

Matthew 19-06-02b

Grateful as always to our gifted and talented musicians for favoring us with that great classic tune. I have an excursus that I'm going to skip on the new wine and old wineskins. We talked about that a little bit on Thursday night, but if you look at that in all three versions, in one of them, Jesus ends it by saying, those that have tasted the old wine like it better.

They say, I don't need the new wine, the old suits me just fine. And that's how I feel about these great classic hymns of the faith. That's the old, mature, vintage wine, and you can't top that.

You like the new wine, go drink it, as far as I'm concerned. But anyway, faith is the victory, you can't ever get tired of that. And of course, faith undergirds all of the things that we're seeing in Jesus' teaching on the hill here.

You can't have an expectation, you can't have a recognition of spiritual things, if you don't take the parameters and the givens by faith. The truth that there is a God, that we are not only spiritual creatures, but that we are fallen and that we are needy and that we depend on that which God grants us in his grace and provides for us in his love. All of that is accepted and made real by faith.

And it goes without saying that it is the faithful who have followed Jesus up the slope to listen to this wonderful teaching. It picks up now in verse 13 and 14, which we have looked at. You are the salt of the earth.

We talked about this being genuine salt. It's not a matter of faulty salt or impure salt. This is real salt.

And if the salt loses its flavor, if it becomes a moron, remember that? It's a derivative from the word moros, moron. If it gets stupid, if it gets slow and insufficient and ineffective, how shall it be seasoned? And they say, well, he can't be talking about real salt because salt can't become unsalty. Well, this is not the only place where Jesus is going to use things that are impossible.

In the ancient day, when light was provided by flames, you actually can't put the light under a bushel because it'll set the bushel basket on fire. So Jesus will, and we'll see in future places in Matthew, where just because Jesus makes a comparison doesn't mean that all parts of that comparison are necessarily valid in the real world. In the sense that if the salt loses its flavor, well, salt can't really lose its flavor.

And believers who are faithful and doing the things that have been outlined up above shouldn't ever be anything but salt. But salt had two purposes, as we saw last time. Largely and primarily, it is a preservative.

We talked about the fact that this is one of the reasons that it is partly practical and partly symbolic in terms of an ingredient in sacrifice. If you go to Leviticus chapter two, verse 13, you can go to Ezekiel 43, 24, you'll find references to salt in the sacrifices. And remember, 40 through 47 or eight in Ezekiel is the new temple, the millennial temple.

And in the midst of that, you have salt in the sacrifice, just as you do in the Old Testament tabernacle and temple sacrifices, specifically Leviticus 2.13. The Bible also talks about the salt of the covenant. And the idea again is preservation. You don't want the agreement to become tainted or corrupted or perverted.

And so salt of the covenant, Numbers 18.19, 2 Chronicles 13.5. I've tasted the king's salt. It's an agreement. It's not to be gone back on.

It's supposed to last and be preserved. And one of the things you can always be thankful for is that God's promises aren't revoked. They don't fail.

He doesn't go back on them. A new season doesn't come. And he says, well, that was then, this is now.

I know I promised you salvation, but we're 500 years into the eternal future. And I'm really kind of sick of y'all. And I didn't know how it was going to be until now.

And forget the salvation thing. And we all disappear into memory. And then he could wipe away the memory and the angels, nobody else would ever know that we even existed.

God could do that, but he doesn't. And I am so grateful and we should all be grateful. God is all powerful.

Nobody tells him what to do. Nobody can penalize him or stop him if he decides to be or do something else. It's a wonderful thing that God is good, that God is true, that God is righteous, and that God never goes back on his word or his promise.

We tend to take that for granted. I think there's a sense in which we can't help but take it for granted. It's hard to imagine what things would be like if God was capricious, if he was fickle, if he was changeable, if he woke up some morning in a mood and just waved everything away.

Who would stop him? Who would shake their finger at him and say, you shouldn't have done that? God defines goodness in and of himself, and he maintains it in and of his own free will. And what a great thing that is, that he's gracious, that he cares about us. I turned over, I was looking for a rock to put under the brush hog, and I picked up a flat thing.

And here's all these ants, because the ground is so wet now with the rain and the

flooding we've had, and ants are just trying to get anywhere up. They can't live in the ground. All of their little tunnels are flooded.

Anything you pick up or turn over, you often find the ants and all their eggs and everything else. How easy would it be for God to look at the planet and we're just this many ants, one ant more or less. I didn't take the time to scrape every single ant carefully off of the rock before I redeployed it.

