

Answers to Sermon Notes

“A Better Way, A Better Day”

Luke 20:27-40

4/17/22

1. Jesus had many **encounters** this week.
 - a. In light of the event we celebrate this morning, one of them **stands** out: his conversation with a group of Sadducees about whether there will actually be a **resurrection**.
2. It seemed good for us to **reflect** upon this encounter today:
 - a. To help us better understand **Christ’s** resurrection.
 - b. To help us better understand the coming resurrection, and to long for the **world** it will **bring**.

Luke 20:27-40

3. The first thing we need to do, as we reach out our **hands** toward this text for what God would give us from it, is to see **ourselves** in the Sadducees.
 - a. At first this seems **hard**, for they seem so **different** from us.
 - i. They don’t believe in the **resurrection**.
 - ii. They don’t believe in any **afterlife**.
 - iii. They don’t believe in **angels** or **spirits**.
 - iv. They don’t believe in Divine **Providence**.
 - v. They only accepted the 5 books of **Moses** (Gen. – Deut.) as divine scripture.
 - b. While this is true, there are ways that we are very much **like them**, which are important here:
 - i. We have a hard time **envisioning** what the world to come will/**could** be like.
 - a. This tends to diminish our **interest**, or even our **belief**.
 - ii. We enjoy the things of **this life** very much, and struggle with enjoying them too much.
 - a. This diminishes our **desire** for the world to come.
 - iii. We have a hard time believing that God could do **any better**.
 - a. We don’t even want him to **try**.
 - b. We would rather have him **restore** this world than **replace** it with another.
 1. Especially if some of our **favorite** things are gone.
 - i. For many of us, what Jesus tells us here is not very **appealing**.
 1. No **marriage**, no **children**, no **family**.
 - c. So, today we rejoice in Christ’s **victory** over the grave and over our sin.
 1. We rejoice in the eternal **life** we have in him.
 2. But, do we **long** for the actual **life** that we will live eternally?
 - d. In these ways, then, we also stand in need of the **correction** that Jesus gave them.
 4. Jesus’ correction to their thinking had **two** central **pieces**:
 - a. First, there **will, indeed**, be a resurrection.
 - i. And Jesus proves it from their cherished, **Moses**. (vs. 37-38)
 - a. There **already has** been. (Exodus 3:5-6)
 1. “I **am**,” not, “I **was** the God of...”

2. Though Abraham, Isaac, and Jacob died long ago, they still **live** to **God**.
 - b. Noting that the **Patriarchs** still live is important, because they were the recipients of the **promises**.
 1. To be their **God**.
 2. To give them the **land (earth)**.
 3. To make them into a great **nation**.
 4. To bless them and **all nations** through them.
 - c. The Sadducees should know that though this promise was **made**, it was not yet **fulfilled**. (Hebrews 11:8-16)
 1. This is the **purpose** of the general resurrection.
 2. The epic **promise** will have an epic **fulfillment**.
 3. The only purpose of the first, “resurrection,” will be the **finality** of the second.
- b.** Second, the life to come will, indeed, be **better, far better**, than the one we have now.
- i. The **irony** of their use of the Levirate Marriage law is how their example points out the **weakness** of the law. (Deuteronomy 25:5-10)
 - a. The purpose of the law was to make sure that the dead brother’s **name** was not **blotted** out.
 1. This was related to his **inheritance**.
 2. And God was **serious** about it.
 - b. But, while the law expressed God’s **desire**, it was weakened by the **brokenness** of this current world.
 1. The law **pointed** to the solution but was not the solution.
 2. The solution is **resurrection** – a new life in a new world.
 - c. The problem with this world is that we **die**.
 1. And a central reason for **marriage** in this world is that we **die**. (vs. 35-36)
 - i. A continuation of Adam to the day of **redemption**.
 - ii. A continuation of Adam to the day of **consummation**.
 - iii. As God works through Adam to bring about his **purposes**.
 2. Marriage is both a **symbol** of the Divine/Human relationship and a central **tool** for bringing about its restoration.
 - ii. This new life/world will be **better** in that:
 - a. Though **none** will be added, **none** will be lost. (vs. 36)
 1. Loved ones **restored**, and no more **good-byes**. (I Thess. 4:13-18)
 - b. Though **none** will be added, **all** will be added. (vs. 36)
 1. All in Christ brought together into **one family** of God. (Rev. 7:9-12)
 - c. All will fully **understand**, for all will have come through the **battle**. (vs. 35)
 1. Each one a **willing worshiper**.
 - d. Though marital **intimacy** is no more, perfect **fellowship** with God will replace it.
 1. To **know** and to be **known**. (John 17:1-3, I Cor. 13:8-13)
 - i. This will be the fullest experience of **love**.
5. Through our **faith** in the risen Christ, we too will rise – rise to enter life to the **full**. (Rev. 21:1-7)