

# On Taxes & The Resurrection

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Preacher: Bill Story

[ 0 : 00 ] Take out your Bibles with me and turn to the Gospel of Luke, chapter 20.!

But they are questions that relate to us.

They are questions that interest us. Taxes. We're very interested in taxes, aren't we? Well, we deal with taxes. And the resurrection.

We're certainly one of the verses we just sang. The word, His hope secures, right, as we think about His promise.

So, let's dive into this. If you're able, please stand as I read from Luke, chapter 20, beginning at verse 20. Well, actually, we'll back up and start from verse 19 so that we get the context.

[ 1 : 22 ] Luke 20, beginning at verse 19. The scribes and the chief priests sought to lay hands on Him at that very hour.

For they perceived that He had told this parable against them, but they feared the people. So, they watched Him and sent spies who pretended to be sincere that they might catch Him in something He said, so as to deliver Him up to the authority and jurisdiction of the governor.

So, they asked Him, Teacher, we know that you speak and teach rightly and show no partiality, but truly teach the way of God.

Is it lawful for us to give tribute or taxes to Caesar or not? But He perceived their craftiness and said to them, Show me a denarius.

Whose likeness and inscription does it have? They said, Caesar's. He said to them, Then render to Caesar the things that are Caesar's, And to God, the things that are God's.

[ 2 : 50 ] And they were not able in the presence of the people to catch Him in what He said. But marveling at His answer, they became silent.

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.

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.

[ 4 : 13 ] For they cannot die anymore, because they are like 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.

So, 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. So, it reads, Let us pray. Father, guide us this day, as always, that you might lead us to your truth about who Jesus is and how His answers reflect your answers.

Grant us to see His and your wisdom wisdom on things related to taxes and politics, on things related to life and afterlife.

[ 5 : 37 ] Not just to satisfy our curiosity, not just to have right answers, but to understand the difference that it makes in our lives.

why these answers that Jesus gives are extremely important, are vital to us.

So, this we pray, Father, in Christ's name, amen. Please be seated. So, we've all heard the crafty puns that end in a surprise.

Right? Sometimes they're called dad jokes. Crafty pun might be an overstatement.

For instance, my wife asked if I'd seen the dog's bull. I said I never knew he did. My friend showed me his tool shed and pointed to a ladder, and he said, That's my step ladder.

[6:48] He said, I never knew my real ladder. So, they're crafty, and they end with a surprise.

That's why we laugh. They have a little bit of a twist to them. And I think that's what Jesus is doing. He's not telling dad jokes, but I think he's doing something where he's taking and he's giving it a surprise twist.

Because the way he answers the questions surprise the listeners. They did not expect that. He turns the tables on those who come to trap him.

He turns the tables on them. In fact, I like the quote from Job chapter 5, where it says, He frustrates the devices of the crafty, so that their hands achieve no success.

He catches the wise in their own craftiness. And the schemes of the wily are brought to a quick end. And that's what we see happening here. Verse 26, it says that after he answers the question on taxes, they were not able in the presence of the people to catch him in what he said.

[8:07] They came to catch him in what he said. They couldn't catch him in what he said. Their devices are brought to an end. And then again in verse 40, they no longer dare to ask him any question. Because they're not crafty enough to catch him.

So, Luke is showing us a building conflict. Okay? Remember that in the last few weeks, going back into chapter 19, Jesus is approaching Jerusalem.

And he's creating a conflict. He is intentionally creating a conflict. As he enters, remember, he designs and orchestrates the getting of a cult.

He knows where the cult is. He knows that it's tied up. He tells them to get the cult and bring it to him. And he sits on the cult. And then they begin to throw their cloaks down.

And he begins to walk on the cult toward Jerusalem. And his multitude of disciples begin to sing Psalm 118. Hosanna. Hosanna. Hosanna.

[9:16] Hosanna. To the king who comes in the name of the Lord. Hosanna. Hosanna. Clearly proclaiming himself Messiah.

Laying it down. First time he ever publicly claimed himself Messiah. He had told the disciples in private he's the Messiah.

He told them not to tell anyone. Now as he enters Jerusalem, four days before his death, he proclaims Messiah.

The scribes and the Pharisees object. Tell your disciples to stop it. They must stop. He says, if they stop, the stones would cry out. Immediately then, he weeps over Jerusalem.

And in his weeping, tells of its coming destruction because they were unwilling to accept the Lord's visitation.

