

Salt And Light Part II

Psalm 66:5 Come and see what God has done: he is awesome in his deeds toward the children of man.

The Sermon on the Mount shows that the world is upside down and Jesus' words demonstrate what it means to live right side up in world gone crooked. To be a disciple of Jesus is understand that the reign of God is breaking into this realm even now, today. In our generation we (His followers) represent that kingdom here and now

We are all called to partner with Jesus in the renewing and proclamation of His name, His greatness, His hope, and His healing as salt and light in the world.

Salt and light are common substances. There were many sayings about salt and light in the ancient world, Pliny in *Natural History* wrote, "Nothing is more useful than salt and sunshine." Salt was used in the ancient world to flavor foods, in small doses as a fertilizer, but above all, salt was used as a preservative. Rubbed into meat, a little salt would slow decay.

Strictly speaking salt cannot lose its saltiness; sodium chloride is a stable compound. But most salt in the ancient world was derived from salt marshes rather than by evaporation of salt water, and therefore contained many impurities. The actual salt, being more soluble than the impurities, could be leached out, leaving a residue so diluted it was of little worth.

The question "How can it be made salty again?" is not meant to have an answer. The point is that, if Jesus' disciples are to act as a preservative in the world by conforming to the Kingdom of God, if they are called to be a "moral disinfectant" in a world where moral standards are low, constantly changing, or non-existent... they can discharge this function only if they themselves retain their love of Jesus and a life based on the Beatitudes.

The Jews saw themselves as the light of the world (Romans 2:19), the true light is Jesus, the 'Suffering Servant' (Isaiah 42:6; 49:6). This is why you can see how all of this was fulfilled in Jesus Himself (Matthew 4:16; John 8:12; 9:5; 12:35; 1 John 1:7). Jesus' disciples constitute the new light (Ephesians 5:8-9; Philippians 2:15).

Light is a universal religious symbol. In the Old Testament as in the New Testament, it most frequently symbolizes purity as opposed to filth, truth or

knowledge as opposed to error or ignorance, and divine revelation and presence as opposed to reprobation and abandonment by God.

You are the salt of the earth...YOU ARE the light of the world."

- **There is a difference between FROM and OF.**
He doesn't say you are the salt FROM the earth.
- **There is a difference between SHOULD BE and "ARE."**
He doesn't say you SHOULD BE the salt of the earth, but "you are."
Jesus doesn't announce what they are NOT and what they SHOULD BE, He gives them a declaration of what they ARE!
- **There is a difference between THEM and you.**
He doesn't say the really sophisticated people...
He says YOU are salt/light!

The reference to the "city on a hill" is obvious. Often built of white limestone, ancient towns gleamed in the sun and could not easily be hidden. At night the inhabitants' oil lamps would glow over the surrounding area. These cities could not be hidden.

Jesus drives the metaphor home, as what His disciples must show is their "good works," meaning what they do that reflects the mind and will of God. Men must see this light. It may provoke persecution (vv. 10-12), but that is no reason for hiding the light others may see and by which they may come to glorify the Father.

CONNECT PARTY
TODAY at 5:30pm
428 Poppinga Way

MOTORCYCLE RIDE
Saturday, May 31st, 10:30am
Ride to Firestone Grill in SLO

YOUTH APPLEBEES BREAKFAST
This Saturday, May 24th, 8-10am
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