

## THE EARLY PARABLES OF JESUS

### Message 2

Passage: Matthew 5:13

Words: 6181

INTRO: Our subject is the early parables of Christ. We have considered that the Lord's parables might be put into three big groupings, and each group concentrates on teaching some particular truth. We also considered that at the time of writing, these parables were prophetic in nature, and some of the latter parables still are.

When we come to these first parables, the Messiah has come and has just begun His ministry. And it is apparent by the spiritual state of the nation of Israel, through which God sought to accomplish His work, that it will not go well with the long promised Messiah. Anyone who lives like God would live if He were in human form on earth, is destined for trouble with mankind. That is the nature of mankind. But here it was the nature of God's own nation. John says in chapter 1 that Christ came to His own things, and His own received Him not.

Well, Jesus is now about 30 years old and John the Baptist has baptized Him, and God has anointed Him with the Holy Spirit. And He is going about teaching and preaching and doing some miracles. And by the time we come to His first major discourse, the sermon on the mount, He has called His disciples and He is ready to begin to train them. By this time John has been put in prison, and Jesus has completed His first preaching tour. It is simply amazing that He is spending most of His time in northern Israel, called Galilee of the Gentiles. It is also amazing that He has found the most spiritually minded people here around the Sea of Galilee.

So we go to Matthew 5. Thousands of people are gathered to hear Him. They have heard about Him. They have heard about the things He has already done, both in Jerusalem, Samaria and here in Galilee, and they are in high hopes that finally, at long last the promised Messiah has come.

In history we are once more at a time when there are very, very few true believers left. If something would not be done shortly the situation would be the same as it was when the Lord destroyed the world with a flood. But Messiah has come. Yet because the nation of Israel, and the religious leaders are in

such an ungodly state, the Lord ministers in this despised area of Galilee of the Gentiles. And here, up on a mountainside overlooking the Sea of Galilee, before Him sit those in whom lies the hope of the world. In Matthew 5:1-12 Jesus has shown to them the character of those who are the hope of the world. They enter by the doorway of humility and end up as the off-scouring of the world. But they are the hope of the world. And now, in these two brief parables before us, He will show them what their function is to be in the world. And He begins by likening the believer's function to salt.

### 3. The interpretation

-Salt as preservative

We begin then with salt as a preservative. Now if you are interested in the scientific reasons why salt preserves in the physical realm, today there is a lot of scientific information available on that. In our own history, I still remember time before the time of the fridge. It is not that I am that old, its just that we did not have electricity in my early years. Our first fridge was a fridge that ran on kerosene oil.

Well, in the fall of the year, we usually had a very special day. It was the day we butchered hogs. It was a tradition as old as the Mennonites are. The German speaking neighbors were informed of the date and invited. And when it was still dark, we went out to get the hogs. There were two special things about this day. First, we got to miss school and second, we got to help, along with our friends. And there would be pranks and lunch and fasma. And last, everybody went home with a little something from the day's work.

Well, we cured the hams with salt. They were covered with salt and every once in a while more salt was added. And then they were smoked and over the winter they would remain frozen outside and for most of the summer they would hang in some outbuilding and they remained usable through the summer without refrigeration. Salt has an amazing preservative affect. What it does is it battles and neutralizes bacteria and other things that would spoil the meat.

And when Jesus wanted to draw a likeness from nature to show what the function of the Christian would have in the world, He used salt. He said, "You are the salt of the earth." Now that is simply amazing. You see, a change is coming. Up until now, Israel was the hope of the world. But they were a nation, gathered in one place. But for salt to preserve, it has to be sprinkled over the whole. We are introduced to a change that is coming. Christianity, the hope of the world, would be scattered out in the world. That is how salt preserves.

The hope of the world will not be government, nor politics, nor education, nor medicine. Those may be affected, but they are not the hope of the world. The Christian will be the hope of the world. And the percentage of salt needed to the amount that is preserved is phenomenal! So we want to now look at spiritual salt as a preservative in the world. And before we do that I want to ask you two questions to which I already know the answer and so do you, but I ask it for your sakes.

