

Matthew 19-05-19b

Let's continue our study now in Matthew chapter five. We're looking at specifically verses 13 through 16, but we're actually looking at this section that is previewed and introduced in verse 12 about representation and communication. God leaves a witness.

There is a, at least threefold witness to God in the earth. The heavens declare the glory of God. The firmament shows forth his handiwork.

Day by day proclaims knowledge. Night by night, a line goes out through all the earth and so on. You also have the witness of scripture, which is supernatural truth.

It is transformational truth. It is not like all truth is God's truth. You can't study geometrical formulas and decide that there is a God.

This is revelation truth. It is delivered by the prophets and by the apostles in one way or another. They either wrote it directly or had someone close to them write it down.

We know that Baruch wrote down a lot of what Jeremiah prophesied. We know that Mark wrote down Peter's preaching. We know that Luke wrote down testimony from numerous witnesses.

Some books are attributed and others are not, but in all cases, this is God's revelation. It is supernatural truth and it has a special quality of inspiration that the general truths of physics and chemistry and biology and so on do not have. There is a more fundamental revelation in the order and the symmetry in the universe that testifies to God.

The third witness is you and me, we, us, ourselves. In this age, it is the body of Christ. We represent God.

We are that third witness in the mouths of whom a thing is established and we have the privilege of representing God on this earth. And that is the idea in this section introduced by the reference to the prophets. And what is the signal truth that pervades this? What happened to the prophets, the first ones to bear this witness? The universe is gonna be the universe and it's gonna witness to God no matter what.

But God's revealed truth, his supernatural truth in the mouths of messengers, from the pens of inspired authors, men wrote as they were carried along by the Holy Spirit, Peter says, that's not going to change. What is the third and perhaps most unreliable witness? That would also be us. And the first thing that Jesus says about that third witness is that they encounter opposition.

But if you persist and you endure in that opposition, you are blessed. When they revile and persecute you and say all kinds of evil against you falsely, why? For my name's sake, why do you live your life that way? Why do you believe the things you believe?

You're unscientific, you're benighted, you're ignorant. Don't you know that the gaps in which God has been increasingly taking refuge have shrunk to the point that God won't fit there anymore? You don't need God.

We've explained the universe, ha ha. They haven't explained anything. You talk about self-deception.

Stephen Hawking, none of these guys can tell you anything about the origin of the Big Bang. They remind me of a squid that squirts a lot of ink and disappears behind it. I've read everything Hawking had to say about the origin of the Big Bang.

And he evades the idea of origin with sophistry. He says, well, trying to say what's possible before, there's no such thing as before the Big Bang. It's like going to the North Pole and saying, well, what's before the North Pole? I've gone as far north as I can go, and I can't go any further.

There is no other place further north to go. I've gone as far north as you can go, and there is no more northerly. And he uses that analogy to say, what is before? Well, try, where'd the planet come from that has a North Pole? Why does it have a North Pole? What does it reside in? Space? It's just with such human slight of hand analogies and such, they say, we don't have to explain it because it doesn't exist.

I don't have to explain God because he doesn't exist. I don't have to explain morality because it doesn't exist. I don't have to pay attention to something.

I just define it away. Listen to some of the political discourse that's going on now, that to people that were brought up in the age of reason and the age of logic, you can't even, you just sit there with your mouth half open. How do you even begin to respond to somebody that is that far out? And they take our speechlessness as, see, stumped you, didn't we? Well, yes, you have.

Because you're living in such a world of fantasy, I don't know where the door is. I can't come in and lead you out. I can't help you.

They don't need LSD anymore. They can just think their way into hallucinations. Well, the idea here is that we exist to proclaim and to represent God's truth.

That's why we're here. It doesn't have to be a verbal proclamation. The witness of our lives, the witness of a wife to her husband without a word, the witness of consistency and faithfulness and self-sacrificial love and dedication and confidence and hope when the world would be hopeless in a similar circumstance is representation and communication.

