

The Resurrection of Moses



SABBATH AFTERNOON

Read for This Week's Study: *Num. 20:1–13, Deut. 31:2, Deut. 34:4, Deut. 34:1–12, Jude 9, 1 Cor. 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*).

As we have seen all quarter, Moses is the central mortal in Deuteronomy. His life, his character, his messages pervade the book. Though, yes, Deuteronomy is about God and His love for ‘*am yisra’el*, “the people of Israel,” God often used Moses to reveal that love and to speak to His people Israel.

Now, as we come to the end of the quarter, the end of our study of Deuteronomy, we also come to the end of Moses’ life, at least his life here.

As Ellen G. White expressed it: “Moses knew that he was to die alone; no earthly friend would be permitted to minister to him in his last hours. There was a mystery and awfulness about the scene before him, from which his heart shrank. The severest trial was his separation from the people of his care and love—the people with whom his interest and his life had so long been united. But he had learned to trust in God, and with unquestioning faith he committed himself and his people to His love and mercy.”—*Patriarchs and Prophets*, pp. 470, 471.

As Moses’ life and ministry revealed much about the character of God, so, too, does his death and resurrection.

* Study this week’s lesson to prepare for Sabbath, December 25.

The Sin of Moses: Part 1

Time and again, even amid their apostasy and wilderness wanderings, God miraculously provided for the children of Israel. That is, however undeserving they were (and often remained that way), God's grace flowed out to them. We, too, today, are recipients of His grace, however much we are undeserving of it, as well. After all, it wouldn't be grace if we deserved it, would it?

And besides the abundance of food that the Lord had miraculously provided for them in the wilderness, another manifestation of His grace was the water, without which they would quickly perish, especially in a dry, hot, and desolate desert. Talking about that experience, Paul wrote: "And all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ" (*1 Cor. 10:4, NKJV*). Ellen G. White also added that "wherever in their journeyings they wanted water, there from the clefts of the rock it gushed out beside their encampment."—*Patriarchs and Prophets*, p. 411.

Read Numbers 20:1–13. What happened here, and how do we understand the Lord's punishment for Moses because of what he had done?

On one level, it's not hard to see and understand Moses' frustration. After all that the Lord had done for them, the signs and wonders and miraculous deliverance, here they are, finally, on the borders of the Promised Land. And then—what? Suddenly, they are short on water, and so they begin to conspire against Moses and Aaron. Was it that the Lord could not provide water for them now, as He had done for them so often before? Of course not; He could have, and was going to do so again.

However, look at Moses' words as he struck the rock, even twice. "Hear now, you rebels! Must we bring water for you out of this rock?" (*Num. 20:10, NKJV*). One can all but hear the anger in his voice, for he begins by calling them "rebels."

The problem wasn't so much his anger itself, which was bad enough but understandable—but when he said "Must we bring water for you out of this rock?" as if he or any human being could bring water out of a rock. In his anger, he seemed to forget at the moment that it was only the power of God, working among them, that could do such a miracle. He, of all people, should have known that.

How often do we say or even do things in a fit of anger, even if we believe the anger is justified? How can we learn to stop, pray, and seek the power of God to say and do right before we say and do wrong instead?

The Sin of Moses: Part 2

Read again Numbers 20:12, 13. What specific reason did the Lord give to Moses for why he couldn't go over because of what he did? (See also Deuteronomy 31:2 and Deuteronomy 34:4.)

According to this text, there was more to Moses' sin than just his own attempt to take the place of God, which was bad enough. He also showed a lack of faith, which, for someone like Moses, would be inexcusable. After all, this is the man who, from the burning bush (*Exod. 3:2–16*) onward, had had, unlike most people, an experience with God, and yet, according to the text, Moses did not “believe Me” (*NKJV*); that is, Moses showed a lack of faith in what the Lord had said, and as a result he had failed to “hallow Me,” before the children of Israel. In other words, had Moses kept his calm and done the right thing by showing his own faith and trust in God amid their apostasy, he would have glorified the Lord before the people and been, again, an example to them of what true faith and obedience were like.

Notice, too, how Moses had disobeyed what the Lord told him specifically to do.

Read Numbers 20:8. What had the Lord told Moses to do, but what did Moses do instead (*Num. 20:9–11*)?

