

“The Resurrection of the Dead and the Life of the World to Come”

Mark 12:18-27

February 15, 2026

Faith Presbyterian Church – Morning Service

Pastor Nicoletti

The Reading of the Word

We continue this morning in the Gospel of Mark. The Jewish leaders of Jerusalem are challenging Jesus as he teaches in and around the Temple. And in our passage this morning he is approached by the Sadducees

With that said, let's turn to our text: Mark 12:18-27.

Please do listen carefully. This is God's Word for us this morning.

Mark writes:

^{12:18} And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, ¹⁹“Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. ²⁰ There were seven brothers; the first took a wife, and when he died left no offspring. ²¹ And the second took her, and died, leaving no offspring. And the third likewise. ²² And the seven left no offspring. Last of all the woman also died. ²³ In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife.”

²⁴ Jesus said to them, “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? ²⁵ For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. ²⁶ And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? ²⁷ He is not God of the dead, but of the living. You are quite wrong.”

This is the word of the Lord. (Thanks be to God.)

“All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord endures forever.” [1 Peter 1:24-25]

Let's pray ...

Prayer of Illumination

Lord, our eyes long for your salvation
and for the fulfillment of your righteous promises.
We are your servants, and so we ask you to give us understanding,
that we may know your testimonies.
As we attend to your word now,
help us to love it more than gold, even much fine gold.
Grant this, we ask, in Jesus's name. Amen

[Based on Psalm 119:123-125, 127-128]

Introduction

So Sadducees come to Jesus. And they have a question about the resurrection – about the future hope for God’s people. And Jesus gives them an answer.

And what we see in Jesus’s answer is that: While some may scoff, the Bible tells us that all who trust in God will one day be raised from the dead to live with God forever, in a new heaven and a new earth, which will be both like our life now, and different, in ways beyond our understanding, and when we are puzzled by this, we can trust God that eternity in the resurrection will be truly good.

Let me say all that again: While some may scoff, all who trust in God will one day be raised from the dead to live with God forever, in a new heaven and a new earth, which will be both like our life now, and different, in ways beyond our understanding, and when we are puzzled by this, we can trust God that eternity in the resurrection will be truly good.

Let’s take that one piece at a time.

While Some May Scoff

First, as we turn to the promises of the resurrection of the dead and the life of the world to come, some will scoff.

And that’s essentially what’s going on at the start of this passage.

The Sadducees were a significant group within first-century Judaism, and were often wealthy, powerful, and very connected to the priestly system of the Temple. [Edwards, 365]

And, among other things, the Sadducees denied that there was a future resurrection for God’s people – or any kind of life after death.¹

¹ They were also a group that tried, essentially, to be more conservative than God ... which can be just as serious an error as trying to be more “progressive” than God.

The Sadducees rejected all Scripture given after the first five books of the Bible – the books of Moses. God had kept speaking ... but they decided he must be done. And so they rejected later Scriptures.

They also rejected insights that God people had from the ancient Scriptures later on. And so, when faithful Jews started seeing more clearly the Bible’s teaching on the resurrection of the dead that God had promised, the Sadducees rejected this as a newfangled theological invention. They stuck with what they believed (falsely) was the old-time religion. And as such, they rejected true teachings of the Scriptures. [See Wright, *Resurrection*, 131-140 for a detailed account of this.]

On one level this is one reminder that whether in theology or any other area of life, there is no inherent virtue in conservatism or progressivism. There is only virtue in following God where he leads through his Word. Sure, many first-century Jews wandered from the Lord from an unfaithful “progressivism” by compromising with the paganism around them. But in the Sadducees we are reminded that there are forms of theological conservatism that can lead one away from the Lord as well. And Jesus isn’t especially sympathetic to it. “You are wrong” he says to them in verse 24. “You know neither the Scriptures nor the power of God” he says to them later on. “You are quite wrong.” He says in verse 27.

We need to beware of the Sadducees error in general and on this specific topic.

They believed that the soul perished along with the body, at death. And they scoffed at the idea of life after death, as a foolish hope. [Wright, *Resurrection*, 131-140; Edwards, 365-366] And their question here, while it's meant to be a real theological challenge, also has some mockery in it.

Which is a helpful reminder that people have always scoffed at the Bible's teaching about eternal life. That's not new. It's not that in the ancient world people all believed these things, but now people doubt them. There have always been scoffers.