And that's what these things talk about. Perhaps to help clarify a little bit about the interpretation of that truth. That's fairly evident, even if we don't go any further.

But to just finish the notion that dispensationalists can narrow the application of this a little bit, let me read you something that Dr. C.I. Schofield wrote about this passage. Having announced, this is, I'm quoting C.I. Schofield. Having announced the kingdom of heaven as at hand, the king in Matthew chapter five, chapter six and chapter seven declared the principles of that kingdom.

Principles of the kingdom. The Sermon on the Mount has a twofold application. Number one, literally to the kingdom.

In this sense, it gives the divine constitution for the righteous government of the earth, i.e. the millennial kingdom. It's a little confusing when it says kingdom of heaven. You think, well, it's a kingdom in heaven, but it's not.

This is the kingdom from heaven. It is the king from heaven. It is God's economy, God's will being done on earth as it is in heaven.

Thy kingdom come. Remember the Lord's prayer? Thy kingdom come to earth. God's kingdom, the heavenly kingdom, kingdom of heaven is on earth.

It's from heaven. So Schofield says the Sermon on the Mount first has application literally to that kingdom. Gives the divine constitution for the righteous government of the earth.

Whenever the kingdom of heaven is established on earth, it will be according to that constitution, which may be regarded as an explanation of the word righteousness, as used by the prophets in describing the kingdom. This goes back, for example, to Isaiah 11.4. With righteousness, he shall judge the poor and decide with equity for the meek of the earth. He shall strike the earth with the rod of his mouth and with the breath of his lips, he shall slay the wicked.

It's Isaiah 11.4. Schofield says this is what Jesus is talking about. And verse five, after that, righteousness shall be the belt of his loins and faithfulness, the belt of his waist. Isaiah chapter 32, verse one.

Behold, a king will reign in righteousness and princes will rule with justice. You get the idea that this is the Lord Jesus as the Davidic king sitting on David's throne and the sons of David, who the Old Testament says will rule and reign in that same timeframe. Daniel chapter nine, verse 24.

70 weeks are determined for your people and for your holy city to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness. Seal up vision and prophecy and anoint the most holy. Back to Schofield.

In this sense, the Sermon on the Mount is pure law. You see what he's saying there? What we have observed in the past, that really the New Testament division between old

and new ought to be after John and before Acts. Or if I were doing it, I would start somewhere in the vicinity of John chapter 13.

That's where you transition Old Testament to new. The gospels are Old Testament economy, age of Israel. Everything in the gospels happens in the Old Testament age of Israel.

Jesus talks about the coming church age, beginning in the latter part of John 13 and into 14, 15, 16, and so on, when he basically turns his disciples into apostles and gives them church age guidance. But as Schofield says here, the Sermon on the Mount is pure law. To whom does the law apply? Well, the law is a part of God's covenant.

So if you figure out who the covenant is with, you figure out who the law applies to. Who enters into covenant with God at Mount Sinai, where the law is delivered? I'll give you a clue, it's not the church. It is Israel.

So on this basis, Schofield says, the Sermon on the Mount is pure law and transfers the offense from the overt act to the motive. In other words, Jesus is still in the age of the law, talking to the people of the law about law, but he clarifies the origin of the offense instead of just looking at behavior like the law does to the motive of the heart. And says, that's where the offense is, but you have still broken the law of Moses.

You've committed adultery in your heart. Remember Jimmy Carter famously admitted that and nobody's ever forgotten it. So again, back to, and we'll see this just later on in this chapter in verses 21 through 28, you have heard it said, and he quotes the law, but I say to you, it's sourced in the heart and in the soul.

We'll see that coming up. Schofield says, here lies the deeper reason why the Jews rejected the kingdom. They had reduced quote righteousness to mere ceremonialism and the Old Testament idea of the kingdom to a mere affair of outward splendor and power.