So, here are my questions: How many of you believe the Bible is the truth, the Word of Jehovah God? How many of you believe that all who are not born again will go to hell? Let me now set a biblical scene before you. Seventeen hundred years after creation, the flood took place. It is very hard to estimate the number of people that would have been alive, but one calculation I read said there could have been around 10.9 million people. We do not know how many were saved from creation until then, but at the time of the flood, there were only 8 saved people left. I ask you, what percentage is 8 people of 10.9 million? Now I don't know what percentage that would be, or if it would register on a calculator. Now I ask you, if there were 10.9 million people alive at that time, how many of you believe that of all those only 8 were saved and the rest went to hell? Have you pondered that?

And here is what I am telling you. With the steady increase of wickedness, 8 people were not enough to preserve the world. So God removed the rottenness. But

what we learn is that a little salt preserves a lot of people and gives them a chance.

Let me draw another picture for you. It is the picture of Sodom and Gomorrah. The wickedness got progressively worse there too. And it got to the point where God could no longer let it go, because there was no hope left for them to repent. They had become reprobate. And God said, "Now, Abraham is a good friend of Mine. I can't destroy the city, in which his nephew is living without letting Him know." You see, God always lets His own know before He causes some great event.

Then in Genesis 18 Abraham received some heavenly visitors. And before they left, the LORD said, "Shall I hide from Abraham what I am doing?" God always shows His people what He is going to do before He does it if it is significant. So he told Abraham he was going to destroy Sodom and Gomorrah. And because Abraham's nephew Lot was there, Abraham pled with him. He said, Lord, if there are fifty righteous there would you destroy these cities? And God said He would not. You know the story. Abraham came down to 45, then 30, then 20 and finally 10. And God said He would not destroy it if there were 10 righteous. Ten righteous people would have been enough salt to preserve these cities. If Lot had been about his business and had won even a few converts, the cities could have been spared a little longer.

Well, Lot and his family were not enough salt to preserve these wicked cities any longer. There was no more hope. But God won't destroy Lot and his family if they will continue to obey Him. He will take them out and then destroy the cities. Now I don't know the number of people in that area, but let us say you had one million. What percentage were saved? If I put the right numbers into my calculator the percentage is .000003. What happened in Sodom and Gomorrah, the extent of sin had outweighed all odds of any hope. There was not enough salt for any hope.

Lloyd Jones makes an interesting observation on our verse. He said that when Jesus says, "You are the salt

of the earth", it tells us something about the earth. We said earlier the earth refers to lost mankind, just as the word *world* in the next parable does. And when Jesus says of true Christians that they are the salt of the earth, it implies the world's ever present tendency to rottenness.

But when there is a little salt, it gives hope to the world. Take Jonah and the city of Nineveh. One article I read said Nineveh was the largest city in the world for some 50 years. How many people there were I don't know. But it had almost reached a point where destruction was inevitable. Then God sent an unwilling salt shaker, a prophet by name of Jonah. I would take it that God saw there was some hope if a prophet went and warned them. Well, you know the story, Nineveh repented! When you think that through, it is hard to believe, but it happened.

But God does not always see it worth His while to send a prophet or a missionary. It is interesting that when the Apostle Paul wanted to go to certain places, the Lord did not allow it. Listen to Acts 16:6-7:

*6 Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.*

*7 After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.*

Well, Nineveh repented at the preaching of righteousness. Jonah prophesied around 750-700 BC, and so Nineveh was preserved for another 100 years or more before it was destroyed.

Now consider this. The salt of the earth is the hope of the world for preservation. Without the salt, rottenness quickly sets in. When Christ sat and taught, "You are the salt of the earth", it would seem to me He should have been at the temple speaking to the Jewish leaders. They should have been the hope of the world, but they were not. And now, here, on the slopes of a mountain overlooking the Sea of Galilee, the Galilee of the Gentiles, sat a few who were true

believers in the Messiah and in them lay the hope of the world. Here was the preservation of the entire world.

So successful was the work of the Gospel to that small group of believers and the few that received the Messiah in the next year and a half or so, that today the world still continues. It is amazing. The Lord never wrote a book. He never built any great buildings, He never even owned a building. He just had a group of 12 disciples, 11 that stayed with Him, and then some others, and this changed the whole world. He ministered, in my estimation, just over 2 years. And even today there are some true believers scattered all over the earth. Jesus had set in motion that which would preserve the earth for a long time. Christ's life and a few believers changed the whole course of human history. Nobody would ever have considered this possible.

