

**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**

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Septuagesima

Morning Prayer A

First Lesson: Joshua 1:1-9

Here beginneth the Book of Joshua.

1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and

Maybe you're pointing fingers now at the troubles that are bringing down the Anglican Communion. Perhaps you are right in applying it that way, but don't stop now.

Examine yourself.

What kind of vineyard are you?

Which brother are you like?

Lent is coming, a time of self-examination, of penitence and fasting and prayer.

Remember these thoughts.

Let us pray once again the words of today's collect.

O Lord, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offenses, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

God made an everlasting covenant
with his original people Israel,
and promised in His faithfulness
that he would not abandon them,
and He did not,
instead He blessed and called
those who were faithful,
and led them, a remnant,
in the paths he had chosen.

However,
like the vineyard,
the people he had called
did not cooperate,
did not obey,
and did not bring forth the intended fruit,
and, like the son John,
they promised but did not do.

Isn't that the way things go,
over and over again?
The chosen people of Israel,
the Church of God of the New Covenant,
all the daughter churches
of the One Holy Catholic and Apostolic Church,
everywhere you look,
it's the same story.
It's off to a good start.
God calls and nurtures,
and the people start off excited and faithful,
but the pressures of the world,
and the pride and lust that fill men's hearts
draw them away.
It becomes too difficult to continue on.
Hearts become lukewarm, and then rebel.

night, that thou mayest observe to do according to
all that is written therein: for then thou shalt make
thy way prosperous, and then thou shalt have good
success.

9 Have not I commanded thee? Be strong and
of a good courage; be not afraid, neither be thou
dismayed: for the LORD thy God is with thee
whithersoever thou goest.

Here endeth the First Lesson.

Second Lesson: 2 Tim 2:1-13

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

1 Thou therefore, my son, be strong in the grace
that is in Christ Jesus.

2 And the things that thou hast heard of me among
many witnesses, the same commit thou to faithful
men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier
of Jesus Christ.

4 No man that warreth entangleth himself with the
affairs of this life; that he may please him who
hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he
not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first
partaker of the fruits.

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

Today we enter a little season of transition.

Our festivities celebrating the Incarnation are past

We know that He became man,
 that He lived among us, lives among us still,
 and shall come again.

We are on the threshold
 of the solemn remembrance of the mighty acts
 by which we have salvation:

-- the sacrifice of the Cross,
 and the triumph of the Resurrection.

After these three "Gesimas"
 comes the solemn preparation we call "Lent",
 forty days set aside to think upon our sins
 and our need for forgiveness and change.

How do we know what is sin?

How can we distinguish between good and evil?

What requires repentance and cleansing?

Henry, seeing the job was still undone,
 and knowing it had to be done,
 changed his mind and did the job.
 Which one was obedient?

That was the little story Jesus told.
 Isaiah wrote a little song on a similar subject.
 He sang of a vineyard,
 planted and lovingly tended,
 fenced and fertilized and nurtured,
 even guarded from wild animals and thieves.
 What a pretty little vineyard it was,
 and so full of promise!
 But it was ultimately worthless.
 It would not give good grapes,
 and it was abandoned.

*For, said he,
 the vineyard of the LORD of hosts
 is the house of Israel,
 and the men of Judah his pleasant plant:
 and he looked for judgment,
 but behold oppression;
 for righteousness, but behold a cry.*

We know the history,
 how God had a chosen people,
 how that people was always rebelling against Him,
 how he continually called them back,
 until, finally,
 having sent his only-begotten Son,
 he called a new people from the old,
 and grafted to them many strangers,
 and replaced them.

We also know how he said to the new chosen,
 "The gates of hell shall not prevail against it."

them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Here endeth the Second Lesson.

Homily

George had two boys.

Henry, the elder, was a sullen sort, bristling angrily at every suggestion that he should do something, always threatening to do exactly the opposite of what George asked.

His parents were often angry with him, and always deeply worried as to what he would become.

John, the younger, was just the opposite.

He was a charming and agreeable young man, the very model of a good son.

As one might have expected, when George needed some work done,

he asked Henry to do it, and Henry refused.

So, he went to John.

John's answer? -- a cheery, "OK, Dad, I'll take care of it."

John, however, didn't do it.

The creation story in Genesis 2 and 3 deals with that.

Adam and Eve are instructed not to eat from one tree, the tree of the knowledge of good and evil. When the serpent tempted Eve, he said, "*... in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*"

They ate, and they experienced condemnation. Why?