Verse 9 has Moses taking the rod as the Lord had commanded him. So far, so good. But by verse 10, instead of speaking to the rock, from which water would then have flowed as an astounding expression of God's power—Moses struck it, not once but twice. Yes, hitting a rock and having water come from it was miraculous, but certainly not as miraculous as just speaking to it and seeing the same thing happening.

Sure, on the surface it might have seemed that God's judgment upon Moses was extreme: after all that Moses had been through, he was not going to be allowed to cross over into the Promised Land. For as long as this story has been told, people have wondered why—because of one rash act—would what he had been anticipating for so long be denied him?

What lesson do you think the children of Israel should have learned from what happened to Moses?

The Death of Moses

Poor Moses! Having come so far, having gone through so much, only to be left out of the fulfillment of the promise made to Abram many centuries earlier: “To your descendants I will give this land” (*Gen. 12:7, NKJV*).

Read Deuteronomy 34:1–12. What happened to Moses, and what did the Lord say about him that showed what a special man he was?

“In solitude Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God’s chosen people. He called to mind those long years in the desert with the flocks of Jethro, the appearance of the Angel in the burning bush, and his own call to deliver Israel. Again he beheld the mighty miracles of God’s power displayed in behalf of the chosen people, and His long-suffering mercy during the years of their wandering and rebellion. Notwithstanding all that God had wrought for them, notwithstanding his own prayers and labors, only two of all the adults in the vast army that left Egypt had been found so faithful that they could enter the Promised Land. As Moses reviewed the result of his labors, his life of trial and sacrifice seemed to have been almost in vain.”—Ellen G. White, *Patriarchs and Prophets*, pp. 471, 472.

Deuteronomy 34:4 says something very interesting. “‘This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, “I will give it to your descendants” ’” (*NKJV*). The Lord was using language almost verbatim from what He had said again and again to the patriarchs and to their children, about giving them this land. Now He was repeating it to Moses.

The Lord also said that “‘I have *caused you to see* it with your eyes, but you shall not cross over there’” (*Deut. 34:4, NKJV, emphasis supplied*). There’s no way that Moses, standing where he was, could have seen with normal vision all that the Lord had pointed him to—from Moab to Dan to Naphtali, and so forth. Ellen G. White was clear: it was a supernatural revelation, not only of the land but also of what it would look like after they had taken possession.

In one sense, it would almost seem as if the Lord had been teasing Moses, rubbing it in: *You could have been here had you simply obeyed Me as you should have*, or something like that. Instead, the Lord was showing Moses that despite everything, even despite Moses’ mistake, God was going to be faithful to the covenantal promises that He had made with the fathers and with Israel itself. As we will see, too, the Lord had something even better in store for His faithful but flawed servant.

The Resurrection 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, opposite Beth Peor; but no one knows his grave to this day” (*Deut. 34:5, 6, NKJV*). Thus, with these few verses, Moses—so central to the life of Israel, a man whose writing lives on, not only in Israel but also even in the church and in the synagogue today, as well—died.

Moses died and was buried, the people mourned, and that was that. Certainly, the principle of the words of Revelation applies here: “ ‘ “Blessed are the dead who die in the Lord from now on.” ’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them’ ” (*Rev. 14:13, NKJV*).

However, Moses’ death was not the final chapter in the story of Moses’ life.

Read Jude 9. What is happening here, and how does this text help explain the appearance of Moses later in the New Testament?

Though we’re given only a glimpse, what an incredible scene is depicted here. Michael, Christ Himself, disputed with the devil about the body of Moses. Disputed over it how? There’s no doubt that Moses was a sinner; indeed, his last known sin, the taking on himself glory that was God’s, was the same kind of sin—“ ‘I will ascend above the heights of the clouds, I will be like the Most High’ ” (*Isa. 14:14, NKJV*)—that got Lucifer himself thrown out of heaven in the first place. The dispute over Moses’ body must have been because Christ was now claiming for Moses the promised resurrection.

But how could Christ do that for a sinner, Moses, someone who had violated His law? The answer, of course, could only be the Cross. Just as all the animal sacrifices pointed ahead to Christ’s death, so obviously the Lord now, looking ahead to the cross, claimed the body of Moses to be resurrected. “In consequence of sin Moses had come under the power of Satan. In his own merits he was death’s lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the City of God.”—Ellen G. White, *Patriarchs and Prophets*, p. 479.

