



World Christian Fellowship

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God of the living? Or Dead?

Matthew 22:23-33

Mark 12:18-27 & Luke 20:27-40

Matthew 22:23-33, *The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, ²⁴saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. ²⁵Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶Likewise the second also, and the third, even to the seventh. ²⁷Last of all the woman died also. ²⁸Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."*

²⁹*Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. ³⁰For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. ³¹But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³²'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living."* ³³*And when the multitudes heard this, they were astonished at His teaching.*

Matthew 22, this day is **Monday**, the last week of our Lord's life. Wednesday He will be crucified.

Sunday He will rise from the dead.

Previous Saturday, He rode into Jerusalem and was hailed as the Messiah.

Sunday, He cleaned the temple out of all the moneychangers and the sellers.

It is Monday. He has cleaned the temple out.

Jesus has been acknowledged as the Messiah, the conquering hero who will overthrow the Roman oppression.

The day after they hailed Him as Messiah, instead of overthrowing the Romans, He overthrew the Jewish religious system. They don't quite know how to fit that in with their messianic expectation.

Again, Jesus is back in the temple, which He has cleansed, and He is moving around in the temple teaching.

Jesus is teaching on the kingdom.

A large crowd gathers around Him.

This makes the religious leaders irritated.

Jesus gives them in three parables.

Matthew 21:28-32, "The Parable of Two Sons"

Matthew 21:33-46, "The Wicked Vinedressers"

Matthew 22:1-14, "The Wedding Feast"

Three parables of judgment.

They must react to this.

Why?

Because this is public.

This is in the middle of the temple courtyard with masses of people around. Everybody can hear everything that's going on.

They understood what He was talking about them.

Matthew 21:45, *Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.*

The religious leaders in their anger, fury, rage, their desire to eliminate Jesus.

They design a strategy.

Their strategy is very simple.

While the whole world can hear Him, we are going to get Him to say something that will discredit Him.

We will make Him appear as a revolutionary, as an insurrectionist. Then we are going to report Him to Rome. the Roman government doesn't like insurrectionists, and they will come down here, get Him, and kill Him.

This is their plan.

The three parables are followed by Four questions.

Those three questions take us through the rest of chapter 22.

Frist question: Matthew 22:13-22 Paying taxes

Second question: Matthew 22:23-33 About Resurrection

Third question: Matthew 22:34-40 What is the greatest Commandment?

Fourth question: Matthew 22:41-45 David calling his descendant Lord.

Today we will look at the second question on Resurrection.

Background.

Ancient Egyptian **Book of the Dead** is filled with hope of a resurrection life.

For example, in the tomb of Pharaoh Cheops sealed over five thousand years ago was discovered the solar boat, which he had built so that he could sail through the heavens in his next life.

In the **ancient Greek religion**, very often a coin was placed inside the mouth of the corpse so that he could pay his fare across the mystic river of death into the land of immortal life.

Some American Indians used to bury a pony and a bow and an arrow with a warrior so that he would be able to ride and hunt in the happy hunting ground.

And the **Norsemen, North Germanic Early Middle Ages**, provided very often a horse to be buried with a dead hero so that he could still have his triumphant ride in immortality.

In **Greenland, Eskimo** children when they died were buried along with a dog so that they wouldn't have to find their way through the cold wasteland without a guide. It's just part of man to anticipate life after life.

The Jews were no different.

It was part of Jewish thinking that there was life after life. The Jewish writings around the time of Christ, we find this is affirmed.

For example, in a non-biblical book called **2 Maccabees**, where we get an insight into some Jewish history, their attitudes, philosophy, beliefs, we have quite an interesting section in that 2 Maccabees about the idea of resurrection.

There is a section in there that describes a man named **Razis**, an elder in Israel, and he is greatly upset about that they are under the bondage and the domination of the Greeks. Rather than fall into the hands of the hated Greeks, he decides to kill himself.

So, in front of a crowd and standing up on a rock, he takes his sword and proceeds to disembowel himself, and then he

reaches in, tears out his bowels, and throws them to the crowd. **2 Maccabees** says, “So he died, calling on Him who is Lord of life and spirit to restore them to him again.”