Might it be that they would not accept God's judgment? That they insisted on their own ability to decide what is right? "Ye shall be as gods," said the tempter. Is that the prerogative of mankind? "I am the Lord and there is none other," says the only One with that authority. It is God who created natural law, and it is God who revealed the Law in His Word.

That is at the heart of what makes us Continuing Anglicans. It's not about what we like or don't like. It's not that we want to do things like we've always done them. It's not because of a new Prayer Book, or because of the introduction of bad music, or because it doesn't look or sound right to have a woman up front, or because some people's lifestyle gives us the willies. All of those things may matter, but they are not the issue.

Why then are we separate
 from the church we once called home?
 It's for a much greater reason than any of that.
 It's because God is God,
 because He and He alone decides
 what is good and evil,
 because He and He alone decides
 how His people should live,
 and how His Church should serve Him.
 He Himself declares,
 and we quote Him in the Decalogue:
*"I am the Lord thy God; Thou shalt have none
 other gods but me"*

Note how, in our Old Testament Lesson,
 God had appointed Moses as leader of His people,
 and how he said to Joshua:
*"Moses my servant is dead;
 now therefore arise, go over this Jordan,
 thou, and all this people,
 unto the land which I do give to them"*
 God chose the leader.
 The people did not.

Note in the New Testament Lesson,
 written by St. Paul, one appointed directly by God,
 how he says to St. Timothy, his follower,
*"...the things that thou hast heard of me among
 many witnesses,
 the same commit thou to faithful men,
 who shall be able to teach others also."*
 A God-appointed succession of leaders,
 entrusted with a truth they can only pass on,
 a truth they are not authorized to change.

Second Lesson: Matt 21:23-32

*Here beginneth the twenty-third verse
 of the twenty-first chapter
 of the Gospel according to St. Matthew.*

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto

Evening Prayer B

First Lesson: Isa 5:1-7

*Here beginneth the fifth chapter
of the Prophet Isaiah.*

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Here endeth the First Lesson.

Listen to what God said to Joshua:

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

Our strength and our assurance that God is with us depend upon this one thing:
that we hear and obey,
and that we do it his way.

And St. Paul said this:

"... if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

How many sports figures have had their titles taken away because they did not follow the rules?

They seemed to have won, but, in truth, they had not. What they had done is to have cheated.

We can decide for ourselves what seems reasonable, but if it's not what God has chosen, it's cheating, and brings condemnation.

Sin is not doing things that we see as bad.
 It's not the things that disgust us.
 Sin is doing what displeases God,
 even when it looks very good indeed to us.
 Are we committed to follow Him.
 even when we don't want to?
 Even when we want to disagree with Him?
 In two and a half weeks
 we begin the great fast of Lent.
 As we meditate upon our sins,
 as we come to Him for forgiveness,
 let us ask him to make us
 truly submissive to His will.

Let us pray.

Direct us, O lord, in all our doings, with thy most
 gracious favour, and further us with thy continual
 help; that in all our works begun, continued, and
 ended in thee, we may glorify thy holy Name, and
 finally, by thy mercy, obtain everlasting life;
 through Jesus Christ our Lord. Amen.

we will lose out
 on some of the comforts and privileges
 that a 'secular' citizen is entitled to.
 That will happen even when those in power
 claim the name of Christ.

Are we comfortable?
 Maybe that's not a good thing.
 Maybe it's a sign that our following is weak.

Let us pray.

The righteous shall rejoice in thy strength, O Lord;
 exceeding glad shall he be in thy salvation. ... thou
 hast gone before him with the blessings of good-
 ness, and hast set a crown of pure gold upon his
 head. Grant, O Lord, that we may stand among
 the company of witnesses, and that, by their exam-
 ple and prayers, we may be established in the love
 of thy holy Name, through Christ our Lord.
 Amen.

but, if he is living his faith,
it's as Jesus commanded:

*"Let your light so shine before men,
that they may see your good works,
and glorify your Father in heaven."*

Does that always get praise from men?
Don't plan on it.

This is a fallen world.

A life of holiness will challenge the comfort
of those who will not follow God.

A Christian loves those
that people expect us to hate.

A Christian refuses to do
much of what the world considers essential.

A Christian, without even speaking judgment,
by walking in holiness,
condemns the pervasive sin,
in effect, the ordinary lifestyles
of those around him.

It's not easy to be a Christian in a world like this.

It makes the Devil mad.

It produces anger in some of the people around us.

