

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2021: *Present Truth in Deuteronomy***  
**Lesson 13 “The Resurrection of Moses”**

**Read for this week’s study**

Numbers 20:1–13; Deuteronomy 31:2; Deuteronomy 34:4; Deuteronomy 34:1–12; Jude 9;  
1 Corinthians 15:13–22.

**Memory Text**

“Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, ‘The Lord rebuke you!’ ”  
(Jude 9, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Sin of Moses: Part 1
- III. The Sin of Moses: Part 2
- IV. The Death of Moses
- V. The Resurrection of Moses
- VI. The Resurrection of Us All
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “Now, as we come to the end of the quarter, the end of our study of Deuteronomy, we come also to the end of Moses’ life, at least his life here. [...] As Moses’ life and ministry revealed much about the character of God, so, too, does his death and resurrection.” (Sabbath afternoon)
2. The lesson for Sunday & Monday addresses the sin of Moses as described in Numbers 20:1-13. How can we read the story without making God’s punishment of Moses and Aaron sound rather arbitrary? How is this story connected with the preceding stories? (Exodus 15:22-26; 17:1-7) What was Moses’ own understanding of what happened? (Deuteronomy 1:37; 3:26; 4:21) How does God correct Moses’ understanding (32:48-52)?
3. What is the significance of the story of Moses’ death? (34:1-12) What role does it play in the Pentateuch? (cf. 34:5) What was the significance of Moses’ death for the Old Testament community? What can we learn from it today?

4. Wednesday's lesson discusses the resurrection of Moses (Jude 9 cf. Matthew 17:1-3). Why is the story significant? God buried Moses secretly and without a grave marker (Deuteronomy 34:6). If the location of Moses' grave was known, it likely would have become a shrine or a place of worship to show appreciation for him. How do we show our appreciation to great leaders?
5. Why would Satan argue about the body of Moses? What would his intention be? What can we learn about God from the way Michael handled this issue? What are the implications for the general resurrection of all? (cf. 1 Corinthians 15:13-22) (Thursday's lesson)
6. If Moses was on the mount of transfiguration with Elijah and Jesus, what was his actual punishment? What lessons can we learn from the life of Moses? What are the implications about the mistakes of leaders for the work of God's people?
7. What difference does 13 weeks of studying the book of Deuteronomy make for you? How did the nation apply the writings of Moses after his death?
8. How can we get to know God through: **memory** (chs. 1-4), **worship** (chs. 5-11), **law** (chs. 12-26); and **covenant** (chs. 27-34)?
9. The book of Deuteronomy tells us that the grace which God freely gave to Israel in the past will one day be surpassed by God's provision of a lasting solution to the problem of human sin through a "new Moses". The prospect of divine intervention so radical and full of grace that it changes people at the very core of their being became a reality through the life, ministry, and resurrection of Jesus. How are our individual lives going to be different because of what we know? How is our corporate fate going to be any different from the fate of ancient Israel? What can we do to avoid repeating the mistakes of the past?

### Thoughts from Graham Maxwell

Didn't they deserve a real scolding on that occasion? And they were surprised, perhaps, or maybe didn't even perceive the fact that God was not angry. He didn't say, "Now you go out there and tell those ungrateful wretches that I'll give them water, though they don't deserve it!" He just said, "Go and stand calmly before the people and before the rock, and speak to it and give them the water." What is it that leads us to repentance? Ellen White says censure and a frown have never won a person to repentance. In Romans 2:4, "It is the kindness of God that leads to repentance." *King James* says, "goodness". The Greek is "kindness". God cannot always speak in words that are obviously kind. Sometimes He has had to speak very harshly. But there are occasions when God as the infinitely skillful teacher, and knowing what his purposes are, may choose a moment, a very important moment, to reveal himself in a certain way, knowing the time is right for it.

And God chose at the rock, not to reveal himself as angry, though the people deserved it, but to reveal himself as incredibly gracious and generous. And then when the water flowed from the rock and the people drank it and they had not been criticized or condemned by God, though some of them in retrospect would realize they had deserved it, maybe some of them would be touched to think that God would give us water without making a scene after all those dreadful things we said, "We wish we'd died in Egypt; there's no water here." And God provides the water. Maybe some would be led to repentance.

And you remember, this is the generation about to go in. And they are no better than their fathers. And their fathers couldn't go in because there was no spirit of repentance and faith among that generation. Now, as they are about to go in, how essential that at least a few of them have faith and that they repent, which means to change your mind and have a right relationship with God so he can lead. And so God sought to win them by his kindness to repentance.

This good news about God that is the basis of our faith, Romans 10:17. And who deprived him of that opportunity, but his best friend. And the amazing thing is that Moses had defended God's reputation on another occasions, when God said, "I am so annoyed with these people I'm going to destroy them. Moses, step aside. Let me destroy them and make a great nation out of you." And Moses said, "No God; you couldn't. Think what it would do to your reputation. Why the heathen would say you brought your people out here to the wilderness to abandon them."

Moses showed himself to be a real friend of God. And I think one of the chief qualities of a friend is jealousy for your reputation. Moses was jealous for God's reputation, just as Abraham had been, when God told him about Sodom and Gomorrah. But now at the rock, Moses shows no concern for God's reputation. Instead, he's angry, God isn't. And Moses stands at the rock and says, "You ungrateful rebels; must we bring forth water from this rock?" And he hits it twice. And I'd venture, before his rod hit the rock twice, he realized what he'd done, and he repented.

