

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Here endeth the Second Lesson.

Homily to be written

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

Trinity 6

Trinity 6 (There are three choices of propers for each office this week) Here are provided one sermon each for Morning and Evening, the others to be written.

Morning Prayer A

First Lesson: 2 Sam 19:16-23

Here beginneth the sixteenth verse of the nineteenth chapter of the Second Book of Samuel.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

Second Lesson: Acts 11:1-18

Here beginneth the eleventh chapter of the Acts of the Apostles.

1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

Here endeth the First Lesson.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

Here endeth the First Lesson.

Second Lesson: Matt 5:38-48

Here beginneth the thirty-eighth verse of the fifth chapter of the Gospel according to St. Matthew.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Here endeth the Second Lesson.

Homily

*"Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth: "*

Our Lord is here quoting from the Law of Moses, Leviticus 24:10, to be precise,.
and is thus referencing a whole principle of the Law,
a reasonable, and even merciful principle.

We need to be very clear that it is not
an unmerciful and harsh retribution
that He is correcting,
but rather a just and reasonable provision,
that, even so, Christians must lay aside.

The normal human impulse in this fallen world
is to over-react,
to respond to injustices against ourselves
with passion and force.

Evening Prayer C

First Lesson: 1 Sam 16:1-13

*Here beginneth the sixteenth chapter
of the First Book of Samuel.*

1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward

ness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Here endeth the Second Lesson.

Homily to be written

You often see it in the playground.

A child insults another child.

The recipient thinks of something worse to say.

This continues until finally ...

the fairly minor insult has led to blows, and someone is bleeding and crying.

The Police Log in the local newspaper is full of similar incidents among adults, some of them resulting

in streets full of fighting people.

World War I was sparked by a single incident, itself the result of similar things.

An Archduke was assassinated, and very soon the Western world was at war, countless young men lay dead, and the stage was set for an even worse war.

Leviticus says, "NO" to all that.

The verse quoted and the whole context around it are a powerful demand that the punishment not be greater than the provocation.

An eye for an eye - not a death in response, but a just answer to evil.

What could be fairer?

What could be more reasonable than that?

There's nothing at all out of place here, in fact it is the foundation of good law, "No cruel and unusual punishment"

says the American constitution, without denying the necessity of reasonable punishment.

This is as it should be, but ...

Jesus did not leave it at that.
"resist not evil:" He said,
"but whosoever shall smite thee on thy right cheek,
turn to him the other also.
And if any man will sue thee at the law,
take away thy coat, let him have thy cloak also.
And whosoever shall compel thee to go a mile,
go with him twain. "

HUH?

How does that make sense?
 Does that mean letting people get away with
 all the bad things they do to me?
 Don't I have any rights?
 Am I supposed to lie there and take it,
 like a wet dishrag?

Well, that's not really the point.
 It's not so much our specific actions
 He was talking about,
 but our attitudes.
 He was telling us that the reasonable law given
 in Leviticus is not good enough,
 because it misses the most important thing of all,
 as He continued:

"Ye have heard that it hath been said,
Thou shalt love thy neighbour,
and hate thine enemy.
But I say unto you, Love your enemies,
bless them that curse you,
do good to them that hate you,

ground.

11 And now art thou cursed from the earth, which
 hath opened her mouth to receive thy brother's
 blood from thy hand;

12 When thou tillest the ground, it shall not hence-
 forth yield unto thee her strength; a fugitive and a
 vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment
 is greater than I can bear.

14 Behold, thou hast driven me out this day from
 the face of the earth; and from thy face shall I be
 hid; and I shall be a fugitive and a vagabond in the
 earth; and it shall come to pass, that every one that
 findeth me shall slay me.

15 And the LORD said unto him, Therefore who-
 soever slayeth Cain, vengeance shall be taken on
 him sevenfold. And the LORD set a mark upon
 Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the
 LORD, and dwelt in the land of Nod, on the east
 of Eden.

Here endeth the First Lesson.

Second Lesson: Matt 5:20-26

*Here beginneth the twentieth verse of the fifth
 chapter of the Gospel according to St. Matthew.*

20 For I say unto you, That except your righteous-

Evening Prayer B

First Lesson: Gen 4:1-16

*Here beginneth the fourth chapter
of the Book of Genesis.*

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the

*and pray for them which despitefully use you,
and persecute you; "*

In the Old Testament Lesson,
David gives us a good example.
David's son, Absalom, had staged a rebellion,
and the king was driven out of Jerusalem.
During all that Shimei had cursed David,
jeering at him and supporting the rebellion.
We see him coming to David,
expressing his sorrow that he had done that,
and asking for mercy.
David's men wanted to kill Shimei,
which was exactly what the Law prescribed
for traitors like him.
David forgave him,
and Shimei the traitor
became Shimei the friend.

