## Evidence for Faith

## A Study of the Gospel of Luke, Part Two Lesson 17

- ➤ Read Luke 20:27—21:4.
- ➤ Reread Luke 20:27-40.
- 1. The Sadducees are trying to use the Old Testament provision of a levirate marriage to prove that there is no resurrection.
  - a. What assumptions do they make as they craft their argument? (20:27–33)
  - b. What do you think they expect Jesus to say?
  - c. What shocking answer does Jesus give them? (20:34–35)
- 2. Resurrected people in "the age to come" (20:35) will not *be* angels, but they will be "like the angels" (20:36). In what two ways will this be true? (20:35–36)

- 3. It may be hard to imagine "the age to come" as a place without marriage. Consider the following verses and write down ways God's love is better than earthly love.
  - a. Ps. 63:3-5
  - b. Ps. 100:5
  - c. Rom. 8:37-39
  - d. Eph. 2:4-5

## Levirate Marriage

Levirate marriage<sup>1</sup> was used to prevent a man's family from dying out and to provide for the widow. "When a man died childless, his brother was to take the widow and raise up children... (Deut. 25:5ff)."<sup>2</sup>

## The Sadducees

The Sadducees were a Jewish sect around the time of Jesus that did not believe in resurrection. "[T]hey were the conservative, aristocratic, high-priestly party, worldly-minded and very ready to co-operate with the Romans, which of course, enabled them to maintain their privileged position."

"Children of the resurrection" (20:36) is not a commonly used term. Whe the resurrection? (1 Cor. 15:20–23; Col. 1:18; Heb. 2:10–13)	nat does it mean to be a child of
The "children of the resurrection" are called "God's children" (20:36). How does one become a child of God? (Jn. 1:9–13)	Children of the Resurrection
	"I am the God of Abraham, and Isaac, and Jacob. The present tense in the quotation from Ex. 3:6 logically implies that when God spoke these words to Moses, God was still in covenant relationship with the patriarchs, even though they had been dead for centuries. If the Pentateuch thus implies that the patriarchs are still alive and if the rest of the OT points to the resurrection (as it does), then the
When God met Moses at the burning bush, he declared, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" (Exod. 3:6). Jesus uses this declaration to show how the Sadducees "do not know the Scriptures or the power of God" (Mt. 22:29). How does the fact that God speaks of Abraham, Isaac, and Jacob as alive encourage you?	Sadducees should recognize God's power to raise the patriarchs and all of God's people to enjoy his eternal covenant in a life beyond this one." <sup>4</sup>
Reread Luke 20:41—21:4.	
In 20:41 Jesus turns the tables and asks a question of his own: How can and his Lord? How would you answer Jesus' question? (Consider Roma	
	The "children of the resurrection" are called "God's children" (20:36). How does one become a child of God? (Jn. 1:9–13)  When God met Moses at the burning bush, he declared, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" (Exod. 3:6). Jesus uses this declaration to show how the Sadducees "do not know the Scriptures or the power of God" (Mt. 22:29). How does the fact that God speaks of Abraham, Isaac, and Jacob as alive encourage you?  Reread Luke 20:41—21:4.  In 20:41 Jesus turns the tables and asks a question of his own: How can

8.	Jesus warns against the teachers of the law.  a. What does he say about them? (20:46–47)	
	b. Based on these actions, what word would you use to describe the	m?
	c. What is their fate? (20:47)	
9.	Now consider Jesus himself. How is he different from these teachers? (Mk. 10:45; 2 Cor. 8:9; Phil. 2:5–11; ** Ezek. 34:1–16)	"Long robes were a sign of distinction and marked the wearers as gentlemen of leisure, for anyone who worked for his living would not be cumbered with such clothing. Public greetings and good places in synagogues and feasts were further ostentatious marks of eminence coveted eagerly by the scribes. But while they liked thus to shine before men, they were careless of how they appeared before God."5
10	Look back at Jesus' words about the widow in 21:3. These words, "if than any one of them' but 'more than all of them together'." If you co is certainly true. What do you think her radical giving reveals about here.	onsider what she had left over, this

11. Often, as in this passage, Jesus asks us to look more closely at a situation, pointing out errors in the way we evaluate or rank the people around us. While we tend to think more highly of the person who gives more, Jesus points to the greater sacrifice of the one who gives out of her poverty. While we think highly of the one who is well dressed, he focuses on the heart. Consider your church and your community. How would you see things differently if you had Jesus' eyes?
* For further study  ¹The term <i>levirate</i> is itself a derivative of the Latin word <i>levir</i> meaning "husband's brother" (Wikipedia).  ² Leon Morris. <i>The Gospel According to St. Luke:Tyndale New Testament Commentaries</i> (London: Inter-Varsity Press, 1980), 290.  ³ Morris, 290.  ⁴ Lane T. Dennis, exec. ed., and Wayne Grudem, gen. ed., <i>ESV Study</i> Bible (Wheaton Crossway Bibles, 2008), 1870, note on 20:36.

<sup>&</sup>lt;sup>5</sup> Morris, 294. <sup>6</sup> Morris, 295.