

Salt of the Earth

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[0 : 00] Wait for verse 13. Matthew 5 verse 13. You are the salt of the earth, but if the salt has lost its taste, how should its saltiness be restored?

It is no longer good for anything except to be thrown out and trampled under people's feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.

In the same way, let your light shine before others, so that they may see your good works, and give glory to your Father who is in heaven.

This evening we're continuing our study of the Sermon on the Mount. And the Sermon on the Mount, as you would expect, was a sermon which Jesus taught and preached to many of the multitudes who followed him.

And as we said before, the purpose of the Sermon on the Mount was to teach those who have entered into the kingdom of heaven through faith and repentance. It was to teach us how to teach us how to live as citizens of the kingdom of heaven.

[1 : 20] And we do that by emulating and mirroring our lives on the King of the kingdom of heaven. Our King, Jesus Christ. And so what Jesus is telling us in the Sermon on the Mount is that through faith and repentance, we are to live as a restored, renewed, and redeemed people.

As we said time and time again, the theme and thrust of this Sermon on the Mount is Christ-centred living for Christ-centred lives.

Christ-centred living for Christ-centred lives. And when we began our study of the Sermon on the Mount, we saw that Jesus opened with Beatitudes. And we said that these nine Beatitudes from verses 3 down to the verse marked 12, they reveal nine marks of Christian character and conduct, which is to be present in the lives of those who are part of the kingdom of heaven, those who are citizens in the kingdom of heaven.

We are to possess the marks of humility and hatred for our sin. We are to possess the mark of meekness. Possess the mark of hunger and thirst for more and more righteousness.

We are to show mercy because we have received mercy. We are to be pure in heart. We are to be peacemakers. We are to rejoice and be glad even when we are persecuted.

[2 : 48] And in these Beatitudes, in the opening verses of chapter 5, Jesus sets before us the marks of Christian character and conduct. But as we proceed to look at this challenging sermon, Jesus wants to illustrate to us as to how these marks of Christian character and conduct are to be exemplified in our lives.

And in this paragraph that we just write, Jesus presents to us the illustrations of soft and light. And one of the great features of the Sermon on the Mount which Jesus preached, and also many of the parables which Jesus told, one of the great abilities Jesus had as a preacher was his ability to use ordinary, everyday objects and incorporate them into his sermons or his parables.

Because Jesus had the unique ability to capture our attention and captivate our imagination through sermon illustrations.

And we may ask, what makes a good sermon illustration? Well, in the case of the sermon illustrations of soft and light, Jesus uses illustrations which are applicable not only to his day and to his people, but they're also applicable to every century and to every person.

Because everyone is aware of the common and necessary commodity of salt, and everyone has the common need of light to light their home. And so, we can't live without light, and we can't live without salt.

[4 : 35] But the question that Jesus is challenging us with, by using these two sermon illustrations, is, what is your Christianity really like?

That's what he's asking us. What is your Christianity really like? And what Jesus is saying in his sermon illustrations, is that as a citizen of the kingdom of heaven, our Christianity is to resemble salt, and our Christianity is to resemble light.

And so, what I'd like us to do, is to consider these two great sermon illustrations, presented in the Sermon on the Mount. But this evening, I would like us only to look at the first illustration, of salt.

And God willing, we'll consider the second illustration of light next time, because there are two great illustrations that Jesus uses, and I don't think we should quickly skip over them, because they're so important, and they have a lot to teach us.

So this evening, we'll look at the first illustration, that Jesus has, of salt. And I'd like us to highlight three features, that I believe Jesus is presenting to us, in this statement.

[5 : 52] And they are three features of, preservation, promise, and purity. Preservation, promise, and purity.

So we'll look first at, preservation. We'll just read verse 13 again. You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored?

It is no longer good for anything, except to be thrown out, and trampled under people's feet. And as you know, salt was one of the most common preservatives, in the ancient world, and also for many centuries thereafter.

