

How to Let Your Light So Shine

Matthew 5:1-16: *“1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”*

I. Verse 2—“And He taught them”

A. The Lord is moving us through stages with these “Be Attitudes.” These stages are actually a process of what happens to a person as he moves in his lost condition to him becoming a saved person.

1. This section is like the pilgrim described in John Bunyan’s book *Pilgrims Progress* which describes life from being a lost person and the great change when he becomes saved. It then goes on to describe life after he is a saved person.

B. We have seen the progression of a lost person becoming saved as starting with an intense feeling of pain over personal sin where the pain of his sin takes a front and center position in his life. His sin makes him feel so unworthy and so reduced that he sees himself in a state of being “**poor in spirit**” (**Matthew 5:3**).

1. As he thinks more about his sin, he comes to a state of **mourning** (**Matthew 5:4**).

a. Then, he recognized that his sin has robbed him of any chance of seeing God and going to Heaven. As he sees the death of his chance to make it to Heaven, he **mourns**.

2. He is humbled to the point of not being able to lift his head to God as he is driven to become **meek** (**Matthew 5:5**).

3. Now, he begins to wish that he was not a dirty, rotten sinner. He wishes to be righteous, and this wish becomes so strong that it puts him into a state of **hungering and thirsting after righteousness** (**Matthew 5:6**).

4. It is from that great need that he is driven to cry out to God for mercy to save Him. God does save Him because He has called on the name of the Lord Jesus Christ to save him.

a. **Acts 2:21** reminds us that “*Whosoever shall call on the name of the Lord shall be saved.*”

5. Now, he is saved, and he knows he has been saved by the mercy of God. The proof that he knows he has been saved by the mercy of God is that he becomes a person who is **merciful** (**Matthew 5:7**).

6. Now that he is in Christ, he has become a merciful person because his life has been changed. Old things **like being unmerciful** are passed away, and behold,

all things **like being merciful** have become new as it says in **2 Corinthians 5:17**.

a. **2 Corinthians 5:17** says, *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”*

7. There is no greater mercy for a saved person to show to a lost person than to try and bring that lost soul to the Lord Jesus Christ to be saved.
 - a. A newly saved person wants to bring as many as he can to the Savior to have the same wonderful salvation he has.
 - b. He has this new desire to share the Gospel because he has been freed from his own sin.
8. In verse 8, we see those that are *“pure in heart.”* His sin has been taken away by the Lord who answered his **Psalm 51:10** prayer *“Create in me a clean heart, O God.”*
 - a. The Lord took his sin away by **Hebrews 9:14**.
 - a. The verse says, *“The blood of Christ...purge your conscience.”*
 - b. This **change from being lost to being saved has been so profound** that he can't stand the thought of anyone being cast into hell. He becomes like an evangelist telling everyone he meets about the Christ who saved him. This makes him become the **peacemaker (Matthew 5:9)**.
9. The verse 9 peacemaker is working so hard so that others can be saved like him and have what he found.
 - a. **Romans 5:1** states, *“Therefore being justified by faith, we have **peace with God** through our Lord Jesus Christ.”*
 - b. This new occupation of being a peacemaker between lost souls God happened to him when he followed the Lord Jesus.
 - a) **Matthew 4:19** says, *“And he saith unto them, Follow me, and I will make you fishers of men.”*
 - c. Now, he is like the happiest man on earth when all of a sudden comes to a flood of opposition from the world. He is now being persecuted (**Matthew 5:10**).
10. With this persecution in verse 10 comes *“all manner of evil spoken against him.”*
11. In verse 11, he is encouraged by the Lord who tells him that he has a great reward in heaven in verse 12.
12. Verse 12 tells us he is further encouraged as he sees that he is having a good effect on some of the lost. He is being salt that glorifies the Lord Jesus and that restrains the corruption of sin around him.
13. This person is not only the salt of the earth, but he has become a guide to the lost. That is why he is called the light of the world.

