**Series – Dr. Luke’s Perspective on Jesus**

**Text – Luke 20:27-44**

**Message 83 - (May 5, 2019)**

**JESUS ON THE RESURRECTION**

***27There came to him some Sadducees, those who deny that there is a resurrection, 28and they asked him a question, saying, “Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. 29Now there were seven brothers. The first took a wife, and died without children. 30And the second 31and the third took her, and likewise all seven left no children and died. 32Afterward the woman also died. 33In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.” 34And Jesus said to them, “The sons of this age marry and are given in marriage,35but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, 36for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. 37But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. 38Now he is not God of the dead, but of the living, for all live to him.” 39Then some of the scribes answered, “Teacher, you have spoken well.” 40For they no longer dared to ask him any question. 41But he said to them, “How can they say that the Christ is David's son? 42For David himself says in the Book of Psalms, “‘The Lord said to my Lord, “Sit at my right hand, 43until I make your enemies your footstool.”’ 44David thus calls him Lord, so how is he his son?”***

**Introduction**

1. After Jesus said, “Render to Caesar the things that are Caesar’s and to God the things that are God’s”, the scribes and Pharisees were silenced, for they had failed a second time to entrap Jesus. Today we are introduced to a second group of religious leaders who try to undermine Jesus’ authority. Enter the religious leaders known as the Sadducees.

2. I don’t know that they were trying all that hard to catch Jesus saying something they could use against Him later. Rather, I think they were just trying to discredit Him using an illustration to reduce Jesus’ teaching on the resurrection of the dead to the absurd.

3. This is the last question Jesus will be asked in public. His answers here are intriguing, not only for some Sadducees and at the end of the passage, some scribes, but also for us. Let’s tune in. Here’s the passage. (**Read**)

**I. ABOUT RELATIONSHIPS AND THE RESURRECTION(27-33)**

A. The Sadducees’ theology in general

1. We don’t know too much about the Sadducees’ theology. In fact, this is the first and only time in Luke’s Gospel that they are mentioned. We know they didn’t believe in the resurrection; they believed that one’s soul would not survive death. Mostly what we know about the Sadducees comes from what their enemies said about them. (They did not believe in divine sovereignty. They denied the existence of angels and demons as well as the afterlife. They rejected the historical and prophetic books of the Bible, accepting only the Torah, the five books of Moses, Genesis through Deuteronomy).

2. In Matthew’s parallel of this passage, some further insight from Jesus is given. He said the Sadducees were wrong in their understanding because, ***“you know neither the Scriptures nor the power of God.”*** That’s also our problem when it comes to our understanding of theology. If we don’t know the Scriptures or the power of God, we are often going to be incorrect. Why didn’t the Sadducees believe in the resurrection?

B. The Sadducees’ denial and mockery of the resurrection

1. The Sadducees picked up the teaching of Levirate marriage (Levir is Latin for “husband’s brother) and they used it to make fun of the doctrine of the resurrection, setting up this wild scenario. Again, this was probably more to mock the doctrine of resurrection than to embarrass Jesus. Levirate marriage is addressed in Deuteronomy 25:5-10. The account of Ruth included the practice of levirate marriage. That was in play when Boaz agreed to redeem Ruth. The Biblical design was to continue the family name and also to assure that the deceased man’s property (land) remained in the family.

2. Luke had little interest in telling us anything else in relation to the Sadducees. They simply opened the door for Jesus to explain some truth about the resurrection.

3. After these leaders proposed the question to Jesus, they could hardly wait to hear what Jesus would say by way of explanation! However, the smirk in their smiles quickly faded as Jesus began to speak. He began to talk…

**II. ABOUT GOD AND THE RESURRECTION (34-40)**

A. Relationships and the resurrection

1. Jesus began His answer looking at ***“the sons of this age”*** comparing them with, ***“those who are considered worthy to attain to that age.”*** In other words, what happens here and now is different than what will happen there and then. In other words, the premise of the Sadducees was all wrong. People would not be wandering around heaven trying to figure out who they should belong to!