I'm sure a few of them got crushed. I feel kind of bad about that. I don't like to kill anything, whether it's a snake in the hen house or whatever, but sometimes it's necessary for my purposes, but it's not without some sorrow.

I don't like crushing ants, but I didn't lose any sleep over it. But God would lose sleep, as it were, if any one of us were to fail of His grace or be excluded from His love and His salvation. And it's an amazing thing.

There's been just billions of people crawling all over the planet. God knows every single one, every single soul. God loves the world, John 3.16. So we should be grateful.

You are the salt of the earth, and this is GE. You are the salt of the inhabited area. Can you personally, can we as a group be salt for the entire planet? We are salt where we are.

If I shake salt onto my, in the old days, macaroni, that doesn't necessarily mean that my hamburger got salted. If I salt the hamburger, something on the same plate may not be salted. I might have Jell-O over there.

You don't want to salt Jell-O. Salt pertains in the immediate area where it has contact. You are the salt of whatever the inhabited area is that you're in.

But if the salt fails, how shall it be salted? You can't, in other words, if we don't do our job, who's going to do it? God doesn't have, in this age, another church. He didn't have, in that age, another group of Old Testament saints. It's the people of God or nothing.

He can't stick angels down here to be the salt. It's us or nobody. If the salt doesn't salt, what's it good for? It's not salt, and it's going to be turned into asphalt.

It's going to be turned into paving, thrown out, trampled underfoot by men. The main idea here is, in this, in the next verse, verse 14 and 15 and 16, you are the light of the world. You're the salt of the earth.

You're light of the world. Earth is gay. World is cosmos.

Salt and light. Salt primarily addresses corruption. Not to reverse it, not to cure it, not to eliminate it.

What does salt do vis-a-vis corruption? We saw this last time. It prevents it, prevents its spread. You salt something that's good so that it won't corrupt.

It preserves the good. It doesn't reverse the bad. You pull some meat out of the refrigerator that's been there a few days too long and start trying to cook it, and you put it in the frying pan, and you get that old meat smell, that kind of something died smell.

Oh, let me get the salt. How does that work? It doesn't. It's too late.

You can't put salt on that which is corrupt, and this is an important spiritual principle. We are here as preservatives of what is good in our immediate vicinity. Salt is a preservative.

Now, what is light? We're going to move into verse 14 this morning. You are the light of the cosmos. City set on a hill cannot be hidden.

Lamps are not put under baskets. Put it on a lampstand. Gives light to all over in the house.

So if salt addresses corruption, what does light address? Salt in view of corruption. Salt preventing corruption. What does light do? What is its opposite? Darkness, right? So the salt function is with regard to corruption, and what is it that corrupts? You think of we're trying to prevent the spread of that which is foul or that which disintegrates and deteriorates.

So for example, if you go to 1 John 5, 19, we'll just look at one or two verses in this regard and move on to light. In 18, we know that whoever is born of God does not sin, but he who has been born of God keeps himself, and the wicked one does not touch him. Keeps himself, preserves himself, right? You got to preserve yourself before you can preserve anything else.

You've got to be salt before you can function as salt, right? Keeps himself, and the wicked one does not touch him. We know that we are of God and the whole world is under the sway of the wicked one. The Son of God has come and given us an understanding so that we know him who is true.

We are in him who is true in his Son, Jesus Christ, the true God and eternal life. So our function in a corrupt world is to preserve that which is good, and this is the testimony of the Lord Jesus Christ. We're his body.

We're his presence, but we first of all have to keep ourselves, and then we can guard the truth that we represent and that we should embody, right? So that's the salt function. Light has the idea of of the opposite or the remedy or to banish and eliminate darkness, and what is darkness in scripture? What's the difference? Pop quiz. What's the difference in corruption and darkness? Salt prevents corruption.

Light prevents darkness. So what's the difference? Light, you can't go out at night when there's no moon and it's overcast and it's dark and throw salt in front of you to see where you're going, can you? I mean, you can, but I wouldn't advise it. And you can't just shine a light on something and hope that it's going to be preserved from corruption.

Does the light bulb stay on in your refrigerator when you close the door so that your food won't spoil? It doesn't really help. There are two different kinds of things. Corruption is the deterioration and the removing of that which is good.

What is good is there. You want to keep what is good there. It should be available.

It should be useful. It should be beneficial. And you don't want it taken away to deteriorate, to become corrupted, to become defiled, to become unusable for its purpose.