[10:17] Then he then goes into the temple in chapter 19, verse 45, and begins casting out all the sellers, the sellers of animals and the money exchangers and those that are profiting from selling.

And they're doing it in the Lord's house where he says, this is my house and my house is called a house of prayer and you've made it a den of thieves. So he condemns their worship is corrupt.

They ask him then in the beginning of chapter 20, what authority do you have to do these things? What authority do you have to teach in the temple? Who told you it's okay to teach in the temple?

Who told you it's okay to come on a colt?

Who told you it's okay to enter into the temple and throw out the sellers? And he turned that on them and said, I'll answer that if you answer me a question first.

Was John's baptism from heaven or earth? They were unwilling to answer that because he caught, he twisted it and caught them on that.

[11:24] So he didn't tell them where his authority came from and kept right on teaching in the temple. Then he told a parable that revealed the rebellion of God's people.

He told the parable about the landowner who's sending, right, his messengers back to get the prophet from the vineyard and they kill, or they send away the messenger empty-handed.

Three times they send away the messengers empty-handed and he sends, the landowner sends his beloved son. Now we can begin to see what the parable's about.

Sends his beloved son whom they see and decide to kill him and think that they will inherit the vineyard. And that's what is referred to in verse 19 when it says that they perceived that he told this parable against them.

Even they got that parable. That it was about them as the tenants rejecting God's messengers! over and over and over again.

[12:30] And so he is building this conflict and that's what Luke is showing us. There's this conflict building. Okay? So their first approach was to tell him to stop when he comes in on the cult.

Their next approach was to question him what authority that he had. That didn't work. So now they turn to another strategy. They decide to try to trap him in his words.

If they could just bring up the right questions that will stump him, that will trap him into saying something that then we can use to hang him by or crucify him by or turn him over to Pilate.

So notice verse 20. Here's their new strategy. So they watched him and sent spies. Spies means those who were hired to lay wait.

who then, these spies come in and pretend to be sincere that they might catch him in something he said. Why? So as to deliver him up to the authority and jurisdiction of the governor.

[13:38] Who's the governor? Pilate. They will eventually turn him over to Pilate, but they're not going to do it by catching him in his words. But that's their new strategy. Okay?

So notice these questions are not sincere questions. They're not honest questions. They're meant to trap him because they were hard questions in that day that people couldn't answer.

They seem like an either or. You know, right? So here we go. So two questions. In verse, so first the question about taxes in verses 20 to 26 and then verse 27 as the Sadducees come, a question about the resurrection.

So first question is this. I'm going to put it this way. Not just is it lawful for us to pay taxes, but does God want us to pay taxes to a corrupt government?

Because that's really the implication behind their question. Not just is it okay to pay taxes, but is it okay to pay taxes? Remember, the Jews are under the Romans who have their thumbs on them who are a cruel government.

[14:48] It's called the Pax Romana. The Pax Romana, the peace of Rome, really was about subjugating people, beating them down and not allowing them. So in other words, a ruthless government.

And I'm sure you've heard and read the stories about the various Caesars and their atrocities. So they're asking, should we as Jews pay taxes?

Not just to a foreign government, but to a corrupt government. Okay, that's the real question. And that's a relevant question for us as well. We pay taxes, right?

Do our taxes go to the things we want them to go to? Right? So that's always the rub. But that was the rub in the first century. Did their taxes go to the things that supported the people?

No, of course not. They supported Caesar. They supported their aggression. They supported their violence. They supported abortion.

[15:58] They supported all kinds of evil things. So our situation is not new today. In fact, our government is probably mild compared to Rome's government of that time.

So they hire spies. We have the plot. They want to catch him in his words. Verse 21, they try to butter him up, right? Oh, you're a great teacher. You know, you show no partiality.

You truly teach the way of God. All pretense, all buttering up in order to ask the question. They drop the question. In verse 22, is it lawful for us to give tribute to Caesar or not?

So tax or not, one way or the other, yes or no. So it's a trap. If he says yes, if he says yes, we should pay the taxes, then what kind of Messiah is he?

If he's proclaimed himself Messiah, if he's a redeemer, if he's the king, why would he say, okay, let's pay taxes to another king? So there's the trap on that side.

[17:03] The other side's obvious and that's what they expect. They expect him to say, no, we shouldn't pay taxes since he's proclaimed himself Messiah, redeemer, king, deliverer.

They expect him to say, no, we shouldn't pay taxes. And if he says no, then they have a basis publicly to accuse him of rebellion against Rome and therefore they can deliver him over to the governor and to crucifixion.