Our Lord tells us to do likewise
*"That ye may be the children of your Father
which is in heaven:"*

You see, we are sinners.
We deserve the worst.
But Jesus died and rose again
because he loves us,
who were His enemies.
He bought us forgiveness,
and welcomes us as friends.

"Go thou, and do likewise," He says.

Let us pray.

Deliver us, Lord, from bitterness and anger.
 Take away from us the desire to hurt another,
 but fill us with the mercy and compassion
 that brought Thee into the world;
 for we have sinned
 and throw ourselves upon Thy mercy.
 Grant that we may so show mercy
 to those that hurt us.
 Through Jesus Christ Our Lord,
 by whose suffering we are healed. Amen.

*The Blood of our Lord Jesus Christ
 preserve thy body and soul unto everlasting life.*

And we drink, in a reality and a symbolism
 that should make us very uncomfortable
 and very thankful

*...but now once in the end of the world
 hath [Christ] appeared
 to put away sin by the sacrifice of himself.
 And as it is appointed unto men once to die,
 but after this the judgment:
 So Christ was once offered
 to bear the sins of many;
 and unto them that look for him
 shall he appear the second time without sin
 unto salvation.*

Let us pray.

Almighty and everlasting God, who didst ordain that
 thine only-begotten Son should be the redeemer of
 the world, and hast vouchsafed to accept his Blood
 as the propitiation for our sins: mercifully grant that
 we who here rejoice to honor that Blood, the price
 of our salvation; may be defended by its power in
 this present world, and rejoice in the everlasting
 fruits thereof in the world to come. Through the
 same Jesus Christ our Lord. Amen.

Blood, in Scripture, and to all ancient peoples,
 signifies life.
 the life, they said, is in the blood,
 and we still speak of a wounded man
 as one from whom the life-blood is pouring.
 Those who are dead need life.
 The Old Testament sacrifices were a picture
 of the life of a creature,
 a bull or a goat,
 being given to men, that they might truly live.
 As Hebrews points out, it is not possible
 that the blood of bulls and goats can do that,
 when their blood is out of them they are dead,
 and where, then, is life?
 But God has long used this to point us to Christ.

Yes, He died on Calvary, really died,
 as the one, true, and perfect Sacrifice
 that all those others point to,
 mere pictures given down through time.
 But, you know, if He'd died and stayed dead,
 there would have still been no life to give us.
 We would still be dead in our sins.
 But Jesus rose. Life is in Him.
 and that Blood once poured out still flows
 in His transfigured Body in the heavens.
 And it is that living Blood,
 not dead and sticky gore,
 that washes away our sins,
 and flows in our own bloodstreams,
 and gives us life.

Thus it is that the priest comes to us with a cup,
 and says to us:

Morning Prayer B

First Lesson: Isa 57:13b-19

*Here beginneth the thirteenth verse of the
 fifty-seventh chapter of the Prophet Isaiah.*

13 ... he that putteth his trust in me shall possess
 the land, and shall inherit my holy mountain;
 14 And shall say, Cast ye up, cast ye up, prepare
 the way, take up the stumblingblock out of the way
 of my people.
 15 For thus saith the high and lofty One that
 inhabiteth eternity, whose name is Holy; I dwell in
 the high and holy place, with him also that is of a
 contrite and humble spirit, to revive the spirit of
 the humble, and to revive the heart of the contrite
 ones.
 16 For I will not contend for ever, neither will I be
 always wroth: for the spirit should fail before me,
 and the souls which I have made.
 17 For the iniquity of his covetousness was I
 wroth, and smote him: I hid me, and was wroth,
 and he went on frowardly in the way of his heart.
 18 I have seen his ways, and will heal him: I will
 lead him also, and restore comforts unto him and
 to his mourners.
 19 I create the fruit of the lips; Peace, peace to him
 that is far off, and to him that is near, saith the
 LORD; and I will heal him.

Here endeth the First Lesson.

Second Lesson: 2 Tim 2:7-13

*Here beginneth the seventh verse
of the second chapter of the Second Epistle
of St. Paul to St. Timothy.*

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Gen 18:1-16

*Here beginneth the eighteenth chapter
of the Book of Genesis*

1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

The author of Hebrews says this:

“without shedding of blood is no remission. “

He's working from some symbolic thought that is uncomfortable to us moderns, but central to the thinking of both Old and New Testaments, actually at the very center of the Gospel.

