

# Submitting to Earthly Authority with Eternal Perspective

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[ 0 : 00 ] If you would, please take your Bibles and turn to the Gospel according to Luke, chapter 20. If you're visiting with us, if you look in the chair in front of you, there underneath you should find a black Bible.

Take that black Bible, go towards the back and find page 64, Luke chapter 20.

I'm just going to start in verse 20. I believe in that black Bible, it's down at the bottom, verse 20. 20 through 40. 20 through 40, I think the bulletin says through 44, but I changed that this week.

I wanted to start in verse 41 next Sunday. So, we're just going to go through verse 40 today. 20 through 40.

Luke 20, 20 through 40. I'm going to read, and then we'll start our study. 20 through 40.

[ 1 : 15 ] And they watched him and sent spies who pretended to be righteous in order that they might catch him in some statement so as to deliver him up to the rule and the authority of the governor.

And they questioned him, saying, Teacher, we know that you speak and teach correctly and you're not partial to any, but teach the way of God in truth. Is it lawful for us to pay taxes to Caesar or not?

20 through 40. 20 through 40. But he detected their trickery and said to them, Show me a denarius. 20 through 40. Whose likeness and inscription does it have? 21 through 40. And they said, Caesar's.

And he said to them, Then render to Caesar the things that are Caesar's and to God the things that are God's. 21 through 40. And they were unable to catch him and abstain in the presence of the people and marveling at his answer, they became silent.

Now, there came to him some of the Sadducees who say that there is no resurrection. Verse 28. And they questioned him, saying, Teacher, Moses wrote for us that if a man's brother dies having a wife and he is childless, his brother should take the wife and raise up offspring to his brother.

[ 2 : 23 ] Now, there were seven brothers. And the first took a wife and died childless. And the second and the third took her. And in the same way, all seven died, leaving no children. Finally, the woman died also.

So, in the resurrection, therefore, which one's wife will she be for all seven had her his wife? 34. And Jesus said to them, The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead.

Neither marry nor are given in marriage, for neither can they die anymore. They're like angels and are sons of God being sons of the resurrection. But that the dead are raised.

Even Moses showed in the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now, he's not the God of the dead, but of the living.

For all live to him. Some of the scribes answered and said, Teacher, you've spoken well, for they do not have courage to question him any longer about anything.

[ 3 : 29 ] The Colosseum, to us, is one of the great wonders of the world.

But to Christians in the early church, it was not a pleasant thing to think of. Some of whom were martyred there, Christians.

There's a total of ten waves of persecution by certain emperors who persecuted Christians during part or all of their reign. Ten of them, from the time of Nero, to I believe it was Diocletian, or Domitian, one of those, one of the D emperors, by the 300s.

Ten waves of persecution. And it's not definitely factual, but they believe it's quite possible that many Christians died in the Colosseum under the hand of the Roman Emperor.

Under the hand of the Roman Empire. Switch to today. This past week, election took place.

[ 4 : 51 ] And for some people, they're like, Wow, great! Congress is now Republican. For others, Oh my goodness! Congress is now Republican! Right? That's as much as we have to worry about.

The amazing part is that Jesus, who knew these things would happen to Christians, early Christians, who knew that the Roman Empire would be persecuting His people, He stood by the things that He said in our passage today.

And He would still call them to submit to Rome. And He still calls us to submit to the U.S. government, whether Republican or Democrat. The call is to outcasts, to come follow Jesus, and you will find forgiveness of your sins.

And in our passage today, we will see that we must be submitting to earthly authorities, and yet we do it with an internal perspective. Submitting to earthly authorities, and yet we do that with an eternal perspective.

With heaven in mind. With heaven as our goal. He would still call them to submit to Rome.

[ 6 : 15 ] Even in the midst of what He knew that was going to happen over the next 300 years. Amazing. And yet, we're able to do this because we have an eternal perspective.

A heavenly perspective. Submitting to earthly authorities with an eternal perspective. I'll put it in a statement for you. Jesus would call His followers to submit themselves to the ruling authorities of the day.

With even greater submission to God Himself. Keeping an eternal perspective that one day, all these kingdoms would pass away, all these kingdoms would pass away at the resurrection, and God would rule over all.

