

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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**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**

**by Ed Pacht  
 Rochester NH**

**Trinity 21**

Trinity 21 (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.

In 2011 use the readings for Second Sunday before Advent with today's collect.

### Morning Prayer A

#### **First Lesson: Isa 59:15b-21**

*Here beginneth the fifteenth verse of the fifty-ninth chapter of the Prophet Isaiah.*

... the LORD saw it, and it displeased him that there was no judgment.

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

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**Second Lesson: Acts 25:1-22**

*Here beginneth the twenty-fifth chapter of the Acts of the Apostles.*

1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

*Here endeth the First Lesson.*

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**Second Lesson: 2 Cor 10:1-7, 17-18**

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

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

*Here endeth the Second Lesson.*

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**Homily**

There is a war going on.  
 This is not a message about foreign affairs,  
 but it is about the very real situation  
 in which we, as Christians, find ourselves.  
 There is a war going on,  
 and we find ourselves in the middle of it.

It's not the type of war  
 that is fought with guns and bombs,  
 nor is it fought with propaganda  
 or demonstrations or pressure groups.  
 This war is neither military nor political,  
 though it affects both realms,  
 but make no mistake: it is war.

We heard St. Paul:

*"... though we walk in the flesh,  
 we do not war after the flesh:  
 (For the weapons of our warfare are not carnal,  
 but mighty through God  
 to the pulling down of strong holds;)"*

Have you not noticed  
 that this world is no friend to the Gospel of Christ?  
 In politics, in foreign affairs,  
 in the conduct of public figures,  
 in entertainment, in what is taught in schools,  
 in the assumptions held by almost everyone,  
 including the basic assumptions of most Christians,  
 and in the daily actions and conversations  
 of pretty nearly everyone,  
 including most of us a good part of the time,

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

*Here endeth the First Lesson.*

## Evening Prayer C

### **First Lesson: 2 Kings 6:8-23**

*Here beginneth the eighth verse of the sixth chapter of the Second Book of Kings.*

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

both the standards of God's moral law, and the Gospel standard of mercy are consistently trampled upon.

And so, as our reading from Isaiah began:

*"... the LORD saw it, and it displeased him that there was no judgment. "*

God is not pleased that man opposes His Word. God is not pleased when His own called and chosen people accept the ways and the thought patterns of a fallen world -- when there is no judgment.

The first of all the commandments is this: *"Thou shalt have none other gods but me."* The "first and great commandment is this: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."*

This world accepts any authority other than that of God, whether it be government, ideology, patriotism, or comfort, material gain, or pleasure, or, as it all too often is, the tyranny of what 'everyone' does or says or thinks.

These are other gods. These are diversions of our love, our hearts, souls, and minds, from loving God Himself.

There is a war going on.

Satan and his legion of fallen angels  
 are steadfast in their opposition to God's truth.  
 Their lies are to be heard and seen in all the world,  
 even, sad to say, in the churches.  
 The powers of evil rejoice  
 in every acceptance of their lies,  
 whether by those we see as evil,  
 or by those we applaud;  
 and they accept it as worship of themselves  
 as gods.

There is a war going on,  
 and we have a part in it.  
 As St. Paul says:

*"Casting down imaginations,  
 and every high thing that exalteth itself  
 against the knowledge of God,  
 and bringing into captivity every thought  
 to the obedience of Christ;*

Notice that it begins in ourselves.  
 We, all of us, are battlefields.  
 We are constantly tempted by unholy imaginings,  
 by pride and self-pleasing,  
 by the spirit of that old song  
 "I had to do it MY way."  
 It is our own thoughts that need to be brought  
 into captivity to the obedience of Christ.

*"And having in a readiness  
 to revenge all disobedience,  
 when your obedience is fulfilled."*

Have you noticed the subtle echo  
 of Our Lord's words in St. John, chapter 8?

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**Second Lesson: John 4:46b-54**

*Here beginneth the forty-sixth verse of the fourth  
 chapter of the Gospel according to St. John.*

... there was a certain nobleman, whose son was  
 sick at Capernaum.

47 When he heard that Jesus was come out of  
 Judaea into Galilee, he went unto him, and be-  
 sought him that he would come down, and heal his  
 son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs  
 and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down  
 ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth.  
 And the man believed the word that Jesus  
 had spoken unto him, and he went his way.

