

YEAR 2, LENT 5, TUESDAY: EVENING PRAYER

For use with the First Lesson

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

Jehoi'akim	ji-HOY-uh-kim
Josi'ah	joh-SIGH-uh
Nebuchadrez'zar	ne-byuu-kuh-DREZ-ur
A'mon	AY-mahn
Chalde'ans	kal-DEE-uhns

The First Lesson. The Reader begins

A Reading from the Book of Jeremiah

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoi'akim the son of Josi'ah, king of Judah (that was the first year of Nebuchadrez'zar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem: “For twenty-three years, from the thirteenth year of Josi'ah the son of A'mon,

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WE INCLUDE 1 CORINTHIANS 14:33B–38 TO HEAR ALL OF THE CANONICAL TEXT. PLEASE NOTE THAT THERE IS A SIGNIFICANT DEBATE ABOUT WHETHER THESE VERSES MAY NOT BE FROM PAUL HIMSELF. SEE: RAYMOND E. BROWN, AN INTRODUCTION TO THE NEW TESTAMENT (1997), 523–24.

king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets, saying, ‘Turn now, every one of you, from his evil way and wrong doings, and dwell upon the land which the LORD has given to you and your fathers from of old and for ever; do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.’ Yet you have not listened to me, says the LORD, that you might provoke me to anger with the work of your hands to your own harm. Therefore thus says the LORD of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, says the LORD, and for Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations round about; I will utterly destroy them, and make them a horror, a hissing, and an everlasting reproach.

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Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chalde'ans, for their iniquity, says the LORD, making the land an everlasting waste. I will bring upon that land all the words which I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. For many nations and great kings shall make slaves even of them; and I will recompense them according to their deeds and the work of their hands.”

The Reader concludes The Word of the Lord.

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A note to be read to the congregation before reading the Second Lesson:

There is a note here for me to read to you before beginning to read this lesson. It says, “We include the words about women not being allowed to speak because they are part of the canonical text. However, there is a significant debate about whether these words are from Paul himself as he writes earlier in the letter that women may pray or prophesy with their head covered.”

The Second Lesson. The Reader begins

A Reading from the

First Letter of Paul to the Corinthians

Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature. In the law it is written, “By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” Thus, tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but

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for believers. If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you. What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged; and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace. As in all the churches

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of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. What! Did the word of God originate with you, or are you the only ones it has reached? If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If any one does not recognize this, he is not recognized. So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order.

The Reader concludes The Word of the Lord.

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