

Good morning church family. Good morning. Take your Bible if you would with me and turn to Mark chapter 12. Mark chapter 12, we're going to be in 18 through 27 this morning. Mark chapter 12, we've come a long way halfway through chapter 12 now. And I was looking through the end of the year, we'll be here right up until Christmas. I think the Sunday right before Christmas or right after, we'll be in Mark. So we're making good headway. Mark chapter 12, verses 18 through 27. The title of the message today is The God of the Living. And once you've found that text, if you would rise in honor of the one who gave us this word as we read our text this morning. Mark chapter 12, beginning in verse 18. Then some Sadducees who say there is no resurrection came to Jesus and began questioning him saying, teacher Moses wrote for us that if a man's brother dies and leaves behind a wife and leaves no child, his brother should marry the wife and raise up a seed for his brother. There were seven brothers, and the first married a wife and died, leaving no seed. And the second one married her and died, leaving behind no seed, and the third likewise. And so all seven left no seed. Last of all, the woman died also. In the resurrection, when they rise again, whose wife will she be? For all seven had married her. Jesus said to them, is this not the reason you are mistaken that you do not understand the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. But regarding the fact that the dead are raised, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him saying, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead, but of the living. You are greatly mistaken. This is the word of the Lord. Let's pray. Dear Heavenly Father. We are so thankful by your grace that we are gathered here today on the Lord's Day to worship you. I pray that you were glorified in our hearts and minds as we sing your praises so far this morning. We pray also Lord for your grace that we would receive your word by the working of your spirit that we might understand the truths contained therein and that we would apply that to our lives this morning both today and through the coming week and that we would be more like your son because of that. I pray, Lord, that you remove any distractions from me the weight of this week, the fatigue and tired feeling this morning. Lord, I pray that you will give me the energy to preach your word, protect my tongue and keep from having misspeakings or those kinds of things to distract from the text. I pray, Lord, for this grace this morning. We ask all this in your holy name. Amen. You can be seated. So the title of the message, as I mentioned before, is the God of the Living. And as we are going through this particular portion of Chapter 12, and a little bit in Chapter 11 towards the end, we've seen over and over these altercations of the Sanhedrin, the leadership of the temple, I'm coming in in in confronting Jesus challenging him on several different things and each time we've seen this happen We've seen Jesus exercise his exousia, and you'll hear me reference that phrase several times or that word That's a Greek word meaning divine

authority. So he is Basically showing them over and over again despite their attempts to subvert him His divine authority and why he has the authority to speak on the things that they're questioning him about and today is no different We're gonna see something very similar. The only difference is we see this time. It's the Sadducees coming So last week we saw the Pharisees and Herodians. So essentially mark has throughout his altercations with Jesus specifically said the leadership of the temple is and then the sanhedrin and now he's showing the divisions of the sanhedrin coming in as well so we're seeing several different progressions so last week it was the pharisees and the herodians this week we're seeing the sadducees and i want to make sure that we understand the difference between the pharisees and sadducees now that both groups have been identified two dramatically different groups of leaders in Judaism. They actually fought quite often. I guess the common enemy of Christ brought them together. But generally speaking, they didn't get along in general terms. So a couple different theological differences. The Pharisees believed in a few different things. They believed in divine sovereignty. The Pharisees believed in angels and demons. They accepted both written and oral traditions. So we think the Torah, the writings, the prophets, basically the Old Old Testament. And so they believed some of the oral traditions were authoritative as well. The Sadducees were wildly different. They believed in free will only, that God was not sovereign. They did not believe in any spiritual plane whatsoever. No angels, no demons, no afterlife. They believed that when someone died, they would just simply cease to exist. Their soul would no longer exist at all. There was no spiritual plane whatsoever. And it's very important to know that they only believed the Torah, or the first five books of the Old Testament. We would consider the books of Moses to be authoritative. Everything else in the Old Testament, they rejected it as authoritative. any outside writings they rejected as authoritative. And from a political perspective, the Pharisees were less political. They usually had a lower social status, but the Sadducees had a much higher social status. They were known for their wealth, their rank in the community, And frankly, they loved Hellenism, they loved the Roman rule, so they were wildly different in their perspectives. And the interesting thing about it is in the Sanhedrin, the Sadducees held the vast majority seating. In other words, out of the 70 seats of the Sanhedrin, the Sadducees held the larger amount of those. And the reason why the Sanhedrin seemed to go more with the Pharisees' directives, because that's just how they generally practiced their leadership, was because nobody liked the Sadducees. They were known for being extremely arrogant, extremely argumentative, loved to argue, loved to cause problems. They liked the Romans. And so the popular vote was with the Pharisees. And so generally speaking, the Sadducees would just go with what the Pharisees wanted, even though they were the majority, because they feared the people. They feared the large majority of people that liked the Pharisees more. So that gives us some context into the differences between these two groups,

