

## Sabbath School Lesson #13 – The Resurrection of Moses – 18-24 Dec 2021

**C**hrist would have us learn lessons concerning the sin, death, and resurrection of Moses. Jude tells what happened at the resurrection of Moses: “Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9).

**Sunday: The Sin of Moses: Part 1** – Read Numbers 20. When the Israelites came to Kadesh, there was no water; they took it against Moses. The Lord told Moses “speak ye unto the rock before their eyes; and it shall give forth his water.” Then Moses “said unto them, Hear now, ye rebels; must we fetch you water out of this rock?” The psalmist says of this occurrence: “They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips” (Psalm 106:32-33). How did it go ill? “And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Numbers 20:12). In what particular did Moses and Aaron trespass against the Lord? “Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel” (Deuteronomy 32:51). Did God excuse sin because Moses was under great provocation? “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord” (Deuteronomy 34:5).

**Monday: The Sin of Moses: Part 2** – We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit the sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan’s temptation in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our King James Version of the Bible wrote that charity “is not *easily* provoked” (1 Corinthians 13:5), they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did a great injustice to the truth, for the words as Paul wrote them are simply, “is not provoked.” True charity does not get provoked under any circumstances. The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears; yet he is “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Ex. 34:6-7). That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to Heaven and was commissioned to come on the message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.

**Tuesday: The Death of Moses** – “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day” (Deut. 34:5-6). Notwithstanding his sin and death, the Lord used Moses. After the death of Moses, it is recorded, “There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel” (Deut. 34:10-12).

**Wednesday: The Resurrection of Moses** – Concerning Moses, we have the record: “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day” (Deuteronomy 34:5-6). Turn now to Jude 9,

where we read: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." What could cause a dispute between Christ (who is Michael) and the devil, concerning the body of Moses? Only this one thing, that the devil has the power of death (Hebrews 2:14); he brought sin into the world, and death comes by sin; those who die he considers as his lawful prey, and he refuses to open the house of his prisoners (Isaiah 14:16-17), which is the grave. He is the strong man keeping guard over his house; but Christ is the stronger than he, who has entered into his house, overpowering him (Luke 11:21-22), and who now has the keys of death and the grave (Revelation 1:18). This power Christ gained by his death (Hebrews 2:14); but long before his death and resurrection he had this power by virtue of the promise and the oath of God, which were the surety that he would be offered. Knowing these facts, and reading that Christ contended with the devil over the body of Moses, we are forced to the conclusion that their dispute was concerning the resurrection of Moses, Satan claiming that Christ had no right to take him. But in every contest with Satan, Christ has come off victorious, and so Moses was raised from the dead, and appeared with Christ on the holy mount, as the representative of those who, at the second coming of our Lord Jesus Christ, shall be brought from their graves to ever be with the Lord.

**Thursday: The Resurrection of Us All** – There are only two resurrections for those who die in Christ – the great multitude (from Abel to just after 1844), and the 144,000 (from just after 1844 to the second coming of Christ). After John saw the work of the third angel, he exclaimed: "Here is the patience of the saints" (Revelation 14:12). And then, John heard a voice from heaven command him: "Write, Blessed are the dead which die in the Lord from henceforth;" and the response of the Spirit was, "Yea, that they may rest from their labours, and their works do follow them" (verse 13). "From henceforth" signify a specific time. A time from when the third angel's message begun, just after 1844, and numbering of the 144,000 started. "From henceforth," those who die in that message are part of the 144,000. Before the general resurrection of all righteous (1 Thessalonians 4:16-17), is a special resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). The righteous in that special resurrection, together with the righteous still alive, will make up the 144,000. The special resurrects rise at the voice of God, it takes "a number of days" {DS March 14, 1846 Par 2} before Christ appears. That the 144,000 come "out of great tribulation" (Revelation 7:14) does not exclude those who come up after six plagues are poured (Revelation 16:17). Raised at the beginning of the seventh plague, they pass through the whole period of that judgment, and witness all its accumulated calamities, for the plagues are cumulative.

EG White said of "*Daniel and the Revelation*" book by Uriah Smith, "God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" {1MR 63.1}. "Those who die after having become identified with the third angel's message, are evidently numbered as a part of the 144,000; for this message is the same as the sealing message of Revelation 7, and by that message only 144,000 were sealed. But there are many who have had their entire religious experience under this message, but have fallen in death. They die in the Lord, and hence are counted as sealed; for they will be saved. But the message results in the sealing of only 144,000; therefore these must be included in that number. Being raised in the special resurrection (Daniel 12:2; Revelation 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Revelation 16:17; Joel 3:16; Hebrews 12:26), they pass through the period of that plague, and hence may be said to come 'out of great tribulation' (Revelation 7:14), and being raised from the grave only to mortal life, they take their stand with believers who have not died, and with them receive immortality at the last trump (1 Corinthians 15:52), being then, with the others, changed in a moment, in the twinkling of an eye. Thus, though they have passed through the grave, it can be said of them at last, that they are 'redeemed from among men' (Revelation 14:4), that is, from among the living; for the coming of Christ finds them among the living, waiting for the change to immortality, like those who have not died, and as if they themselves had never died" Smith – {DAR 634.1}.