

FLIPPED

"THE FLIPSIDE OF PRIVACY" MATTHEW 5:13-16

This Week's Core Competency

Giving Away My Life – I give away my life to fulfill God's purposes. Romans 12:1 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*

Giving Away My Life is the *discipleship* Core Competency. The connection between giving away one's life and offering one's body as a living sacrifice is obvious. Each is part and parcel of the other. In his Sermon on the Mount, Jesus, himself, tells his disciples, "You are the salt of the earth" (Mt 5:13) "You are the light of the world" (v. 14). Being comes before doing, but doing naturally follows. So "let your light shine before men," he tells them, "that they may see your good deeds and praise your Father in heaven" (v. 16). How, exactly, are Christ followers to sacrifice their lives, function as salt, and function as light? What are they to do? Jesus spells it out; do good deeds. His command begs the question, "What good deeds?" which is the very question he goes on to answer in his sermon.

In the verses that follow he tells his disciples: be reconciled to your offended brother (v. 24), remain faithful to your spouse (v. 32), love your enemies (v. 43), pray like this (6:9), judge yourself before you judge others (7:3), and so forth. By doing these things, disciples impact their world and bring praise

Take my yoke upon you and learn from me.

- Jesus

to their Father in heaven, which, by the way, implies more than meets the eye. One author explains the relationship of verse 16 to *mission*. "The life of discipleship, called good deeds, leads others, however, to 'glorify' God, to come into a new relationship with God. In one sense, therefore, what others see in this life of the disciple leads them to God" (Robert A. Guelich, *The Sermon on the Mount*, 132). Living as apprentices of Jesus is directly related to mission accomplishment. By being what they are, salt and light, they in part make disciples (28:19-20).

Listen to one commentator's very practical observations on discipleship. "Jesus expects his disciples to make an impression on the earth as salt, on the world as light, and upon humanity as doers of good works. But the disciples of Jesus are not immune to temptations. A number of things may lead the disciples to be less than what they truly are.

"In time of persecution (5:12), the disciples may be tempted to hide their lights. They may want to lay low instead of standing tall. They may want to go into hiding instead of going public . . . Disciples may also be tempted to retreat from the world. But salt, if it is to do anything, must come into direct contact with the substance we want it to effect. It does not work from a distance. If it is to retard corruption, start a fire, or whatever, it must touch . . .

"A tiny group of disciples might be tempted to despair of having any significant effect on the world, let alone their own community. After all, who are the poor, the mourners, the meek, the hungry, and the persecuted when compared to

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the entire world? They are nobodies. How few they seem and how powerless. But salt and light can have great effect in small quantities—a pinch of salt does wonders for food; a tiny flashlight floods a dark cavern with light. Likewise, each disciple's life has immeasurable potential—and how the world was changed by God working in and through just handful of them! (David S. Dockery and David E. Garland, *Seeking the Kingdom*, 38, 39).

For Discussion

On becoming like Christ, Dallas Willard writes, "No one ever says, 'If you want to be a great athlete, go vault eighteen feet, run the mile under four minutes,' or 'If you want to be a great musician, play the Beethoven violin concerto.' Instead, we advise the young artist or athlete to enter a certain kind of overall life, one involving deep associations with qualified people as well as rigorously scheduled time, diet, and activity for the mind and body . . . So, if we wish to follow Christ—and to walk in the easy yoke with him—we will have to accept his *overall way of life* as our way of life *totally*. Then, and only then, we may reasonably expect to know by experience how easy is the yoke and how light the burden" (*The Spirit of the Disciplines*, 8). Willard seems to think that living like Jesus lived overall makes doing what Jesus did an easy yoke to bear. What do you think?

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Matthew 5:13-16

13 "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 by men.

14 "You are the light of the world. A city on a hill cannot be hidden. 15 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. 16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. (NIV(c)1984)

Cf., another translation

13 "You are like salt for all mankind. But if salt loses its saltiness, there is no way to make it salty again. It has become worthless, so it is thrown out and people trample on it.