because it's important to understand how they're interacting with Jesus, what they're asking, knowing who they are in that time. Because culturally, if we don't understand the motivation for why they're asking it and the words that Jesus uses to counter them, it doesn't have the impact that the scripture should. And so for us to understand the the correction that Jesus gives them here in just a moment, when we talk about it, when you understand the mindset of the Sadducees, you understand the impact a little bit more. Now in our text today, the Sadducees were still wanting to stop him. So the leaders of the temple were still in that back and forth between them challenging him trying to find something to get rid of him. And at this point, they decided to use even extreme hypotheticals, as we'll see today, to try to prove their point. But ultimately, the teaching that we're going to see here today, the truth of scripture, we're going to ultimately find is that God is sovereign, And the reality of who he is, by extension, teaches us who we are. And so understanding a biblical worldview, understanding who God is, impacts us on our daily lives. Because when you see the Sadducees' rejection of things that are clearly taught in scripture, you're going to see that they trusted man's wisdom over the biblical worldview, over God's wisdom, and how that same truth impacts us today. So as we see the authority of Jesus and him taking the God's word, interpreting it correctly, and teaching those men about their incorrect views, we get to have a seat, a front row seat in that interaction and learn from it ourselves. So let's dig in. Number one, a hypothetical test, a hypothetical test versus 18 through 23. It reads, then some Sadducees who say that there is no resurrection came to Jesus and began questioning him saying, teacher Moses wrote for us that if a man's brother dies and leaves behind a wife and leaves no child, his brother should marry the wife and raise up a seed for his brother. There were seven brothers and the first married a wife and died leaving no seed. And the second one married her and died leaving behind no seed. And the third likewise. And so all seven left no seed. Last of all, the woman died also. In the resurrection, when they rise again, whose wife will she be? For all seven had married her. So now, again, last week we saw the Pharisees. Now the Sadducees are here. In Mark's normal writing fashion, he begins in verse 18 with the word then. We don't know exactly the timeline between the Pharisees and Sadducees. It's doubtful they were lined up in a row behind him to do one after the other. So the timeline's a little gray, because Mark is more focused on the content than the setting. And so he's jumping right into this next question. And the Sadducees, we've given a little bit of historical background. They often held the chief seats of the temple so that the anytime you read generally speaking in the first century chief priest or high priest is likely a Sadducee And the Sadducees although we do know some about them We don't know a lot because all of their self-written documentation was destroyed in 80 70 when Rome came in and wiped out Jerusalem So we have no documentation of what the Sadducees wrote themselves. We mainly have Josephus and some other historians and a primary source

