



Trinity Evangelical Lutheran Church  
[www.trinitylutheran.ca](http://www.trinitylutheran.ca)

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November 9, 2025  
*22<sup>th</sup> Sunday after Pentecost*

### **Announcements**

- **Juice boxes** are still needed at Street Help Shelter. The Welcome Centre Shelter for Women needs granola bars, fruit rollup-type items and another snack item for snack packs for children at the centre. Please leave donated items on the table in the Narthex.
- **New socks** are being collected for the Downtown Mission on an on-going basis. Bring them to a Sunday service or call the office to arrange a drop-off.
- **Bakers sought!** Trinity invites bakers to offer their wares for the bake sale table at the Advent Crafters' Market and Cafe on November 29. If you can provide something for the table (whatever your specialty), please contact the church office and we'll provide you with information and packaging for the items. The event is the final major fundraiser of 2025 and the funds we raise will help support Trinity and its ministries into the new year.

### **Coming Up**

**November 30** – we will begin our journey through the Advent Season with an Agape Meal Service. An agape feast is a term used for various communal meals shared among Christians. The service takes place in the Fellowship Hall and will incorporate a light breakfast into the day's liturgy. Plan to attend as we journey toward the manger.

### **Also Happening**

**December 13** – Clothing Giveaway, 10 a.m – 2 p.m. **Donations & volunteers needed!**

#### **We Remember in our Prayers**

**In Residence:** Cordelle

**Members:** Bunny, Donna, Ed, Joan, Susan, Connie, Brenda

**Friends & Family:** Anna, Asdis, Dot, Jean, Ken, Randy, Roger, Rose, Jeff

### **Introduction to the day**

*We worship on the first day of the week because Jesus was raised on that day. Every Sunday is a little Easter. This Sunday feels more like Easter than many as the appointed texts celebrate the reality of the resurrection. Live it up this Lord's day. Our God is the God of the living.*

## Hymns

WOV #788 Glory to God

ELW # 628 Jerusalem, my happy home

ELW # 621 Jesus, lives, my sure  
defence

ELW #583 – Take my life, that I may be

ELW # 666 What wondrous love is this



## Prayer of the day

O God, our eternal redeemer, by the presence of your Spirit you renew and direct our hearts. Keep always in our mind the end of all things and the day of judgment. Inspire us for a holy life here, and bring us to the joy of the resurrection, through Jesus Christ, our Saviour and Lord.

**Amen**

## First reading: Job 19: 23-27a

<sup>23</sup> “O that my words were written  
down!

O that they were inscribed in a  
book!

<sup>24</sup> O that with an iron pen and with  
lead

they were engraved on a rock  
forever!

<sup>25</sup> For I know that my vindicator lives  
and that in the end he will stand  
upon the earth;

<sup>26</sup> and after my skin has been  
destroyed,

then in my flesh I shall see God,

<sup>27a</sup> whom I shall see on my side,  
and my eyes shall behold, and not  
another.”

## Psalm: 17: 1-9

<sup>1</sup> Hear a just cause, O Lord; give  
heed <sup>l</sup> to my cry;

listen to my prayer, which does not  
come from <sup>l</sup> lying lips.

<sup>2</sup> **Let my vindication come  
forth <sup>l</sup> from your presence;  
let your eyes be <sup>l</sup> fixed on justice.**

<sup>3</sup> Examine my heart, visit <sup>l</sup> me by night,  
melt me down; you will find no  
impuri- <sup>l</sup> ty in me.

<sup>4</sup> **I have not regarded what <sup>l</sup> others  
do;**

**at the word of your lips I have  
avoided the ways <sup>l</sup> of the violent.**

<sup>5</sup> My footsteps hold fast to your <sup>l</sup> well-  
worn path;  
and my feet <sup>l</sup> do not slip.

<sup>6</sup> **I call upon you, O God, for you  
will <sup>l</sup> answer me;**

**incline your ear to me and <sup>l</sup> hear**

**my words.**

<sup>7</sup> Show me your  
marvelous <sup>1</sup> lovingkindness,

O Savior of those who take refuge  
at your right hand from those who <sup>1</sup> rise  
against them.

<sup>8</sup> **Keep me as the apple <sup>1</sup> of your  
eye;**

**hide me under the shadow <sup>1</sup> of  
your wings,**

<sup>9</sup> from the wicked <sup>1</sup> who assault me,  
from my deadly enemies <sup>1</sup> who  
surround me.

