

Royal Arch of West Lancashire

Scriptures for Exaltation and Installation Ceremonies

In the Royal Arch the scripture readings have an important role. They establish the setting in which the ceremonies should be interpreted and confer a validity on the concept and purpose of those ceremonies.

It is therefore important that they are read well to make the maximum impact on the companion concerned.

In the installation ceremony there is the opportunity for the three scriptures to be read by any companion and chapters are encouraged to ask younger companions to do the readings. Not only does this give them an element of involvement but it also should encourage them to increase their comprehension of the ceremony.

In the exaltation ceremony the scriptures have traditionally been read by the third and second principals in many chapters, but this is not a fixed pattern and again younger companions can be entrusted with these readings.

DCs are asked to give the younger companions copies of the scriptures they are to read several days ahead of the meeting so they can familiarise themselves with what they are going to read. Handing them the text on the evening concerned is not fair to the younger companion, nor to the chapter.

Pronunciation is a somewhat grey area. Once we pronounce Joshua with the J sound we use in the name Jim we can no longer claim that the pronunciation used in the Royal Arch is that used in Hebrew. We have to recognise that our common usage might best be described as Anglicised Hebrew. Having said that there is a broadly accepted pronunciation of the words in the scriptures to be read and an indication is given to help the reader.

It might also be helpful to give the companion the exegesis relating to the scripture concerned to expand his comprehension of what he will read.

In some chapters the wish may be to continue using the King James Version, which is familiar to many. Some (especially younger companions) find it less readily understandable than the revised standard version, which is generally considered to be of a high level of scholarship. Each chapter has already received three copies of the King James Version from the Province. Copies of the King James Version and of the new revised standard version are attached.

It is hoped considered thought will be given when deciding which version to use. The layout of both versions is intended to make it easier for the reader to transmit the meaning of the text to all present.

EXALTATION CEREMONY READINGS

King James Version

First reading

Joshua or a reader stands and reads from here:

My son, if thou wilt receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thy heart to understanding;
Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

if thou seekest her as silver, and searchest for her as for hidden treasures:
Then shalt thou understand the fear of the Lord, and find the knowledge of God.
For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.
He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
He keepeth the paths of judgment, and preserveth the way of his saints.
Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
Happy is the man that findeth wisdom, and the man that geteth understanding.
For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
She is more precious than rubies; and all the things that thou canst desire are not to be compared unto her.
Length of days is in her right hand; and in her left hand riches and honour.
Her ways are ways of pleasantness, and all her paths are peace.
She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.
The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.
By his knowledge the depths are broken up, and the clouds drop down the dew.

EXALTATION CEREMONY READINGS

King James Version

Second Reading

Pronunciation guide Da'-ree-us Hagg'-eye Zeh-ru'-ba-bul
She-al'-tee-ell Jee-hoze'-a deck Josh'-you-a
Haggai or a reader stands and reads from here:

In the seventh month,
in the one and twentieth day of the month,
came the word of the Lord by the prophet Haggai, saying,
'Speak now to Zerubbabel, the son of Shealtiel, governor of Judah,
and to Joshua, the son of Josedech, the high priest,
and to the residue of the people, saying,
'Who is left among you that saw this house in her first glory
and how do you see it now?
Is it not in your eyes in comparison of it as nothing?
Yet now be strong, O Zerubbabel', saith the Lord,
'and be strong, O Joshua, son of Josedech, the high priest;
and be strong, all ye people of the land, and work:
for I am with you,
According to the word that I covenanted with you when ye came out of Egypt,
so my spirit remaineth among you: fear ye not'.
For thus saith the Lord of hosts;
'Yet once, it is a little while,
and I will shake the heavens, and the earth, and the sea, and the dry land,
and I will shake all nations,
and the desire of all nations shall come,
and I will fill this house with glory.
The silver is mine, and the gold is mine.
The glory of this latter house shall be greater than the former,
and in this place will I give peace'.