14 "You are like light for the whole world. A city built on a hill cannot be hid. 15 No one lights a lamp and puts it under a bowl; instead it is put on the lampstand, where it gives light for everyone in the house. 16 In the same way your light must shine before people, so that they will see the good things you do and praise your Father in heaven. (TEV)

EXAMINE – what the passage says before you decide what it means.

- * Circle "you" in vv. 13, 14.
- * Circle "salt" in v. 13.
- * Box "but" indicating *contrast* in v. 13.
- * Underline the rhetorical question in v. 13.
- * Circle "light" in v. 14.
- * Circle "world" in v. 14.
- * Box "neither" meaning "and . . . not" in v. 14.
- * Box "instead" indicating *contrast* in v. 14.
- * Bracket "in the same way" indicating *comparison* in v. 16.
- * Box "that" indicating *purpose* in v. 16.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. To whom does "you" refer in verses 13 and 14; to whom is Jesus speaking?
2. Explain the meaning of "earth" and "world" in verses 13 and 14.
3. Jesus asks a *rhetorical* question in verse 13. What is the implied answer to his question?
4. Jesus told his hearers, "You are salt." Explain the meaning of the metaphor.
5. Worthless salt is thrown out. Does that mean worthless Christians lose their salvation? Be prepared to discuss your answer.
6. Jesus also told his hearers, "You are light." Explain the meaning of the metaphor.
7. Clarify what "a city on a hill" has to do with "a lamp on a stand."
8. Explain the *comparison* in verse 16.
9. "This little light of mine, I'm gonna let it shine." What does that mean?
10. **Discussion:** Talk about the ultimate *purpose* for shining your light before people.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

Jesus' Sermon on the Mount continues in Matthew 5:13-16, which forms a transition of sorts between the opening Beatitudes and the instructions on righteous living that follow.

Speaking to "his disciples" (v. 1), Jesus uses two metaphors to make the point that they are to do good deeds so that people might praise their Heavenly Father. Then, he elaborates on the good deeds that he has in mind in the course of the sermon that follows—good deeds that delay moral and spiritual decay and give light to the world.

"You are the salt of the earth," he says. In this first metaphor Jesus likens his disciples to *salt*. The meaning of the metaphor turns on the significance of salt in their day. In our day salt is for the most part a seasoning; it adds flavor to foods. As a little child once said, "Salt is what makes food taste bad when it isn't on it." Salt was used as a seasoning in that day, too, (Job 6:6) but more importantly, it was used as a preservative. It had other uses as well, but it was used primarily as a preservative. On the meaning of the metaphor one author writes, "Implicitly he is saying that apart from his disciples the world turns ever more rotten; Christians have the effect of delaying moral and spiritual putrefaction" (D. A. Carson, *The Sermon on the Mount*, 30). To the extent their lives conform to the norms of verses 3-12, his disciples cannot help but have a positive influence on their culture.

He drives his point home by asking a rhetorical question. "But if the salt loses its saltiness, how can it be made salty again?" To put it more directly, "But if the salt loses its saltiness, it can in no way be made salty again." Consequently, it's worthless as far as its function as salt is concerned. Analogously, disciples who aren't worth their salt are worthless to the culture since they no longer impede its putrefaction.

"You are the light of the world," he says further. In this second metaphor Jesus likens his disciples to *light*. The meaning of the metaphor turns on the easier to recognize significance of light. Light dispels darkness and reveals what is true. On the meaning of this metaphor one author writes, "Light is a very important metaphor in the Bible. 'God is

light' according to 1 John 1:5, and Christ is described in the Fourth Gospel as 'the light of the world' (John 8:12; 9:5; 12:46; cf. 1:7-8) God is also described as light in eschatological [end time] contexts (e.g., Isa 60:19-20; cf. Rev 21:10-11). God, moreover, has come in Christ to bring light into the darkness (John 1:4-5, 9; 12:46; cf. Ps 27:1), a point Matthew has already emphasized in his quotation of Isa 9:2 (9:1 LXX) in 4:16 ('the people sitting in darkness have seen a great light'). In Paul, the metaphor also extends to Christians, who are described as 'children of light' (Eph 5:8; 1 Thess 5:5) . . . When Jesus declares that the disciples are 'the light of the world,' he means that they, as recipients of the kingdom, represent to the world the truth of the salvation that has come. Thus, as in the preceding maxim about the salt of the earth, here too the message is that the disciples are (and will continue to be) indispensable" (Donald A. Hagner, *Word Biblical Commentary*, vol. 33a, *Matthew 1-13*, 99, 100). Note, Jesus does not command his disciples to be salt and be light; he simply declares that they are. Neither does he insist that they live as salt and light in order to receive the kingdom; the kingdom is already theirs.

