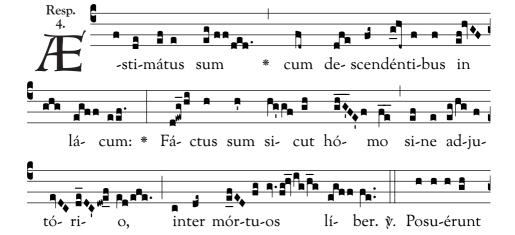


in-áni- a? * Ad-vér-sus.

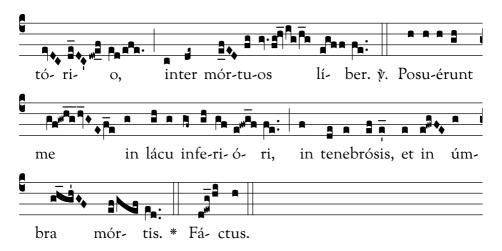
- 4. Æstimátus sum cum descendéntibus in **la**cum: * factus sum sicut homo sine adjutório, inter *mórtuos* **li**ber.
- 5. Sicut vulneráti dormiéntes in sepúlcris, † quorum non es *memor* **ám**plius : * et ipsi de manu *tua re***púl**si sunt.
 - 6. Posuérunt me in lacu inferióri: * in tenebrósis, et in umbra mortis.
- 7. Super me confirmátus est *furor* **tu**us: * et omnes fluctus tuos in*duxísti* **su**per me.
 - 8. Longe fecísti notos meos **a** me : * posuérunt me abominatiónem **si**bi.
 - 9. Tráditus sum, et non egrediébar: * óculi mei languérunt præ inópia.



But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being

sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

Resp. The kings of the earth set themselves, and the rulers take counsel



- 10. Clamávi ad te, Dómine, tota **di**e: * expándi ad te manus **me**as.
- 11. Numquid mórtuis fácies *mirab***í**lia: * aut médici suscitábunt, et confitebúntur **ti**bi?
- 12. Numquid narrábit áliquis in sepúlcro misericórdiam **tu**am, * et veritátem tuam in *perditi***ó**ne?
- 13. Numquid cognoscéntur in ténebris mirabília **tu**a, * et justítia tua in terra *oblivi***ó**nis ?
 - 14. Et ego ad te, Dómine, clamávi: * et mane orátio mea prævéniet te.
- 15. Ut quid, Dómine, repéllis orationem **me**am : * avértis fáciem tuam a me ?

together * Against the Lord, and against His Anointed. v. Why do the heathen rage? and the people imagine

a vain thing, R. Against the Lord, and against His Anointed?

Reading 8

Heb 9:15-18

And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.