51 And as he was now going down, his servants  
 met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he be-  
 gan to amend. And they said unto him, Yesterday  
 at the seventh hour the fever left him.

53 So the father knew that it was at the same hour,  
 in the which Jesus said unto him, Thy son liveth:  
 and himself believed, and his whole house.

54 This is again the second miracle that Jesus did,  
 when he was come out of Judaea into Galilee.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel:

*Here endeth the First Lesson.*

*"Let him that is without sin cast the first stone."*

Yes, we are God's instruments in this world.  
Yes, we are called to bring His Word  
and to call sinners to repentance, to change.  
But the first repentance, the first change,  
the first renewal of obedience must be within us,  
and when this is so, as Isaiah said:

*"As for me, this is my covenant with them,  
saith the LORD;*

*My spirit that is upon thee,  
and my words which I have put in thy mouth,  
shall not depart out of thy mouth,  
nor out of the mouth of thy seed,  
nor out of the mouth of thy seed's seed,  
saith the LORD, from henceforth and for ever."*

Let us pray.

O God, merciful Father, who despiseth not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us, from within or without; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may march forth in thy service, and evermore give thanks unto thee in the holy Church; through Jesus Christ our Lord. Amen.

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## Morning Prayer B

### **First Lesson: Baruch 3:14-15, 29-37**

*Here beginneth the fourteenth verse of the third chapter of the Book of Baruch.*

14: Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15: Who hath found out her place? or who hath come into her treasures ?

**29:** Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30: Who hath gone over the sea, and found her, and will bring her for pure gold?

31: No man knoweth her way, nor thinketh of her path.

32: But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:

33: He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

34: The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35: This is our God, and there shall none other be accounted of in comparison of him

36: He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37: Afterward did he shew himself upon earth, and conversed with men.

*Here endeth the First Lesson.*

## Evening Prayer B

### **First Lesson: 2 Kings 5:1-15a**

*Here beginneth the fifth chapter of the First Book of Kings.*

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

When grace is received through faith,  
 a gift has been given,  
 regardless of what we have done,  
 but, if we have really received that gift,  
 the good works,  
 though they cannot save us,  
 will certainly follow,  
 and faith without works is pretended faith.

Let us pray.

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that, justified by faith in the Cross of Christ, we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, the same thy Son Jesus Christ our Lord. Amen.

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**Second Lesson: John 9:1-38**

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

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

*"But to him that worketh not,  
but believeth on him that justifieth the ungodly,  
his faith is counted for righteousness."*

As Jesus said more than once,  
*"Thy faith hath made thee whole."*  
That's an unearned gift,  
but He went on to say, again, more than once,  
*"Go, and sin no more."*

Good works follow faith.  
If there are no works, one can safely assume  
that there is no faith.  
If the Holy Spirit is present, there will be fruit,  
as St. Paul wrote in Galatians,

*"But the fruit of the Spirit is love, joy, peace,  
longsuffering, gentleness, goodness, faith,  
Meekness, temperance."*

If these are not present and growing,  
it is because there is no living faith.

St. Paul quotes from Psalm 32:  
*"Blessed are they whose iniquities are forgiven,  
and whose sins are covered.  
Blessed is the man  
to whom the Lord will not impute sin."*

But he knew also the words of the First Psalm:

*Blessed is the man that walketh  
not in the counsel of the ungodly,  
nor standeth in the way of sinners,  
nor sitteth in the seat of the scornful.  
But his delight is in the law of the LORD;  
and in his law doth he meditate day and night.*

nor would he be the ancestor of the Messiah.  
 His faith in the promise God had given him  
 was what led him to the course of action  
 by which his faith was fulfilled.  
 By his faith and the works that flowed from it,  
 we are brought to the place where we  
 are able to have faith in that same Messiah,  
 and to follow Him in expressing that faith.

What St. Paul wants us to be very clear about here,  
 however, is that it is not our works  
 that bring us to salvation, but rather our faith,  
 and that our faith (if it is real)  
 will lead us to good works.

*"Now to him that worketh," wrote the Apostle,  
 "is the reward not reckoned of grace, but of debt. "*

Do you hear a little light sarcasm here?  
 If we can be good enough to earn salvation,  
 we are treating God  
 as though He owes us something.  
 Does He? Does He have to save us?  
 Can we manage to be good enough  
 to force the issue?

