

# Children of the Resurrection



(Luke 20:34-36)

## CHILDREN OF THE RESURRECTION

In the following account in the Gospel of Luke, Jesus used the term “children of the resurrection” in his reply.

**“Then came to him [Jesus] certain of the Sadducees, which deny that there is any resurrection; and they asked him,**

**“Saying, Master, Moses wrote unto us, If any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.**

**“There were therefore seven brethren: and the first took a wife, and died without children.**

**“And the second took her to wife, and he died childless.**

**“And the third took her; and in like manner the seven also: and they left no children, and died.**

**“Last of all the woman died also.**

**“Therefore in the resurrection whose wife of them is she? for seven had her to wife.” (Luke 20:27-33)**

When the Sadducees, who did not believe in the resurrection, propounded this question to Jesus, they did not expect him to answer it. In fact, they were probably laughing secretly or inwardly because of the difficulty of the solution from the

common conception of the resurrection. To them, a proper answer seemed inconceivable. In other words, the question was not asked in good faith.

**“And Jesus answering said unto them, The children of this world marry, and are given in marriage [that is, generally speaking, people in the present life either are about to marry or are already married]:**

**“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:**

**“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the *children of the resurrection*.**

**“Now that the dead are raised, even Moses showed at the [burning] bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.**

**“For he is not a God of the dead, but of the living: for all live unto him.**

**“Then certain of the scribes answering said, Master, thou hast well said.**

**“And after that they durst not ask him any question at all.” (Luke 20:34-40)**

The Sadducees were rather startled at Jesus' reply. Although they did not understand its full import, they found that he had a

detailed answer for their difficult question. The positiveness of Jesus' response made them realize he was fully capable of giving the solution to this particular issue. In the Gospel of Matthew, which supplements the Luke account, Jesus replied, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). The Sadducees were not knowledgeable concerning the resurrection, but they had intended to put Jesus in an embarrassing situation. Instead Jesus' answer put them on the defense.

Let us now consider some of Jesus' words in more detail. "The children of this world [*age*] marry, and are given in marriage. But they which shall be accounted worthy to obtain that world [*age*] ... are ... the children of the resurrection." In both cases, the word "world" is the Greek *aionian*, which should more properly be translated "age." Jesus frequently spoke about the Millennial Age and particularly about the Kingdom of God on earth, predicted in Scripture. The Old Testament contains many references as well. But what is "that age"?

In John 5:28,29, Jesus said, "Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his [Jesus'] voice, And shall come forth." Notice that this text says ALL will come forth from their graves, not just the good. However, the prophecy in Luke 20:35, part of the lesson, speaks of a future age or period that only those who are "*accounted worthy*"



will enter or obtain: “But they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage.” The Bible tells us that Jesus Christ, by the grace of God, tasted death for every man, and we have just read the guarantee that all who are in their graves will hear Jesus’ voice (Heb. 2:9). How, then, do we resolve or harmonize the seemingly conflicting thoughts? All who have died must be raised out of the tomb in order to hear the Kingdom message of salvation and learn of their opportunity to walk up the highway of holiness during the Kingdom or Millennial Age, but the Luke Scripture applies to the age *beyond or after* the Millennial Age (Isa. 35:8). No one can live beyond the Millennial Age unless he is “accounted worthy to obtain *that world*” or condition, which is spoken of as the “resurrection from the dead.”

Those who come forth from the tomb in the millennial-reign Kingdom will hear the Master’s voice very much as did Lazarus, the friend of Jesus. Lazarus had been dead for four days, and Mary and Martha were sorrowing, thinking he could have been healed. After weeping and commiserating with them, Jesus called with a *loud* voice: “*Lazarus, come forth.* And he that was dead came forth” (John 11:43,44). However, the coming forth of Lazarus was merely a resuscitation, an *awakening* to life. It was not a resurrection in the true sense of the word at all, for Lazarus eventually died and went into the tomb again. And so, in connection with

the Kingdom of God, soon to be established, Jesus' voice and authority will call forth all mankind from the tomb in the sense of an awakening, a resuscitation, so that they might hear further the message of truth. If they respond favorably, they will walk up the highway of holiness and ultimately gain the reward of eternal life here on earth.

The word "resurrection" in the term "resurrection from the dead" is *anastasis* in the Greek and has the thought of a full standing up again. When Adam sinned and fell from divine grace and favor, it took 930 years for him to fall *fully* into death (Gen. 5:5). He was originally a perfect man, and 930 years later he went into the tomb. Accordingly, the resurrection or standing up of the human race will begin with an awakening, a resuscitation, and then will follow a *gradual* lifting up out of the curse-like conditions that formerly rested upon them. Eventually, at the end of the Millennial Age, when mankind will be able to stand on their feet, there will come a great test as to whether they are worthy to enter the age beyond the Millennium.

These thoughts are further substantiated by the details of the message in Luke 20:36, which we will repeat: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." In the Kingdom Age, those who do not hearken to the voice of "that

prophet” when they are awakened from death will be “destroyed from among the people.” Indeed those who obstinately refuse to hear the message of Christ and redemption will be cut off (Acts 3:23). Therefore, some who are awakened in the Millennial Age will go back into death quickly.