See, that's why we can have an attitude of submission. Because we know God's going to rule everything later on, in the end anyways. He's going to rule over all.

So we have the eternal perspective so then we can submit. The leaders are going to try to catch Jesus in a political error, or theological error.

[ 7 : 29 ] But obviously, they had no idea who they were messing with. Political and theological. The two things people hate to talk about, right? Politics and theology.

Politics and religion. And yet, Jesus did very well. It kind of helps if you're God, too. It was so hard to make Jesus look really stupid.

They had no idea what He was talking about. Yet, in both situations, He made them look kind of dumb. He made them look stupid. Leave His enemies dumbfounded.

They would put Jesus on the spot about attacks. And His answer would throw them full loop. The Sadducees were forming a question to show just how absolutely ridiculous it was to believe in the resurrection.

Jesus would say, it's absolutely ridiculous that you don't believe in a resurrection. Well, these Sadducees refused to recognize God's awesome power to transform this present reality through the resurrection.

[ 8 : 33 ] Look, if God is the God of Abraham, Isaac, and Jacob, then resurrection is a must in order that they may experience the promises fulfilled. Duh! The point is not just that the patriarchs are still alive.

They await the fulfillment of God's promises. If there's no resurrection, then God is a liar. And it's not really God. And all is lost. And nothing matters. Do whatever you want. No.

Jesus, He would acknowledge the state's right to raise support for its citizens, from its citizens. He would state it without denying submission to God's authority. And He would state the truth about the resurrection.

He would really show the religious leaders were no leaders at all. They're off politically. They're off theologically. They're more concerned about their own skins instead of biblical truth.

In fact, they're not only uncommitted to truth, but they lacked ethics. They were sinfully deceiving. Hypocritical.

[ 9 : 40 ] And they were totally helpless in their condition. This is what Jesus would do. He would acknowledge the state's right to raise support from its citizens.

And He would speak about how He must have submission to God just as much. And then He would state the truth about the resurrection. Look, other kingdoms are here today and they'll be gone tomorrow.

With others rising in their place. But when the resurrection happens, all of God's promises about His everlasting kingdom will be fulfilled or will come to fruition.

So what sort of people should we be? If we're Christians, how should we be known? In our day, Republican, Democrat, Libertarian, whatever, what should you be known by?

How should we be known? We should be those who are the most subject to any and all earthly authorities. Why? One, they have been providentially placed here by God.

[ 10 : 52 ] Two, we know that eventually they're all going to pass away anyways at the resurrection. Jesus will reign as King. He will come.

He will rule. They will come and go. Who knows what America has for itself 20, 50, 100 years. Who knows where we will be?

But we know God's word will stand forever, right? We know God's truth will always stand. And He will fulfill His promises. So, if there's no resurrection, there's no promise.

No promise, then no need to submit. Let's go eat. So, let's begin with the first point. First point we have is submit to earthly authorities and God's authority.

Submit to earthly authorities and God's authority. Verse 20 through 26. They watched Him. Verse 20. They sent spies. They went into stealth mode.

[ 11 : 59 ] They pretended to be righteous in order that they might catch Him in some statements. So, tries to deliver Him up to the rule and authority of the governor. They moved into stealth mode because their efforts to confront Jesus directly was exposed.

So, they wouldn't let others do their dirty work. So, they did this by sending spies who pretended to be sincere. Oh, Jesus, you're just so righteous.

We just love you. They looked honest, but they were simply deceiving. Actually, it's interesting how the word, they pretended to be righteous. They pretended, the word pretended is where we get the word hypocrites.

They were hypocritical. The purpose, to get Jesus in deep trouble with Rome. Take advantage of His slip-up and then get rid of Him.

Put Him in some type of political trap and yet we're not responsible. Hey, we didn't do it. I mean, He's the one who said it, not us, right? So, they had to keep their popularity with the people. We don't know.

[ 13 : 02 ] He just said it, right? So, notice what happens. Verse 21. They questioned Him, saying, Teacher, we know you speak and teach correctly. You're not partial to any, but teach the way of God and truth.

Now, Luke doesn't identify who these people are, but on the surface it looked like they were sincere, praising Jesus, using flattery. You're going to look so nice, Jesus.