Some scoffers laugh condescendingly at the idea of life after death as something only children, the naïve, and those unable to handle the cold hard realities of the real world would believe. Others will dismiss the Bible's teaching on the matter for something that feels more "traditional" to them. Interestingly, the Sadducees did both.

But from multiple angles, the Bible's teaching – Jesus's teaching – on life after death is mocked.

That's the first thing we see here: In response to the Bible's teaching on life after death, some will scoff.

The Bible Tells Us That All Who Trust in God

Nonetheless, the next thing we see is that the Bible still gives us promises for the life to come for all who trust in God.

And it's important at the outset that we're clear that that's who is in view here.

The Bible doesn't teach that each person, by their own power, by the strength of their own soul, will continue after death and into eternal life. No – the Bible teaches that death is stronger than we are.

But in Jesus Christ, God has defeated death. And now, all who trust in him – all who cling to Jesus by faith – all who follow him, and look to him as their King – Jesus will rescue them from death.

Without Jesus, we face everlasting death. But if we are in Christ – if we belong to him – then God promises to rescue us from death. And that's what's in view here: what awaits those who have turned to God, and clung to Jesus Christ as their only hope in life and in death. What does Jesus have for them – what does he promise them?

God's People Will One Day Be Raised from the Dead, to Live with God Forever, in a New Heaven and a New Earth

And the heart of that promise is that if we trust in Christ, then one day we will be raised from the dead, to live with God forever, in a new heaven and a new earth.

Now, at this point, we need to clarify what that means.

While there's a lot the Bible doesn't tell us about the afterlife, there are also some things that the Bible is very clear about. And among them is that what we look forward to, ultimately, is not an eternity as disembodied beings, hovering around in a spiritual realm. The Bible is very clear that our future hope is that when Jesus comes back one day, he will raise up our bodies from the dead, he will make them new, and he will unite our souls and bodies once again. Then, he will make the earth new, wiping away sin and death from it. And after that, those who have trusted in Christ will live forever, in real, physical bodies, in a new heaven and a new earth.

Now, some may look at verse 25 and object to this, because Jesus says there that we will be like the angels in heaven. But how will we be like them? Mark omits that detail, but Luke includes it. There we learn that the longer version of what Jesus said is that we will be like the angels in that we can no longer die. That's the way we'll be similar.

But the rest of the Bible makes it clear that unlike the angels we will have physical bodies, and we will live not just in heaven but also on earth.

The Apostle Paul, speaking of what will happen to us when Jesus returns, writes: “Behold! I tell you a mystery. [...] [W]e 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. [1 Corinthians 15:51-55]

The Apostle John tells us where we will live, describing a vision the Lord gave him, saying:

“Then I saw a new heaven and a new earth, [...]. And I saw the holy city, new Jerusalem, coming down out of heaven [...]. And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.’

“And he who was seated on the throne said, ‘Behold, I am making all things new.’ Also he said, ‘Write this down, for these words are trustworthy and true.’

That is what will happen when Jesus comes back. He will raise us up, he will make all things new, and we will live with him and his people forever, body and soul, in a new heaven and a new earth. That is our final hope.

But what about in the meantime? If we die before Jesus comes back, where will we go?

Well, the Bible tells us that when a follower of Jesus dies, they depart this world and they are with Christ, and it is good. [Philippians 1:23] This is what theologians refer to as “the intermediate state” – the state in between this life and the final resurrection. But the Bible doesn't tell us a lot about this phase of existence.

As one theologian puts it: The Bible is much more interested in life after life after death – in the resurrection of the body and the life of the world to come – than it is interested in our immediate life after death, or the intermediate state.

Our ultimate hope is a renewed soul in a new body, living in a new heaven and a new earth, with God and his people, forever. That is the final Christian hope. [For those who want more on this

teaching, Dr. Mike William's talk is a helpful one:
<https://www.youtube.com/watch?v=pDCqBl6jTYk>]

And the Bible tells us that Jesus is the first fruits of this. [1 Corinthians 15:20] Jesus rose first – that's what happened at Easter. And his resurrection gives us a picture of what God will one day do for all who follow him – all who call Christ their Savior and King.

That's what the Bible promises to God's people.