2. Ligon Duncan helps us here. In effect Jesus was saying, ***“Don't you people understand that the age to come is going to be fundamentally different from this age and that makes your question terribly un-profound because your question assumes that the age to come is going to be just like this age, just longer, (but) the age to come is going to be fundamentally different in ways that you can't even comprehend”*** (July 3, 2011).

3. Jesus made the case that in the resurrection, several things would be very different.

a. Resurrected people won’t marry or be given in marriage.

b. Resurrected people cannot die anymore.

c. Resurrected people are equal to angels. That does not mean that people become angels. I have heard that dozens of times at funerals! No. Never! The equality Jesus was speaking about was in relation to propagation. Angels have no need to propagate other angels; resurrected people are the same in that regard. Heaven is and will be populated by resurrected, redeemed people, not by people having children in heaven.

d. Resurrected people are not sons and daughters of some mortal father; they are “sons (children) of God”, far more significant than a son or daughter of a mortal father and mother. Relationships will be different in heaven. The Sadducees were wrong. The Jesus talked about…

B. The reality of the resurrection

1. Jesus related the resurrection to the Gospel (***those who are considered worthy to attain to that age and to the resurrection from the dead***). From the beginning of Luke’s account of Jesus, there has been a concerted effort to communicate the Gospel, the need for salvation because there will be a day after death when we will stand before the Judge and experience heaven, or hell.

2. Ultimately, who is considered worthy to attain to the resurrection from the dead? No one is worthy, but in Christ we are made acceptable; we are declared righteous. And since God is the one who determines who would be considered worthy, believing in His Son is the doorway into eternal life!

3. But how do we know that resurrection is real? Let’s look at…

C. Recorded history and the resurrection

1. There were many places Jesus could have turned in the OT Scriptures to show the truth of resurrection.

2. Jesus chose Exodus 3 and used it to show the scoffers the nature of God! Remember that the Sadducees didn’t accept any of the OT except the books of Moses, so Jesus quoted from Exodus. His argument went something like this: If a person no longer existed, then that now non-existent person could have no God. For God to continue to be the God of the patriarchs, He would have to be the God of the living. Since He continued to speak of Himself as the God of Abraham and Isaac and Jacob, those three dead patriarchs would have to be alive – they would have to be resurrected in some sense.

3. It’s interesting that Jesus describes the section that He quotes as “the passage about the bush.” There were no chapters or verses in the OT that existed during the time of Jesus. Those were not added for another 1300-1400 years later! The passage about the bush, we know as Exodus chapter 3. Abraham and Isaac and Jacob had been dead for centuries, but God identified Himself as the God of Abraham and Isaac and Jacob, which made the case that Jesus was articulating, ***“Now he is not God of the dead, but of the living, for all live to him.”***

4. The anticipated “Ha, ha, ha” question, ended without being very funny! In fact, it was a group of scribes who had been listening in, who commented, ***“Teacher, you have spoken well.”*** And no one else asked any question – they didn’t want to be put in their place! But, Jesus asked those scribes a couple of questions. He asked questions…

**III. ABOUT HIMSELF AND THE RESURRECTION (41-44)**

A. The questions (vv. 41, 44)

1. The first question Jesus asked was, ***“How can they say that the Christ is David’s son?”*** ***“They”*** may have been reference to the OT Scriptures. How is it that the Scriptures say that the Christ is David’s son? The idea that Messiah would come from the line of David was well established and Jesus was not in any way denying that fact. However, He makes clear that being a descendant of David was not enough to understand who the Messiah was.

2. The second question that Jesus asked, which arises from the first with reference to a quotation of Psalm 110, was, ***“David thus calls him Lord, so how is he his son?”*** Those are the questions. Let’s look at those questions a bit closer.

