

Communion Practice: We believe that Christ is truly present in Holy Communion and, as we try to be faithful to Christ in the serving of this Sacrament, we ask that everyone be examined and instructed by the Pastor before receiving Holy Communion. All confirmed members of this parish, who have been regularly examined by the Pastor, are welcome to partake of the Holy Eucharist today. We also welcome the members who are in good standing of any of the parishes served by the Bishop, Pastors, and Deacons of The Evangelical Lutheran Diocese of North America (ELDoNA), and who have spoken to the Pastor prior to the service. Members of other Lutheran parishes or other denominations are kindly asked to refrain from communing today. The Pastor would be glad to make an appointment with anyone to discuss our teachings and/or our parish.

A Prayer upon Entering Church

Almighty, Ever-Living God, grant that I may gladly hear Thy Word and that all my worship may be acceptable unto Thee; through Jesus Christ, my Lord. Amen.

A Prayer before Communion

Dear Savior, upon Thy gracious invitation I come to Thine Altar. Let me find favor in Thine eyes that I may approach Thy Table in true faith and receive the Sacrament to the salvation of my soul. Amen.

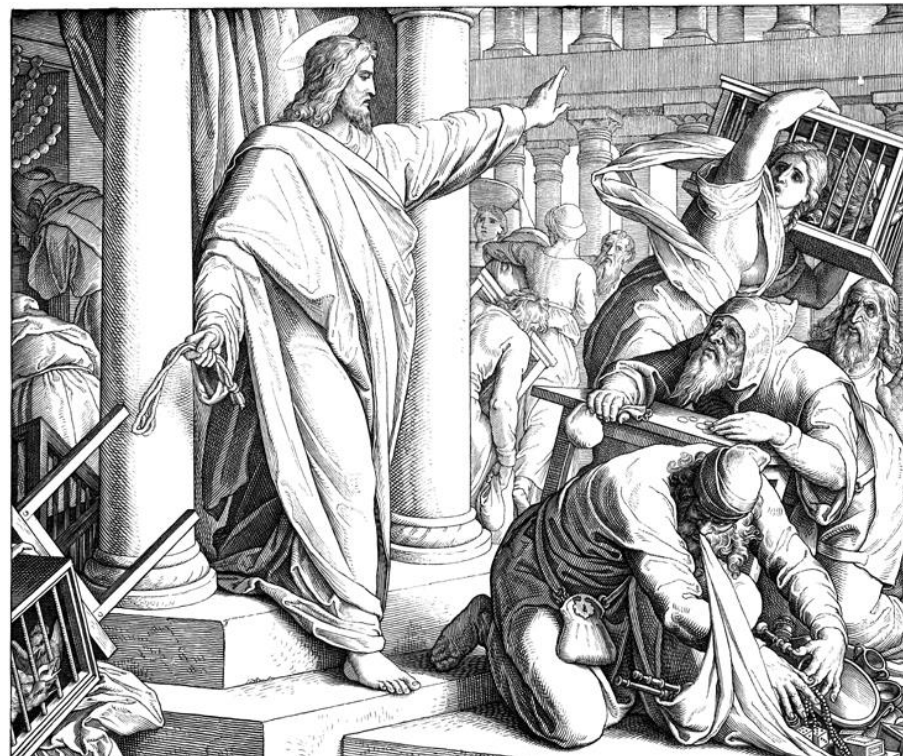
A Prayer after Communion

O Thou blessed Savior Jesus Christ, Who hast given Thyself to me in this holy Sacrament, keep me in Thy faith and favor; as Thou livest in me, let me also live in Thee. May Thy holy Body and Blood preserve me in the true faith unto everlasting life. Amen.

A Prayer at the Close of the Service

Grant, I beseech Thee, Almighty God, that the Word which I have heard this day may through Thy grace be so engrafted in my heart that I may bring forth the fruit of the Spirit; through Jesus Christ, my Lord. Amen.

Scripture quotations are from the Revised Version of the Holy Bible (1895) with Apocrypha. This work is in the Public Domain.



The Tenth Sunday after Trinity Sunday
August 9th, 2026

Sts. Peter & Paul Ev. Luth. Church, U.A.C.

A Parish Affiliated with the Evangelical Lutheran Diocese of North America

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"It is written, 'And My house shall be a house of prayer:' but ye have made it a den of robbers."

St. Luke 19:46

The Order of Divine Service

The Prelude	<i>“Freu dich sehr”</i>	Ralph C. Schultz
The Ringing of the Bell		
The Hymn	<i>“Lord, to Thee I Make Confession”</i>	INSERT
<i>Stand</i>		
Silent Prayer	<i>(Prayers are located on back cover)</i>	ASBH p. 7
The Invocation		ASBH p. 7
The Confession of Sins	<i>(All may kneel)</i>	ASBH p. 8
Versicles		ASBH p. 8
Confession and Absolution		ASBH p. 8-9
<i>Stand (if kneeling)</i>		
The Introit	<i>(Congregation joins Pastor on Gloria Patri)</i>	ASBH p. 107
The Kyrie		ASBH p. 10
The Gloria in Excelsis		ASBH p. 10-13
The Salutation		ASBH p. 13
The Collect for the Day		ASBH p. 107
Collect Amen		ASBH p. 14
<i>Sit</i>		
The Epistle		1 Corinthians 12:1-11
The Gradual		ASBH p. 107
<i>Stand</i>		
The Triple Hallelujah	<i>(First Setting)</i>	ASBH p. 14
The Gospel	<i>(Gospel Responses ASBH p. 16)</i>	St. Luke 19:41-48
<i>Sit</i>		
The History of the Destruction of Jerusalem		INSERT
<i>Stand</i>		
The Creed	<i>(All may bow at the words “And was made man.”)</i>	ASBH p. 17
<i>Sit</i>		
The Hymn	<i>“My Jesus, as Thou Wilt”</i>	ASBH 48
The Sermon	<i>He Entered into the Temple</i>	
<i>Stand</i>		
The Offertory		ASBH p. 18-19
	<i>(An Alms Basin is located next to the bulletins for any Offerings)</i>	
The General Prayer		ASBH p. 19-20
The Lord’s Prayer		ASBH p. 20
<i>Sit</i>		
The Hymn	<i>“Consumed by Flame, the Weary World”</i>	INSERT
<i>Stand</i>		
The Exhortation		ASBH p. 21
The Lavabo		ASBH p. 21
The Preface		ASBH p. 22
The Proper Preface		ASBH p. 23-27
The Sanctus and Benedictus		ASBH p. 27-28