But why would God take that so seriously? Isn't this where the whole great controversy began? When a highly trusted person who came from the very presence of God, and reflected the brilliant glory of God, and therefore was regarded as speaking with almost unlimited authority. Lucifer, the light-bearer, began to misrepresent God. He began to picture God to the angels as exacting, unforgiving and severe, a harsh God who laid arbitrary requirements on his people, just to show his authority and test their obedience.

The whole disastrous controversy that has spread throughout this universe began when a highly trusted person began to obscure and pervert and twist the truth about God. And I doubt anybody in the audience in the wilderness gave that any consideration at all. But the angels

knew. They knew how that whole thing began, and they could understand why God would take it so seriously.

And God could turn to the angels and say, “Any questions about why I’m not letting Moses in? He’s always been my best friend, and he will remain my best friend. But he did something, and I’ve forgiven him. But I must go on record before my family in the universe that the most destructive thing you can ever do is to misrepresent me. That’s where it all began, and that’s why it’s costing me so much to clear up all these misunderstandings.”

I believe that Moses’ sin is the most destructive sin a person can ever commit. And it’s not just disobedience. It’s not destroying a symbol. But it is misrepresenting God. Now how often, have you ever prayed at night, “If today, to my children, I left the impression Lord, that you are in any way arbitrary, vengeful, exacting, unforgiving and severe, then I’m sorry for that more than some other terrible things I may have done.” When do we worry about that? Has anybody ever been disfellowshipped for misrepresenting the character of God as arbitrary, vengeful, unforgiving and severe?

Against that understanding, what Moses did was potentially so destructive and so hazardous, that God said, “That I must go on record as being the thing that has caused all the trouble all along, when someone who is very much trusted twists and perverts the truth about me.” You see, Moses was known to have talked face to face with God. You just imagine if the pastor of the church here should be observed coming down from San Geronimo one of these days with his face shining so brightly that he has to wear a veil, and he’s carrying the Decalogue under one arm, I venture he’d preach next Sabbath with remarkable authority. They were worried sometimes when Moses went into the tabernacle to talk to God. Would he ever come out again? Coming face to face with the glory of God. And he would come out again. Why, they treated Moses almost like a god. That didn’t keep them from grumbling and complaining. They would do that to the God of the universe too. But they did trust him as much as anybody, and their trusted leader, who obviously had talked to God many times, pictured God as God did not wish to be represented at the rock. And he deprived God of an opportunity to be seen as he wanted to be seen. And that is a very dangerous thing to do. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Numbers*, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/7MMPOGIA66> (Part 1) <http://pkp.cc/8MMPOGIA66> (Part 2)

And that story of Moses being resurrected by the Lord himself—that magnificent story—which we have to tie in with Numbers. And you remember all through there, where God had to say to his friend, “You broke faith with me at the rock. You misrepresented me. I love you just the same, but I must go on record. The most damaging sin a person can ever commit is number one, to have great influence as a friend of God, and two, misrepresent God to trusting people. And you have done that, Moses. That’s what Lucifer did in the beginning. So I will not let you go into the Promised Land.” And Moses begged, and begged, and God said, “Speak to me no more of this matter.”

“Alright,” Moses said. “I give in. I give in.” And God said, “Let me show you all I’m going to do.” And he gave him that marvelous preview of the whole plan of salvation. And then God was his personal undertaker, and buried him. And a little later, God came back to resurrect him, and took him to heaven. And then later, he sent him down to encourage his Son. And when Jesus went to heaven, who was privileged to open the gates? Moses. That whole marvelous story is reflected here in Jude.

How did it get into the Apocrypha? There’s a whole book called *The Assumption of Moses*. Well, who knew the story about the Lord coming down to resurrect Moses? Does it make the story false, that it is also mentioned in the Apocrypha? There are a lot of true things in the Bible that crop up in a lot of other places. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – 1, 2, and 3 John, and Jude, recorded August 1982, Riverside, California*} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/77MMPOGIA66> (Part 1) <http://pkp.cc/78MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

In all their wanderings, the children of Israel were tempted to attribute to Moses the special work of God, the mighty miracles that had been wrought to deliver them from Egyptian bondage. They charged Moses with bringing them out of the land of Egypt. It was true that God had manifested Himself wonderfully to Moses. He had specially favored him with His presence. To him God had revealed His exceeding glory. Upon the mount He had taken him into a sacred nearness to Himself, and had talked with him as a man speaks to a friend. But the Lord had given evidence after evidence that it was He Himself who was working for their deliverance. {1BC 1115.7}

By saying, “Must we fetch you water out of this rock?” Moses virtually said to the people that they were correct in believing that he himself was doing the mighty works that had been done in their behalf. This made it necessary for God to prove to Israel that his admission was not

founded on fact. . . . To dispel forever from the minds of the Israelites the idea that a man was leading them, God found it necessary to allow their leader to die before they entered the land of Canaan (MS 69, 1912). {1BC 1116.1}

God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. . . . It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer. {PP 421.2}

Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give God the glory of bringing water from the rock, he would have entered the Promised Land, and would have been translated to heaven without seeing death. Michael, or Christ, with the angels that buried Moses, came down from heaven, after he had remained in the grave a short time, and resurrected him and took him to heaven. {SR 173.2}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. “If a man keep My saying, he shall never see death,” “he shall never taste of death.” To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” John 8:51, 52; Colossians 3:4. {DA 787.1}

Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him. {DA 527.3}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love. {FLB 180.3}

Where there is not only a belief in God’s Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power. {MH 62.2}

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. {SC 70.2}