This was something of the Jewish belief, that there would be another life, another physical life restored after this one was lost. **Razis** thought that by taking his life, he was escaping this life only to get life again in a better situation.

Another interesting book called the book of **Baruch** and it also expresses the Jewish hope.

Baruch 50th Chapter “The earth, then, shall assuredly restore the dead, which it now receives in order to preserve them. It shall make no change in their form but as it has received so shall it preserve them. As it is delivered unto them so also shall it raise them. For then it will be necessary to show to the living that the dead have come to life again and that those who have departed have returned again.”

In other words, that expresses the Jewish belief that you would die and actually come to life in the very same form in which you die.

The Pharisees believed that whatever relationships, whatever situation, whatever marital condition, whatever physical defects, whatever physical deformities, whatever scars

whatever clothes you had on when you died, that's exactly what you would be like when you came back in the next life.

Baruch expresses the fact that the reason that they believe that is so that when the resurrection happened, the ones that were living would know it was a resurrection. If you came back in a different form, they wouldn't know you had been resurrected. They wouldn't know it was you.

Baruch say eventually those people who were resurrected and after it was proven they were resurrected would then be transformed into the same splendor that angels would be made equal to the stars. They would be changed into every form they desire from beauty into loveliness. From light into the splendor of glory. But first you had to come back and stay a while the way you were.

The **apocalypse of Ezra** and the **apocalyptic writing of Enoch** and many others convey the same resurrection hope.

The resurrection is confirmed best of all to the Jews because God affirms it.

Psalm 16:9-11, *Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. ¹⁰For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. ¹¹You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.*

The hope that there would be no corruption ultimately, no ultimate death, but life after life.

Psalm 49:15, *But God will redeem my soul from the power of the grave, For He shall receive me. Selah*

Psalm 73:24, *You will guide me with Your counsel, And afterward receive me to glory.*

Psalm 139:8, *If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.*

Hosea 6:1-2, *Come, and let us return to the Lord; For He has torn, but He will heal us; He has stricken, but He will bind us up. ²After two days He will revive us; On the third day He will raise us up, That we may live in His sight.*

Daniel 12:2, *And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.*

We have their traditional teaching.

We have these non-canonical or apocryphal books,

We have the Bible.

All of them come together to say there's life after life.

Now, the Bible didn't spell out how it was going to be, and so there was a lot of debate.

Whether you come with your old or new clothes. Some did believe you would have different clothes.

From the writing of Baruch, they believed that you would come back in the same form you left to make the point that you had been resurrected and later on you had be transformed.

The Jews believed strongly in resurrection.

But the Sadducees did not believe in the resurrection.

Acts 23:8, *For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.*

The Sadducees were at odds with all Jewish culture.

They were at odds with all Jewish theology.

They did not believe in a resurrection.

One group. And every time they are defined for us, they're defined in those terms.

They were in a continually heated theological debate with the

They really were a very unusual group in Judaism.

Keep in mind that there were four major sects in Judaism:

- **Pharisees,**
- **Sadducees,**
- **Zealots, and**
- **Essenes.**

- Pharisees who believed in resurrection and angels and religionist.
- Sadducees denied resurrection and the angels.
- Zealots who were political activists, who were very nationalistic, terrorists, and giving trouble to Rome.
- Essenes were of hermits down in the desert who spent all their time copying scrolls and most likely copied the Dead Sea Scrolls.

The **Sadducees** were not many in number.

- They were a very small group.
- They were extremely wealthy and very influential.
- They were the aristocratic ruling class in Judaism.
- They were the highest class.
- The chief priest, the high priest, the noblest of the priests were Sadducees.

We do not know where that word “Sadducee” comes from. Most of the members of the Sanhedrin, the ruling body in Israel, were also Sadducees.

So, they had great power, influence, prestige, and wealth because they ran the temple concessions, the money changing, the buying and selling and all sorts of things that went on there were under their power.

They were not popular with the people.

Rich people who tend to do things for the expediency of their own personal gain don't tend to be very popular.