EXALTATION CEREMONY READINGS

New Revised Standard Version

First Reading

Joshua or a reader stands and reads from here:

A reading from PROVERBS

My child, if you accept my words

And treasure up my commandments within you,

Making your ear attentive to wisdom and inclining your head to understanding;

If you indeed cry out for insight

And raise your voice for understanding;

If you seek it like silver

And search for it as for hidden treasures ---

Then you will understand the fear of the Lord and find the knowledge of God.

For the Lord gives wisdom;

From his mouth comes knowledge and understanding;

He stores up sound wisdom for the upright;

He is a shield to those who walk blamelessly,

Guarding the paths of justice and preserving the way of his faithful ones.

Then you will understand righteousness and justice and equity;

Every good path.

Happy are those who find wisdom

And those that get understanding,

For her income is better than silver

And her revenue better than gold.

She is more precious than jewels

And nothing you desire can compare with her.

Long life is in her right hand;

In her left hand are riches and honour.

Her ways are ways of pleasantness

And all her paths are peace.

She is the tree of life to those who lay hold on her;

Those who hold her fast are called happy.

The Lord by wisdom founded the earth;

By understanding he established the heavens;

By his knowledge the deeps broke open

And the clouds drop down their dew.

EXALTATION CEREMONY READINGS

New Revised Standard Version

Second Reading

Pronunciation guide Da'-ree-us Hagg'-eye Zeh-ru'-ba-bul She-al'-teeell

Jee-hoze'-a deck Josh'-you-a

Haggai or a reader stands and reads from here:

A reading from the book of HAGGAI

In the second year of King Darius,

In the seventh month, on the twenty first day of the month,

The word of the Lord came by the prophet Haggai saying:
Speak now to Zerubbabel son of Shealtiel, Governor of Judah,
And to Joshua son of Jehozadak, the high priest,
And to the remnant of the people, and say:
Who is left among you that saw this house in its former glory?
How does it look to you now?
Is it not in your sight as nothing?
Yet now take courage, O Zerubbabel, says the Lord;
Take courage, O Joshua, son of Jehozadak, the high priest;
Take courage all you people of the land, says the Lord;
Work, for I am with you, says the Lord of hosts,
According to the promise I made you when you came out of Egypt.
My spirit abides among you; do not fear.
For thus says the Lord of hosts:
Once again, in a little while, I will shake the heavens and the earth
And the sea and the dry land;
And I will shake all nations,
So that the treasures of all nations shall come,
And I will fill this house with splendour, says the Lord of hosts.
The silver is mine and the gold is mine, says the Lord of hosts.
The latter splendour of this house shall be greater than the former,
Says the Lord of hosts;
And in this place I will give prosperity, says the Lord of hosts.

EXEGESIS ON THE READINGS FOR THE THIRD CHAIR.

Some notes to assist the companion reading the scriptures

Introduction. The political system of ancient Israel cantered upon the roles of the King, the Prophet and the high priest all of whose authority was derived from God. The King was the temporal authority, the Prophet the conscience of the nation and the high priest its spiritual director. The role of the priest was to represent the people to God, that of the Prophet to represent God to the people and the Kings role was to reconcile the people to the people. These three elements are reflected in Royal Arch chapters in the persons of the principals Zerubbabel, Haggai and Joshua.

Readings for Joshua.

The reading from the Book of Leviticus sets out the procedure to be followed at the installation of a high priest. Although it specifically mentions Moses and Aaron and their part in the ceremony, the details may well reflect a practice later than the time of the exodus.

It is important to remember that what was done originated with an act of God in calling the priest to the office. The rite begins with the ritual washing - or baptism - of the chosen person as a natural and universal symbol of purification.

There is then the description of the formal dressing of the high priest.

First the TUNIC or undercoat a long-sleeved garment of fine linen. Then the SASH or GIRDLE which was intricately woven and believed to be 48ft long. Over this was placed the ROBE which was blue with a hole for the head which reached down to the feet. After this was the EPHOD which had shoulder straps, was multi-coloured and bound tightly with a belt - a sort of waist coat. The BREAST PLATE was in the form of a pocket in which was

placed the sacred lot. It is thought to have been decorated with 12 semi-precious stones each representing a tribe of Israel.