And the Sadducees deny it. The Sadducees rejected both the idea of the intermediate state and the idea of the future bodily resurrection.

And Jesus is quite firm in his critique of them. "You are quite wrong." He says in verse 27. "You know neither the Scriptures nor the power of God" he says in verse 24.

And to prove his claim, Jesus points them to Exodus 3:6.² Jesus says to them: "as for the dead being raised, have you not read in the book of Moses [...] 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 God of the dead, but of the living."

This can seem to us like an odd argument – but it's not.

Jesus starts by noting that the God of the Bible, even when he spoke centuries after Abraham, Isaac, and Jacob had died, still identified himself as their God. He still acted as if he had a real and important relationship with them. And if that was so, then they must still exist. They must be with him.

This, Jesus is saying, proves there is an intermediate state – something the Sadducees denied. And if there is an intermediate state, there must also be a future resurrection – because that's what Abraham, Isaac, and Jacob would be waiting for in the intermediate state: that day when God will fulfill all his promises for all his people at the resurrection. [Wright, *Resurrection*, 424-425]

Jesus doesn't spell out the logical arguments that flow from his statement in verses 26 and 27. Instead, as one scholar puts it, Jesus acts like a chess master, making a key move, after which both he and the Sadducees should be able to see several moves ahead and realize that Jesus has already won the debate. [Wright, *Resurrection*, 424]

And the Sadducees see it too. Because they have no rebuttal – no response. They know they are defeated.

Jesus tells them, and us – that all who trust in God will one day be raised from the dead to live with God forever, in a new heaven and a new earth.

That's what's at the heart of Jesus's teaching here.

² It is noteworthy that Jesus picks a verse from one of the Books of Moses, so that the Sadducees will have to accept it. [France, 471] Remember, the Sadducees rejected the other 34 books of the Hebrew Scriptures, so Jesus chooses a text from the Book of Exodus, which they accepted. This also explains why Jesus didn't choose a later text in the Hebrew Scriptures that was more overtly about the resurrection.

It Will Be Both Like Our Life Now, and Different, in Ways Beyond Our Understanding

But Jesus also responds to a specific objection the Sadducees raise to this teaching. And as he does, Jesus explains that this eternal resurrected state is both like our life now, and different from it, in ways that are beyond our understanding.

Specifically, the Sadducees, to try to disprove the resurrection of the dead, by bring to Jesus a hypothetical case study [Witherington, *Women*, 33] that raises the question: If people are going to be raised bodily from the dead one day, then what will happen to those who have been married more than once?

More specifically, they raise the issue of levirate marriage. This was a practice in the ancient world, where if a man died before his wife had had a son, then the dead man's brother was called on to marry the widow. This served several purposes. It continued the family line of the deceased man, but also, in the ancient world, where women so often depended on a husband or a son to provide for them, and where widows might struggle to remarry, this practice could provide a safety net and a future for a widow living in that culture.

So the Sadducees ask: What if a woman's husband dies, and she enters a levirate marriage with the next brother, and he dies, and so on, until she's been married to all seven brothers. At the resurrection, who will she be married to?

And Jesus's response is "When they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven."

As one commentator puts it, for many of us, this response is "both brief and frustratingly cryptic." [France, 473]

And this verse has been understood in a range of ways. But each understanding raises at least as many questions as it answers.

By far the majority understanding of this verse is that at the resurrection, there will be no marriage or sexual intimacy between resurrected human beings.

This idea understandably disappoints a number of people. After all, many people derive a great deal of pleasure and joy from marriage in general, and from sexual intimacy within it.

To this initial objection, C.S. Lewis has helpfully pointed out that if joy and pleasure are our concern, then we're being a bit shortsighted. Because the joys and pleasures of life at the resurrection will far surpass even the greatest joys and pleasures we experience in marriage and sexual intimacy now. [Lewis, 190-191]

The joys of relationship with God and with other people in the new heaven and the new earth will be so wonderful, beyond what we can grasp, that even the deepest and most intimate relationships of this life will pale in comparison.

And that's a good point.

And yet ... even so, there are other questions this interpretation raises that remain unanswered for us.

For one thing, marriage and sexual intimacy were given to humanity before the fall – as a good thing for humans to enjoy. Why would these good gifts be taken away later on – at the eschaton? Why would food and wine and fellowship and so many other aspects of human life remain, but marriage and sexual intimacy be done away with?

