

8-31-2025, COTR

Title: The Sermon on the Mount, pt-4

Purpose: Provoke people to embrace Jesus' teaching about being salt and light and the role of the OT to Gentile believers today.

Truth for Today: Truth for Today: Christians are to impact the world as 'salt and light'. Rightly applying the Old Testament will make us wiser Christians.

Text: Matthew 5: 13-20

Topic: Sermon on the Mount, Righteousness, Salt, Light, Relevance of the Old Testament

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

The Sermon on the Mount, pt-4

I. Introduction

- A. Review: Series, '100% Jesus, pure, undiluted truth'. This is a verse-by-verse study from the words of Jesus, called the Sermon on the Mount, Mt. ch. 5-7.
- B. The Sermon on the Mount is about how to be right with God. Last week we finished the Beatitudes and today we'll look at 2 sections, (1) 'Salt and Light' and (2) The role of the Old Testament for us today.
- C. Title: The Sermon on the Mount, pt-4

II. Teaching about salt and light

- 1. Jesus used salt and light to demonstrate the impact people who follow Him would make on the world.¹ The focus is our call to good works and righteous lifestyle.
- B. [Matthew 5:13–16 (NLT)] **"You are the salt of the earth ("You are like salt that is needed by this world."**²) But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.
- C. Key points:
 - 1. Salt, in this context does 2 things: (1) In the old days salt preserved food and kept it from going bad. Today salt, Biblical truth, preserves culture against evil, e.g. Christians stand against normalizing transgenderism because God made us male or female. Ge. 1:27, Mk. 10:6 (2) Like salt in food brings out flavor, a salty Christian's relationship with God creates a thirst in people to want what we have, e.g., you get laid off at work. Others are panicking while you have peace.¹
 - 2. *'But what good is salt if it has lost its flavor, It will be thrown out and trampled underfoot as worthless.'* This has a spiritual application because salt that used for food doesn't lose its taste even if unused for a long period of time. Jesus is saying when salt is diluted or mixed with other substances it becomes ineffective.²
- D. Life App #1: The world desperately needs Biblical truth. If Christians behave in a worldly or ungodly way, what we say about Jesus or the Bible will be ignored.
- E. Vs. 14 **"You are the light of the world—like a city on a hilltop that cannot be hidden.**¹⁵ No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶ In the same way, **let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.]**

F. Key points:

1. 'You are the light of the world...a lamp is placed on a stand, where it gives light to everyone in the house.' To be the light means we show people the way to God through words and actions. A light shines and give direction. When we 'walk the walk' and 'talk the talk', we'll draw people to Christ and influence culture.
2. Our Christian life is private and public. 'No one lights a lamp and then puts it under a basket' means we are vocal and live a life of good works to point people to Jesus. If our faith is private and we don't tell people about Jesus we're like hiding a lamp under a basket. If our faith is only public, we're hypocrites.
3. The result is 'everyone will praise your heavenly Father'. [Isaiah 49:3 (NCV)] He (God) told me, "Israel, you are my servant. **I will show my glory through you...**" to the watching world.]

G. Life App #2: True followers of Jesus do their best to 'walk the walk and talk the talk' to influence unbelievers to become followers of Jesus.

III. Teaching about the law and prophets (the OT laws God gave Moses and Jewish prophets.)

- A. Context Pharisees, [Mt. 5:17-20 (NLT)] "Don't **misunderstand** why I (Jesus) have come. **I did not come to abolish the law of Moses or the writings of the prophets.** No, **I came to accomplish their purpose** (ESV *fulfill them*).¹⁸ I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear **until its purpose is achieved.**] Vs. 19-20 comments are in my notes on app
1. Def: *abolish*: to put an end to, cancel.² Def. *accomplish/ fulfill their purpose*: Jesus the Messiah did all that was required by the Law or predicted by the prophets as the Savior of the world. Jesus's life and teaching are the way the Law and the prophets are to be interpreted.
 2. [Gal. 3:24 (KJV)] Wherefore **the law was our schoolmaster** (NKJV *tutor*, NLT *to bring us* unto Christ, that we might be justified by faith.)
 3. The problem between Jesus and Jews was because their interpretation of the Law influenced them for 1000 years and now Jesus says there's a different way to be right with God. They killed Him, when the Law and Prophets predicted Him.
- B. Life Application #3: Gentile Christians are not expected to obey the OT law to be saved (righteous in God's eyes)...as the Pharisees taught. (Paul and Barnabas at Antioch)
1. How Jewish should I be? [Acts 15:1-3 (NLT)]...some men began to teach...**Unless you are circumcised as required by the law of Moses, you cannot be saved...** the church decided to send Paul and Barnabas...to talk to the apostles and elders... 11(Peter) **we are all saved the same way, by the undeserved grace of the Lord Jesus.**"¹⁹...we should not make it difficult for Gentiles who are turning to God. ²⁰ Instead, we should...tell them to abstain from eating food offered to idols, from sexual immorality, from eating the meat of strangled animals, and from consuming blood. ²¹ For **these laws of Moses have been preached in Jewish synagogues** in every city on every Sabbath for many generations."]

