

Ye Are the Salt of the Earth

Matthew 5:1-13: *“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.”*

I. **Deuteronomy 18:18**—*“I will raise them up a prophet”*

A. We started this new section with the words, *“He went up into a mountain.”* Here on this mountain, we see the Lord Jesus as the Great Prophet teaching the people. Before this, Israel’s great prophet is Moses.

1. Even today among the observant Jews, Moses is not just called, Moses. He is called “Moishe Rabenu” or “Moses, our rabbi.”

B. As Moses was faithful to be Israel’s leader and teacher, Moses led Israel to look for a coming prophet when Moses told them what God said to him about this prophet in **Deuteronomy 18:17-18**.

1. **Deuteronomy 18:17-18** says, *“¹⁷ And the LORD said unto me, They have well spoken that which they have spoken. ¹⁸ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”*

C. Here on this mount stood Jesus who was that promised prophet that the people were to look for.

D. They were told that this coming great prophet would be raised up by God from among the people. That meant that the people were to know where this great prophet came from. This is exactly what we see when they answered the question of where the Lord Jesus came from in **John 6:42**.

1. **John 6:42** says, *“And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?”*

2. When they said that about the Lord Jesus, we see the fulfillment of the promise that God made of the prophet being raised up from among their brethren.

a. They knew that the Lord Jesus was from among them.

c. The great prophet would be raised up from the midst of Israel, and that is how He was seen by all of Israel as the one raised up from Israel.

a. He was raised up from **spiritually dry Israel** as the one who was said to have grown up before the Lord as a root out of dry land in **Isaiah 53:2**.

a) **Isaiah 53:2** says, *“For he shall grow up before him as a tender plant, and as a root out of a dry ground.”*

E. God told Israel that He *“will put my words in his mouth: and he shall speak unto them all that I shall command him.”*

1. God told Israel that from the mouth of the prophet Jesus would come to the words of God. The prophet Jesus would be faithful to speak all the words of God that were put in His mouth.
 2. The words of God come from the mouth of the prophet Jesus from **Matthew 5:2**.
 - a. The verse says, *“And he opened his mouth, and taught them.”*
- F. When Moses spoke further about this great coming prophet, he attached a certain warning to the people about this prophet when Moses said in **Deuteronomy 18:15**.
1. **Deuteronomy 18:15** says, *“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him, ye shall hearken.”*
- G. When Moses said to the people, *“Unto him, ye shall hearken,”* that was Moses saying to the people, *“You better listen to him.”*
1. That was Moses saying to the Jewish people, *“There were plenty of times when you did not listen to me, and there were consequences.”*
 2. *“When it comes to this coming prophet, you better listen to him because if you think the consequences were bad when you did not listen to me, you have no idea about how terrible the consequences will be if you do not listen to Him.”*
 3. This is what the Lord Jesus said in **Matthews 25:31-33**.
 - a. **Matthew 25:31-33** says, *“³¹ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: ³³ And he shall set the sheep on his right hand, but the goats on the left.”*
 4. The Lord Jesus will judge who is brought into Heaven and who is cast into hell.
 - a. This judgment Moses did not and will not do, but the great prophet Jesus will do this because He said in **John 5:22**—*“For the Father judgeth no man, but hath committed all judgment unto the Son.”*
- H. The characteristic that was emphasized about the coming prophet was that He would be like Moses.
1. **Deuteronomy 18:15** proclaims, *“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, **like unto me.**”*
- II. Verse 1—*“He went up into a mountain”*
- A. This is what makes the words in the first verse of Matthew 5 so important.
 - B. Moses was associated with a mountain, Mount Sinai. Now, this great prophet Jesus is associated with a mountain, the Mount of the Sermon.
 - C. There is a contrast between the Mount Sinai that the prophet Moses went up to and the Mount of the Sermon that the great prophet Jesus went up into.
 - D. When Moses went up to that great Mount Sinai, it was a scene of great drama.
 1. Just think of the greatness of that scene and all the drama of when Moses went up to Mount Sinai.
 - a. **Exodus 20:18** says, *“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.”*
 2. Just imagine that scene of all the people standing before the great Mount Sinai with the crashing booms of **thunder** and the loud sound of a **trumpet** and the frightening flashes of **lightning** and the choking **smoke** in the eyes and lungs.