Light on the other hand, addresses darkness and darkness, especially in scripture has to do with ignorance, with blindness and with folly. Turn to Ephesians chapter four. We're going to look at Ephesians 4.18, verse 17.

This I say, therefore, and testify in the Lord, Ephesians 4.17, you should no longer walk as the rest of the Gentiles walk in the futility of their mind, having their understanding darkened, alienated from the life of God because of the ignorance that is in them because of the blindness of their heart. Alienated, blind, dark, ignorant, futile. That's the darkness.

You can find a similar idea in 2 Thessalonians chapter two, verse 10. Coming of lawless one is according to the working of Satan with power signs and lying wonders and with all unrighteous deception among those who perish because they did not receive the love of the truth that they might be saved. For this reason, God will send them strong delusion that they should believe the lie that they may all be condemned who did not believe the truth, but had pleasure in unrighteousness.

This is darkness, spiritual darkness, spiritual blindness. And we'll see the Lord Jesus talk about this later on in Matthew chapter 24. This will be a few weeks down the road, Matthew chapter 24 and verse 11.

In the latter days, many will be offended, will betray one another, will hate one another. False prophets will rise up and deceive many lawlessness will abound. The love of many will grow cold.

He who endures to the end will be saved. And this gospel of the kingdom will be preached in all the world as a witness to all nations. Then the end will come.

Gospel of the kingdom. Interesting turn of phrase. So if we are serious about why God put us here and leaves us here after we're saved, we are the salt of the earth.

It's important to take an active interest in preserving what is good. You can do this in a family, especially as younger children come up. They wind up hanging out with grandparents, with aunts and uncles, with extended family.

And maybe all of the family isn't of the same mind or isn't really interested. Some little children are growing up in parts of some families where there's hardly any light at all. Maybe they don't go to church.

Maybe they're not made sensitive to spiritual things, but you are. Well, who in the family is going to preserve what is good, communicate what is good, be a source of truth. And in the same way, you are the light of the world.

Salt is in the gay, the inhabited area. This is relative to people. You come in contact with people and preserve what is good.

We can remind each other when we speak the truth to one another in love. It's a reminder. I was thinking about the gift of faith the other day.

We were having a discussion talking about the gift of faith. What does it mean? And in a group, it doesn't mean that God is going to give us faith to believe his word or give us faith to believe in Jesus for salvation. What is the gift of faith in a group where you're having to make a collective decision? And it can be any group, not just a formal ecclesia church group, but in a family or in a business or in a situation where you're with fellow believers and a decision needs to be made.

Sometimes it's difficult to sort all of the factors and say, well, there's the law of liberty and there's the law of love and there's, you know, I am free to do all things, but I want to not cause a fellow believer to stumble. And I mean, we could do this or we could do that. And it's not clear, but God puts in churches, especially people with a gift of faith and in a situation where there are a lot of variables and it's difficult to see the way forward or what should be done for a group and spiritual gifts function in an assembly of believers of whatever nature, somebody has a gift for seeing the applicable principle of scripture.

Here's what we can trust God for in this. And in the same way that somebody with a gift of helps will be thoughtful and you say, oh, look at how they functioned in this situation and were a blessing. I wish I had that knack.

I should have thought of that. That's such an obvious and wonderful thing to do. I didn't think of it.

They thought of it because that's their gift. Somebody with a teaching gift can elaborate the scriptures and you look at it and say, well, it was right there the whole time. Why didn't I see that? But somebody that's got that particular gift has a gift of pointing these things out.

Well, somebody with a gift of faith points out the path of faith and you say, oh, well, sure, that makes sense. I wish I'd thought of that. But this person is gifted in application of principle to experience.

And it can be between two or three gathered together in the Lord's name. It can be in any group of believers. And this is why there is such a thing as godly counsel, but it's not, oh, let me go find a godly counselor and see what they have to say.

But somebody often has a gift of faith. And when we're a little bit confused in terms of sorting out the priorities and what is my best response here, should I speak? Should I remain silent? Should I act? Should I wait? Should I go? Should I stay? Somebody with a gift of faith can say, well, you know, here's an illustration that might be helpful. What comes to my mind in scripture is Elijah by the brook or Joseph in prison or Paul and Silas in chains in Philippi or something.

And you suddenly say, well, yeah, of course, there's a connection there. That really illuminates my path. Thank you.

And this is something God has provided by way of insight, gift of faith. Well, you are the light of the world. And when there is darkness, when people are subjective, when they are informed only by human understanding and human wisdom and human solutions that always fail.