In the breast plate were the URIM and the THUMMIM. What they were precisely is unknown but are assumed to have been two flat discs, perhaps black on one side and white on the other and used for citing the sacred lot. For example a question would be asked of God and the answer could be Yes - two white discs, No - two black discs or Neutral - one white and one black. In Hebrew the words mean lights and perfections or perhaps curses and perfection.

The TURBAN is said to have been 24ft long and wound round the head, its ends hanging down behind. On its front was placed the HOLY CROWN a golden plate engraved with the words 'Holiness to the Lord' (Ex.28:36) which appear in Hebrew on the Arms of the United Grand Lodge.

The high priest in his formal vestments was a colourful and imposing figure. But the purpose of his clothing - like all priestly garments - was to show that he was 'consecrated' to God and thereby set apart from other men, intended to be used in the service of God as was all the furniture of the tabernacle.

The reading from the Book of Numbers concerns the purpose of the office of high priest. He is to intercede with God on behalf of the people through the medium of incense, which is recognised as symbolic of prayer. The priestly role is to stand between the community and the Deity in times of crisis, national and personal.

The reading from the Book of Genesis gives scriptural authority for the word of the Third Chair

SCRIPTURE READINGS FOR THE INSTALLATION OF JOSHUA

King James version

Pronunciation guide Leh-vit'-i-cus Air'-on Ee'-fod Oo'-rim Thoo'-min
Shall'-em Ell-Ell'-oh-ee Iz'-ray-ell

The reader stands and starts to read from here:

THE DEDICATION AND OFFICE OF THE HIGH PRIEST

A reading from the Book of LEVITICUS

And the Lord spake unto Moses, saying

Gather thou all the congregation together unto the door of the tabernacle of the congregation

And Moses did as the Lord commanded

And Moses said unto the congregation

'This is the thing which the Lord commanded to be done.'

And Moses brought Aaron and his sons, and washed them with water.

And he put upon him the coat and girded him with the girdle and clothed him with the robe,

And he put the ephod upon him and girded him with the curious girdle of the ephod

And bound it unto him therewith

And he put the breastplate upon him:

Also he put in the breast plate the Urim and the Thummin.

And he put the mitre upon his head;

Also upon the mitre, even upon his forefront, he did put the holy crown;

As the Lord commanded Moses.
And Moses took the anointing oil, and anointed the tabernacle and all that was therein
And sanctified them.
And he sprinkled thereon upon the altar seven times and anointed the altar and all its vessels,
Both the laver and its base, to sanctify them.
And he poured of the anointing oil upon Aaron's head and anointed him to sanctify him.

A Reading from the Book of NUMBERS

And Moses said unto Aaron, 'Take a censer and put fire therein from off the altar
And put on incense, and go quickly to the congregation, and make an atonement for them;
For there is wrath gone out from the Lord; the plague is begun.
And Aaron took as Moses commanded, and ran into the midst of the congregation;
And, behold, the plague was begun among the people,
And he put on incense, and made atonement for the people.
And he stood between the dead and the living, and the plague was stayed.

A Reading from the Book of GENESIS

And Jacob came to Shalem and he erected there an altar,
And called it El-elohe-Israel.
Amen

SCRIPTURE READINGS FOR THE INSTALLATION OF JOSHUA

New Revised Standard Version

Pronunciation guide Leh-vit'-i-cus Air'-on Ee'-fod Oo'-rim Thoo'-mim
Sheck'-emm Ell-Ell'-o-ee-lz-ray-ell

The reader stands and reads from here:

THE DEDICATION AND OFFICE OF THE HIGH PRIEST.

A reading from the Book of LEVITICUS

And the Lord spake to Moses, saying
'Assemble the whole congregation together at the entrance of the tent of meeting.'
And Moses did as the Lord commanded him.
Moses said to the congregation
'This is what the Lord commanded to be done.'
And Moses brought Aaron and his sons forward,
and washed them with water.
He put the tunic on him, fastened the sash around him, clothed him with the robe
And he put the ephod on him.
He then put the decorated band of the ephod around him,
tying the ephod to him with it.
He placed the breastplate on him,
And in the breastplate he put the Urim and the Thummin.
And he set the turban on his head,
And on the turban, in the front, he set the golden ornament, the holy crown,
As the Lord commanded Moses.
Then Moses took the anointing oil, and anointed the tabernacle and all that was in it

And consecrated them.
He sprinkled some of it on the altar seven times,
and anointed the altar and all its utensils,
the basin and its base, to consecrate them.
He poured some of the anointing oil upon Aaron's head
and anointed him, to consecrate him.