3. These were the four elements that made up that scene when Moses went up into Mount Sinai—**thunder, lightning, trumpet, and smoke**. That was what terrified the people at Mount Sinai.
 4. On that day, Mount Sinai was the place where God was revealed to the people in power and might and terror.
 5. On that day, Jehovah Jesus was revealed on Mount Sinai with great power, might, and terror.
- E. Now, contrast Mount Sinai where the prophet Moses stood with the Mount of the Sermon where the great prophet Jesus stood.
1. On the Mount of the Sermon, there was no thunder—just the sound of a gentle breeze.
 2. On the Mount of the Sermon, there was no lightning—just the sight of a gentle blue sky.
 3. On the Mount of the Sermon, there was no trumpet—just the soft voice of the Savior.
 4. On the Mount of the Sermon, there was no smoke—just the clear, clean air of the sea.
- F. Imagine what the people saw at Mount Sinai when they saw the power and might and terror of Jehovah Jesus. Now, think of how those people at Mount Sinai only saw just a part of the power and terror that people will see in the future when they see Jehovah Jesus at the judgment in **Revelation 6:14-17**.
1. **Revelation 6:14-17**—*“¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:¹⁷ For the great day of his wrath is come; and who shall be able to stand?”*
 2. Now, on the Mount of the Sermon, the **heavens are not opened** as a scroll.
 - a. The heavens are closed as a scroll, and all that is seen is a clear, calm blue sky.
 3. Here on the Mount of the Sermon, there is **no mountain or island moved out of its place** as there will be in the future.
 4. On the Mount of the Sermon, **no one is hiding** from the face of Jesus as they will in the future.
 5. On the Mount of the Sermon, **no one is begging** the mountains and the rocks to fall on them to hide them from the face of Jesus as they will in the future.
 6. On the Mount of the Sermon, Jesus is **not sitting on the great judgment throne** of Heaven as He will in the future.
 7. On the Mount of the Sermon, there is **not the wrath of the Lamb** like there will be in the future.
- G. There is just the gentle teaching of the Lamb. This is the **same Jehovah Jesus** at Mount Sinai. This is the same Jehovah Jesus in **Revelation 6:14-17** who made people cry and beg the mountains and rocks to fall on them to hide them from His face.
- H. Before on Mount Sinai, **we saw just a little** of the power of Jehovah Jesus unveiled.
- I. In the future, Jehovah Jesus will be fully unveiled in what **Revelation 6** calls the **great day of His wrath**.