**Second reading:** 2 Thessalonians 2: 1-  
5, 13-17

<sup>1</sup> As to the coming of our Lord Jesus  
Christ and our being gathered together  
to him, we beg you, brothers and  
sisters, <sup>2</sup> not to be quickly shaken in  
mind or alarmed, either by spirit or by  
word or by letter, as though from us, to  
the effect that the day of the Lord is  
already here. <sup>3</sup> Let no one deceive you in  
any way, for that day will not come  
unless the rebellion comes first and the  
lawless one is revealed, the one  
destined for destruction. <sup>4</sup> He opposes  
and exalts himself above every so-called  
god or object of worship, so that he  
takes his seat in the temple of God,  
declaring himself to be God. <sup>5</sup> Do you  
not remember that I told you these  
things when I was still with you?

<sup>13</sup> But we must always give thanks to  
God for you, brothers and sisters  
beloved by the Lord, because God

chose you as the first fruits for salvation  
through sanctification by the Spirit and  
through belief in the truth. <sup>14</sup> For this  
purpose he called you through our  
gospel, so that you may obtain the glory  
of our Lord Jesus Christ. <sup>15</sup> So then,  
brothers and sisters, stand firm and hold  
fast to the traditions that you were  
taught by us, either by word of mouth or  
by our letter.

<sup>16</sup> Now may our Lord Jesus Christ  
himself and God our Father, who loved  
us and through grace gave us eternal  
comfort and good hope, <sup>17</sup> comfort your  
hearts and strengthen them in every  
good work and word..



**Gospel:** Luke 20: 27-38

<sup>27</sup> Some Sadducees, those who say  
there is no resurrection, came  
to [Jesus] <sup>28</sup> and asked him a question:  
“Teacher, Moses wrote for us that if a  
man’s brother dies leaving a wife but no

children, the man shall marry the widow and raise up children for his brother.<sup>29</sup> Now there were seven brothers; the first married a woman and died childless;<sup>30</sup> then the second<sup>31</sup> and the third married her, and so in the same way all seven died childless.<sup>32</sup> Finally the woman also died.<sup>33</sup> In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

<sup>34</sup> Jesus said to them, “Those who belong to this age marry and are given in marriage,<sup>35</sup> but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage.<sup>36</sup> Indeed, they cannot die anymore, because they are like angels and are children of God, being children of the resurrection.<sup>37</sup> And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob.<sup>38</sup> Now he is God not of the dead but of the living, for to him all of them are alive.”

## **Sermon**

### **“Resurrection language”**

Ebon Alexander is a neurosurgeon in the United States.

He contracted bacterial meningitis about 20 years ago. Alexander’s condition was so bad that his doctors had to place him in a coma in the hopes that the swelling of his brain and spinal cord would go down.

Alexander lay unconscious for the next seven days.

After he awoke and recovered, Alexander wrote the book, Proof of Heaven, about his time in the coma.

In the book, he writes on his near-death experience and describes how the experience changed his perceptions of life and of the afterlife.

Alexander says that the experience gave him reason to believe in consciousness after documented brain death. Alexander relates the details of his experience from the point of view of a neurosurgeon and discusses how this has affected his views on life, philosophy, medicine, and the existence of God and angels.

The book was a best-seller, but through the lens of today’s passage from Luke, Alexander’s description of the experience falls short and it doesn’t adequately process the concept of an afterlife.

The resurrection and the afterlife are front and centre of the Saduccee’s minds this morning.

The religious authorities have been trying to trip up Jesus and discredit him with the crowds that have been following him.

The Pharisees just tried with a question about paying taxes and failed yet again. Now, the Sadducees try their hand by asking Jesus a ridiculous question.

The Sadducees were the 1% of society during Jesus’ time.

They were the elite ... the richest residents and who used their wealth to keep the temple smoothly operating ... and who wielded political and religious influence like a weapon against anyone who threatened their control.

By the time Luke composes his gospel decades after Jesus' death, the Sadducees are largely swept away and their influence erased from the world.

The Sadducees followed the written Torah ... the books of Moses ... and they anchor their question to Jesus in those teachings.

The Sadducees ... Luke tells us ... do not believe in the resurrection.

This means that they oppose Jesus' teachings on the subject even though the Pharisees seem to accept it.

The Sadducees ask Jesus about a woman whose husband has died ... she then marries her brother-in-law as dictated by Moses' instructions.

Such a marriage follows the law calling for what is known as a levirate marriage. Deuteronomy 25 instructs a man to marry his sister-in-law if his brother has died and she has no children.

The levirate marriage is intended to preserve a family's name and to protect the woman from living in poverty.

A widow with no male children or family members was among the most vulnerable members of society in Jesus' time.

In the Sadducee's story, her new husband dies ... and she marries another brother-in law. The Sadducees tell Jesus that by the time the widow has

died, she has married all seven brothers and never had any children.

They ask Jesus which of the seven men will she belong to after the resurrection. This is similar to wondering which husband a woman who has married twice will pick to spend the afterlife with ... trust me, people ask questions like this. But the Sadducees take it to a ridiculous extreme.