And now, in Matthew 5, we have the first major discourse Jesus did. Here is the kind of teaching that changed the world. Listen to how this sermon starts, "Blessed are the poor in spirit..." Not exactly something the world would call a potent message or that one would think would change the world. L.E. Maxwell, and I think he was quoting somebody else, said, "God could mow a mountain with a worm, if He could get all the wiggle out of the worm." There was no wiggle in Christ. His self-life was fully under God's control. He did exactly, every time, in every place what God wanted Him to do. He could say, "If you have seen Me you have seen the Father." This life got Him killed early, but so potent was that life which was then infused in a few disciples that it survives even to this day.

Well, from these few examples we see that it does not take much salt to preserve a sinful nation. God would have spared Sodom and Gomorrah if there had been ten righteous people there. Amazing. With ten righteous people there was hope for both of those cities. God preserved Nineveh, I think for over 100 years, with the message of one prophet. Salt is an incredible

preservative, and that is what every truly born again believer is.

-Salt as making things palatable

Second, salt makes that which is otherwise not palatable, palatable. That which is not tasty becomes edible when salt is added. In the inhabited earth, the Christian is what makes spiritual truth palatable. I have wondered, and I wonder if you have wondered; why does God use saved sinners to preach the Gospel? One of our men shared recently how a JW man came to share his faith with him. And he challenged this man's faith and then gave him his testimony and challenged him to read his Bible. The man left promising to read the Bible. God has chosen to communicate His truth to the lost through those who were lost themselves, and are now saved.

Now there are some things we do not find palatable. Tell a man who is an adulterer that it is not lawful for him to have the woman he is living with, and you have given him something he does not find palatable. Tell people that if we have sinned we will go to hell, and it is something we do not want to swallow. Preach the message of repentance and confession of sin, and it seldom meets a hungry heart. But when the true message is given by one who lives it, and it is anointed by the Holy Spirit, it will find some hearts that are now willing to listen.

But not only does salt make things palatable, it makes a person thirsty. In the beatitudes in Matthew 5:6 Jesus said, "Blessed are those who hunger and thirst for righteousness, For they shall be filled." It is the rarest person who truly thirsts for righteousness. But a person who is truly a Christian has the potential of making some hungry and thirsty for righteousness.

But consider now our passage once more. Immediately in our passage, a warning sets in. Jesus said, "You are the salt of the earth, but if the salt loses its savor..." Now there is a question as to whether salt can lose its savor. From my studies salt, or sodium

chloride is a very stable substance. An article in Wikipedia said:

***Salt** itself, sodium chloride, is extremely stable and cannot **lose its flavour**. ... Of the substances in this mix the NaCl was the most soluble in water and if exposed to moisture the NaCl would disappear leaving a white powder looking just like **salt**, but not having **its flavour** or **its** preservative abilities.*

There are plenty of comments like this one by Albert Barnes. He says:

*In [eastern countries](#), however, the salt used was impure, or mingled with vegetable or earthy substances, so that it might lose the whole of its saltiness, and a considerable quantity of earthy matter remain. This was good for nothing, except that it was used to place in paths, or walks, as we use gravel. This kind of salt is common still in that country. It is found in the earth in veins or layers, and when exposed to the sun and rain, loses its saltiness entirely. [Maundrell](#) says, "I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, which was connected to the rock, retained its savour, as I found by proof.*

[[[Robertson's NT Word Pictures says this:

*It is common in Syria and Palestine to see salt scattered in piles on the ground because it has lost its flavour, "hae tint its tang" (Braid Scots), the most worthless thing imaginable. Jesus may have used here a current proverb.*

To quote Ralph Gower, in the book, "The New Manners and Customs of Bible Times" he says, "When salt was collected from the Dead Sea area, some of it was good for salting and cooking, but other salt had lost its saltiness. This salt was not thrown away, however. It was stored in the Jerusalem temple, and when the winter rains made the marble courtyards slippery, it was spread on them to reduce the slipperiness. Hence salt that has lost its saltiness is trodden under foot of men" (56). ]]]



But it is true that salt is extremely stable. From my own experience I have found that to be true in the Christian life. Someone who truly grasps truth, and then lives by truth is very stable. A person who makes truth his benchmark in life is very stable. But that it is possible for Christians to lose their savor happens too often to argue. Many today teach that once you become a Christian, you can never become lost again. It is not possible. If that is true, Jesus parable here is not true either.

