Answer:

Let’s begin by reading the verse in question:

> *Mark 12:26 (NIV)* – “Now about the dead rising have you not read in the Book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?”

In this passage, Jesus responds to the Sadducees, who denied the resurrection of the dead. He points them to a well-known event from the Torah the encounter between Moses and God at the burning bush to prove that there is life after death.

The phrase *“the account of the bush”* (or in Swahili, *“sura ya kijiti”*) refers to a specific portion of Scripture, not a literal “stick” or small branch (*kijiti*). In biblical language, especially in older or translated texts, *“sura”* means “chapter” or “section.” So Jesus was referring to Exodus chapter 3, where Moses encounters God in the burning bush.

Biblical Background: Exodus 3

> *Exodus 3:1–6 (NIV)*
> *1* Now Moses was tending the flock of Jethro his father-in-law...
> *2* There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.
> *4* When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”
> *6* Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.”

The bush (in Hebrew, *seneh*, meaning a thorny shrub or bramble) was burning but not consumed. This miraculous sign caught Moses’ attention and became the setting where God revealed His identity and His mission for Moses.

Theological Insight: God of the Living

Jesus’ main point in Mark 12:26 is resurrection hope. By quoting

God’s words *“I am the God of Abraham, the God of Isaac, and the God of Jacob”* Jesus emphasizes that God spoke in the present tense, even though these patriarchs had died centuries earlier.

> *Luke 20:38 (NIV)* – “He is not the God of the dead, but of the living, for to him all are alive.”

This implies that Abraham, Isaac, and Jacob were still alive in the presence of God not physically, but spiritually. If they were completely gone or annihilated, God would not still identify Himself as their God.

This aligns with what Jesus said elsewhere:

> *John 11:25 (NKJV)* – “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.”

The resurrection is not just a future hope but a present reality for those who are in covenant with God. Though physical death

occurs, the soul lives on in the presence of God. This is foundational to Christian theology:

- God’s covenant is eternal (Genesis 17:7).
- His saints live on after death (Philippians 1:23).
- A future bodily resurrection is promised (1 Thessalonians 4:16–17).

Implications for Believers

Just as Abraham, Isaac, and Jacob continue to live before God, so too will all who place their faith in Jesus Christ.

> *2 Corinthians 5:8 (ESV)* – “Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.”

After death, the believer’s soul enters paradise, awaiting the final resurrection. In the end, God will clothe us with glorified bodies and gather us to Himself:

> *Philippians 3:20–21 (NIV)* – “But our citizenship is in heaven. And we eagerly await a Savior from there… who… will transform our lowly bodies so that they will be like his glorious body.”

> *Hebrews 11:16 (NIV)* – “Instead, they were longing for a better country a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.”

Conclusion

So when Jesus speaks of *“the passage about the bush,”* He’s referring to Exodus 3, where God’s self-revelation to Moses proves that:

- The dead will rise (a direct refutation of the Sadducees).
- God’s covenant is ongoing, not interrupted by physical death.
- There is life after death for all who walk in faith.

If we follow Christ in faith and obedience, even though we die physically, we shall live eternally with Him. His resurrection is our

assurance.

Maranatha!

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