Their theology was not the theology of the people for it denied the resurrection.

The Pharisees were more popular with the people, and so the conflict between the Pharisees and the Sadducees even added to their unpopularity.

Sadducees had structural power, money power, they extorted the people with the money changing and the selling and the buying of the animals for the sacrifices.

So, they were not a popular group.

Politically they were pro Rome, which even added to their unpopularity.

- They were pro Rome for this reason:
- They were fat cats.
- They sat in the place where they could really make it.
- They prospered in their role as priests.

- They prospered under the Roman tolerance.

Rome let them have their way, Rome let them do what they wanted, Rome gave them the right to function and operate as they saw fit. Therefore, they did everything they could to maintain Rome's presence. They did all they could to seek Rome's confidence and Rome's favor.

They knew their authority was delegated permission from the Roman occupation. Their wealth, position, control, influence, power, and prestige, all that was dependent on Rome letting them stay where they were.

So, they were pro Roman.

Because of this, the people resented them, not only because of their wealth but because of their political alliance.

Sadducees completely went out of existence in 70 A.D. when the temple was destroyed because their power was only the power of money and the power of leadership.

Once Judaism ceased to be self-governing and the temple was destroyed and there was no more priesthood. No more power, at that point they had no more reason to exist, so they completely passed from history.

They were connected to that point in time as influential aristocrats who stood in the place of priests, therefore had

some religious clout, but more than that, they were in the place of real rulers and those who profited off the people.

Religiously they would be hyper-fundamentalists. They were very much literalists when it came to Scripture.

Josephus tells us that in the application of the law to the people when they had to render a judgment, they were more savage than any other Jews. They were more narrow-minded, cruel than the Pharisees.

The Pharisees were more lenient in the application of the law. Because the Pharisees wanted to get around the law, so they invented all kinds of ways to beat the law.

If the law said don't divorce, they would have figured out a whole lot of ways to divorce.

- They were very lenient, but the Sadducees were absolutists.
- They were fanatics for the literal Scripture.
- They refused the oral law,
- They refused the traditions,
- They refused the scribal law,
- They refused everything but the Old Testament.
- They were very rigid and they prided themselves on being those who preserved and guarded pure faith.
- They resented the looseness of the Pharisees,

- They were careful when it came to Levitical purity and followed to the very letter all the Levitical order.

Now, the key identification of their doctrine was that they denied the resurrection.

If they were literalists in the Old Testament, and you just read various Old Testament passages that speak of resurrection, how could they deny the resurrection?

They gave primacy and authority to the five books of Moses. They said all the rest of Scripture just comments on and reflects off the books of Moses.

Since resurrection is not taught in the five books of Moses - Genesis, Exodus, Leviticus, Numbers, Deuteronomy - therefore, we do not believe in resurrection.

Some scholars go so far to say that the Sadducees only believed the books of Moses to be the Word of God. Therefore, they couldn't be commenting on a resurrection if Moses never mentions a resurrection in his five books.

They therefore denied the afterlife.

They believed that the body and soul went out of existence at death, no penalties and no rewards, no future, nothing, just nonexistence.

Therefore, they filled up their life with anything and everything they could to fulfill them.

Because they were somewhat limited by literal interpretation of the Scripture, they sort of used their religion to gain their profit.

The supremacy of the Pentateuch caused them to deny the resurrection.

Now, in debate with the Pharisees, in **Acts 23**, when Paul is on trial, he gets the Pharisees and Sadducees into a fight and it's a fight over the resurrection.

They must have fought over this a lot because it seems so stupid to the Sadducees that the Pharisees believed in a resurrection where people who died would come back the same way they died, in the same form, with the same relationships, in the same conditions, and all of that.

They mocked the Pharisees at that, and they constantly must have confronted the Pharisees about "Will you give us an answer from Moses?"

They despised each other about the resurrection.

The Pharisees were definite about resurrection.

The Sadducees were definite that there was none.

They disagreed violently on their attitude toward Rome.

The Sadducees were pro Rome,
The Pharisees were angrily anti Rome.