- J. At that great day of His wrath, the only mouths that shall be heard are the mouths of those who are **crying out to the mountains and the rocks to hide** them from the great day of the wrath of the Lamb.
- K. What we are seeing here on this other Mount of the Sermon is: this same Jehovah Jesus from Mount Sinai only now He is veiled.
- L. What we are seeing here is **not** Jehovah Jesus seeking all men to bring them to **judgment**; what we are seeing here is Jehovah Jesus.
1. Jehovah Jesus **came to seek and to save** that which was **lost** as He said in **Luke 19:10**.
 - a. The verse says, *“For the Son of man is come to **seek and to save** that which was **lost**.”*
- M. What we have here is **not the wrath of the Lamb Jesus**; what we have here is **the Salvation of the Lamb Jesus**.
- N. Here, we have Jehovah Jesus **looking for those who will respond** to His invitation in **Matthew 11:28-29**.
1. The verses say, *“²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”*
- O. What we see here in this chapter is Jehovah Jesus as we saw Him right after Adam fell into sin in **Genesis 3:9**.
1. **Genesis 3:9** states, *“And the LORD God called unto Adam, and said unto him, Where art thou?”*
 2. Here in this Sermon on the Mount; there is the Lord God Jesus calling to the lost sons of Adam and saying to them, *“Where art thou?”*
- P. Jehovah Jesus is veiled; the wrath of the Lamb is veiled. His title as God is 100% completely veiled as He seeks those who are weary and heavy laden.
- Q. Matthew chapter 5 is **God veiling Himself in the person of Jesus**. That is the way He is seen today—**a deity veiled in flesh and known simply as Jesus**. This is only a temporary veil that will not be in place for very long.
- R. The only ones who can ever be saved are those who **fall at the feet of God veiled in Jesus** who will say to Jesus the words of Thomas in **John 20:28**.
1. **John 20:28** says, *“My Lord and my God.”*
- S. Because when Jehovah Jesus is **finally unveiled**, and He is seen as the Lamb upon His throne, then, it will be **too late to be saved**. No one can be saved after Jehovah Jesus is unveiled.
1. The Bible says to anyone considering being saved, **“Hurry up”** in **2 Corinthians 6:2**.
 - a. **2 Corinthians 6:2** says, *“Behold, now is the accepted time; behold, now is the day of salvation.”*
 2. Today is a day of **“Hurry up and be saved!”** because the day of the unveiling of the Lord Jesus as the Lord God Almighty is coming. After that, no one can be saved.
 3. The day when Moses stood on Mount Sinai was the day of the **giving of the Law**.
 4. The day of the coming Mount Sinai when the Lamb Jesus sits on His throne will be the day when man is held accountable for the Law he broke.
 - a. That day is called **“The Day of the Great Wrath of the Lord”** is the day when there is only judgment and no salvation.
 5. Until that day comes, we are living in the day of the Mount of the Sermon where the great prophet is calling out to man to be saved.

T. This is the great significance of the two mountains—the Mount Sinai and the Mount of the Sermon before us. This difference between the scene at Mount Sinai and the scene at the Mount of the Sermon is **John 1:17**.

1. The verse says, *“For the law was given by Moses, but grace and truth came by Jesus Christ.”*

III. Verse 2—*“He opened His mouth, and taught them”*

A. The mouth of God has great significance for man and we first saw the mouth of God in how man received life from God which is written in **Genesis 2:7**.

1. **Genesis 2:7** states, *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*
2. Man became a living soul when God **put His mouth over the nostrils of man** and breathed into man God’s breath of life.

B. So, from the mouth of God comes life.

C. Just like life came to man from the mouth of the Creator God in **Genesis 2:7**, so life is coming again from the mouth of the Creator God Jesus in His Sermon on the Mount.

1. This is the same Jehovah Jesus speaking from His mouth. This is called *“The Word of Life”* (**Philippians 2:16**).

D. Scripture is described as the Word of Life breathed out from the mouth of God in **2 Timothy 3:16**.

1. **2 Timothy 3:16** says, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”*

2. Most translations use the word *“inspiration”* of God, but inspiration refers to **breathing in as opposed to breathing out**.

a. That is not a correct word to translate the Greek word **“Pneo”** that is used here in **2 Timothy 3:16**. The Greek word **“Pneo”** is where we get our word **“Pneumatic.”** It is like a tire is full of air that can be released and **blown out**.

b. The Greek word **“Pneo”** means a **“breath”** or **“breeze;”** it is the same as the Hebrew word **Ruach** which means **“breath”** or **“wind.”**

3. When **2 Timothy 3:16** uses the Greek word **“Pneo”** of God to describe Scripture it is really saying, **“All scripture is God-breathed out.”** The only translations that got it right were the Amplified and the NIV which says, **“All scripture is God-breathed and is profitable for teaching.”**

4. That **Scripture is the Word of Life** that is breathed out of God takes us back to the scene of **Genesis 2:7** where God was breathing out into man the breath of life and man becoming a living soul.

