

November 9th, 2025 Lectionary Notes

The Readings on This Day

***[Click on the links for the Bible Verse\(s\)](#)

Sunday, November 6–12



Lectionary 32

The Sundays during November deal with the end of time, an appropriate time of year for people in the northern hemisphere to contemplate death. God who came in Christ will come in Christ also at the end of human time. Yet God is also among us now as we, the body of Christ, gather for worship.

[Job 19:23-27a](#)

This passage is the section in Job most quoted by Christians since, when interpreted literally, it indicates a bodily life after death: “at the last” Job will “see” God. Thus the lectionary sets it next to Luke’s discussion of the afterlife. To God, Abraham, Isaac, Jacob, and Job are alive, and Christians expect the same for all believers.

[The Psalm for the Day](#)

Having heard Job’s hope that in the end he will see God, we join together in [Psalm 17:1-9](#). We stand with Job pleading for vindication from God’s presence. Christians assert their own perfection (vv. 3-5) only because we stand within the body of Christ, the Savior who gives us refuge (v. 7).

[2 Thessalonians 2:1-5, 13-17](#)

Humans are perennially fascinated with speculation about the end of the world. Christians have come to connect this description of “the lawless one” with the Johannine “antichrist” (1 John 2:18, 22). Lutherans can think of the evils of the end time as law, that is, the harsh truths of human existence, and the second half of the reading as gospel: God has chosen us, we are saved, we are made holy by the Spirit, we will share the glory of Christ, we are loved by God, we are comforted and strengthened by God’s word.

[Luke 20:27-38](#)

The Sadducees meant to ridicule speculation about an afterlife. However, even this passage has served to feed Christian imagination about an angelic existence in the afterlife. The New Testament describes Jesus Christ as the first to experience resurrection, and believers continue to hope that the God of the living will be their God even after death. The New Testament proclaims the resurrection of the body, not the immortal soul that is currently believed by many Christians and affirmed by many clergy. Attention to the end of all things is fitting at the close of each liturgical year.