

departed saints, including the Patriarchs, Paul, Peter, etc (Phil. 1:23; cf. Matt. 10:28; Luke 16:23-31).

- C. Well said: "And certain of the scribes answering said, Teacher, thou hast well said, For they durst not any more ask him any question" (Luke 20:39,40).
1. Christians can have the greatest confidence in God's truth, wholeheartedly received, understood, and relied upon (Matthew 4:1-11; James 4:7; 1 Corinthians 10:13).
  2. This commendation came from a strange source, the Lord's usual enemies. (Probably scribes of the Pharisees this time.)
  3. The courage of the Sadducees and Pharisees now vanished, because Jesus was such an expert in debate, as well as all other methods of teaching, his opponents were left with finding another method of destroying him (cf. Matt. 22:34-46).
  4. Jesus vindicated himself, and his claims, and "the multitudes" were "astonished at his teaching" (Matt. 22:33).

CONCLUSION -

- I. Marriage, an institution ordained of God for the living, ends at death.
- II. God's truth frees from sin and error all who know and continue in it.
- III. Resurrection from the dead to eternal life is still the greatest human hope (Acts 17:20-31).
- IV. The soul of man does not die: It is not mortal.
- V. The tense of the verb "I AM" is inspired.

STUDIES IN MARK--LESSON THIRTY-SIX

Life After Death: Jesus and the Sadducees  
Mark 12:18-27; Matthew 22:23-33; Luke 20:27-40

INTRODUCTION -

- I. The Sadducees were noted for their denial of any resurrection from the dead, which was based upon their unbelief in either angels or spirits (Acts 23:8).
  - A. Their lack of faith in the resurrection was an outgrowth of their denial of the existence of spirits, but it was founded upon their rejection of the oral law (and prophets), while accepting the Pentateuch. They contended the resurrection is not taught in Genesis-Deuteronomy.
  - B. The Sadducean sect was established about 260 B.C., and seemed to be without any real faith in the supernatural. They were the materialists of that age.
- II. The Pharisees were the strict formalists of that period, believing in the resurrection, angels and spirits, yet evidently thinking that the next life is a virtual reproduction of this present existence. They found the case put by the Sadducees too difficult for them to answer.
- III. The setting: Jesus had already silenced the Pharisees and the Herodians (Mark 12:13-17; Matt. 22:15-22), and with this encounter he silenced the Sadducees so that their courage departed and certain scribes complimented him ( Luke 20:40). They then had to seek means to destroy Jesus other than by reasonable debate.
- IV. The Claim of Jesus: Jesus asserted his relation to life, and his divine character, by his claim in John 11:25. His life, works, death and his resurrection from the grave established this far-reaching claim.

DISCUSSION -

- I. THE SADDUCEES AND THEIR QUESTION (Mark 12:18-23).
  - A. Who say...no resurrection: "And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying..." (18).
    1. They denied the immortality of the soul.
    2. See 2 Timothy 1:14 and Romans 1:4.
  - B. What Moses wrote: "Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother" (19).

1. Deuteronomy 25:5-10 required a brother to take his dead brother's widow as his wife and to raise a son to preserve his brother's family and name. The custom in Israel was "older than the law" (Genesis 38:6-11).
  2. The Sadducean problem posed here (evidently a hypothetical case) was perhaps their strongest and favorite argument against the doctrine of the resurrection. They accepted only the written law of Moses, the Pentateuch.
- C. The seven brethren: "There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died" (20-22).
1. The case presented as fact was possible, but evidently fictitious.
  2. From the viewpoint of the Pharisaic misunderstanding of the nature of the future life, the case was confounding and inexplicable.
- D. The question: "In the resurrection whose wife shall she be of them? for the seven had her to wife" (23).
1. This question falsely assumes that the same relationships will exist in the next life that we know and enjoy here in this life.
  2. The question was designed to make the resurrection look ridiculous, and thereby discredit Jesus, thus justifying the unbelief of the critics.
- II. THIS WORLD AND THE NEXT ARE DIFFERENT (12;24,25).
- A. Why they erred: "Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God" (24)? "But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29).
1. They had never learned the meaning of the voice of the burning bush (Exodus 3). They did not know the scriptures they professed to believe.
  2. And their argument denied the power of Almighty God to give new life to the dead.
- B. This world vs. that world: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven" (25).
1. In his reply "Jesus did not attack the question,

- but rather the assumption" that physical relationships would have to exist in the resurrected state.
2. It does not yet appear what we shall be like in the resurrection (1 John 3:2; cf. 1 Cor.15:50,51).
  3. The marriage relation does not exist in the resurrection state, there being no need for it there as here.
  4. Death being abolished, there will be no need there for the institution God ordained here for reproduction of life.
  5. Heaven is the higher and grander existence: "We shall be like him" (1 John 3:2).
  6. They will be "as angels in heaven," in having eternal existence.
  7. They are "as sons of God, being sons of the resurrection" (Luke 20:36), having been brought forth from the dead to new life "by the immediate power of God"--Lamar. They are in a direct and peculiar sense his children, having then received their eternal inheritance.
- III. THE BASIC QUESTION ANSWERED (12:26,27).
- A. What Moses said: "But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob" (26)?
1. Like many passages of scripture, this one has its deep primary, and its deeper secondary, meaning.
  2. The Sadducees claimed to believe the law was from God through Moses, yet they had failed to fathom this statement: "I am the God of Abraham, and the God of Isaac, and the God of Jacob," all of whom had been dead many decades.
- B. The God of the living: "He is not the God of the dead, but of the living: ye do greatly err" (27).
1. Having proved the (living) existence of spirits, with God, after death, while the body is still in the grave, Jesus thus disposed of the Sadducean unbelief about the resurrection (without attacking it directly).
  2. Jehovah is still the God of all spirits of