II. Verse 14—*“Ye are the light of the world”*

- A. When the Lord calls him the light of the world, there is a companion verse that further explains what the Lord meant in verse 14. That verse is **Ephesians 5:8**.
 1. **Ephesians 5:8** says, *“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”*
- B. Verse 14 and **Ephesians 5:8** are not just telling us what believers are exposed to like light. These verses are actually **stating titles for believers**.
 1. According to these verses, believers are “the Light of the World” and “the Children of Light.”
 2. These titles are not describing how we usually think of light and darkness.

3. Normally, we think of light and darkness as what a person is exposed to. We think of a person who is **in** darkness as a person who is surrounded by darkness. Darkness is on the outside of a person.
 4. He has a light all around him.
 5. The titles in verse 14 and Ephesians 5:8 are not describing what is on the outside of a person like darkness and light.
 6. The titles of “darkness” and “light of the world” and “children of light” are titles that are describing what is on the inside of a person and what is radiating out from that person.
- C. Verse 14 and **Ephesians 5:8** are not giving titles to people as people who are “**in darkness**” or people who are “**in the light.**” They are not describing the location of people like they are in a dark place or they are in a light place.
- D. **Ephesians 5:8** is describing not where people are as in the light or in darkness.
1. These verses are describing who they are in terms of whether they are light itself with light radiating out from them or if they are darkness itself with darkness radiating out from them.
 - a. **Matthew 6:23** says, *“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”*
 - b. He is saying that sin makes a person so full of darkness that they become darkness itself. They spread darkness to others. They become so infected with darkness that they infect others with darkness.
- E. On the other hand, verses 14 and **Ephesians 5:8** are describing the inner condition of believers.
- F. If **Matthew 6:23** tells us that **sin** makes a person **darkness itself**. Then, **Ephesians 5:8** tells us **being** “in the Lord” **makes** believers **light itself** or “children of light.”
- G. This is the great change that the “Be Attitudes” is describing. It is going from **being** darkness to now **being** light.
1. Darkness is terrible and being darkness is terrible living a life of being darkness is terrible.
 2. Picture a person in a dark cave—he is walking, but he cannot see where he is and where he is going. He is just walking, and suddenly, he hits something. He does not know why he hit it. He just hurts from hitting it, and he keeps on walking as they just keep following.
 - a. **Proverbs 4:19** says, *“The way of the wicked is as darkness: **they know not at what they stumble.**”*
- H. The only reason why a person does not have light is that he is not “in” the Lord Jesus Christ. A lost person has not believed in the Lord Jesus.
1. **John 1:4-5** says, *“In him was life; and the life was the light of men.⁴ And the light shineth in darkness.⁵”*
- I. He walks in darkness, and when a problem comes up in his daily life, he does not have “the light of life” to meet that problem. This is all because his life is not built around following the person.
1. **John 8:12** says, *“Then spake Jesus again unto them, saying, I am the **light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.”*
 2. A person in darkness does not know where he is and where he is going.
 3. Believers are described as children of light.
- J. For believers to be the light of the world is wonderful because God uses him to guide the lost to the Savior.

1. The believer becomes the light that warns a person of the danger of hell like a lighthouse warns a ship of perilous rocks.

III. Verse 11—“*Blessed are ye*”

- A. In **verses 3-10**, it is all about, “*Blessed are **they***” **because** He is teaching all about them.
- B. After verse 10, He changes. Now, it is all about “*Blessed are ye.*” Now, He is addressing you!
- C. It helps us to see the significance of this when we look again at verse 1 to see who He was in front of Him and who He was talking to.
 1. **Matthew 5:1** states, “*And when He was set, his disciples came unto him.*”
- D. It is His disciples that He is addressing, and He is explaining to them what happens to a lost person who becomes saved. He is going through those steps.
- E. **Verses 3-10** have already happened to His disciples. His disciples have already gone through being poor in spirit, mourning, becoming meek, hungering and thirsting after righteousness, becoming merciful, having their hearts be made pure, and being peacemakers. They have experienced persecution.
 1. So, when He describes persons going through all of that, He is describing those lost who will follow in the steps of His disciples.
 2. Verse 11 is right where His disciples were at that time; they were being reviled and having all manner of evil spoken against them.
- F. So, He now **pivots and points** the finger at them and says, “*Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake...for great is your in heaven: for persecuted they the prophets which were before you...Ye are the salt of the earth. Ye are the light of the world.*”
- G. This is where their disciples were just beginning to experience **verse 11** being reviled and slandered.
- H. They were just beginning to become the **verse 13** salt of the earth.
- I. They were just beginning to become the **verse 14** light of the world.