Just watch late night TV. You know, I try to shut the engines off and let the hamster rest in his little wheel and I'll turn on late night TV. And well, have you ever had a hernia mesh repair? Have you ever taken this drug? Have you ever been near Roundup weed killer? You can sue because somebody developed Roundup as an effective way to kill weeds.

But now people are having maladies from it. They develop a, you know, Humira or something for a skin ailment. And now, you know, they're bleeding out of their ears or their eyebrows are falling out or their, you know, toenails are turning purple or, you know, have you or a loved one had to join the lawsuit? Did you get the compensation you deserve? And well, all of these started out as human attempts to solve a problem, but they fall short because we're human.

And who knew that Roundup was going to cause cancer or who knew that asbestos was going to cause lung disease? Who knew when everybody was smoking that it would cause lung cancer? Who knew at the time, oh, this is a wonderful relaxation or benefit or pastime or whatever, and then come to find out, oh, well, you know, when Madame Curie and Pierre there figured out radiation, they ended up dying of radiation because who knew that you could do more than x-rays, you could end up getting sick from it. So things in the human realm so often are at best a mixed blessing. And if you ever had a doctor prescribe a thing to you and say, well, you know, this is what you need, but you

look at the list of side effects and well, you know, and what it gives me is they put it in the passive.

Well, strokes have happened. Well, what do you mean? Does it cause it? Well, we don't know, but strokes have happened that, you know, a stroke happened. We don't really know, but the people who had the stroke were taking the medicine that you're now taking and, you know, the sleeplessness, incontinence, the shakes, your skin flakes off, your hair falls out, your spleen quits working, you know, and there's just this in, well, it's carrying one little thing and it's got all of these potential side effects.

This is the nature of human light. Oh, well, we'll shine the light, but it may burn you or it may be too dim to do any good. It's a wonderful thing that, you know, they couldn't figure out, couldn't figure out, couldn't figure out the problem with jaundice in babies and the whole Billy Rubin problem and the rest of it.

And a nurse, just a common nurse, suddenly observed that the babies that they took on walkers and got hit with a little bit of sunshine got over it. And she said, oh, sunshine. And it's God's cure.

Get out in the sun. God will make your baby healthy. Just get it outdoors.

Get it out of the hospital and the lights and the incubators and the blankets and the hovering and the pricking and the poking and the testing and the, just take it for a walk in God's sunshine and it gets healthy. So this is the light of the world. Now, Jesus is the light of the world.

You find this all over the place, and I think it's worth looking at. Start in John chapter eight. We know John chapter one says this.

We talked about it last time. That light was the life of men, but John chapter eight, verse 12. And what is the context here? You have the pericope of the woman caught in adultery, which we don't know exactly where it goes or even if it goes.

It's a little bit of a floating piece that's found different places in different manuscripts. But after that is over with in verse 11, Jesus spoke to them saying, I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.

And that goes all the way back to what we saw in John chapter one, the life and the light that pertains to men in him was life. The life was the light of men, verse four, and the light shines in the darkness and the darkness did not comprehend it or did not surround it or did not engulf it or swallow it. There's all kinds of ways to take that.

I am the light of the world. The next page, John chapter nine, verse five, his disciples see this man blind from birth and say, rabbi, who sinned this man or his parents that he was born blind. Jesus says in nine three of John, neither this man nor his parents sinned, but

he is blind parentheses that the work of God should be revealed in him.

The works of God should be revealed in him. I must work the works of him who sent me while it is day. The night is coming when no one can work.

As long as I am in the world, I am the light of the world. Jesus is no longer in the world, but his body is in the world. And so his body is now the light of the world.

And what happens in the light in this context? What does the light do here? The light shines so that the works of God may be done. It's not just a passive light, warming the wax and melting it or hardening the clay and, uh, turning it solid. What is this light for the light that is in this world so that the works of him who sent me can be done? There's a night coming when no one can work, can't work when there is no light.

So there are things that are to be done. It's not a passive faith. It's not a, no interaction between us and the world at all.

Just the opposite. You turn over a few pages to John chapter 12, verse 35. What does it mean to be the light of the world? You are the light of the world.

What are we doing? Well, one is we are enabling things that God wants done to get done. Another in John 12, 35, this is in the context of, uh, Jesus looking, uh, ahead, uh, from the, uh, standpoint of his ministry to the cross. And, uh, this is kind of a little visited, uh, episode.