*"All have sinned  
 and come short of the glory of God,"*  
 is what he says elsewhere.

It is we that owe God something,  
 and it is a debt we cannot pay.  
 If we think we can earn our way to heaven,  
 it's not going to work. We simply can't.  
 St. Paul continues:

23 Therefore said his parents, He is of age; ask  
 him.

24 Then again called they the man that was blind,  
 and said unto him, Give God the praise: we know  
 that this man is a sinner.

25 He answered and said, Whether he be a sinner  
 or no, I know not: one thing I know, that, whereas  
 I was blind, now I see.

26 Then said they to him again, What did he to  
 thee? how opened he thine eyes?

27 He answered them, I have told you already, and  
 ye did not hear: wherefore would ye hear it again?  
 will ye also be his disciples?

28 Then they reviled him, and said, Thou art his  
 disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for  
 this fellow, we know not from whence he is.

30 The man answered and said unto them, Why  
 herein is a marvellous thing, that ye know not from  
 whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but  
 if any man be a worshipper of God, and doeth his  
 will, him he heareth.

32 Since the world began was it not heard that any  
 man opened the eyes of one that was born blind.

33 If this man were not of God, he could do noth-  
 ing.

34 They answered and said unto him, Thou wast  
 altogether born in sins, and dost thou teach us?  
 And they cast him out.

35 Jesus heard that they had cast him out; and  
 when he had found him, he said unto him, Dost  
 thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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**Morning Prayer C**

**First Lesson: Exod 33:1, 12-23**

*Here beginneth the thirty-third chapter of the Book of Exodus.*

1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

**Homily**

*"Abraham believed God, and it was counted unto him for righteousness."*

We heard St. Paul, we heard the passage he quoted from Genesis, and, in hearing them, we have heard the center and core of today's readings.

We have heard one of the most bitterly argued concepts found in all of Scripture, an argument that lies at the center of that sad division in Christianity that we call the Reformation.

The Reformers were constantly shouting other words of St. Paul, that we are *"justified by faith, without the works of the Law,"* giving an impression they did not intend: that good works are therefore not important. St. James, on the other hand, declares, at least twice in the same Epistle, that *"Faith without works is dead,"* and St. Paul, responding to the notion that forgiveness gives us a license to sin, gives a resounding "NO", or as our Authorized version translates it, *"God forbid!"*

It matters what we do.

It matters very much indeed.

It mattered that Abraham obeyed God in what he did.

In fact, if he hadn't obeyed God, he wouldn't have been the father of a nation,

**Second Lesson: Rom 4:1-8**

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

1 What shall we say then that Abraham our father,  
as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath  
whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed  
God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not  
reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on  
him that justifieth the ungodly, his faith is counted  
for righteousness.

6 Even as David also describeth the blessedness of  
the man, unto whom God imputeth righteousness  
without works,

7 Saying, Blessed are they whose iniquities are  
forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not  
impute sin.

*Here endeth the Second Lesson.*

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15 And he said unto him, If thy presence go not  
with me, carry us not up hence.

16 For wherein shall it be known here that I and  
thy people have found grace in thy sight? is it not  
in that thou goest with us? so shall we be sepa-  
rated, I and thy people, from all the people that are  
upon the face of the earth.

17 And the LORD said unto Moses, I will do this  
thing also that thou hast spoken: for thou hast  
found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass  
before thee, and I will proclaim the name of the  
LORD before thee; and will be gracious to whom I  
will be gracious, and will shew mercy on whom I  
will shew mercy.

20 And he said, Thou canst not see my face: for  
there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by  
me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory pas-  
seth by, that I will put thee in a clift of the rock,  
and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt  
see my back parts: but my face shall not be seen.

*Here endeth the First Lesson.*

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**Second Lesson: Heb 4:1-13**

*Here beginneth the fourth chapter of the Epistle to  
the Hebrews.*

1 Let us therefore fear, lest, a promise being left us  
of entering into his rest, any of you should seem to  
come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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**Evening Prayer A**

**First Lesson: Gen 15:1-6**

*Here beginneth the fifteenth chapter of the* Book of Genesis.

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

*Here endeth the First Lesson.*

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