

## **June Teaching Theme:** The Sermon on the Mount

讲员 Speaker: Pastor Peter Linghui Tian

题目 Topic: Salt & Light

经文 Scripture: Matthew 5:13-16

**Monthly Theme:** This month, we are starting a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. This week we started looking at the Beatitudes found in Matthew 5:1-12. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside,**" presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. And I am asking us to accept that challenge over the next four months.

### 六月 June – 登山寶訓系列 **The Sermon on the Mount Series**

June 6th – 八福 The Beatitudes (馬太福音 Matthew 5:1-12)

June 13th – 做鹽做光 Salt and Light (馬太福音 Matthew 5:13-16)

June 20th – 律法的成全 The Fulfillment of the Law (馬太福音 Matthew 5:17-20)

June 27th – 殺人與動怒 Murder & Anger (馬太福音 Matthew 5:21-26)

### **Resources:**

[Sermon Video](#)

[Sermon Slides](#)

Video: [Matthew 1-13](#) (Bible Project - English) [8:21]

Video: [Matthew 1-13](#) (Bible Project - Mandarin) [9:05]

\*\*Helpful Video to Watch as an Introduction to the surrounding context of the "Sermon on the Mount."\*\* (If you didn't already watch this previously)

### **Discussion Questions** (Pastor William R. Horne):

- (1) Read Matthew 5:13-16 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here?
- (2) How do you understand Jesus' "Salt" metaphor? What is the warning within the metaphor?
- (3) How do you understand Jesus' "Light" metaphor? Read Matthew 4:14-16 (Quoting Isaiah 9), Isaiah 51:4, 60:3. How do these passages help us understand the metaphor better?
- (4) Re-read Matthew 5:16. How does Jesus describe how we are to be "Light"?
- (5) Name some practical steps you can take this week to be "Salt" and "Light" in your places of influence. In what ways can we protect ourselves from misusing or not using our influence?

### **Important Notes** (Pastor William R. Horne):

Notes on Q1: This text "encourages us to *reimagine our role in the world as God's agents of redemption.*" (Scott Mcknight). If we remember back to Genesis 1-2, humanity is created in the

“Image of God,” making humanity rulers of God’s good creation on His behalf. This role is found in the ideas of the *Priest* (mediator between God and the people) and the *King* (ruling) in the Bible. Humanity was called to this role and failed, then the family of Abraham was called to this role and failed, and eventually, Jesus comes and performs these roles perfectly. Jesus then calls his followers through his saving work and the Holy Spirit’s empowerment to function as *Priest* and *Kings* in the world. Though we look to the fullness of the Kingdom to come when King Jesus returns, we are to meditate and rule now as citizens of the Kingdom. Matthew 5:13-16 fits within this framework of our call to be a “Kingdom of Priest,” calling the world to God and “Kings” who rule creation well on God’s behalf, in light of the ways of His Upside-Down Kingdom. We have talked about this in many different ways, but I want to make sure we keep putting the big picture back together.

#### Notes on Q2:

First, we should note that it is better to understand “earth” or “world” as “land,” referring to the Hebrew promise land. (Just like the third beatitude, “Blessed are the meek, for they will inherit the land”). This insight focuses the metaphor on the mission of Jesus’ people to Israel (Jews, Hebrews).

Salt, when used correctly, was used in sacrifices (Lev 2:13), to purify things (Exod 30:35), to flavor things (Job 6:6), and as a preservative. In places like Mark 9:50 and Col 4:6, we see the “salt metaphor” used in connection to peace and friendship. With its broad use, the image calls us as Jesus followers to be an influence for the Kingdom and peace in all our community spaces.

The warning within the metaphor is that “salt,” when not used correctly, becomes worthless, just like dirt/dust on the road. There are serious consequences when we damage or misuse our influence. We have all seen its impact when church leaders don’t act like Jesus or live without integrity. People are often hurt and pushed away from Jesus because of their misuse of power. This warning applies to all Jesus followers - we must be careful not to diminish our impact by using our “salt” (influence) wrong.

Notes on Q3: Just like “salt” impacts multiple spaces, “light” impacts darkness. After reading the passages, it should be clear that the image of “light” in the dark is usually connected to God’s mission to the Gentiles (or nations). Jesus’ “salt” metaphor focused on Israel, now his “light” metaphor anticipates the movement of the people of God to “all people.”

Notes on Q4: We see here that “letting your light shine” is done through “good works” that will bring “glory” to God. How we live can give people “a taste of Heaven on Earth” and draw people unto King Jesus. The key here is the way we live should be so “upside-down” from the world that people ask why, and then we can point to “our Father in heaven.” Our actions are connected to our God, granting us opportunities to witness King Jesus’ reign through both our actions (usually first) and our proclamation (our words).

We see a similar idea in 1 Peter 2:11-12: **“Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.”**

“Good works” in Jesus’ context refers to things like almsgiving, caring for the sick, showing hospitality to strangers/foreigners, acting with generosity and sharing, and grieving with those suffering. What are some “good works” we can practice in our context in light of this context?

Notes on Q5: In light of the Biblical story, “the salt and light metaphors reveal that the church’s fundamental task is to mediate God’s presence as priests and to rule on behalf of God as kings and queens under God, serving God in God’s mission. Our task is to represent God—to mediate God’s goodness, God’s grace, God’s holiness, and God’s justice to this world as those who represent God. Salt and light, then, are about not just what we do but who we are” (Scott Mcknight).

