

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2022: *Life Everlasting: On Death, Dying, and the Future Hope* Lesson 5 “Resurrections Before *the Cross*”

Read for this week’s study

Jude 9, Luke 9:28–36, 1 Kings 17:8–24, Luke 7:11–17, Mark 5:35–43, John 11:1–44.

Memory Text

“Jesus said to her, ‘I am the resurrection and the life. The one who believes in me, even if he dies, will live, and everyone who lives and believes in me will never die forever. Do you believe this?’” (John 11:25, 26, LEB).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Resurrection of Moses
- III. Two Old Testament Cases
- IV. The Son of the Widow of Nain
- V. Jairus’s Daughter
- VI. Lazarus
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Jesus was not the first person to be resurrected from the dead, at least not from the “first death”. There are at least two examples in the Old Testament and three in the New. In this week’s lesson we will explore in some detail the resurrections that occurred before that of Christ. The lesson notes that none of the individuals in these stories reported any after-death experiences, so the idea that human beings have some sort of disembodied life immediately after death is not supported by these stories. (Sabbath Afternoon’s Lesson).
2. Read Deuteronomy 34:1-8. What does this passage tell us about the death of Moses and its aftermath? While many Christians have presumed that Moses was resurrected from the dead, this is not clearly stated in the text. What aspect of the text, however, does hint that this death was an unusual one? How do Jude 9 and Luke 9:28-36 affirm the resurrection of Moses? God did not allow Moses into the promised land, but instead ushered him immediately into an eternal bodily existence. What does this whole story tell us about God? (Sunday’s Lesson)

3. Read Hebrews 11:32-35. What is it that caused Old Testament resurrections to happen? In the books of Kings there are two resurrection accounts. Read 1 Kings 17:1-24 and 2 Kings 4:8-37. What are some similarities and differences between the two accounts? What would it tell you about God if neither of these children were raised from the dead? (Monday's Lesson)
4. Read Acts 10:38. How does this passage summarize Jesus' earthly ministry? What did these actions of Jesus communicate about the character of God? How can you tell the difference between the symptoms of demonic possession and those of severe mental illness? Read Luke 7:11-17. There are a lot of similarities between this story and the two stories in Kings. What is the most significant difference between this one and the previous two? (Tuesday's Lesson)
5. Read Mark 5:21-24 and 35-43. What did Jesus mean when he told the father, "Do not fear, only believe"? Why do you think Jesus didn't allow the crowd and most of the disciples to follow Him to the ruler of the synagogue's house? What do we learn about death from the term Jesus used, "sleep"? (Wednesday's Lesson)
6. The resurrections before Christ were not limited to any particular ethnic group or social class. Moses was a leader of Israel, the Phoenician widow was very poor and was not even an Israelite (1 Kings 17:9), the Shunammite, on the other hand, was wealthy and well-placed in her community (2 Kings 4:8, 13). The widow of Nain had only one son, on whom she was probably dependent (Luke 7:12). On the other hand, Jairus was the ruler of the synagogue (Mark 5:22). (Wednesday's Lesson)
7. Read John 11:1-6. What does Jesus mean by the sickness not being unto death, but for the "glory of God"? How did Jesus' delay show His love for the two sisters? How do you explain the misunderstanding of John 11:11-14? Read John 11:20-27. Why did Mary stay in the house while Martha went out to meet Jesus? Read verses 25-26 again. In verse 25, Jesus talks about believers dying, then in verse 26 He talks about believers never dying. How do you make sense of these two statements? What is different about the raising of Lazarus from all the others that happen before Jesus' resurrection? (Thursday's Lesson)
8. How is death different for people as opposed to animals? (Friday's Lesson)

Thoughts from Graham Maxwell

Remember that magnificent story of Moses being resurrected by the Lord himself, 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? Well, there a lot of true things in the Bible that crop up in a lot of other places. Even eating the flesh and drinking the blood of the Savior turns up in the mystery religions. Does that make it bad? There are many, many interesting parallels, and not to get into that tonight. But I personally have satisfied myself that the mention of these things here, as well as elsewhere, does not minimize the authority of their being mentioned here. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – 1, 2, 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)

