

# Friday of the 5<sup>th</sup> Week

## At the 6<sup>th</sup> Hour

Prokimenon, Tone 4 (Psalm 100): Of mercy and judgement \* will I sing unto Thee, O Lord.

Verse: I will chant and have understanding in a blameless path.

*The Reading is from the Prophecy of Isaiah (45:11-17)*

**W**hus saith the Lord God, the Holy One of Israel, Who hath formed the things that are to come, "Inquire of Me concerning My sons, and concerning the works of My hands command Me. I have made the earth, and man upon it: I with My hand have established the heaven; I have given commandment to all the stars. I have raised him up to be a king with righteousness, and all his ways are right: he shall build My city, and shall turn the captivity of my people, not for ransoms, nor for rewards," saith the Lord of Sabaoth. Thus saith the Lord of Sabaoth, "Ægypt hath laboured for thee; and the merchandise of the Ethiopians, and the Sabæans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and [shall say,] "There is no God beside Thee, O Lord. For Thou art God, yet we knew it not, the God of Israel, the Saviour. All that are opposed to Him shall be ashamed and confounded, and shall walk in shame.' Ye isles, keep a feast to Me. Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded for ever more."

Prokimenon, Tone 4 (Psalm 101): O Lord, hear my prayer,\* and let my cry come unto Thee.

Verse: Turn not Thy face away from me.

## Friday of the 5<sup>th</sup> Week

### 1<sup>st</sup> Reading at Vespers

Prokimenon, Tone 4 (Psalm 102): Compassionate and merciful is the Lord,\* longsuffering and plenteous in mercy.

Verse: Bless the Lord, O my soul, and all that is within me, bless His holy name.

*The Reading is from Genesis (22:1-18)*

**I**t came to pass after these things that God tempted Abraham, and said to him, "Abraham, Abraham;" and he said, "Lo! I am here." And He said, "Take thy son, the beloved one, whom thou hast loved – Isaac, and go into the high land, and offer him there for a wholeburnt offering on one of the mountains of which I will tell thee." And Abraham rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a wholeburnt offering, he arose and departed, and came to the place of which God spake to him, on the third day; and Abraham having lifted up his eyes, saw the place afar off. And Abraham said to his servants, "Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you." And Abraham took the wood of the wholeburnt offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together. And Isaac said to Abraham his father "Father." And he said, "What is it, son?" And he said, "Behold the fire and the wood, where is the sheep for a wholeburnt offering?" And Abraham said, "God will provide Himself a sheep for a wholeburnt offering, my son." And both having gone together, came to the place of which God spake to him and there Abraham built the altar and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood. And Abraham stretched forth his hand to take the knife to slay his son. And an angel of the Lord called him out of heaven, and said "Abraham, Abraham." And he said, "Behold, I am here." And he said, "Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for My sake thou hast not spared thy beloved son." And Abraham lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of sabec; and Abraham went and took the ram, and offered him up for a wholeburnt offering in the place of Isaac his son. And Abraham called the name of that place, "The Lord hath seen;" that they might say today, "In the mount the Lord was seen." And an angel of the Lord called Abraham the second time out of heaven, saying, "I have sworn by Myself, saith the Lord, because thou hast done this thing, and on My account hast not spared thy beloved son, surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice."

## Friday of the 5<sup>th</sup> Week

### 2<sup>nd</sup> Reading at Vespers

Prokimenon, Tone 4 (Psalm 103): How magnified are Thy works, O Lord!\* In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

*The Reading is from Proverbs (17:17-18:5)*

**L**et brethren be useful in distress; for on this account are they born. A foolish man applaudeth and rejoiceth over himself, as he also that becometh surety would make himself responsible for his own friends. A lover of sin rejoiceth in strifes; and the hardhearted man cometh not in for good. A man of a changeful tongue will fall into mischiefs; and the heart of a fool is grief to its possessor. A father rejoiceth not over an un instructed son; but a wise son gladdeneth his mother. A glad heart promoteth health; but the bones of a sorrowful man dry up. The ways of a man who unjustly receiveth gifts in his bosom do not prosper; and an ungodly man perverteth the ways of righteousness. The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth. A foolish son is a cause of anger to his father, and grief to her that bare him. It is not right to punish a righteous man, nor is it holy to plot against righteous princes. He that forbear eth to utter a hard word is discreet, and a patient man is wise. Wisdom shall be imputed to a fool who asketh after wisdom: and he who holdeth his peace shall seem to be sensible. A man who wisheth to separate from friends seeketh excuses; but at all times he will be liable to reproach. A senseless man feeleth no need of wisdom, for he is rather led by folly. When an ungodly man cometh into a depth of evils, he despiseth them; but dishonour and reproach come upon him. A word in the heart of a man is a deep water, and a river and fountain of life spring forth. It is not good to accept the person of the ungodly, nor is it holy to pervert justice in judgement.