E. The implication for us of this is that every time we open our Bible, we should see ourselves like **Adam was with no life in himself. We should see God with life in Himself** opening His mouth and breathing to man the breath of life.

1. Every time we open the **Bible**, we should imagine **God opening His mouth and breathing into our lives**.

2. This is the significance for us of the Lord Jesus opening His mouth in **Matthew 5:2**.

a. **Matthew 5:2** states, *“And he opened his mouth, and taught them.”*

F. When God **opens His mouth to teach us, He breathes life** into us just as Adam was **born for the first time by the breath** of God.

1. We are born again by **the God-breathed Word of God** as stated in **1 Peter 1:23**.

- a. **1 Peter 1:23** says, *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”*
 - G. As we look at **Matthew 5:2**, we see God breathing out the life-giving Word of God.
 - 1. We see ourselves there receiving that life-giving Word of God right from his mouth which is exactly the scene described in **Deuteronomy 8:3**.
 - a. **Deuteronomy 8:3** says, *“Man doth not live by bread only, but by every word that **proceedeth out of the mouth** of the LORD doth man live.”*
 - 2. Right from the mouth of God comes the Word of God that gives us life which is why the term, “Word of Life” is so wonderful
 - H. When we read in **Matthew 5:2** (*“And he opened his mouth”*), we should see ourselves **opening our hearts** to receive.
 - I. This is what makes this Sermon on the Mount so important.
- IV. Verse 10—*“Blessed...persecuted”*
 - A. **Matthew 5:10** says, *“Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.”*
 - B. With this verse, we have a **great transition** in the description of those who are blessed.
 - 1. Here comes the **great conflict**. Now, He is no longer describing who the blessed are in themselves as in the other verses. He describes what happens to the blessed.
 - 2. This follows the “blessed are the peacemakers” which means that those who attempt to reconcile others to God will experience persecution. They will experience resistance from the world.
 - C. Verse 10 stands as a warning to the peacemakers or reconcilers; it is a warning to those who try to reconcile man to God.
 - 1. They should be ready for a great opposition—a great persecution.
- V. Verse 13—*“For theirs is the kingdom of Heaven”*
 - A. This confirms His kingdom is not of this world. He is very much aware of the suffering that believers go through.
 - B. Let me ask you to consider what the Lord was saying when He said in **John 18:36**—*“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”*
 - 1. This world is not of His Kingdom.
 - 2. The intolerable situation of Him being delivered to the Jews would be stopped.
 - 3. His servants would fight, and He would not be delivered to the Jews.
 - 4. With this in mind, just imagine for a minute what the situation would be like if believers were being reviled in Heaven and having all manner of evil spoken against them falsely and being persecuted. If all this was happening in Heaven, what would happen?
 - a. The servants of the Lord would make that stop just like the Lord said in **John 18:36**. If it was in Heaven that the Lord’s servants were mistreated so badly, the Lord’s servants would fight and put an immediate end to that.
 - b. Here on earth (not in Heaven), when we are mistreated for the Lord’s sake and it does not stop, that shows us that the earth (that we live in now) is NOT a part of the Lord’s kingdom.
 - c. Every time you and I suffer for the Lord’s sake and the Lord’s servants do not fight and put an immediate end to it, that is a reminder that this earth is not of the Lord’s Kingdom. We are of the Lord’s Kingdom, so we are a foreigner here.

5. But, now in these verses, these are happening and the Lord did not say that believers were being reviled and persecuted and having all manner of evil said against them.

C. Rewards wait for later when His kingdom does come.

1. Here, we carry out the ministry of reconciliation with our testimony, and now, we suffer. Later, we will receive a reward.