Special little things like Mark 5:43, the raising of Jairus’s daughter. Now, the whole story is very wonderful, how He resurrected her. And do you notice, in Mark, that the words to the little girl are, “*Talitha cumi*” in Aramaic. This fits the idea that it was Peter writing this. “Taking her by the hand he said to her, ‘Little girl, I say to you, arise.’ And immediately the girl got up and walked for she was twelve years old. And they were immediately overcome with amazement. And he strictly charged them that no one should know this and told them to give her something to eat.”

And I find the story is often told, omitting that last line. Can you imagine the excitement after the resurrection of this little girl? And when they were all rushing out to dismiss the mourners, and tell everyone the little girl is alive, Jesus said, “One moment. This little girl is hungry. Somebody get her something to eat.” Is that important theology? I think it is very significant that He would do that. You notice, when the people were hungry, He said, “These folk haven’t eaten for a long time. Get them something to eat.” “Give the little girl something to eat.”

Then later on, He cries at the funeral of His friend, Lazarus. The way He treated people. The Infinite One, walking here on this earth, and noting such little matters. I think it is most significant. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Mark*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/53MMPOGIA66> (Part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

Further Study with Ellen White

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them (RH June 20, 1893). {7BC 953.1}

Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life. Satan the tempter had claimed the body of Moses because of his sin; but Christ the Saviour brought him forth from the grave. Jude 9. {DA 421.3}

Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment, in the twinkling of an eye, at the last trump;" when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1 Corinthians 15:51-53. Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." For He will come "in the glory of His Father with the holy angels." Hebrews 9:28; Mark 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. {DA 421.4}

At the transfiguration of Christ, Moses was sent with Elijah, who had been translated, to talk with Christ in regard to his sufferings, and be the bearers of God's glory to his dear Son. Moses had been greatly honored of God. He had been privileged to talk with God face to face, as a man speaketh with his friend. And God had revealed to him his excellent glory, as he had never done to any other. {4aSG 58.2}

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think" (Ephesians 3:20) will be, forever and forever, the impartation of the gifts of God. {Ed 307.5}

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. . . . It is by loving

Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. {SC 70.2}

The Christian always has a strong helper in the Lord. The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. {PK 576.1}

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall ... be held, and led, and protected, by the power of Christ. {RY 112.1}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

None need be left in uncertainty and doubt. There is always sufficient evidence upon which to base an intelligent faith. {ST, December 30, 1886 par. 6}

Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish, neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast. {DA 480.5}

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. {MH 481.2}

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. . . . {TMK 225.2}

All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God's providence, the volume of life, we are each given a page. That page

contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind. {DA 313.3}

Could your eyes be opened, you would see your heavenly Father bending over you in love; and could you hear His voice it would be in tones of compassion to you who are prostrate with suffering and affliction. Stand fast in His strength; there is rest *for you*. {HP 272.5}

He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. {ML 289.5}

God is to us a tender, compassionate, heavenly Father. {ML 289.6}

If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. {TDG 194.5}

The religion of Jesus Christ is not merely to prepare us for the future immortal life; it is to enable us to live the Christ life here on earth. Jesus is not only our pattern, He is also our friend and our guide, and by taking hold of His strong arm and partaking of His Spirit, we may walk "even as he walked." {TMK 298.6}

God is the author of truth. He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed. {SL 49.1}

It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. {DA 356.2}

Jesus began His work by breaking Satan's power over the suffering. He restored the sick to health, gave sight to the blind, and healed the lame, causing them to leap for joy and to glorify God. He restored to health those who had been infirm and bound by Satan's cruel power many years. With gracious words He comforted the weak, the trembling, and the desponding. The feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, bringing to them soundness of body and great joy and happiness. He raised the dead to life, and they glorified God for the mighty display of His power. He wrought mightily for all who believed on Him. {EW 159.3}