IV. Conclusion/ response: Life App #4: How should we use the OT today?

1. To understand Creation, Origins and the Beginning of all things
2. To understand the cause and effects of sin, evil and satan through the fall of man.

3. To understand God's plan of salvation: The Messiah, faith, history of God's Chosen people the Jews and the Law of Moses. Also ancient world history.
 4. To understand messianic and end times prophecy
 5. To find wisdom and comfort from Proverbs and Psalms
 6. To understand the consequences of obedience and disobedience, [1 Cor. 10:6–11 (NLT) These things happened as a **warning to us, so that we would not crave evil things as they did...**¹¹ They were written down to warn us who live at the end of the age.]
 7. General principles: (1) If the NT supersedes the OT, view the OT as history, not as a modern practice, e.g., animal sacrifice for forgiveness of sin. (2) If the NT is silent on a significant issue addressed in the OT, it's ok practice it, e.g., worship with instruments, [Psalm 150:4 (NKJV) Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes!] (3) Unless the NT changes the OT moral laws practice them, e.g., 10 commandments; (4) Seek to understand OT unfulfilled prophecy about the end times, e.g., Book of Daniel, OT prophets
- B. Prayer: (1) Lord help me 'walk the walk and talk the talk' and influence unbelievers to follow Jesus by what I say and do, (2) Help me find gold nuggets in OT to be wise
- C. Souls

V. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

1. Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 29). Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 117). United Bible Societies.
3. Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 105). Broadman & Holman Publishers.
4. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 110). W.B. Eerdmans; Inter-Varsity Press.

VI. Supplemental Material

- A. [Matthew 5:19-20](#) So if you **ignore the least commandment** and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who **obeys God's laws** and teaches them will be called great in the Kingdom of Heaven.²⁰ "But I warn you—**unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!**]"
1. He mentions the Pharisees and scribes precisely because they were a paradigm of the greatest righteousness imaginable within Judaism. Here he does not challenge their scrupulous attention to the law; but with the coming of a new age and a new covenant, more is required to be in fellowship with God and in conformity to his will. People must follow Jesus in discipleship, which for the most part these Jewish leaders refuse to do. Jesus unifies his entire sermon by saying Christian discipleship requires a greater righteousness than obeying rules.

2. He is surely using the term *righteousness* in a sense different from that which the scribes and Pharisees attached to it. They looked for strict legal correctness; Jesus spoke of a different kind of righteousness a way in which he would bring those who believe in him to salvation.⁴ Their righteousness was earned by adherence to the Law.⁴ Philippians 3:9 (NLT) I no longer count on my own righteousness through obeying the law; rather, I become righteous through faith in Christ. For God's way of making us right with himself depends on faith.
 3. The *scribes* were experts in the law, scholars who spent their time on learning more and more about Scripture⁴ They had a great knowledge of trivia (such as the number of letters or words in a given book), which was sometimes coupled with a lack of insight into the real meaning of what was written.⁴ Matthew 23:23 (ESV) "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.
 4. The Pharisees were almost universally praised in Jesus' day and were regarded as outstanding examples of people who lived by the law of God. Jesus warns his hearers that the Pharisaic way is the wrong way. If they are to enter the kingdom of God they must come by a different way. He does not say at this point how the Messiah will produce this righteousness in his people, only that it must be produced. The Pharisaic way is the wrong way.⁴ That's why they crucified Him.
- B. '*You are the salt of the earth*', means followers of Christ are to provoke all people, everywhere to follow Jesus.²
- C. Followers of Jesus have a real relationship with God, and the knowledge, wisdom, and way of life to preserve this world in a proper condition, and it is not the religious leaders or government officials who can do it.
- D. First, it is better to regard the figure of salt as referring to preservation of food rather than to improving the taste, although both may be involved. Although JB follows RS V with "become tasteless," most of the modern translations settle for the meaning "lose V, GeCL, AT, L u). Second, he is saying that the disciples are the people who have the spiritual knowledge so as to become ineffective.²