for knowing about the Sadducees is scripture itself. So a lot of their writings are actually no longer available to us. But one of the biggest things that they prided themselves on and to understand them coming in so boldly is they prided themselves on their knowledge of scripture, especially the books of Moses. And it was very likely knowing the culture of that time that these men had all five books of the Old Testament, the first five books memorized. And so the Torah was very important to them. They likely had it memorized, were able to quote it. And as I was doing some research this week to give you an idea of the personality of them, to give you an understanding of who they are, this was written, I found this quote. According to most historical records, including those of Josephus, the Sadducees were rude, arrogant, power hungry, and quick to dispute with those who disagree with them. So to give you the context of who these men were, this is what they were known for. The local first century historians wrote very cryptically about them. So we understand who they are, we understand why they're coming. And to understand that they denied the entire existence of a spiritual plane, no angels, no demons, that soul simply cease to exist. Once they died, it's similar to maybe annihilationism. If you've heard of that doctrine today, there are still some who think upon maybe at least maybe not death, but upon the final judgment, those who are are cursed would go to wouldn't cease to exist and there would be no hell. That's not what Scripture teaches, but it's the same mindset. So if you've encountered possibly views like that today. So for them to come and ask this particular question was against the vein of thought of the general Jewish population. The general Jewish population absolutely accepted that there was a resurrection. In fact, they would point to a few different texts I'll give you here if you have time to look at them on your own Isaiah 26 and verse 19 Ezekiel 37 Daniel 12 and verse 2 Psalm 73 in verse 23 read those one more time for my note takers Isaiah 26 19 Ezekiel chapter 37 Daniel 12 and verse 2 and Psalm 73 in verse 23 so those were some of the texts that were alluded to in Jewish writings because again the general Jewish population did believe there was going to be a resurrection now If you've read the Old Testament, and I hope that you have or are familiar with the Old Testament, you might think to yourself, well, the teaching of the resurrection isn't explicitly laid out for us when it's going to happen, who it's going to happen to, those kinds of things. These allusions are made through common study of different passages that allude to a resurrection. You can certainly find it in the Old Testament, but there isn't a dramatic point that says the details of the resurrection. So as we're thinking through what they're believing, them coming to ask this particular question really kind of Throws us off a little bit because ultimately what they're asking is something that they don't believe in so that's why I called this a Hypothetical that they are in their minds They're making up something that doesn't even exist and the only they make up something that doesn't even exist They take it to an extreme seven different breath that is an extreme hypothetical And you know you have a weak

argument when you have to use extreme hypothetical questions to try to prove your point That's just poor argumentation So they're going to lay out their their hypothetical here. And in verse 19, they're going to quote from Deuteronomy 25, five. So in Mark 12:19, they're quoting from Deuteronomy 25. And verse five, and this is called leverage marriage, le vi, or a te leverage marriage, that's the, the law that was put down by Moses, in order to explain that if a wife were to marry someone and had no children, she should be given to the brother of the male spouse, so that he could carry out the name. Now, in our Western mindset, this seems very odd and very unusual, and probably rejected by most women in the West, right? There's no way I'm marrying my brother in law. right. But in that particular context, this was actually a grace for God was protecting the line of Israel, he had covenanted with Israel that it would be a pure line to the Redeemer. And he set up guardrails to ensure that that would happen one of them, which is if a woman doesn't have a son, she is not to go marry the culture around them or the nations around them. She is to stay within Israel to keep the Jewish bloodline pure for the upcoming Redeemer, which is why they have such stringent requirements for birth orders and things like that. So the Jewish culture here is a grace of protecting this woman from going outside of Israel in the event that her husband had died. So we don't see it as a negative. we should see it as the positive, gracious thing that God provided protection for them in. Some examples you'll see in scripture if you want to do more research on that is Genesis chapter 38, with Onan and Tamar, who was the widow of Ur, whenever he refused to carry out his duties of leper marriage, and you also see it mentioned briefly in Ruth as well. So just to expand your mindset on where that comes from, because this is a foundational thing, this was practiced throughout Jewish history, and we even see it practiced in scripture as well. So this this is not a negative thing. This is a very positive gracious thing again Our Western mindsets tend to bristle at the idea of what what is being taught here when in fact it was a gracious thing from God So as they're absurd, I would call it absurd. It's an extreme hypothetical I personally like the word absurd because this is an absurd hypothetical It just is she marries one brother and then there's seven more ultimately no seed no children at all for many of them And then she dies as well So we see them coming in with this absurd hypothetical, putting forth something that they don't even believe in. And the point of what they're saying here, you have to understand, we've already talked about the arrogance, we've already talked about their their desire to argue with anybody that they can find to argue with the lawyers of that day, if you will. And as they come to ask this question, you can you can hear the absurdity in the way they're asking it. For them, in their mind, the resurrection was debunked by simple human wit and logic. Because if for them to lay this out, hey, if the resurrection really is true, and we have a law that says to practice leverage marriage, then let's just if you just work this out logically, through common sense and wit through the human mind, you can come to the conclusion that