So we go a little further now in verse 13. It says:

*13 You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.*

It would have been a common thing for these people to hear that salt that lost its savor was thrown out and trampled underfoot by men. Salt that lost its ability to preserve was sprinkled on slippery pathways. It was good for nothing but to be trodden underfoot by people. Luke 14:35 says this salt is neither fit for the land nor for the dunghill. It could not be used for fertilizer and it was not even good to put on the manure pile which would be used for fertilizer.

But they had found one use for this salt. It was still useful to make pathways that were slippery when they were wet so that they were safe to walk on. We use salt for this. Salty salt was too valuable to spread on pathways. I understand that salt was so valuable it was sometimes even used as money, so you would never use it for spreading on pathways. But if it lost its savor, nor could you use it to buy something. So here, what was designed to preserve and give savor, was used to tread underfoot. That is true of those who have truly found the truth and then turn from it.

#### 4. The Application

So we ask now, what applications may be drawn from this parable? We have seen that the world is always on

the way to spoiling. That is its very nature. It cannot help that, nor can it help itself. Its help must come from elsewhere. The world always has one new hope or another. Sometimes the world places its hope in education, or medicine, or places its hope in some new politician, but it is always on the road to rottenness. Lloyd Jones says this about the world always being on the way to rottenness:

*Now the Bible has always taught that, and it is put perfectly by our Lord when He says, 'Ye are the salt of the earth.' What does that imply? It clearly implies rottenness in the earth; it implies a tendency to pollution and to becoming foul and offensive. That is what the Bible has to say about this world. It is fallen, sinful and bad. Its tendency is to evil and to wars. It is like meat which has a tendency to putrefy and to become polluted. It is like something which can only be kept wholesome by means of a preservative or antiseptic. As the result of sin and the fall, life in the world in general tends to get into a putrid state. That, according to the Bible, is the only sane and right view to take of humanity. Far from there being a tendency in life and the world to go upwards, it is the exact opposite. The world, left to itself, is something that tends to fester. There are these germs of evil, these microbes, these infective agents and organisms in the very body of humanity, and unless checked, they cause disease. This is something which is obviously primary and fundamental. Our outlook with regard to the future must be determined by it. And if you bear this in mind you will see very clearly what has been happening during the present century. There is a sense, therefore, in which no Christian should be in the least surprised at what has taken place. If this scriptural position is right, then the surprising thing is that the world is as good as it is now, because within its own very life and nature there is this tendency to putrefaction.*

[David Martyn Lloyd-Jones. Studies in the Sermon on the Mount (Kindle Locations 2213-2222). Kindle Edition.]

That brings us to an important question: Just how is one to be salt? Well, notice something. It does not say the Christian should be salt. It says the Christian is salt. And I ask, how is the Christian salt? This is the crucial question. How does the Christian function in the world to preserve it? Is the Christian the salt of the earth by entering and influencing politics? Is he salt by marching in anti-abortion demonstrations? Are our own pacifist Mennonites salt by protesting the shipment of war equipment? Are Christians salt by being teachers in public schools? Is that how we preserve the world?

Today we have fast growth in what is called dominion theology or reconstructionism or kingdom now theology. I am not very familiar with those except to say they all fit the older teaching of post-millennialism. The idea is to make this world better and better through all those means I mentioned. And some of their efforts have produced favorable results. It may even be that may owe part of our freedom to homeschool to the diligent efforts of these folk to make this world a better place. Let me give a quote here from a Berean Call article. They say:

*There are many factors that make up the growing apostasy and seduction of the church. One of the most alarming, least understood, and fastest spreading errors is the teaching that earth instead of heaven is the ultimate home for the church, and that her goal is to take over the world and establish the kingdom of God. Only then, it is said, can Christ return—not, however, to take us to His Father's house as He promised His disciples in John 14, but to reign over the Kingdom which we have established for Him.*

This teaching, I think, could be boiled down to this: The Church should run the world. If you want a most fascinating study, study the idea of separation of church and state. I think it is beyond doubt that a lot of the influence for that idea came from the early Mennonites. Luther

supported the idea of two kingdoms, that of the world and God's kingdom. The Mennonites, referred to as the radicals, took that even further. They taught that the state should never run the church, nor should the church seek to run the state. That was separation of church and state.