That's their strategy. That's what they expect. But surprise. Here's the crafty. He turns the craftiness back on them.

So he says to them, show me a denarius. Now that's interesting. Where are they? Do we remember where they are? Jerusalem, yes, but where specifically in Jerusalem?

They're in the temple. Right? He's teaching in the temple. He's in the temple. So he says, show me a denarius. A denarius is not a Jewish coin.

[18:10] It is a Roman coin. On the front side, it has the emperor of the time, Tiberius, Caesar, son of God.

On one side, his image, Jesus says, whose image and inscription is on it? Tiberius. On the back side is his mother, Tiberius' mother, who's the queen and goddess.

So technically, they are bringing a coin into the temple courts that is idolatry. And by having a denarius on them, they are actually admitting that they're part of the problem.

Right? They're part of the, they're okay with using the money of the government. So, anyway, so he asks for a coin.

They show him. He says, whose image? They say it's Caesar's. And so Jesus says, surprise, then give back to Caesar what's Caesar's. If it's his, if it's his coin, give it to him.

[19:12] Belongs to him. Give it to him. Give, literally, he says, pay back. Pay back to Caesar.

In other words, you owe him. It's a debt. He's given that to you. Now you give it back. Give back to Caesar what belongs to him. Jesus is, is, is implying we have a civic duty.

We have a civic debt to pay to those who govern over us for a job that God has appointed them to do.

The question is, what about to a corrupt government? Well, what government is not corrupt? Some level. And clearly, Rome was corrupt, and so he's saying, yeah, even to a corrupt government, yes. Give back to Caesar what is Caesar's. But then he says, he adds more. Here's the other twist of it. And to God, the things that are God. So here's the higher priority. Yeah, give, so that, that's his coin.

[20:21] Give it back to him. So, but then to God, the things that belong to God. What things belong to God? Yeah. What do we, what do we owe to God?

Everything. Everything. What can I, what do I have that belongs to God? Well, my life, my gifts, my time, my everything. What do we owe him?

We owe him worship and praise and service. You name it. We owe him everything. As Paul says, in everything, whether you eat or drink, whatever you do, give all to the glory of God.

Even your eating is a privilege from God. Right? So everything. The first principles I learned when I first learned about budgeting, I read a Christian book called Byron Blue.

It was before Ramsey came out. He, his, his first principle was this and it always stuck in my mind. Everything belongs to God.

[21:27] That's where you start. Everything belongs to God. Everything is his. We're just here. We're just stewards. We're just borrowed time. Everything's his.

My breath and my life, everything I have, every gift I have, every, every health I, et cetera. You get it. What belongs to God. So let's, let's just expand on this question a little bit about government.

What if the government is corrupt? So, so what if? Well, so at the time of Jesus, Tiberius was, was the emperor, the Caesar. Paul wrote a little bit later and Paul wrote at a time in Romans 13 when there was a different Caesar.

In fact, a Caesar who was killing Christians. It's a Caesar who blamed the fire of Rome on the Christians. Anybody know who that Caesar is?

He's a famous Caesar. Nero. In fact, he, he's the one who killed Paul and Peter in the arena with lions and et cetera or as human torches to light up the facilities.

[22:39] We know that's how Paul and Peter both died. Peter died crucified but upside down. But Nero, he's the one that began to kill Christians, started that persecution which began a rebellion which, which then led to after, after Nero, two years later, the destruction of Jerusalem in 70 AD.

But Nero, so Nero, okay, so Paul, come on, Nero's, Tiberius was a puppy compared to Nero. So, in between there was Caligula and some others but Paul says in Romans 13 let every person be subject to the governing authorities.

Why? For there is no authority except from God and those that exist have been instituted by God including Rome? Yes. Yes. Including United States of America?

Yes. Therefore, because he says all of them, therefore whoever resists the authorities resists what God has appointed and those who resist will incur judgment for rulers are not a terror to good

conduct but to bad.

Would you have no fear of the one who is in authority? Then do what's good and you will receive his approval for he is God's servant for your good. But if you do what is wrong be afraid for he does not bear the sword in vain for he is the servant of God an avenger who carries out God's wrath on the wrongdoer.

[ 24 : 11 ] Governments have the authority to punish and to arrest and to kill. Therefore, one must be in subjection not only to avoid God's wrath but also for the sake of conscience for the sake of conscience we know it's right.

