

## Sabbath School Lesson #5 – Resurrections Before the Cross – 22-28 October 2022

**C**hrist “said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this?” (John 11:25-26). Faith in the resurrection of Christ implies faith in the visible, bodily reappearing of all those who sleep in Him. And without faith in the resurrection of the saints, there can be no faith in the resurrection of Jesus Christ. “If Christ be not raised,” says Paul, “then is our preaching vain, and your faith is also vain;” and he adds, “then they also which are fallen asleep in Christ are perished” (1 Corinthians 15:14, 18). And to the Thessalonians he writes, “If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him” (1 Thessalonians 4:14). The resurrection of Christ, in visible, bodily form, as He appeared to His disciples after the crucifixion (Luke 24:39), the resurrection of His saints in like manner, and their dependence for life and immortality upon His resurrection, are doctrines that stand or fall together.

**Sunday: The Resurrection of Moses** – In reading Jude 9 and Luke 9:28-36, what evidences do you find in these texts for the bodily resurrection of Moses? Of the death and resurrection of 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 [the Lord] buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day” (Deuteronomy 34:5-6). Turning to Jude 9, 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 rebuked 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 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 virtue of His death (Hebrews 2:14); but long before His death and resurrection He had this power through 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 a representative of those who, at the second coming of Christ, shall be brought from their graves to ever be with the Lord. If there should still be a lingering doubt in the minds of any that Moses was really raised from the dead, and they should think that it was only his disembodied spirit that appeared on the mount, we will state (1) that the transfiguration (Luke 9:28-36) is expressly declared by Peter to have been a representation of “the power and coming of our Lord Jesus Christ” (2 Peter 1:16), and that at that time he and James and John were “eye-witnesses of His majesty,” which shows that it was a view of Christ in His kingly glory; (2) it is absolutely certain that when Christ comes there will be no such thing as disembodied spirits, because, says Paul, he “shall change our vile body that it may be fashioned like unto His glorious body” (Philippians 3:21), and this change is performed for both the living and the dead (1 Corinthians 15:51). When the saints are caught up to meet the Lord in the air, it is with their own bodies glorified like the body of Christ. Therefore, (3) since the transfiguration was a representation, on a small scale, of this glorious event, it is certain that Moses must have been there in person, and not in shadow or disembodied spirit.

**Monday: Two Old Testament Cases** – What do we learn about the state of the dead from the two cases? The first case is in 1 Kings 17:21-22, which is the case of Elijah raising the widow’s son: “And he stretched himself on the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.” The second case is in 2 Kings 4:32-35, where we have the account of a child that was raised by

Elisha. Let us take lessons from the wording of the first case. Here, some have contended, wrongly though, that the soul is something distinct from the body, that it was out of the body, and the “soul come into him again.” Suppose we were to admit all that; that would not prove the soul conscious out of the body; and there is nothing in the text or context to show that it was. The seventh verse shows what was out of the body. “His sickness was so sore, that there was no breath left in him” (1 Kings 17:17). The same word translated soul is also translated breath, – life. It was the child’s breath that was out of him, and when it came into him again “he revived” (1 Kings 17:22). In 1 Samuel 30:11-12, we have a case where a man was found in a state of exhaustion, after having been fed, it is said “his spirit came again to him.” What are we to understand by such an expression? The same as, “he revived.” So, “the soul of the child came into him again” – his life, his breath – came into him, and “he revived.” Nothing then, can be made of this case to sustain the conscious state of the dead.

**Tuesday: The Son of the Widow of Nain** – What great lesson did Christ intend to teach in the resurrection of the son of the widow of Nain? That they, as we today, might know that there is life in simply hearing the Word of the Lord. “Verily, verily I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.... Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth” (John 5:24-29). Read the story of the son of the widow of Nain, to see the lifegiving power that there is in the Word of the Lord. Now “these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John 20:31). It was that He might reveal to them the power of God. This young man was being carried out to the tomb. He was the only son of a widowed mother. No doubt a great multitude was following, as is the custom in that country even to this day, making a great noise, trying to appear to be mourners. These mourners were hired for this occasion. The Saviour took in the whole situation. He saw an opportunity for revealing God to the multitude. So he touched the bier, and commanded the carriers to set it down. They obeyed wonderingly. Then Jesus said, “Young man, I say unto thee, Arise.” When these words were uttered, the young man arose. He sat up and looked around. See the mother as she stands there almost breathless. Can it be true? Is this, my son, alive? The whole multitude saw it. They saw this manifestation of the power of God, and as a result they became responsible for their acceptance or rejection of His salvation.

**Wednesday: Jairus’s Daughter** – How does the power of Christ to resurrect help our faith in His power to resurrect us now from our sins? Both the raising of the son of the widow of Nain, and of the daughter of Jairus, are instances of the life-giving power of the word of Christ. To the first Jesus said, “Young man, I say unto thee, Arise” (Luke 7:15). To the other He said, “Maid, Arise” (Luke 8:54). In both instances life was instantaneous. The signs were done that we might believe that Jesus is the Christ, the Son of God; and that, believing we might have life through His name (John 20:31). They were done that we might see how easily Jesus can raise us from the deadness of sin to the life of righteousness.

**Thursday: Lazarus** – How are we to understand that “Jesus wept” (John 11:35) at the time when Lazarus was dead? Jesus wept, and so did Mary and Martha, and so did the Jews who had come to condole with them. They all wept. But whoever supposes that Jesus wept as the rest did, makes a great mistake. It is unfortunate that none of our English versions indicates any distinction here, for there is a marked difference. In the Greek two different words are used, and some translations are faithful to it. The word used concerning Mary and Martha and the others is properly rendered “weep,” and may be used to indicate any loud lamentation and wailing; but Jesus simply “shed tears.” The fountain of Divine love and compassion is always full to overflowing. Jesus must shed tears at the sight of human anguish, even when He knew that the power was in His hands to remove it, and He was just on the point of doing so. Here is an example to us, that we may “sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him” (1 Thessalonians 4:13-14). He who sorrows only with Jesus, and only as He sorrows, has such joy as the world knows nothing of.