Jesus adds that we'll be like the angels. But that doesn't clarify much. For one thing, we're not told much about what relationships between the angels are like. For another, as we've already said, Luke's account of this same conversation clarifies that the way we'll be like the angels is that we will no longer die. [Luke 20:36] But God established marriage for Adam and Eve before human death had entered the world. So why would the eradication of death mean the eradication of marriage? It's unclear.

Second, the example of Jesus – who was recognized as a man after his resurrection, and not seen as a genderless being – tells us that gender and biological sex difference will remain after the resurrection. So we will not be asexual or androgenous. Which raises more questions, because, while some are called to life of singleness [Matthew 19:12], Jesus described marriage as flowing from the reality of gender difference [Mark 10:6-9]. And so, if those distinctions continue, why would marriage end?

Third, it does seem odd that God has given us organs that are a good part of our original creation, but that will become vestigial or merely ornamental for most of our existence, after the resurrection. And though C.S. Lewis gives some possible explanations for this [Lewis, 191; and also see the "hrossa" in his *Out of the Silent Planet*], it still seems a bit odd.

Now, don't get me wrong. I'm not arguing with Jesus. I'm just saying that if we read his words to mean that there will be no marriage or sexual intimacy after the resurrection, then it still leaves us with a lot of questions.

And maybe in part because of this, some have interpreted Jesus's words differently. Though as we'll see ... their readings raise many unanswered questions too!

Some have argued while there will be no marriage at the resurrection, there will still be sexual intimacy. But in Genesis 2 and in the teaching of Jesus [Mark 10:6-9] we're told that sexual intimacy was always meant to be anchored in marriage – beginning in the Garden of Eden. And so, why would that change at the resurrection? This alternative view seems highly problematic.

Still others have argued that there may actually be a continuation of marriage at the resurrection. Ben Witherington argues that Jesus doesn't say that there will be no marriage – only that there will be no new marriages at the resurrection – no one marrying or being given in marriage. To that, Witherington adds an argument that Jesus is really addressing the practice of levirate marriage, which many in the ancient world viewed as being in a different category from regular marriage, and which (unlike regular marriage) is based in death and a fallen world. And so, setting aside

death will mean setting aside levirate marriage. But it won't necessarily mean the setting aside of ordinary marriage.³ [Witherington, *Women*, 32-35; Witherington, *Mark*, 326-330]

But this interpretation leaves lots of questions too, among them that it doesn't really get at the heart of the Sadducees' case study. Forget about levirate marriage – what about people who remarry in an ordinary way?⁴ [France, 472] The question, in this view, remains essentially unanswered.

Finally, Dru Johnson has argued that Jesus isn't actually saying anything at all about marriage at the resurrection here, but that that the phrase “marry and given in marriage” was a sort of idiom for Jesus, used by Jesus elsewhere to describe people going about their regular lives [Luke 17:27, Matthew 24:28]. And so really Jesus is just trying to say in general terms that resurrection life will be so distinct from regular life now, that the question is foolish. [Johnson, 89-92; Witherington also raises this possibility in *Women*, 35]

But despite Johnson's arguments, it seems odd that Jesus would employ an idiom that would be so easily misunderstood for a specific answer to the specific question the Sadducees have asked about actual marrying and being given in marriage.

In the end, each interpretation offered raises even more questions for us, which Jesus says nothing about. And so, we come back to the same conclusion we mentioned earlier: For many of us, Jesus's teaching on marriage and the resurrection seems “both brief and frustratingly cryptic.” [France, 473]

But maybe that's okay. In fact ... maybe that's part of the point.

Jesus seems to make it clear here that at least some aspects of marriage as it was practiced in the ancient world, and maybe even marriage entirely as we know it in this life, will not persist into the eternal resurrected state of God's people, and that that change makes the Sadducees' question silly. But the details of that change, or what our life or our relationships will be like at the resurrection, are not explained at all.

And this is maybe a helpful pathway to a more general truth for God's people: That the future resurrected state will be both like our life now, and also very different, in ways beyond our understanding. And in fact, if we look at the resurrected Jesus, we see this point made over and over again.

