

**Addresses
for
Morning and Evening Prayer**

**according to the
1943 Lectionary
of the
USA 1928 Book of Common Prayer**

**Intended for use
by Layreaders
in the absence of a priest**

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Trinity 19

Trinity 19 (There are three choices of propers for each office this week) A Homily is provided for Morning Prayer A, and another for Evening Prayer A . Others are to be written.

Morning Prayer A

First Lesson: Job 24:1-17

Here beginneth the twenty-fourth chapter of the Book of Job.

- 1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?
- 2 Some remove the landmarks; they violently take away flocks, and feed thereof.
- 3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.
- 4 They turn the needy out of the way: the poor of the earth hide themselves together.
- 5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.
- 6 They reap every one his corn in the field: and they gather the vintage of the wicked.
- 7 They cause the naked to lodge without clothing, that they have no covering in the cold.
- 8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.
- 9 They pluck the fatherless from the breast, and take a pledge of the poor.
- 10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;
- 11 Which make oil within their walls, and tread their winepresses, and suffer thirst.
- 12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Here endeth the Second Lesson.

Homily to be written

23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

Here endeth the First Lesson.

Second Lesson: Titus 2

Here beginneth the second chapter of the Epistle of St. Paul to St. Titus.

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

- 6 Young men likewise exhort to be sober minded.
 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;
 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
 11 For the grace of God that bringeth salvation hath appeared to all men,
 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Here endeth the Second Lesson.

Second Lesson: Acts 22:24-23:11

Here beginneth the twenty-fourth verse of the twenty-second chapter of the Acts of the Apostles.

- 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.
 25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

Here endeth the First Lesson.

Homily

*"But speak thou the things
which become sound doctrine: "*

Thus begins our New Testament reading from St. Paul's letter to St. Titus.

He's advising this young pastor what to teach, and it's clear in this passage that good doctrine by itself is not sufficient.

He isn't using the word "become" in the sense of "change into", but in the older meaning of the word, the one we use when we say, "that dress is very becoming", which, of course, means that it looks good on you, that it's fitting for you, even that it ornaments you.

Sound doctrine is something that we have been fighting for.

Many of us have left beloved churches because of it. We can become very passionate about "getting it right",

and all that is important, but is proper doctrine and the right form of words all that there is to Christianity?

God forbid!

It makes a difference how we live, what we do, and what kind of attitude we have.

St. Paul tells Titus

to teach the people what it is that is a fitting ornament for the sound doctrine they have been learning,

how we can look and act
in a fitting, a becoming way,
that shows
what this wonderful Gospel really is like.

The rest of the reading
can sound like a list of rules,
things to judge each other by,
but that's not what St. Paul was writing at all.
He's giving a description
of what people who know the Good News,
and have determined to live in a way that befits it,
will look like.
Old men, old women, young women, young men,
servants and masters, who desire to live the Gospel
are being described here, and each of us
is given a standard to judge ourselves by.
The specifics of this lesson ought to be studied
often by every Christian,
and every Christian should ask himself,
"How am I doing, what can I improve?"

And why should we be examining ourselves
this way?
well, the reading from Job
talks about the evil things
that religious people often do,
the selfishness they often show ...
(Realistically I should have said,
"the selfishness that **we** often show") ...
and how they (or we) often live as though
God cannot see us;
and points out the reality that He can and does,
and of those that live that way, says:

7 And Jezebel his wife said unto him, Dost thou
now govern the kingdom of Israel? arise, and eat
bread, and let thine heart be merry: I will give thee
the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed
them with his seal, and sent the letters unto the
elders and to the nobles that were in his city,
dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a
fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him,
to bear witness against him, saying, Thou didst
blaspheme God and the king. And then carry him
out, and stone him, that he may die.

11 And the men of his city, even the elders and the
nobles who were the inhabitants in his city, did as
Jezebel had sent unto them, and as it was written
in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high
among the people.

13 And there came in two men, children of Belial,
and sat before him: and the men of Belial witnessed
against him, even against Naboth, in the presence
of the people, saying, Naboth did blaspheme God
and the king. Then they carried him forth out of
the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is
stoned, and is dead.