VI. Verse 11—“*Men shall revile you*”

A. Now, He becomes specific as to the type of persecution that can be expected when He says in **Matthew 5:11**—“*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*”

B. The Lord now says that our response to this opposition should be to “*rejoice.*”

1. **Matthew 5:12** says, “*Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*”

C. When He said in verse 12, “*For so persecuted they the prophets,*” He was saying that this suffering is **not new**.

1. It has **always been in the past** with those who have been faithful to God in being peacemakers between God and man in God’s faithful ones.
2. What a **privilege to stand at the same level** as the prophets of old and to make up what still remains of the suffering of the Lord! It is like when the Lord came, there was a **certain measure of sufferings** that He would suffer. That measure included both what He suffered in His body of flesh and in His body of believers. They are all the sufferings of Christ.
3. When we suffer, we should look at suffering in that light.
 - a. **Colossians 1:24** says, “*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.*”
 - b. That phrase “*fill up that which is behind of the afflictions of Christ*” is what causes us to see that there is a set amount of the afflictions of the Lord Jesus Christ.
 - c. That amount is made up by the Lord Jesus Himself. It is also made up of the sufferings of the followers of the Lord Jesus which is what the Lord Jesus said to Saul before he became Paul.
 1. **Acts 9:4** says, “*And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*”

D. When the followers of the Lord Jesus suffer, they are right there with the Old Testament prophets just as Stephen said before he was martyred.

1. **Acts 7:51-52** say, “*51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.*”
2. Stephen knew before he was martyred that he had become a companion of the prophets he spoke about.
3. When a person becomes a companion in suffering with the prophets, he also becomes a companion in receiving the rewards of the prophets.
4. Their rewards are found in **Matthew 5:10** and **Matthew 5:12**.
 - a. **Matthew 5:10** says, “*Theirs is the kingdom of heaven.*”
 - b. **Matthew 5:12** says, “*Rejoice, and be exceeding glad: for great is your reward in heaven.*”

VII. Verse 13—“*Ye are the salt of the earth*”

- A. So, He was still on the subject of being in a hostile world. He now speaks about the effect that believers have on this world when He said in **Matthew 5:13**.
 - 1. The verse says, *“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.”*
- B. Being persecuted is speaking about what happens to believers outwardly, but now when He says, “Ye are the salt of the earth,” He is speaking about what believers are **inwardly**.

VIII. Mark 9:50—*“Salt is good”*

- A. The Lord Jesus Christ said something very interesting in **Mark 9:50** about salt.
 - 1. **Mark 9:50** says, *“Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.”*
- B. Salt is good to bring out the flavor of foods. Salt raises a food from being bland to being vibrant.
- C. Salt is also good for preserving food.
 - 1. With salt, you can keep raw fish at room temperature, and it won’t spoil.
 - 2. Salt has gotten a bad rap because of its effect on causing high blood pressure. But, salt really is good at stopping food from spoiling and flavoring food.

IX. **Matthew 5:13**—*“If the salt has lost its savour”*

- A. The Lord is talking about a tragic problem in **Matthew 5:13**—*“If the salt has lost its savour.”*
- B. That is a tragedy when salt has lost its saltiness.
- C. Then, the Lord asked a question, *“Wherewith shall it be salted?”*
- D. When the salt has lost its saltiness, how can the saltiness be recovered again?
 - 1. That is a valid question.
- E. How many believe that once the salt has lost its saltiness that there is a way for salt to be made salty again? Can it be made salty again?
- F. Pure salt is NaCl, and it will never be anything other than NaCl.
 - 1. NaCl will never lose its saltiness.
- G. There is actually one way that NaCl salt can lose its saltiness. If it gets mixed with in with contaminants, then it will lose its saltiness.
- H. Let’s say that you have some salt in your hand that has lost its saltiness. You taste it, and it does not taste salty. It has lost its flavor.
 - 1. If you look closely at that salt in your hand that has lost its flavor, you can see the problem. You can see those crystals of sodium chloride. You can see them because they glisten as salt does. However, you also see a lot of other contaminants that are mixed in with the salt.
 - 2. That is the problem. It is those contaminants that have caused the salt to lose its saltiness
 - 3. It does not taste like salt, and it will not flavor food or preserve food.
 - 4. It is that mixture with the other minerals that have caused the salt to both lose its preserving power and to lose its ability to flavor food.
- I. Finally, after thinking of all the possibilities of what you could do with the contaminated salt, you would have to come to the same conclusion that the Lord came to in **Matthew 5:13**.
 - 1. **Matthew 5:13** states, *“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.”*
- J. You would look at the contaminated salt and say the same thing—*“It is **thenceforth good for nothing**, but to be cast out, and trodden under foot of man.”*