Jesus's as we've said, after the resurrection, is a picture – a model, the first fruits – of our resurrected life. But Jesus's resurrection body is both like his body before the resurrection, and also very different from it, in ways that are often beyond our understanding.

Consider Jesus's appearance. Jesus's body was a resurrected form of the same body he had in his earthly life. That's why the tomb was empty. And yet, after the resurrection, when people who knew Jesus encountered him ... sometimes they recognize Jesus in an instant [John 20:16], and

³ For a variation on this argument (though, I think, a less convincing one related to the nature of marriage in the ancient world), see Ched Myers, 314-317.

⁴ For a recent iteration of this same question, see the trailer to the movie *Eternity*: <https://www.youtube.com/watch?v=irXTps1REHU> I have not seen this movie and am not necessarily suggesting it. But it's interesting to see that the Sadducees' question (reframed with a lot of secular and humanistic assumptions) has been made into a movie two thousand years later.

sometimes they don't recognize him even after an extended conversation [Luke 24:13-27]. Jesus looks recognizably the same, and yet unrecognizably different.

Or consider Jesus's physical nature. Jesus was fully physical. He stressed this with his disciples, directing their attention to his hands and feet, saying to them "Touch me, and see. For a spirit does not have flesh and bones as you see that I have." He even ate food before them to prove his point. [Luke 24:36-43] And yet, at the same time, he seemed to be able to walk through walls – appearing suddenly inside a locked room. [John 20:19] And yet, again, once there, he stresses the concrete physical nature of his body. The resurrected Jesus is fully physical ... yet able to walk through walls.

Or consider how Jesus got around. Luke gives us the account of Jesus traveling like we do – walking on a long road on the way to Emmaus. He wasn't hovering off the ground. He didn't have wings. He just walked. [Luke 24:13-29] And yet, as Tim Keller so often liked to point out, at his ascension, Jesus appears to fly. He stands before them, and then he ascends up – he flies up – into heaven [Acts 1:9; Luke 24:51]. The resurrected Jesus walks like us ... but also seems to fly like an angel.⁵

Or consider Jesus's physical presence. His presence was concrete and material. After his resurrection, Jesus's disciples see him, and touch him [John 20:27], they cling to him so tightly that he needs to ask them to let him go [John 20:17], he eats physical food [Luke 24:41-43], he handles physical objects [Luke 24:30], he cooks breakfast for his friends [John 20:9-14], he is really there. And yet, he also will suddenly disappear from before them – vanish without even a puff of smoke [Luke 24:31]. The resurrected Jesus is physically concrete ... yet also able to vanish in a moment.

Each of these points can leave us confused.⁶ We realize we know some things about what the resurrected life will be like ... but a lot leaves us perplexed. And so why are we surprised when Jesus brief statement about marriage at the resurrection leaves us puzzled too? Why should that be any different?

What do we know from our text this morning about what relationships will be like at the resurrection? What do we from it about how we will relate to our spouse there, or what relationships between men and women in general will be like?

Well, we know it won't just be a continuation of what we have in this life – whatever details interpreters may disagree on, Jesus makes it clear in this passage that gender relations and marriage

⁵ Keller loved to speculate that maybe this was an inherent part of our resurrection bodies – something we too would enjoy when we were resurrected: the ability both to walk, and to fly, even without wings. I don't have a citation for this, but I heard Keller make this point numerous times in sermons – it seemed to be a thought that especially excited him when he thought about the resurrection.

⁶ Of course, some might respond that all these apparent contradictions are just proof that the resurrection stories were made up – because they don't make sense when they're put together. But from a critical historical perspective, the opposite is actually true. The gospel writers weren't idiots. And as each wrote, they had access to the gospels that had already been written. Also, this mix of attributes usually appears within the same gospel, written by the same author. If the gospel authors were fabricating the whole thing, they'd be careful to harmonize and synthesize their accounts so it made sense to people. But instead, they simply write out what happened ... even if they're not sure how it fits with the other accounts we have. That is a mark of honesty and authenticity, not fabrication. They give us the facts – not a construction that has had the rough edges smoothed out. All these things – which seem contradictory to us – were true of Jesus's resurrected body at the same time.

as they exist in this life and in this fallen world, do not just continue on in an identical way at the resurrection. But beyond that – in terms of what it does look like – we just don't know much. And that's okay.