The Lord’s Prayer		ASBH p. 29
The Verba Domini	<i>(All may bow when the Pastor genuflects)</i>	ASBH p. 30
The Pax Domini	<i>(All may bow and cross themselves)</i>	ASBH p. 31
The Agnus Dei	<i>(All may kneel)</i>	ASBH p. 31-32
<i>Sit</i>		
The Distribution	<i>(Prayers are located on back cover)</i>	
The Hymn	<i>“Draw Nigh and Take the Body of the Lord”</i>	INSERT
<i>Stand</i>		
The Nunc Dimittis		ASBH p. 33-35
The Thanksgiving and Collect		ASBH p. 35-36
<i>Sit</i>		
The Hymn	<i>“Our Father, Thou in Heav’n Above”</i>	ASBH 34
<i>Stand</i>		
The Salutation		ASBH p. 36
The Benedicamus		ASBH p. 37
The Benediction		ASBH p. 37
The Triple Amen	<i>(First Setting)</i>	ASBH p. 37
<i>Sit</i>		
The Postlude	<i>“Vater Unser”</i>	Michael Praetorius

Recitation of the Catechism

The Office of the Keys, and Confession (pages 21-25) & Questions 139-142 (Part II. The Creed. The Second Article. Of Redemption, pages 83-85).

Announcements

ASBH = Augustana Service Book and Hymnal.

August 16th—The Eleventh Sunday after Trinity Sunday

Epistle: 1 Corinthians 12:1-11

Gospel: St. Luke 19:41-48

In Our Prayers:

- For all those who are sick or infirmed, especially, *Dan, Katie, Kelly, Maggie Alford, Vince Bost, Doris Creasi, Brandon Dennie, Vito Gerardi, Cliff Hardaway, Michelle Harris, Peggy Holder, Judy Horn, Glen Madden, Paul Meadows, Barbara Miller, Mike Miller, Rev. Mark Mueller, Jack Newton, Richard Noegel, Becky Phillips, Betty Ramsey, Rev. Eric Stefanski, Stacy Tolar, Chuck Webber, and Gerald Weerts.*
- For our bishop, the *Rt. Rev. James D. Heiser.*
- For the parishes served by our diocese, and those in our international fellowship, especially, *Sts. Peter and Paul Ev. Lutheran Church, Piedmont, SC;* and her pastor, the *Rev. Jerald P. Dulas.*
- That the Lord might send *Faithful Laborers* into His harvest.
- For *St. Ignatius Evangelical Lutheran Seminary* and our seminarians, *Duncan Geldenhuys* and *Jonathan Teo Zin Han.*
- For the moral and spiritual support of those involved with our mission in Knoxville, TN, *Bob, Barbara, and Bobby Eisold,* and *Deacon and Sherrill Smithey.*
- For those struggling with addiction, especially *Thomas Allred* and *John Monahan.*
- For all those who serve in the military.
- For those celebrating birthdays this week.
- For those celebrating an anniversary this week.
- For those traveling this week.

Announcements

Daily Readings for the Week after the Tenth Sunday after Trinity

	Morning	Evening
Today	Eccl. 1-2; Matt. 11:16-24	Ecclesiastes 3-4; Hebrews 3:7-15
Monday:	Eccl. 5-6; Gal. 2:1-21	Ecclesiastes 7-8; 1 Kings 9:1-28
Tuesday:	Eccl. 9-10; Gal. 3:1-14	Ecclesiastes 11-12; 1 Kings 10:1-29
Wednesday:	Songs 1-2; Gal. 4:8-20	Songs 3-4; 1 Kings 11:1-43
Thursday:	Songs 5-6; Gal. 5:1-15	Songs 7-8; 1 Kings 12:1-33
Friday:	Wisdom 1-2; Gal. 6:11-18	Wisdom 3-4; 1 Kings 13:1-34
Saturday:	Wisdom 5-6; Eph. 6:1-9	Wisdom 7-8; 1 Kings 14:1-31

Praying the Psalter Daily in Matins and Vespers:

	Morning	Evening
Today:	Psalms 119, Part X, 49	Psalms 143, 50-51
Monday:	Psalms 119, Part X, 52-54	Psalms 143, 55-57
Tuesday:	Psalms 119, Part X, 58-59	Psalms 143, 60-63
Wednesday:	Psalms 119, Part X, 64-65	Psalms 143, 66-68
Thursday:	Psalms 119, Part X, 69	Psalms 143, 70-72
Friday:	Psalms 119, Part X, 73	Psalms 143, 74-76
Saturday:	Psalms 116, 77	Psalms 116, 78

Book of Concord Readings for the Week:

Monday: Epitome of the Formula of Concord, III.12—IV.15

Tuesday: Epitome of the Formula of Concord, IV.16—V.11

Wednesday: Epitome of the Formula of Concord, VI.1—VII.5

Thursday: Epitome of the Formula of Concord, VII.6-20

Friday: Epitome of the Formula of Concord, VII.21-42

Reciting the Catechism Daily:

Sunday: The Ten Commandments

Monday: The Apostles' Creed

Tuesday: The Lord's Prayer

Wednesday: Holy Baptism, The Office of the Keys, and Confession

Thursday: The Sacrament of the Altar

Friday: How One Should Be Taught to Pray

Saturday: The Table of Duties

Hymns for the Week:

Morning: ASBH 48—"My Jesus, as Thou Wilt"

Evening: INSERT—"Consumed by Flame, the Weary World"

Calendar for the Week after the Tenth Sunday after Trinity Sunday

Today: The Tenth Sunday after Trinity Sunday—Green

SC Tax Free Weekend

10:00 a.m. Divine Service and Bible Class in Piedmont, SC

3:00 p.m. Divine Service in Augusta, GA

Monday: The Festival of St. Laurence, Deacon and Martyr—Red

8:00 a.m. Matins

Tuesday: *SC Senate Primary*

8:00 a.m. Matins

Wednesday: 8:00 a.m. Matins

2:00 p.m. Divine Service and Bible class in Fort Myers, FL
(Pastor M. Henson)

Thursday: 8:00 a.m. Matins

Friday: 8:00 a.m. Matins

Saturday: The Festival of St. Mary, Theotokos—White

Next Sunday: The Eleventh Sunday after Trinity Sunday—Green

10:00 a.m. Divine Service and Bible Class in Piedmont, SC

St. Ignatius of Antioch Evangelical Lutheran Seminary

The Diocesan seminary is currently having their summer intensives. They will be taking six courses over the summer, each lasting a week, or two, depending on credit unit. Please keep the seminary and her students in your prayers.

The Lutheran Herald

The August issue of "The Lutheran Herald," the devotional booklet of the ELDoNA, is now available. It can be found on Facebook at: <http://tinyurl.com/LutheranHerald> and on the diocesan website: eldona.org. There are also printed copies in the back for your use and distribution.

An Excerpt from Luther's Writings

"God caused His threats to be executed even thus, that the city was besieged at the time of the Easter festival, when the Jews were assembled within the walls of Jerusalem from every land, and as the historian

Josephus writes, there were together at that time about three million people. This was an enormous multitude. Only one hundred thousand people would have been enough to crowd the city. But all this great multitude God in His wrath intended to bake, melt and weld together into one mass of ruin. Yet, the Apostles and Christians were all out of the city, they had withdrawn into the land of Herod, Samaria, Galilee, and were scattered among the heathen. Thus God separated and saved the good grain and poured the chaff into one place. There was such an immense multitude of Jews present., that they were sufficient to devour a whole kingdom, to say nothing of only one city. They also fell into such distress and famine, that they devoured everything and had nothing left, until they were at last compelled to eat their leather bow-strings, shoe latchets and shoe leather; and finally mothers moved by their distress butchered their own children, which the soldiers snatched from them, for they smelt the odor of the boiling meat through the squares of the city. They used dove's dung for salt, which commanded a high price. In short, there was distress and bloodshed enough to melt a rock to tears; so that no one could have believed that God's wrath could be so horrible and that he would so unmercifully martyr a people. The buildings and the streets were piled full of the dead, who perished from starvation, and yet the Jews were so raging that they defied God and refused to yield, until the emperor was compelled to use force and capture the city, when they could no longer maintain their ground." *This sermon appeared first in the year 1525, after the Peasant's Revolt, and was issued in pamphlet form in nearly a dozen separate editions. It bore the title: "A sermon on destruction of Jerusalem. In like manner will Germany also be destroyed, if she will not recognize the time of her visitation. What the temple of God is. Martin Luther. Wittenberg, 1525."*

To Read in Preparation for this week's Festivals:

Today—The Tenth Sunday after Trinity Sunday

Epistle: 1 Corinthians 12:1-11

Gospel: St. Luke 19:41-48

August 10th—The Festival of St. Laurence, Deacon and Martyr

Epistle: 2 Corinthians 9:6-10

Gospel: St. John 12:24-26

August 15th—The Festival of St. Mary, Theotokos

Epistle: Galatians 4:4-7

Gospel: St. Luke 1:41-50

235. Lord, to Thee I Make Confession

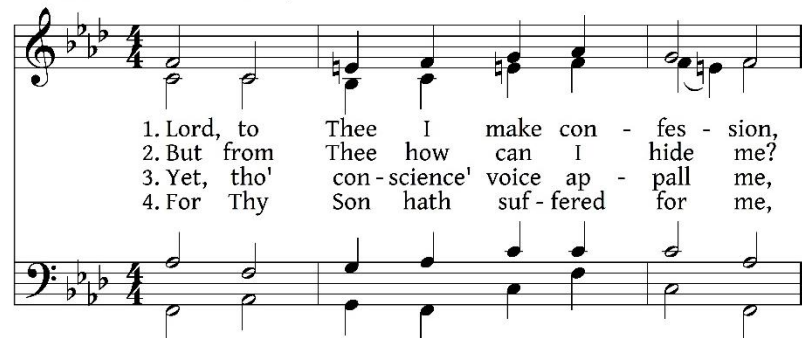
Herr, ich habe missgehandelt

Johann Franck, 1649

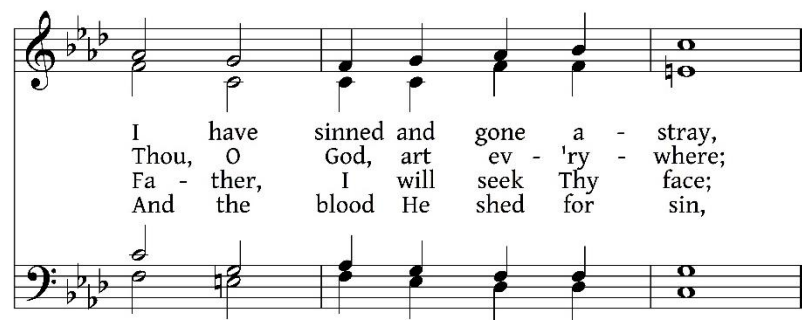
Tr., Catherine Winkworth, 1863

Herr, ich habe missgehandelt

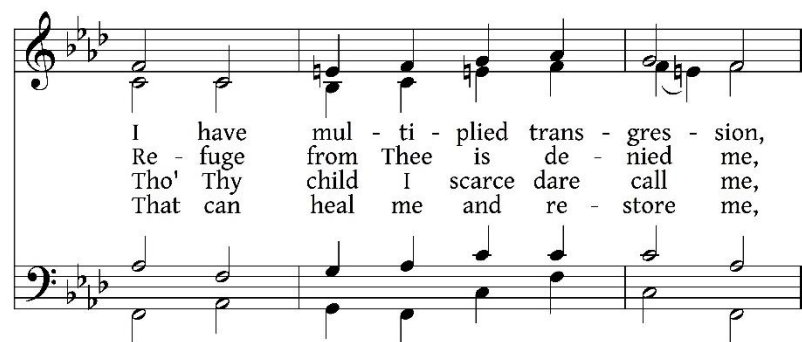
Johann Crüger, 1649



1. Lord, to Thee I make con - fes - sion,
 2. But from Thee how can I hide me?
 3. Yet, tho' con - science' voice ap - pall me,
 4. For Thy Son hath suf - fered for me,



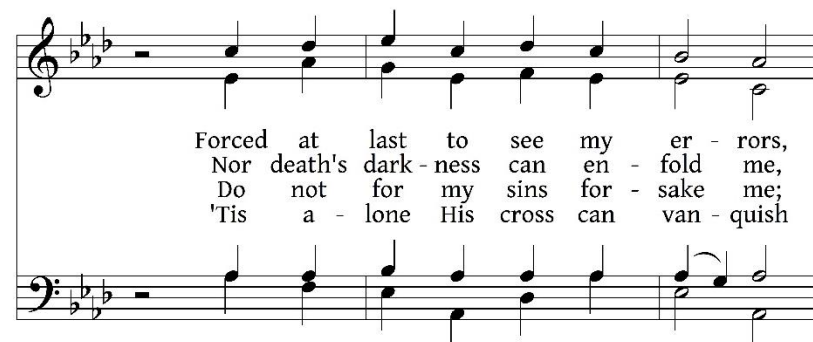
I have sinned and gone a - stray,
 Thou, O God, art ev - 'ry - where;
 Fa - ther, I will seek Thy face;
 And the blood He shed for sin,



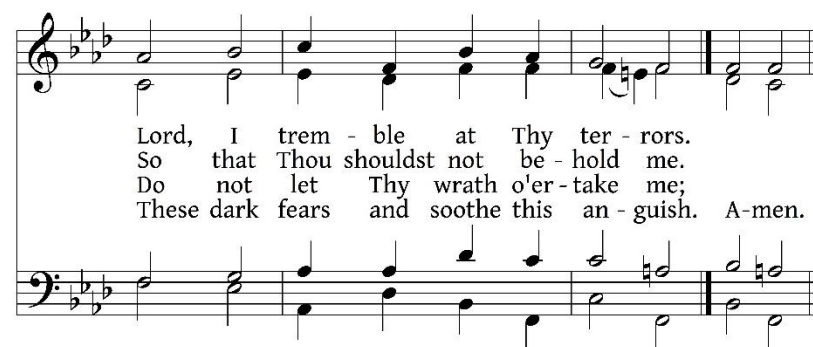
I have mul - ti - plied trans - gres - sion,
 Re - fuge from Thee is de - nied me,
 Tho' Thy child I scarce dare call me,
 That can heal me and re - store me,



Cho - sen for my - self my way:
 Or by land or sea or air;
 Yet re - store me to Thy grace;
 Quench this burn - ing fire with - in;



Forced at last to see my er - rors,
 Nor death's dark - ness can en - fold me,
 Do not for my sins for - sake me;
 'Tis a - lone His cross can van - quish



Lord, I trem - ble at Thy ter - rors.
 So that Thou shouldst not be - hold me.
 Do not let Thy wrath o'er - take me;
 These dark fears and soothe this an - guish. A-men.

5. Then on Him I cast my burden,
 Sink it in the depths below!
 Let me know Thy gracious pardon,
 Wash me, make me white as snow.
 Let Thy Spirit leave me never,
 Make me only Thine forever!

The Destruction of the City of Jerusalem.

As the time drew near, in which God wanted to unleash His enduring anger on Jerusalem and the Jewish people, as the prophets and the Lord Jesus Christ Himself had envisioned and predicted, the following signs came to pass beforehand:

A comet was seen in heaven, which had the appearance of a sword, and hung over the city for an entire year, and it was seen by everyone.

In the days of the Unleavened Bread, on the eighth day of the month of April, at nine o'clock at night, such a brilliant light shone on the altar of the temple that everyone thought it was daytime.

The inner large strong gate on the side of the temple, on which 20 men would have to push in order to open it, fastened by strong iron bolts to stone door posts—in the sixth hour of the night opened of themselves.

On the 21st day of June, in many places, people saw in the air and in the clouds chariots and cavalymen and knights, pulling together in the clouds, and beating themselves with rattling in the night.