IV. Verse 14—“*The Light of the World*”

- A. What a wonderful title—“The Light of the World!”
 1. Isn't it wonderful to watch the morning sunrise—to see the sky grow from dark to fiery orange and then to full light?
 2. Just think of that first sunrise in **Genesis 1**.
 - a. **Genesis 1:1-4** says, “*In the beginning God created the heaven and the earth.¹ And the earth was without form, and void; and **darkness** was upon the face of the deep. And the Spirit of God moved upon the face of the waters.² And God said, **Let there be light: and there was light.**³ And God saw the light, that it was good: and God divided the light from the darkness.⁴”*
 3. In the beginning, there was **darkness**, and it was complete darkness with no light.
 4. At night, there is light from the stars, so it is not really complete darkness.
 5. Man does not really know how terrible complete darkness is.
 6. In fact, that was the ninth plague of judgment that God brought on Egypt—three days of complete darkness.
 - a. **Exodus 10:21** states, “*And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even **darkness which may be felt.***”
 - b. The horribleness of that darkness was that it was felt. It was penetrating darkness that horrified the soul.

7. That was how the earth was in the beginning; it was in a state of complete darkness.
 8. In the beginning, there was **the darkness**, and then, there was **the Spirit of God** hovering in the darkness. Then, there was **the voice of God** calling for the light to break the darkness. There was **the light** that pierced the darkness.
 9. Can you just imagine how good that first light appeared and how sweet that first light appeared as it broke up the darkness? That is how the light appears every morning.
 10. The Bible uses two words to describe light and the sun in **Ecclesiastes 11:7**
 - a. **Ecclesiastes 11:7** says, *“Truly the light is **sweet**, and a **pleasant thing it is for the eyes to behold the sun.**”*
 - b. Sweet and pleasant is light because light destroys darkness.
- B. What light does is that it **“shines.”** Shine is an interesting word.
- C. Shine means to radiate out from or to beam out from.
1. The word “shine” has the concept of pushing forward. It is really an aggressive action.
 2. Shine describes an invasion.
 3. Shine describes an assault on darkness.
 4. Shine describes an attack on darkness.
- D. The word “shine” is what the Bible uses to describe that first morning in Creation when light appeared.
- E. The word “shine” is what the Bible uses to describe that first spiritual morning when a person is born again and first has the knowledge that in the face of Jesus Christ is seen the glory of God and that first dawn of realization is what the Bible calls **“shining out of darkness”** in **2 Corinthians 4:6**.
1. **2 Corinthians 4:6** states, *“For God, who commanded the light to **shine out of darkness**, hath **shined** in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”*
- F. When **2 Corinthians 4:6** says, *“the light to shine out of darkness, hath shined in our hearts,”* it means the light aggressively pushed the darkness of our hearts.
1. When that happened, we saw the glory of God in the face of Jesus Christ because we saw that Jesus Christ is God.
- G. When the Lord used the word, **“Shine”** in **Matthew 5:16**, He meant *“Let your light shine into the darkness.”*
- H. Can you just imagine how assaulting that first light of Creation was when it **shined** that day as the first light that defied the darkness? We can imagine how that light could have come in with a shout to the darkness.
1. *“You are darkness, and I am light and before me you, darkness must retreat in defeat.”*
- I. This battle between light and darkness is what the Bible describes in **John 1:5**.
1. **John 1:5** states, *“And the light shineth in darkness; and the darkness comprehended it not (or extinguished it not or could not snuff it out.)”*
- J. Just think of **John 1:5** as saying, *“The light invaded the territory of the darkness and the darkness tried to fight the light and put it out, but the darkness could not and the darkness had to retreat in defeat.”*
1. With that picture in mind, now think about what the Lord said in **Matthew 5:14**.
 - a. **Matthew 5:14** says, *“Ye are the light of the world.”*
 2. To be light in the world is to engage in a conflict with darkness.