A reading from the Book of NUMBERS.
Moses said to Aaron, 'Take your censer, put fire on it from the altar
And lay incense on it and carry it quickly to the congregation
And make atonement for them;
For wrath is gone out from the Lord; the plague is begun.'
So Aaron took it as Moses had ordered and ran into the middle of the assembly,
Where the plague had already begun among the people.
He put on the incense, and made atonement for the people.
He stood between the dead and the living, and the plague was stopped.
A reading from the Book of GENESIS.
Jacob came safely to the city of Shechem.
He erected there an altar,
And called It El-Elohe-Israel.

EXEGESIS ON THE READINGS FOR THE SECOND CHAIR

Some notes to assist the companion reading the scriptures

Introduction. The experience of a Divine call was an essential qualification for a Prophet. It immediately identified him as God's man in the world. He did not belong to his family or any group. He is plucked out from the mass of humanity to be given a task on behalf of the deity. In the secular world of today we speak of a 'vocation' (Vocatus ie to Summon in Latin).

So it is not only a Biblical or even religious experience but open to all who considered life has both purpose and meaning.

The readings from the Book of Samuel.

In the Old Testament a call was sometimes accompanied by a vision and at other times through hearing a voice, either physically, mentally or spiritually, identified as a divine communication. What makes the call to Samuel, a young boy dedicated at birth to serve in the Tabernacle (Temple is a later term) so distinctive is that not only did he physically hear a voice but also apprehended a presence and received a vision.

Two questions are often asked are:

'How do you know if you have received a call?

And

'How do you know if it is genuine and not a figment of the imagination? '

These are important today when the abuse of drugs is rife and there is an awareness of schizophrenia. One answer is to ask if it is persistent and validated by subsequent action. From the Bible account it appears that Samuel's call was a true call. He hears the voice calling him three times (persisting) which was then capped by the Lord coming and standing and waiting.

Samuel's consequent action in delivering to Eli a warning of Divine displeasure and calamity (not now part of the shortened readings) show that he was not afraid to speak out in the name of God.

The readings from the Book of Exodus.

The exodus of the Israelites from Egypt is one of the momentous events of human history. It has inspired poets, painters and musicians. Philosophers, theologians, historians - to say nothing of archaeological and political revolutionaries - have reflected upon the event. In Freemasonry the crossing of the Red Sea is recalled and illustrated by the sign of the second chair. It is a dramatic story, which deserves to be read dramatically. But whether the sea was divided by the action of Moses or 'A strong east wind' is a matter of speculation.

Yet the writer is sure that it was God's act working through his appointed Prophet. The passage illustrates that Prophets were required not only to speak in God's name but also to act in God's name with God's message and employing God's power.

The readings from the Book of Genesis.

The idea of call continues in the third passage which speaks of God appearing to Abraham when he was at a very advanced age so giving him a prophetic role in salvation history. The last section addressed to Jacob constitutes yet another divine call through God's revelation of his name and gift - a promise which created a covenant and a royal dynasty.

So passage smoothly links to the reading of the first chair and the anointing of David who indeed was an ancestor of Zerubbabel.

SCRIPTURE READINGS FOR THE INSTALLATION OF HAGGAI

King James Version

Pronunciation guide: Ee'-lie Beer-shee'-ba Shy'-low Abe'-ram

The reader stands and starts to read from here:

THE CALL OF A PROPHET

A reading from the First Book of SAMUEL

And the child Samuel ministered unto the Lord before Eli.

And the word of the Lord was precious in those days.

There was no open vision.

And it came to pass at that time, when Eli was laid down in his place,

And his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the Lord,

Where the ark of God was,

And Samuel was laid down to sleep;

That the Lord called Samuel:

And he answered, 'Here am I'.

