

SERMON ON THE MOUNT

Matthew 5-7

“The King’s Inaugural Address”

Study Number Two – Matthew 5:13-16

The Sermon on the Mount is the first major public address of our Lord. He is being asked by many who see Him as a public figure, because of a few miracles that He performed and a few things that have happened, how righteous do we have to be to be a part of His kingdom? Who are the people that are going to be in heaven? What are they going to be like?

We must recognize the fact that the people who He’s talking to are very self-righteous individuals—Scribes and Pharisees—meticulous in the details of the Law, terribly performance-oriented.

They feel they are the authorities when it comes to theology. The beauty of this address is just going to blow us away in one of our future studies, when Christ actually says, “This is what the Law says, but I say unto you.”

And these guys are sitting in the audience just shaking. That’d be just like someone today saying, “The Bible says this, but I say this.” If someone said that, everyone would be out

the door. But with Christ they listened. He speaks with such authority.

When He opens His mouth and He begins to speak, He talks immediately about happiness. They're very religious, but they're not very happy. They're not very fulfilled. And so He says:

1. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

We learned to be “poor in spirit” is to recognize we don’t have a righteousness that’s acceptable in God’s sight. And that’s the first step to happiness. To really realize that we have to give up in our own efforts of trying to be acceptable in God’s sight. We need to accept the fact that His analysis is true. If He thought that we could do it, He wouldn’t have sent His Son to die to provide the righteousness necessary.

2. “Blessed are those who mourn.”

Mourning over that lack of righteousness, we’re going to be comforted because we’re going to be pointed to One who will provide it.

3. Then we must be “gentle”—“Blessed are the gentle”—Blessed are the meek, the gentle, the unassuming.

We are humble enough to receive what He’s going to provide.

4. “Blessed are those who hunger and thirst for righteousness, for they shall be filled.”

And then we took the other four and we put them alongside of it, remember?

5. “Blessed are the poor in spirit”—as a result of that we become merciful—“Blessed are the merciful.”

6. “Blessed are those who mourn” and we see “Blessed are the pure in heart.”

For as we mourn over our sinful condition, God begins to do a work in our heart in making us holy as we learn to walk with God.

7. “Blessed are the gentle” and the unassuming—and we learned “Blessed are the peace makers.” It’s hard to fight with someone who yields his rights.

8. Blessed are those who hunger and thirst for righteousness” because they’re going to be persecuted for their righteousness.

Now why all of this? Why did we stop at verse 12?

Not because we ended the verses that all said “Blessed,” but because He stops now and gives TWO ILLUSTRATIONS.

We are not to be this kind of person in splendid isolation. And

remember we emphasized it's the BE-attitudes and not the DO-attitudes?

It's not something we're supposed to go out and do. We're not to take all eight of those and say, "Oh boy, I'm going to go out and be poor in spirit and I'm going to mourn and I'm going to be gentle and I'm going to hunger and thirst for righteousness and I'm going to be merciful and I'm going to be pure in heart and I'm going to be a peacemaker and I'm going to get persecuted, I know, but that's okay. I'm going to do it."

No. As a result of what we are, God is impressed. He is not impressed by what we do.

What we do is only a result of what we are and He's going to get to the root of the problem.

That's why 2 Corinthians 5:17 says:

2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creation; old things begin to pass away, and all things begin to become new.

The Spirit of God comes in and a work begins to take place and we become a different person.

These things are true of us, when we come into this righteousness of Jesus Christ. This is how we begin to look. This is Christ living in us when we're this way.

Now, why does He then immediately use two illustrations from nature to apply what He's just said? It's because Christ wants us to know that as a result of changing us, He has an investment in us. And He doesn't just want to leave us here waiting for pie in the sky and by-and-by, and kind of just walking along doing our thing. Giving our money, going to church, going to Bible studies, getting to know Him, doing those things, as though that's all that He's interested in.

Christ said, "You are going to be this way so that you can be salt and light to the society that's around you."

When Jesus Christ got ready to leave His men, it was a tearful goodbye. He was on the Mount of Ascension and the last thing He ever said to them, when He took off, and the last words they ever heard Him say, was, "You shall be witnesses unto Me, both in Jerusalem"—not here—"Judea"—the country—"Samaria to the north"—those hated Samaritans—"and to the uttermost part of the earth." (ref. Acts 1:8)

Goodbye—and He went to heaven.