The silliness of the question is intended to show what they believe is the silliness of the believing in the resurrection.

Jesus' answer is also anchored in the Torah ... he invokes the names of Moses, Issac, Jacob and Abraham. He tells the Sadducees that the prophets are alive in God. God is the God of the living, not the God of the dead.

And because God is the god of the living, there is hope ... the hope of new life ... the hope of life after our earthly life is done.

I'd like to ask you a few questions this morning.

When you think of the afterlife ... of life after death ... what comes to mind?

How would you describe it? Is it a certain colour? ... is it filled with trees and flowers? ... is it nothing but clouds with each angel assigned a place?

Who's there with you?

Jesus tells the Sadducees that the concerns ... the traditions and practices of this world ... even the concept of time ... do not apply to the new life that follows the resurrection.

Jesus applies the same laws that the Sadducees seem to embrace to orient life toward what is good and just. The laws are a guide for living in a way that is attuned to the kingdom.

Resurrection ... Jesus says this morning ... is not simply resuscitating a person so they can resume their previous life with all its relationships in place.

The squabbles and the pettiness that can mark life on earth will not be resurrected ... they all die away ... relationships are transformed.

Resurrection disconnects a person from the life in the present age.

Some scholars expect that our relationship with God will become closer and more intimate through the resurrection.

When we consider what follows life, we describe it in terms we understand ... our experiences in the world ... what we were taught or what we have seen in our life.

Which means our descriptions all fall short.

If we really want to understand the meaning of the resurrection, then we cannot do it with the limits imposed by our thoughts on time, space and human sin.

Pastor Kenyatt Gilbert once wrote: "... a God who raises life from death stands outside the expectation, prediction and horizon of human control."

This means that we cannot truly envision the life of the world to come.

To fully understand the resurrection and the life that follows requires a new a new language ... a new imagination. It requires a vision that goes beyond present interests and concerns.

Such a vision is only possible through grace ... and grace is known through faith.

In the here and now, it is grace that must guide our lives.

Jesus invites the Sadducees ... the crowd that surrounds him ... and us here today to imagine what it is like to live without the fear of death ... to live a life of hope ... by having faith in a resurrected life.

What does such freedom mean for our lives and for the lives of those around us?

Imagine what a congregation filled with people liberated from such fear could accomplish ... imagine what a congregation living into the grace they have received could do.

We are a church of the resurrection. We are a people of the resurrection.

If we are to bring the Kingdom of God near ... it means that we are called into the practice of the resurrection ... of allowing ... even actively encouraging ... the old ways ... the old attitudes ... the old perceptions and assumptions of the world and those around us ... to slough off and die.

Because when this happens, then new life is made possible. Life is transformed.

There are people who are only concerned with the here and now ... they can only live in the moment and can't comprehend or take a long-view of life and death.

The Sadducees are such people ... they are concerned only with wealth and influence. And because they do not believe ... their question to Jesus is based on assumptions and misunderstandings.

This means that they ask the wrong question.

They cannot comprehend that the resurrection is a completely new existence ... one that has been transformed by God's grace.

The Sadducees ... and us here this morning ... live in pre-resurrection time.

If we believe that the resurrection simply extends our lives in the present, then why would there be cause for hope?

This morning's story from Luke calls us to forget any idea that the resurrection is just our life on earth on our best days.

It calls us to consider what it would be like if we lived into the promise of the resurrection rather than get bogged down by this life's speculation and assumptions of the afterlife.

In a recent podcast, Karoline Lewis said:

"The heart of the promise of the resurrection is not the promise of more life. It is the promise of the presence of God."

That God will be with us ... that the divine will be actively working through us ... that we will be with God as part of that great cloud of witnesses ... is a transformational concept ... of a transformational moment.

So, let us live in the hope of *that* moment ... while we live into the grace of *this* moment.

**AMEN**

### **Lord's Prayer**

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever.

**AMEN**



## Blessing

Almighty God,  
Father, + Son,  
and Holy Spirit,  
bless ye now and forever.

AMEN



## More Announcements

**In response to requests** from members, Trinity accepts offerings via eTransfer. You must set up the eTransfer information in your bank account. The email address to be used is trinitywlutheran@gmail.com. In the "comment" section, please indicate: "Trinity - General Offering" And remember to put your name and address so we can provide a tax receipt.

# Advent Crafter's Market & Cafe

**Saturday, November 29** **10 a.m. – 3 p.m.**

Check out the more than a dozen artists and artisans offering  
Christmas gifts and items!  
Enjoy lunch at the Trinity Café  
Peruse the Trinity Bake sale offering the specialties of the Trinity folks

Rent a table, volunteer, bake something for the sale or just take in the event!  
*See Dagmar or Pastor Chris for details*