You know, what's ironic is how true their words really were. They spoke more truthfully than they knew, didn't they? Jesus truly did speak like this, didn't He?

Notice how they, the three points. One, He spoke and taught correctly. Accurately, straight. Accurately presented God's way. Two, He was not partial to anybody.

He's not afraid to call a spade a spade. Three, He taught God's way and truth. The walk of righteousness with God and all truth. Nothing was deceitful about it.

[ 14 : 03 ] We know all that about you, Jesus. What they actually meant it, yeah, right. He really did, though, didn't He? So, since you speak like this, then give it to us straight. Verse 22, is it lappable for us to pay taxes to Caesar or not?

This was the poll tax. Should we pay this to Rome or not? The poll tax was paid directly to Caesar.

At that time, it was Tiberius. One would acknowledge and honor the emperor when you would pay that tax. Jesus, what say you?

Now, you've got to understand, this poll tax was a volatile emotional issue for Jews because it reminded them of Rome's domination over them.

Oh, you're here, right? We'll pay your poll tax. Curse you, Rome, right? Now, Rome, on the other stream, they tolerated religious diversity.

[ 15 : 12 ] Oh, yeah, you can have religion. Jews, you can do this. But, if it came to a place where people thought Rome was a problem, Rome would crush anyone who disagreed with them.

Oh, yeah, you had freedom, but that freedom was kind of shaky. So, if Jesus said they should or shouldn't pay the tax, they could get them in trouble in hot water with the people or the Romans.

You should pay the tax. If you'd be like, what? Oh, get them! If you said, no, you don't need a tax, the Romans would say, what? Get them! You see? In between a rock and a hard place.

One writer puts it like this, quote, Are God's people exempt from pain such attached to a foreign power, Jesus? Or, Jesus, are you loyal to Israel?

Looking for its independence or should we knuckle under to Rome? You see what they're doing? It's an either or question. Jesus, we want to give you a taste of your own medicine.

[ 16 : 19 ] Remember that little baptism question you had for us about John's baptism? What do you think of that? We got him. You know, like, Jesus is a moron.

Sure. He ain't no dummy. Notice verse 23. He detected their trickery. He perceived their deceit. And yet, he still responded to these weasels.

He knew the praise of him wasn't sincere. He knew they were only out for themselves. So, notice, he said to them, show me a denarius.

A denarius was an average day's wage. In the ancient Near East, the coins would have some kind of writing on it to indicate its nature as well as the image of the ruler. So, you have certain things, Abraham Lincoln, George Washington, things like that.

They would have an image, too. They would have an image of the emperor, which was very offensive to the Jews. But during that time in the first century, a silver denarius, it had the image of Caesar on there.

[ 17 : 24 ] And it said there, Tiberius Caesar Augustus, son of divine Augustus. On the other side, it had his mother, Lydia, portrayed as goddess of peace.

and it had the inscription for Caesar, high priest. It was about the size of a dime, 3.8 grams was its weight.

So, Jesus asked, he said, show me denarius, and then he's going to ask them the key question, who's like this inscription? But first, notice something. Notice that they produced the coin.

Why is that important? Because it indicated they carry on trade with it. I'll put it on the screen. They use these coins in daily practice, without batting an eye.

They lived in the state, and they used its currency like it was nothing. So, they're saying, we shouldn't pay the tax. Hey, I've got to give myself a soda. You know, all right. If you're so against this, then why are you using the money?

[ 18 : 32 ] Right? Hey. Interesting. Oh, not to mention the fact that the religious leaders, they love that silver. They love that money.

They love to be able to, well, let me see, let me get my ball of chain out. Chain's right there, right? There's a big old thing, a wad of denarius. Yeah, that's here. So, whose likeness, whose inscription is on this, Jesus says?

And they said, Caesar's, admitting him. And then comes the famous statement. Then render to Caesar the things that are Caesar's, and to God the things that are God's.

In other words, pay the tax. But the need to honor God is just as great, if not greater. Jesus acknowledged civic debt, and the need to pay for it.

he admitted this as a reality in this world. And did you notice something in the text? It says, actually, maybe you don't see it in the text, let me see, it says, to pay taxes to Caesar in the New American Standard.

[ 19 : 48 ] The actual Greek word is *didonai*, which means to give. In the Greek, when Jesus says render, he actually means to render, to pay it. So, there's a difference here.