How does this account of Moses help us to understand the depth of the plan of salvation, that even before the cross Moses would be raised to immortality?

The Resurrection of Us All

With the added light of the New Testament, the exclusion of Moses from the Promised Land doesn't seem like much of a punishment, after all. Instead of an earthly Canaan and later an earthly Jerusalem (which for all its known history has been a place of war, conquest, and suffering), "the heavenly Jerusalem" (*Heb. 12:22*) is, even now, his home. A much better abode for sure!

Moses was the first known example in the Bible of the resurrection of the dead. Enoch was brought to heaven without having seen death (*Gen. 5:24*), and Elijah, too (*2 Kings 2:11*), but as far as the written record goes, Moses was the first one to have been resurrected to eternal life.

How long Moses slept in the ground we don't know, but as far as he was concerned, it didn't matter. He closed his eyes in death, and whether it was three hours or 300 years, for him it was the same. It also is the same for all the dead throughout history; their experience, at least as far as being dead goes, will be no different than Moses'. We close our eyes in death, and the next thing we know is either the second coming of Jesus or, unfortunately, the final judgment (*see Rev. 20:7–15*).

Read 1 Corinthians 15:13–22. What great promise is found here, and why do Paul's words make sense only if we understand that the dead sleep in Christ until the resurrection?

Without the hope of the resurrection, we have no hope at all. Christ's resurrection is the guarantee of ours; having "purged our sins" (*Heb. 1:3*) on the cross as our sacrificial Lamb, Christ died and rose from the dead, and because of His resurrection we have the surety of ours, with Moses being the first example of a fallen human being raised from the dead. Because of what Christ would do, Moses had been raised; and because of what Christ has done, we, too, will be raised, as well.

Thus, we can find in Moses an example of salvation by faith, a faith made manifest in a life of faithfulness and trust in God, even if he faltered at the end. And all through the book of Deuteronomy, we can see Moses seeking to call God's people to a similar faithfulness, a similar response to the grace given to them as it has been given to us—we, too, who are on the borders of the Promised Land.

Is not God, this same God, calling us to faithfulness, as well? What can we do to make sure we don't make the mistakes Moses forewarned about in Deuteronomy?

Further Thought: “When they angrily cried, ‘Must we fetch you water out of this rock?’ they put themselves in God’s place, as though the power lay with themselves, men possessing human frailties and passions. Wearied with the continual murmuring and rebellion of the people, Moses had lost sight of his Almighty Helper, and without the divine strength he had been left to mar his record by an exhibition of human weakness. The man who might have stood pure, firm, and unselfish to the close of his work had been overcome at last. God had been dishonored before the congregation of Israel, when He should have been magnified and exalted.”—Ellen G. White, *Patriarchs and Prophets*, p. 418.

“Upon the mount of transfiguration Moses was present with Elijah, who had been translated. They were sent as bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon the ‘goodly mountain,’ within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Heaven.”—Page 479.

Discussion Questions:

- 1 In one sense, yes, Moses was resurrected and brought to heaven shortly after his death. But at the same time, poor Moses (we assume) gets to witness the terrible mess of things down here. How fortunate that most of us will be resurrected after all the struggle on earth is over at the Second Coming. In what ways is this, then, a greater blessing than what Moses experienced?
- 2 How does the story of Moses’ death and later resurrection show us how the New Testament, though often based on the Old Testament, does take us further than the Old Testament and can, indeed, shed much new light upon it?
- 3 How is the story of Moses’ life, including smiting the rock in a fit of anger, an example of what it means to live by faith and to be saved by faith, apart from the deeds of the law?
- 4 In class, talk about the promise of the resurrection at the end of time. Why is this so central to all our hopes? Also, if we can trust God on this (that is, on raising us from death), shouldn’t we be able to trust Him for everything else? After all, if He can *do that* for us, what can’t He do?

Teen Makes Christmas Music

By ANDREW MCCHESENEY

Every year, Miharu Shimizu's church organizes a special Christmas program in Tokyo, Japan. Every year, Miharu wished that she could participate and somehow share her joy about Christ's birth. One fall, during her first year in university, a teacher asked her to write the lyrics for a musical.

The musical turned out to be the final exam for all 30 students in her class. Miharu was supposed to write the script and lyrics, while the teacher would compose the music. Then the class would be divided into four groups, and each group would learn and sing the musical.