They despised each other.

The Sadducees were higher class.
The Pharisees tended to be the lower class.

Sadducees got social animosity,
They got political animosity,
They got theological animosity.
But there is one thing they agree on, and that is we must get rid of Jesus Christ.

Why did the Sadducees care?

Why did the Sadducees feel the need to eliminate Jesus Christ?

1. The approach.

V 23, The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,

It is Monday of the week when our Lord was crucified.
Two days He will be on the cross.
Three more days He will be out of the grave.

Jesus has been teaching in the temple, and He is stopped by these religious leaders who ask Him a series of questions to discredit Him.

The first question came from a combination of the Pharisees and the Herodians. They wanted to get Him in trouble with Rome. So, Rome would take His life, and He evaded that so marvelously, He indicted them instead.

Now they recruited the Sadducees to come the same day. They have got a question, and the intent of their question is to discredit Him with the Jews.

If we can't get Him to say something that's insurrectionist, if we can't get Him to start a revolution that the Romans are going to have to squash by putting an end to His life.

If we can't get Him in trouble with Rome, then let's discredit Him with all the people. Let us put Him in a position where He comes off a fool for what He believes and teaches, and the crowd will immediately dissipate.

The attempt here is to discredit Him as a teacher.

We don't see the Sadducees appearing at all early in the life of Christ. They didn't even have a Messianic hope.

The Sadducees basically had no Messianic hope.

Why to have a Messianic hope if you have no life after death?

One of the reasons they were so utterly indifferent to the Messianic claims of Christ. They didn't believe in a Messianic hope.

What is Messiah supposed to do for us?

As far as they knew, they were living in the glory right there because they were making hay, prospering.

They had no part in the early life and ministry of Christ, but now they are very much involved.

The reason they have instantly become involved is because Jesus has just disrupted their business.

Just a day before He had cleansed the temple, thrown out the moneychangers, thrown out the buyers and sellers of all the goods that were there. Now He is invading their territory, and now they are involved.

Another reason they are involved now is because the crowds coming around Jesus.

They watched on Saturday when Jesus rode into the city, and the people threw palm branches and garments at His feet, and they hailed Him as the Son of David, the Messiah, the Saviour, the King.

They see now that this man potentiates a revolution. This man can lead the whole nation away. He can start something that the Romans will have to stop, and when the Romans move in to stop this revolution in the holocaust, they can see themselves being trapped.

Their own business and interest are at stake.

Their own heads are vulnerable.

Jesus has not only personally violated their turf and their territory with cleansing of the temple, but He has put them in a position to be brought under Roman domination with a firm hand if indeed a revolution breaks out.

John 11:47-51, *Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. ⁴⁸If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." ⁴⁹And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." ⁵¹Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation,*

They are afraid that He is going to start a revolution. He is going to lead the whole of the people after Him, attracted by His miraculous power.

Rome is going to come in and a holocaust will result, which will affect the power, prestige, wealth, opportunity of the Sadducees. **Caiaphas** was a Sadducee and was the high priest, says He must die.

John 11:53, *Then, from that day on, they plotted to put Him to death.*

The Sadducees got in on the death plot with the Pharisees when they saw the potential for Jesus to bring about a revolution, which could mean Roman intervention, the holocaust of which could cause them to lose their careers or even their lives.

They sought to kill Him. Then to add to that when on Tuesday He cleaned out their operation. They were only doubly angry and ready to take His life.

They rejected Jesus' teaching.

They literally despised teaching about resurrection.

They got very upset because people were preaching about resurrection.

In **Acts chapter 4** after the resurrection of Christ, the apostles were preaching, the Sadducees got them and put them in prison because they were so irritated that they were preaching resurrection.

In **Acts chapter 5**, they got them again and put them in prison.

Acts 5:17-18, Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation, ¹⁸ and laid their hands on the apostles and put them in the common prison.

Acts 5:27-28, And when they had brought them, they set them before the council. And the high priest asked them, ²⁸ saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

They could see that the crowd would turn against them because they didn't believe in resurrection. If everybody began to believe in resurrection, then there wouldn't be anyone to listen to their teaching.