And he ran unto Eli; and said 'Here am I for thou callest me'

And he said, 'I called not, lie down again.'

And he went and lay down.

And the Lord called yet again, Samuel.

And Samuel arose and went to Eli, and said,

'Here am I for thou didst call me.'

And he answered, 'I called not my son; lie down again.'
Now, Samuel did not yet know the Lord,
Neither was the word of the Lord yet revealed to him.
And the Lord called Samuel again the third time:
And he arose and went to Eli, and said 'Here am I for thou didst call me'
And Eli perceived that the Lord had called the child.
Therefore Eli said unto Samuel, 'Go lie down;
And it shall be, if he call thee, that thou shalt say,
'Speak Lord for thy servant heareth.'
And the Lord came, and stood, and called as at other times, Samuel, Samuel.
Then Samuel answered 'Speak; for thy servant heareth.'
And Samuel grew, and the Lord was with him,
And did not let none of his words fall to the ground.
And all Israel from Dan even to Beersheba knew
That Samuel was established to be a prophet of the Lord.
And the Lord appeared again in Shiloh;
For the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

A Reading from the Book of EXODUS

Wherefore say unto the children of Israel,
'I am the Lord, and will bring you out from under the burden of the Egyptians,
And I will rid you out of their bondage
And I will redeem you with a stretched out arm and with great judgement.'
And Moses stretched out his arm over the sea;
And the Lord caused the sea to go back by a strong east wind all that night,
And made the sea dry land, and the waters were divided.
And the children of Israel went into the midst of the sea upon dry ground:
And the waters were a wall unto them on their right hand and on their left.
And the Egyptians pursued, and went in after them to the midst of the sea,
Even all Pharaoh's horses, his chariots and his horsemen.
And the Lord said unto Moses, 'Stretch out thine hand over the sea,
That the waters may come again upon the Egyptians,
Upon their chariots and upon their horsemen'.
And Moses stretched forth his hand over the sea,
And the sea returned to its strength when the morning appeared;
And the Egyptians fled against it;
And the Lord overthrew the Egyptians in the midst of the sea.

A Reading from the Book of GENESIS

And when Abram was ninety years old and nine,
The Lord appeared to Abram, and said unto him
'I am Almighty God; walk before me and be thou perfect'.
And God said unto him,
'I am God Almighty; be fruitful and multiply;
A nation and a company of nations shall be of thee,
And kings shall come out of thy loins.'
Amen

SCRIPTURE READINGS FOR THE INSTALLATION OF HAGGAI

New Revised Standard Version

Pronunciation notes: Ee'-lie Beer-shee'-ba Shy'-low Abe'-ram

The reader stands and reads from here;

THE CALL OF A PROPHET

A reading from the First Book of SAMUEL.

Now the boy Samuel was ministering to the Lord under Eli.

The word of the Lord was rare in those days;

Visions were not widespread.

At that time, Eli, whose eyesight had begun to grow dim,

So that he could not see, was lying down in his room;

The lamp of God had not yet gone out

And Samuel was lying down in the temple of the Lord,

Where the ark of God was.

Then the Lord called, 'Samuel! Samuel!'

And he said, 'Here I am!'

And ran to Eli, and said, 'Here I am, for you called me.'

But he said, 'I did not call; lie down again.'

So he went and lay down.

The Lord called again, 'Samuel!'

Samuel got up and went to Eli, and said,

'Here am I for you called me'

But he said, 'I did not call, my son; lie down again.'

Now, Samuel did not yet know the Lord

And the word of the Lord not yet been revealed to him.

The Lord called Samuel again the third time:

And he got up and went to Eli, and said 'Here I am, for you called me.'

Then Eli perceived that the Lord was calling the boy.

Therefore Eli said to Samuel: Go, lie down;

And if he call you, you shall say,

'Speak, Lord, for your servant is listening.'

Now the Lord came and stood there, calling as before 'Samuel! Samuel!'

And Samuel said 'Speak; for your servant is listening.'

As Samuel grew up, the Lord was with him,

And let none of his words fall to the ground.

