

Luke 20:27-21:4

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[0 : 0 0] classrooms. Parents, please pick up your children in the classrooms when the service ends. Our scripture reading for today is taken from the book of Luke chapter 20 verses 27 through chapter 21 verse 4. This can be found in your blue Bibles on page 880. Again, the scripture text is Luke 20, 27 to 21, 4 on page 880 of the blue Bibles. Please stand for the reading of God's word.

There came to him some Sadducees, those who deny that there is a resurrection, and 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. Now there were seven brothers. The first took a wife and died without children, and the second and the third took her, and likewise all seven left no children and died. Afterward, the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife. 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 to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. But 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. Now he is not the God of the dead, but of the living, for all live to him. Then some of the scribes answered, teacher, you have spoken well, for they no longer dared to ask him any question. But he said to them, how can they say that the Christ is David's son? For David himself says in the book of Psalms, the Lord said to my

Lord, sit at my right hand until I make your enemies your footstool. David thus calls him Lord, so how is he his son? And in the hearing of all the people, he said to his disciples, beware of the scribes who like to walk around in long robes and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation. Jesus looked up and saw the rich putting their gifts into the offering box, and he saw a poor widow put in two small copper coins. And he said, truly I tell you, this poor widow has put in more than all of them, for they all contributed out of their abundance, but she, out of her poverty, put in all that she had to live on. This is the word of the Lord.

Thanks be to God. You may be seated. Praise God for his word, our hearing of it with a goal to obey it, to live it for the glory and honor of God.

Let's pray. Father, thanks for the morning and what has transpired among us already. And thank you for your word before us. May we hear it in heated for the glory and honor of Christ, in whose name I pray.

[3 : 3 6] Amen. Showdown in the temple part two is one way of looking at our text today because Jesus is there.

We find him in the temple. And once again, he is going toe to toe with the religious leaders of that day.

They're out to get him. They're out to get him, out to undermine his authority, out to make him look bad in the eyes of the people.

Well, the group known as the Sadducees, they're the ones who are next in line as far as taking pot shots at Jesus and challenging his authority.

Three headers will help us to get through the text on this morning. Correction. Correction in the temple. Verses 27 through 44.

[4 : 4 2] 4. Condemnation. In the temple. Verses 41 to 47. And then as we get into chapter 21, there's that wonderful, marvelous commendation in the temple that we see in 21, 1 through 4.

Correction in the temple? Correction in the place where God meets with his people? Yeah, that's where it is. That's where it is.

God is speaking. And thank you for that song, which was powerful that we've just heard. Powerful musically as well as lyrically. God has spoken and he continues to speak.

And he speaks through his word. And as we see Jesus, he is going to correct religious leaders in the context of the temple.

And he is going to use God's word to set them straight, to correct them as far as their notions in a couple of areas.

[5 : 50] For the Sadducees, it was the area that we would know theologically as eschatology that deals with last things to include death and afterlife and the intermediate state as it is known.

For the scribes, it was Christology, the doctrine that deals with Christ and are seeking to understand him. So Jesus then sets both of these two religious sects, these religious classes, actually the scribes were a professional class, they were the lawyers, experts in the word.

But nonetheless, he sets both of them straight. Who were the Sadducees? This party, if you will, was made up of the aristocratic power brokers of the day.

They were both active in the religious as well as the political arenas. And if the Pharisees were the religious conservatives of that day, the Sadducees were the liberal people.

There was no room in their system, we see this in Luke's other writings, for angels or for spirits or for resurrection.

[7 : 18] anti-supernatural. If you can't see it, feel it, touch it, well, it doesn't amount to much at all.

Ever hear that today? What you see is what you get. What you see is all that there is. there is a God in the heavens because the heaven declares the glory of God and the earth demonstrates his handiwork.

And we can't sing, but we know that he is there and that he has spoken throughout time, space, history, and even beyond that.

