

**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**

**5th Sunday after Easter  
Rogation Sunday**

## Morning Prayer A

### **First Lesson: Ezek 34:25-31**

*Here beginneth the twenty-fifth verse  
of the thirty-fourth chapter of the Prophet Ezekiel*

25 And I will make with them a covenant of peace,  
and will cause the evil beasts to cease out of the  
land: and they shall dwell safely in the wilderness,  
and sleep in the woods.

26 And I will make them and the places round  
about my hill a blessing; and I will cause the  
shower to come down in his season; there shall be  
showers of blessing.

27 And the tree of the field shall yield her fruit,  
and the earth shall yield her increase, and they  
shall be safe in their land, and shall know that I am  
the LORD, when I have broken the bands of their  
yoke, and delivered them out of the hand of those  
that served themselves of them.

28 And they shall no more be a prey to the hea-  
then, neither shall the beast of the land devour  
them; but they shall dwell safely, and none shall  
make them afraid.

29 And I will raise up for them a plant of renown,  
and they shall be no more consumed with hunger  
in the land, neither bear the shame of the heathen  
any more.

30 Thus shall they know that I the LORD their  
God am with them, and that they, even the house  
of Israel, are my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, are  
men, and I am your God, saith the Lord GOD.

*Here endeth the First Lesson.*

He intends that in you, in all of us,  
a changed heart may be revealed,  
and that, in that changed heart,  
God may be seen,  
and what logical argument cannot accomplish,  
the example of God walking in His people *may*.

Let us pray.

Renew us, Lord, by the power of thy Spirit.  
Soften our hearts and make us able to forgive.  
Remake our desires to be thy desires.  
Use us to demonstrate thy great salvation,  
and may thy loving will be done.  
Through Christ our Lord. Amen.

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Unforgiveness is a declaration of independence from God and his will, an elevation of oneself to the very throne of God, the exact opposite to having faith in God.

He goes on:

*And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. "*

To be filled with the Spirit, is not to get all kinds of powers and gifts (although God can and does give such things), but to receive eyes to see and ears to hear, and a heart to obey the will of God. That is our purpose in being here. That is what God wishes to accomplish in and through us.

We who consider ourselves the chosen of God may have a problem with what he says next:

*"Not for your sakes do I this, saith the Lord GOD,"*

WHAT? !

But I thought it was for my sake.

Didn't He die on the cross for MY sins?

Well, yes, He did,

but is that where it stops?

Have you ever asked why He wants to save you?

Just listen . . .

*"the heathen that are left round about you know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it."*

## **Second Lesson: Luke 11:1-13**

*Here beginneth the eleventh chapter of the Gospel according to St. Luke.*

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

*Here endeth the Second Lesson.*

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### **Homily**

Today is known as Rogation Sunday, and Monday, Tuesday, and Wednesday appear in the Prayer Book as Rogation Days. These, the days leading up to Ascension Day, are days when the privilege of prayer is celebrated, historically there were processions held to pray for the fruitfulness of the spring planting, which also became a solemn march around the boundaries of the parish, and thus a prayer for all its people.

In our second lesson we hear one of the accounts of the giving of the Lord's Prayer. The disciples, like many of us, were a bit uncomfortable about this whole thing of praying, and asked their Teacher, "Lord, teach us to pray."

That's to trust Him,  
to agree with Him,  
to accept and desire His will,  
as the Lord Himself prayed:  
*"Not my will, but thine be done."*

Notice the very next thing Jesus says:  
*"And when ye stand praying,  
forgive, if ye have ought against any:  
that your Father also which is in heaven  
may forgive you your trespasses.  
But if ye do not forgive,  
neither will your Father which is in heaven  
forgive your trespasses."*

Does that mean that,  
no matter how hard I believe,  
I won't be forgiven if I don't forgive?  
That's what it says.  
Apparently this mountain-casting business  
has its limits.

Did you hear what Ezekiel the prophet quoted,  
as words from the mouth of God?

*"A new heart also will I give you,  
and a new spirit will I put within you:  
and I will take away the stony heart  
out of your flesh,  
and I will give you an heart of flesh."*

A new heart, a new spirit,  
a thoroughgoing change within,  
a healing of the hard-heartedness  
that stands between us  
and those we don't want to love.