obviously, the resurrection is false, because you can't have someone marry or be married to two people and the new covenant or in the new life, the resurrection. So for them, they're defeating the resurrection with the layout of their question. For them, human logic, human interest and wit and common sense should tell us that their resurrection is not correct. Now we know for a fact, based on scriptural teaching, especially in the New Testament, which of course they didn't have yet at that time, but I do wanna give you the answer for, is there a resurrection or not? Christ is going to establish that for us, but I wanna put this firmly in your mind, 1 Corinthians chapter 15, verses 40 through 44. Lest the absurd hypothetical is swaying you, let me show you the truth of what Paul wrote. So if you would turn to 1 Corinthians chapter 15, verses 40 through 44. and we'll read that together. 1 Corinthians 15 verses 40 through 44. Paul gives us a small glimpse into what the resurrection will look like. He says, there are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun and another glory of the moon and another glory of the stars, for star differs from star in glory. So also is the resurrection of the dead. It is sown a corruptible body, it is raised an incorruptible body. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So that concludes that that puts a really a bowl on the argument of the resurrection. Now, again, the Sadducees hadn't seen this yet. They're using their their common man wit, their common knowledge, their common sense to try to argue against it. But I wanted you to I wanted to give you a firm foundation that we are clearly taught the resurrection does occur in a small glimpse into what that looks like. Now, we have that solidified. I want to apply this first point towards to us. Because the Sadducees are coming in and they're dependent upon human wisdom, and intuition, above Scripture, human intuition and wisdom above Scripture. We have to understand that this does not or this is something that still does impact us today. This is not something that is just the Sadducees. How often do we see in our culture today or in the world around us, human wisdom being lauded as higher and more powerful than the word of God. In fact, those with high academic, I think honestly of Stephen Hawking, very intelligent man. If anybody has ever understood Stephen Hawking or seen him interact or those extreme intelligence, off the charts intelligence, but he rejected the word of God as child's, wording child stories. And so when we think begin to think and understand and try to use our natural inclination to overpower or to overshadow the Word of God, we are in danger of doing the exact same thing that the Sadducees have done. In our world today, we have to rely foundationally on the authority of Scripture and Scripture alone. We look to the wisdom of God to put the wisdom of man in its place. Because when you leave the wisdom of man, you get ideas like Darwinian evolution that runs amok. When you get the ideas of man, you see millions of people murdered simply

because of their ethnicity. when you leave us men and humanity as a whole to our sinful wisdom, common sense, logic, and wit, because all those things I just described to you were touted as wise, logical, common sense, good wit, weren't they? And their time and day, the ones who were pontificating those particular viewpoints were arguing that this is better than what God teaches us. But every facet of everything a believer believes must be rooted in Scripture, lest we fall into the same trap. Every sermon you hear should be looked at through the lens of the entire corpus of Scripture. If I say anything that is not in line with the Bible, you call me to account. My authority is scripture. Any teaching in this body that you see in anywhere, in Sunday school, Wednesday night, doesn't matter. The authority is scripture. And scripture alone. So our application here is it is vitally important that every believer have a copy of God's word. Know how to study and interpret it correctly. and then stand unmoved upon it upon its correct teaching and doctrine. We must not fall into the same valley that the Sadducees did the dark pit of human wisdom and intellect. Now, don't get me wrong, I'm not bashing reason, right? Paul used reason and faith to argue in Acts, did he not? But that reason and human intellect has to submit to the Word of God and its authority first, before it can then be unlocked to be used to its potential as God ordained it to be. So I advocate to you the authority of Scripture as the foundation for every believer's life. And it can never be anything different. Number two, a reality check. So we've seen the hypothetical, We've seen the hypothetical test. Now we're going to see the reality check that Jesus simply uses the reality of who God is to teach us that the resurrection is true. And the Sadducees are incorrect. So a reality check is verses 24 through 27. It reads, Jesus said to them, is this not the reason you are mistaken that you do not understand the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. But regarding the fact that the dead are raised, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him saying, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead, but of the living. You are greatly mistaken. So Jesus now begins to answer them. And the first thing out of his mouth in reply is a question, as he often does. He responds to their question with a question. But in this question, listen to the wording of how he places this before them. Remember who we're talking about? The Sadducees. What did they believe? We just talked about it. that they were better than everyone else, had higher authority than everyone else, that they were smarter than everyone else, that they knew the Bible better than everyone else, that they knew God better than everyone else, and they love to argue and show it. And so the first response from Christ is a question, is this not the reason you are mistaken? So he doesn't even leave it as an option, they are mistaken. And then he says, you do not understand the scriptures and nor the power of God. get off your high horse would be probably another way of thinking about that. Because he is