It was Christ's desire that we are to be witnesses.

Howard Butt wrote a book called *A Velvet-Colored Brick*. In it he says:

Leadership is not something you do, leadership is what you are.

(source unknown)

Thinking about Acts 1:8, since it's His last statement, we realize a fallacy that we have among us today.

He says, "You shall be witnesses unto Me." Let's change the words.

He does not say, "You shall do witnessing." We make it the DO-attitudes because we're so performance oriented. We have turned around in the same way and we DO evangelism instead of BEING evangelists by the quality of our lives. It's a lot harder to do the other, than it is to do the doing.

Now we're not focused on any churches. It doesn't make any difference what the denomination is, because the only ones that are going to be in heaven are Christians. Labels don't matter.

But if we are members of various religious organizations, at least during our tenure of walking with God with various church groups, if they are strong in the realm of feeling the responsibility for the community we have witnessing nights when we do.

And if we don't do the witnessing, we're on a guilt trip and we're not as spiritual as the people who come out on Thursday night and do witnessing. Right?

So many people feel that this is part of the Christian message

that they have a right to reject because they're so shy, or because they're so awkward.

And the preacher's unfair because he's always flying around the place and everybody's asking him who he is. And he immediately has a chance to witness and he can share and he knows all the answers and he's got all the verses memorized. So that's for the pros. Everyone else sitting in the pews, we just don't get that opportunity that much and so we kind of leave it to everybody else.

We need to realize that what we are precedes what we do. And we spend so much time doing, doing, doing, it's tough to get us to be still and know that He's God.

There's one thing we're going to learn. Every one of us is a witness for Jesus Christ, either positive or negative, because our witness is what we ARE not what we DO. Now that is biblical.

To the wife who's living with an unsaved husband, we read in 1 Peter:

1 Peter 3:4

Live such a gentle and quiet spirit among him that he can see Christ in you without a word from the Word.

1 Peter 3:15

Set apart Christ as Lord in your hearts and be ready always to give an answer to every man that asks you a reason for the hope that is in you with meekness and fear.

Our witness is by what we are and by what we are we earn the right to be heard. And when the time comes to be heard, we're going to know it and we can open our mouths and the Lord will fill it with a relevant witness that will touch that life, if we're directed by the Spirit of God.

And you don't have to worry about what we're going to say in that kind of situation because it will be so natural it will just fall out in our lap and it's going to blow us away.

So much of our witness though is so structured. We have to do it just a certain way, we have to get certain openers, we have to get certain questions.

And we've got this definite program that we're going to use to make our attack on the community. Now what we are is our witness.

We don't have any excuse for that. It doesn't matter how shy we are or how awkward we are. If we're walking with God and we're in His Word and we're burdened and concerned and we're loving Him, we're as much of a witness as anybody else.

Everywhere we go we are that witness.

Dr. James Stewart said:

You know I don't fear communism so much, and I don't fear atheism, and I don't fear all these other "isms" of materialism and the rest of it that's fighting the church. The thing that I'm worried about Christians trying to sneak into heaven incognito. That's what really bothers me.

(source unknown)

Now if Christ wants us to be witnesses in all of these places, that statement will verify what He's getting ready to say in the sermon right now.

We are to BE the Beatitudes so that we can have a witness to the world around us.

'There's a great story filled with a lot of wisdom. It is in the life of Elisha in 2 Kings 7. Elisha is the prophet who took over for Elijah when he was swept home in a whirlwind.

He was a prophet of judgment to the people of God. The people weren't responding and he said, "God's going to judge you!" And the Assyrians came and they surrounded the city of Jerusalem.

In those days they cut off the water supply and they starved everyone out of the city. When they came out the gates, of course, it was all over. And so the army's just camped all the way around the city, waiting for it to happen. And they're eating their own children inside and people are dying and the famine is very intense.

Our cameras shift from the palace down to outside the gate and here are our four lepers sitting out on the edge, just having a little conversation. It's a pretty bad time.

This is just incredible. The first emaciated leper looked at the other three guys and he said, "You know what? If we sit here we're going to die." The second leper looks at him and says, "You know what? If we go into the city they're dying in there and we're going to die." The third leper says, "I heard that. You know what I suggest? Let's go over to the camp of the Assyrians." And the fourth leper says, "Yah, let's go over there. Because if they kill us we'll die, and if they spare us we'll live."