15 And it came to pass, when Jezebel heard that
Naboth was stoned, and was dead, that Jezebel
said to Ahab, Arise, take possession of the vine-
yard of Naboth the Jezreelite, which he refused to
give thee for money: for Naboth is not alive, but
dead.

Evening Prayer C

First Lesson: 1 Kings 21:1-22

Here beginneth the twenty-first chapter of the First Book of Kings.

1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

"... the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

Yes, if we sin, we should fear, but that doesn't need to be our main motivation for living right. You see, we know something, as the chief part of that doctrine we should be ornamenting: that God loves us, and sent His Son to save us, and has given us such a great hope, that if we understand it, we will want to live by it. St. Paul goes on:

"... Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, ..."

And why did He give Himself for us? St. Paul continues:

"... that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Yes, He does want us to be with Him in heaven,
 but He wants us to be the expression,
 the picture, if you will,
 of what that Heaven is like.
 Is that what people see when they look at us?
 As St. Paul says:

*"These things speak, and exhort,
 and rebuke with all authority.
 Let no man despise thee."*

If we teach one thing and live another,
 what kind of respect will we get?
 What kind of respect will the Gospel get?
 What kind of respect will our church get?
 What kind of respect will God get?

Let us pray.

Fill us, Lord, with the spirit of holiness.
 Stir up in us the same love
 that was displayed on the Cross.
 Conform our thoughts and attitudes
 to the mind of Christ.
 Make us ornaments to the truth thou hast given us.
 Through our Lord and Savior, Jesus Christ.
 Amen.

Second Lesson: Matt 9:1-8

*Here beginneth the ninth chapter of the Gospel
 according to St. Matthew.*

- 1 And he entered into a ship, and passed over, and came into his own city.
- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
- 3 And, behold, certain of the scribes said within themselves, This man blasphemeth.
- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 7 And he arose, and departed to his house.
- 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer B

First Lesson: Wisdom 12:12-19

Here beginneth the twelfth verse of the twelfth chapter of the Book of Wisdom.

12: For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13: For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14: Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15: Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16: For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17: For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18: But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19: But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins

Here endeth the First Lesson.

Morning Prayer B

First Lesson: Jer 30:12-22

Here beginneth the twelfth verse of the thirtieth chapter of the Prophet Jeremiah.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

Here endeth the First Lesson.

Second Lesson: John 5:1-16

Here beginneth the fifth chapter of the Gospel according to St. John.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Savior and Redeemer. Amen.

We're tempted to apply these words
to the church from which many of us came.
That church has most certainly
embraced actions and ideas that God condemns.
Pray for them.
They have put themselves in dire straits,
and only repentance will bring them back to grace.

But the condemnation of others is never
the purpose for which we have the Scriptures.
We are intended to examine
our own relationship with our God,
with our Lord and Savior Jesus Christ,
who is the subject of all Scripture.
Are we loving Him with all our heart,
with all our mind and soul and strength?
Are we living only by His standards,
or are we bending
to the ways of the world around us?

In one way or another, we are bending.
It is a fact of life that we are failing God,
each and every one of us as individuals,
and the church as a body.
He calls us, daily,
to recognize that and to repent,
to turn around,
and to return to His ways.

Let us pray.

5 And a certain man was there, which had an infirmity thirty and eight years.
6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8 Jesus saith unto him, Rise, take up thy bed, and walk.
9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
15 The man departed, and told the Jews that it was Jesus, which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Exod 19:1-7, 16-19, 20:1-3

*Here beginneth the nineteenth chapter
 of the Book of Exodus*

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

*Wherefore
 doeth the LORD our God all these things unto us?
 then shalt thou answer them,
 Like as ye have forsaken me,
 and served strange gods in your land,
 so shall ye serve strangers in a land that is not
 your's.*

But have you noticed that there are still Jews today?
 Have you noticed that they are once again in Israel?
 We don't need to have any particular political agenda
 or any particular view of prophecy
 to notice that He indeed did not make a full end.

