Crossroads International Church Dr. Rick Griffith

31 Jan 2016 Message 3 of 20

NLT 40 Minutes

**How to Be a Blessing**

Title

***Matthew 5:13-16***

**Topic:** Influence

**Subject:** How can we bless others?

**Complement:** Direct them to God.

**Purpose:** The listeners will direct others to God.

**Meditation:** Colossians 4:6

**Reading:** Matthew 5:13-16

**Song:** “Take My Life and Let It Be”

# Introduction

### Interest: It brings me great joy to see our people have a beneficial influence others.

Lighted Stick Man

#### I see among us people bringing their family and friends to church.

#### I know that some of you are having others over to your place or visiting one another to offer encouragement.

#### One of you told me yesterday that, after early years of drinking, you have not had a drink for 31 years—and that this has caused people at work to wonder why you don’t get drunk at company parties.

Light Lady

### Need: How are you impacting others today? Are you influencing others for *good*?

#### Do your colleagues live a purer life because of your influence?

#### Is your family more like Jesus because you are in the family that you are in?

#### So people want to listen to you?

Ears Plugged

#### How do you really impact others—really?

### Subject: How can we bless others? How can we really do them good?

Subject

#### Today we’ll look at how to be a blessing.

#### This is key because, as one has said, you may be the only Bible that others read.

Only Bible Read

Jesus is King

### Background: We are continuing our study on the Sermon on the Mount—a series I am calling “When Jesus is King.”

#### Last week we saw that at the spot where a beautiful church now stands Jesus declared, “Blessed are the…”

Blessed Building

##### Then Jesus gave the qualities expected of one who accepts him as King.

Left
column

##### We saw that Jesus had just finished sharing with his disciples how to be blessed in the Beatitudes of Matthew 5:1-12. This blessing included rewards now and in the future earthly kingdom when believers rule with Christ for 1000 years.

Right column

##### Such blessings come from living the pure lifestyle described in verse 3-12.

##### But living such a counter-cultural way might make us think that we ought to be hermits or unengaged in the world around us. Lest we think that way, we must read on to the following verses.

Hermit

#### This week…

##### Now that Christ had shared how to be blessed (5:1-12), we see the flip side of this: how to be a blessing to others.

Blessed
(1-12)

##### Some consider verses 13-16 a continuation of the Beatitudes since they still speak of the nature of those who know Christ—the attitudes and character they should show.

• Blessing
(13-16)

##### In any case, the command here is to influence others positively just as salt and light do in our lives.

Salt & Light

Preserve?

### Preview: Jesus talked about blessing others with two familiar metaphors—salt and light—and he made two declarations—“You are the salt of the earth” and “You are the light of the world.” Today we’ll see what he meant by these in order—first salt and then light.

You are Salt & Light

### Text: Matthew 5:13-16 is our text [read slides].

14-16

13

Light bulb

Subject

(The first way we can bless others is to…)

# I. Help people hunger for God (5:13).

MP

[Live in such a way that you cause people to want to know who God is.]

Faucet & glass

[I first thought this meant to make people thirsty of God—but who likes to drink salt water?]

## Christians function like salt to create a hunger for God in others (5:13a).

BE
SALT?

### Salt had many useful purposes in biblical times. So the scholars have at least 11 different interpretations of “salt” here![[1]](#footnote-1)

#### I have often heard that it was used as a preservative,[[2]](#footnote-2) but I don’t know of even one Bible text that uses it in this way.

#### Salt sometimes denotes judgment. Lot’s wife turned to salt (Gen 19:26) and the city of Shechem got destroyed and salt scattered over it (Judg 9:45).

Lot’s wife
(3 slides)

#### “Season all your grain offerings with salt to remind you of God’s eternal covenant. Never forget to add salt to your grain offerings” (Lev 2:13 NLT)—hmmm, but that doesn't seem to help!

Covenant of salt

### Enhancing taste is the main idea here: Salt brought out the taste in food.

Enhance Taste!

#### The main use seems to be seasoning food so it tastes good—or for making the soil more productive (“The disciples were left here to cause the world to bring forth fruit for God,” Toussaint, 98).

##### “Salt is good for seasoning. But if it loses its flavor, how do you make it salty again? Flavorless salt is good neither for the soil nor for the mature pile…” (Luke 14:34-35a).