JB Jerusalem Bible

RSV Revised Standard Version

TEV Today's English Version

GeCL German common language version

AT American Translation

Lu Luther revised (German)

- E. *It is no longer good for anything* (TEV “*It has become worthless*”) is more literally “It no longer has strength for anything. It is no longer good for anything, so it will just be thrown outdoors where it will be walked on,” or “You can do nothing with it except throw it out, and there it will get walked on (or, people will walk on it).”²
- F. *It gives light to all in the house* presupposes a one-room structure in which a lamp is placed in a position where it can give light to the entire area. The context allows for *light* to be taken as a reference to the disciples, the preaching of the disciples, Jesus himself, or the preaching of Jesus²
- G. *Nor do men light a lamp and put it under a bushel*. A lamp would be placed under a bushel (TEV “bowl”) solely in order to hide it. It would be totally absurd for someone to light a lamp for the purpose of supplying light for a one-room Palestinian house, and then immediately hide it.²
- H. InCL renders, “You are like light that is needed by everyone in this world.”²
- I. *Before men* can be translated “so everyone can see it” or “for all to see.”²
- J. Light-radiating people live so that others see their good deeds and give praise not to them but to their Father in heaven.¹ Genuine Christians contrast with the thinking of the hypocrites, who perform their religious duties to receive praise from people (6:2).²
- K. *Teaching about the Law.* The “*Law*” is “the Jewish Law,” “the Law of Moses,” or “the Law Moses gave.” Many translators will prefer a short sentence for this section heading, such as “Jesus teaches about the Law (or, the Law of Moses)” or “Jesus talks about the laws Moses gave the people.”²
- L. *For truly, I say to you* translates a solemn formula which appears in the Gospels only in the mouth of Jesus. It denotes a solemn assertion of divine truth.²
- M. *until heaven and earth disappear* The Greek expression is literally “until all things happen, (1) events which must happen before the end of time; “until all that must happen has happened” (NEB), “until history comes to an end” “until the end of the world.” (2) “All things” NEB “until its purpose is complete”
- N.
- O. The use here is figurative, and it can have two basic meanings: 1) “fulfill” in the sense of actions or events that are required by the Law or predicted by the prophets; and 2) “fill up” in the sense of making complete what was not yet complete. The first

TEV Today's English Version

TEV Today's English Version

InCL Indonesian common language version

NEB New English Bible

- meaning is represented by those translations that use *fulfill* (RSV, NAB, Brc). TEV “*to make their teachings come true*.” The advantage of this interpretation is that it fits the use of the term elsewhere in Matthew (as in 1:22; 2:15, 17, 23; 3:15). The second meaning can refer to bringing the Law and the prophets themselves to completion, as if they were not yet completely set forth.²
- P. Vs 19 “The “least of these commandments” reflects a typical Jewish view of a hierarchy or ranking of God’s priorities in the Torah, which Jesus himself elsewhere endorses (e.g., 23:23) even as he challenges some of the Pharisees’ and scribes’ priorities. Even worse is their practice, as teachers, of not only misconstruing God’s will but also leading others astray³
- Q. But no commandment is to be taken lightly. The person of whom Jesus is speaking not only fails to keep the light commandment but teaches others to take up the same attitude. Such a person qualifies to *be called*⁷⁴ *least* in God’s kingdom. A wrong attitude to God’s commandments means a lowly position in God’s kingdom. The other side of this coin concerns the person who both obeys the commandments and teaches others to do the same. This is the person who attains honor, who is called *great* in the kingdom. Apparently both are in the kingdom, but the former has just made it (cf. 1 Cor. 3:15) whereas the latter is held in honor.⁴
- R.
- S.

RSV Revised Standard Version

NAB New American Bible

Brc Barclay

TEV Today’s English Version

⁷⁴ Of this use of χαλέω BAGD notes, “Very oft. the emphasis is to be placed less on the fact that the name is such and such, than on the fact that the bearer of the name actually is what the name says about him” (1.a.d).