Isaiah 65:20 reads, “There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.” In the next age, when mankind comes from the tomb, conditions will be quite different. Today we have what is called an “infant of days,” which means a baby is born, breathes the oxygen of life, and perhaps a few hours or days later expires. But the Bible indicates that all human beings who have ever been born will get another opportunity of life. The name of each individual has been entered in the “book of life,” and the only danger is that some day the name may be erased or expunged from that book (Psa. 69:28; Phil. 4:3; Rev. 3:5; 22:19). Nevertheless, all will be called forth from the tomb to face accountability.

Therefore, in the Kingdom Age, it will no more be said that a person did not have enough opportunity to gain salvation. For instance, an infant who lived only a few days and then died never developed to the age of accountability or even to the age of

understanding. In other words, that individual never really had a fair chance for salvation. An infant who dies is certainly not worthy to go to heaven, for he did not prove himself faithful unto death (Rev. 2:10). Since Jesus is “the way, the truth, and the life,” one must be his disciple to get to heaven (John 14:6). How could an infant of a few hours or days be a follower of Christ? The Scriptures indicate that unless a person denies himself, takes up his cross, and follows Jesus, he will not enter the Kingdom of heaven (Matt. 16:24).

The Isaiah 65:20 text is speaking not of the spiritual or heavenly resurrection but of the *earthly* resurrection, the *general resuscitation of the world of mankind* from the sleep of death, which will take place down here on earth. The faithful Church class are to be “kings and priests” over the earth (Rev. 1:6; 5:10). These meek ones will inherit the earth, but they will have subjects (humanity) beneath them (Matt. 5:5). Thus there are two resurrections: first, the resurrection of faithful Christians and then the subsequent general resurrection of mankind.

During Christ’s Kingdom in the next age, the Millennial Age, there will be no infant of days; that is, no infant will die during that period of judgment without having lived to be at least a hundred years old and without having been given an opportunity to learn about God and to follow His ways. At the present



time, many people live to age 70 or 75. When some get almost to the end of their life and have gone through many experiences, they begin to see some of the true values of life, and they reflect with sadness, "Oh, if only I had another chance and could live my life over again, how different it would be!" The Scriptures show that God will do exactly this on behalf of mankind, for He will give each person another opportunity in connection with the resurrection.

Those who are awakened from the tomb—whether an old man or an infant of days—will have a hundred-year opportunity to make progress. Those who do not progress will be cut off in the prime of life: "The child shall die an hundred years old." The illustration is of an infant a few days old who develops to adolescence, young manhood, and then to the prime of life and lives for one hundred years. However, if sufficient progress is not made, "the sinner being an hundred years old shall be accursed." Isaiah 65:20 pertains not to this age but to the next age, to God's Kingdom here on planet Earth, where His will is to be done as in heaven. "Thy kingdom come. Thy will be done *in earth*, as it is in heaven" (Matt. 6:10). The next age is the schooling or *correction* period for the human race. During that time, Satan will be bound or restrained so that the people who desire to serve God will have every opportunity to do so (Rev. 20:1-3).

Those individuals who come forth from the grave and *adamantly refuse* to hear the message of Jesus in the Kingdom will be *immediately* cut off in death. And those who respond and listen but do not make sufficient progress to show that they are indeed in harmony with the Kingdom will be cut off after one hundred years. Thus deaths will occur in the Kingdom, that is, during the millennial reign of Christ.

**“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him [Christ] a thousand years.” (Rev. 20:6)**

The class who have “part in the first resurrection” are the saints, the faithful ones of the present Christian or Gospel Age who make their “calling and election sure” by faithfulness unto death (2 Pet. 1:10). Over these the “second death” will have no power. As representatives or “priests of God and of Christ,” they will reign with Christ for the thousand-year period (Rev. 2:11). Then, at the end of the Kingdom, Satan will be “loosed out of his prison” and will “go out to deceive the nations” of earth.

**“And when the thousand years are expired, Satan shall be loosed out of his prison [for ‘a little season’ — Rev. 20:3],**

**“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to**

**gather them together to battle: the number of whom is as the sand of the sea.**

**“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.**

**“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” (Rev. 20:7-10)**

After Satan is loosed out of his prison at the end of the Millennium and works mischief and deception for a “little season,” he will go into the *permanent* condition of oblivion called “the lake of fire and brimstone.” The question might arise, Is this “lake” literal? It cannot be literal, for a few verses later the account reads:

**“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” (Rev. 20:13)**

Next we are told the condition of death:

**“And death and hell were cast into the lake of fire. This is the second death.” (Rev. 20:14)**

In other words, (1) both death and hell will be destroyed, and (2) the “lake of fire ... is the second death.” Thus the Scriptures tell us what the lake of fire symbolically represents. The lake

of fire has the following derivation. Outside the city of Jerusalem was the Valley of Gehenna. The garbage from the city was cast into this valley and burned, being gradually consumed by fire into ashes. In this way, all of the refuse was finally destroyed. And so this ever-burning fire in the dumps outside Jerusalem became a symbol of the Second Death. The account is not emphasizing torture but that death itself and hell will eventually deliver up the dead which are in them. And then, when the people have been finally tried according to the books of life, those who are accounted worthy to live will get the resurrection of life, and the others will be put to sleep permanently (Rev. 20:12). Afterwards there will be no more dying.

