

Matthew 19-05-26b

Let's resume our study now in Matthew chapter five, sermon on the mount or the teaching on the hill. Jesus' disciples are listening to him and having described people in the third person, blessed are those who are poor in spirit, blessed are those who mourn, blessed are the meek, blessed are those who hunger and thirst for righteousness for they shall be filled. I've seen this described or applied to all of the disciples that Jesus is saying that you all are blessed because you are meek, because you are poor in spirit and so on, but that isn't what he actually says.

He is talking about a description or a kind of people who have these future inheritances. All of these depend on, by the way, resurrection. Blessed are the poor in spirit, theirs is the kingdom of heaven.

Flesh and blood cannot inherit, it takes a new creation, it takes a new life. But he talks about these in the beatitudes, the pure in heart, the peacemakers, those who are persecuted for righteousness sake, for theirs is the kingdom of heaven. Then you see the pronoun change in verse 11, blessed are you when they revile and persecute you and say all kinds of evil against you falsely for my namesake.

All of the qualifiers are important to note. Your reward is not great in heaven if they say these things and it's not false. Two qualifiers, it's untrue and undeserved and it is for the sake of the Lord Jesus.

That's the qualification. So with that in mind, he says, dance, rejoice. This is just exuberant celebration of the most emphatic kind.

For so they persecuted the prophets who were before you. And the explanation of why this celebration should be so fulsome is this is the way they treated the prophets. Well, what is that call to mind? What is the typical reception even by the people of God of actual sharp truths that pierce to the divining asunder of the soul and the spirit and the joints and the marrow.

Even God's own people will often get their back up and shoot the messenger. And the prophets read the latter part of Hebrews 11 to see what happened to many of the prophets living in caves and holes in the ground, sawed asunder, driven out, ostracized. You think about old Jeremiah down in the cistern and harsh rejection and persecution.

And God had to make the forehead of some of the prophets like Flint so that they could keep on forging ahead. And Jesus says, you can expect the same reception because you are doing the same job. Now, this is interesting in the light of what we covered in the first session, because we said God dealt with his Old Testament people in a certain way, the truths and the principles and the basis of righteousness by faith through obedience is unchanged, but the specific outworking of that is different.

That's true of the people Jesus is talking to on the hill. When he tells the disciples, you're going to be blessed when you are treated the way they treated the prophets. They are not prophets, but they are going to operate on the same desire to love and please God.

And they're going to get the same reception that the prophets got. That's the kind of different, but the same situation that we have as we look at this scripture. So then we saw, you are the salt of the earth.

There's a lot you can say about salt. I just want to tell you one other thing that's really interesting. What do you think of when I say go up old bald head? What do you think about? 46 children chewed by bears.

What is the occasion of that? They said, go up old bald head. The prophet turns around and curses them. And 46 of them are chewed on by bears.

By bears. I wonder how many bears. They must've been really fast because I don't think there were one bear per child.

I think there was like a, what is it? A herd of bears, a group of family of bears, a gaggle of bears, some kind of a bear group. It couldn't have been one that got 46 of these youths. But this is over in second Kings chapter two.

You remember at the end of first Kings, starting at about 17 is the introduction of Elijah. And then in the first part of second Kings, you've got that whole thing where Elijah keeps telling Elisha to get lost. He says, stay here, I'm leaving.

He's up in the North and he says, well, I got to go to Bethel, stay here. Elijah says, I'm not staying here, I'm going with you. So he says, well, I'm leaving Bethel and I got to go to the Jordan and stay here.

And Elisha says, I'm not staying here, I'm going with you. Here's a prophet of God giving his subordinate an instruction and the guy says, I won't do it. I'm sticking to you like glue.

Anyway, it's a very interesting episode. If you go back to our Kings and Prophets study, we covered it in great detail. But he goes from where he starts to Bethel, he goes from Bethel to Jordan, then he goes from Jordan across the Jordan.

Well, how does he get across the Jordan? If you want a good Bible trivia question, how many times has God parted waters? You say, well, you got the Red Sea, you got the Jordan when Joshua went in and you have Elijah and Elisha going across the Jordan. That's a third parting of the waters. Jordan's done twice.

The Reed Sea or Yom Suf or Red Sea, whatever it is was done once. Jordan's been parted twice in a spectacular miraculous manner. And the second time was just these two guys.