For because of this you also pay taxes for the authorities are ministers of God attending to this very thing. Pay to all what is owed to them taxes to whom taxes are owed revenue to whom revenue is owed respect to whom respect is owed honor to whom honor is owed pay your debts.

So, bottom line in terms of taxes and government and whatever politics you have question the bottom line is is God sovereign? Do you believe God is sovereign?

Do you believe God appoints governments? Do you believe God is in control of governments? Do you believe God setups governments and takes down governments? If you have the long view Rome was there for 500 years maybe 600 if you count the end days but they were done.

Persia ended Babylon ended Greece ended right? Rome ended Attila took over for a while.

America will end by God's judgment it has a timeline so if we believe that God is sovereign we believe that all government authority is from God and they ultimately serve God they protect good and restrain evil and our taxes cover that cost what rubs us the wrong way is when those taxes go to other purposes for which God has not appointed government to do right?

[ 26 : 15 ] When government goes beyond protecting good and restraining evil that's where we have our run but compared to Rome we have to trust God what if the government goes beyond its purpose well that's God's area of judgment not ours and we're not going to talk about our founding fathers what did they do?

I said we're not going to talk about it because we could talk all day about that one understood that's an issue they dealt with and we can judge them one way or the other about that God's word is clear so question one does God want us to pay tax even to a corrupt government the answer is yes when do we resist government is there a time to ever resist government yes we resist government if they forbid us to do what God commands us to do for instance in Acts they forbid the disciples to preach the name of Jesus and they said shall we obey God or man they decided to obey God they resisted the government's forbidding the other time we would not do when the government wants us to do what God forbids right so those are that's when we resist only when it's in conflict with

God's commands so second question resurrection okay so now the Sadducees come we see in verse 27 there came to him some of the Sadducees who deny that there is a resurrection so the Sadducees are mainly the class of the priests most of the priests and the chief priests fall into this class of Sadducees there you know we have Pharisees you have Sadducees you have Herodians you have Essenes you have different groups within the Jewish community the main two are the Pharisees and the Sadducees Sadducees ran the temple they're the priestly system they run the temple the Pharisees are leaders of the people with no real official leadership status Sadducees as Luke tells us he lets us know since he's writing to a non-Jewish audience he tells them

Sadducees the most important thing to know about them is they deny the resurrection they didn't believe in afterlife the reason they didn't believe in afterlife was because they only held to the Torah they only held to the first five books of the Bible they only held to Moses and they didn't think they didn't believe they didn't know that the first five books ever referred to resurrection clearly the Psalms refer to resurrection and afterlife clearly Daniel 12 refers to a resurrection of the dead so clearly prophets spoke of that but they didn't see it in the first five books and they didn't accept the other things the Sadducees also didn't believe in angels they didn't believe in spirits so they didn't believe in demons any supernatural things like that they just believed in the law so they don't believe in the resurrection and I forget I think I messed up the joke the joke is always you know that's why they're sad you see but I missed the punchline somewhere in there so they they're attempting to stump Jesus too they ask a question about resurrection obviously which they don't even believe in so they're asking it with a smirk on their face okay they set up this scenario they want to ask him a question verse 27 they quote

Moses they know Moses Moses had set up a law where if a man dies and doesn't have children then his brother was to be his redeemer he was the one who was to step in so that there could be a

forwarding of his name through children right so in the story of Ruth we have Naomi was in that situation remember Naomi's husband died and then her two sons died remember so Naomi comes back childless she comes back bitter remember and she needed a redeemer she had nobody that was her security and that's where remember the story beautifully unfolds where Ruth just happens to go to this field of this guy by the name of Boaz remember and when Naomi hears the name Boaz she lights up because that's her redeemer whether she forgot or whatever but he's her husband's relative he could secure her and he's quite well off so anyway you know how the story goes he's called her kinsman redeemer because through

[ 31 : 35 ] Ruth right we have the continuing story of David or what eventually becomes David's story so there you have it so they refer to this right and so they set up this ridiculous scenario there's seven brothers right they all they all take the widow and nobody has a child and so all seven brothers die and then all and then the woman dies and so okay so Jesus so now in the resurrection now in the resurrection whose wife will she be just an absurd question but see the Pharisees think the whole idea of resurrection is absurd they think it's ridiculous and they think by bringing up this scenario they point out it's absurdity we Jews believe in monogamy and you get to heaven and you're supposed to right who's this woman had seven husbands it's just absurd the Sadducees used to teach tease the