**“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”  
(Rev. 21:4)**

Yes, the day is coming on the earth when people will not die anymore. And if they do not die, they will not go into the tomb, nor will they go into Second Death.

Now we return to Luke chapter 20 and read again:

**“And Jesus answering said unto them, The children of this world marry, and are given in marriage:**



**“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.”  
(Luke 20:34,35)**

Certain Scriptures in both the Old and the New Testaments indicate that during the Millennial Age, some marriages will occur for a short period of time, but eventually the procreation of children will be curtailed. Therefore, the Luke text applies *after* the Millennial Age. For those who pass the test and are thus accounted worthy of life and of entering into the age beyond the Millennium, the marriage contract will be completely broken. Never again will there be any marriage. In fact, a change will occur in the metabolism or the physical being of the human race so that there will no longer be the feeling or the need for companionship of the opposite sex along this line. Companionship will then be in having brethren, for *all* will be “children of God.” Mankind will then experience the *real brotherhood of man*.

**“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” (Luke 20:36)**

For those of humanity who enter into the age beyond the Millennium, there will be no more danger of their dying. The thought is not that they will have immortality and be like the Church, for whom it is impossible to be hurt of the Second Death. Rather, those here on earth will be *mortal* beings and thus liable to

death (2 Pet. 1:4; Rom. 2:7). However, death will not happen to them because of their proven faithfulness. After passing a test of faithfulness under the most crucial conditions at the end of the Millennial Age, they will not die anymore. Hence they will live forever—but as mortal, not immortal, beings. To have immortality means that even theoretically one cannot die, and in addition, it means having the ability to give life unto others. Immortal beings have *life within themselves*, whereas mortal beings are the *recipients of life* (John 5:26). Those who gain everlasting life on a mortality basis here on earth will not be able to transfer that life to others.

Those of mankind who get everlasting life will be “equal unto the angels.” We know that there are both good and evil angels. Jesus was making the comparison that those who pass the test at the end of the Millennial Age will be like the holy angels, who retained their faithfulness in the days of Noah by not materializing and intermarrying with the daughters of men (Gen. 6:1,2,4). Their loyalty to God withstood a very crucial test. They did not sin under the most trying conditions when God was hiding Himself and allowing evil in the earth to wax worse and worse. By having sufficient faith not to sin like some of their fellow spirit beings, the holy angels were not bound in prison in chains of darkness (Jude 6). Because they successfully passed the crucial test way back there, thus proving they will be *everlastingly*

faithful, they will never die, and those of mankind who pass the crucial test at the end of the Millennial Age will be similar to the holy angels and not die anymore.

Let there be no misunderstanding. When Jesus said the saved of mankind will be like the holy angels and not die anymore, he did not mean that angels cannot die, for Satan was an angel and he will be destroyed. Those of the fallen angels who prove incorrigible will likewise be destroyed in death. Rather, Jesus was making a comparison with the good angels. The faithful of mankind at the end of the Millennial Age will be like the faithful angels in Noah's day and will not experience death from that period forward.

The saved of mankind are called "the children of God, being the children of the resurrection." Those who enter the age beyond the Millennium will be God's "children" in the full sense of the word. He will receive them into His bosom with full inspection and full approval, and they can then be assured of everlasting security in the future because they will be the product or "children of the *resurrection*." The resurrection change, the *anastasis*, the raising up from the fallen condition inherited in Adam to the full standing he had before he sinned, will follow for those who faithfully pass the test in the little season when Satan is loosed as the thousand years are expiring. Such individuals will enter the

next age and have no more worries. Never again will the Adversary be able to tempt them. Never again will they have trials because they will have passed the test and been accounted worthy to enter into an age in which death will not occur. In the Kingdom Age, there will be sorrow and death, but in the age beyond the Millennium, there will be everlasting security, joy, and peace.

How wonderful to think that the human race will have a future opportunity for life! Many loved ones have died without the knowledge of Christ. The majority of the heathen have never heard the name of Jesus. Infants have died before reaching the age of understanding to hear the gospel message. How marvelous that God, in His compassion and in His own way and day, will make all see the light of truth! Certain prejudices, education, development, and other conditions make it difficult for many to accept the message of Christ in the present life, but the general resurrection of the Millennial Age will provide an opportunity of salvation for all. When preached now, the message of truth may be garbled, but in the next age, the truth will be made so plain that even a fool will understand.

**“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.”  
(Isa. 35:8)**



The highway of holiness will be for the unclean, but the unclean will not fully pass over that road into the age beyond the Millennium unless they get rid of their uncleanness. Even “fools” will not err because Jesus will remove all imbecility, redundancy, ignorance, superstition, and prejudice. He will enlighten all to see the glory of God. However, how each individual responds will determine whether one is accredited as being worthy to live everlastingly into the illimitable future in the ages beyond the Millennium.

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