And you could say that salt was a precious commodity, and a very useful commodity, especially in Israel, which was based near the Mediterranean, and a place where it's got a really hot temperature, largely a tropical temperature.

And so in such a hot climate, salt would often be used to keep food from corruption, and food from going bad, and becoming rotten.

[7 : 02] And this was often the case in the ancient world, and also here, that when they didn't have fridges, or freezer, they would salt, meat, and fish, in order to preserve it.

And to some extent, we still use that method today. Obviously not to the same extent, but some people like to salt their mackerel, and salt their herring, in order to preserve it, and from going off sooner than it would, if it wasn't salted.

And that's the emphasis that Jesus is trying to make, with this illustration, because he's saying that our Christianity, is to have this preserving nature to it. It's to have a preserving influence, upon the rest of society.

And what Jesus wants us to see, is that the presence of, a faithful Christian witness, in an ungodly society, is to have a preserving effect, in which it prevents further corruption, and rottenness.

And we know that there is so much sin, and corruption, in our nation today. And of course there's nothing new, but there seems to be this, rotting away of society, and the deterioration of, the standards of, Christian principles, that without the preserving effect, of Christians, in society, society will continue to deteriorate, at a rapid pace.

[8 : 28] And Jesus is, emphatically saying to all those, who are part of the kingdom of heaven, by faith and repentance, he says, you, are the salt, of the earth.

And the emphasis, is upon, the Christian. You, are the salt, of the earth. Not the world, but you. You are, to be, and you are to have, this preserving influence, upon all those, around you.

But for Christians, to have a preserving influence, upon the world, and, in society, for Christians to be, effective, salt, there must be contact, with the world, and with society.

Because, when it becomes, when it comes to, preserving meat, for salt, to be effective, effective, the salt, needs to be applied. The salt, needs to be, rubbed, into the meat.

And there has to be, this real close, contact, for salt, to have any, preserving effect, upon the meat. And in the same manner, Jesus is telling us, that we, as the salt, of the earth, are to be, rubbing shoulders, with the world.

[9 : 47] And we're to do so, not only in the workplace, and in our homes, but also in our community, and in our congregation. Because in order for salt, to be used, to its, full capacity, we need to be, incorporating, our Christianity, into our community, into our island, by, getting involved, in it.

Because the church, is not to be isolated, from the world. And the church, and Christianity, is not to, withdraw itself, from society, to some form of, Protestant monastery, or none other.

And some people think, that the only way, by avoiding, being, contaminated, as a Christian, is to avoid everything, and stay away, from everything. Now while saying that, we have to be careful, not to rub, too closely, to the world.

In order to avoid, compromise, and succumbing, to the pressures, of the world. And there's this, very fine, balance. It's, a very, difficult line.

But in order, for Christianity, to have this, restraining influence, we cannot afford, to be isolated. But we must, be separated. And I've probably, said this to you before, and I'm sure, that I'll say it, to you again.

[11 : 12] That what I read, years ago, when I was first converted, has stuck with me, ever since. Separation is not isolation, it's contact, without contamination. Separation is not isolation, it's contact, without contamination.

And that's why I believe, Jesus is telling us, as those who are, the salt of the earth, there must be, contact, without contamination. And this must be, clearly seen in our, our families, our workplace, and amongst our community, and our friends.

Where, there must be this, restraining influence, against the decaying, effects of sin. And sometimes, we can see it, in our workplace, when there are, there are some people, who withhold, using, bad language, because you're present.

They know, that you're a Christian. And they do so, because they respect you, and they respect Christianity, and they respect the church. But in the other people, on the other hand, some people have, the opposite approach, and they use bad language, in spite of it.

And in those situations, depending, upon, their personality, and who they are, and what they're like, you can either challenge them, or leave them to it. And you know, sometimes the workplace, can be one of the, hardest places to be, as a Christian.