Pharisees about resurrection they would say things like you know when you so in the resurrection you're still going to be washing your hands do you still need to be doing that I mean they thought that was funny that was just ridiculous because they thought that if there's a resurrection if there's life after death that life would continue exactly like it was on earth you'd still be married to the same people so what Jesus does is corrects them first of all he says verse 34 it's not the same it's not the same the sons of this age in the present time the sons marry and are given a marriage but verse 35 those who are considered worthy to attain to that age so in other words not everybody gets in but those who are considered worthy to attain to that age and to the resurrection from the dead don't marry neither marry nor are given in marriage right so things change in other words God transforms reality through resurrection there's a change things are different there's a contrast now marriage and given in marriage then no marriage or given in marriage it's different everything changes what's the reason verse 35 why for or verse 36 why for they cannot die anymore now they're in the eternal state they cannot die their nature has changed they don't need marriage and children to live on they live on because they've been changed they cannot die anymore because they are now my text has equal to angels you have that that's confusing right the word means angel like or like angels in other words like angels they don't die they're eternal right so their soul and their new body is eternal they are sons of

God they're not sons of men anymore they're sons of God and they're sons of the resurrection right so first statement is simply that resurrection there's a change so Sadducees you're mistaken in thinking that life after death just continues like it is now you don't even understand well the other gospels talk about how Jesus said you don't understand the power of God you don't understand the scriptures and you don't so he corrects them by the way they're like angels they don't become angels some people take this text wrong right they're equal to angels or they become like angels and so they grow wings and you know the wonderful life story no that's not what Jesus is saying they're like angels in the sense that they don't die and then here comes the surprise okay verse 37 here comes the surprise so he corrects them so they've heard all of that they've probably heard all of that from the

Pharisees before but verse 37 is new this is new to everybody by the way because even verse 39 even the scribes who are the experts in the Torah are surprised by Jesus' answer because they never saw that before what Jesus points out about Moses in verse 37 but that the dead are raised even Moses showed that's why he's emphasizing even Moses remember these guys only trust Moses so if he can show for Moses that resurrection is a promise he stumped them back he's proven them as incompetent scholars of the Old Testament but that the dead are raised even Moses showed in the passage about the bush what's the passage about the bush what bush did Moses have to do the burning bush yeah the burning bush right he's out in the wilderness the burning bush and then where he meets God and remember what God says to him right I'm going to rescue my people I've heard their suffering they're in Egypt I'm going to rescue them I'm going to bring them to the promised land well what do we hear about that promised land well that's what that's what is quoted from Exodus 3 6 even Moses showed in the passage about the

books where where he calls the Lord or where he quotes the Lord saying I am the God of Abraham and the God of Isaac and the God of Jacob why does he say that why did God say that in Exodus 3 because he's calling Moses back to remember the promise the promise I made to Abraham and to Isaac and Jacob I promised each one of them that I will give to them the land flowing with milk and honey well did they get that land Abraham lived in it pitched a tent in it

[ 37 : 53 ] Jacob lived in it and then didn't live in it and then you know Isaac mostly never mind I won't diss on Isaac it's a promise the promised land and remember Hebrews 11 tells us how Abraham viewed that remember Abraham when he saw the land says that Abraham was looking for something better when he came to the quote unquote promised land he was looking for something better he was looking for the city of God not not not Shiloh not not Shechem not not not he was looking for something a lot better than that Abraham in other words understood the promised land as a paradigm as a picture of eternity resurrection remember Abraham believed in resurrection because if he was going to kill Isaac remember he believed Isaac would come back so Abraham already believed in resurrection so Jesus uses logic here look at verse 37 he calls

God the God of Abraham the God of Isaac and the God of Jacob verse 38 so inference so he is not God of the dead but of the living if he's God of Abraham who was buried and the God of Isaac who was buried and the God of Jacob who was long buried if he's still their God he's not the God of the dead he's the God of the living it's a powerful point Jesus makes and it's a point that silences the Sadducees and amazes the scribes as we see in the next verse some of the scribes answer teacher you have spoken well they're like yeah get the Sadducees yeah but they're also like we never saw that wow wow you have answered well but then nobody dares ask him another question so Paul explains the logic of transformation through resurrection