B. The quotation and the explanation (42-43)

1. Jesus quoted from Psalm 110. Psalm 110 is quoted in the NT more often than any other passage of Scripture. Jesus here quotes verse 1. ***“For David himself says in the Book of Psalms, “‘The Lord said to my Lord, “Sit at my right hand, 43until I make your enemies your footstool.”’*** Jesus identified David as the speaker, or author of the Psalm. When David wrote, ***“the Lord said”***, ***“the Lord”*** is God. In Psalm 110, this is the word Yahweh, the word that is always written in your Bibles with all caps. So, “Yahweh” said to my Lord”, that word translated Lord is “Adonai”, meaning the sovereign one; or Master; that would be the Messiah. The Lord God (Yahweh) said to David’s Lord (the sovereign one), yet this sovereign one, this Master, is said to be the “son of David.” How can this be? ***“If Messiah is David’s Lord rather than David’s “son”, (v. 44), then Messiah is the Son of God and transcendent Lord who sits at the right hand of God (v. 42)”*** (Edwards, p. 585).

2. Let’s think through this. What Jesus quoted was in effect what God the Father says to God the Son, ***“Sit at my right hand, until I make your enemies your footstool.”***  That defined the role of the Messiah. The Messiah would not win dominion by His own power. That would come from God (the Father), where He would make the Messiah’s enemies a footstool. As David Garland writes, ***“Jesus as Messiah will win no victories on the battlefield but will die a shameful death by crucifixion. Yet he will win an even greater victory over cosmic powers through God’s deliverance of him in the resurrection”*** (p. 816).

3. When Jesus asked the second question, we have David calling the Messiah his Lord, and this, nearly a thousand years before Jesus was born in Bethlehem. All of this implies that the Messiah pre-existed as Lord long before coming to earth. It is not likely that either Jesus’ enemies or His disciples picked it up when He spoke here, but Jesus was declaring that He is not only the long-awaited Messiah, but He is also the pre-existent Lord of glory.

4. These enemies in just a few days, would put Jesus to death, but they would not have victory! ***“Sitting at the right hand of God”*** was a declaration of exaltation, a place of great honor and of ultimate vindication, and that would soon come to Jesus who is Lord – the ultimate sovereign master, son of David, yes, but also the Son of God!

**Conclusion**

1. The words for Lord from Psalm 110, ***“The Lord said to my Lord”***, are picked up in other places in Scripture. You may be familiar with Psalm 8. ***“O LORD, our Lord, how majestic is your name in all the earth!”***  “O Yahweh, our Adonai…” “O Sovereign Lord, our Sovereign Master…” Jesus is that Sovereign Master! He is the son of David, but He is also David’s Master and the Master all who belong to Him. If we have trusted in Jesus, He is our Lord. He conquered the enemies of sin and death and He has been seated at the right hand of God, highly exalted. Does that remind you of a NT passage?
2. Philippians 2:5-11 says, ***5Have this mind among yourselves, which is yours in Christ Jesus, 6who, though he was in the form of God, did not count equality with God a thing to be grasped,7but emptied himself, by taking the form of a servant, being born in the likeness of men. 8And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9Therefore God has highly exalted him and bestowed on him the name that is above every name, 10so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.***
3. What is the name of Jesus? It’s not really Jesus. The name that I think Paul is referring to, is found in verse 11, and it is at that name that all will bow. That name is Lord; it’s the OT Hebrew word, “Adonai.” It’s the NT Greek word “Kurios.” With apologies to the Gaithers and others, it’s not “Jesus, Jesus, Jesus, there’s just something about that name…” Rather, it is, “He is Lord! He is Lord! He has risen from the dead and He is Lord! Every knee shall bow and every tongue confess, that Jesus Christ is Lord! That’s His name! He is the sovereign master of all. All will bow and call His name – some in great joy, and others in agony and despair, but all will acknowledge His name as Lord!