- K. If we put verse 14 together with **John 1:5**, it would come out like this: “You as the light invade the territory of the darkness and the darkness tried to fight with you, the light, but the darkness could not overcome you as the light and so the darkness had to retreat in defeat.”
- L. This picture of a fight between believers as light and darkness is what is described as the reason for putting on the armor of God in **Ephesians 6**.
1. **Ephesians 6:12** says, “*For we wrestle not against flesh and blood, but against principalities, against powers, **against the rulers of the darkness of this world**, against spiritual **wickedness** in high places.*”
- M. A believer in the world is a person who invades the world of darkness with a great light as it says in **Matthew 4:16**.
1. **Matthew 4:16** says, “*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*”
- N. This shows how when believers make an invasion into the kingdom of darkness by proclaiming the Gospel of how God has opened the way for sinners to be saved.
1. The kingdom of darkness does not just sit back. It goes to war against believers with a life and death wrestling where the believer relies on the armor of God for both protection and assault.
 2. In the end, the kingdom of darkness loses and is not able to stop believers as the children of light.
- V. Verse 14—“*A city that is set on a hill cannot be hid*”
- A. In verse 14, the Lord brings out another aspect for believers to consider as “the light of the world.”
1. **Matthew 5:14** says, “*Ye are the light of the world. A city that is set on an hill cannot be hid.*”
- B. The focus now is on a city that is set on a hill. The city is exposed where what goes on in the city can be seen by those below. A city that is set on a hill is great for being able to see below, but the problem is that everyone below can see the city. It cannot be hidden; it is exposed.
1. What did the Lord mean when He said that we are the light of the world and then that a city that is set on a hill cannot be hid?
- C. He meant that when we do our function of being “the Light of the World,” we are going to be a city that is set on a hill.
1. Our lives are going to be like a city that is set on a hill that cannot be hid.
- D. It means to live life knowing that we are constantly being watched like a city on a hill that cannot be hidden
1. To live life as a city that is set on a hill that cannot be hid is to see ourselves as living our lives in a **stadium** that is filled with persons that are watching us. We cannot see them, but they can see us. This is exactly what the Bible says about our lives.
 - a. **Hebrews 12:1** says, “*Wherefore seeing we also are **compassed about with so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*”
- E. The question is, “How would our lives be different if we saw our lives as a city set on an hill that cannot be hid?”
1. That reminds me of a situation decades ago where an enemy of our company got copies of all our emails and took the worst emails written and gave them to the local newspaper that printed them.