The people were turning away from them and hearing Jesus, and He was talking resurrection, just as the apostles after Him did.

The Romans might get upset and move in and they all might get devastated.

Very difficult situation for them.

To add to that, He had cleaned out their temple.

They were very hostile after this.

Josephus says it was the Sadducees who murdered James, the brother of our Lord. That's how angry they were.

2. The Plan.

They want to ask Jesus a question that will make Him look like a fool, to discredit Him with the people. If they can just discredit Jesus with all the people, then He's lost His influence, then it doesn't matter what He teaches anymore, and then it's no threat with the Roman situation.

Because if nobody listens to Jesus, He has no threat anymore. If they can discredit Jesus with the Jewish people, they have accomplished their goal.

They approached Him with what you could call a logical absurdity. They asked Him a question that no doubt they had asked the Pharisees a myriad of times.

3. The question:

V 24, saying: *“Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.*

They want to discredit Him as a teacher, but they call Him teacher in a condescending, flattering way.

“Moses said”

They quote Moses!

It was known as the levirate law, a Latin word, *levir*, having to do with brother-in-law. That was a very historic Jewish law.

Deuteronomy 25:5-6, *“If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her. ⁶And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.*

If a man marries a woman and he has no child, no male child, and he dies, that man’s name and family is not passed on. So, an unmarried brother is to take over his widow, to marry her, to raise a child, and that firstborn son will be considered the child of the dead husband.

God gave that law in those ancient times to preserve the land in its tribal inheritance, to preserve the families. It was all about heritage.

It was always all about maintaining the twelve tribes and their land, territory, and heritage, maintaining a Messianic line.

The law applied before it was even given.

Genesis 38, the household of **Judah, the son of Jacob**, and remember that there was a situation where Onan refused to comply and to raise a child to his dead brother's wife. Onan spilled his seed on the ground. He refused to give a child to his brother's wife, to go in and become her husband, and take that role.

God killed him. (**Genesis 38:8-10**)

God took his life because in those early years, in the formation of that people and keeping that identification pure that Messiah might come to His people. God maintained these kinds of laws so that names and families could be passed on.

It had to be a single brother. It wasn't a polygamous situation.

Story of Ruth.

Elimelech had two sons, and Ruth had married one of the sons and that son had died. His name was Obed, and there was no child. Along came Boaz into her life, and Boaz took her as his

wife and raised up a child. We are very interested in that because that the line of Elimelech was the line of Messiah. The idea of a near kinsman coming into the line to take up the place of a dead husband to raise up seed fits right into the line of Messiah Himself.

So that was a law well known to people.

Now, we don't know how in practice it was in time of Christ, but it was nonetheless something God gave for the patriarchal period.

A logical absurdity they were looking.

They claim that it's somebody they know, but sometimes you can tell a story so long, you think it really happened.

They introduced this thing, and they say there is this group of seven brothers.

V 25-27, *Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶Likewise the second also, and the third, even to the seventh. ²⁷Last of all the woman died also.*

The first one married a wife, died.

Having no issue, left his wife to his brother, according to the levirate law.

Second died, left it to the third.

Third died, left to the fourth.
Fourth died, left to the fifth.
Fifth died, left to the sixth.
Sixth died, left it to the seventh.

If you were the seventh, would you be in town?
A lethal lady.

This is their question.

We can imagine a little smirk on their face when they say this.
V 28, *Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."*

See the stupidity!

They are all going to come back the way they were when they died. So, this woman is going to come back and be everybody's wife. You have got polygamy in the righteous, eternal, resurrection life.

What an idiotic thought?

He says they all had her.

Whose wife will she be?

If everybody comes back the same way with the same shape and form and relationships and even in the same clothes, who's she going to belong to?

They think they have got Him because they believe He will answer like the Pharisees because they know He has taught resurrection.

They know about the resurrection of Lazarus, or at least the claim. So, they know Jesus believes in resurrection.

They may have gotten the word on His message given in John 5.