They're saying, should we give it to Caesar? Jesus saying, no, render it. Pay what's due. Pay what is owed. Pay what is due to Caesar and what is due to God.

In other words, the state is a valid institution set up by God. Jesus recognized a political government's authority to pay for itself as well as God's providence in the midst of the rule of that government.

God uses government for his glory. Those who benefit from the state are under obligation to pay dues. That's what he's talking about. That's what he's saying. It's under God's providence.

God providentially brought this about. What does it mean by God's providence? What do we mean by that? Wayne Grudem says this, quote, providence.

[ 20 : 57 ] God is continually involved with all created things in such a way that he, one, keeps them existing and maintaining the properties with which he created them. Two, cooperates with created things in every action, directing their distinctive properties to cause them to act as they do, and three, directs them to fulfill his purposes.

That's God's providence. God providentially sets up governments, Republican, Democrat, Libertarian, Green, doesn't matter.

God is in control of all the circumstances of life, including the governments of this world. It's all according to his free sovereign will, even the kind of president or king who thinks he's a God.

He did not preach a revolution, nor did he give some type of political compromise. Even the emperor, the realm of public ceased to exist.

Now there was the empire which had its first emperor who thought of himself as God, a God. And Jesus says, render to him what's to do him.

[ 22 : 18 ] But look, God has also received the honor he is due. See, it's not an either or answer.

It's both and. You love those types of questions, right? Should we render to Rome or should we render to God? What's the answer? Yes. You have duty to the state and you have duty to God.

Caesar has his domain to be honored. God has his sphere too. Which, by the way, includes all things. He deserves our whole lives, does he not?

Doesn't God deserve your whole life? Look, but just because we honor God, it doesn't mean we can refuse the right of the state to function.

Well, I'm honoring God. Well, maybe the way you're going to honor God is by submitting to the state. See, this is huge for Jesus because Jesus was saying, as one writer puts, quote, the character of a state is not ground for challenging the state's right to organize itself at the political level, end quote.

[ 23 : 39 ] Now, first thing, we're thinking about this, we read this, we go, Jesus has been dealing with moral confrontations, right? He didn't deal with moral confrontations with the state, with the government.

So what do we deal with this? Well, there's other places in Scripture that tells us how to deal with these matters. For example, the book of Daniel, excuse me, Hananiah, Misha, El, Nazariah, also actually commonly known as Shadrach, Meshach, and Abednego, or Rack, Shack, and Benny for all of you ten and under.

In the book of Daniel, that's what they did, that more confrontations came about, that's how you're supposed to deal with it. Interesting though, in spite of the simplicity of Jesus' statement, numerous interpretations and questions abound, don't they?

Like, for instance, does this assert divine right of kings, the medieval doctrine of church and state? Does it make the state legitimate but secondary to God?

Does it create two spheres, separate in church and state? Are there two spheres side by side? How do you deal with this? Look, we can't draw conclusions to these questions because Jesus, his reply was specifically geared toward this particular situation.

[ 25 : 04 ] And he didn't expand on it. Yet one thing we do know. He rejected the aggressive, nationalistic, revolutionary, Zeret-like dudes.

You know, those guys who did that, what's it called, the Jewish uprising in 66 to 70 AD, remember that? He rejected that.

In other words, Jesus was not teaching political insubordination. if anything he was teaching subordination. And we later on learn from the apostles that insubordination can only come when the state demands we obey it over God's word.

Acts chapter four, they tell the disciples, we told you not to speak in this name anymore. They said, we must obey God rather than men. men. We can't stop speaking about what we've seen and heard.

So they obeyed God rather than men. When the state tells us, demands that we obey it over God's word, then unfortunately we must be insubordinate.

[ 26 : 24 ] So we take away from this. Look, we are called to submit to our earthly authorities and we're called to submit to God. both spheres deserve a respect and honor for God's glory.

And as I said earlier, we could even say we submit to God by submitting to our earthly authorities. At least one way we submit to God is by submitting to what they give to us, submitting to those court orders, submitting to those taxes.

All that to say, 26, they were unable to catch him in the presence of the people. Marveling at his answer, they became silent. It backfired on them.