No room in their belief system for bodily resurrection didn't believe, that is, in the reunion of body and soul after death in the afterlife.

And guess where they got that? The conclusion based on their read of scripture and they had prioritized the Torah, the law, the books of Moses in their mind, in their estimation, it was a little bit more elevated than the other parts of the Old Testament, but their conclusion was that when you're dead, you're done.

[8 : 47] Huh? But did you notice that their inquiry was about resurrection? Huh? The very doctrine that they denied.

Did you notice that? And they asked him, verse 28, a question, saying, Teacher, Moses wrote for us, and did you notice the reference to Moses?

For that, if a man's brother dies, having a wife, but no children, the man must, and he goes on, and we'll get more into that letter, but it concerned resurrection.

Key doctrine. And here were these leaders, they were poised to ridicule this doctrine that was near and dear then, and I trust that it is near and dear to you today.

Perhaps you've experienced the tips to ridicule you because of what you believe. Huh? There are those who want to make you feel stupid, dumb, huh? out of touch because of your Christian beliefs.

[9 : 56] Sometimes it comes from within our own families. Sometimes it's the person that has the cubicle next to you at work. Sometimes it's the student that sits next to you in class, ridicule you about what you believe.

But guess what? These are the very beliefs that have molded you and shaped you and made you the person that you are. Huh? Including your belief in resurrection in an increasingly secular, post-modern, post-Christian world where anything goes, you can expect that kind of ridicule from those that you may rub shoulders with.

Huh? So Jesus corrects them. Huh? He corrects them after they give him this question and the question concern a directive that's found in Deuteronomy chapter 25 verses 5 through 12.

Here's, in essence, this is what it said. It was known as the law of leveret marriage. Huh? It was a part of the social security system of that day.

In this regard, the law laid out the responsibility of the next of kin as far as what they were supposed to do in the event of the death of one of their own.

[11 : 20] And particularly, it speaks about brothers who were dwelling together. And in the event of a brother dying and leaving a widow, one of the next of kin was then to marry his wife, again, part of the social security system of that day, and when the first son was born, the first child was born, it was to have the name of the deceased so as to continue, in essence, the life of the one who was deceased.

His name would continue, and Scripture says particularly that his name would not be blotted out in Israel. That was the purpose. That was the intent. The child would be counted for the, as a child of the deceased.

in a way, giving life after death for the deceased person. So far, so good as they laid out the principle.

But did you notice the application of the principle in verses 29 through 33? Let me give the story perhaps in my own words this morning so we won't have to read everything, but listen up.

Now, seven brothers in a family. after the first died, one of the Cohen brothers took Miriam in obedience to the Levitical law.

[12 : 50] Not too long after that, there was another funeral, that of the second brother who had likewise married Miriam. Because there was no son yet, there was another marriage, but not too long after that, there was another funeral.

So this cycle of marriages and funerals continued into the funeral of the last brother, and then finally a childless Miriam dies also.

So the question came, who gets Miriam in the resurrection? Huh? Therefore, whose wife will the woman be?

For all seven of them had her as a wife. Just think about if you were the Sadducees at that point. Huh?

You're feeling pretty good about yourself. Huh? They've tried to put Jesus in a trick bag, but he's out of it already before they really put him in.

[13 : 58] Now, Jesus has an answer for them. And as we look at his answer in verses 34 through 40, it includes several things that are worth noting.

Look, let me read verses 34 through 36 because there we see the nature of resurrection life that comes to view.

Look at verse 34. Jesus said to them, the sons of, notice, this age, this time, huh? Marry and are given in marriage, but those who are considered worthy to attain to that age, the afterlife to come, that age, even that of the resurrection from the dead, neither married nor are given in marriage, for they cannot die anymore because they are equal to the angels and are sons of God being sons of the resurrection.

Here's what Jesus is saying. it's not the resurrection life is not earthly business as usual.