And there's a chorus, there's 50 prophets sitting over on the hillside watching this all take place. It's the audience. And it's a really weird and interesting story all the way around.

Suffice it to say, Elijah and Elisha go across and Elisha asks him, he says, I want a double portion of your spirit. He says, well, if you see me when I leave, you'll have it, otherwise you won't. But he doesn't tell him that when he says stay at home.

He doesn't tell him that when he says stay in Bethel, he doesn't tell that when he says stay in Jericho or whatever. It's all after the fact. And you get the idea that Elisha had already sort of known this beforehand.

And then he gets the formal deal later. But we probably ought to turn to 2 Kings 2 just to get the beauty of this. This, by the way, I'm not far afield here.

We're talking about salt. Salt is in this story. Do you remember it? Salt is key to this story.

2 Kings chapter two. Samuel, Kings chapter two. And you get to verse nine.

When they crossed over, Elijah said to Elisha, ask, what may I do for you before I am taken away from you? Elisha says, let a double portion of your spirit be upon me. So he said, you have asked a hard thing. Isn't that interesting? Double portion of the spirit.

You've asked a hard thing. If you, see nevertheless is in italics. That's not in Hebrew.

Doesn't say nevertheless. It says, you've asked a hard thing. If you see me taken from you, cross out all that italics.

It doesn't need to be there. You have asked a hard thing. If you see me taken from you, it shall be so for you.

If you don't see me taken from you, it won't be. This is not a matter of if you see me when I am taken from you. He says, if I'm taken from you.

You get the idea. Elijah is not real sure if he's going to be taken or not. And Elisha is not going to get the double portion unless Elijah is taken.

So if you see me taken from you, it shall be so for you. If not, it shall not be. Then it happened as they continued on and talked.

Wouldn't you love to know Hebrew and listen to that conversation? Elijah and Elisha are talking probably about the spirit and about why did you tell me to stay home and stay in Bethel and stay on the other side of the Jordan? Why do you keep trying to slough me off here? And I want to go where you go. I'm like Ruth and Naomi. Suddenly the chariot of fire appeared with horses of fire and separated the two of them.

And Elijah went up by a whirlwind into heaven. Now this is into the sky. And I don't have time to review it, but if you want the details, go back to Kings and Prophets where we've covered this because Elijah does not go to heaven as we think of it.

He goes up in the sky and he is still around. He's going to write a letter to a subsequent king after Ahaziah. Another king is going to get a letter from Elijah and he's got to be here to write the letter.

And it's like two and a half years after this. But he's taken up and his prophetic ministry ends at that point, except for this final note that he sends to the king of Northern Israel. And the fact that they don't know that he was taken to heaven is evidenced by the audience looking for him.

But anyway, he's taken up in verse 15 when the sons of the prophets who are from Jericho saw him, notice there are prophets in Jericho, a big group of them. They have been watching, look at verse seven, go back to verse seven, chapter two of second Kings verse seven, 50 men of the sons of the prophets went and stood facing at a distance while the two of them stood by the Jordan. So these 50 guys, there's over four dozen guys standing there.

And Elijah and Elisha go down to the Jordan. Elijah, his mantle rolls it up and strikes the water. He rolls it up like a fat rod sort of a thing.

He rolls it up into a cylinder and he strikes the water and it divides this way and that, and the two of them crossed over on dry ground. Well, verse 15, after the chariot and the horses and the mantle falls and Elisha picks it up and to get back across the water, he strikes it and it divides again. So how many times has God parted the water now? Three times, Red Sea, Jordan to get across for Joshua.

And now two times for Elijah and Elisha and for Elisha. Elijah doesn't need it parted because he flies out. He takes air transportation, but Elisha goes over and back and he has to part the Jordan again.

So your trivia question is God parts water four times. So he comes back and crosses over in verse 14. Sons of the prophets see this in verse 15.

And they said, the spirit of Elijah rests on Elisha. How do they know? Elijah uses the mantle one way, Elisha uses it the other way. So when Elisha uses the mantle, the spirit of God parts the water.

They said to him, look, there's 50 strong men here. Let us go and search for your master. Lest perhaps the spirit of the Lord, and remember this is Ruach, this is like the wind of the Lord, has taken him up and cast him on some mountain or into some valley.