Oops. Instead, he shut them up real fast and yet at the same time, they marveled at his answer. Jesus was no nationalist.

No. But he wasn't stupid enough, actually wasn't stupid at all, to engage in their little game. see, they should have figured out that based on Jesus' answer, his ministry didn't challenge Rome.

[ 27 : 42 ] His ministry transcends Rome. Isn't that what he said to Pilate? Are you the king of the Jews? And Jesus said, my kingdom is what?

None of this world. God used Rome to accomplish all his purposes, didn't he? Isn't it amazing that the Roman Empire, which came up with the most terrible way to assassinate somebody, to kill somebody, crucifixion, that this evil empire that came up with this, God used to accomplish his plan and his purposes?

Because it's by the hand of Rome, Jesus would experience the most horrible kind of death ever invented by mankind, crucifixion. And beginning from his betrayal, he was facing God's wrath on sinners, for sinners.

so he might bring sinners to God. That's what he did. There's the gospel. As the Roman Empire was bringing about this terrible way of killing people, of dealing with criminals, Jesus became a criminal for us.

Because you should have died, you should be sent to hell, you should have death forever. And yet, God was so loving, he had his son come and live and was the substitute for sinners, so that he might bring you to God.

[ 29 : 28 ] Repent and put your trust in Jesus alone, and he'll save you. Submitting to earthly authorities, and God's authority, but we're able to submit to these earthly authorities because we have an eternal perspective.

Submitting to earthly authorities with an eternal perspective. This is the only thing that keeps us from not going crazy. Seriously. Only thing that keeps the Christians from not going nuts in the first, second, and third century as they're facing severe persecution by the Romans.

You believe in some other religion, you don't believe in the religion of Rome which proclaims the emperor to be God, you only think that there's only one God and it's not the emperor. Right! They were killed for that.

How were they able to keep themselves sane? They had an eternal perspective because a resurrection will take place. Notice how it begins.

There came some of the Sadducees who say that there is no resurrection. Sad, you see, there's no resurrection. I get it. Hey, don't forget to tip your waiters and waitresses. Sadducees, they emerged in the second century B.C.

[ 30 : 42 ] Sadducees, they were priestly aristocrats who revered only Torah. They're rationalistic.

They did not believe in the oral tradition. Very wealthy. They wanted to preserve the status quo. So they were very willing to work with Rome because they wanted to keep their power.

Very worldly they were. and they also denied the resurrection because they passionately insisted on the Torah. The first five books, first five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, there's no resurrection in there.

Full young resurrection. So they thought. They believed God never intervened. They denied providence. Oh, wait a second, didn't we just talk about that?

I think so. They thought that God made everything and just left it all to people. He was not involved. Josephus states that they denied the whole doctrine of the afterlife and of rewards and punishments beyond the grave.

[ 31 : 59 ] Sadducees. So they questioned Jesus. Verse 28. Teacher, Moses wrote for us that if a man's brother dies having a wife, he's childless, his brother should take the wife and raise up offspring to his brother.

Now we read this, we go, that's kind of creepy. And yes, it is. It is creepy. But, Moses commanded this, it's called a leveret marriage. You have a family, you have brothers.

If the brother who's married, he dies, he has no children, his brother must take the wife and raise up children for the brother. Why? To perpetuate the name. To carry on the name and the heritage within the family.

So in other words, the family doesn't die out. That's why they would do that. So the Sadducee said, okay, so this is what Moses gave us. We got a little problem here though, Jesus, with this whole resurrection thing.

29, there's seven brothers, big family. First took a wife, died childless. Second, third took her. The same with all seven, leaving no children.

[ 33 : 02 ] Finally, the woman died also. 33. And the resurrection, therefore, which one's wife will she be for all seven had her as wife? Each one dies without children.

One wife, no children, and she dies. Virtually impossible, but okay, possibility. So whose wife will she be at the resurrection? Because all seven had her.

Yet notice the assumptions that they're making. One, the afterlife is just like this life. Two, marriage in the afterlife, if it's happening, will be monogamous as in this life.

Three, the woman's crazy dilemma proves the fertility of hope of the resurrection. They thought they caught Jesus.

For how could she only have one husband if she had seven in this life? Maybe she believed in Islam because there would be seven, you know, virgin, maybe seven husbands, maybe that's what happened.