2. Suddenly, they were in the newspaper. That was a shock. They were emails that never should have been written.
 - a. I remember reading them and saying, “Did we really write that? How could we have written that?”
3. From that experience, we tell our staff to never write an email that they would feel bad about if it was printed in the newspaper.
4. It made our company see itself as a city on an hill that cannot be hid.
- F. The Bible describes us as a city that is set on an hill that cannot be hid in another place where it says in **1 Corinthians 4:9**.
 1. **1 Corinthians 4:9** reminds us that “*we are made a spectacle unto the world, and to angels, and to men.*”
 2. The word he used for “spectacle” is the Greek word *Theatron* which is where we get our word “theatre” from.
- G. We are made an exposed theatre spectacle like a city that is set on a hill that cannot be hid and is completely exposed.
- H. We have all been on the phone and heard, “This conversation may be or is being recorded for quality purposes.”
 1. People think twice on those calls about what they will say.
- I. To live life like “*a city that is set on a hill cannot be hid*” means to know that all our words are being recorded not for quality purposes, but for the Lord’s purpose.
 1. **Matthew 12:37** says, “*For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*”
- J. This idea of living life as **the verse 14** (“*a city that is set on an hill cannot be hid*”), **Hebrews 12:1** (“*compassed about with so great a cloud of witnesses*”), and in **1 Corinthians 4:9** (“*theatre spectacle unto the world, and to angels, and to men*”) reminds us of Samson in the private bedroom with Delilah. Or, at least, Samson thought he was alone in the private bedroom with Delilah.
 1. **Judges 16:9** says, “*Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.*”
- K. After that episode, Samson returned again to the so-called private bedroom with Delilah (and what a picture that is of sin and the failure of man to stop returning to sin) where we read in **Judges 16:12**.
 1. **Judges 16:12** states, “*Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liars in wait abiding in the chamber. And he brake them from off his arms like a thread.*”
 2. There was Samson in the bedroom those times with Delilah thinking that he was all alone, and no one could see or hear him there. In reality, Samson was on a theatre stage as a spectacle for those Philistine men who were there lying in wait waiting for their opportunity to gouge out Samson’s eyes.
- L. If we could have, we would have yelled out to Samson, “Samson, don’t be a fool. Get out of there. Get away from Delilah. You are on a stage, and the audience is your enemy watching you in that bedroom with Delilah.”
 1. Just like today, when a person enters his room and shuts the door and turns on the computer to watch some pornography, he is still on a stage with a great audience.
 2. That is a picture of the little boy who closes his eyes and says, “My eyes are closed, and that means that no one can see me.”

VI. Verse 15—*“It giveth light unto all...are in the house”*

- A. Now, the Lord uses the example of a person who lights a candle in the house in **Matthew 5:15**—*“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”*
- B. Here the point is that the candle is elevated in order to give light.
 - 1. As a matter of fact, how much the candle is able to light the house depends on how high the candle is elevated.
- C. The lower the candle is the less light it gives in the house; the higher the candle is raised, the lighter it spreads out.
- D. The Bible calls the Gospel light in **2 Corinthians 4:4**.
 - 1. **2 Corinthians 4:4** says, *“In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**”*
- E. The Gospel is not just any light. The Gospel is called in **2 Corinthians 4:4**, “The Glorious Light” or “The Light of the Glorious Gospel of Christ.”
- F. The Gospel is the glorious light because the Gospel shines out the Glory of the love of God to man.
 - 1. The Gospel is God the Father is that God so loved the world that He gave God the Son who became a sinless man that entered the world with the name of Jesus.
 - 2. He took all of our sins on Him. Those were our sins that **condemned us**. Those were our sins that caused us to be **sentenced to be cast into hell** for eternity.
 - 3. Those were the sins that **separated us from God** and life.
 - 4. Jesus took all our awful, condemning sins on Himself and died for our sins on the cross, and He did that.
 - 5. We don’t have to be **condemned** for our sins, and we don’t have to be **sentenced to be cast into hell** for our sins. We don’t have to die in our sins, and our sins don’t have to **be separated us from God and Life** for eternity.
 - 6. The Gospel is that He died for our sins and was buried. In His burial, our sins were buried.
 - 7. The Gospel is that He was raised from the dead to life again which means that God the Father accepted His death as the full payment for our sins.
 - 8. That is the Gospel! There is nothing “Ho Hum!” about the Gospel. The Gospel is a light that guides the sinner to salvation from his sins. The Gospel is a glorious light.
- G. Whenever we tell out the glorious light of the Gospel, we are putting the Gospel **Matthew 5:15**.
 - 1. **Matthew 5:15** says, *“Put in on a candlestick; **and it giveth light unto all that are in the house.**”*
- H. Now, that does not mean that everyone who hears the glorious light of the Gospel is going to benefit from it. Each person determines if he will be saved by the Gospel, and the best picture of that truth is Israel and the Gentiles.
 - 1. One of the most wonderful titles for the Lord Jesus Christ is given when God called Israel to arise in **Isaiah 60:1**.
 - a. **Isaiah 60:1** says, *“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”*
- I. When God called Israel to turn to Him, He called on them to arise and come to their light. “Their light” is “The Light of Israel” from **Isaiah 10:17**.
 - 1. **Isaiah 10:17** says, *“And the light of Israel shall be for a fire, and his Holy One for a flame.”*