Prior to Pentecost, as the priests entered the temple wanting to make ready the things pertaining to the feast, they heard a great movement and noise and thereafter a voice, which called out: "Let us depart from here!" Although some say that this was done at the time that the curtain in the temple was torn, during the passion of Christ.

Now there was a man, Jesus called Ananias, a common man's son, who, as he came to Jerusalem during the Feast of Booths, cried out from a particular spirit, "Oh, a cry from the morning! Oh, a cry from the evening! Oh, a cry from the four winds! Oh, a cry over all Jerusalem and the temple! A wretched sound against bride and bridegroom, a cry against all the people!" Day and night he cried out wretchedly as he wandered furiously throughout the city. And although he was punished with scourges and rods, since these words of evil meaning concerning the city were not heard gladly, still he did not cease.

The man was brought before the Governor which the Romans had there, who also had him scourged to the point of bleeding and whipped, yet with not one word did he pray for mercy, neither let out a shriek or cry of pain. Rather, without wavering, he cried out extra loudly, "Woe, woe to you,

oh you poor Jerusalem!" Albinus, the judge, despised him as a lunatic. For seven years this man interacted very little with others, rather went alone, like a man who had something deeply meaningful within himself, or written within himself, and always from him these words were heard: "Woe, woe to you, oh you poor Jerusalem!" From such crying out, he never grew weary.

As the city was besieged by the Romans, he went around on the city walls and always cried out, "Woe to the temple and to the whole people!" Finally, one time, he spoke these unusual words: "Woe also to me!" In speaking this word, he was struck by an enemy projectile, and fell dead. These and other great signs preceded the destruction of Jerusalem.

Now, we want to speak briefly about the destruction itself. Since the Jews, as Stephen said, as murderers and betrayers of the righteous, and having killed the guiltless Christ, therefore the whole Jewish kingdom has trouble in every place. The high priests elevated themselves, and unleashed tyranny against the other priests, and among the others unleashed a great deal of hate and scorn. They sent everything into a disunity of regimentation, and oversaw a large change and disruption of the kingdom; and upon such double standards and hate, they raised mighty ones beneath them and created all manner of partisan divisions, and out of this was produced all manner of misfortunes, many robberies and murders in the city and outside of Jerusalem. They sent everything, that belonged to both of the kingdoms of the people—spiritual and worldly—into chaos.

On top of it all, it came to pass that Caesar Nero sent Celestium Florum into the Jewish Land. And since he was very hard on the Jews, and with many things practiced his miserliness, pride, and willfulness, the Jews made war against him, and as he came to blows with them, he lost 5,000 of his men. And so, through dependence on God, the Jews were enraged, and set themselves against the Romans, and separated from them. But when Caesar Nero became aware of this, he sent Flavian Vespasian with his son Tito to Syria.

It is at this time that in the whole of the East, as also Tranquillus writes, a common legend and rumor is that at that very time some of them, who would come from Judaea, should become very great and very powerful in all the world. And although this was true in the spiritual kingdom of Christ, since the name of Christ (who was born of Jewish lineage) was great throughout the world through the preaching of the Gospel, yet "some"

meant "two" as Vespasian understood it [???]. But the Jews drew the prophecy upon themselves; and after they had fought several battles against their enemies, they became proud, made three captains, and attacked the city of Ashkelon by force, and the two battles were put down, and lost (without the captains perishing) about twenty thousand men.

Thus, after Vespasian, at the command of the Emperor, went to Galilee, which was a populous country, laid waste and devastated everything, and endlessly murdered, robbed, and burned; many thousands of Jews were struck down, including at one time fifty-thousand war-capable men, not counting women, children, inventory and peasants. The warriors spared neither the old nor the young, not the pregnant, nor the children in cradles. Vespasian at one time sent six thousand young men, as some people have reported, to the grave at Isthmo in Achaia. Thirty-thousand Jewish warriors were at one time sold into serfdom. Five thousand had, from desperation, thrown themselves from a high cliff.

At this time, there was an excellent man, quite learned, wise, and understanding; a holder of the Jewish priestly office, and one of their chiefs in war, named Josephus. And when, as he was at first frightened, he was thrust into a cave with several few others, near the city of Galilee, called Jotapara, he was then seized and led to Vespasian. As he then prophesied to the same Vespasian that he would become Emperor, he treated Josephus kindly. And this same Josephus wrote down what we now know of this history.

As this happened in Galilee, a crowd of gathered, insolent, thieving people came to Jerusalem, brought about by one of the great lords, John. A lot of secret murders, much robbery, and much plundering happened in Jerusalem. Great misfortune was everywhere, and the poor high priest was slain, and blood was often shed, even in the temple. Josephus writes that twelve thousand of the best elderly Jews were killed in this chaos, and their goods and houses and inventory were given to the knights to plunder. Some think the Romans did this by secret cunning.

Thus, even before the right weather had overtaken them, Jerusalem was plagued with three kinds of misfortune: namely, with the war of the Romans; with unrest and all manner of commotion in the city; and with tyrants, which, through sectarian animosity, one arose against another, and much blood was spilled over the will to rule.

When, at that time, the Gadarenes revolted against the Romans, Vespasian was compelled to rise hastily from his winter camp. He took

Gadara, the city, and by way of his captain, Placidum, he slew thirty thousand citizens in as they fled, and took two thousand prisoner. The other rabble and fugitive crowd plunged into the Jordan, and their dead bodies were thrown into the Jordan as far as the Dead Sea. On the other side of the Jordan, as far as Macheron, all the Jews were attacked by the Romans, and were greatly terrified.