And all Israel from Dan to Beersheba knew

That Samuel was a trustworthy prophet of the Lord.

The Lord continued to appear at Shiloh;

For the Lord revealed himself to Samuel at Shiloh by the word of the Lord.

A reading from the book of EXODUS

Say therefore to the Israelites,

'I am the Lord, and will free you from the burdens of the Egyptians

And deliver you from slavery to them;

I will redeem you with an outstretched arm and with mighty acts of judgement.'

Then Moses stretched out his hand over the sea

The Lord drove the sea back by a strong east wind all night

And turned the sea into dry land; and the waters were divided.

The Israelites went into the sea on dry ground,

The waters forming a wall for them on their right and on their left.

The Egyptians pursued and went into the sea after them,

All of Pharaoh's horses, his chariots and chariot drivers.

Then the Lord said unto Moses, 'Stretch out your hand over the sea,

So that the waters may come back upon the Egyptians,

Upon their chariots and chariot drivers.'

So Moses stretched out his hand over the sea

And at dawn the sea returned to its normal depth.
As the Egyptians fled before it,
The Lord tossed the Egyptians into the sea.
A reading from the book of GENESIS
When Abram was ninety nine years old,
The Lord appeared to Abram, and said to him
'I am God Almighty; walk before me and be perfect.'
God said to Jacob
'I am God Almighty; be fruitful and multiply;
A nation and a company of nations shall come from you
And kings shall spring from you.'

EXEGESIS ON READINGS FOR THE FIRST CHAIR

Some notes to assist the companion reading the scriptures

Introduction. Saul was the first King of Israel. Before that, the nation had depended on God as King acting through charismatic leaders, the judges. Saul was an inspiring, and because of his height, an imposing man. At first, he was a successful war lord, gaining victories over the Philistines.

But his attempts to interfere in religious matters and to subvert the authority of the Prophet Samuel, then regarded as the spiritual head of the nation, led to Samuel seeking an alternative King. There was of course no royal family to give an obvious successor.

This passage tells of how Samuel went about this task in the name of God.

The reading from the First Book of Samuel.

Jesse belonged to an ancient family of some substance.

His grandfather was Boaz a wealthy land owner, after whom a pillar at the entrance of the Temple was named. It was therefore natural for Samuel to look for Saul's successor among such a prominent family.

The passage appears at first to have a number of contradictions, but these are due to an intermingling of traditions from different sources. However, the pretext which Samuel uses to 'suss-out' Jesse's family, namely a sacrifice, is central. Preparation for that religious act required ritual washing which sanctified, cleansed, the participants. In performing this rite each member of the family needed to be brought before Samuel and he was able to assess their potential.

The reason for the ceremony is known only to David, and he may only have guessed at what it was all about.

One of the questions raised by the passage is; 'Did Jesse know Samuel's intentions?' The inference is that he did. But if the passage; 'Jesse made seven of his sons pass before Samuel. And Samuel said: 'the Lord has not chosen these' (verse 10), which does not occur in the earliest manuscripts, is omitted, it can be argued that the main conversation takes place in Samuel's mind.

He is after all a Prophet and stands between God and this family. The real conversation between the two men begins in the next verse now comes clearly into focus - 'are all your sons here? There remains yet the youngest but he is keeping the sheep'

The anointing of David as King implied that he was in receipt of the Holy Spirit and was therefore a charismatic endued with spiritual gifts. These are not spelt out until the letters of St. Paul in the New Testament but in the Old are recognized by the personal acts and attitude of the individual. In our culture the anointing of the monarch is the most sacred part of the coronation service. It implies that the sovereign assumes a priestly role and is set aside for the service of the nation.

The reading from the Book of Exodus.

The exodus passage is part of the story of the call of Moses to national leadership through his encounter with God in a burning, yet undestroyed bush in the desert. This is not a symbol but a sign of the actual presence of God who not only speaks to Moses, but appears to him in flame so validating the call and commission. It was a sacred moment of awe to which Moses responded by hiding his face from God as he did later by hiding behind a rock. In the Bible this seems to be a natural, human reaction when confronted by God. Adam and Eve hiding from God in the Garden of Eden is the first instance.