Luke 14

##### “Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone” (Col 4:6 NIV).

Col 4:6

#### As society’s “salt” we must “season” our speech with unbelievers so they want what we have in Christ (Col. 4:6). Don’t be pepper to make people sneeze!

Shirt

Pepper Bulb

#### We should try to avoid offending people without changing the nature of the gospel.

##### Negative examples: What does being salt *not* mean?

How Not to Offend

###### This doesn’t mean we must abandon biblical language to be relevant. MFT (Marriage & Family Therapy) is now prohibited in the USA, to be replaced with CFT (Couples & Family Therapy) as some are offended by the term “marriage.”

###### This doesn’t mean we exalt relevance over the Bible. People have asked why CIC does not have women elders. Our response is that a woman cannot be “the husband of one wife” (1 Tim 3:2). No one ever disputed this.

Dawkins

You Are…

Herodian lamp

Pastor mp4
(4 slides)

14a

##### Positive examples show how we enhance the taste for Christ in society:

Salt heals

###### We do not use offensive language by calling people heathen, godless, and other terms.

###### Believers feed the poor, help marriages, etc. (TBN video) without expecting people to become Christians.

###### The noted atheist, Richard Dawkins, praised Christians for being salt. In 2010 noted, “There are no Christians, as far as I know, blowing up buildings. I am not aware of any Christian suicide bombers. I am not aware of any majority Christian denomination that believes the penalty for apostasy is death.”

He then spoke of the decline of Christianity in Europe as if it were a bad thing.

“I have mixed feelings about the decline of Christianity,” Dawkins said, “in so far as Christianity might be a bulwark against something worse.”[[3]](#footnote-3)

## Christians who don’t create a hunger for God in others are useless (5:13b).

Subject

(The first way we can bless others is to help people hunger for God. That’s what it means to be “salt of the earth.” Now the second way to bless others is to be the “light of the world.” What does that mean? This second way to bless others is to…)

MPI

# II. Lead people to God so they’ll praise him (5:14-16).

MP

[Show God’s holiness so others credit him for the good they see in you.]

## Christians are lights to show people to God (5:14a).

### Light back then functioned as it does for us today.

#### Here is a Herodian lamp that I purchased in Israel.

##### Yes, it’s a genuine, 2000-year-old lamp, minus the oil that went inside. You might think this really special, and it is. In fact, it’s the oldest thing that I own. Just to let you know how much I love and trust you, I will pass it around so each of you can hold it.

##### But the truth is, thousands of these have been unearthed in excavations, so it’s only worth about $20. Basically, it’s a first-century flashlight or torch. Nearly everyone *had* one.

#### Jesus said that every believer *is* one!

You are the light…

##### People stumble in darkness because they can’t see their way.

##### However, a lighted path shows us the way we should go.

##### “Jesus obviously has in mind the bringing of illumination through the revelation of God’s will for his people” (Blomberg, 103).

### So what does it mean for a believer to be “light” (14)?

Bible & Bulb

#### Christians should reveal truth: both God and sin.

##### Light shows reality while darkness hides reality. Turning on the light doesn’t make things bad—it only shows the true state of things.

Light
switch

Town on Hill

World Bulb

Cannot be hidden

##### Once when my sons were small, I put them to bed and went to the door to leave. As I reached for the switch, one of them said, “Dad, don’t turn on the darkness!”

##### Don’t try that with a “preacher Dad”! Why? Because that became a teachable moment. I went over to him and said, “Son, you cannot turn on darkness. Darkness is the way things are, but light puts away that darkness.”

##### “You are the light of the world!”

##### Sadly, believers in Iceland have not defended the truth of Genesis 1 [explain on slides].

Iceland
(4 slides)

##### Sadly, believers in the USA and the West have not been “light” that shows the truth of God’s Word [explain on slides].

US & Atheism
(4 slides)

#### But why do we want to reveal truth? This is to give people direction towards God like a lighthouse shows ships how to avoid the rocks while going into harbor.

Lighthouse

## A city on a hill and a lamp help others see the way to go (5:14b-15).

### What is the point of the city on a hill (14b)?

What’s the point?