[12 : 36] Where you can come up, up against challenges, that will, try and make you, compromise your faith, and the standards, of scripture. Or there will be people, who will confront you, in order to, try and make you, you stumble, and question, what it is, you actually believe.

And sometimes, these challenges, they're good for us. They're not easy. But no one ever said, that being a Christian, was easy. For, being a Christian, not all about, denying yourself, and taking up your cross, and following Jesus daily.

And the workplace, can certainly be, a challenging place, to be, as a Christian. But so, can our own homes. Whether, an unconverted spouse, and, the constant, difficulty, with conflicting views.

Even when children, are involved. And there can be, challenges, amongst our friends, and, amongst our neighbours. But in all these, different relationships, within our lives, and with so many, challenges, and confrontations, Jesus, is emphasising, that we are to be, the salt, in those places.

And I believe, that the key, to being a constant, supply of salt, to every area, of our lives, is consistency. There has to be, consistency, in our witness, as Christians.

[14 : 04] Because sometimes, it is a consistent, witness, that speaks, far louder, than any conversation, about the gospel. And consistency, means that, there can't be, a double mindedness, in our witness.

For a person, who is, double minded, a person, who can't decide, to go one way, or the other, when confronted, between the values, of the world, and the values, of the Christian.

Where, their allegiance, is divided, with the world, on one side, and Christ, on the other. That person, says James, in his letter, that person, is unstable, in all their ways.

For a double minded, man or woman, will be inconsistent, and unstable, in all their ways. And so, there is, this need, as Christians, to remain, consistent, in our witness.

We're not, to compromise, we're not, to give in, to the constant, temptation, to follow the world. Because the moment, we do, says Jesus, the salt, will begin, to lose, its sin.

[15 : 15] And you know, one of the greatest, biblical, examples, of salt, in which, there was no compromise, but this, consistency, in the life, of a believer, I believe, was in the life, of Daniel.

Because as you know, Daniel was a man, who lived, in a foreign land, amongst the secular society, of the Babylonians, who worshipped, all these, false gods. And yet, he had an influence, for good.

He had, a preserving effect, upon the people, of Babylon. In which, he not only, had an influence, upon the king, Nebuchadnezzar, with regard, to the diet, of his men.

But, Daniel never, once compromised, his worship, of God, for the sake, of the kingdom, of Babylon. And his influence, was such that, he was raised, right up to, the position of, the prime minister, in the kingdom, of Babylon.

And yet, there was still, this consistent witness. And that, should make us realize, that we need, to pray for those, in positions of our government.

[16 : 22] That they would have, an influence for good, in our nation. Just looking at Daniel, it makes us realize, well there are, Christians in Parliament. And we ought, to pray that the Lord, would raise up more, to stand, for the truth, in our day of the nation.

We ought, to pray for, more of a salty, influence, in our governments. Both in, Westminster, and Hollywood, and even here, in our local council. But, it always stood out, for me, with Daniel.

And in the life of Daniel, it wasn't the lion's den. But, the night, Belshazzar, held that great feast. Because, you'll remember, that Belshazzar, held a feast, and he, he invited, all the officials, of the kingdom, to come, and get drunk with him.

And, where it was this, great party in Babylon, they were all, drinking, from the goblets, which had been taken out, from the temple, in Jerusalem. But, the question, I've always asked, when reading, the scene, in Daniel 5, is, where was Daniel?

Where was Daniel, when all that was going on? Because, all the officials, were there, and with Daniel, acting as, prime minister, in the land, you would have expected, him to be at, Belshazzar's feast, with all of the other guests.

[17 : 37] But, he wasn't. Daniel, was nowhere to be seen. And, it was only when, the writing on the wall, finally appeared, and, God spoke, in judgment, and the party, was coming to a halt.

And, God, was then the topic, of conversation. It was, then that Daniel, was summoned, to come. Daniel, wasn't at the party, but when God, decided, to speak, Belshazzar, knew exactly, where to go, and who to find, and who to ask, about his predicament.