challenging them. He's not leaving it open to a debate, you're mistaken. The reason you're mistaken is you don't think you don't know what you think you know. And so he puts them in their place. And the word here in the original language for mistaken is to wander off track or to be led astray. So if you look at the word mistaken in the text here, is this not the reason you are off track or been led astray? And so Jesus tells them they're completely off base. And so this extremely hard blow comes right up front. He swings hard using his exousia, his divine authority, he doesn't have to debate with them, he just tells them you're wrong. And then he begins to teach them why. In verse 25, for when they rise from the dead, there it is, Jesus' divine authority telling us there is a resurrection. I gave you 1 Corinthians to also show you in more detail, but there it is. That's it, that's all you need. Christ himself through his divine authority says, when they rise from the dead, there's a resurrection. Point in fact, game's over. Then he goes on to say they neither marry nor are given in marriage, but are like angels in heaven. So now he's giving us a small glimpse into what eternity will look like. Now I know in common thought today, there's the idea that I'll be married to my spouse forever, we'll spend eternity in heaven. That is not scriptural. Scripture clearly teaches right here in this verse that marriage is not something that is binding in eternity. You will not spend eternity with your spouse. It's a very nice thought. Like I get wedding ceremonies, I'll be married to you for eternity. That is not what Scripture teaches. In fact, what scripture teaches is that we'll be like angels in heaven. So I want to dispel a couple different views that have gained popularity in Western culture. One, the thought that we'll be married for all eternity to our spouses, that's simply not biblical. Second, that we'll be like angels in the idea that we become angels in heaven. Now, if anyone has went through my hermeneutics class or possibly have read hermeneutics yourself, what three words are most important in hermeneutics? Anybody remember? They're all the same word. It's a hint. Context, context, context. In the context of this passage, Jesus is specifically talking about marriage. Marriage is not like what we think of marriage. It's like the angels in heaven. This is not a verse that should be ripped, kicking and screaming out of context to tell everyone that when someone passes away, they become an angel. That's simply not biblical either. This verse is often espoused for that view. And it seems again like a nice, pretty thoughtful, like emotional thought that my loved ones are flying around on wings like that's simply not what this means that in context, the correct interpretation of this is that we will be like angels who do not marry. Angels don't marry. Humans won't marry doesn't mean we become angels. It just means we will be in like the angels relationship to one another when we pass away. So I want to put those couple things to bed there, because those are pithy good sayings that we sometimes like to hear about, but ultimately when you look at scripture, they're not good things, and we should reject those. So as we think about what it will be like in heaven, Jesus tells us there will be a resurrection, there



will be no marriage. Then he goes on in verse 26 and says, but regarding the fact that the dead are raised, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him saying, I am the God of Abraham and the God of Isaac and the God of Jacob. So his wording again is a swinging blow. He asked them, have you not read in the book of Moses? Again, as I mentioned, it is very likely, very 99.9% chance that they have the book of Moses, all the books of Moses, excuse me, memorized. They have read this verse, I can assure you. This is my type of question. Are you sure you haven't read? And so he calls them to the carpet. Have you not read the book of Moses about the burning bush? And he quotes Exodus chapter three in verse six. So notice he doesn't look at the other passages that I mentioned earlier that talk about the resurrection. He goes to what they see as the authority. and argues against them with what they see as the authority, because it's there too. He doesn't need the other scriptures that they can easily dismiss and go that's not authoritative. He argues with them based on where they're coming from the truth of the scriptures that they acknowledge as authoritative. And the verse that he chooses to use was extremely common and well known verse in Judaism that this this this was actually quoted daily in prayers by Jews both morning and evening. This particular phrase, maybe not necessarily from Exodus three, six, depending on where they were quoting from, but it was used nearly every day, if not multiple times a day. and worship to God in normal Jewish worship practices. So this is something they were absolutely familiar with. The reason why he quotes this is almost mind-blowing. So think about this. He quotes God telling Moses in Exodus 3 verse 6. If you recall that particular chapter, it's the burning bush incident. So it's God bringing Moses' attention to him with a burning bush that does not burn itself up. And there's so many things we can go into what that means in and of itself. And you guys probably don't want to do that because we want to eat lunch eventually. So in the idea of the burning bush, God calls Moses to himself, says, take off your sandals, leave them here, you're on holy ground. And he begins to tell him about himself. And God says in Exodus 3.6, he said also, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face for he was afraid to look at God. So Jesus is here pointing back to God's revelation of himself to prove the resurrection. He's already said it, now he's gonna prove it. because they didn't like Jesus's authority, that's the whole reason they were there, was to question it. So instead of leaving it at my authority, Christ goes, no, no, look at what we have already had written towards by the Holy Spirit. And he quotes God referencing himself as I am the God of, not I was the God of. Jesus, in essence, is pointing to the covenant faithfulness of Yahweh to prove the resurrection. Because He is saying the covenant that God made with Abraham, Isaac, and Jacob must be fulfilled because of who God is. God does not fail in His covenant faithfulness. Amen? And so for God not to fail in his covenant faithfulness, that means there has to be a point at which Abraham, Isaac, and Jacob are still living, or they