Huh? The question in verse 33, whose wife will the woman be, is really a moot point. Who gets Miriam? Nobody.

[15 : 21] Huh? Because the resurrection does not include marriage as we know it. according to verse 34, marriage is an earthly institution.

And what a wonderful and marvelous institution it is. One that brings a man and a woman together in exclusive life enriching ways to include the intimacy that perpetuates or continues the human race.

and yet is delightful and joyful and fulfilling. I wish there was someone who was out there. Some of the married folks should be.

If you're not saying it out loud, you should be saying amen. I got an amen for my wife. But joyful, again, challenging also.

They are for the earthly life but fulfilling, challenging for her. Now, how redemptive is that?

[16 : 37] They are yet for the earthly life and one day it will end. the life to come will not include marriage as you and I would know it.

Just as you and I, listen to this, have been equipped for a wonderful and marvelous earthly existence, even so, we will be equipped and outfitted for an eternal existence, the resurrection life. Listen to how Paul describes that. I tell you this, brothers, flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Behold, I show you a mystery. We shall not all sleep, for we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound, and the dead will be raised

imperishable.

We shall be changed, for this perishable body must put on the imperishable, and this mortal body must put on immortality. It is, we are outfitted, equipped for eternal existence.

[18:06] Marriage is an earthly institution. Verse 34, verses 35 and 36, it is not necessary in eternity. Why not?

Because there will be no more death. The existence of those who will inherit resurrection life will be comparable to the existence of angels who are immortal, cannot die.

angels and Jesus throws in a bonus word about angels in his speaking because they didn't believe in them either. And he speaks about them in his explanation.

Not only do we hear in Jesus' words about the nature of resurrection life as far as we will be like angels, there will be no marriage, we are put in touch in verses 36-38 with the participants in the resurrection life.

Do you see that there? 37, but 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.

[19:27] The passage about the bush. Where's the bush passage? Turn with me to Exodus chapter 3 and verse 6.

Fundamental foundational theological verse particularly for Israel but also for us as far as the nature of God himself.

And notice the tense of the verb in the text. You see it in verse 6 and he said there it is I am that is what present tense the God of your father number one the God of Abraham the God of Isaac and the God of Jacob the patriarchs the Israelite patriarchs the foundational fathers if you will and Moses hid his face for he was afraid to look at God that's the passage about the bush the bush that was not being consumed and God spoke out of the bush to his servant Moses here's Jesus point here when God calls people unto himself he calls them into an eternal relationship with him it includes an earthly phase it's that earthly phase is terminated by death but death from

God's vantage point does not annul his relationship with those he has set his love upon neither death nor life can what sever God from those he has set his life upon huh the participants in resurrection life are those who possess covenant promises huh and oh when you think about it friends brothers and sisters life on earth is insufficient for all that God has in store for those who love him huh part one enjoy it now but the best is yet to come huh are we not reminded of these things in passages like first Corinthians chapter two verses nine through eleven as it is written what no eye has seen no ear heard nor the heart of man imagine what

God has prepared for those who love him huh so friends there is life after this life huh such is the nature and extent of God's love and care for his own huh and though people who have received God's promises cease to live on earth this does not mean that they do not exist with God huh the deaths of Abraham Isaac and Jacob did not annul God's promises to them huh their earthly absence did not mean non-existence with God that's what the passage speaks about in Exodus to them to God they remained!