[ 34 : 08 ] figure that out, smarty pants. They probably had stumped Pharisees, resurrection believed in Pharisees. They probably bring up that question that the Pharisees got, I don't know, what do we do with that?

Jesus' answer, though, contrasted this life from the afterlife in that the afterlife is not like this life. It's not anything like this life.

it's different. So the resurrection brings a different distinction in reality. Look at verse 34. Jesus said that the sons of this face they marry and are given in marriage.

But those who are considered worthy to attain to that age and the resurrection from the dead, they neither marry nor are given in marriage. For neither can they die anymore. For like angels and are sons of God being sons of the resurrection.

Now let's unpack that. first though, how Jesus differentiated a general resurrection from those worthy of the afterlife.

[ 35 : 17 ] You see that. Verse 35. But those who are considered worthy to attain to that age, worthy to attain the resurrection from the dead, they neither marry nor are given in marriage.



What's he doing here? what's happening? In other words, some will have blessing in the afterlife, others will not experience any blessing.

It is only for those that are worthy of that blessing in the afterlife. You must be considered worthy. That's what he's saying. What's the question that comes to your mind?

What makes one worthy? Perfection. The command by God is absolute and total perfection and righteousness. That's what makes you worthy.

You must be totally perfect. No sin at all. Well, the next question comes, well, the first thing that comes to your mind is, wait a minute, nobody's perfect. So, how does one attain that worth?

[ 36 : 27 ] You don't. someone needs to give it to you. This only comes in Jesus through faith alone, by God's grace alone.

You must be in Christ, based in Christ. It's the only way. Listen to what Paul says in Philippians chapter 3, verse 9.

he says, it may be found in him, not having a righteousness of my own, derived from law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.

Only through faith alone, on the basis of Jesus' faithfulness to God's plan and God's purpose, can you get that righteousness? Can you get that perfection?

It's the only way. It's the only way. Hmm. Well, what was God's plan then? What plan?

[ 37 : 38 ] The plan to live, die, and for Jesus to be raised. His life of righteousness, His substitutionary death, His conquering resurrection.

That's the only way. Repent and put your trust in Jesus alone. That's the only way. That's the only way you can attain to what Jesus says, consider worthy to attain to that age, the afterlife, the resurrection from the dead.

That's the only way you can get that blessing. You must put your trust in Jesus, and you will be given His righteousness. He will take all your sin. Now, back to the text.

Look at it once again. Jesus says the sons of this age are married and they're getting married. But that's not part of the afterlife. Marriage is no longer necessary.

So, in other words, their question is totally pointless. Life in the afterlife will be way better. after the resurrection, relationships will all together change.

[ 38 : 52 ] The sons of this age are differentiated from those resurrected. In other words, take the great things in marriage, intimacy, companionship, working together, relational connection.

At the resurrection, in the afterlife, it's going to be way better than that. It's going to transcend that. Nothing like that. See, the Jews thought the resurrection would bring an extension of the good things of this life.

That's what they thought. Delights multiplied, maybe. You know, the Mormons teach the same thing. Same thing the Mormons teach.

That's why you must have your marriage sealed in the temple. You have your marriage sealed in the temple because it's essential for you becoming a god. You see, the afterlife is nothing like this life.

It's totally different. It transcends it. This is not the case. The afterlife is totally different, absolutely different, and it's way, way better. One writer says, quote, there's no unrighteous desires, no covetous cravings, no proud thoughts, no depressions of spirit, no pools of self-will, no inclinations to sin.

[ 40 : 09 ] And best of all, you're with your savior forever, complete and total joy. So why is there no marriage?

Because you don't die anymore. Duh! That's why, notice he says, they're not given in marriage for they neither can die anymore.

They're like angels and sons of God being sons of the resurrection. Sons of the new age are like angels and are sons of God. That is, they're sons of the resurrection.

In other words, as part of that age to come, they're going to live forever. So your question is absurd. Your question is lame. Because the afterlife is nothing like this life.

And if you have this eternal perspective, if you know this will truly take place, then most assuredly, we can submit to anything. even if you're committing evil against us, we can still submit.

[ 41 : 14 ] Why? Because the afterlife has nothing to do with this life. Nothing. It'll be totally different. And we'll be sons of God, sons of the resurrection.

