

Sunday, September 28, 2025 – Sixteenth Sunday after Pentecost

First Reading: Amos 6:1a, 4-7

Amos was a shepherd from the southern kingdom who came to the northern kingdom during a final brief time of power and prosperity before the collapse of the north. He came with a strong message – God cares deeply about justice.

1: 1 – The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

6: 4 – Alas for those who lie on beds of ivory and lounge on their couches.

6-7 – Who drink wine from bowls and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! They shall be the first to go into exile.

4: 1 – Hear this word, you cows of Bashan who oppress the poor, crush the needy, and say to their husbands, “Bring something to drink!”

2 – The time is surely coming when they shall take you away with hooks, even the last of you with fishhooks.

5: 21 – I hate, I despise your festivals, and I take no delight in your solemn assemblies.

22 – Even though you offer me your burnt offerings and grain offerings, I will not accept them.

23 – Take away from me the noise of your songs; I will not listen to the melody of your harps.

24 – But let justice roll down like waters, and righteousness like an ever-flowing stream.

Cf. flash floods in the desert, including in the Narrows at Zion National Park

Micah 6: 8 – What does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?

Psalm: Psalm 146

7 – The Lord gives justice to those who are oppressed and food to those who hunger.

8 – The LORD lifts up those who are bowed down; the LORD loves the righteous.

9 – The LORD cares for the stranger and sustains the orphan and widow.

Second Reading: 1 Timothy 6:6-19

4: 1 – The Spirit expressly says that in later times some will renounce the faith.

7 – Have nothing to do with profane myths and old wives’ tales – Do not waste time arguing.

7-8 – Train yourself in godliness, for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come.

12 – Do not let anyone look down on you because you are young but set the believers an example in speech and conduct, in love, in faith, in purity.

14 – Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders.

5: 23 – No longer drink only water but take a little wine for the sake of your stomach and your frequent ailments.

6: 1 – Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed.

2 – Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more.

6-8 - There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these.

Philippians 4: 11, 13 – I have learned to be content with whatever I have. I can do all things through him who strengthens me.

10 - The love of money is a root of all kinds of evil. In their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

12 - Fight the good fight of the faith.

2 Timothy 4: 7 – I have fought the good fight, I have finished the race, I have kept the faith.

20-21 – Timothy, guard what has been entrusted to you. Grace be with you.

Gospel: Luke 16:19-31

Here Jesus tells a parable in which the poor one is "lifted up" and the rich one is "sent away empty." Cf. Luke 1: 46-55

Even in death the rich man dehumanizes Lazarus. "Send Lazarus."

Do you ever find yourself dehumanizing another human being?

Jesus is using the image of the "bosom of Abraham" and hell being separated by a large chasm.

Is Jesus describing spiritual reality (some would say until after the death and resurrection of Jesus) or is He using a common image of the day?

Why does the Apostles Creed say that "He descended into hell?"

1 Peter 3: 18-19 – In the spirit he went and made a proclamation to the spirits in prison.

19-21 - There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. At his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores.

22-23 - The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.

24-25 - He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.

26 – "Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us."

27-29 - He said, "Then, father, I beg you to send him to my father's house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment." Abraham replied, "They have Moses and the prophets; they should listen to them."

30-31 - He said, "No, father Abraham; but if someone goes to them from the dead, they will repent." He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."