We think about Jesus being baptized and God speaking from heaven. We think about the man of transfiguration and God speaking from heaven. Uh, there is a voice, uh, when Paul is struck on the Damascus road, but here Jesus is talking about, uh, the hour has come that the son of man must be glorified up in verse 23 of John 12.

Uh, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it produces much grain. Jesus is one grain while he is around on the earth.

Now we as sons of God are many grains. He was one light. We are many lights.

If anyone serves me, let him follow me where I am there. My servant will be also, if anyone serves me, my father will honor. Now my soul is troubled.

And what shall I say? Father, deliver me from this hour. I wouldn't say that because this is the reason I came. I wouldn't ask the father to deliver me from the purpose for which he sent me.

So he says, father, glorify your name. What was in the chapter nine reference? The works of the father may be done. I'm here to do the works of the father.

This is the name of the father glorify your name. And a voice from heaven speaks and

says, I have both glorified it and will glorify it again. I have glorified and I will double glorify people who stood by and heard it, said it thundered.

How often does that happen? When God speaks, what do we hear? If you are prepared, you understand it. If not, you just, when God speaks, people are always going to be aware. It's just a matter of, do you know what he said? And so often Bible interpretation winds up being, uh, exposition on thunder instead of exposition on content.

So they stood by and said, uh, it thundered or an angel spoke to him. Jesus said, this voice did not come because of me, but for your sake, now is the judgment of this world. Now is the ruler of this world cast out.

I am lifted up from the earth will draw all to myself. So here in a 1227 through 32, with the voice of God speaking, Jesus says that was for your sake. People answered and said, uh, we have heard from the law that the Christ remains forever.

How can you say you're going to be lifted up? Who is this son of man? Jesus says to them a little while longer. The light is with you walk while you have the light, less darkness overtake you. He who walks in darkness does not know where he is going while you have the light, believe in the light that you may become sons of light.

You are the light of the world, son of light. Remember in the Beatitudes where he said, uh, uh, you will be called sons of God. Blessed are the, uh, peacemakers.

They shall be called sons of God, sons of light. This has the same idea of representing God, accomplishing his work. So there's work to be done in John nine here.

There is light to illuminate, illuminate, walk. This, this is showing the path, preventing error, preventing stumbling. And this is what Jesus did when he was here.

The light is available, but there's a choice on whether or not you're going to walk in the light or walk in darkness. Some people love darkness. Other people love light.

If you have the light, believe in the light and you will become sons of light. The great thing is if you have light within you, you not only know where to go yourself, but you can shine and be a benefit to others. Let your light so shine.

So, uh, and this is even reflected in the old Testament. You don't have to turn there, but I'll read you Isaiah 49, verse six. It begins in verse five.

The Lord says, uh, who formed me from the womb to be a servant, to bring Jacob back to him so that Israel is gathered to him. For I shall be glorious in the eyes of the Lord. And my God shall be my strength.

Indeed, he says, is it too small a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved ones of Israel. I will also give you as a light

to the Gentiles, that you should be my salvation, my deliverance to the ends of the earth, to the ends of the earth. There's a light shining.

This is connection to God, relationship with God, deliverance from God relationship with God. That's the light. You are the light of the world.

A city set on a Hill cannot be hidden. And God has placed us here. And it is kind of like the knowledge of God himself.

God has placed the knowledge of himself in the heart of every man so that they're without excuse. God has put eternity in their hearts. People say, well, I don't feel a persuasive presence.

I don't feel a, uh, a prompting. I don't feel an awareness that, Ooh, there's somebody here. Uh, somebody is watching me.

Somebody is behind me. Somebody's there's somebody else. I don't have a sense of else and other and, and, and some sort of a perception of presence.

Well, that's not what God is talking about in the same way that a city is set on a Hill. The only way, you know, the city is set on the Hill is to look at the Hill and you look and you say, well, that didn't just grow there. Somebody built that.

And looking at it, you draw a conclusion. The city is a fact because I'm looking at it and it's there. And the fact of God and God's existence is a reasonable conclusion.

It is a factual insight. It's not a spooky sense. And if, you know, people that are waiting for a spooky sense of otherness so that they can believe in God need to look at this comparison that the Lord Jesus made a city set on a Hill cannot be hidden.

Why? It stands out from nature because it is a product of design and construction. And the human mind can, can deduce and observe that there is a designer behind design. And there is a constructor behind construction.

That's the city set on the Hill. It's not hidden. Somebody doesn't have to come out and tell you the name of the city or tell you how long it's been there, who founded it or what its industries are or how many people live there or anything else.