Belshazzar, knew that Daniel, was different. From everyone else. And that scene, of Belshazzar's feast, it's always made me think, that, the Christian, is a far better witness, by not being at the feast, and the parties, of the world, than being there, and trying to witness, to people.

Because, it's impossible. It's impossible. It's impossible, to witness, to those, who are in their parties, and getting drunk.

And I think, there's one thing, about salt. And you can see it, so clearly, in the life of Daniel. Salt, works quietly, and it works, consistently, without compromise.

[19 : 01] Dare to be a Daniel. Dare to stand alone. Dare to have, a purpose firm. Dare to make it, known. Preservation.

Preservation. That's the first thing. But secondly, we see promise. Promise. He says, you are the salt of the earth, but if the salt, has lost its taste, how shall saltiness, be restored?

And as we said, the purpose, of Jesus' metaphor, of salt, is to, to illustrate, that we're to preserve, the world, from further corruption. But at no point, does Jesus express it, the purpose of, salt, is to save the world, from corruption.

For just like, meat, the decaying, and rotting, effect of meat, it can't, it can't be stopped, by adding salt. It can certainly, be reduced, and slowed down, but it can't be stopped.

And we often use the term, curing, when we are speaking of, about preserving meat. We cure it. But even as the salt of the earth, we cannot, cure, all the ills of society.

[20 : 16] But when you think about it, isolating this, illustration of Jesus, about salt, to this, preserving, function, doesn't seem like, an adequate explanation, of his metaphor, in the Sermon on the Mount.

Because as we know, the Sermon on the Mount, is all about, how we ought to live, as citizens, in the Kingdom of Heaven. But the emphasis, of the arrival, of the Kingdom of Heaven, wasn't just to, to make the world, a better place, or a not so bad place.

Having faithful citizens, that belong to the Kingdom of Heaven, all witnessing in the world. Because for Jesus, the arrival of the Kingdom of Heaven, it marked, the beginning, of the rescue mission, to redeem sinners, from the power, of the Kingdom of Darkness, and translate them, into the inheritance, of the Kingdom of Heaven.

But not only that, the reference to salt, and those who are part, of the Kingdom of Heaven, who are being referred to here, as the salt of the earth, it reveals this connection, that it is, to, and the fulfillment, that was promised, in the Old Testament.

Because, when a grain offering, was made to the Lord, which we are reading about, in Leviticus 2, it was offered, with salt. That's what we read, in Leviticus 2, at verse 13, you shall season, all your grain offerings, with salt.

[21 : 47] You shall not, let the salt, of the covenant, with your God, be missing, from your grain offering. With all your offerings, you shall offer, salt.

And this is what I found, really interesting, when studying this today. That the Lord, commanded his people, and when they make, an offering, to the Lord, it must be offered, with salt.

For the Lord said, you shall not, let the salt, of the covenant, with your God, be missing, from your grain offering. With all your offerings, you shall offer salt.

And this phrase, the salt of the covenant, it's repeated again, in Numbers chapter 18, and also in 2nd Chronicles 13.

And the reason, why the Lord repeats, the term, salt of the covenant, why he repeats it, the reason, why he repeats it, throughout the history, of the people of Israel, was to emphasize, the permanent nature, of the covenant.

[22 : 46] For as we've said before, we've said a number of times, that the Bible is, held together, by this covenantal, framework. Where there's, there's this thread of covenant, that runs all the way through, the Bible.

And it binds it all together. Where there are all these, repeated covens. The covenant with Abraham, the covenant with Moses, and then what we were, singing about in Psalm 89, the covenant made with David.

And so the salt, of the covenant, was not only to be seen, as this, preservative, but also a symbol, of permanence. It was a symbol, of this, perpetual, and everlasting, promise.

And that promise, referred to, the coming Messiah. Would God, be the covenant of salt, with David, and promise, that the seed of David, would one day, sit upon the throne, of David.