John 5:24, *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.*

John 11:25, *Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.*

They knew what He taught.

So, they thought that they got Him.

4. The answer.

V 29, *Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God.*

Jesus saying that you are wrong. You have just put your ignorance on display.

The bubble blown by the Sadducees is punctured.

He really discredits them.

You are causing yourself to wander.

You are leading yourself astray from the truth.

You are mentally cut loose from reality.

“You are mistaken, not knowing the Scriptures nor the power of God.

If there were two things that they had advertised that they knew, they would be the Scripture and the power of God, but He says you don't know the Scripture and you don't know the power of God.

You don't understand God's word.

You don't understand God's power.

Had you known the Scriptures, you would have known God promises resurrection.

Had you known the power of God, you would have known that God can raise people in a state where that's not going to be an issue.

If you knew the power of God, you would know that He wouldn't re-create people with the same problems here. He's

not limited to that, as if God has spent all His creative power on the way we are and can't improve on it?

If you knew the power of God and if you knew the Scripture, you wouldn't be so spaced out in your thinking.

Jesus directly moves into those two dimensions.

First, Jesus talks on the issue of the power of God in verse 30.

V 30, *For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.*

It doesn't say they are angels, but they are like them.

We are never going to be angels, but we are just like angels.

What are angels like?

Spiritual beings, eternal beings, who do not marry and do not procreate.

Why not?

Because they have a fixed number, and since none of them ever die, you don't need any to replace them.

Why do you have sex, marriage, and reproduction childbirth in this life?

To keep people populated because everybody dies, and it's given to us for the perpetuation of the race.

But the next life doesn't need that because nobody's going to die over there.

So, if nobody is going to die over there and it's a fixed number of redeemed, nobody needs to be replacing anybody.

Sex, marriage, reproduction, childbirth, all of that is for this life only, not the next life.

You might be interested to know that some of the Jewish teachers, including **Maimonides**, even taught that there would be childbirth in the resurrection life.

The Lord is saying, we are going to be different in the resurrection. In the time of resurrection or the experience of resurrection or the life of resurrection, there will be no marrying or giving in marriage.

No marriage in the next life!

None.

Some of you can loudly say hallelujah!

This hits people in this world in two ways.

Some people say, "Hallelujah, I have had all I need."

Unfortunate, but some people do feel that way.

Other people's anxiety is a little different.

They are in a big hurry to get married before the rapture because they are afraid that they are going to miss something wonderful and that's true.

But comparatively we must realize that the best of this life can't even begin to touch the life to come. It is going to be no marriage, when you get to heaven, there will be no people set apart for any other individual people.

There will be no two people who have an exclusive relationship. There will be no intimacy in that sense of marriage. It could even extend from there to friendships. Nobody will be closer to anybody else because we will all be perfectly close to each other and all perfectly intimate with the living God Himself.

Jesus says in heaven, we are going to be like angels.

What kind of a God have you got who must be stuck making over a bunch of people that were so messed up as the ones here?

You don't have a God who has the power to create people who aren't going to have that problem?

We are going to be like angels.

We are not going to be the angels, be like them.

They were glorious, eternal, heavenly creatures whose number was fixed who never died and never reproduced.

Marriage is necessary in this life for reproduction, preservation, propagation of the race. In heaven, it will be as unnecessary for us as it is for angels.

Luke 20:36, *nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.*

- Equally deathless,
- Equally spiritual,
- Equally glorified,
- Equally eternal.

We have no longer any need to reproduce.

Sadducees show nothing but your ignorance. You can't believe in a God who could create a body for a resurrected life that would be greater than the one He created in this world.

You have a weak, small, inadequate view of God.

Paul dealt with the same issue in Corinth.

1 Corinthians 15:39-44, *All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. ⁴⁰There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. ⁴¹There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. ⁴²So also is the resurrection*

of the dead. The body is sown in corruption, it is raised in incorruption. ⁴³It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

We shouldn't think of God as confined or limited. If He can produce variety here, there's yet variety beyond that, infinite variety, which we will see demonstrated in the resurrection.