So we see these four emaciated figures in the sunset going toward the camp of the Assyrians. God at that particular moment causes a great rumble to make the Assyrians think that the Egyptians have come up to wail on them and deliver the children of Israel, and they take off, leaving everything in their tents.

Now when there are four starving guys looking for chow, and a bunch of empty tents, we don't have to guess what they did. They went inside one tent and they ate everything they could find. They went into the next tent and they ate all they could. They also took away the gold and the silver and everything. They thought they'd died and gone to heaven.

They went into about four tents and they're sitting there

saying, “I can’t believe I ate the whole thing!”

2 Kings 7:9

Then they said to each other, “We’re not doing right. This is a day of good news and we are keeping it to ourselves. If we wait until daylight, punishment will overtake us. Let us go at once and report this to the royal palace.”

Those guys didn’t let darkness come. They headed up to the city and told them. They were nearly killed in the rush as the whole population of the city of Jerusalem came out to enjoy this time of good news.

We’re not doing right if we’re sitting around content to stuff ourselves with Bible content and not concerned about people who are around us, who are not going to spend eternity with us.

This is the day of selfishness. This is the day of the hard heart. This is the day of taking everything that we can get and canning it and poisoning all the rest.

In some ways we’ve become so selfish and so hardened at heart we don’t know how to be compassionate. We don’t know how to love.

When’s the last time? Remember how we talked about how it’s alright to cry three times? One when a loved one dies, second because of our own sin and selfishness, and third over loved

ones and people who don't know Christ that are around us.

When's the last time we cried about that? When's the last time we really asked God to make us sensitive to the people that are around us so we'd be a real witness for Him.

We're all guilty. The clergy have said everyone has to witness and we don't like to do it and we're afraid to do, and we're scared. And it's not doing it, it's being it. And the emphasis is to get in the Word and let God begin to do a work in our life so when the opportunity presents itself, we just walk right through it. And it'll be incredible what God begins to do as He opens up opportunities.

Paul said, "That's my crown of rejoicing," when those sorts of things happen.

Privilege entails responsibility. We are all of these things with the responsibility to do this.

v. 13 You are the salt of the earth. But if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men.

"You are the salt of the earth. But if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men."

Underline the word “are.”

Remember it's the BE-attitudes and not the DO-attitudes. As a result of that, “You are the salt.”

We don't take our little salt shaker and go out and say, “Can I give you a little salt?” and shake it on everybody. We are that salt.

What does salt do?

1. Provide SAVOR and SEASONING,
2. it keeps things from SPOILING,
3. it precipitates THIRST, and
4. it promotes CLEANSING.

Realize this does not say that we are sugar. Gushy Christians with this syrupy sweetness. It's a counterfeit of godliness, this gushing all over.

They'll come after the service and say, “Oh that was a wonderful message! It was for so-and-so. I learned that a long time ago. I'm so glad you preached it for them!”

That sort of thing is really annoying. You are salt.

What does salt do? Well it creates irritation, doesn't it? And

when we get a little too much of it, it affects everything it touches.

Both of these things have a warning to them. See them? The salt has a warning of being unable to be salty. And the light can be put under something that'll keep it from shining. Both of them have a warning. Whenever the Lord gives us a warning, listen to Him.

Paul says, “I treat my body roughly and make it serve me, lest when I preach to others I might be ordered to stand aside.”
(ref. 1 Corinthians 9:27)

If we are not functioning the way the Lord designed for us to function, our effectiveness will go. We either use it or we lose it.

And the effectiveness for the salt is that we can learn our cutting edge. And basically what that says is we're good for nothing.

The Bible has many places where it gives some red warning lights. In John 15 He says, “The branch that does not bear fruit gets lopped off, thrown into the pile and burned.” (ref. John 15:2)

Paul says, “I don't want to be cast away.” Christ says, “I want fruit! As you abide in Me and I abide in you, and My life flows through you, fruit results!” That's our witness! It's not trying to be something, it's letting Christ be what He wants to be in

us and through us. And we all can do that.

As He begins to manifest Himself through us, fruit is going to be born in the lives of people around us when they see Christ in us.

