falling in, that person is obligated to buy any large animal that falls in the hole. If one person's animal kills another person's animal, the living animal is to be sold and the money divided. The dead animal's value is to be divided between them as well, unless the live animal was known to be aggressive, then the loss will be taken fully by that animal's owner.

In the case of animal theft where the animal is killed or sold by the thief, the thief is to repay a set number of the same animal. If a thief is caught in the act and killed, the one who killed him is innocent. However, if it be during the day, effort is to be made to catch him, so he may be judged and repay what he stole and/or damaged. If the thief cannot make payment, he is to be sold into servitude and that money used as repayment. If he is caught stealing an animal and he still has the animal, he is to repay double. If a person allows his animal to eat another person's field or vineyard, that person will have to give the best of his fields

or vineyards in return. If you start a fire and it ends up burning another person's crop, the one who started the fire will have to pay for the loss. If you give stuff to someone for safe keeping and it is stolen and the thief found, the thief shall repay double what he took. If the thief is not found, the person from whom it was stolen will need to be examined by the authorities to determine if he is innocent of the theft himself. In the case of any loss where one accuses another of the loss, a judge will determine if the accused is guilty; and if they are, they shall pay double the loss to the other. However, in the case of an animal where the animal dies, is hurt, or lost, without any witness as to how it happened, the owner will have to accept the word of the caretaker that they do not know and receive no repayment for the animal. If the animal is stolen, then the caretaker will be required to pay for the animal. If it is torn in pieces by wild animals or other circumstances, the caretaker can bring what's left of the carcass as evidence it was natural causes beyond their control, and no repayment is due. If the animal is borrowed and dies or is injured while not under the owners supervision, restitution is to be paid.

If a man has a physical relationship with a woman not promised to another man, he is to take her as his wife, unless the father refuses to give her, then the man must pay her dowry. Witches and those guilty of using animals for physical pleasures are to receive the death penalty. Those who sacrifice to false gods are to be killed and their household dismantled. Israel was instructed not to treat strangers badly because they were once strangers in Egypt. They are to care for widows and the fatherless, or God will bring destruction upon the nation. They

are not to charge interest on money borrowed by any poor of their people, and if you borrow clothing it is to be returned before the sun sets. They were not to curse the priests and secular rulers. They are to give the first of their increase - including animals and sons - unto God, and eat nothing killed by wild animals. God commands they never tell anything but the truth when testifying, they should not simply go along with what others say, no matter how many say it, or embellish to make it seem better one way or another, even for, and especially not against, the poor. They should do for an enemy in distress or for his animals, what they would do for anyone in need of help. They are to stay away from dishonest dealing, and be careful not to wrongly judge others for crimes, or they will be considered as the wicked by God. They are to take no bribe, and consider the cause of a stranger, as one who knows what it is like to be one. Fields, orchards, vineyards and the like are to be worked for six years, but in the seventh, they are to be left alone. Only the poor or animals are allowed to harvest what may come in that year. Every week, on the seventh day, they are to continue observing the Sabbath, even allowing servants and animals to rest. They are to give no credit - good or bad - to false gods. They simply are not to be mentioned.

God commands three main feasts where all males are to show themselves before God with a gift. They are the Passover in the first month, the Feast of Weeks, and the Feast of Tabernacles in the seventh month. When giving sacrifices to God, there should be no leaven involved; and it is to be fully taken care of before sunrise the next day. The first fruits of their

increase is to be brought to God. If milk-giving animals are slaughtered, one should not use milk from its parent animal to cook it with.

God also explains He is sending an angel before Israel on their journey in order to guide them, but this messenger of God will not tolerate any disobedience. If they will only listen to God's direction, God will destroy their enemies and bring them into the land currently possessed by the Canaanites. They are not to take on the practices of the Canaanites, but wipe them clean from the land, and trust God to provide. If they do, they will see miracles in health on many levels. If they trust God, He will make defeating their enemies very easy, and they will be able to take the land year by year as they grow in population. They are not to entangle or intermingle themselves with the Canaanite gods or people in any way; and God is prepared to eventually give Israel all the land from the Red Sea to the river Euphrates.

At this point, God instructs Moses as to who is to come with him on his next trip into the mount. They are to worship a ways off while Moses comes near again. Moses then leaves to go back and tell the people all the laws God has given up to that point, and all the people agree they will follow them. Moses writes these laws down, and the next morning sets up an altar and twelve pillars to represent each tribe in Israel. Then men were chosen to offer sacrifices of oxen to God. Moses collected the blood and put half of it on the altar, and after reading what had been recorded of the law thus far, and receiving again the confirmation from the people they

will follow it, he sprinkled the people with the other half of the blood. This was to represent the fact they were giving their very lives to God's work!

After this, Moses takes those whom God had instructed to bring, which was Aaron and his two eldest sons along with seventy of the elders, back to the mountain. There they observed God in a physical way, with what can be best described as sapphire stone paving, as clear as the sky, under Him. Unlike the experience of hearing God's voice before, this experience was calm and did not frighten them; so they were able to worship and commune in God's presence. God calls Moses to come on up into the mountain where God would give him tables of stone with the Ten Commandments written on them, to be a monument Moses could use to teach the people. Leaving Aaron and his assistant Hur with the elders to serve in his stead, Moses takes Joshua and goes up into the mountain. As he did, a cloud covered the mountain with the glory of God for six days; and on the seventh God spoke to Moses again from the cloud. To the people below, the mountain appeared to be consumed with fire, but Moses went on into the cloud and stayed there for forty days and forty nights!

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