They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it, right? It's not righteousness by works, it's righteousness by genuine love for God in the soul, in the heart, in the mind. So the words of the prophets should have prepared them. And I think Schofield's notice here is significant to our observation that Jesus introduces this by referring to the prophets.

They rebuked the prophets because the prophets were the first to start pointing out that there was a problem inside. There was whitewash on the outside. This people honors me with their lips, but their heart is far from me, sums up a lot of the prophets.

If they weren't overtly breaking the law by desecrating the temple and hanging out with the dead and the rest of it, they were doing the Malachi thing. We haven't dishonored

you. God says, you've polluted my sacrifices the same way Jesus rebukes them.

So here lies the deeper reason why the Jews rejected the kingdom. They had reduced righteousness to mere ceremonialism and the Old Testament idea of the kingdom had been reduced to a mere affair of outward splendor and power. They were not rebuked for expecting a visible and powerful kingdom.

The words of the prophets should have prepared them to expect that only the poor in spirit and the meek could share in it. This is Isaiah 11, four. With righteousness, he shall judge the poor and decide with equity for the meek of the earth.

The 72nd Psalm, which was universally received by them as a description of the kingdom, was full of this. Psalm 72, for these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the church. Schofield, Sermon on the Mount gives neither the privilege nor the duty of the church in its primary application.

These are found in the epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven. Matthew chapter six, verse 12, forgive us our debts as we forgive our debtors.

Verse 14 of Matthew six, if you forgive men their trespasses your heavenly father will also forgive you. Verse 15, if you do not forgive men their trespasses neither will your father forgive you. If you do not forgive men their trespasses your heavenly father will also forgive your trespasses.

Schofield says, that's the law of the kingdom. Under grace, the Christian is exhorted to forgive because he is already forgiven. Ephesians 4, 30 through 32, be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit rather than the proud are blessed and those who mourn because of their sins and who are meek in the consciousness of them will hunger and thirst after righteousness and in that hungering will be filled. The merciful aren't blessed, the pure in heart do see God.

These principles fundamentally reappear in the teaching of the epistles. That's why C.I. Schofield was a great guy. That's why his study Bible sold so many copies because that's what we're saying, right? There's a specific application to Israel with these specific rewards but the general principles are timeless and unchanging and have application and pertinence to us.

I would quibble with him a little bit about the forgiveness being limited to those in the kingdom. I believe with all my heart that if we are unable to forgive each other, that falls under bearing a grudge which is in the epistles and it's like giving or anything else. If you

have to do what you do grudgingly or out of necessity and not with a cheerful heart, your iniquities are gonna separate between you and your God and your forgiveness is not coming.

The parable of the servant who was forgiven much and then could not forgive his underservant a small amount and he was hailed, H-A-L-E-D, into prison and kept there until he paid every penny is just like this section. You may not go to debtor's prison but God's attitude toward that attitude is the same. So having said that, let's now look at this a little bit.

You are the salt of the earth but if the salt loses its flavor, the key to understanding this because people say, you know, knuckle does not become knuckle N-A-C-L, sodium chloride, is salt. Salt is salt and it chemically cannot, as long as it is sodium chloride, it can't lose anything. Sodium chloride has immutable properties.

Salt is salt, it's gonna taste like salt, it's gonna preserve like salt, it's gonna crystallize like salt, it's gonna dissolve like salt. Salt is salt and so how can Jesus say if the salt loses its saltiness? Well, the key here is in the word translated loses its flavor, loses its saltiness. It does not say this at all.

What it literally says in a woodenly literal translation is if the salt becomes a moron, that's what it says. Our word moron comes from the Greek noun moros, M-O-R-O-S. The first O is long, the second one is short.

So you've got maim, omega, ro, omicron, sigma, moros. Moron, as they say in Oklahoma. Well, he's a moron, right? When you're an Okie, you can simulate Oklahoma speech to a great degree just by emphasizing the first syllable of the words like TV instead of TV.

California, we say TV. In Oklahoma, you say TV. We say, you just gotta shift the accent there.