Paul warns against that. He says, “You can be building with wood, hay and stubble, or gold, silver and precious stones.” (ref. 1 Corinthians 3:12)

On the day of the Judgment Seat of Jesus Christ He says “You are salt. You don’t have it, you don’t give it, you’re it.”

It’s coming across as do, do, do. “We are going church for a coming Savior! We’ve got to multiply meetings, we’ve got to plan programs.” Activity doesn’t impress Him. We don’t have to DO more, we have to BE more. That’s how our world is going to be touched.

It is not making penetration with high powered programs. It’s going to evangelize our generation. It can start with us, because as we are changed, fruit is going to be born through our life in the lives of others.

How does salt lose its savor?

We need to ask ourselves a question. Are we happy with our present condition physically, spiritually, emotionally and mentally right now? Are we what we are because we have been a person who has done what we’ve had to do rather than

what we wanted to do and we're satisfied?

Are we of the exact height, the exact weight? Are we totally satisfied with our condition at this moment?

In our generation there would be very few who could say yes to that. We're saying that our salt loses its savor for the lack of the **FOUR D'S**. Since we're only dealing with four verses, we can look at some practical insights on both of these. How does salt lose it?

1. By a lack of **DISCIPLINE**—to be effective salt has got to be disciplined. That is a fruit of the Spirit if we're not a disciplined person by the way (Galatians 5:23).
2. By a lack of **DESIRE**—do we really want to be used by God in the lives of other people? Is that just a gnawing desire of ours, just be burnt up for Him and used by Him in some way?
3. By a lack of **DETERMINATION**—finding that place where God wants us and being salt in that environment.
4. By a lack of **DEVOTIONAL HABITS**—not spending time in the Word and in prayer.

These are the things that make salt tasteless and worthless when they're not put into our lives.

There's a verse in Ecclesiastes that says, “A fool folds his

hands and ruins himself." (ref. Ecclesiastes 4:5)

That is an incredible verse to describe our generation. They've just decided because it's so overwhelming and they can't handle it anymore. "I'm just going to throw in the towel and coast on in!" And let it be like that. And that's not the way God designed it.

As long as we're here, we're to be salt and we're to be effective.

Our big problem is, we're winning like crazy in the church but we're losing out there. It's because we are not getting the salt out to the people who really need to see it demonstrated in our lives.

What do we do with a brand-new believer? Let's say, somebody stands up and gives a witness to the fact that they've come to know Christ. What is our big concern for that believer?

Well, if we're Baptist we're going to get him baptized. Get him through the ordinance. Then we're going to get him in the church for services on Sunday morning and Sunday evening and a Bible class during the week. And as he grows in the Lord, we're going to put him in a place where he can function in an office. We make him serve as we discover his spiritual gifts. Right?

It's wonderful that we bring him into the fellowship and we nurture him and we supply everything that we can for him to

grow. That's wonderful. But we have failed to help him to realize that he is being progressively isolated from his witness!

Someone said it so well, "I've been a Christian for three years and I don't have any more people who aren't Christians around me!" See what we do? We bring them into the culture of the Christian community and we protect them on every side, instead of filling them with a burden and concern of having the neighbors in, having those people that they relate to.

Maybe they're members of the club, playing racquetball, doing anything that will make a relationship meaningful that will provide a base for speaking effectively to that person. We take them away from that.

If someone is a brand-new believer, their whole witness is just all around them. They're not to be isolated from that.

Remember what Matthew did when he became a Christian? He had a great big home. He invited all the tax collectors and their wives in. Guess who the Bible teacher was that night? Jesus Christ.

And the Scribes and Pharisees went up in smoke. "He's spending more time with sinners than He is with saints!" He was a friend of sinners. That was his lifestyle. Those were the people who needed Him. He went out among them.

What we are is what they see and we need to be sensitive enough to share when the opportunity is there, about what Christ has done to change our life.

Now being salt also involves being the very best salt we can be. That involves our personal discipline, our personal tastes, our desire, our dress, our dedication, the use of our time, and our priorities.

“You are salt.”

Salt can lose its savor, and it’ll be good for nothing.

Now look at verse 14. What is the parallel between verse 13 and verse 14?

“You are salt”—verse 13.

What’s the second illustration?

v. 14 You are the light of the world. A city situated on top of a mountain is not able to be hidden.