1 Corinthians 15:51-53, *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality.*

Seed dies and it comes back completely differently. You couldn't look at a seed and tell what kind of a tree it would be, could you?

We are going to come back in a unique and marvelous, transformed way.

How can you be so ignorant of God's power as to demand that God is unable to produce anything more than people as they are?

You are not only ignorant of the power of God, but you are ignorant of the Scripture.

You are even ignorant of the **Pentateuch**, the books of Moses.

V 31-32, *But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³²‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.”*

Mark 12:26, *But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?*

Luke 20:37, *But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’*

Jesus quotes from Exodus.

Exodus 3:6, *Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.*

Is that supposed to be a statement about resurrection?

It is.

It is indeed a statement about resurrection.

Jesus quotes Moses because that's what they demanded, and the statement is an emphatic statement.

In the **Greek** it's *ego eimi*, I am, present tense, the God of Abraham and the God of Isaac and the God of Jacob.

The argument here is an argument of the verb tense.

He doesn't say I was the God of Abraham, I was the God of Isaac, and I was the God of Jacob.

In the well-known encounter between Moses and God at the burning bush in Exodus 3, God identifies Himself as the God of Abraham, Isaac, and Jacob.

But what does this mean, especially when these patriarchs had long since passed away?

How can God claim to be their God if they are already dead?

What does this statement reveal about God's nature, His covenant, and the promise of resurrection?

The God of Abraham, Isaac, and Jacob—A Promise of Life:

In **Exodus 3:6**, God tells Moses, *"I am the God of Abraham, the God of Isaac, and the God of Jacob."*

At the time, all three of these patriarchs were long deceased. So, why does God say "**I Am**" the God of these men in the present tense?

This is not just a statement of identity.

It is a declaration of God's ongoing relationship with them. The phrasing implies something profound about life beyond death.

In the Hebrew language, the use of "I am" signals that God is still in relationship with these men. To God, they are not dead—they are alive.

The God of the Living, Not the Dead:

This idea aligns with a powerful truth:

God is the God of the living, not the dead.

Jesus Himself affirmed this in the New Testament when He referenced this very passage to demonstrate that God's covenant is not bound by death but transcends it.

If God claims to be the God of Abraham, Isaac, and Jacob, then they must still be alive in some sense, even after death.

God is not the God of the dead, but of the living. This teaches us that death is not the end of God's relationship with His people.

God is not worshipped by corpses, nor is He the God of those who no longer exist. The patriarchs may have physically died, but they are still part of God's living covenant community.

A Personal, Intimate Relationship:

When God says "*I am the God of Abraham, the God of Isaac, and the God of Jacob,*" it's not a generic title but deeply personal.

The phrase "the God of" can be understood in two ways. First, it means that God is the one to whom these men belong. He is their Creator, their Sustainer, their Redeemer. Second, it means that God belongs to them—they are in an intimate, covenant relationship with Him.

This relationship is ongoing and eternal. Even though Abraham, Isaac, and Jacob have died, their connection to God is not broken.

In fact, God's relationship with them transcends time and death. This hints at a deeper theological reality—that God's covenant with His people is unbreakable, eternal, and cannot be nullified by physical death.

The Resurrection Promise:

In light of these truths, we can begin to understand the full depth of God's promise. By declaring Himself as the God of Abraham, Isaac, and Jacob, God is affirming the truth of the resurrection.

These patriarchs are alive in God, and they will one day be resurrected to inherit the promises made to them. Their lives were never meant to end in death. They were only a temporary passage to a greater fulfillment.

This understanding of God's eternal covenant was revolutionary, especially in Jesus' time, when many religious leaders struggled with the concept of resurrection.

Jesus, however, demonstrated through His words and actions that resurrection is not only a future hope but an ongoing reality in the life of God's people.

God is the God of the living, and through His covenant, He is committed to raising His people to life and fulfilling His promises to them.

This assurance of life both present and future reminds us that, in Christ, we too are part of this eternal family, and death is not the final word.

V 33, *And when the multitudes heard this, they were astonished at His teaching.*

This new rabbi from Galilee answered the unanswerable question.