And notice, by the way, Jesus, in his answer, he took another shot at them, kind of below the belt. Ouch. Why? He compared the sons of the age to angels.

Oh, did you know the Sadducees didn't believe in angels, either? So here Jesus is acknowledging the reality of angels. Another doctrine that the Sadducees denied, bam, just hits them hard.

Oh, and by the way, since we're on the subject of the resurrection, guys, notice verse 37, but that the dead are raised. Even Moses showed in the bush where he calls the Lord the God of Abraham, the God of Isaac, and the God of Jacob.

He's not the God of the dead, but the living for all lived to him. What's Jesus saying here? He's saying resurrection is a biblical teaching, fellas. And Jesus didn't use some obscure passage, just kind of in no man's land.

[ 42 : 30 ] He used a passage that every Jew would know like that. What is it? The burning bush. Moses. And what did God say to Moses?

He said, I was the God of Abraham and Isaac. No. I am the God of Abraham, the God of Isaac, and the God of Jacob.

In other words, God is a God of promise and covenant. If the promise is given to the patriarch are still to come to pass, and God is still their God, then there must be a resurrection.

Because God is going to fulfill his promises. If the promises given to the patriarchs are to come to pass, God is a covenant keeping God, then there has to be a resurrection for him to accomplish those promises, for him to fulfill those promises to them, right?

Right, Sadducees? You guys know this, right? Right? Second, notice how he says God relates to the living, not the dead.

[ 43 : 40 ] If God is the God of Abraham, is the God of Isaac, is the God of Jacob, not was, what does that mean?

Abraham still exists, he's still around. So putting these two together, if the patriarchs are alive, and will experience the promise, there's going to be a resurrection.

I don't think you guys study your Bibles too good. You think resurrection is not in the Torah? It's in the Torah. I mean, it's absolutely ridiculous to think.

that death breaks our relationship with God, right? That's what they thought. Death does not break your relationship with God, death seals it, right?

39, some of the scribes answered, teacher, you've spoken well. Yeah, I bet they just said you spoke well. Because some of those scribes had to believe in the resurrection. Hey, awesome! He's just a, wait a second, he's our enemy.

[ 44 : 54 ] Thank you, I guess. Awkward, you know. What do you do with that? You're our enemy, but thank you for saying that, yet we hate you, but thanks for doing that.

I don't know. You know, it's like kind of weird. What do you do with this? This could describe believe in the resurrection. But both of these groups were stumped, verse 40, for they did not have the courage to question them any longer about anything.

The group in verse 20-26 and the group 27-40, both groups, they didn't dare ask him any more questions. I don't want to look like an idiot.

Do you? Uh-uh, not me. Their courage was gone. If you're going to try and talk to Jesus about ministry, politics, or theology, he's going to win every time.

He knows his stuff. it helps when you're God. So in all this, who could truly guide God's people into God's way?

[ 45 : 58 ] Who can direct the people toward truth and toward God? Who will tell us, oh, I didn't put that up there, it's okay. Who will tell us how to live, who will tell us how to live in this life as we look forward to the resurrection and the life to come?

Jesus. Jesus will. The joy to live this life and the hope for the life to come is all wrapped up in Jesus.

And placing one's trust in him alone, all of us will have to answer to God. All of us will be resurrected. Will you be found worthy?

Will you be found worthy? as Christians, Jesus is the one who calls us to submit ourselves to the governing authorities of our day, knowing that one day these kingdoms will pass away, there will be a resurrection, and God will reign over all.

We can submit to the authorities, Republican or Democrat, it doesn't matter. We can submit to the governing authorities because we have the eternal perspective. one day we will reign over this whole world as sons of the resurrection.

[ 47 : 23 ] Let you take a few moments. We normally do this, let you take a few moments, moments of silence for you to think and ponder what we've seen in God's word this morning, here in Luke's gospel.

Take a few moments to think, to pray. Maybe God has convicted your heart. Maybe there's sin you need to confess.

Maybe you see your need for Christ. Respond to the gospel. Repent and put your trust in Jesus. However, take a few moments of silence to think and ponder what we've seen in God's word this morning.

And then we'll do our time of giving and sing our last two songs. d God's death.