“You are the light of the church.” Is that what our text says?

“You are the light of the”—WHAT?—“world.”

Goodness. The Lord’s moving out there, huh?

Jesus said, “I am the light of the world while I’m here. I’m not

the light of the scribes and Pharisees. I'm not the light of the Synagogue. I'm the light of the world while I'm here."

But He's gone now. We're the light. What kind of light are we?

Red light?

Green light?

Yellow light?

Blinking light?

Are we shining?

Robert Lewis Stevenson said as a child when the lamp lighter began to light the lights on the street as he was looking out from the upstairs window, he said to the lady who was caring for him, "I'm watching a man make holes in the darkness."
(source unknown)

That's what our responsibility is—to be lights in the darkness.

Stuart Briscoe said:

I wonder how the church of Jesus Christ degenerated into a group of people just sitting around congratulating themselves that they're on their way to heaven. What a tragedy.
(source unknown)

C.T. Studd said it a little bit stronger:

Some people like to live within the sound of church and chapeL
bell I'd rather run a rescue shop within a yard of hell.
(source unknown)

“Nero fiddled while Rome burned.”
(source unknown)

Now it's so funny, we meet somebody and say, “What are you doing?”

“Awe, nothing.”

Go into a store and they say, “Can I help you?”

“Nah, just looking.”

It almost feels like all of our responses are, “Awe nothing. Just looking.” Jesus said, “I must work the works of him that sent me while it is day for the night is coming when no man can work.” (ref. John 9:4)

There's one thing true about salt and light, which is common and that is they are expended in the process of being used. We use them up.

Paul says, “The outward man will perish but the inward man is renewed on a daily basis.” (ref. 2 Corinthian 4:16)

We really shouldn't care how this body's being spent, because we're going to throw it aside pretty soon and go home to new assignments anyway when this is all over. So spend it! Use it! Tear it up! Throw it away! Just so that the glory of Jesus Christ can be seen through it.

This kind of evangelism that we're talking about, being salt and light, really works. It just takes a little longer.

What we're saying is get on our stand and shine where we are because God's got a witness for us there. We're to be a light!

Andrew went and got Peter!

John went and got James!

Philip had a good buddy who all he did was study under the fig tree so he ran out and got him and brought him to Jesus.

Alexander Maclaren said:

Candles are to be lit so that something else can be seen.
(source unknown)

And for us, we're to be lit so someone else can be seen.
“Because the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them.” (ref. 2 Corinthians 4:4)

And we're the light and we're to spend ourselves in the process

of shining unto them.

“A city situated on top of a mountain is not able to be hidden.”

v. 15 Nor are men lighting a lamp and putting it under a bowl, but on the lampstand; and it is giving light to all who are in the house.

“Nor are men lighting a lamp and putting it under a bowl”—or a bushel—“but on the lampstand; and it is giving light to all who are in the house.”

Now when we put a bushel over a candle—a light—what happens? One of two things. Either we burn up the bushel or we put out the light, right?

What are the bushels that are put over our lights? We have six and they all start with C—isn’t that amazing?

SIX BUSHELS:

1. The bushel of CHASTENING.

Understand what chastening is?

Hebrews says, “No chastening is joyous for the present, but eventually it yields the peaceful fruit of righteousness.” (ref. Hebrews 12:11)

God takes us on whaling expeditions to apply the board of

education to the seat of knowledge when He takes us to the woodshed and we sing the “Stars and Stripes Forever” for a while. That’s called pruning the branches. That’s called getting us ready for more fruitfulness.

It is when we are chastened, it is when we’re in the crucible of the test, it’s when the tears are running down our cheeks and our world’s falling apart, our kids are rebelling, our husband wants a divorce, we’ve lost our job, we’ve had the death of a loved one—that we are the greatest witness to the society that’s around us!

As a believer we walk out to make an impact on a sinful world because they’re going to see Christ in us. And if we’re victorious now, we’re going to touch lives for the glory of God.

That’s why Hebrews 12:14 says: “Lest an evil root of bitterness spring up and many are defiled in the process.”

If we get mad and say, “Why me, God? I don’t deserve that! I’m one of your choice children!” We’re blown away. We’ve lost the greatest opportunity God gave us and entrusted us with—to be a witness for Him.

How quick that happens when we have a wrong response to a test of faith. We put a bushel on our light.