[23:05] alive and remained alive and his relationship with them continued and his promises to them would continue to be fulfilled as a matter of fact early in Luke we hear Jesus speaking about a future banquet and guess who's sitting at the table Abraham and Isaac and Jacob reclining at a banquet feast in God's kingdom with the rebellious being on the outside the participants in resurrection life those who are joined to God by covenant have you been joined to God by covenant through Christ with God his farmers in and through his son through his death his burial and his resurrection Jesus says this I give to them eternal life and they shall never perish Jesus corrects the Sadducees who did not believe in what they could not see they could not in their mind defend they did not see resurrection in even the portion of scripture that they elevated but notice what Jesus says even Moses even Moses the one that you really put a lot of stock in he had something to say about this doctrine that you deny what's wrong with your reading a scripture are you reading it through the!

lens of your aristocratic kind of earthly to be dulled by your particular world view are you seeing things through that particular lens versus allowing the word of God to speak for itself about realities that you cannot see God forbid the teacher was in the temple and he was teaching God was speaking through his word through his son the scribes are sitting back they're liking what they hear did you see that verse 39 some of the scribes answer teacher you're spoken well you're right on well Jesus I got a little something for you too huh they no longer asked him any questions but look

at verse 41 so the correction of the scribes as a concern their eschatology things to come a correction excuse me of the

Sadducees in that regard his correction of the scribes it was an error in Christology the doctrine about Christ Messiah you see it there he corrects them verse 41 but he said to them how can they say that the Christ is David's son for David himself says in the book of Psalms the Lord said to my Lord sit at my right hand till I make your enemies your footstool David thus calls him Lord so how is he his son huh Jesus is now on the asking end of the question he's on the offensive now he's tall he's tall he's corrected the error of the Sadducees now he's moving along and he's going to correct the error of the scribes the Old Testament scripture spoke of a descendant from King David who would rescue God's people judge God's enemies and ultimately rule over

God's kingdom Messiah or Christ while certain things were understood there remained an amount of what would be known as messianic confusion even the scribes as we see here did not have a complete picture of who Christ was their teaching had not gone far enough and thus the question that Jesus presents to them and he takes them of course to Psalm 110 and I refer you to the message that Dave did back at Christmas time just a wonderful exposition of that but he refers to what David under the influence of the Holy Spirit had recorded that Yahweh the God of heaven the Lord said to my Lord Adonai again this Lord also but again more like master or ruler is what's in view but speak but in the

[27 : 44] Hebrew two different words are used though we see the same word here but it is God the Lord speaking into one who is a ruler and master nonetheless but not the living God per se was speaking to another notice exalted person Lord and commanding him to be seated in an exalted place his right hand until such time that the enemies would be made his foot still well Jesus was saying this how can he be his son he's calling him Lord and so the described Jesus point was it doesn't work this way fathers earthly fathers don't even call their sons Lord the person being referred to as my Lord was much more than an earthly person David's son yes but not David's son only because he was indeed the son of

God that would be exalted and lifted up how through resurrection that you come no oh yeah that's that's a scribes I got something for you too because the one the son of David is going to eventually didn't go into all be resurrected and ascended and exalted to the father's right hand son of David yes but not son of David only he's also son of God while the scribes were correct in their understanding of bodily resurrection the understanding of the Christ who himself would be resurrected was ripe for correction didn't the apostles of Jesus and Paul himself speak particularly in Romans 1 concerning his son who was descendant from David according to the flesh and was declared to be the son of

God in power according to the spirit of holiness by his resurrection from the dead Jesus Christ our Lord the one who was who was the resurrection in the life had corrected the Sadducees concerning eschatology the scribes received a lesson also about Christology and guess how Jesus corrects them both of them through scripture through scripture but did you notice also there's more than correction going on in the temple on that day he corrected bad doctrine but also Jesus condemned bad behavior you see that beginning in verse 45 in the hearing of all the people he said to his disciples hey there's some people that you need to be aware of watch out for these people the scribes oh the preachers the teachers the religious leaders why why do you need to be on alert about them notice what they how they conducted themselves publicly oh they like to walk around in long robes love greetings in the marketplaces and best seats in the gods and places of honored feast oh here

