

Student....

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How much more would he know?

Student.... Yes, that was referring to the resurrection. That would be later yet.

Student..... That enters into this particularly because Moses wrote ~~for~~ the Pentateuch and ~~the~~ somethings might have been revealed to Abraham and understood by Abraham and yet not brought out thoroughly in the Pentateuch but there is this fact that among the Egyptians there was tremendous emphasis on the after life and this life was lived as a preparation for the after life. They were - oh, they just spend tremendous sums in making offerings to the dead, to give them something to eat in the after life. They'd kill their horses <sup>with them</sup> /so they'd have a horse to ride in the afterlife. They'd do everything imaginable to make the lot of the dead in the after life better. Well, the Israelites were just there in that whole environment and they'd come out and the tendency would have been to relapse into Egyptian paganism and Moses, I think, gives a far less emphasis on the after life in the Pentateuch than would otherwise be the case, specifically because that was the danger to the Israelites of relapsing ~~into~~ into an overexaggeration. Now because we're in a position where just the opposite ~~lapses~~ laps over. With us the tendency is to think of this life. And I think the after life is stressed much more in the others in the Bible, but in the Pentateuch it's altogether possible that Moses did not find it necessary to bring out in those laws written for the Jews ~~xxx~~ of that time, and for us too, of course, that would be all they had to bring out quite as much about the afterlife, as Abraham might have known because it was desired to combat the dangers of a taking on of false Egyptian ~~ideas~~ ideas and it was the desire to put less stress on that aspect. I think that is it. It must be taken into consideration naturally.

Student.... To the which? Student.... Oh, that would simply be the locative case - to know the direction to sheol, toward sheol.