Jesus' answer to the Pharisees life doesn't carry on in the afterlife like it is now things change in fact the very nature of resurrection changes us so listen to how Paul describes this change in 1 Corinthians 15 he says so it is with the resurrection of the dead what is sown perishable is raised imperishable what is sown in dishonor is raised in glory by the way when he says sown what does he mean when the body is sown when you sow a seed what do you do to it you bury it you bury it Paul uses that illustration he says God has given us an illustration of resurrection and gardening you bury a seed what happens it transforms right and it becomes something that it wasn't like before something grows out of it something life changing happens and burying it does that make any sense that doesn't sound logical you bury it

I'm sure gardeners know the scientific explanation of that but it seems like that seems silly and yet that's the very terminology Paul is saying when you bury the body weak it raises strong it changes sown in dishonor raised in glory sown in weakness it's raised in power sown a natural body it's raised a spiritual body if there is a natural body there's also a spiritual body using logic again thus it is written the first man Adam became a living being the last Adam who's the last Adam Jesus he's the new Adam right he's the last Adam where God starts over again the last Adam became a life giving spirit it is not the spiritual that is first but the natural and then the spiritual the first man was from the earth a man of dust the second man is from heaven as was the man of dust so also are those who are of the dust and as is the man of heaven so are those who are of heaven just as we have been born of the image of the man of dust so we shall also bear the image of the man of heaven

I tell you this inherit the kingdom of God nor does the perishable inherit the imperishable behold I tell you a mystery we shall not all sleep but 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 and we shall all be changed so if Christ returns before your die right the dead are raised and then we who are still alive are cut up and changed we have to be changed though that's his point for this perishable body must put on the imperishable this mortal must put on immortality when the perishable puts on the imperishable and the mortal puts on the immortality then shall come to pass the saying that is written now he's quoting from the prophets death is swallowed up in victory oh death where is your victory little taunting going on oh death where's your sting and then

[ 44 : 14 ] Paul tells us what that means the sting of death sin why do we die because we sin we desert right all have sinned and fallen short of the glory of God that's why we die every funeral I go to I'm reminded of that even believers die because we're sinners but remember Jesus told Martha if you believe in me even if you die you live and in one sense you don't die your soul doesn't die death is swallowed up where is your sting sting of death is sin the power of sin is the law but thanks be to

God who gives us the victory through our Lord Jesus Christ Jesus conquered death and by conquering death and dying in our place he conquers the law and he conquers the sting of death which is our sin he removes the sin so in resurrection we experience change and we look forward to that as I as I feel gradually more weakness in my own body more limitations in my own body

I think oh that day oh that day oh that day we will have a new body that doesn't perish it's raised in glory it's raised in power raised a spiritual body but still a body we will bear the image of Jesus we will inherit his eternal kingdom death and sin are conquered by those who have faith in Christ but if Christ is not raised from the dead then we will not be raised from the dead our faith is futile we are still in our sins there is basically no purpose in life I don't know why the Sadducees committed themselves to the law if they believed in no resurrection because

Paul's conclusion Paul was very logical Paul said man if there's no resurrection let's eat drink and be merry because tomorrow we die let's get all we can now why would I sacrifice why would I live in self denial why would I not live according to this world and go the easy way if there's no resurrection but we have a different conviction we have a different hope we have a different belief our hope is secured by the word of God and by the testimony of the Holy Spirit within us that we have a hope that we have a resurrection that we have a life changed Christ was indeed raised from the dead people's lives were changed because of it the Holy Spirit was sent because of that we just spent a whole season of worship of our themes of worship about the blessings of because Christ raised from the dead we have all these blessings not just that we get to be but there's all these present blessings!

And the most important is that he's reigning he's on his throne let us pray Father we thank you for Luke's record of Jesus dealing with his enemies how amazing Jesus is Father he sees through the craftiness I wish I could see through craftiness he has the right answer to those that try to catch him he has the right answer oh how we wish we always had the right answer he understands scripture at a depth that nobody had understood ever before he read scripture so carefully that he saw the promise that no one else saw so

Father we know that you give to us your spirit who helps us answer those hard things when we're caught by those who want to trick us help us lean on the spirit and we have the Holy Spirit Lord who teaches us even as we read the word who opens our eyes and who opens our minds as we lean on him who shows us truth and Father we thank you Lord though we don't like things like paying taxes to a corrupt government we recognize you are sovereign and so we accept that but we get excited about the other part the resurrection we're grateful for that thank you for that promise thank you for that hope thank you oh God that we can sing about it and dwell in it and as Peter calls it a living hope that we're born again to thank you we thank you in

[ 50 : 01 ] Christ's name amen