2. The Light of Israel is God's Holy One which means that the Light of Israel is the Lord Jesus Christ. He is Israel's light. He is the Light of Israel.
- J. God was saying to Israel, "Get up for your Light is come to you. The Light of Israel, the Lord Jesus Christ has come to you."
1. The Lord explained to Nicodemus how to see the Kingdom of God and how to enter into the Kingdom of God in **John 3:19-21**.
 - a. **John 3:19-21** says, "*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.¹⁹ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.²⁰ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.²¹*"
 2. It all depends on what a person does with the light. If he turns away from the Light because he loves darkness, then he has determined that he will not be helped by the glorious light of the Gospel.
 3. But, if he turns to the light, then he will be helped by the glorious light of the Gospel.
 4. Sadly, Israel did not turn to their light—the Light of Israel, the Lord Jesus Christ as it says in **John 1:11**.
 - a. **John 1:11** says, "*He came unto his own, and his own received him not.*"
 5. But, the Gentiles had a different response as it says in **Isaiah 60:3**.
 - a. **Isaiah 60:3** states, "*And the Gentiles shall come to thy light.*"
 6. The Gentiles did come to the Light of Israel, and many were saved by the glorious light of the Gospel.

VII. Verse 16—"Let your light so shine before men"

- A. **Matthew 5:16** says, "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"
- B. We are to be the light of the world. That light we have comes from within us because every follower of the Lord Jesus has the spirit of Christ living inside of him.
 1. **Romans 8:9** says, "*But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God dwell in you.** Now if any man have not **the Spirit of Christ,** he is none of his.*"
- C. That means that the Lord of Light is dwelling inside every follower of the Lord Jesus. He has what the Lord called, "The Light of Life."
 1. **John 8:12** says, "*Then spake Jesus again unto them, saying, I am the light of the world: he that **followeth me** shall not walk in darkness, but shall **have the light of life.***"
 2. The light is inside every follower, but beyond this state, there is a command in verse 16. That is to "*Let your light so shine before men.*"
- D. What a person does to let his light shine before men are described in **Philippians 2:15**.
 1. **Philippians 2:15** says, "*That ye may be **blameless and harmless,** the sons of God, without rebuke, **in the midst of a crooked and perverse nation,** among whom ye **shine as lights in the world.***"
- E. There are 3 things that a believer must do to shine.
 1. The believer must not isolate himself from being in a crooked and perverse world.
 - a. This means that the believer is not to join a Christian commune in Oregon that has a big fence around it and live off the land and have no contact with the world while waiting to go to heaven.
 - b. This removes a person from being "***in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.***"

2. In the midst of this crooked and perverse world, when the believer is surrounded by sin, he must be what **Philippians 2:15** calls “blameless.”
 - a. **Philippians 2:15** says, *“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;”*
 - b. This means that he must *“keep himself unspotted from the world”* (**James 1:27**).
 - c. If he keeps himself unspotted from the world, then he will be blameless.
 3. In the midst of this crooked and perverse world, there is a temptation for the believer to become angry and bitter and want to lash out from being surrounded by sin.
 - a. If he develops a cynical and grumpy spirit and becomes threatening and loses his cool, then his internal light will not shine.
 - b. In order for his light to shine before men, the believer must be “harmless.”
 - a. **Philippians 2:15** says, *“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”*
- F. Those are the ways that a believer lets his light shine when surrounded by a crooked and perverse world. He stays uncontaminated with sin and is harmless.