It's on a Hill. You're at a distance. You look at the Hill, there's the city.

It's an observation and you draw a deduction. You could try to convince yourself that it's a weird formation of rocks, but it sure looks like a city. Same thing here.

A city set on a Hill cannot be hidden. The mere presence of Christians in generation after generation since Christ speaks of the reality of Christ. It is not a foolproof evidence.

There have been Buddhists in every generation since Buddha. There have been Muslims in every generation since Mohammed. Just because there is a persistence of a group that believes doesn't mean that belief is true, but it is evidence for something.

Was there really Gautama the Buddha? Yes. Was there really a Mohammed who drew the Arabic tribes together by consolidating and ameliorating all of their various desert gods and village gods into one God, which he borrowed by talking to his Jewish wife? That's why so much of Koran imitates and mimics Old Testament scripture. It talks about Abraham so much because it's derivative, but there is an original reality that is testified to by all of the people afterward.

You've got Daughters of the American Revolution. That tells you that at some point in the past, there was a revolution, and whatever you want to say about that group, they wouldn't be around if there hadn't originally been a revolution. The fact that there is a constancy in religion in every culture and every place in the world tells you that all human souls recognize that there is something more than that which is seen.

You have to consciously build yourself up into an engine of destruction to attack religion in order to be a true secular materialist, humanist, atheist. You have to consciously brook against, just like people will brook against innate morality. They have to cultivate cruelty to go against the natural sympathies and kindnesses and compassions of the heart.

You have to brutify yourself, and atheism has to go against this city set on the hill, which is the knowledge of God. So what does it mean here? You are the light of the world. You're not put under a basket.

You give light to all in the house. Let your light so shine before men that they may see your good works and glorify your Father in heaven. We saw the good works in John 9 in terms of light.

We saw the name of the Father in John 12. The light always sourced in God. It's not my light.

It's not my good works. It's not my discipling of you or my teaching of you or my example before you or my wonderful love and compassion for you. We are to be a reflector.

If God is the sun, we are the moon. God is the source. We are secondary.

We have no light of our own. We only have that light which comes from God. Let your light so shine before men.

Your light is light that you got from God. Be a son of light. If you believe in the light, become a son of light.

You have the light of God shining from you and that will draw others not to you but to God. If you find people being unnaturally drawn to you, something's wrong. Your light should shine in a way that points them to the source of light so that they themselves can benefit from the light and be children of light and so on.

You can't mentor and disciple each other in any sense other than teaching them to observe the things that Jesus taught which he got from the Father. I'm about my Father's business. You've seen me, you've seen the Father.

I and the Father are one. I am the way, the truth, and the life. No man comes to the Father but by me.

Jesus himself didn't say believe in me for any reason other than bringing people to the Father. Well, we have this new section which is the theme and we'll cover it next time beginning in verse 17. But what is our application now? You are salt, you are light.

Go one step further. What is salt for? Preserving what is good. What is light for? Banishing ignorance, darkness, confusion, stumbling.

Light comes from God. People who follow the light come to God. We should be representatives of God.

Our works and our presence in our lives should draw people to look for God. You are shiny. You are illuminated.

You've got something I don't have. I seem to be in darkness. You've got light.

Where does this light come from? I'll tell you where it comes from. You share the truth. That's the gospel of the kingdom, the gospel of what comes from the heavens.

You are salt. You are light. Hold fast to what is good.

Eschew that which is evil. Be an advocate of that which remains. Jesus tells the church in Revelation, among other things, hold fast to that which is good.

Preserve that which remains. Endure to the end. Don't give up your function as preservative.

And it's always going to be right in what you contact. You can't salt something without the salt touching it. What you touch in that arena, preserve what is good.

Be a source of preservation. Be a source of light. You are the salt.

You are the light. And the ultimate is to glorify your Father in heaven. Well, we'll pick up at verse 17 next time.

Let's close here in a word of prayer. Father, thank you for these wonderful words

preserved for us from the Lord Jesus Christ that remind us of our place in your plan, our opportunity. You have equipped us and furnished us with all that we need to fulfill these functions.

The power doesn't come from us. It comes from you. The light does not come from us.

It comes from you. We pray that as we reflect on these things and meditate on them in our hearts that your Holy Spirit will help us to see where we can put them into practice, how we can be more effective in the application, how we can both be and do those things for which you have placed us in this life, on this earth, and in this world. We pray these things in Jesus' name.

Amen.