## Homily

The short little lesson from St. Mark we heard today carries the kind of punch to knock the wind out of one.

Our Lord begins with a short sentence, often quoted as a stand-alone proverb:

*"Have faith in God."*

and says astounding words about faith sufficient to cast mountains into the sea.

In fact, says He,

*"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. "*

One often hears foolish notions, sometimes quoting this passage, to the effect that, if only we believe hard enough, what we want will become reality.

It's rather like Tinkerbell in the Peter Pan story.

The fairy is dying, but if enough people believe hard enough, and applaud loud enough, that will all change.

Nonsense!

That simply isn't the way God has ordered His universe.

*"Have faith,"* Jesus said, not in your own desires, not in the things you might desire to have, but *"in God."*

He gave them that brief outline that we recite so often and so gladly, and on which

we should be basing our longer prayers.

Having done that, He went on.

In short, pithy stories and examples,

he brought the solid assurance

that His Father and our Father

would hear and answer prayer,

if we pray,

and if we pray as He taught us.

*Our Father which art in heaven,*

*Hallowed be thy name.*

First things first. It is for the glory of God, not to satisfy our desires.

*Thy kingdom come.*

*Thy will be done, as in heaven, so in earth.*

with recognition that what we want may indeed not

be in accordance with His will,

which is His knowledge of what is best.

*Give us day by day our daily bread.*

Notice we do not have license

to pray for piles of stuff,

or for permanent security,

but for our needs as we need them.

Greed is not acceptable in prayer,

*And forgive us our sins;*

*for we also forgive every one that is indebted to us.*

Ah, yes, the hard one.

We seek forgiveness. Do we forgive?

If we hold back our forgiveness,  
we are perhaps asking him to hold back His.

*And lead us not into temptation;  
but deliver us from evil.*

And another hard one:

"Lord, if it isn't good for me,  
if it's going to tempt me in way I can't handle,  
if it might lead me into evil,  
please, no matter how hard I ask,  
don't give it to me."

If we come to Our Father,  
in the way his only-begotten Son has taught us,  
we have His oft-repeated promise:

*Ask, and it shall be given you;  
seek, and ye shall find;  
knock, and it shall be opened unto you.  
For every one that asketh receiveth;  
and he that seeketh findeth;  
and to him that knocketh it shall be opened.*

Would a father deny the request of his son  
for something he really needed?  
Maybe an earthly father will fail,  
but our Heavenly Father will not.  
Would a father give his son poison --  
even if the boy begged for it?  
One would hope not.  
Our Heavenly Father won't.

And, if we pray as Our Lord has taught us,  
we have the precious promises spoken so poeti-  
cally  
by the Prophet Ezekiel, in the first lesson

## **Second Lesson: Mark 11:22-26**

*Here beginneth the twenty-second verse of the  
eleventh chapter of the Gospel according to St.  
Mark.*

22 And Jesus answering saith unto them, Have  
faith in God.

23 For verily I say unto you, That whosoever shall  
say unto this mountain, Be thou removed, and be  
thou cast into the sea; and shall not doubt in his  
heart, but shall believe that those things which he  
saith shall come to pass; he shall have whatsoever  
he saith.

24 Therefore I say unto you, What things soever  
ye desire, when ye pray, believe that ye receive  
them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have  
ought against any: that your Father also which is in  
heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Fa-  
ther which is in heaven forgive your trespasses.

*Here endeth the Second Lesson.*

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also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

*Here endeth the First Lesson.*

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*"... I will make with them a covenant of peace,*

*and will cause the evil beasts*

*to cease out of the land:*

*and they shall dwell safely in the wilderness,*

*... And I will make them*

*and the places round about my hill a blessing;*

*and I will cause the shower*

*to come down in his season;*

*there shall be showers of blessing.*

*...Thus shall they know*

*that I the LORD their God am with them,*

*and that they, even the house of Israel,*

*are my people,*

*saith the Lord GOD.*

*And ye my flock, the flock of my pasture, are men,*

*and I am your God, saith the Lord GOD."*

Let us pray.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

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### **Morning Prayer B**

#### **First Lesson: 2 Esdras 14:27-35**

*Here beginneth the twenty-seventh verse of the fourteenth chapter of the Second Book of Esdras*

27: Then went I forth, as he commanded, and gathered all the people together, and said,

28: Hear these words, O Israel.