Jesus was in the temple headed toward the cross issuing yet issuing correction here publicly speaking they enhance they like public recognition the dress distinguished them for by their robes they were status seekers seeking out the special places where for they would be on display but not only publicly did you notice them privately what they're doing there's a shift to the private behavior of the scribes they are wolves in sheep's clothing rather than advocating and participating in the care of vulnerable ones they were exacerbating the problem you see that there devour widows houses and for a pretense make long prayers they will receive greater condemnation Matthew's version of this he goes on and on excoriating the scribes the

Pharisees hypocrites because here they were sitting in seats of authority here they were sitting in the seat of Moses but they were not obeying the law they were binding heavy load on people to be born were not lifting a finger to lift those loads themselves these ones who were supposed to be

protectors and shepherds he said don't be like them they obedient with long prayers, pious prayers.
[32 : 49] And in view of such things, they were marked for judgment. Huh? You see that there? They will receive the greater condemnation. And judgment was on the way for them and for the nation.

It was just around the corner. But finally, not only was there correction, and condemnation is a commendation.

Humble, needy, marginal woman. He observed people placing their gifts in the receptacles, 13 horn-shaped receptacles in the court of women in the temple.

They're variously marked for different kind of initiatives. People were there, both big givers and the others who were there.

Both are giving. And well, one perhaps wonders, is this one of the widows that they have been devouring? Has she been reduced to poverty with the help of these religious leaders?

[33 : 59] Are they a part of the problem? Huh? She may have been robbed of resources if that was indeed the case.

But she had not been robbed of her faith. Huh? Can't you see her? Coming down the aisle, so to speak. Reaching into whatever.

And then giving money. I've heard people speak about the soft money dollars, that is.

And then coins. These were coins that are very, very, very, very, very, very small. We have nothing that compares with it in our coinage or in our currency. Ah, but can't you imagine the loud noise in heaven when those two coins hit the bottom of the receptacle?

Speaking volumes, huh? Giving. And in her giving is commended by the one who himself, just in a matter of days, would give his all.

[35 : 10] That's Jesus. Huh? I wonder if that encouraged him as he was in the temple, seeing this woman. Exemplary faith in God who compelled sacrificial giving.

Exhibit A in the temple. A biblically and theologically, a spiritually and ethically deficient religious elite. Bound for judgment.

Exhibit B. A woman with faith. A woman with faith. Who gives on earth what would be considered chump change. But what an offering in heaven.

A woman with genuine faith on display. Just think of this collision, if you will, a woman with a person. A woman with a person. In the temple. Religious leaders.

Huh? Being condemned. A woman of faith and little me being commended. And Jesus is in the midst of them.

[36 : 15] Huh? Huh? He's correcting error. Huh? Through God's truth. He's challenging his disciples. Watch out for these guys. Don't be like them.

You're going to be leaders. I'm going to commission you. Watch out for these. Negative example. Huh? Jesus, the teacher. Here he is. He triumphs in the temple.

Through the teaching of scripture, which corrects one's understanding. And that's what scripture does, friend. About the ways of God and the person of his son. Ah!

God has spoken. Did you hear the song today? Through his, spoken through his unchanging word. Each from age to age proclaiming.

God the one. The righteous Lord. Huh? He is spoken by Christ Jesus. Christ, the everlasting son. Brightness of the Father's glory. With the Father, everyone.

[37 : 10] He's spoken. He speaks in his word today. Therefore, search the scriptures with open, honest heart. Without ulterior motives.

The scripture of the teaching of scripture is our Lord's way. The correcting errors. And what we believe. As well as how we live. Huh? We must search the scriptures honestly.

We must submit to the scripture wholeheartedly. We must live the truth of scripture boldly. May we be challenged that to do that.

May we hear our Lord even in and through his word. May we find ourselves ripe ultimately for commendation. And when we are corrected.

May we find ourselves saying yes to our Lord. Father, thank you for your goodness to us this day. And this text that is before us.

[38 : 14] Be honored and glorified through us. This is our prayer. In the name of our Lord and Savior. Jesus Christ.

Amen. Amen. Amen. Amen.