After some prayer, Miharu put together a short story about Christmas caroling. The songs were filled with praise for Jesus at Christmas. She wasn't sure what the teacher or classmates would think. None of them were Christian. When Miharu submitted the eight-minute musical, the teacher didn't change a single word. "The lyrics are very noble," he said.

As the class learned and rehearsed the musical, Miharu remembered the Christmas program at church. Maybe her musical could be her contribution to the Christmas program.

That Christmas, she played the piano as seven classmates performed her musical at Setagaya Seventh-day Adventist Church, a church for young people in Tokyo. Young Adventists assisted the production behind the scenes.

More people showed up to watch the musical than Miharu had expected. About 75 people crowded into the small church building, overflowing a space where usually only 25 church members worshiped on Sabbaths.

Miharu was delighted. She sensed a bond with the audience. She saw that she and they were sharing the true spirit of Christmas—the joy that Jesus loves people so much that He came to the earth as a baby. Miharu was especially happy that one of her classmates was sitting in the audience. Afterward, the classmate asked for Bible studies.

Miharu decided to compose another musical for the next Christmas. She wrote a musical about how her grandfather became a Seventh-day Adventist. Finding classmates to participate in the new musical proved easy. They liked the previous Christmas musical and were eager to sing again. One of the new participants was the classmate taking Bible studies. Miharu, 19, is praying that Jesus will use her musical talents to draw classmates to Him.



Thank you for your Thirteenth Sabbath Offering three years ago that helped Miharu's Setagaya church establish a youth evangelism training center. Part of this quarter's Thirteenth Sabbath Offering will reach out to more Japanese young people through online ministry.

Key Text: *Jude 9*

Study Focus: *Num. 20:1–13, Deuteronomy 34, 1 Cor. 15:13–22.*

Part I: Overview

This last lesson of this Bible study guide will be about the last chapter of the book of Deuteronomy, the conclusion. The beginning of that conclusion echoes the beginning of the introduction of the book. Both passages situate Moses in “the plains of Moab, . . . across from Jericho” (*Deut. 34:1, NKJV; compare Deut. 1:5; compare Num. 36:13*), just before the possession of the land. This *inclusio* marks the limits (beginning and end) of the book. This time, however, Moses has climbed to the top of the mountain and has a view of the whole country. This passage about Moses’ death continues, in fact, in Deuteronomy 32:48–52 (*before Moses’ blessing in Deuteronomy 33*), in which we learn that Moses has come to that place on God’s order (*Deut. 32:48*), and wherein God explains why Moses will not be able to enjoy the land. In this lesson, we shall focus on the resurrection of Moses, an event that is not explicitly recounted in the book, although it is suggested through a few textual clues. We will explore the significance of the event of the resurrection of Moses for our understanding of the resurrection of humankind, and for our hope in the heavenly kingdom of God, the new Promised Land.

Lesson Themes:

We will encounter the following themes that will make this study relevant for God’s people today, as the present truth:

- Justice and grace
- Death and resurrection
- The great controversy

Part II: Commentary

Like the book of Deuteronomy, the book of Genesis ends with a death but without a grave, and with the same association of the prospect of the Promised Land (*Gen. 50:26*). The book of Genesis, like the whole Pentateuch, begins with Creation and the Garden of Eden and ends with the view of the Promised Land, often a symbol of the new heaven and new earth. The significance of these two events will be repeated in the Scriptures. This literary pattern is present in the structure of several books of the Bible: see, for instance, the book of Isaiah, which also begins with