At the end of the winter, as spring came, since Vespasian heard that Nero was dead, he was at Caesarea, and set out in haste. He had taken all the cities of the Jews and Idumaeans, without several castles, which were held by several foreign warriors. And everywhere he occupied the cities with Roman soldiers, so that he could the more easily storm and take Jerusalem (which alone remained). At that time, Vespasian was raised to the rank of emperor by his warriors. He then went to Egypt, and from there he wanted to go to Italy. In the meantime, he ordered Tiro to direct the war against the Jews.

Titus, however, when he had ridden to a place near Jerusalem for the sake of scouting it, could hardly escape the fact that he was not taken prisoner by the Jews. After this, he pitched his camp at Scopos, a quarter mile from the city, and divided the warriors to besiege the city from multiple places. In the meantime, a great many people, from all the cities and places, gathered together in Jerusalem for the Feast of Easter, for the Divine Service. So, as was shown above, many people came from Galilee, bringing many possessions into the city. And there were three parties in the city, which tore apart the unity and the government of the city all the more the longer this went on. Some of them occupied the temple, among whom was Chief Eleazar, a son of Simon, with whom the Zealots were aligned: an angry, hypocritical people, who were very hostile to the citizenry. The lower part of the city was occupied by John, which was the beginning of all the misfortunes mentioned above. The upper part was occupied by Simon with twenty thousand Idumeans, which were necessary to protect the city from the Zealot's forceful and violent undertakings. People would have liked to have been rid of such guests, but they could not get rid of them.

As Titus realized that Jerusalem was overrun with so many people, he called out and strengthened himself in great disgust to besiege the city, and to build a fortress of chariots around it, as Christ had told them, while the people were together, and hunger drove and frightened them all the harder. When the Jews saw this, they tried by their utmost might to prevent it, to resist it, and to overcome it, but it was over, nothing else went right,

our Lord God wanted to put an end to them, therefore no suggestion or counsel went anywhere for them. There was futile disunity. And at the time there was a riot in the city, in which a great many people were slain at the temple.

The city of Jerusalem was in a very strong position in the place where the city could be reached. It had three walls. The Roman warriors set out with all their might to storm the city; and after much work the twofold wall was conquered and taken. At the same time, countless people died of starvation, as Josephus writes: "For a little bit of bread, the best friends often cut and stabbed each other; the children often tore the food out of the mouths of their parents, father and mother. Neither brother nor sister had mercy one on the other. A scoop of corn was worth a lot of money, some have eaten cow dung from great hunger, some gnawed off the straps from the saddles or the leather from the shields and have eaten it; some have been found dead with hay still in their mouths. Some have sought to save themselves from hunger with filth and dung in the secret chambers; and such a great number died of starvation, that Ananias, son of Eliezar, who had fled ~~in~~ ^{to} Titus during the siege, reported that one hundred and fifty thousand dead bodies had been found and buried in the city. Egesippus writes that a thousand corpses were carried out of one gate alone, and that six hundred thousand people died during the siege.

The Jews still controlled the castle of Antoniam, which was a strong fortress. They also controlled the temple, from which a bridge led into the city. Overcoming this fortress required much more effort than any other locality.

Titus, however, because he was sure that hunger would at last wipe out and divide the Jews in the city, allowed a long time to pass. But then he became resolute, and ordered the soldiers to forcibly storm the fortress. Although this entailed great danger to the Romans, there was neither a victory nor any luck remaining for the Jews.

Now, once the Romans controlled the castle, the trumpeter signaled with his trumpet, and the Jews who had defended the castle were all slain. Some were thrown from the walls, some leapt to their death themselves, some escaped quickly by night into the city. As a result, the soldiers were more meticulous about those who controlled the temple.

It is said that Titus was willing to spare the temple, but it was too late for that; God determined that there would be no sparing. For when the

soldiers had fought and worked for a long time, and the Jews could not be persuaded either by words or admonitions to surrender their fortified positions, the soldiers perceived that the temple could only be taken from them by hunger (which would take a long time) or by fire.

And so, the soldiers set fire to the temple, and it was burned. Thus, in that hour, the magnificent, excellent and costly edifice, which at the time was high and far reputed, was burned down and reduced to ashes.

Some of the Jews, who had controlled the upper part of the city, fled to the city. Many more, however, perished by fire and sword.

The priests begged and begged very miserably for the sparing of their lives, but there was mercy neither from God nor from men. According to what Egesippus has written, Titus answered them: "Your temple and your services are gone. There is no further need for priests."

The desolation of the temple took place on the tenth day of August, the same day as the first temple was burned by the king of Babylon. The day has been an especially unfortunate day for the temple. And from the year of the construction of the first temple under Solomon, to the year of Vespasian in which the temple was razed to the ground, the total was 1,101 years. From the time that the construction of the second temple began, which happened in the year of Cyrus, 569 years had passed.

Now when the Jews were thus frightened, inasmuch as there was no hope of salvation, many thousands died of hunger; but the rest were left to their own devices. Josephus writes that in the days that the temple was burned and razed, a terrible, horrific situation occurred, which will hardly be believed by posterity. There was an honest woman, well to do and of a large family on the other side of the Jordan, who fled with the others to Jerusalem in fear. When the city was hard pressed and frightened on account of hunger, she slaughtered her young child in the cradle (with what misery and pain, one can only imagine). She roasted and ate half of it; and when the soldiers ran about looking for food, she set the other half before them. The soldiers, however, were so repulsed by the horrible sight, that they took pity on the wretched woman, and revealed this matter to the ranking men of Jerusalem. This terrible event moved them to think of surrendering themselves from that day on, and they came to talk and negotiate with Titus. But they had waited too long to make peace. They begged for peace and freedom, since they were already starving and pressed to the extreme. But nothing came of it, and the city was kept miserable for a few more days.