The name of God is not only a title but his character. 'I am that I am or more properly I will be what I will be' leads later to the name Jehovah, which by the omission of vowels, is shortened to the Tetragrammaton -JHWH - found on the chapter pedestal. By referring to the three patriarchs the old word El Shaddai, which derives from another literary source, is introduced.

The reading from Psalm 68

Then, in Psalm 68, the later and more common name for God as 'The Lord' appears which validates the word of the First Chair.

SCRIPTURE READINGS FOR THE INSTALLATION OF ZERUBBABEL

King James Version

Pronunciation guide: Jess'-ee Beth'-li-hem Beth'-li-hem'-ite E-lie'-ab Rarm'-ar

The reader stands and reads from here:

THE SELECTION OF A KING

A reading from the First Book of SAMUEL

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 Beth-lemite For I have provided me a King amongst his sons.'

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?'

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.

And it came to pass, when they were come, he looked on El-i-ab

And said 'Surely the Lord's anointed is before him'

But the Lord said unto Samuel 'Look not on his countenance

Nor 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 appearance,

But the Lord looketh upon the heart.'
Again, Jesse made seven of his sons pass before Samuel.
And Samuel said unto Jesse 'The Lord has not chosen these.'
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.'
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.'
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.

A Reading from the Book of EXODUS

Moreover, he said

'I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob.
And Moses hid his face: for he was afraid to look upon God.
And God said unto Moses, 'I AM THAT I AM.'
And he said 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty,
But by my name, JEHOVAH, was I not known unto them.'

A Reading from PSALM 68

Sing unto God, sing praise to His name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

SCRIPTURE READINGS FOR THE INSTALLATION OF ZERUBBABEL

New Revised Standard Version

Pronunciation guide Jess'-ee Beth'-li-hem Beth'-li-hem-ite E-lie'-ab Rarm'-ar

The reader stands and reads from here:

THE SELECTION OF A KING

A reading from the First Book of SAMUEL

And the Lord said unto Samuel 'How long will you grieve over Saul?

I have rejected him from being king over Israel.

Fill your horn with oil, and set out;

I will send you to Jesse the Bethlehemite

For I have provided for myself a King among his sons.'

Samuel did what the Lord commanded and came to Bethlehem.

The elders of the city came to meet him trembling

And said 'Do you come peaceably?'

And he said, 'Peaceably; I have come to sacrifice to the Lord;

Sanctify yourselves and come with me to the sacrifice.'

And he sanctified Jesse and his sons, and invited them to the sacrifice.

And it came to pass, when they were come, he looked on El-i-ab

And thought 'Surely the Lord's anointed is now before the Lord'

But the Lord said to Samuel 'Do not look on his appearance

Nor on the height of his stature; because I have rejected him;

For the Lord does not see as mortals see; they look on the outward appearance,

But the Lord looks on the heart.'

Jesse made seven of his sons pass before Samuel.

And Samuel said to Jesse 'The Lord has not chosen any of these.'

Samuel said to Jesse 'Are all your sons here?'

And he said, 'There remains yet to youngest; he is keeping the sheep.'

And Samuel said to Jesse, 'Send and bring him: for we will not sit down until he comes here.'

He sent and brought him in.

Now he was ruddy and had beautiful eyes and was handsome.

And the Lord said 'Rise and anoint him; for this is the one.'

Then Samuel took the horn of oil and anointed him in the presence of his brothers:

And the Spirit of the Lord came mightily on David from that day forward.

Samuel then set out and went to Ramah

A reading from the Book of EXODUS

God said further,

'I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.

And Moses hid his face: for he was afraid to look at God.

God said to Moses, 'I AM WHO I AM.'

He said further 'Thus you shall say to the Israelites I AM has sent me to you.

I appeared to Abraham, Isaac and Jacob as God Almighty,

But by my name, 'Jehovah', I did not make myself known to them.'

A reading from PSALM 68

Sing to God, sing praises to His name:

Lift up a song to him who rides upon the clouds -

His name is Jah -

Be exultant before Him.