So instead of moron, it's moron. You just gotta put a little extra zip in it. In what? Yeah, instead of Arabs, it's Arabs.

Or if it's already got an accent on the first, you can shift it to the second. So instead of the theater, it's the theater. Whatator, theater.

Anyway, here's the key. Because Jesus is, this is like a zip file. It's compressed.

There's a lot of information in a short space here. First of all, he says, you are the salt of the earth. Now, we've heard this phrase so much that it's a commonplace, but nobody had said this before the Lord Jesus.

You are salt? Why would you pick this? Why aren't you the grain of the earth that's gonna grow up and be a crop? Why aren't you the olives of the earth that are gonna

provide oil? Why aren't you the sunshine of the earth? Or you're the soil of the, you're something beneficial. You're the freshen of spring rain. You're the salt? What is it about salt? Why would Jesus pick this as his metaphor? Similarly, you say you are like the salt of the earth, but if you say you are the salt of the earth, it's metaphor.

Obviously designed to make a comparison. And he doesn't just say you are salt. There's context here.

You are the salt of the earth. Case, gaze. You are the salt of the earth.

But if the salt moronifies, this is, I said the noun is moros. The verb is morino, M-O-R, long O, M-O-R-A-I-N-O, morino, and it's a passive. So this is not, this means if the salt becomes foolish in one sense.

So how does this come about? Well, I will save you the trouble of reading through the Theological Dictionary of the New Testament, which has a copious article on this verb, and it's associated nouns and traces it through classical Greek, through the Septuagint, and all of its various uses, and just summarize it this way. The reason moron and morino talked about mental deficiency is because it means to become faint, sluggish, ineffective. In other words, a moron is somebody whose mental equipment is there, but it's not working properly.

You've got smarts, but you're not using them. Thou fool, the fool has said in his heart, is condemned for his foolishness because he ought to know better, but he has made a choice. It isn't born foolish.

It isn't born lacking necessary equipment. This is becoming a fool, becoming sluggish, becoming ineffective, becoming by choice. Foolishness always in the Bible, when it is condemned, is not inherited, it is not inescapable.

It is foolishness by choice. And what Jesus is doing here when he says, you are the salt, but if you as the salt become a fool, by using this verb instead of going over to some other analogy or trying to explain salt that loses its saltiness when salt can't lose its saltiness. And so a Calvinist would say, well, once God makes you salt, you're salt forever and you can't lose your saltiness.

Jesus says here, yes, you can, because unlike salt, you have a choice. Salt being a dumb crystal, God made it salt and it stays salt, but you performing the function of salt in the earth have a choice and you can lose your saltiness. You're here to perform a function on the earth like salt does.

Salt obeys the command of God. Sodium chloride stays sodium chloride unless you consciously do a chemical reaction to turn it into not sodium chloride. Strip off the chlorine, get out the sodium some way, have it combined with something else and release chlorine gas.

And people have asphyxiated on that basis by inadvertently releasing the chlorine. But he says, if the salt loses its flavor, what's he saying? By using Moreno, if you as a person who is here to be salt, so he's leveraging the metaphor and he's playing both sides of the metaphor at the same time. If you were salt, it's kind of like when he's talking to the Pharisees, if you were blind, you would have no sin, but because you say, we see, your sin remains.

Well, you actually are blind, but you're foolish enough to think that you're not blind. And because of your foolishness, you can't obtain forgiveness. Your sin remains because you're unwilling to admit that sin.

You will not homologao. Well here, Jesus says, if you become foolish instead of functioning as salt, what are you gonna be, if salt could become unsalty, what else is there but salt to be salt? It's not like seasoning in a stew. Well, if the basil fails, I can use something else.

I can use a bay leaf or if the cinnamon fails, I can use turmeric or I've got substitutes. I can flavor it different ways. I've got a whole spice cabinet full of spices.

There's only one salt. There's only one sodium chloride, certainly in the ancient world. We're not talking about chemical salts here.