#### “The image is of a brightly lit city on a hill–top, representing the corporate effect of the combined ‘lights’ of individual disciples” (*New Bible Commentary*, 910).

Distant lit city

Closer
lit city

#### If it was a dark night and you were traveling down the road in the dark but saw ahead a brightly lit city, would you just say, “Hey, I’m tired. I’ll just sleep right here next to the road in the dark”? No. Wouldn’t you be drawn to a brightly lit city? There you would find a sense of security, protection, and joy.

#### Likewise, as a church we should draw people to us as they see our light. They should feel secure with us—and sense our joy in Christ!

### Jesus makes the same point with the lighting of a lamp [light it on stage].

#### When the lamp is lit, you can see your way around which keeps you from making silly mistakes.

#### But how silly it is to have a lamp lit but then put it under a bowl! What use is that? In fact, it’s a waste! It uses up the bulb for no benefit, it wastes electricity when you can’t even see better, and, in our case, the cord becomes a hazard in the dark!

## Be “light” through your good deeds to help others praise God (5:16). But how?

Be light on earth

### Use your influence for good (God). For “good” and for “God” are essentially the same thing, though there is no etymological connection between these words.

### This is what Christ meant by not lighting a lamp and putting it under a bowl.

### So how can you be a better “let your light shine before men, that they may see your good deeds and praise your Father in heaven”?

#### Use your position and privileges to influence people for God.

Use your position

##### I have ministry privileges that enable me to be a light:

###### As a professor, I influence my students, but how?

###### As a pastor, God gives me the privilege to try to influence you as I speak right now!

###### As a web author, I can post all my teaching online to be a light throughout the world.

BSD

##### But you have privileges too that I don’t have!

Pinch light

###### I have zero influence at your school, neighborhood, or place of work.

Subject

MI

MPI

Salt & Light Painting

They have no clue who “Rick Griffith” is, but they know you!

Now, do they know *Christ* better because they know you? Be His light!

#### What about those of us who don’t feel we can influence others much?

##### Well, use facebook! It is the great equalizer. We all have equal opportunity to post things that will build others up! So do it.

facebook

##### You may not be able to say what you want to say very well, but someone else can. So loan books and DVDs to others.

DVDs & books

(How can you bless others?)

# Conclusion

### Direct others to God (MI).

#### Be salt and light for Christ (MI restated).

#### Influence people to follow God (MI restated).

#### Impact others for good (MI restated).

#### Show people God (MI restated).

### How can we bless others? He are the Main Points:

#### Like salt, help people hunger for God (5:13).

#### Like light, lead people to God so they’ll praise him (5:14-16).

MPII

### What is the common teaching regarding being both salt and light?

#### “Both metaphors of salt and light raise important questions about Christian involvement in society regarding all forms of separatism or withdrawal. We are not called to control secular power structures; neither are we promised that we can Christianize the legislation and values of the world. But we must remain active preservative agents, indeed irritants, in calling the world to heed God’s standards. We dare not form isolated Christian enclaves to which the world pays no attention” —Craig Blomberg, *Matthew*, NAC (Nashville: Broadman, 1992), 103

Blomberg

#### Put simply, we need to direct others to God.

Thumbprint

### Exhortation: “The Life-Saving Station”

LIFE-SAVING

#### On a dangerous seacoast where shipwrecks often occur there once was a life-saving station. The building was just a hut, but the devoted members went daily out to sea and saved many persons who otherwise would have drowned. As more people were saved, more crews were trained, and more lives saved. The little life-saving station grew.

#### However, some of those saved years before became concerned that the building was inadequately supplied. So they threw away the cots and bought beds, feeling that those saved from the sea should have a more comfortable place. Soon the building became very lavishly furnished and the members used it as sort or a club. Fewer members were interested in going out on life-saving missions so crews were hired to do this work. Yet there still was a liturgical lifeboat in the meeting room where the club’s meetings were held.

#### Soon after this, a large ship was wrecked on their coast. The hired crews brought boatloads of people into the building. They were wet, half-drowned, and had different colored skin. The club was in chaos, as this hindered the normal social life of the club, so the property committee immediately had a shabby building built outside rather than letting these people into their beautiful building.

