

**Sunday 9 November 2025,
Third Sunday Before Advent (Remembrance)**

Collect:

God, our refuge and strength,
bring near the day when wars shall cease
and poverty and pain shall end,
that earth may know the peace of heaven
through Jesus Christ our Lord. Amen.

Readings for this week:

Job 19:23-27a; Psalm 17:1-9; 2 Thessalonians 2:1-5, 13-17; Luke 20:27-38

Job, in the book named after him, is an innocent person, upon whom terrible calamities have fallen. His whole world has collapsed in on him and he has been calling out to God, but so far to no avail. Instead, he has been assailed by the dissembling words of his friends, whose comfort has been singularly ineffective and misguided. Job is desperate, but, in a mainly oral society, he stubbornly wants his words written down. He desires his bitter complaints, his fearsome protestation of innocence in the face of total disaster and the catastrophic misunderstandings of his friends to be recorded. He demands that it is written into the very rocks that he refused to acquiesce to untrue charges of guilt. More than that, he is convinced that he will be vindicated – redeemed – although whether this is by, or before God is not clear in the text. In the opening verses of Psalm 17 we hear a similarly guiltless petitioner cry out to God for deliverance, asserting their innocence while challenging their accuser to examine them multiple ways – by weighing their heart, testing them at night, checking the words of their lips. Finally, the petitioner makes a direct appeal to God’s mercy and love.

Paul, writing to the Christians in Thessalonica, acknowledges that they have had a difficult and confusing time in recent years but calls them to hold fast to their faith in the living God and remain confident that this same God will bring the salvation of believers to fulfilment. Paul addresses their fears that ‘the day of the Lord’ has already arrived, explaining that there is much still to happen for the end comes. Despite their confusion, Paul believes that there is much about their community for him, and the rest of the Church, to give thanks for, which he expresses in the concluding section of this reading as a blessing upon them.

Jesus has to deal with the Sadducees lack of confidence in the redemptive power of the resurrection. Firstly, he deals with, and dismiss, their ridiculously obvious trap before pointing them towards the true nature of God, who is God of the living and to whom we are all called to respond. Throughout his argument he appeals to Scripture to demonstrate how resurrection, which becomes a cornerstone belief of Christianity, is rooted in Judaism.

God of peace,
whose Son Jesus Christ proclaimed the kingdom
and restored the broken to wholeness of life:
look with compassion on the anguish of the world,
and by your healing power
make whole both people and nations;
through our Lord and Saviour Jesus Christ. Amen.

Readings for next week:

Malachi 4:1-2a; Psalm 98; 2 Thessalonians 3:6-13; Luke 21:5-19
Second Before Advent