For many years the Roman Catholic church had exercised authority over the state. When the church wanted to go to war, or wanted to kill somebody, they got the state to do it. These early radicals were told by some, "If you hold to these principles, you will never survive." But today, at least to some extent, most agree with the view of separation of church and state. But not so with dominion theology, or kingdom now theology.

Let me now quote from D. Martyn Lloyd Jones again. He says:

*Here, I think, the vital distinction is between the Church as such and the individual Christian. There are those who say that the Christian should act as salt in the earth by means of the Church's making pronouncements about the general situation of the world, about political, economic and international affairs and other such subjects. Undoubtedly in many churches, if not in the vast majority, that is how this text would be interpreted. People denounce communism, and talk about war, the international situation, and other similar problems. They say that the Christian functions as salt in the earth in this general way, by making these comments upon the world situation.*

*Now, as I see it, that is a most serious misunderstanding of scriptural teaching. I would challenge anybody to show me such teaching in the New Testament. 'Ah,' they say, 'but you get it in the prophets of the Old Testament.' Yes; but the answer is that in the Old Testament the Church was the nation of Israel, and there was no distinction between Church and state. The prophets had therefore to address the*

*whole nation and to speak about its entire life. But the Church in the New Testament is not identified with any nation or nations. The result is that you never find the apostle Paul or any other apostle commenting upon the government of the Roman Empire; you never find them sending up resolutions to the Imperial Court to do this or not to do that. No; that is never found in the Church as displayed in the New Testament.*

Now listen carefully to what he says next:

*I suggest to you, therefore, that the Christian is to function as the salt of the earth in a much more individual sense. He does so by his individual life and character, by just being the man that he is in every sphere in which he finds himself. For instance, a number of people may be talking together in a rather unworthy manner. Suddenly a Christian enters into the company, and immediately his presence has an effect. He does not say a word, but people begin to modify their language. He is already acting as salt, he is already controlling the tendency to putrefaction and pollution. Just by being a Christian man, because of his life and character and general deportment, he is already controlling that evil that was manifesting itself, and he does so in every sphere and in every situation.*

Now Jones says, and I quote: *Here, I think, the vital distinction is between the Church as such and the individual Christian.* He sees that the church and state are to be separate. But he thinks it is different for the individual believer to be involved in such things as politics than it is for the church to be involved. That could be. But the problem is the church is made up of individual believers. Yet he agrees that for the believer to live right in his daily life is how he is salt.

Christians are not agreed as to what the responsibility of the church or the individual Christian is towards things like politics or demonstrations on such matters as abortion and such like. But whatever one does, one must understand,

changing the world through these things is not the mandate of Scripture.

Now consider this. Christianity is not a pile of salt somewhere. Christianity has no country, no central city, or human leader such as a pope. Christianity is sprinkled throughout the world. That is how salt is applied. And what is the major mandate of the Christian? It is not the first amendment or the second amendment or any amendment. It something that has never been amended since Jesus gave it, and He gave it most precisely. We go to Matthew 28. Jesus had been crucified. He had been resurrected. And He had told His disciples to meet Him in the Galilee area. And there, up on another mountain He gives how the Christian is the salt of the earth. We begin in verse 16:

*16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.*

*17 When they saw Him, they worshiped Him; but some doubted.*

*18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.*

*19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

*20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.*

Now that is the mandate of the Church and it has no amendments. That is the mandate of the individual believer as well. And believers are sprinkled out into the entire earth, not by overtaking governments, or schools or abortion clinics, but by evangelizing people who live under such governments. Paul taught we were to be subject to the government, not to try to be the government. We are to pray for our government, not try to be the government.