2. The bushel of CONFORMITY.

Some Christians have the mistaken idea that they’ve got to

conform to everything that everybody's doing around them so they can be a witness. "They drink—I drink. They smoke pot—I smoke pot. They do this—I do that. They comb their hair this way—I comb my hair this way. They wear their clothes that way—I wear my clothes that way. They have their kids in a carpool—I have my kids in the carpool. They run so many miles a day—I run so many miles a day."

Conformity will never cut it. It is CONVICTION that really counts.

Daniel 1:8

Daniel purposed in his heart that he would not defile himself with the king's meat.

People might hassle us a tad about our convictions, but they respect us ultimately. And so we don't go along with them because we have personal preferences and convictions about it! They say, "I just don't do that."

It's our conviction sometimes that leads to isolation, but it's our greatest witness, not our conformity.

Romans 12:2 says: "Do not be conformed to this world, but be transformed by the renewing of your mind."

3. The bushel of CARES & CONCERNS.

One lady said to her kids, "Why didn't you all come to Jesus?"

They said, “Mom, you’re scared of God! You’re always afraid He’s going to do something to you! You ain’t any different than we were!”

What concerns and anxieties do we have?

We’re going to look at the areas where we worry, the areas where we are anxious. There are bushels over our light because they are areas of unbelief. Anything we’re worrying about and anything we’re anxious about is an area of unbelief. We don’t think God can handle it.

Now granted, He can be handling eternal destiny, but He’ll blow the next 24 hours and we’re sure of it so we’re just scared to death. He can’t handle that.

Philippians 4:6 is a good one: “Be anxious for nothing...”

First Peter 5:7: “Casting all your care upon Him.”

That’s how we get rid of that bushel.

4. The bushel of a CRITICAL, UNFORGIVING SPIRIT.

The critical, unforgiving spirit. There is a subtle seepage among us as saints. It’s known as being righteous and criticizing everybody else.

A critical nature—when people hear us criticizing everybody and putting them down, that doesn’t get them to open up

because they're thinking, when we get out of their presence, we're going to do the same with them.

A critical spirit will invariably put out the light, because they're scared to death to be real with us. Because we'll pick on them just like we're picking on everybody else.

Nothing is ever right and nothing is ever good enough.

5. The bushel of COMPLAINING.

The children of Israel in the wilderness—grumble, grumble, grumble.

“Oh God, You brought us out here from the land of Egypt and took away our leeks and our garlic and You've dumped us out here to kill us. Thanks a lot God.”

“We want some meat and we want some water! Boy God, this is rough. Desert and sand—that's all we got.”

6. The bushel of a CONSPICUOUS FAILING.

What is that? That's a blind spot in our life that we're not even aware of.

Maybe it's ANGER for some. They can be driving down the freeway and all of a sudden they're singing “Let's just praise the Lord,” and somebody cuts in on them and they really let go.

They've got a hair-trigger anger that just blows away their witness instantaneously.

Sometimes it's SPEECH—language.

Speech can really affect and put a bushel on our light. It turns people off because they realize that they're very limited in their vocabulary for one thing, and they also realize that they're vulgar in the way they have to express themselves.

How about RETALIATION? Ever stop to think that when we're trying to get back at somebody, we are the worst witness in the world?

And when we are willing to surrender that witness, surrender that retaliation, we're our greatest witness? We're bringing healing in the lives of a lot of people as they watch us bear what we've had to go through in yielding our rights.

LAZINESS, LYING, SELFISHNESS—just name it. It's conspicuous failings in life that only we are aware of.

Now there are a lot of things that we could say are bushels on the light. Perhaps the biggest one is FEAR. Just afraid that somebody's going to know that we're a Christian and we're afraid to be before them what we need to be.

“The fear of man brings a snare, but whoso puts his trust in the Lord shall be saved.” (Proverbs 29:25)

Let's look at the last verse and we'll wrap it up.

v. 16 In the same manner let your light shine before men in order that they may see your good works and glorify your Father who is in heaven.

“In the same manner let your light shine before men”—WHY?—“in order that they may see your good works and glorify your Father who is in heaven.”

There are TWO REASONS to “let your light shine:”

1. so people can “see your good works”—they can see the quality of our life.
2. We are the BE-attitudes and they’re going to “glorify your Father who is in heaven.” They’re going to want that same thing true in their life.