We're talking about salt that was taken from salt flats and places and was highly prized. It was used for payment. In some cases, it was valuable.

I heard somebody say, well, in one of these evangelistic things, they were saying, well, the attribute of salt is that it's common and we should be the common people. It wasn't common. It was somewhat hard to come by and salt that was not mixed with other things.

Dead sea salt had a lot of other minerals, sulfur and things in it. To find nice, pure salt, it was used in some cases and in some places as payment. And that's why we have this ongoing enduring phrase across the centuries, the man is not worth his salt.

He's not worth his remuneration in salt. So you are the salt of the earth, but if the salt chooses to not be salty, that's what more Morino means, to choose to be sluggish, dysfunctional, weak, anemic, ineffective, without power, how shall it be seasoned? And this is the word that means salted. Halas, H-A-L-A-S is the word for salt.

And this is halizo. So if the salt chooses to not be, how are you gonna salt the salt? If the salt isn't salty, how do you salt salt? Well, you can't. That salt has to be pitched out and replaced with salt that is salty.

It is then good for nothing, but to be thrown out and trampled underfoot by men. Good for nothing. Notice, good for nothing.

What is this section about? What did I suggest as a title? Representation and communication. Salt is unique. Can you think of another thing outside of vitamin pills that is inorganic and yet we consciously try to eat it? It's not from a plant.

It's not from an animal. Honey comes from bees. Meat comes from meat animals, plants, vegetables, fruits.

But we dig this particular rock out of the ground and we eat it. It's kind of unique in that sense, right? Off the top of my head, I can't think of some other kind of thing found in the soil that is inorganic that we consume. But we do it on purpose and it's necessary to our life.

And not only is it necessary for life, but it is a seasoning that makes things flavorful and more enjoyable. We are here to be tasted. When something is salty, have you ever had somebody that had kind of a salt sensitivity or they'd been off salt for a long time and then they taste it and it's like, wow, that is something.

I don't think I can get enough salt. The only time I've had too much salt is when the lid came off of the shower and I grabbed the shaker and the whole thing dumped and I scraped it off, but there was quite a bit left. I thought, wow, that's even too salty for me.

But most of the time, no matter how much salt has been used in the preparation, I grab the shaker. My system, everybody's chemistry is different. But the idea of salt is that when it is present, you can detect it, right? It's pretty hard not to detect the salt in something that's been salted.

Salt it, you taste it. You know it's there. A lot of things you can say about salt, preservative, enhancement, and all the rest of it, but what is the theme in this section? What helps us interpret? Context.

What is the context? You are doing what the prophets did. You're getting the reception that the prophets got. The prophets got pretty salty sometimes, didn't they? And got rejected on that basis.

This is how they treated the prophets before you. The salt is necessary. The salt is needful.

You need to be that salt. You should not choose to not be that salt because if you choose to be a moron and not perform your salt function, what is gonna happen? You have no other purpose. What else is salt good for? You can't make candles out of it.

I saw somebody trying to argue, somebody's actually made the case that well, the salt that wasn't fit for use was actually lining kilns or something. The Arabs used to line kilns with salt blocks and after a while, they would crisp up and change chemically from the fire and combine with carbon and other things and then the Arabs would throw the salt

away. It was no longer fit.

Jesus isn't talking to Arabs and he's not talking about kilns. He's talking about are you detectable by your presence? What do people, you cannot be around anybody that cooks and if they're sampling what they're making, what do they do? They take a sip of the stew and is that got enough salt? Do I need to add salt to it? Is that too salty? You can easily detect the presence of salt, right? It is detectable, it is noticeable and for most cooking of things other than fruit and in some cases, even grapefruit, my dad salted his grapefruit and I think it was like fight fire with fire. Back in those days, it was yellow grapefruit, it was bitter.

I think the salt was supposed to cut the edge on that but I liked the sugar solution a lot better than the salt but I remember salting grapefruit but generally speaking, you put it in dishes to enhance them and you notice its presence and it's a good thing. You are the salt of the earth. You are here to be tasted.