29: Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30: And received the law of life, which they kept not, which ye also have transgressed after them.

31: Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32: And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33: And now are ye here, and your brethren among you.

34: Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35: For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

*Here endeth the First Lesson.*

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### **Evening Prayer B**

#### **First Lesson: Ezek 36:25-38**

*Here beginneth the twenty-fifth verse of the thirty-sixth chapter of the Prophet Ezekiel.*

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will

Our Lord opened that invitation yet more:

*"Come unto me, all ye that labour and are heavy laden,  
and I will give thee rest."*

That we may know Jesus,  
and that, knowing Him we may worship Him,  
and that our worship may be joined with angels,  
with archangels, and with all the company of  
heaven,  
in everlasting blessedness.

Let us pray, joining in those heavenly words John reported:

*Worthy is the Lamb that was slain  
to receive power, and riches, and wisdom,  
and strength, and honour, and glory, and blessing.  
Blessing, and honour, and glory, and power,  
be unto him that sitteth upon the throne,  
and unto the Lamb for ever and ever. Amen.*

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## **Second Lesson: Acts 4:1-13, 33**

*Here beginneth the fourth chapter  
of the Acts of the Apostles*

1 And as they spake unto the people, the priests,  
and the captain of the temple, and the Sadducees,  
came upon them,

2 Being grieved that they taught the people, and  
preached through Jesus the resurrection from the  
dead.

3 And they laid hands on them, and put them in  
hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word  
believed; and the number of the men was about  
five thousand.

5 And it came to pass on the morrow, that their  
rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and  
John, and Alexander, and as many as were of the  
kindred of the high priest, were gathered together  
at Jerusalem.

7 And when they had set them in the midst, they  
asked, By what power, or by what name, have ye  
done this?

8 Then Peter, filled with the Holy Ghost, said unto  
them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed  
done to the impotent man, by what means he is  
made whole;

10 Be it known unto you all, and to all the people  
of Israel, that by the name of Jesus Christ of Naz-  
areth, whom ye crucified, whom God raised from  
the dead, even by him doth this man stand here  
before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

**33** And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

*Here endeth the Second Lesson.*

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### **Homily**

Lewis Carroll in the *Alice* books has the queen say something like this:

"I make it a practice to believe two impossible things before breakfast."

Esdras, in the First Lesson, does something similar. He demands something impossible of the children of Israel, and thus of us.

He observes that we ... *received the law of life, which [we] kept not*, observes that there are consequences, because God is a righteous judge, and continues:

and a frighteningly firm declaration that God is not indifferent to sin.

This one can find, but even this is not the purpose of the Book of Revelation.

What is it then?

**That we may know Jesus,**

that we may know Him as Savior and Friend, but also as Judge.

That we may know that we have offended,

that we deserve every one of the plagues, every one of the sorrows described in this book,

That, if we hold on to our sins,

judgment will come, and after judgment, darkness.

That we may know that this need not be,

that the Lamb once slain is the full, perfect,

and sufficient sacrifice for our sins,

that, if we repent, and trust in Him,

and receive His gifts,

He will lift us up above those judgments.

We heard Isaiah:

*"Come ye near unto me, hear ye this;*

*I have not spoken in secret from the beginning ...*

*Thus saith the LORD, thy Redeemer, the Holy One of Israel;*

*I am the LORD thy God*

*which teacheth thee to profit,*

*which leadeth thee by the way*

*that thou shouldest go.*

*O that thou hadst hearkened to my commandments!*

*then had thy peace been as a river,*

*and thy righteousness as the waves of the sea:*

Certainly not an understandable blueprint of coming events.

As we read today:

*"... man in heaven, nor in earth,  
neither under the earth,  
was able to open the book, neither to look thereon.  
And I wept much,  
because no man was found worthy  
to open and to read the book,  
neither to look thereon.  
And one of the elders saith unto me, Weep not:  
behold, the Lion of the tribe of Judah,  
the Root of David,  
hath prevailed to open the book,  
and to loose the seven seals thereof. "*

Do we have trouble understanding?

It's supposed to be that way.

Anyone who tells us that he has it all figured out -- and there are a multitude of them -- is either fooling himself, or trying to fool others. There is One who unlocks those secrets, and only One, and even He, Jesus Himself, declared that only the Father knows the time and the season of His coming again.