“good works”

“glorify your Father”

That's why we are a light that shines.

John R. Stott said:

I wish that people would say “Twinkle, twinkle, little star, how I wonder what you are,” and they would come and ask us

and try to find out why we are the way we are.
(source unknown)

Invariably we go through life and all of a sudden somebody dies and we realize that God had put us in their lives and we weren't a witness. Ever had that experience?

B.J. Thomas expresses it in his book *Home Where I Belong* about Elvis Presley. He says:

Why didn't I talk to Elvis about his drug problem? I had a drug problem. Why didn't I share with him? And why didn't I pray with him? Now he's gone. The opportunity has passed.
(source unknown)

We've each got a responsibility to be salt and to be light to the society around us, so that people can see our good works and glorify our Father who's in heaven.

General Booth founded an international organization called the Salvation Army. He had grown very old and frail and at the International Congress he promised that he would come and speak, but he was so ill he could not make it but he was going to send a message.

His message had one word in it. What was it? It was the word "OTHERS."

It is said of Christ as He hung upon the cross, He saved others but Himself He could not save.

Lord, lay some soul upon my heart
and love that soul through me
And may I humbly do my part
to win that soul for Thee.
(source unknown)

We got four lessons out of this study. They are as follows:

Lesson #1: We as Christians are to be salt and light.

All of us can be that.

Lesson #2: It is possible for the salt to lose its effectiveness.

Lesson #3: We are not to allow our lights to be hidden.

Lesson #4: The purpose for our light—the purpose for the light shining is so people can see our good works and glorify our Father.

A dear lady whose husband died of cancer at a very young age wrote this poem called “So Shine, Little Light:”

So shine, little light,
Give off your beams of brightness
that all men may see He who
is the light of the world.

So shine, little light,

Snuff out the darkness that
[holds] men in bondage
to fear and unbelief!

So shine, little light,
For soon the Daystar will arise
and cast His beams
to reveal Himself as
King of kings and Lord of lords!
(Frances Mosley, December 1981)

And underneath she wrote:

Daniel 12:3

And they that we wise shall shine like as the brightness of the firmament; and turn many to righteousness as the stars forever and ever.

Father, we pray that if there's somebody without the Lord Jesus, and they've been so mixed up about their relationship with You, that Your Holy Spirit would convict their hearts and they would come to know You. Then Father as believers, who know You as Savior and who've been so guilt-ridden about our lack of witness, we would realize it's not something we're doing, it's something we're being. May we sing with the hymn writer, "How I praise Thee, precious Savior, that Thy love laid hold of me. Thou hast saved and cleansed and filled me, that I might Thy channel be. Channels only, blessed Master, and with all Thy wondrous power, flowing through us,

Thou canst use us, every day and every hour.” That each of us Father can be salt and light. We pray we’ll heed the warnings that have been given and we’ll ask You to make us effective salt and bright lights to bring glory to Your name. In Jesus’ name we pray. Amen.

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SERMON ON THE MOUNT

Matthew 5-7

“The King’s Inaugural Address”

Study Number Two – Matthew 5:13-16

NOTES

v. 13 You are the salt of the earth. But if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men.

v. 14 You are the light of the world. A city situated on top of a mountain is not able to be hidden.

v. 15 Nor are men lighting a lamp and putting it under a bowl, but on the lampstand; and it is giving light to all who are in the house.

v. 16 In the same manner let your light shine before men in order that they may see your good works and glorify your Father who is in heaven.

QUESTIONS:

1. Read Matthew 5:13-16 and in your own words pull out the main thought of this passage.

2. How are we characterized in verse 13?

3. Like salt, how can we as Christians become tasteless?

4. How are we characterized in verse 14?

5. Compare Philippians 2:14, 15 with verse 14 of this present study.

6. What are men doing with their lights, according to verse 15?

7. What are we commanded to do, according to verse 16?

8. What is the purpose behind letting our light shine, according to verse 16?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: We as Christians are to be salt and light to the world.

LESSON #2: It is possible for the salt to lose its effectiveness.

LESSON #3: We are not to allow our light to be hidden.

LESSON #4: The purpose for our light shining is that they may see our good works and glorify our Father who is in heaven.

ADDITIONAL NOTES:
