B. THIS WORLD AND THE WORLD TO COME
CHAPTER EIGHT

RESURRECTION: JESUS, THE SADDUCEES
AND QUMRAN

Mt 22:23–33 gives the second of four temple ‘debates’ between Jesus and certain opponents or inquirers.\(^1\) It is a *yelammedenu*-type midrash on Dt 25:5f. and Exod 3:6, 15f. in which attention is focused upon Jesus’ twofold answer to the Sadducean denial of a resurrection.\(^2\) Their denial of resurrection (cf. Acts 23:8; Josephus, *Ant.* 18, 16; M. *Sanh.* 10:1) does not reflect Old Testament conceptions\(^3\) but, more

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\(^3\) Resurrection appears a number of times in various OT strata (see below, note 20) although some nineteenth-century scholars, apparently under the influence of an evolutionary scheme, redated the texts to identify such passages as a later development. In fact, the conception of resurrection was present already in ancient Egypt, from which Israel may have received it. Cf. J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, New York 1912: ‘A chapter of the Pyramid Texts tells the whole story of the resurrection... They say of thee, O Osiris: “Though thou departest, thou comest (again); though thou sleepest, thou wakest (again); though thou diest, thou livest (again)”’ (31f.), ‘One of the ceremonies... symbolized the resurrection of Osiris... In the end the deceased Pharaoh became Osiris and enjoyed the same resuscitation...’ (39). ‘The royal destiny of Osiris and his triumph over death... rapidly disseminated among the people the belief that this destiny, once probably reserved for the king, might be shared by all’ (290). Cf. A. Ehrman, *Die Religion der Ägypter*, Berlin 1934, 216. See below, 188f.