And that's what the Lord says, in 2nd Chronicles 13. The Lord God of Israel, gave the kingship, of Israel, forever, to David, and his sons, by a covenant, of salt.

[23 : 56] And we know, that this covenant, was a covenant of salt. It was a perpetual, and everlasting, promise. And we know, that this covenant, didn't become null, and void.

Because despite, the repeated, faithlessness, of the children of Israel, despite their failure, to uphold the covenant, despite their lack, of zeal, and the distinction, between them, and all the other nations, of the world.

Despite their, destruction, and their exile, away to Babylon. Despite their lack, of saltiness. The Lord, remained faithful, to the covenant of salt.

For the permanent, nature of this, covenant of salt, was such that, God said, that a king, was promised, to come, in his kingdom.

And when that king, finally appeared, he arrived, as the descendant, of the house of David. And he was the covenant, salt you could say, in person.

[24 : 57] Jesus Christ. And so, in the Sermon on the Mount, when Jesus refers, to the salt, of the earth, he's not only highlighting, this preserving aspect, of those who are, part of the kingdom, of heaven.

But he's also, emphasizing a promise, which belonged, to the kingdom, of heaven. And it's now, a promise, which belongs, to all those, who are citizens, of the kingdom, of heaven.

Because the nature, of the covenant of salt, is that it's everlasting. It's perpetual. It's binding. It's unchanging. Which means that, all those, who are part of the kingdom, of heaven, by faith, and repentance, are of course, the covenant people, of God.

But more than that, more than that, because this covenant, promise, is showing us that, as the world was, preserved, until the Messiah, finally came, so also, the earth, will be preserved, as William Cowper, put it, until all the ransomed, church of God, are saved, to sin, no more.

Because this, covenant of salt, assures us, that, the world will continue, as long as, we are in. For us citizens, of the kingdom of heaven, and the salt of the earth, we have this, preserving effect, in the sense, that the gospel, will continue, until the end, of the world.

[26 : 30] And because, the gospel, will continue, the opportunity, to call sinners, to repentance, and faith, in this king, the opportunity, to call, more, and more, to come, and inherit, this glorious, kingdom, is promised, that it will, it will be preserved, until the king, comes again, in the power, of his kingdom.

But the salt, which is used, which, which has been mentioned here, that, will be preserved, until the day of judgment. We will be preserved, in that sense, until the day, of judgment, and, whilst there is, still, opportunity, whilst, we are still, on mercy's ground, whilst the gospel, is still, the power of God, unto salvation, to them, that believe, it must be, continually, presented, to the world.

And you, says Jesus, you are the salt, of the earth, and you are to do it. You are to do it.

Promise. Promise. So we've seen, preservation, promise, and lastly, this evening, we see, purity. Purity.

Verse 13, you are the salt, you are the salt, you are the salt, but if salt, has lost its taste, how shall its saltiness, be restored? It is no longer, good for anything, except to be thrown out, and trampled, under people's feet.

[28 : 11] So as well as, salt, having to be applied, to the world, by rubbing shoulders, with it, and being given, the promise, of an opportunity, to do so, salt, must also, be kept, pure.

Otherwise, warns Jesus, the salt, will lose, its saltiness. Now salt, as we know it, and as we have it, in our homes, and in our cupboards, it will never lose, its saltiness, because it's pure salt.

But it's been processed, and purified, and all the impurities, have been removed from it. But the salt, which was used, in first century Palestine, was very impure, and it often, deteriorated, after a while.

And when that happened, the salt, would lose, its taste, and it would lack, saltiness, and the salt, would lose, its flavor, because of all, the impurities.

And when that happens, says Jesus, when salt, loses, its savor, how can you make it, salty again? How can you restore, its saltiness?

[29 : 18] How can you make, impure salt, that has deteriorated? How can you make it, pure again? And Jesus says, you can't. Because salt, that has lost, its saltiness, is good, for nothing.