1. You would throw the contaminated salt out in the dirt, and it would be trampled on by people walking.
 2. Uncontaminated salt is so good, and contaminated salt is good for nothing.
- K. But, if you said, “Now, wait a minute. I **really want my salt back** from this contaminated mixture. I want to consider that question of how to make this contaminated salt salty again.”
1. Then, you realized that if you actually took the time, you could actually take fine tweezers and a magnifying glass and pull out every grain of salt from the mixture to purify your salt. That would work.
 2. If you took the time to remove all of the salt crystals from the contaminating dirt, it would make the salt salty again.
- L. All of that is a lesson that the Lord was teaching in **Matthew 5:13** with 3 points:
1. How good salt is
 2. How contaminated salt is good for nothing
 3. How by removing salt from its contaminants
 - a. Salt can be restored to become good again.
- M. What relevance does all that have in my life? The Lord said that it has all the relevance in the world to us when He said, “*Ye are the salt of the world.*”
- N. What that means is that we are the salt of the world, and like salt, we perform two functions.
1. First, salt takes food that is bland and brings out the great flavor of food.
 2. When the world looks at the Lord, they see dead religion. They see buildings with crosses on them and men walking around in cold, religious robes heartlessly reciting dogmas. That looks bland and boring and of no interest.
 - a. When we come with our testimony and our life in the Lord, that is like salt that brings out the greatness of the Lord Jesus.
 - b. That is how we are the salt of the earth that brings out the wonderful flavor of the greatness of the Lord Jesus Christ.
- O. Second, when we refuse to indulge with the world in sin, that puts a holy damper on the sin of others. That retards the corruption of sin.
1. When someone uses the name of Jesus or Jesus Christ as a swear word and we call Jesus “The Lord Jesus Christ,” that person hears that. When he is around us, he stops using the name of Jesus or Jesus Christ as a swear word.
 2. We are the salt of the earth that inhibits the corruption of sin in the world.
 3. Like salt, we are good when we are not contaminated with the world.
- P. Like salt, we are good for nothing when we are contaminated with the world.
- Q. Those are the ways that we are the salt of the earth and how we like salt is good.
- R. But, on the other hand, we lose our saltiness by becoming contaminated with the world.
1. When our minds are filled with TV and the news and movies instead of being filled with God
 2. When we let sinful practices creep into our lives and when we do not look at every part of our lives and ask the question, “Is this something between my soul and the Savior?”
 3. When we do not say:

***Nothing** between my soul and the Savior,
Naught of **this world’s delusive dream**;
I have renounced **all** sinful pleasure;
Nothing between, **like worldly pleasure**;
Habits of life, though **harmless** they seem,
Must not my heart from Him e’er **sever**;*

***Nothing** between my soul and the Savior,
So that His blessed face **may be** seen;
Nothing **preventing** the least of His favor,
Nothing between my soul and the Savior
Keep the way **clear! Let** nothing between.*

- S. When that is not the priority in our lives, we as the salt of the earth have become contaminated with the world
1. We as the salt of the earth have lost our saltiness.
 2. We are good for nothing.
 3. We don't bring out the flavor of the greatness of the Lord Jesus to the lost.
 4. We don't stop the corruption of sin around us.
 5. We as salt that has lost its saltiness are good for nothing.