

YEAR 2, PROPER 4, FRIDAY: EVENING PRAYER

For use with the First Lesson

Adapted from *The Vocabulary of the Church* (1960):

Arame'an

air-uh-MEE-uhn

The First Lesson. The Reader begins

A Reading from Deuteronomy

“When you come into the land which the LORD your God gives you for an inheritance, and have taken possession of it, and live in it, you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God gives you, and you shall put it in a basket, and you shall go to the place which the LORD your God will choose, to make his name to dwell there. And you shall go to the priest who is in office at that time, and say to him, ‘I declare this day to the LORD your God that I have come into the land which the LORD swore to our fathers to give us.’ Then the priest shall take the basket from your hand, and set it down before the altar of the LORD your God. And you shall make response before

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DEUTERONOMY 26:1-15*; GALATIANS 3:15-22

*DEUTERONOMY 26:12–15 IS INCLUDED SO WE CAN HEAR “A LITURGY FOR THE YEAR OF TITHING”
(NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA: REVISED STANDARD VERSION,
EXPANDED EDITION, [1977], N.247).*

the LORD your God, 'A wandering Arame'an was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the LORD the God of our fathers, and the LORD heard our voice, and saw our affliction, our toil, and our oppression; and the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which thou, O LORD, hast given me.' And you shall set it down before the LORD your God, and worship before the LORD your God; and you shall rejoice in all the good which the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you. When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow, that they may eat within your towns and be filled, then you shall say before the LORD your God, 'I have

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removed the sacred portion out of my house, and moreover I have given it to the Levite, the sojourner, the fatherless, and the widow, according to all thy commandment which thou hast commanded me; I have not transgressed any of thy commandments, neither have I forgotten them; I have not eaten of the tithe while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead; I have obeyed the voice of the LORD my God, I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel and the ground which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.’ ”

The Reader concludes The Word of the Lord.

The Second Lesson. The Reader begins

A Reading from the Letter of Paul to the Galatians

To give a human example, brethren: no one annuls even a man's will, or adds to it, once it has been ratified. Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many; but, referring to one,

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“And to your offspring,” which is Christ. This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise. Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary. Now an intermediary implies more than one; but God is one. Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the law. But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

The Reader concludes The Word of the Lord.

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