

11/9/25
22nd Sunday after Pentecost
For Group Meetings from November 2nd – November 8th

OUR MISSION: As a missional congregation we *celebrate* Christ's presence, *invite* people into a growing relationship with Jesus, and *equip* them to *serve* in a broken world.

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 Savior and Lord. **Amen.**

BIBLICAL EQUIPPING TOGETHER

Share: How did last week's scripture (Luke 6:20-31) work in your life this week?

Mission:

- What was most satisfying about your ministry last week?
- Where do you see God at work?
- How did you participate in God's missional activity?
- How did inviting go last Sunday?

Hear: Luke 20:27-38

Explore Questions: (Use these or develop your own.)

1. Why do the Sadducees bring up Moses and marriage?
2. What does Jesus say about life in the resurrection?
3. What conclusion does Jesus make about God and the living?

Connect Questions: (Use these or develop your own.)

1. How do you imagine life after death? Does this passage challenge or shape that vision?
2. How does believing in the resurrection change how you live now?
3. Where do you see signs of new life in your life?

Memorize this verse: "Now he is God not of the dead but of the living, for to him all of them are alive."
(Luke 20:38) What has helped you as you walked through grief?

BIBLICAL EQUIPPING APART:

Obey: During this week follow through on your intentions.

Meditate: Meditate on Psalm 17:1-9. How does this speak into your life?

Reflect: What have I learned in my week of living with this text? What can I share with my group when we next meet?

Notes for ChristCare leaders:

This passage is just peculiar enough that it brings to mind a few questions. First, “What will resurrection life be like?” I think this is an incredibly understandable question given that we are naturally curious about what comes next, both for our loved ones and ourselves. This week’s passage gives us a little help. It revolves on a hypothetical question the Sadducees ask Jesus in order to discredit him while simultaneously trying to embarrass their resurrection-believing rivals the Pharisees. But even if the passage doesn’t paint a vivid picture, it does insist that resurrection life is qualitatively different from life as we know it. This is the mistake Jesus points out the Sadducees are making. Their question is premised on the assumption that eternal life is an endless state of “more of the same.” But resurrection life, Jesus insists, is different. The ordinary events and relationships by which we track our journey through this mortal life — marriage, childbirth, graduations, retirements and so on — do not characterize our eternal lives because resurrection life is not merely an extension of this life but something wholly different. Which brings me to another question. “Is Jesus saying we won’t know our spouses, friends, and family members?” This is an understandable next question given Jesus’ words about not marrying and our previous emphasis on the qualitative difference of resurrection life. And it may be asked with some feeling, as most of us have a hard imagining eternity without our loved ones. But as important as that question is, let’s be clear: Jesus isn’t addressing it here. He does not say we will not know those who have been dear to us, only that resurrection life will not be marked by the same features as this one. Indeed, given his next statement about Abraham, Isaac, and Jacob, it seems that the relationships defining our current life may persist, certainly with God and likely with each other.

Which leads me to my final question. “Is resurrection the same as immortality?” Because the immortality of the soul — the belief that some essential or spiritual element of a person persists beyond the physical death of the body — provides a measure of comfort to those grieving loss, assuring them that at least a part of their beloved has not, in fact died. In distinction to this notion, Christians have instead confessed that while we really and truly die, resurrection promises that the whole person will in some way be united with God. Allow one personal example. After my colleague in my first call was teaching an adult forum on resurrection, a parishioner came up to him afterward very upset. Her husband had died the previous year and her belief in the immortality of the soul had brought her comfort. As gently as he could, he said that he didn’t want to take that comfort away, but rather to make it stronger, more complete. “What I want and hope for you,” he said, “is more than the wispy essence of your husband. I want the whole person for you, the whole person created, loved, and now redeemed by God in and through Christ.” Over time, it seemed like that affirmation helped her reckon with her grief, not by denying it but by promising that there would be an end to it when God creates a new heaven and new earth and invites us all to live there together with God and in the fellowship of the saints.

These are important issues, but let’s face it: They are also issues with which none of us has direct experience. For this reason, we often have more questions than answers. And this text does not give us direct answers to those questions. At the same time, whatever the limits we may experience about resurrection life, this passage nevertheless invites us to proclaim with confidence our faith that the God of Abraham, Isaac, and Jacob raised Christ from death and promises to do the same also for us. For God is the God not of the dead, but of the living, both then and now.

Thanks be to God,

Pastor Thadd (tbook@desertcross.org)

Traditional version:

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, the power,
And the glory, forever and ever. Amen

Contemporary version:

Our Father in heaven,
hallowed be your name, your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those
Who sin against us. Save us from the time of trial
And deliver us from evil. For the kingdom, the
power, and the glory are yours,
Now and forever. Amen