It provokes persecution.

In parts of the world today,
Christians are being imprisoned,
even killed.

In 'safe places' such as we live in,
the difference is only in degree.

If we are steadfast,
we will be derided,
we will be lied about,

Morning Prayer B

First Lesson: Ezek 3:4-11

*Here beginneth the fourth verse
of the third chapter of the Prophet Ezekiel.*

4 And he said unto me, Son of man, go, get thee
unto the house of Israel, and speak with my words
unto them.

5 For thou art not sent to a people of a strange
speech and of an hard language, but to the house
of Israel;

6 Not to many people of a strange speech and of
an hard language, whose words thou canst not
understand. Surely, had I sent thee to them, they
would have hearkened unto thee.

7 But the house of Israel will not hearken unto
thee; for they will not hearken unto me: for all the
house of Israel are impudent and hardhearted.

8 Behold, I have made thy face strong against their
faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy
forehead: fear them not, neither be dismayed at
their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my
words that I shall speak unto thee receive in thine
heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto
the children of thy people, and speak unto them,
and tell them, Thus saith the Lord GOD; whether
they will hear, or whether they will forbear.

Here endeth the First Lesson.

Second Lesson: Matt 5:1-16

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

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is

"we present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice."
-- our cross.

It seems appropriate,
in these three weeks before Lent,
as we get ready to lament our sins before God,
that we consider the nature of sin,
and that's not always done
by listing what is forbidden,
but often by examining what a holy life looks like.

Are you aware of the main course of study
when bank tellers are taught
how to identify counterfeit bills?
The emphasis is not
on what is wrong with a fake bill.
There are so many possibilities
that would be hopeless.
The main thing is to know
what a real one looks like.
One that doesn't look like that is phony.

Our Lord said,
"By their fruits ye shall know them."
You see, salvation is a free gift of God.
You can't earn it. You can't deserve it.
It was bought and paid for by the Blood of Christ.
Yes, it IS free -- but it's not cheap.
If we are vessels of the grace of God,
there is fruit -- it shows.
A Christian lives differently from the world
around him.
He's not showing off,
not trying to get credit from men,

There were Abraham and Joseph and Phineas;
 There was Joshua (called "Jesus" in the Greek),
 and Caleb and David and Elijah (called Elias),
 and the Three Hebrew Children, and Daniel;
 and there were the Maccabees themselves,
 who fought long and hard
 to prevent the destruction of true religion.

St. Paul wrote St. Timothy
 to "Fight the good fight."
 And St. Paul himself, remember,
 like all the Apostles,
 suffered greatly for the faith,
 and, like all but St. John,
 died as a martyr.
 And martyrs, through the centuries,
 have been the life of the Church,
 with probably more dying for the faith of Christ
 in the twentieth century, than ever before.

This is reality.
 This is what Our Lord and Master
 expected our life to be.
 We are not called to comfort and ease.
 We are not called to wield the power of this world.
 He gave us our orders:
 "Take up your cross, and follow Me."
 A cross is not pleasant.
 A cross grants no privileges.
 A cross is ugly, painful, and looks like defeat.
 But, "In the Cross of Christ I glory"
 through and with His Cross,
 at the Holy Eucharist,

thenceforth good for nothing, but to be cast out,
 and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set
 on an hill cannot be hid.

15 Neither do men light a candle, and put it under
 a bushel, but on a candlestick; and it giveth light
 unto all that are in the house.

16 Let your light so shine before men, that they
 may see your good works, and glorify your Father
 which is in heaven.

Here endeth the Second Lesson.

Homily

Our first lesson, the passage from Ezekiel, makes
 it clear
 that today's message is not primarily for nonbe-
 lievers,
 but for the House of Israel,
 that is, for those who believe - for the Church,
 but for the Church seen as a rebellious house,
 as those who have been chosen,
 but yet manage not to hear the heart of the mes-
 sage.
 In other words, as we approach the solemnity of
 Lent,
 we are being called to see how far
 we ourselves have strayed from our divine calling.

Our second lesson, then, is to be seen that way.
 It is what is known as "The Beatitudes"
 from Our Lord's Sermon on the Mount,

much quoted and beloved words,
valued for their beauty,
and for the comfort they seem to offer,
but, in truth, these words are more challenging
than comforting.

