



# Sunday November 9, 2025

## 22nd Sunday after Pentecost

I have to say this, if there ever was a biblical passage that sounded ludicrous to our modern ears, the lesson from Luke today would take the cake. What on earth is all this talk about marrying seven brothers, seven brothers dying? Let's just say this though, we know that this is a plot, this passage was a plot to track Jesus with the question, but Jesus answers plainly and there is just one verse, one verse in all of this passage we should focus on, that our God is a God of the living.

Let's review the big picture here, these Sadducees who are very wealthy aristocratic, powerful religious leaders, they didn't believe in the resurrection, their coming back to life after death. But they come to Jesus anyway with the strangest and the craziest of questions. They tell a story about a woman who married a man, the man died, she married his brother, he died and blah, blah, blah, blah, blah, blah, it goes on seven times, right? And they say, whose wife is she? These people don't want to further their knowledge of faith, they're sputtering this nonsense to embarrass Jesus, they want to trap him to get him to decide on these petty and obscured theological points, which really had nothing to do with the living faith. It's like in the middle ages, they are all worried about how many angels can dance on the pin head of a needle while people around them are suffering. So, their heads like this are stuck in the clouds, they're fixated on death instead of the teachings and the actions of the Lord of life. So, Jesus lets them have it, he doesn't play their games, he doesn't get into a debate about out of date marriage rules that have nothing to bear upon in the nitty gritty things of a living faith. So again, the crux of the passage, the part that we are called to focus on is that part where Jesus declares that our God is a God of the living. That phrase, God of the living, is the hinge of the whole passage and in short carries a powerful punch.

So, let's explore what this phrase means for us and our lives. And the promise it holds, the challenges it presents, and the life that we are called to live with that God of the living. If God is the God of the living, then God's concern is



# Sunday November 9, 2025

## 22nd Sunday after Pentecost

with life, real, embodied, everyday life. That means God stands with us in our joys and our sorrows. This perspective orients us how we are to treat one another right now, this day. Because let's face it, we live in a world that is dehumanizing people. People are judged according to their status, their bank accounts, their usefulness. We've created a society that thorns over the over wealth, over power. The wealthier you are, the more important you are to the system. And the poor and the needy are marginalized and ignored and left to fend for themselves. But this is not to be so in God's kingdom, the kingdom we are part of, where every person we meet is held in the hand of God and we must treat every person with dignity.

And what does it mean to live as a people who believe in the God of the living? It means we are called to love boldly because life matters to God and matters to us. We are called to love our neighbor with intention to love that person who sits alone in the pew behind you, to love that teenager whose future seems uncertain and is scared, to love the immigrant who carries fear and hope. Think of all the people we are called to reach out to. Our acts of care, big and small reflect that we believe in a God of the living. If God is the God of the living, then we are called to this in this day, in age, to work for justice because life is something to be valued and protected. That means we stand up where life is threatened in neighborhoods with failing schools in places that are unsafe to walk, in places without adequate health care and in systems that favor some and disregard others. It means we respond when food and health benefits are threatened by powerful people because we know that faith without justice is weak so we are called to push for actions that protect and promote life. We are currently living in this bizarre time in our nation's history. We are living in the longest shutdown of government caused by the powerful, seeking not to serve the common people but who are seeking after their own greedy purposes and agendas. Millions of workers are going without -- they are furloughed, many are going without pay. How many millions have their food benefits threatened, especially our veterans. Millions have their health insurance subsidies



# Sunday November 9, 2025

## 22nd Sunday after Pentecost

threatened, millions are going to lose health insurance altogether. Food pantries and soup kitchens have seen surges in their numbers in this past month. None of this includes the regular hits that ordinary families are facing with rising food costs. In this world, do we want this world? Let's ask ourselves, do we want this kind of world for our children and our grandchildren? This isn't about politics, it's about following biblical mandates that are spelled out clearly in the Bible that we are to love our neighbor as ourselves, feed the hungry, and care for the needy. So, in this season, we're giving thanks and being grateful is highlighted. We do honor the God of the living by engaging in the world and addressing its joys and its needs. So, we are called to speak up for actions that protect life, especially for those on the margins. We are to act in ways that Jesus would approve, as we know that he often called his disciples to feed the hungry, to sit with the ill and marginalized. Matthew 25, that passage that talks about what judgment day is going to look like, well, guess what? It doesn't say that we're going to be asked how many Bible verses we memorized. It's not going to ask, do we know the answer to whose husband, that woman with the seven husbands, which wife she was. We're not going to be asked that question. We will be judged rich and poor on how we have loved our neighbor as ourselves. That's it. Faith is not a private feeling, it's a public way of living.

So, we believe in a God who is present with us. So, with that belief, let us move into action, let it make us kinder, braver, more determined to protect life in all its forms. So, our challenge today is this, that the knowledge that God who's the God of the living shape us to love, to do the small, steady things that make life better for others, to fight for justice, to invest in our next generation and to speak hope in dark places. If we do these things, we won't merely believe in the life beyond, we will be building a life now that reflects the kind of life that God intends for us, a life of dignity, compassion and resilience, so today, let us go in grace, go in love and live with the insurance of a God who is with the living and the knowing, that God is right now with us always, amen.