Creation (*Isa. 1:2*) and ends with the evocation of the creation of “new heavens and the new earth” (*Isa. 66:22*), and the hope of an everlasting worship (*Isa. 66:23*), in contrast to the effect of death (*Isa. 66:24*). The book of Ecclesiastes begins with the Creation of the world (*Ecclesiastes 1–11*) and ends with the destruction of the world (*Eccl. 12:1–7*) and the day of judgment (*Eccl. 12:14*). The book of Daniel begins with a reference to Creation when Daniel justifies his diet by alluding to the Genesis Creation account (*Dan. 1:12; compare Gen. 1:29*). The same structural pattern reappears in the New Testament. John, who begins his Gospel with the evocation of the event of Creation (*John 1:1–10*), ends his apocalyptic book with the hope of the coming of Jesus Christ and the instauration of the kingdom of God (*Rev. 21:22, 23*). One could consider that this structural message has affected the canonical structure of the whole Bible, which begins with Creation (*Genesis 1, Genesis 2*) and ends with the expectation of the Messianic hope (*Mal. 4:5, Rev. 22:20*). Note also that this association of thoughts has inspired the only biblical definition of faith: “Faith is the substance of things hoped for [*hope in the kingdom of God; compare Heb. 11:13–16*], the evidence of things not seen [*Creation; compare Heb. 11:3*]” (*Heb. 11:1*). This literary observation is important, for it testifies to the high significance of the story of the resurrection of Moses at the end of the book of Deuteronomy and its relevant message for the readers of the Bible.

The Judgment of Moses

God recalls the event of Moses’ trespass against Him (*Deut. 32:51*) at Meribah Kadesh, when he struck the rock twice. As Ellen White comments: “Moses manifested distrust of God.”—*Patriarchs and Prophets*, p. 417. God’s response suggests that it was a matter of faith: “ ‘You did not believe Me’ ” (*Num. 20:12, NKJV*). This judgment may be clarified in light of the incident of the manna, in which the people focused on the bread itself and lost touch with the Giver of the bread (see lesson 12 under “Live by the Word”). Moses’ attitude seems to be of the same vein as that of the Israelites. Instead of praying and calling on God for the miracle, he struck the rock, as if the solution to the thirst of the Israelites was in the water coming out of the rock itself and not in the Creator Himself. Moses’ mistake was to fail to refer to God, to glorify Him. Instead, he behaved like an Egyptian magician, focusing on the power of magic rather than on the power of God. He even included himself in the pronoun “we” in the capacity to bring water: “ ‘must we bring water . . . ?’ ” (*Num. 20:10, NKJV*). Moses’ trespass is the mistake of any leader—the temptation to replace God.

Discussion and Thought Questions: Read Numbers 20:1–13. What other mistakes did Moses make in his response to the people that caused him to deserve God’s judgment? What difference is there between calling to the rock and striking it?

The Resurrection of Moses

The text of Deuteronomy does not mention the resurrection of Moses. Deuteronomy 32:48–50, Deuteronomy 33:1, and Deuteronomy 34:5 refer specifically to his death but say nothing about his resurrection. A number of clues from the biblical text, however, point to the idea of resurrection. The most significant indication of a hint of the resurrection of Moses may be found in the strange line “No one knows his grave to this day” (*Deut. 34:6, NKJV*). This latter part of the biblical verse and the very fact that God is mentioned as the only One involved in that burial indicates that there was something special about the burial of Moses. In addition, the Hebrew phrase *‘al pi YHWH*, “according to the word of the LORD” (*Deut. 34:5, NKJV*), which means literally “on the mouth of the LORD,” seems to refer to an exceptional death. From this expression, an ancient Jewish midrash avers that Moses died with a kiss from God, strangely evoking God’s breathing the breath of life (*Gen. 2:7*)—thus suggesting the miraculous re-creation of Moses. The information about the perfect health of Moses (*Deut. 34:7*) when he died adds to the abnormality of his death. Moses did not die naturally. God put him to death Himself and then raised him from the dead Himself. Moses extolled God’s power to raise the dead in song (*Deut. 32:39*). Furthermore, the association with the land that has been promised to the patriarchs (*Deut. 34:4*), which is reminiscent of the Garden of Eden (*Gen. 15:18; compare Gen. 2:13–15*), reinforces the intention of that resurrection. Moses was not allowed to enter the earthly Promised Land, but he entered the heavenly Promised Land, a heritage that awaits God’s people at the time of resurrection (*Dan. 12:2, 3, 13*).

For Ellen White, Moses’ vision of the country of Canaan from Mount Nebo is related to his vision of the new earth, “the good land” (*Deut 3:25*):

“Still another scene opens to his view—the earth freed from the curse, lovelier than the fair Land of Promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable Moses looks upon the scene—the fulfillment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land. Again the vision faded, and his eyes rested upon the land of Canaan as it spread out in the distance. Then, like a tired warrior, he lay down to rest.”—*Patriarchs and Prophets*, p. 477.