In the meantime innumerable people, out of great fear and the urgent need of unbearable hunger, fled from the city into the camp and into the hands of their enemies, where they were sold very cheaply. At the same time, the soldiers saw that a Jew had removed money from his own dung, which he pocketed. Thus, a rumor soon went through the whole camp among the soldiers that the Jews, fleeing out into the camp, had swallowed gold. (There were quite a few who, in all sincerity, could take away nothing but gold, nor could they keep it from the soldiers). The rumor only gave rise to the fact that more than two thousand Jews were cut open in one night by the soldiers, who thought they would find gold among all the Jews. Many more of them would have perished if Titus had not issued a proclamation, and commanded that the captives should not be killed.

The city of Jerusalem was finally conquered, and neither young nor old were spared. However, an order was disseminated that all wretched people, if unable to defend or resist, should be spared. Thus Jerusalem was terribly plundered, set on fire and burned by her enemies, and several parts have been destroyed and devastated. A few buildings were left standing, such that a number of Roman soldiers were able to be garrisoned in them. Similarly, a number of solitary stone buildings and towers remained, but bare and desolate, to show that there once had been a city there.

And so Jerusalem was laid waste and destroyed on the eighth day of September, five months after it was first besieged.

Of the great crowd and innumerable prisoners, Titus sent seventeen thousand young, strong men, to Alexandria, to carry stones and work there as slaves.

Many Jews were sold quite cheaply, like cattle. Two thousand were distributed here and there, in various lands throughout the whole Roman Empire, and put on display for the wild beasts to tear to pieces for entertainment in arenas. The multitude of the surviving prisoners thus numbered ninety-seven thousand. At least ten times a hundred thousand, at the beginning of the siege, had been in the city. Of these, the greater part were foreigners, and not citizens, though all were of the Jewish tribe and bloodline.

Now, once Titus had taken Jerusalem by force, destroyed it, and ravaged it, he occupied that part of the country with a number of soldiers, for the sake of the surrounding lands. He himself withdrew as far as the river Euphrates, for at that time, the Roman empire extended that far.

But at the destruction of the mighty, famous, and holy city of Jerusalem, four thousand thirty-four years had passed since the beginning of the world. It had been eight hundred and twenty-three years since the founding of the city of Rome. And it was the fortieth year since the passion of Christ. Thus Jerusalem, the most famous city in the whole of the East, came to a horrific and miserable end.

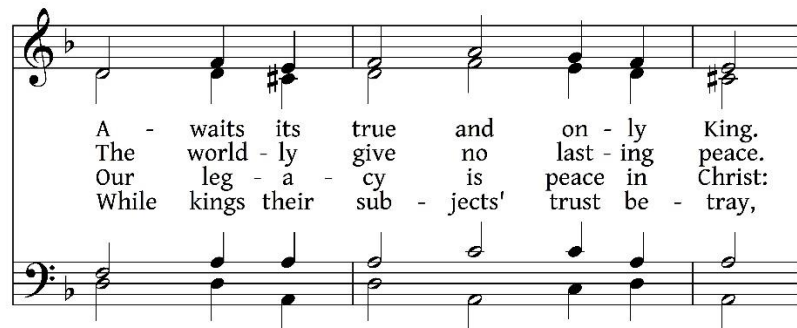
158. Consumed by Flame, the Weary World

Alan Kornacki, Jr., 2021

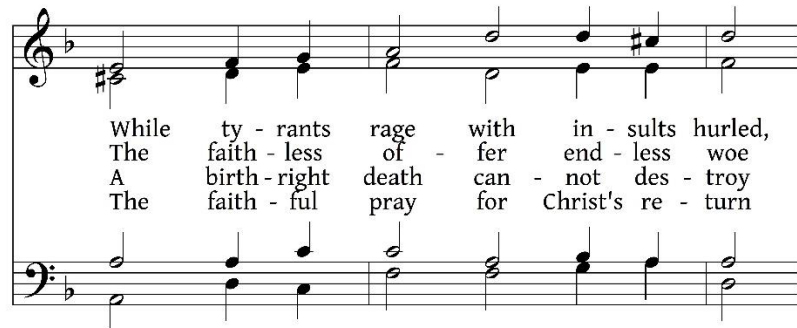
Windham
Daniel Read, 1785



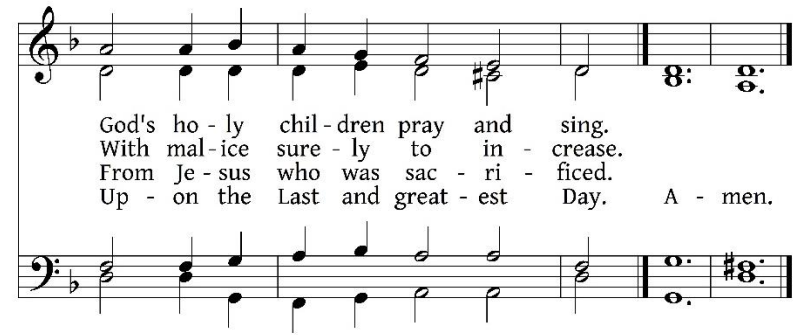
1. Con - sumed by flame, the wear - y world
2. We pray for peace. We sure - ly know
3. And yet the faith - ful sing for joy.
4. While na - tions fall and ban - ners burn;



A - waits its true and on - ly King.
The world - ly give no last - ing peace.
Our leg - a - cy is peace in Christ:
While kings their sub - jects' trust be - tray,



While ty - rants rage with in - sults hurled,
The faith - less of - fer end - less woe
A birth - right death can - not des - troy
The faith - ful pray for Christ's re - turn



God's ho - ly chil - dren pray and sing.
With mal - ice sure - ly to in - crease.
From Je - sus who was sac - ri - ficed.
Up - on the Last and great - est Day. A - men.