**Sermon Summary** (Elder Yin & Aihua Yin):

## 活出光和盐

田传道。6/13/21

“你们是世上的盐。盐若失了味，怎能叫它再咸呢？以后无用，不过丢在外面，被人践踏了。你们是世上的光。城造在山上是不能隐藏的。人点灯，不放在斗底下，是放在灯台上，就照亮一家的人。你们的光也当这样照在前，叫他们看见你们的好行为，便将荣耀归给你们在天上的父。”

马太福音 5:13-16 CUNPSS-神

<https://bible.com/48/mat.5.13-16.cunpss-神>

讨论重生后的生活生命，

一，经文背景介绍

登山宝训背景，太四23，巴勒斯坦当地人来见耶稣，病，需要的人，耶稣来不是为了医治病而是为天国的福音。恢复和上帝的关系。太14:13。耶稣医治因为怜悯。许多当时人来为得好处。耶稣要从身体上的恢复到和神关系的恢复。要成为虚心的人，并不是财富多少或者身体的健康状况，重要的是是否追求神的人。

经上帝的祝福后有三个改变，1，温柔的人，2，对上帝话语的渴慕，饥渴慕义的人。3，有爱的人。成为和平的

二，你们是世上的盐

4:13

你们：耶稣面前的门徒，和现在跟随神的人

是：成为世上的盐，不是做世上的盐，做有表演的成份。

世上：不要我们厌世而是进入这世界，林前9：19-23。入世而超世的生命。虽然住在世上但生命本质不一样。

盐：防腐，基督徒是防罪的作用。还有调味，所有成份多有，没味，但加一点盐，味道不错，盐溶化：牺牲的功效  
牺牲自己的利益，使得全家得平安和喜乐。譬如洗碗。牺牲时成为了盐。不仅在外且在家内。在周围的人中。

三，你们是世上的光

4:14

盐看不见但能感受到

光是能看到的，让我们能成为众人的引导，照亮和指引两个功效。有圣洁公义的生活，让众人能看见，世界能见，家人也能见。生活中的小事也能活出基督的样子，不一定是轰轰烈烈的事，有时和邻居相好，就是光。求主帮助我们。

练习：你们是世上的盐，你们是世上的光。把你们换成自己的名字。

Living Out a Life of Salt and Light  
Pastor Peter Tian

""You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. "You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven."

Matthew 5:13-16 NIV

At Pentecost, HS came and filled the disciples, the coming of HS lead us to understand God's words. The HS worked on the audiences of Peter, more than 3000 people accepted Jesus. Today we will share what kind of changes happened in the believers

1)The background of the beatitudes

Chapter 4, Jesus preached in the region of Galilee. The audiaunces were the sick, the poor, the hungry, they came with the need to be physically healed. But His incarnation is for the healing of souls. Because people were crippled, had broken relationship with God

14:13-14 5000 men in the gathering. He healed them of diseases because of His compassion. They came for real benefits. Jesus didn't stop there, He wanted to renew their minds too. The beatitudes told them that the poor in spirit would be blessed.

When a person is hungry to the Lord, he comes to the 2nd blessing, the pain of losing connection with the lord, and sad about that. Turn his eyes to the lord, get comforted by the lord: renew of his life—becomes a meek person (3rd blessing), and change of his life, and hunger thirst for righteousness. Like a new born looking for his mother's milk. A new believer hungers for God's words. They will be filled. And have love and mercy, think of other people's needs.

Only after accepting and experiencing God's love and mercy, he can truly be a peace maker, pass peace along to others.

2)you are salt of the earth

Our faith focuses on the inside being as well as the outward expression

\*Who are "you"? The disciples. And everyone who follows Jesus--all of us!

\*You "are" the salt. Everyone becomes the salt. The natural flow of your inner being. Not a performance.

\*You are salt of "the earth". We are not to hate or avoid the world. But enter into this world, just like Jesus.

1 cor9:19-33 to become like the person, to win the person, for the sake of gospel

Become part of the world outwardly

Yet different inside.

Show people my life, like a citizen of the kingdom, by my living testimony

Be the salt of my family, of our coworkers, of our friends

\*you are "salt" of the world. Salt is used to preserve food from getting bad. People around us are to stop sinning because of our testimony

Salt adds taste and flavor. Salt needs to sacrifice itself, to melt and give taste for the dish. You would not "see" salt in the dish but salt let other ingredients shine

Example of a happy marriage, give off your right, do small things for your spouse. If you have the heart to self sacrifice, your marriage will be sweeter

Pastor Tian has a teenager daughter, he learns to give her room, spend more time, sacrifice his own right, the taste of happiness comes back

Be the salt of my husband, my children

Give your time and love to people around you, listening to them, so the life of people around you have more taste, less quarrel and more understanding

3) Light of the world—outward, people can see. You can't be a disciple in secret.

Lamp of the house (family)

Town on the hill (society)

So people can be guided when confused, through our example in life, people can verify that we are followers of Christ.

When Peter was a pastor in Beijing's church. A brother singing karaoke, resisted the temptation of young waitress. In a society that the abnormal becomes the norm, how we live out a Christian life

Good relationship with your neighbor

To give is more blessed than to receive

To become the salt, the light, please help us Lord!!

Aihua is the salt of my family.

Aihua is the light of my family!