We know he got lifted up, but we didn't see him enter into the third heaven or God didn't

send angels down to escort him up. He's just been blown up into the sky and we think he might've come down somewhere. Elisha says, don't send anyone, it's a waste of time, but they urge him until he gives up.

He's not so much ashamed as he gives in. And he says, send. So they sent 50 men, they searched for three days, did not find him.

When they come back to him, he said to them, didn't I say to you, don't go? Listen to the prophet, he knows what he's talking about. Even though it makes sense to you, doesn't make sense to him. So now look at this.

This is what we're talking about. Jesus says, you are the salt of the earth, right? Verse 19, the men of the city said to Elisha, please notice the situation of this city. It's pleasant as my Lord sees, but the water is bad and the ground is barren.

What city is it? What city is it? Jericho. What happened to Jericho? March around seven times, walls fall down, things destroyed. So Elisha says, bring me a new bowl and put salt in it.

Bring me a new bowl and put salt in it. So they brought it to him. Then he went out to the source of the water and cast in the salt there and said, thus says the Lord, I have healed this water.

From it, there shall be no more death or barrenness. Evidently people that drank this water could die from it or it would cause miscarriages and infertility for people that survived the experience. The water remains healed to this day according to the word of Elisha, which he spoke.

Then he went up from there to Bethel. He's retracing the steps that he and Elijah took when they came down there. As he was going up the road, some youths came from the city.

From what city? Jericho. These are youths from Jericho. The word here means young men.

You know, they're teenagers. And they mocked him and said to him, go up, you bald head. Go up, you bald head.

So he turned around and looked at them. Notice he looked first and pronounced a curse on them in the name of the Lord. And how many bears? Two female bears.

Why does it tell us female bears? Evidently they're meaner than the male bears. Two female bears came out of the woods and mauled 42 of the youths. I might've said 46 or 42 or 48.

42 of the youths. Then he went from there to Mount Carmel. And from there he returned

to Samaria.

So really strange story. You get mauled by bears for calling the prophet old bald head, evidently. But the key is in the salt.

The key is in what Elisha did right before this. The situation of the city is pleasant, but the water is bad. Now, what tends to make water unfit to drink? Why can't you drink in the ocean? Salty.

So here you've got some kind of brackish unfit water and Elisha is going to pour a bowl of salt into the water. Now, not only is one bowl of salt, not anything but symbolic, can it actually chemically heal thousands of gallons of water flowing from a spring? That salty water is going to flow out and the water is going to come from its source under the ground, just like it always has. So clearly this is not an actual remedy.

It is a symbolic remedy, right? Now he doesn't say, bring me some salt. And he threw the salt in. What does he say? Bring me a new bowl.

Remember the old wine skins and the new wine skins? New wine goes in new wine skins. And this is fresh salt that hasn't been used for anything. And it's in a new bowl.

What is the situation of Jericho? Jericho has been a cursed city ever since the days of Joshua. And we're now several centuries, many centuries after that. That's circa 1400 BC.

And Elijah and Elisha, Northern Kingdom, we're well into the three digit numbers here. 700 BC, 600 BC. You know, the Northern Kingdom goes out in 621, right? And before that is several kings.

You were back in the days of Ahab and Jezebel. And so somewhere between say 800 and 700 BC, roughly. And so it's been 600 years under a curse.

But people have moved back in the fallen walls and the rest of it, and they're trying to live there. But it's a pleasant place. That's why Jericho had been an ancient city long before Joshua got there.

It was a wonderful location. It's not far from the Jordan. They had a freshwater spring there and it was great.

But at the point of the destruction of the city, the earthquake and all the rest of it that shattered that city, it spoiled the water. So what they had to do, and this is known from extra biblical sources, is in those days, for those many centuries to live in the city, they couldn't use the local water. Water had to be hauled from the Jordan.

The Jordan is a freshwater river, but it's a hike. The 50 prophets have to come out. The sons of the prophet have to come out of the city and stand on a hill to watch Elijah and

Elisha cross the Jordan.

And you remember this, Joshua and all of the armies of Israel were able to cross the river and sit there and ensure that they were circumcised. And they had to wait to heal up from that before they went and attacked Jericho. There's a space there.

Jordan doesn't run through Jericho. Jericho's some distance. So there's a distance.

Well, they had to haul fresh water from the Jordan all the way to Jericho all the time. Well, guess who did that and got paid for it? Young strapping teenage boys. That was their job.

Not just a summer job. Year round, there was a whole industry, a whole water delivery industry that these young men performed. They didn't yell at Elijah and Elisha when they came through town going the other direction.

They didn't yell at Elisha when he came into town and talked to the people. When did they yell at him? After he heals the waters, why? They're out of a job. They're out of a job.

And so it's not you're cursed for mocking the prophet. What are they cursed for? Now, hear me closely because this is going somewhere. Not just the details of the story, but what is their crime for which God sends two she bears to tear them up? God has miraculously given them fresh water in their city.

And they are angry and upset because they think that that's a loss to them. There is a new covenant for Jericho. That's why it's a new bowl.

The salt, remember the salt of the covenant, the sacrifices were salted two or three times in Old Testament scripture. The salt of the covenant is mentioned. One time they're talking about some people that are loyal to the palace.

And it says they've eaten the salt of the palace because they're loyal to the king. And this salt meant I'm loyal. I have covenant relationship here.

Well, the upshot of that, and I can give you the scriptures for that here in a minute, but let me finish this point. Elisha takes a new bowl. It's something new is gonna happen for Jericho.

Hasn't pertained in hundreds of years, but he takes a new bowl and he takes salt and the salt symbolizes a covenant and he throws it into the water. And what had been unfit to drink is now fresh. It's renewed, it's restored.

Now they've got a spring of living water in their city. But people who wanted to be the source of water for the people in the city are upset because they feel like they've been cut out of the equation and now it's being supplied directly. What do you think the

problem was when Jesus came and offered water? Oh, him that is thirsty, come to the water and drink.

Who got upset because they felt like they were being sidelined as sources of truth and guidance and divine power to the people. Jesus was bringing a new and living way, right? And this is a harbinger. This is a foreshadowing Elijah, Old Testament, Elisha, New Testament.

You gotta get the Kings and Prophets study where we contrast and compare Elijah and Elisha, the Old Covenant, New Covenant, double portion of the spirit with Elisha. There's so many wonderful truths there. I don't have time to cover them this morning because we're talking about salt.

But this is why salt is used symbolically. It doesn't do anything. It's gonna wash right back out of the spring as soon as he pours it in, but it's symbolic.

There's all kinds, he could have thrown in striped sticks. He could have just prayed and said, heal the water. He could have touched it with the mantle, but he doesn't.

He uses salt and this establishes a new covenant. And the symbol of that covenant is now there is fresh water in this city that was formerly condemned and destroyed. Just as there's going to be fresh water for Israel, formerly condemned and destroyed when the millennial kingdom comes in, if there's gonna be fresh water.

You can think about this all day long, but here's the thing. Let me read you an article I looked for and discovered. This is a lady named Jacqueline Shalji who went and visited Jericho eight or nine years ago.

I think this is from around 2010, been there recently. And she's recommending it as a place to go visit when you go to the Holy Land, she says, don't miss it. Many people in Israel know Jericho has a casino.

Tour buses open the schedule line, leaving from big cities. The new modern casino building guards the entrance road to the beautiful green town on the Northern border of the Dead Sea. Consequently, many Israelis do not enter the town itself, which is a pity because there's so much more to see.

Some people think it's hazardous to visit Jericho, but this is not so, the atmosphere is pleasant and the place swarms with tourists. She talks about a guide that they had. Jericho was for many centuries, the second important city in Israel after Jerusalem.

Because of its lush surroundings in the desert oasis, planted chock full with fruit trees and its pleasant climate in the colder months when it rains and snows in the capital, many, especially richer Jews built their winter residences in Jericho. It was said that here, you could still hear the cry of the high priest from the temple in Jerusalem. It is an

understatement to say that Jericho has a legendary history.

Besides the lowest city on earth, 258 meters below sea level, it is thought to be the oldest one. I remember the story told in the book of Joshua and so on. Talks about the first settlement in prehistoric times, but here's what I wanna get to.

To enable settlement in this place, right in the Judean desert, two things are necessary, water and good earth. The water requirement is satisfied by a perennial spring. This can be seen just a short walk north from the parking lot of the ancient site where clear water bubbles out of the ground.

The spring is called Elisha's Spring, following the story in 2 Kings 2, 19 through 22, according to which the prophet made the water at Jericho healthy. Of course, God made the water healthy through Elisha. An amount of 4,500 liters bubbles up from under the ground every minute.

A sophisticated system of canals and pipes supplies the whole oasis from antiquity until the present day, until the present day. How about that? When God fixes it, it stays fixed. But the provision of that water for that town that survives to this day, which is 2,700 plus years, is a reminder, it is a symbolic reminder of God's future fulfillment of covenant promise to Israel.

And salt speaks of covenant because covenant speaks of permanence and of preservation. And loyalty is preserved, relationship is preserved. And that's what Jesus uses salt to represent when he's talking in Matthew chapter five.

You are the salt of the earth. And as such, when you are applied for seasoning or for preservation of what is good, wherever you are, whatever good is in your immediate vicinity that you come in contact with, that's what you preserve. It is not, as some think, at least to my eye, it is not a commission to go out and try to create social justice or go in where things are wrong and try to correct them.

Hold fast to what is good. Eschew evil, hold fast to what is good, right? What do the letters to the seven churches say? Hold fast, keep on keeping on. Now, if you've got a problem, if you've lost your first love, you need to go back and find it.

But nowhere does Jesus send the people in the seven churches out to fix society. He doesn't even send them out to evangelize. He says, you've got your hands full doing what you are supposed to do and being what you are supposed to be.

If you do what you should, if you are what you should be, you will function as salt because it is your nature. And what you contact is going to be seasoned and is going to be preserved. Let your conversation be what? Seasoned with salt, seasoned with salt.

It ought to be something that has lasting value. It ought to be something that is

pleasant. And notice, it's not solid salt, it's seasoned.

We don't have to just sit around and quoting verses to each other all the time, but do you ever eat something and somebody has put a bunch of salt in it, but you can't tell it's salty? One of the things about salt is you can always taste it when it's present. A little bit of salt, you can tell it's there. And wherever we are, people ought to know we're there.

Salt is detectable, even in small amounts, right? So there's a lot going on when Jesus looks into the eyes of his disciples and he says, you are the salt of the earth. If you don't function like salt, you're fit only to be thrown out and trampled. And I've read, this may have been, sometimes people say a thing and you think, well, I wonder where they got that.

I have read that the more mixed salt that they used to get from the Dead Sea that had other minerals and things in it and it wasn't good enough to be used for food purposes, food preservation and food seasoning, would be used as pavement because the road would stay clear. If you have a driveway and you don't put a lot of gravel on it, grass and stuff starts growing up and pretty soon it's weedy and you try to walk through there and there's all kinds of plant inhibiting for travel. Well, if you put this crummy salt, it's got enough plant killing ability.

That's why they used to sow a field with salt or sow a city with salt after they destroyed it. They'd sow it with salt so that nothing would grow there. And so they would say, well, this crummy salt, I can't taste it, it's not good enough to use for food.

It might even be dangerous for food, but we'll make pavement out of it. We'll use it for road surface. And when Jesus says, it's good only to be trampled underfoot by men, all you're good for is a negative purpose, keeping things from growing.

You don't have a positive, useful, helpful function. You just, you keep other things from growing. You're fit only to be trodden underfoot.

So there's a lot to be said, and that's all of the biblical references to salt. When you trace them out, you'll find these meanings sort of inherent in it. So whether you're talking about Lot's wife turning into a pillar of salt, this is pregnant with meaning in the sense that when she turns and looks back and doesn't trust God's covenant, she's not interested in the new life that is being offered to Lot and to the daughters.

The daughters don't seem to be terribly interested in it, but they at least don't turn around and look back when they've been told not to look back. There is an immediate reminder that there was a covenant. You will be preserved if you don't look back.

You will be preserved if you leave. And they had to be dragged out, but she just couldn't detach herself from what God was judging and destroying. And there is a quick reminder.

Remember the covenant? That's a covenant of salt. And what I said goes, and anytime you wander back this way, just remember, don't go back looking for the, well, let's go visit the old town, see if anybody's rebuilt there. Reminder, it's a reminder.

It is a memorial. It is a remembrance. There's a memorial aspect.

That's why the sacrifices are seasoned with salt. It is a memorial. And also in the preparation of the sacrifice, the salt ensures that that meat sacrifice remains fresh.

It doesn't even begin to spoil. The salt is applied to it. So however long it may sit on the altar, how long it ever takes to be consumed on the altar, the salt ensures that it is without corruption.

Romans 12, one and two, present your bodies a living sacrifice, holy and acceptable. This is your reasonable service. Holy and acceptable, and salt contributed to that.

Well, we've run ourselves out of time just on the salt phase. There's one other quick point I want to introduce, and we'll cover it more fully next time. And that is, you have heard that it was said to those of old in verse 21 and in verse 22, but I say to you, and Jesus does not abrogate or set aside the law.

He amplifies the law. When he says, you have heard it said in Matthew 5, 21, you've heard it said, you shall not murder. Whoever murders will be in danger of the judgment.

I say to you, whoever is angry with his brother without a cause shall be in danger of the judgment. And this goes back to our first point this morning. The law all along was intended to identify behaviors that are associated with a good heart toward God and a good heart toward one another.

Love for God and love for one's neighbor would manifest itself in a number of specific ways. And the law of Moses said, if you love God, here are some specific ways you can manifest that love. You ever come up on a birthday or Christmas and you say to somebody, well, so what do you want for your birthday? What do you want for Christmas? You could just go get them anything, right? But you want to get them what they're hoping for, what they're looking for, what they need, what they could use, what would be a benefit.

And so you ask them, what would please you to receive? Well, God said, if you love me, Old Testament Israel, here's what I would like to receive. Here's how I would like you to behave. And that's a specific time and a specific expression of love.

And the idea was these articles of obedience, these overt behaviors will be reflections of your love. This is how you can express it. It's not enough to walk up to the foot of Sinai and say, I love you, Lord, or to wander around in the wilderness and say, I love you, Lord.

If you love the Lord, here are some specific ways you can show it. Now, if I ask my mom, what do you want for Christmas? And she says, I'd love a new Teflon spatula. And I get her a Teflon spatula because I love her and that's what she asked for.

But if 17 other people say, oh, I heard Jackie Holt's getting a spatula for Christmas. I'll get her a spatula too. And they don't care anything about her.

They're just, for whatever reason, they've got some extra spatulas on hand. They just want to give her one. A stranger, somebody that doesn't know her, giving her a cooking implement doesn't mean the same thing because it doesn't come from the same place.

They didn't tell, they were not told by her that that's what she would like from them. And it doesn't come from love. So for other people to try to perform the same act without the same motivation and the same relationship is kind of silly.

Well, that's what Jesus is going to lead into having done this salt and light. And then he's going to talk about the law in verses 17 through 20, but where is he going with it? He says, you know, this overt obedience thing, don't murder somebody. What the law was really talking about is what goes on in your heart before you murder someone.

And that's what your father in heaven wants you to eliminate. He wants you to be acting out of love toward him and toward one another, not anger. And if you have anger in your heart, you've already, you've got no hope of keeping the law in the same way that, you know, the reason you give someone a gift makes a difference.

And Jesus isn't setting aside the law. He's amplifying the law for these people. But in the amplification and getting at the heart of it, he's getting at the heart of what is important for you and me.

And we're not so worried about leaving a physical sacrifice at the altar to go be reconciled to a brother. We're worried about our spiritual sacrifice. And if we need reconciliation between each other before we come before God, we need to have already reconciled.

Otherwise there is unaddressed sin in our lives, perhaps unaddressed evil in our lives. And in the same way that Israel's iniquity separated between them and their God, our iniquities can separate between us and our God. The specifics of the iniquity might be different, but the remedy is the same.

Reconciliation and love for one another is necessary to properly express love for God. And John talks about this in his epistles extensively here in his love. And he goes, you know, if those who love are gonna act a certain way, and he is the other side of the chiasm.

Jesus starts with the law and works his way into love. John is gonna take love and work it

back out in action in his epistles. So that's where we're headed just as a preview of coming attractions, but we'll close here for now in a word of prayer.

Father, thank you for the preservation of your word. And it's manifest value and power in our lives. We thank you that we are in a position to receive it, that your Holy Spirit is here to help us to understand it, to help us see its application, and to strengthen us and enable us to fulfill that need.

We pray that as we reflect on these truths, that we will not only be blessed ourselves but that we can be a blessing to others, that we can function in love toward one another and be a light that shines in the world so that others will see what we do and glorify you and be drawn to you through the Lord Jesus Christ. We thank you for our savior and pray that we can properly represent him as his body on this earth until he comes to take us to himself. We pray all these things in Jesus' name, amen.