So what is it for?

Read on for the next few chapters.

Read it in the light of what the Church has taught, against the background of the history we have seen. You'll find patterns that are always fresh, judgments that the world and the church always need to hear,

*"And now are ye here,  
and your brethren among you.  
Therefore if so be  
that ye will subdue your own understanding,  
and reform your hearts,  
ye shall be kept alive  
and after death ye shall obtain mercy. "*

Sounds like a pretty straightforward promise, doesn't it?

Is there a catch? Well . . .

Think on this for a moment:

Have you ever really tried

to subdue your own understanding?

How have you done in reforming your own heart?

We've probably all made the effort one time or another, maybe many times.

How have we done?

It's not a pretty story, is it?

We hear a very clear and sure promise to those who do make those changes inside themselves, but, really, who can?

None of us can, by our own strength. There's a promise, but there's a catch, as Esdras says:

*"... after death shall the judgment come,  
when we shall live again:  
and then shall the names of the righteous  
be manifest,  
and the works of the ungodly shall be declared. "*

Which category do we fall in?

Well, judging by our works, the news is not good. We sin and we keep on sinning,

no matter how hard we try, we mess up.  
 Left to ourselves, we are the ungodly.  
 And what saves this all from being a cruel joke?  
 Esdras couldn't yet be specific,  
 but his words,  
 like the whole of the Old Testament,  
 gain their full meaning  
 in the person and work of Jesus Christ.  
 In Him the impossible becomes a reality.  
 The righteousness we simply can't achieve  
 on our own  
 is given us on His Cross  
 and by the sanctification  
 brought by His Holy Spirit.

*"Be it known unto you all,"*

says St. Peter in the Second Lesson,

*"and to all the people of Israel,  
 that by the name of Jesus Christ of Nazareth,  
 whom ye crucified,  
 whom God raised from the dead,  
 even by him  
 doth this man stand here before you whole."*

speaking of the lame man that had just been healed,  
 but also of the crippled spirits if us sinners now,

*"This is the stone which was set at nought  
 of you builders,  
 which is become the head of the corner.  
 Neither is there salvation in any other:  
 for there is none other name under heaven  
 given among men,  
 whereby we must be saved. "*

## Homily

*"...I saw in the right hand of him that sat on the throne  
 a book written within and on the backside,  
 sealed with seven seals."*

What, precisely, is St. John going on about?

A book and seven seals, and all sorts of odd stuff.  
 The Book of Revelation is full of such things.  
 St. John's vision is certainly not easy to follow  
 In fact, people attempting to make sense of it  
 have often come up with  
 bizarre and fanciful thoughts,  
 sometimes with complicated schemes  
 that do real harm.

Over and over again there have been alarms raised,  
 specific programs of coming events constructed,  
 doomsdays predicted, frauds perpetrated,  
 fortunes lost, people hurt, and even battles fought -  
 over what people have decided this Book has said.

This book has been used to produce so much harm  
 that it has often been suggested  
 that it should be neither read nor studied,  
 and even that it doesn't belong in the Bible.  
 But there it has been for many centuries.  
 Holy Church decided long ago  
 that this work is a full and equal part  
 of the Canon of Holy Scripture,  
 to be read as part of the Liturgy,  
 to serve as the source of many of the most profound  
 chants, hymns, and prayers of our worship.

But, if it gets misused so often, what is it for?

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

*Here endeth the Second Lesson.*

And there it is.

We try and we try and we try  
to be good enough to enter the kingdom of heaven,  
and we fail,  
because we cannot.

We are too flawed and spotted.

Often we join with the centurion in saying:

*"Lord, I am not worthy  
that thou shouldest come under my roof."*  
and we aren't.

But, by the Cross of Christ, we can go on,

*"But speak the word only,  
and my soul shall be healed"*

and so it shall,

for He has promised to do for us

what we cannot do for ourselves,

and so may we enter into the joys of the righteous.

Let us pray.

Almighty God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. Amen.

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## Evening Prayer A

### **First Lesson: Is 48:12-21**

*Here beginneth the twelfth verse  
of the forty-eighth chapter of the Prophet Isaiah.*

12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye,

tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

*Here endeth the First Lesson.*

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### **Second Lesson: Rev 5**

*Here beginneth the fifth chapter of the Revelation of St. John the Divine.*

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.