So also we hear St. Paul writing to Corinth.
 This was God's church,
 and it was forever messing up
 and going in directions God did not approve.
 The Apostle had strong words for them,
 insisting that they needed
 to conform themselves with God's will,
 but he closed this way:

*"Finally, brethren, farewell.
 Be perfect, be of good comfort,
 be of one mind, live in peace;
 and the God of love and peace shall be with you.
 Greet one another with an holy kiss.
 All the saints salute you.
 The grace of the Lord Jesus Christ,
 and the love of God,
 and the communion of the Holy Ghost,
 be with you all. Amen.*

Literal idolatry, the worship of false gods,
 was an ongoing temptation for Judah and Israel.
 It was the temptation
 to be like the neighboring peoples,
 to do as they did, to fit in.
 And so they put these other gods
 ahead of the God that claimed them as bride.

*"For the house of Israel and the house of Judah
 have dealt very treacherously against me,
 saith the LORD.
 They have belied the LORD, and said, It is not he;
 neither shall evil come upon us;
 neither shall we see sword nor famine:"*

Not only did they desert the Lord,
 but they assumed that He didn't care,
 but He did.

*"Shall I not visit for these things? saith the LORD:
 and shall not my soul be avenged
 on such a nation as this?
 Go ye up upon her walls, and destroy;"*

Much of the reading concerned the terrible fate
 that awaited the people, that surely came --
 They were invaded, and taken off into captivity.
 It was a horrible and painful situation,
 but even so, God is faithful to His bride,
 and did not abandon her.

*"Nevertheless in those days, saith the LORD,
 I will not make a full end with you.
 And it shall come to pass, when ye shall say,*

16 And it came to pass on the third day in the
 morning, that there were thunders and lightnings,
 and a thick cloud upon the mount, and the voice of
 the trumpet exceeding loud; so that all the people
 that was in the camp trembled.

17 And Moses brought forth the people out of the
 camp to meet with God; and they stood at the
 nether part of the mount.

18 And mount Sinai was altogether on a smoke,
 because the LORD descended upon it in fire: and
 the smoke thereof ascended as the smoke of a fur-
 nace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded
 long, and waxed louder and louder, Moses spake,
 and God answered him by a voice.

20:1 And God spake all these words, saying,

2 I am the LORD thy God, which have brought
 thee out of the land of Egypt, out of the house of
 bondage.

3 Thou shalt have no other gods before me.

Here endeth the First Lesson.

Second Lesson: Rom 3:1-2, 19-31

*Here beginneth the third chapter of the Epistle of
 St. Paul to the Romans.*

1 What advantage then hath the Jew? or what
 profit is there of circumcision?

2 Much every way: chiefly, because that unto them
 were committed the oracles of God.

19 Now we know that what things soever the law
 saith, it saith to them who are under the law: that
 every mouth may be stopped, and all the world
 may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Here endeth the Second Lesson.

Homily to be written

Homily

Isaiah had a message for the people of God. It was a stark and unpleasant message. These were the people whom God had called, whom he had led and protected, for whom He had done many miracles. These were His beloved, described by Him as His bride. And yet the message was harsh and angry. Why?

Let's take a closer look.

*"How shall I pardon thee for this?
 thy children have forsaken me,
 and sworn by them that are no gods:
 when I had fed them to the full,
 they then committed adultery, ..."*

Had they actually been committing such acts? Perhaps. Men were no better then than now. But was that what it was really all about, or is there something deeper? Well, this label is often used in Scripture for something God regards as even worse: the seeking after false gods, the worship of other gods before him - in direct violation of the very first Commandment. God considers desertion of his worship and the worship of others in the same way that he considers desertion of the marriage bed for the arms of another.

the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Here endeth the Second Lesson.

Evening Prayer A

First Lesson: Jer 5:7-19

Here beginneth the seventh verse of the fifth chapter of the Prophet Jeremiah.

7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's.

Here endeth the First Lesson.

Second Lesson: 2 Cor 13

Here beginneth the thirteenth chapter of the Second Epistle of St. Paul to the Corinthians.

1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to