It's useless. It's useless. The only thing, that it's worth, being used for, is to be thrown out, and trampled, under people's feet. It's useless.

And what Jesus, is, belovedly, saying to us, is that, if we're, indistinguishable, from the one, our Christian witness, is as good, as useless.

Because, if we cease, to be salty, we, lose, our distinctiveness. A distinctiveness, which Jesus, has already outlined, in all these, beatitudes.

And if we lack, any flavor, in our, in our Christianity, then we are failing, to live, as Christians should. My friend, our Christian, witness, becomes, ineffective, when we don't live, consistently, as a Christian, should.

[30 : 28] For according, to Jesus, who is the king, of the kingdom of heaven, he's saying, that the witness, of the citizen, of the kingdom of heaven, a witness, that is, compromised, or inconsistent, is useless.

It's useless. If we're not, living a pure, salty life, then it's useless. It's good for nothing. Because, if we lose, our distinctiveness, as a Christian, we become, ineffective, and our witness, is useless.

It's good for nothing. And if we become, assimilated, to the world, and to non-Christians, in what we do, and where we go, and how we speak, and if we become, contaminated, by all the, impurities of the world, we will lose, our influence, upon them, and upon those, around us.

And, we lose, any hope, of trying to invite them, into the kingdom, of heaven. And all our efforts, will become, useless.

Because, if we become, so like them, that there is, no longer, any distinction, between the world, and the Christian. Our purpose, as those, in the kingdom, of heaven, Jesus is stressing, is useless.

[31 : 48] It's useless. No effect. And it was, in his commentary, in the Sermon on the Mount, that, Dr. Martin Lloyd-Jones, emphasized, the distinction, which needs to be, present, between the world, and the Christian.

There needs to be, this distinction, he says. He said, the glory of the gospel, is that, when the church, is absolutely, different from the world, she invariably, attracts it.

It is then, that the world, is made to listen, to her message, though it may hate it, at first. I'll read that again, because it's so, so important, what he said.

The glory of the gospel, is that, when the church, is absolutely, different from the world, she invariably, attracts it. It's then, that the world, is made to listen, to her message, though it may hate it, at first.

And what, Martin Lloyd-Jones, was saying, only 50 years ago, is something, we so desperately, need to hear, today. Because, as a church, and as a denomination, we are living, far too close, to the world.

[32 : 59] Where the Christian, is in the world, and the world, is in the Christian. And somehow, we've come to think, that, by being as close, to the world, as possible, we will draw them, into the church.

Somehow, we've come to think, that if the church, becomes, so like the world, and it loses, its distinction, and makes the church, as similar, to their lifestyle, and how they live, then, it won't be too much, of a jump for them, when they want, to become a Christian.

There won't be, too big a step, for them. But when is the call, to a life of holiness, a little jump?

When is the call, to a Christ, centred life, ever, a little step? Where is the little step, in Jesus' statement, deny yourself, take up your cross, and follow me?

Where is the little step? My friend, it doesn't matter, how many, changes we make, and how many, similarities we bring, and how many, barriers we pull down, if it's not, Christ, that draws them, into the church, it's not Christ, that will keep them, in the church.

[34 : 18] And what we need, to realise, is that there needs, to be a distinction. That's what Jesus, is saying to us, there needs, to be a distinction. Because, it was once said, the church, and the world, are like water, and a boat.

It's right, for the boat, to be in the water. But the trouble, comes, when the water, gets into the boat. My friend, our Christian witness, is something, which is precious.

It ought to be protected. And, we're in a grave danger, when we are starting, to take on water, and beginning to sink.

Because if we lose, our distinctiveness, as a Christian, we become, ineffective, and our witness, is useless. But our Christian witness, is not only what we do, and where we go, it's also what we say.

Because I'm sure, that most of us, can say, or at least, should say, as those who are, in the kingdom of heaven, we should be able to say, I don't go to the pubs, I don't go to the clubs, I'm not at all the parties, I avoid all these, places that I used to frequent, when I wasn't, in the kingdom of heaven.