5. Until we see our King appear,
We trust no prince but Christ alone.
And as the Day draws ever near,
We yearn to meet before His throne.

6. Dear King of kings, O, end the strife
And make our sad divisions cease.
We beg you, Jesus, Lord of life,
To give us true and lasting peace.

161. Draw Nigh, and Take the Body of the Lord

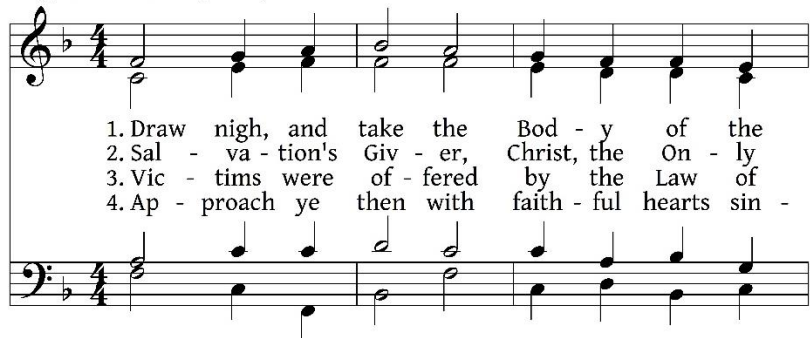
Sancti, venite, Corpus Christi sumite

Old 124th

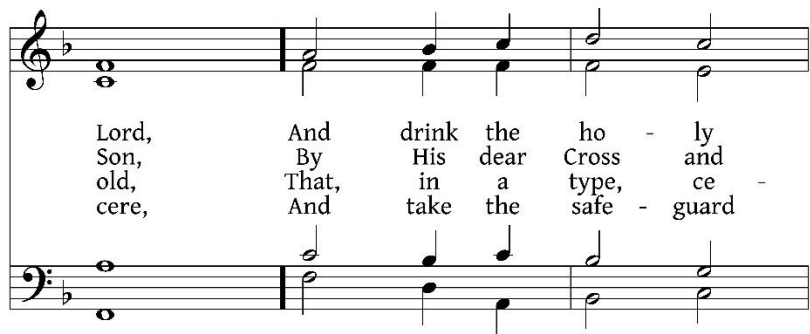
Latin author unknown, c. 680

"Genevan Psalter," 1551

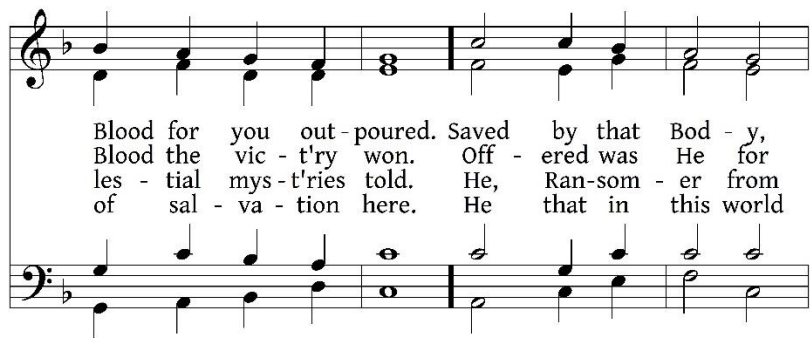
Tr., John M. Neale, 1851, alt.



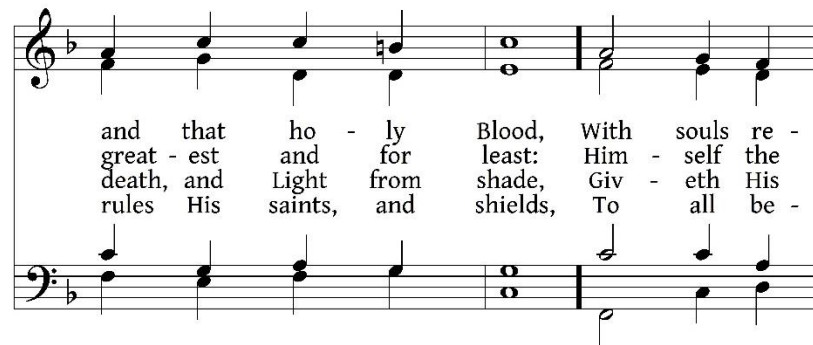
1. Draw nigh, and take the Bod - y of the
 2. Sal - va - tion's Giv - er, Christ, the On - ly
 3. Vic - tims were of - fered by the Law of
 4. Ap - proach ye then with faith - ful hearts sin -



Lord, And drink the ho - ly
 Son, By His dear Cross and
 old, That, in a type, ce
 cere, And take the safe - guard



Blood for you out-poured. Saved by that Bod - y,
 Blood the vic - t'ry won. Off - ered was He for
 les - tial mys - t'ries told. He, Ran - som - er from
 of sal - va - tion here. He that in this world



and that ho - ly Blood, With souls re -
 great - est and Light for least: Him - self the
 death, and His saints, from shade, Giv - eth His
 rules His and shields, To all be -



freshed, we ren - der thanks to God.
 Vic - tim, and Him - self the Priest.
 ho - ly grace, His saints to aid.
 liev - ers life e - ter - nal yields: A - men.

5. With heav'nly Bread makes them that hunger whole,
 Gives living waters to the thirsting soul.
 Alpha and Omega, to whom shall bow
 All nations at the Doom, is with us now.