Discussion and Thought Questions: Why does Moses relate the vision of the country of Canaan to the vision of the kingdom of God? Why does God resurrect Moses, and not Abraham or Daniel? Why does the book of

Deuteronomy end with the death of Moses, and not with his resurrection, as is the case for other biblical heroes?

The Great Controversy

It is significant that, for Jude, the event of Moses' resurrection showcased in miniature the great controversy between God and Satan. The dispute between Michael, the great warrior who is Jesus Christ, and the devil captures the whole fate of the world. On one hand, there is Satan, who has good reasons to keep Moses in the tomb because of his failure to be righteous. On the other hand, there is Jesus Christ, who defends and saves Moses through the power of His blood.

Discussion and Thought Question: Compare Genesis 3:15 and Jude 9. List the common themes between these two texts. Why was Satan so eager to keep Moses dead?

Part III: Life Application

The Significance of Moses' Trespass

Find cases, in the Bible or in history, in which a political or religious leader has replaced God. What are the results of this usurpation of God's divine prerogatives and sovereignty?

Discuss the following cases, and find a solution to address them:

- An evangelist boasts about the great number of baptisms he has performed. How should we explain our evangelistic success?
- A member of your church relates a miracle of healing that God has performed in his behalf. In your church, however, another member is dying of the same disease. How do you explain that difference? How should the member who has been healed witness to God's preferred method of treatment?
- What does Moses' mistake teach you about your own mistakes?

The Significance of Moses' Resurrection

What, to you (as a mortal person), is the personal and theological significance of the resurrection of Moses? How does this event strengthen your faith in the personal reality of resurrection? How does the historical truth of the resurrection of Moses confirm the historical truth of your own resurrection?

You are a pastor and must give a homily for a funeral, preaching on the story of the resurrection of Moses. What themes are you going to develop to comfort the family? What arguments are you going to use to prove the truth of the resurrection for that person? How will that story comfort their pain and at the same time strengthen their faith?

“In These Last Days: The Message of Hebrews,” by Félix Cortez, will this quarter’s study. Jesus was born from a woman, as we were, and He has been tempted and ridiculed, as we have been. Yet, still, He sits at the center of power in the universe. When we gaze at the heavenly scene, with its diverse and fantastic celestial beings, our eyes are attracted to the One who looks like us because He has become one of us. Jesus is there, in heaven, representing us, despite the shame of our sin. In the person of Jesus, three dimensions of redemption intersect. The first is the local, personal dimension. For those tired of the reproaches and hardships of Christian life, Jesus is the Author and Perfecter of faith. The second is the corporate, national dimension. For the people of God, who are traveling toward God’s Promised Land, Jesus is the new Joshua. The third is the universal dimension. Jesus is the new Adam, the Son of man in whom God’s purposes for humanity are fulfilled. May the Jesus portrayed in Hebrews capture not just our gaze, but our love and admiration.

Lesson 1: The Letter to the Hebrews and to Us

The Week at a Glance:

SUNDAY: **A Glorious Beginning** (*Heb. 2:3, 4*)

Monday: **The Struggle** (*Heb. 13:3*)

Tuesday: **Malaise** (*Heb. 13:1–9, 13*)

Wednesday: **Press Together** (*Heb. 5:11–6:3*)

Thursday: **These Last Days** (*Heb. 1:2, Heb. 10:36–38*)

Memory Text—*Hebrews 10:36*

Sabbath Gem: Hebrews was addressed to believers who accepted Jesus but then experienced difficulties. Paul challenges us to persevere in our faith in Jesus and to fix our eyes upon Him in the heavenly sanctuary.

Lesson 2: The Message of Hebrews

The Week at a Glance:

SUNDAY: **Jesus Is Our King** (*Heb. 1:5–14*)

MONDAY: **Jesus Is Our Mediator** (*2 Sam. 7:12–14*)

TUESDAY: **Jesus Is Our Champion** (*Heb. 2:14–16*)

WEDNESDAY: **Jesus Is Our High Priest** (*Heb. 5:1–4*)

THURSDAY: **Jesus Mediates a Better Covenant** (*Hebrews 8–10*)

Memory Text—*Hebrews 8:1*

Sabbath Gem: Paul wrote Hebrews to strengthen the faith of the believers amid their trials. He reminded us that the promises of God will be fulfilled through Jesus, who will soon take us home.

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