Gave the passage that none of the Pharisees or all the Pharisees could discover.

They were astonished.

It blew their minds.

Amazing, astounding, marvelous, this Jesus Christ, hailed as King, hailed as Saviour, hailed as Messiah, confronted by hate-filled religious leaders who wanted Him discredited and dead.

He only manifests greater glory, produces greater wonder, and confounds His enemies. They will be back for another shot in the next passage.

Application:

In the Gospel narratives, we frequently see Jesus confronting challenges, answering questions, and revealing the deep truths of God.

One such moment occurs in His conversation about the resurrection with the Sadducees, where He masterfully uses Scripture to teach profound theological truths.

Far from being discredited by their questioning, He exposes the depth of His wisdom, His divine nature, and His unwavering commitment to God's promises.

For us today, this passage offers not only insight into Jesus' majesty but also a wellspring of confidence for our own faith.

1. The Majestic Deity of Jesus: God in Human Flesh

One of the first confidence builders in this passage is the undeniable revelation of Jesus' divine nature.

When Jesus answers the Sadducees, He doesn't merely provide an ordinary human response. His answer is filled with divine wisdom that only the Creator could know.

This is a glimpse into the infinite mind of God in human form. For believers, this is a foundational truth: **Jesus is not just a teacher, a prophet, or a wise man. He is God incarnate.**

This truth should inspire immense confidence. Jesus' ability to answer the most difficult questions with such authority and clarity is proof that He is the Son of the living God.

When we face doubts or uncertainties in life, we can be confident that we are trusting in the One who holds all knowledge, wisdom, and power. When we know in whom we have believed, we can face any situation with assurance.

2. Jesus' Dependence on Scripture: A Model for Us All

Another powerful lesson from this passage is Jesus' complete reliance on Scripture.

In His response, He doesn't simply rely on His own reasoning or eloquence. He turns to the Word of God. Jesus knew the Scriptures intimately and used them to reveal divine truths and silence His critics.

This is a reminder to us that if Jesus leaned on the Word of God for guidance and strength, how much more should we?

For believers today, the Scriptures are a source of wisdom, encouragement, and direction.

Jesus' commitment to the Word of God shows us the importance of grounding our lives in Scripture. Just as Jesus used the Word to confront error and affirm truth, we too are called to lean on Scripture for the answers to life's deepest questions and challenges.

When we face doubts or feel uncertain, the Bible is a solid foundation upon which we can stand.

If Jesus found His confidence in the Word, we too can find our confidence there.

3. Affirmation of the Resurrection: Living with Eternal Hope.

Finally, in this conversation, Jesus affirms the reality of the resurrection. The Pharisees, who had their own doubts, were confronted with Jesus' firm declaration that God is the God of the living, not the dead. For Jesus, the resurrection was never in question—it was a central reality of God's eternal plan.

Jesus shows us that death is not the end, but rather the beginning of an even greater fulfillment of God's promises.

For believers, this is a profound confidence builder. Whenever doubts about the resurrection arise, we can be reminded that Jesus never questioned it for a moment. The hope of eternal life is not wishful thinking, but a certainty grounded in God's unchanging promises. Jesus' resurrection is the first fruits of the greater resurrection to come, and through Him, we share in that promise.

A Greater View of Jesus, A Stronger Confidence in Him

In this powerful interaction, Jesus demonstrates His majestic deity, His commitment to Scripture, and His unshakable hope in the resurrection. These truths should fill us with great confidence in our faith.

- **The deity of Christ** assures us that we follow the God who is infinitely wise and all-powerful.
- **Jesus' reliance on Scripture** teaches us that God's Word is the surest guide for our lives.
- **The resurrection** fills us with hope for eternal life and the fulfillment of God's promises.

Rather than being discredited by His opponents, Jesus exposed the limitations of their understanding and revealed more of His majesty.

Today, He continues to do the same for us, strengthening our faith and encouraging us to trust in His eternal promises. In the face of life's challenges and doubts, we can stand confidently in the truth of who Jesus is and what He has promised.