He drives his point home by commenting on light coming from a city on a hill and light coming from a lamp on a lampstand. In the first case, its light *cannot be hidden* so it gives light to everyone around, and in the second, its light is *not to be hidden* so it gives light to everyone around. Light shines! That's what light does. In the same way, disciples are to let their light shine. Better yet they are to shine! "In English this is the only way to render the third person imperative in Greek. But this translation unfortunately implies that we are only to allow our light to shine. In the Greek, it is a command to shine the light. Jesus says, you are the light of the world, so shine!" (Dockery, 38). And how exactly are disciples to do that? Jesus makes the answer perfectly clear—by doing good deeds. "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (v. 16). Good deeds must be done in order to be seen!

The Message of the Passage

*Christ's disciples, are salt and light who function as such
by doing good deeds that impact the world and
bring praise to their Father in heaven.*

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

“The Flipside of Privacy”

(Use the space below for Sunday’s message notes)

notes **N** STUDY – the commentaries to answer the questions.

- v. 13 **you** The plural pronoun is emphatic, "you, yourselves, are" (Hagner, 97). What's more, "you" is corporate ("you all"). "This is seen by comparing the saying with Phil. 2:15, 'among whom you shine as *lights* in the world'" (Douglas R. A. Hare, *Matthew*, Interpretation, 44).
- v. 13 **are** "It is particularly important to note that the kingdom precedes the ethics; there is no insistence that people are to live this way *in order to receive* the kingdom. The disciples are first identified as salt and light, and even here being precedes doing. It is because they are salt and light that they are expected to behave in appropriate ways" (Hagner, 97, 98; cf. v. 1). "One thing is clear: the statement 'you are the salt of the earth,' is a word of assurance. The emphasis is on the 'you are!' (Dockery, 36, 37).
- v. 13 **salt** "It is hard to know precisely what Jesus had in mind when he told his disciples that they were the salt of the earth because salt had a variety of functions in the ancient world. It was used as a condiment, a preservative, a fire catalyst, a fertilizer, an antiseptic, and, in Judaism, was associated with the covenant in sacrifices" (35). Most take it as a preservative (Carson, 30; Craig L. Blomberg, *Matthew*, NAC, 102). However, rather than look for multiple significances, or a single significance, perhaps it's best to take the metaphor generally. "It may be best simply to take the metaphor broadly and inclusively as meaning something that is vitally important to the world in a religious sense, as salt was vitally necessary for everyday life (cf., Sir 39:26; Sop. 15:8; Pliny, Nat. Hist. 31.102)" (Hagner, 99; Guelich, 126).
- v. 13 **of the earth** Given the parallel "light of the world," the meaning is salt "for the earth" rather than salt "from the earth." And given "world" [*kosmou*] in the next verse refers to "mankind," disciples are "salt for all mankind" (TEV). "We should take salt as a metaphor and the earth as referring to people" (Leon Morris, *The Gospel According to Matthew*, 104).
- v. 13 **loses its saltiness** Although this expression has been taken in a number of ways (see Michael J. Wilkins, *The NIV Application Commentary: Mathew*, 213, 14), it likely refers to the salt becoming contaminated. "'Loses its saltiness' reads more literally 'is defiled' [Gk *moranthe*, lit., 'becomes foolish']. This is not the scientifically impossible notion of salt becoming flavorless but rather the common problem in the ancient world of salt being mixed with various impure substances and therefore becoming worthless as a preservative" (Blomberg, 102; Carson, 30; Dockery, 37). Salt that loses its value as salt is discarded.
- v. 13 **thrown out** "'To be thrown out and trampled by men' neither affirms or denies anything about 'eternal security.' Rather, as Luke 14:35 makes even clearer, this phrase refers to the world's response to Christians if they do not function as they should. Believers who fail to arrest corruption become worthless as agents of change and redemption" (Blomberg, 102). "One becomes 'useless' for the mission when one fails to take the role of discipleship seriously" (Guelich, 126).
- v. 14 **light** "Light is thus associated with God, his Messiah, his people, the law, the temple, Jerusalem, and the accomplishment and experience of salvation (see Str-B 1:237). Paul writes of 'the light of the glorious gospel of Christ' (2 Cor 4:4; cf. 4:6). Of Christians he writes that in this fallen world they 'shine as lights' (Phil 2:15). For Matthew, the metaphor of light is applied specifically to God's new people represented by the disciples . . . When Jesus declares that the disciples are [to phos tou kosmou], 'the light of the world, he means that they, as recipients of the kingdom, represent to the world the truth of the salvation that has come" (Hagner, 100). "Jesus later declares that he is 'the light of the world' (John 8:12; 9:5), who has come as the light that enlightens all people (1:4-14), so that those believing in him will no longer be in darkness (12:46). In the same way as Jesus' life and message of salvation bring light to those in darkness (Matt 4:15-16), his disciples are a living demonstration of the arrival of the kingdom of heaven. The light of revelation from God that accompanies Jesus' announcement of the kingdom is not just carried by his disciples, they are that light (Matt. 5:14-16; cf. Eph 5:8; Phil. 2:15)" (Wilkins, 214, 15).
- v. 14 **of the world** I.e., "mankind" (Fritz Rienecker, *Linguistic Key to the Greek New Testament*, 13); cf., Jn 3:16.
- v. 14 **city on a hill** The relationship between this reference to light and the one that follows must be inferred. Jesus appears to reason as follows: 1) disciples are the light of the world, 2) the light from a city lifted up on a hill cannot be hidden so it gives light to everyone around, 3) the light from a lamp is lifted up on a stand not hidden under a bushel so it gives light to everyone around, 3) therefore, disciples, lift up your light and let it shine so you give light to everyone around.