[35 : 41] And we can say, that we have managed, to tame our, bodies in a sense. But like many of us, we've found it harder, to tame, our tongue. But hard as it may be, a distinct feature, of our Christian lives, ought to be our speech.

And as the salt of the earth, we need to ask ourselves, well, what is our conversation like? It was the Apostle Paul, who exalted the church, in Colossae, he said, consider your speech.

He says, let your conversation, always be gracious, seasoned with salt, so that you know, how to answer, each person.

And what Paul is reminding us, is that, not only our conduct, and character, ought to be salty, but even our conversation, ought to be, full of grace, and seasoned, with salt.

My friend, we are to be, the salt of the earth. We are to be distinct, we are to be different, we are to be separate.

[36 : 53] But separation, is not isolation. Contact, without contamination. As one commentator, put it, the salty disciple, will be distinctive, in their lifestyle.

And so, demonstrate their allegiance, to their kin, and display, their convictions, to others. So we have considered, Jesus' first illustration, of salt.

Preservation, promise, and purity. We are the salt, of the earth. And, as the salt of the earth, we will have, a preserving purpose.

Because, we possess, a key promise. And we will progress, in a life, of purity. All because, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we might show forth, the praises of him, who has called us, from darkness, into his marvelous, light.

Which brings us, to the second illustration, of Jesus. Which, God willing, we'll look at next time, as we continue, our study, in the sermon. May the Lord, bless these thoughts to us.

[38 : 12] Let us pray. O Lord, our gracious God, when thou art one, who speaks, Lord, we realize, how far short we come.

But we thank, and praise thee, that we are kept, each and every day, by thee. And we ask, Lord, that thou always, continue to teach us. Be our teacher, Lord, in this great school.

And help us, Lord, to be pupils, that are attentive, pupils that are teachable, pupils, Lord, that are willing, to learn, to learn, to be more, like our master, to learn, to be imitators, of Christ, to walk in the light, as he is in the light, and to have fellowship, with one another, knowing that the blood, of Jesus, his son, cleanseth us, from all sin.

O Lord, keep us then, we pray, look upon us in mercy, draw near to us, and encourage us. That thou wouldst be pleased, to bless us. Remember our homes, and our families.

Remember those, Lord, who are not with us tonight. That thou wouldst encourage them. Remember those, who had no desire to come. That thou wouldst draw them, to thyself.

[39 : 23] Draw them to the king, of the kingdom of heaven. That they may, truly taste and see, that thou art good, and trust in thee, and be blessed. Keep us, and go before us, for Jesus' sake.

Amen. I'll conclude by singing, in Psalm 119. Psalm 119, it's page 402, in the Scottish Sardar.

Psalm 119, from verse 33, down to the verse, marked 37. Teach me, O Lord, the perfect way, of thine precepts divine, and to observe it, to the end, I shall my heart incline.

Give understanding unto me, so keep thy law, shall I, yet even with my whole heart, I shall observe it carefully. in thy law's path, make me to go, for I delight therein, my heart unto thy testimonies, and not to greed entwine.

Turn thou away, my side and dimes, from viewing vanity, and in thy good, and holy way, be pleased, to quicken me. shall sing these verses of Psalm 119.

[40 : 43] Teach me, O Lord, the perfect way, of thy precepts divine, to God's grace. Amen. Teach me, O Lord, the perfect way, of thy precepts divine, unto all, earth, and to the end, I shall my heart incline.

Give understanding unto me, so keep thy law, shall I.

give me with my whole heart, my God, of servant carefully.

In thy law's path, make me to all, for I delight therein, my heart unto thy testimonies, and not to greed in thine.

Turn thou away, my side and dimes, from viewing vanity, and the end, and the end, thy good, and holy way, be pleased, to quicken me.

[43 : 03] grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, and of you all, now and forevermore. you are all my! Amen.

Amen.