We heard about Moses and his companions as they drew close to God's Presence. as they led the people to look upon His glory. They offered sacrifice. They took the blood of the sacrifice, and sprinkled it all over the people.

Oh, Yuk!

That sounds awfully messy and unpleasant, doesn't it?

That's not a nice little ceremony.

It's serious business.

It tells us that there is something serious about sin, if sin requires such drastic measures for cleansing.

All have sinned and come short of the glory of God

The Wages of sin is death.

The soul that sinneth, it must die.

...dead in trespasses and sins...

Oh, yes, the Bible rings the changes on this over and over again until there can be no mistaking that God takes our sin very seriously, and our sin puts us under sentence of death, or, better, our sin actually kills us.

And there it is.
 We're a squeamish generation.
 We don't like the thought of blood.
 We'd just as soon sanitize our religion,
 and go along with all the talk of a nice God,
 one who couldn't possibly be so angry with us
 that our itty bitsy sins could cry out for vengeance.
 We like to think
 that just saying, "I'm sorry"
 makes everything right..
 But is that true?
 We know better, don't we?
 Sin does damage.
 It hurts people,
 It hurts our own souls,
 It builds walls against the grace of God.
 Sin does damage and leaves stains,
 and we know, deep down inside
 that there's not really anything we can do
 to clean up what we've done.
 You can't unscramble eggs.
 You can't unburn a fire.
 You can't unkill a corpse.
 You can't unsay hurtful words.
 Isn't that true?
 Damage done is damage done,
 and sin is ugly and stays that way.
 Is there nothing we can do about it?
 Well, God has provided a powerful sign
 that there is something He will do about it.

Listen to today's New Testament Lesson:

2 And he lift up his eyes and looked, and, lo, three
 men stood by him: and when he saw them, he ran to
 meet them from the tent door, and bowed himself
 toward the ground,
 3 And said, My LORD, if now I have found favour
 in thy sight, pass not away, I pray thee, from thy
 servant:
 4 Let a little water, I pray you, be fetched, and
 wash your feet, and rest yourselves under the tree:
 5 And I will fetch a morsel of bread, and comfort
 ye your hearts; after that ye shall pass on: for
 therefore are ye come to your servant. And they
 said, So do, as thou hast said.
 6 And Abraham hastened into the tent unto Sarah,
 and said, Make ready quickly three measures of
 fine meal, knead it, and make cakes upon the
 hearth.
 7 And Abraham ran unto the herd, and fetcht a calf
 tender and good, and gave it unto a young man;
 and he hasted to dress it.
 8 And he took butter, and milk, and the calf which
 he had dressed, and set it before them; and he
 stood by them under the tree, and they did eat.
 9 And they said unto him, Where is Sarah thy
 wife? And he said, Behold, in the tent.
 10 And he said, I will certainly return unto thee
 according to the time of life; and, lo, Sarah thy
 wife shall have a son. And Sarah heard it in the
 tent door, which was behind him.
 11 Now Abraham and Sarah were old and well
 stricken in age; and it ceased to be with Sarah after
 the manner of women.
 12 Therefore Sarah laughed within herself, saying,
 After I am waxed old shall I have pleasure, my
 lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

Here endeth the First Lesson.

Second Lesson: Rom 4:13-25

Here beginneth the thirteenth verse of the fourth chapter of the Epistle of St. Paul to the Romans.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed,

Homily

There's an old Evangelical Gospel song that's couched in question and answer form, the answer given, repeated over and over, is "Nothing but the Blood of Jesus."

We don't use it, and for good reasons, but those reasons are not theological.

The thoughts it contains are basic and essential. and it calls the attention to unpleasant images that lie at the heart of the Gospel.

Maybe you've heard it.

The following poem is the answer that squeamish people sometimes want to give:

What can wash away my sin?

Nothing but the ...

Oh, no, that won't do

Such a horror can't be said,
such a substance is too red,
too red and gory, not pretty at all,

It's not soft not soothing,
not pleasant not nice,
and doesn't, just doesn't
make people feel good.

It means something living
you know, has had to die,
and such awful thoughts make a man cry,
and no, oh no, I don't want blood,
and without the blood I sit alone,
and think alone,

What can wash away my sin?

Nothing.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Here endeth the Second Lesson.

even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer A

First Lesson: Exod 24:1-11, 16-18

*Here beginneth the twenty-fourth chapter
of the Book of Exodus*

1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Here endeth the First Lesson.

Second Lesson: Heb 9:18-28

*Here beginneth the eighteenth verse
of the ninth chapter of the Epistle to the Hebrews.*

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,