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

There are many things to love about summertime! In my house a later bedtime is one! Consider the following family activity when staying up late one night is an option. Look at the calendar and choose a night when the moon will be full. Fix a late night snack, lay a blanket on the lawn and spend some time moon and star gazing with your family. Point out to your kids how bright the moon looks and seems to light up the sky. Ask: Does the moon have its own light? The answer is no. The moon simply reflects light from the sun which is hidden from our view at night. Just like the moon, we are called to be reflectors of Christ's light. We use His radiance to light up our world. What are some ways your family is a light in your community? Brainstorm together about ways you can shine for Jesus this summer.

SPECIAL PROJECT: We are collecting BANDANAS in Children's Ministry. Some families in our church will be traveling to Spain on July 6th to lead western street festivals to introduce people to Jesus. We are helping by collecting bandanas for them to give away. Please bring your bandanas to church on June 10th or June 17th. You may place them in the collection bins in the Main Lobby or in the Connection.

What Does The Bible Say

Weekly Verse: Matthew 5:13-16

1. Who is Jesus talking to in the passage?
2. Jesus uses two metaphors to tell believers how they should live in this world. What are they?
3. How does verse 16 say we are to let our light shine?
4. What is the result when others see our good deeds?

What Do You Think

1. Salt gives flavor and makes many foods taste better. In what ways can you be salt to others?
2. How might one lose his/her saltiness?
3. Being a light means showing others the way to Jesus. In what ways are you a light to others?
4. Are you careful to let God get the glory for your good deeds?

What R U Going To Do

You are the salt and light. Set a lamp and a salt shaker on your dining table. This visual reminder will help you to reflect at dinnertime each day how you are being salt and light in your neighborhood, with friends, at work, and at church. Be intentional this week about letting your light shine so others will be drawn to God for His glory!

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Giving Away My Life - I give away my life to help with God's work.

Memory Verse

Matthew 5:16 "In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.."

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
 Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.