And as for the individual Christian, the first and greatest thing you can do to be salt is to live right. We are to be in the world but not of the world. We are to be different than the world. And the way we are to influence the world is by teaching them how to deal with the sin they have in their lives. That is what the Gospel does. That is why Jesus was called Jesus. He would save people from their sins.

The Christian who lives by the Bible is salt by that very fact. That Bible tells him to pray for the government. Turn to 1 Timothy 2. I expect that the greatest influence we can have in government is to pray for them. The greatest influence is by praying for the government. Paul says:

*1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,*

*2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.*

*3 For this is good and acceptable in the sight of God our Savior,*

*4 who desires all men to be saved and to come to the knowledge of the truth.*

Might I ask all of us, do we feel we are praying for our governments; praying about laws governing abortions, or praying for conviction on doctors who practice it, or men and women who desire it? I do suppose that every individual Christian has to decide what their part is in taking action in these areas. But we need to understand in whose domain governments are. We have no theocracy. Not even Israel is a theocracy. A theocracy is a government run by God. Turn to Matthew 4. Jesus was tempted by Satan just after He had been baptized by John. Matthew 4:8-9 says:

8 *Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.*

9 *And he said to Him, "All these things I will give You if You will fall down and worship me."*

Here we see in whose domain the kingdoms of this world are. After Christ there never was a theocracy again, and there won't be until Christ comes to reign. And the Christian is to go into all those kingdoms that belong to Satan and to teach individual believers, not nations, how to deal with their sins.

I believe most certainly that living right in every sphere of life and maintaining one's spiritual life in reading the Bible and prayer are the most crucial parts of being the salt of the earth. And when we live right, then it is our responsibility to open our mouth and talk to those who are in the kingdom of darkness. The Christian is salt by life and then by lip; by walk and then by talk. And the starting point of the Gospel is the fact that man is lost because he has sinned and has come short of God's glory, and by repenting and believing in Christ.

Let me quote once more from Jones:

*Another way in which this principle works is seen in the fact that, after every great awakening and reformation in the Church, the whole of society has reaped the benefit. Read the accounts of all the great revivals and you will find this. For example, in the revival which took place under Richard Baxter at Kidderminster, not only were the people of the Church revived, but many from the world outside were converted and came into the Church. Furthermore, the whole life of that town was affected, and evil and sin and vice were controlled. This happened not by the Church denouncing these things, not by the Church persuading the Government to pass Acts of Parliament, but by the sheer influence of Christian individuals. And it has always been like that.*



*It happened in the same way in the seventeenth and eighteenth centuries and at the beginning of this century in the revival which took place in 1904-5-Christians, by being Christian, influence society almost automatically. You find proof of this in the Bible and also in the history of the Church. In the Old Testament after every reformation and revival there was this general benefit to society.*

*Look also at the Protestant Reformation and you will find at once that the whole of life was affected by it. The same is true of the Puritan Reformation. I am not referring to the Acts of Parliament which were passed by the Puritans, but to their general manner of life. Most competent historians are agreed in saying that what undoubtedly saved this country from a revolution such as was experienced in France at the end of the eighteenth century was nothing but the Evangelical Revival. This was not because anything was done directly, but because masses of individuals had become Christian, and were living this better life and had this higher outlook. The whole political situation was affected, and the great Acts of Parliament which were passed in the last century were mostly due to the fact that there were such large numbers of individual Christians to be found in this land.*

[David Martyn Lloyd-Jones. Studies in the Sermon on the Mount (Kindle Locations 2287-2299). Kindle Edition.]

CONCL: So we conclude. Jesus said, "You are the salt of the earth." I believe that refers to Christians. I do not know what the Lord lays on each Christian's heart to do in many aspects of life such as we have mentioned. But I am fully convinced of this: if one is truly born again one is salt. And if one is salt, there are certain properties that will be in that person.

We have spoken of this before. A sheep does what a sheep does because it is a sheep. A Christian does what a Christian does because he or she is a Christian. You cannot do better than living right. A mother in the home may not be out demonstrating on the streets, but by living right, right there in the kitchen or wherever her duties take her, is salt. It has an influence on the church, the community and the country. Live right.