And so, perhaps the real conclusion to take from all of this is that our resurrected bodies and our resurrected life will be both like our life now ... and also very different ... in ways that are beyond our ability to understand in this life.

When We Are Puzzled by This, We Can Trust God That Eternity in the Resurrection Will Be Truly Good

Which brings us to our final point ... that when we encounter this mix of similarity and difference ... when we're confused ... when we're worried about what this may mean for our relationships – when we are puzzled in various ways, we can trust God that eternity in the resurrection will be truly good.

That is, after all, what faith so often is: trusting God when he's told us something ... but we don't really understand it.

Some of us are worried about some aspect of the resurrection of the body and the life of the world to come, and whether or not we're really going to like it. And as understandable as that fear is ... there's also something pretty silly about it.

Because God has been so good to us. And he promises us such good things in the life to come – things he wants to make sure we know.

He wants us to know that heaven and earth will be one. He wants us to know that both our bodies and our souls will be made new. He wants us to know that there will be no more tears of sorrow or pain, that “death shall be no more, neither shall there be mourning, nor crying, nor pain anymore,” for those former things will all have been wiped away. [Revelation 21:4] He wants us to know that he will dwell with us, and we will be with him, and with his people – with all who have trusted in him. He wants us to know that it will be good – perfectly good – beyond even our imaginations of what could be good.

All this he tells us.

And so rather than fretting about what we don't know, or what confuses us, we are called on instead to rejoice in the goodness of God, to place our faith in him, and to put our hope in the promises he's given us for the life of the world to come.

Conclusion

Brothers and sisters, our God is good. And so let us cling to him by faith – let us make sure we will be among those who enter into his eternal kingdom, by calling on Christ as our Savior, and following him faithfully as our King.

And then, confident that we belong to him, confident that he has defeated death, confident that he is good, let us put our deepest trust in him, and let us look forward to the resurrection of the dead, and the life of the world to come.

Amen.

This sermon draws on material from:

- Edwards, James R. *The Gospel According to Mark*. The Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 2002.
- France, R.T. *The Gospel of Mark*. NIGTC. Grand Rapids, MI: Eerdmans, 2002.
- Horne, Mark. *The Victory According to Mark: An Exposition of the Second Gospel*. Moscow, ID: Canon Press, 2003.
- Johnson, Dru. *Biblical Philosophy: A Hebraic Approach to the Old and New Testaments*. Cambridge University Press, New York, NY: 2021. (Particularly p.89-92)
- Leithart, Peter J. *The Gospel of Matthew Through New Eyes; Volume One: Jesus as Israel*. Monroe, LA: Athanasius Press, 2017.
- Lewis, C. S. *Miracles*. New York, NY: MacMillan, 1947 (1950 printing) (Particularly from the chapter “Miracles of the New Creation”)
- Myers, Ched. *Binding the Strong Man: A Political Reading of Mark’s Story of Jesus*. Maryknoll, New York: Orbis Books, 2008 (2017 Printing)
- Witherington, Ben III.. *Women in the Ministry of Jesus: A Study of Jesus’ Attitudes to Women and their Roles as Reflected in His Earthy Life*. New York, NY: Cambridge University Press, 1984. (Particularly p.32-35)
- Witherington, Ben III. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids, MI: Eerdmans, 2001.
- Wright, N. T. *Jesus and the Victory of God*. Minneapolis, MN: Fortress, 1996.
- Wright, N.T. *The Resurrection of the Son of God*. Minneapolis, MN: Fortress, 2003. (Especially p.131-140 and 415-429)
- Wright, N.T. *Mark for Everyone*. Louisville, KY: Westminster John Knox Press, 2004.

Note: In my preaching I often cite and draw from a range of sources, which includes material from Christians within my theological tradition, Christians outside my theological tradition (in keeping with our church’s core value of “Reformed Catholicity”), and also (following the Apostle Paul’s example in Acts 17) non-Christians who are well outside of Christian orthodoxy and orthopraxy. And so, when I cite an author or a source, that citation should not be understood or construed as me necessarily agreeing with, endorsing, or recommending to others anything else from that author or source, except for what I explicitly say I agree with, endorse, or recommend. When engaging with different materials and thinkers, all Christians must exercise wisdom and discernment to determine what is helpful, appropriate, and edifying for each person, taking into account their current needs, wisdom, and spiritual maturity.