They look deep within our minds and spirits.
They challenge us in a yet more fundamental way
than even the Ten Commandments.
Let's take a detailed look:

*Blessed are the poor in spirit:
for theirs is the kingdom of heaven.*

What do we value?
Is it the things we have, however much or little?
Is it the things we might be able to obtain?
Will there be a U-Haul behind our hearse?
Or do we know in our hearts that we own nothing,
except the promise of God?
If this last is true,
the kingdom of heaven is ours.

*Blessed are they that mourn:]
for they shall be comforted.*

The comfortable have their reward,
but those who know their sinfulness and mourn,
shall know the comfort of redemption.

*Blessed are the meek:
for they shall inherit the earth.*

"Look out for Number One," they say,
but, as St. Paul said,
we are called to prefer one another.
Greatness comes not from striving to get,
but from serving and giving.

16 Who only hath immortality, dwelling in the
light which no man can approach unto; whom no
man hath seen, nor can see: to whom be honour
and power everlasting. Amen.

17 Charge them that are rich in this world, that
they be not highminded, nor trust in uncertain
riches, but in the living God, who giveth us richly
all things to enjoy;

18 That they do good, that they be rich in good
works, ready to distribute, willing to communicate;
19 Laying up in store for themselves a good foundation
against the time to come, that they may lay hold on
eternal life.

Here endeth the Second Lesson.

Homily

Dietrich Bonhoeffer,
a German pastor who died for his faith under Hit-
ler,
wrote a well-known book, "The Cost of Disciple-
ship,"
in which he discussed the radical nature of Chris-
tian commitment,
and the high price it may involve.
This is the theme of today's lessons.

We hear of a long list of the faithful of the Old
Testament,
each of whom endured considerable hardship in
serving God.

61: And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62: Fear not then the words of a sinful man: for his glory shall be dung and worms.

63: To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64: Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

Here endeth the First Lesson.

Second Lesson: 1 Tim 6:11-19

*Here beginneth the eleventh verse
of the sixth chapter
of the First Epistle of St. Paul to St. Timothy.*

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

*Blessed are they which do hunger and thirst
after righteousness: for they shall be filled.*

What is it we really want?

Is our heart and soul dedicated to pleasing God?

or are we more interested in pleasing ourselves?

We will be filled with what we seek.

*Blessed are the merciful:
for they shall obtain mercy.*

"Forgive us ... as we forgive"
is what He taught us to pray,
not, "forgive me, but not him."

*Blessed are the pure in heart:
for they shall see God.*

Can we see God through what is in our hearts?

*Blessed are the peacemakers: for they shall be
called the children of God.*

There's at least as much gossip and strife,
and maybe more,

in the Church as there is outside.

Do we really act like Children of God?

*Blessed are they which are persecuted
for righteousness' sake:
for theirs is the kingdom of heaven.*

*Blessed are ye, when men shall revile you,
and persecute you, and shall say
all manner of evil against you falsely, for my sake.*

*Rejoice, and be exceeding glad:
for great is your reward in heaven:
for so persecuted they the prophets
which were before you.*

Do we grumble when our faith costs us something?
 Do we hide our faith lest someone criticize us for it?
 Or do we rejoice
 in the chance to stand up for God?

God has placed us here to make a difference,
 to proclaim openly with out words,
 but especially with our lives,
 that He is real,
 and that He is Redeemer and Deliverer.

Thus He concludes:

*Ye are the salt of the earth:
 but if the salt have lost his savour,
 wherewith shall it be salted?
 it is thenceforth good for nothing,
 but to be cast out,
 and to be trodden under foot of men.
 Ye are the light of the world.
 A city that is set on an hill cannot be hid.
 Neither do men light a candle,
 and put it under a bushel,
 but on a candlestick;
 and it giveth light unto all that are in the house.
 Let your light so shine before men, that they may
 see your good works,
 and glorify your Father which is in heaven.*

May we so shine, through Christ our Lord. Amen.

Evening Prayer A

First Lesson: 1 Macc. 2:49-64

*Here beginneth the second chapter
 of the First Book of the Maccabees.*

49: Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50: Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51: Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52: Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53: Joseph in the time of his distress kept the commandment and was made lord of Egypt.

54: Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55: Jesus [*Joshua*] for fulfilling the word was made a judge in Israel.

56: Caleb for bearing witness before the congregation received the heritage of the land.

57: David for being merciful possessed the throne of an everlasting kingdom.

58: Elias for being zealous and fervent for the law was taken up into heaven.

59: Ananias, Azarias, and Misael, by believing were saved out of the flame.

60: Daniel for his innocency was delivered from the mouth of lions.