But if you're an untastable and undetectable, what are you good for? That batch needs to be thrown out and let's get some that will do its job. It'll be trampled underfoot. Why is it trampled underfoot? Well, it's no different than dirt.

It's like sand. It's not salty, it might as well be sand so what's sand good for? Walking on. Now, the question is who's going to do the throwing out? Good for nothing but to be thrown out.

Well, who is the salt provider? God has made his people the salt of the earth and if they don't perform the salt function, God will throw them out and leave them to be trampled by men. That's verse 13. Verse 14 now, you are the light of the world.

Remember over in John, Jesus says, I am the light of the world. Here, you are the light of the world. Well, who's the light of the world, Jesus or you? What would you say? Yes.

Why are you the light of the world? Especially now because Jesus is the light of the world and that light is shining up in heaven at the right hand of the father. Someday in the kingdom of the father, he will be the light for the entire kingdom but where is the light right now? How does that light shine? You are the light of the world because Jesus is the light of the world. Can you imagine being the light of the world if he was not? We are transmitters, we are reflectors but notice both of these things are in the context of the earth, the earth, the world.

Earth, there is gase, G-E-S in Greek. This is cosmu. Gase emphasizes the environment as it is present, the ground, the land, the surface of the world, the physical construct that we move around in.

Cosmos is the arrangement, the order. Cosmos, we get cosmetics from this, arrange your face, a pleasing assortment of features, enhance them where you can. Cosmos, this

is organization, systematization.

It's the system of the world, not just the physical presence of it. You are the light in the system. A city set on a hill cannot be hidden and a lamp under a basket is of no use.

Lamps are put on lampstands, giving light to all in the house. What is this talking about? Benefit to the earth, benefit to the system. Your presence as salt is to be a representative, to be tasted, to be noticeable.

You should be noticeable in your presence as belonging to God. There's everything that is not salt and there is salt. And there's only one kind of salt.

If it isn't salt, we got nothing to salt with. That's verse 13. You are the light of the world.

God's people, Old Testament and New, are the shining of God's presence and God's glory, God's power and God's truth. When God is not here doing it himself in a pillar of cloud and fire, in glory at the temple, in taking off the top of Mount Carmel, these are episodic and momentary manifestations of God, the ongoing light. This is like lightning or like a comet.

That's episodic. What is the constant light of the world? God's people. And that light needs to shine where it can be seen is the point.

If you are on a hill as you should be, you will be visible and cannot be hidden. You don't exist under a basket. You should be on a lamp stand giving light to all in the house.

Let your light so shine before men. And the you in the specific instance here is the Old Testament people of God who are disciples who have climbed the mountain to hear the Lord Jesus, the Son of God himself teach. The application is we now fulfill that representational role as body of Christ and we do the same thing.

Let your light so shine before men that they may do what? See your good works and glorify your Father in heaven. Now, what is Jesus' emphasis going to be about works? He's gonna amplify what are good works in the upcoming section. Remember when we talked about him moving from the outward requirements of the law, the visible works to the motive of the heart that is behind them and is the basis for condemnation.

And when the prophets began to condemn Israel in the Old Testament for their lack of motivation, their lack of a heart for God that manifested itself either in hypocrisy or in outright disobedience, rebellion and evil, that's when they were rejected. Jesus says, if you were persecuted for doing the same thing, happy are you, you're doing your job, you should expect it. If you're being salt and being light, you can expect from time to time, you're going to experience what the prophets experienced from time to time, which is outright abuse and rejection.

See your good works and in this age, it is even more important that the thoughts and intents of our hearts behind those works be evident. It is not only what I do, it is why I do it. I don't refrain from certain things, I don't reject certain things.

It has become a commonplace now for the morality of the day to be the standard by which things are judged and almost ubiquitously, universally, believers in churches are okay with cohabitation without the benefit of marriage, they're okay with sex before marriage, they're okay with, in many cases, many sections of the Christian world increasingly are approving of transgenderism and homosexuality and drug use under the guise of therapy in one thing and another that is counter to the word of God. Obviously, got a headache, take a Tylenol, but there are almost recreational and very casual uses of drugs in the Christian world that is okay because everybody says it's okay. Moving in with my boyfriend is okay because people say it's okay and that's what everybody does and there's no social condemnation, there's no stigma for being and doing these things.

That is a choice to no longer be salty. I've seen sometimes seriously and sometimes comedically when people are in a tactical situation and they're going into a high-risk environment or it's law enforcement or whatever and one guy will tell another guy, well, stay frosty, stay frosty. The exhortation of the Lord Jesus is stay salty.

You need to be detectable, you need to be tasteable, you need to be manifest and evident. Now, salt doesn't throw itself at people unless it's in a shotgun shell and even then somebody's operating the weapon. Salt is put where salt goes by the cook, by the chef.

God will put us where we are to be salty. We don't leap out of the shaker and go salt something because we think it really ought to be salty. Salt is applied intelligently by somebody smarter than the salt and its job isn't to figure out where to be salty, it is to remain salty wherever it gets put, right? It's inert until it is put somewhere but salt doesn't leap out of the ground and attack you.

It doesn't leap out of the shaker, it is applied but when it is applied, it's like a tool that doesn't hold its edge. If God uses you to chisel and your point breaks, he's gonna throw you away to be trampled underfoot by men and find something that will endure under pressure and accomplish his purpose. God's gonna put us in situations where we need to maintain faithfully our identity and our purpose and function of representation and communication.

Be ready always to give an answer. Let your light so shine before men, don't hide your light. But again, light doesn't roam around trying to find somebody to illuminate.

Light is put in a place by the light maker. Somebody lights that lamp, somebody sets it on the lamp stand and it just has to stay lit. Don't run out of oil.

God will place us, he will build the city on the hill. He will put the lamp on the lamp stand. Our responsibility is to stay lit.

Let your light so shine, he doesn't say climb up on the nearest available lamp stand. Join God on his holy hill. God will place us as light.

Jesus doesn't say find the nearest lamp stand or go build a city on a hill. When you are placed, let your light shine. You know, a light that's put under a basket can't throw the basket off because it didn't put the basket there.

What he's saying is God has put us here as light and God is not gonna hide us under a basket. You have a purpose and you have a function in being here. You are a light.

You may not realize that you're on a hill, you may not realize that you're on a lamp stand, but you are. And the person who lit the light and provides the light for a purpose, all that is required of us is to shine. Let your light shine before men.

Don't fail to represent, don't fail to communicate. And that faithfulness and that goodness, that saltiness and light glorifies your father in heaven. That's what Jesus did while he was here.

He was not dissuaded by opposition. He accomplished his mission, he never lost sight. For the joy that was set before him, he endured far more than we will ever face.

Well, next time we're gonna pick up at verse 17. Do not think that I came to destroy the law or the prophets. Well, if Jesus didn't destroy it, then where is it and what is it doing? And should we be living under it as well? And there's a clear and illuminating answer not only to that, but this notion of teaching others is a sobering reminder of responsibility.

So we'll pick up at verse 17 next time. Let's close here in a word of prayer. Father, thank you for the privilege that we have of being placed on this earth to serve a useful purpose, a purpose that has been designed and woven into your perfect plan in your wisdom and in your grace and in your faithfulness, not only to us, but to those around us.

We pray that as we reflect on these truths, that God, the Holy Spirit will help us to see their pertinence and their application in our own lives so that we can indeed fulfill the words of the Lord Jesus here, and in so doing, be found faithful and have future opportunities for service and function in the kingdoms that are to come. We thank you and praise you for your spirit and for your word and most of all for the Lord Jesus who has rescued us and allowed us to avail ourselves of these wonderful things from your throne of grace. And we pray all these things in his name, amen.