could not have the covenant fulfilled for them. Because the promises for all three of those patriarchs were future in nature. There were some that were fulfilled during their lifetime, but the vast majority, even the physical nation of Israel growing to the size of the stars was all future based. And so for God to be a covenant fulfilling God, which we know him to be by the clear teachings of scripture, those men cannot be dead or diminished by a physical death, their physical body dying. Therefore, there has to be a place that they are still alive, in essence of who they are, their souls have to still be alive. And for them to see that fulfillment of his covenant, there has to be a resurrection, which is promised throughout the Old Testament, that there would be one who would come to fulfill the redemptive plan, that all nations will be blessed in him. So Jesus is interpreting Exodus chapter 3 and verse 6 as a covenantal fulfillment or a covenantal promise of Yahweh Himself fulfilling what He had promised to the patriarchs. That's Jesus' own interpretation. You may remember the term Abraham's bosom from other Gospels whenever Jesus teaches about Lazarus and the rich man who would not help Lazarus at his gate and ended up being in Abraham's bosom and you have that idea of a mediary state for souls to reside in until Christ comes again. That's the idea of what we're overarchingly getting at. But I want us to understand that Jesus is quoting God's revelation of himself to correct the incorrect doctrine in their minds. He's giving them a reality check. And the reality that he's pointing to is who God himself. We have to understand that our reality, our view of reality stems from who God is. So Jesus has now made the statement, there is a resurrection. He's told them that they're mistaken on two different occasions because they didn't read everything. And now he's saying that God is a covenant fulfilling God and pointing to the reality of who God is to argue that there is a resurrection. Now, if you like to study more deeply, you can see other places where Jesus references the patriarchs in the here and now. In other words, he doesn't reference them as past, he referenced them as current. Matthew chapter eight and verse 11. Luke chapter 16 and 22 through 25. So Luke chapter 16, verses 20 through 22, excuse me, through 25. And then John 8:56. So this is not the only place that Jesus references the patriarchs is current. He does that throughout his life. So you can see that he this is a common practice of his. And then towards the end here in verse 27, he wraps it up with, he is not the God of the dead, but of the living, you are greatly mistaken. As if to add insult to injury, he deepens the level of their incorrect view, their mistakenness. And he says, you are greatly off course, or greatly wondering about, or greatly been led astray. And so he uses the very nature of who God is to prove the resurrection, and then drives it home with the statement, he is not the God of the dead, but of the living. And all I can say there is a hearty Amen. For we are no longer dead in our sins and trespasses, trespasses, but we are living. We are no longer dead and in bondage to sin. We are living. And as if this wasn't enough to prove everything, in just a few short chapters from now,

