**SATURDAY NOVEMBER 20 – XXXIII WEEK O.T. [B]**

**“That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob; and he is not God of the dead, but of the living, for to him all are alive."**

**The Sadducees are people with a very particular, special faith. They only believe in some books of the Scripture. They believe neither in the Angels nor in the resurrection. For them, life ends on earth. Death is the end of everything. Even the books in which they state to be believe in are submitted to the scrutiny of their thoughts. They accept what is conformed. They reject what is different. Jesus must prove that the resurrection exists. He will do that, using the entire Wisdom of the Holy Spirit. The Sadducees start from afar. They take a norm that is valid for the time: "Teacher, Moses wrote for us, 'If someone's brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.' They use this norm to deny the resurrection. The eternal after is not a continuation of the before. This norm is given so that no lineage becomes extinct in Israel. Deducting other things is inappropriate. The things said for the earth are valid for the earth. They are not valid after death. Eternity is ruled by other laws or statutes.**

**The Sadducees apply the Law. “Now there were seven brothers; the first married a woman but died childless.” He fully enters the norm dictated by Moses. It is up to the second to marry her and raise up descendants this way. This is what happens. The second marries the woman of the dead brother, but he dies, too. He neither leaves descendants, though. The obligation is of the third. But to whom must she raise up descendants: to the first or to the second? Then the second and so also the third and likewise all the seven died childless. Willing to reflect, one should immediately say: where are they on the moment of death? If they are in eternity, they are without wife. The problem does not exist. If they are not in eternity, as everything ends with death, there is no problem, either. Moreover, all those who have never married, what will they do in eternity? They do not wonder. Their intention is only one. They want to put Jesus into trouble, to say to the entire world that all the revelations of Jesus about the eternal life are nothing but tales invented by Him or even invented by others before Him.**

**Finally the woman also died. She enters eternity, as well. Being wife of seven brothers, now who has the right to marry her? Surely only one. And will the others remain with no wife in eternity? It is unjust thing. What is the right solution? Declaring the resurrection non-existent. Thus, the problem is solved forever. After death, one returns in the nothing from where one has come. One was nothing before and one will be nothing after it. This is their doctrine. Now they ask Jesus a question: “Now at the resurrection whose wife will that woman be? For all seven had been married to her." It is evident they know nothing about the future life. However, many other things are also evident. It is sufficient a little bit of rationality, intelligence, discernment to realise that between the case submitted to the judgement of Jesus by them and the eternal life, there is no relation. And the non-married? Those who married more times? Marriage is for flesh, not for the spirit. The future body is spirit, not flesh. This truth is lacking in them. But they are lacking in many other truths. Their truth is their thoughts. Their thought must be truth of everyone. This is intellectual dishonesty. When God is not at the foundation of what ones says, the foundation can be the rationality of man or the will. Since each man owns a mind and a will, he can express his thought. Every man must know, however, that the will is capable of annulling every rationality. One destroys and annuls everything by will.**

**Let us read the text of Lk 20, 27-40**

**Some Sadducees, those who deny that there is a resurrection, came forward and put this question to him, saying, "Teacher, Moses wrote for us, 'If someone's brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.' Now there were seven brothers; the first married a woman but died childless. Then the second and the third married her, and likewise all the seven died childless. Finally the woman also died. Now at the resurrection whose wife will that woman be? For all seven had been married to her." Jesus said to them, "The children of this age marry and remarry; but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise. That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob; and he is not God of the dead, but of the living, for to him all are alive." Some of the scribes said in reply, "Teacher, you have answered well." And they no longer dared to ask him anything.**

**First of all, Jesus gives the earth what is of the earth, to time what is of time. "The children of this age marry and remarry.” It is the law of the earth for the earth. Law of time for time. If it is law of the earth and of time, this norm, or the norm of Moses, is valid until ma remains on earth. He leaves earth and time, he enters the eternity. Eternity has another system of life. “But those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage.” Let us be careful! Jesus is speaking about the future life and of the glorious resurrection. Here is why He says: “But those who are deemed worthy.” The resurrection from dead is for everyone, but it is not glorious for everyone. There is also the resurrection for the eternal ignominy. One must make this distinction, as it is revealed truth. It is essence of the Gospel. Whether one is worthy or unworthy the eternal life, neither one marries the soul and nor the body. In eternity, no matter what fate is assigned, fruit of our works it is truth that no one will take a wife and no one will take a husband.**

**Which Book of the Scripture does Jesus draw the truth of the glorious resurrection of the righteous? From the Book of the Exodus. In this Book God reveals himself to Moses as the God of Abraham, God of Isaac and God of Jacob. He was not God. He is God. “That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob.” Abraham, Isaac, Jacob are before God. They are waiting for the resurrection. God was not the God of Abraham, Isaac, Jacob. The God of dead. Today, He is their God. Here is the conclusion of the statement or argumentation of Jesus: “And he is not God of the dead, but of the living, for to him all are alive." God is the source of life. Every life lives for Him. But also every existing being exists for his will. It is will of God that the soul of man is immortal. It is will of God that on the last day the body is called back to life to be reunited with his soul. It is for revelation of the Lord that the resurrection is not equal for everyone. Those who did the good will raise for a resurrection of glory and of eternal beatitude. Those who did the evil, for a resurrection of ignominy and of eternal death. These truths are essence of our faith.**

**The question about the resurrection asked to Jesus from the Sadducees is the last question Jesus replies to. No one on earth has been able to disprove one only Word of Jesus and no one has never had Him fallen into his traps. Thus, Jesus reveals himself as the wisdom above every wisdom, the truth above every truth, the intelligence above every intelligence, the light above every light, the justice above every justice, the knowledge above every knowledge. Jesus is beyond. He is not a quantitative beyond. He is a beyond of divine and human essence together. He is a beyond that is the fruit of his Person subsisting both in the divine nature and in the human nature. Jesus has the entire uncreated and created wisdom together. Today the Holy Spirit must show us the response for every man, being impossible to reply through the way of the Holy Scripture, in which one does not believe anymore. May the Mother of God never leave us alone. May She help us reply according to truth.**