we will see Jesus give them a visual reformation and confirmation of the resurrection, when by the power of God himself, he is raised from the dead into his spiritual form, where he now resides with all authority at the right hand of God. Jesus has solidified this argument in every way possible. And so now that he has exposed the truth of God, who God is, to dispel the incorrect view of the Sadducees, we just need to think about what does that do for us? How does that impact us? Because ultimately the view of the Sadducees is not just about, is not incorrect regarding the resurrection. It's not just their mindset of the resurrection. He has proven to them that they don't know God. Because he had to reveal God to them in order to correct their view of the resurrection and clearly they didn't know him or scriptures. So how do we understand this for us? How do we apply this to our lives? This is really great that the Sadducees came and had this great hypothetical, Josh, I'm glad that Jesus proves who God is, but what does that do for me? We have to apply this correctly. We must understand the centrality of what Jesus teaches the Sadducees here is not about the resurrection. Yes, he solidifies that for us, but he is teaching them about God himself while correcting their incorrect view of the resurrection. That's the key part of what he's revealing to them is about God himself, because their incorrect view of the world and life everlasting and the eternality of the human soul, everything else stems from their incorrect view of who God is. Their misunderstanding about who he is. So when we think about that application to ourselves, we need to understand that everything we view in our lives stems from our view of God. Everything. anyone ever heard the term worldview? It's kind of a more popular term, so I hope that you have. But your worldview, which is the lens in which you filter information, it's how you make decisions. It's how you view the world when things happen, you have a preconceived stack of predetermined things that you believe or things that you've experience or different things that impact the lens through which you view world events or cultural events or your kids misbehaving, everything that you see on a day to day moment by moment basis is saw through the lens of your worldview. And so for us to understand what we need to walk away with from this text, we need to confidently, unapologetically, stand firmly in our biblical worldview. We have to have God right. Because if we do not have God right, our lens will be smudged. our view of the world and what's going around us will be incorrect. And then all we have to rely on is what we've learned in the first point that we shouldn't trust above God's Word, which is our own wisdom, and our own intellect, and our own common sense to so to apply point or excuse me, application number one, we have to have this application locked in. And that's why, as we've gone through as a church, different things and teachings, one of the first foundational things that we did as a church plant was teach theology proper. That's a fancy term for the attributes of God or who God is or how he reveals himself in Scripture. Because if we don't foundationally have who God is correct, everything else in our lives will be skewed. Bad theology

hurts people. If you don't understand who God is, your life will never line up with Scripture. It's off from the very foundation, because ultimately, we are fickle creatures, aren't we? We are not unlike Israel in the wilderness at all. How many can identify more with Israel in the wilderness than just about any other, yeah? Okay, I'm glad I'm not the only one, because when I read Israel in the wilderness, I go, yeah, I let my hunger take my eyes off of God. I let my exhaustion take my eyes off of God. I let the wilderness around me take my eyes off of who God is and what he's already done for me. So what we have to do is wrap our minds around who God is, what he's done, how he's revealed himself in scripture, and grasp that with white knuckles so that that is at the foundation of everything we are and everything we believe. So let us pray for the grace to remind ourselves to rest in the never failing arms of the God of the living. Rest in the never failing arms of the covenantal God who never fails what he promises to do. Because if we remember all the things that He's already shown us that He has done, we can trust Him for all the things that He's promised He's still going to do. We can trust His sovereignty because we've seen Him already fulfill so much of what He's promised to do. We can trust that Christ is coming again when the world looks like an absolute train wreck. We can trust that it is not outside the will of our sovereign God because we know he fulfills what he promises to fulfill. Do you see how everything in relation to God impacts our worldview? And so we must have our foundation being who God is and what he's revealed about himself. So as we've seen today in conclusion, I want to conclude with the idea of the authority of Jesus being put on display, him teaching us about God and in him that authority, rightly interpreting a passage of scripture to reveal to us that who God is foundational to what we believe. And that God is a God of covenants and he is faithful to fulfill what he has promised. And then next week we're gonna see another test of Christ. So they're not done with him yet. Mark is gonna record another test. And we're gonna see in that test a glimpse at the core of the law of God. The core of what it means for us as believers today to live out who God has redeemed us to be. But I do not want you to leave this room without two very particular things in mind. The scriptures are authoritative, and our view of God is what tells us and translates the view of everything that happens around us. We are who we are based on our position and our understanding of who God is. So let's understand him correctly, stand foundationally on what the scriptures have revealed about him, and live every moment of this week to the glory of God. Let's pray. Dear Heavenly Father, we are so thankful for this text this morning that we can recalibrate as it were from this last week's weights and burdens and trials, and that we could remember who you are so that everything we view in our world around us is viewed through the lens of who you are as the creator, as the sustainer, as the redeemer, as the one who carries out his will in sovereign authority. Lord, let us rest in that, resting in Christ and what he's done, and that we would live every day and every moment to your glory, and we pray for the

grace to be able to do that through the working of your spirit. In your holy name, I pray. Amen.