#### At the next meeting there was a split in the membership. Most of the members wanted to stop life-saving activities altogether, as this was a hindrance to the club’s activities. Others insisted that they were still called a life-saving station, but they were voted down and told that if they wanted to save the kinds of people ship-wrecked in those waters, they should begin their own life-saving station down the coast. They did.

#### History continued to repeat itself. The new station soon evolved into a club, and yet another life-saving station was formed. Shipwrecks are still frequent in those waters, but most of the people drown.

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Jesus had just finished sharing with his disciples how to be blessed in the Beatitudes of Matthew 5:1-12. This blessing included rewards now and in the future earthly kingdom when believers rule with Christ for 1000 years.

### Such blessings come from living the pure lifestyle described in verse 3-12.

### But living such a counter-cultural way might make us think that we ought to be hermits or unengaged in the world around us. Lest we think that way, we must read on to the following verses.

# Purpose: Why is this passage in the Bible?

### Now that Christ had shared how to be blessed (5:1-12), we see the flip side of this: how to be a blessing to others.

### Some consider verses 13-16 a continuation of the Beatitudes since they still speak of the nature of those who know Christ—the attitudes and character they should show.

### In any case, the command here is to influence others positively just as salt and light do in our lives.

# Background: What historical context helps us understand this passage?

### Salt had many useful purposes in biblical times. So the scholars have at least 11 different interpretations of “salt” here![[4]](#footnote-4)

#### I have often heard that it was used as a preservative,[[5]](#footnote-5) but I don’t know of even one Bible text that uses it in this way.

#### Salt sometimes denotes judgment. Lot’s wife turned to salt (Gen 19:26) and the city of Shechem got destroyed and salt scattered over it (Judg 9:45).

#### “Whatever is set aside from the holy offerings the Israelites present to the LORD I give to you and your sons and daughters as your regular share. It is an everlasting covenant of salt before the LORD for both you and your offspring” (Num 18:19 NIV) —hmmm, but that doesn't seem to help!

#### The main use seems to be seasoning food so it tastes good—or for making the soil more productive (“The disciples were left here to cause the world to bring forth fruit for God,” Toussaint, 98).

##### “Season all your grain offerings with salt to remind you of God’s eternal covenant. Never forget to add salt to your grain offerings” (Lev 2:13 NLT).

##### “Salt is good for seasoning. But if it loses its flavor, how do you make it salty again? Flavorless salt is good neither for the soil nor for the mature pile…” (Luke 14:34-35a).

##### “Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone” (Col 4:6 NIV).

### Light back then functioned as it does for us today.

#### People stumble in darkness because they can’t see their way.

#### However, a lighted path shows us the way we should go.

#### “Jesus obviously has in mind the bringing of illumination through the revelation of God’s will for his people” (Blomberg, 103).

# Questions

### What does it mean for a believer to be “salt” (13)?

### How does salt’s uses in Jesus’ time help us see what we must do today?

#### Enhanced Taste: Salt brought out the taste in food.

##### As society’s “salt” we must “season” our speech with unbelievers in a way that helps them want what we have in Christ (Col. 4:6).

##### We should try to avoid offending people without changing the nature of the gospel.

###### Positive examples show how we enhance the taste for Christ in society:

We do not use offensive language by calling people heathen, godless, and other terms.

Believers feed the poor, help marriages, etc. (TBN video) without expecting people to become Christians.

The noted atheist, Richard Dawkins, praised Christians for being salt. In 2010 noted, “There are no Christians, as far as I know, blowing up buildings. I am not aware of any Christian suicide bombers. I am not aware of any majority Christian denomination that believes the penalty for apostasy is death.”

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“I have mixed feelings about the decline of Christianity,” Dawkins said, “in so far as Christianity might be a bulwark against something worse.”

<http://www.wnd.com/2016/01/richard-dawkins-noted-atheist-praises-christianity/#Bo7L1Sypw0CmT1KB.99> accessed 27 Jan 2016

###### Negative examples:

MFT (Marriage & Family Therapy) is now prohibited in the USA, to be replaced with CFT (Couples & Family Therapy) as some are offended by the term “marriage.”

We too often exalt relevance over the Bible. People have asked why CIC does not have women elders. Our response is that a woman cannot be “the husband of one wife” (1 Tim 3:2). No one ever disputed this.

#### Preserved Food: Salt preserved food from getting rotten.

##### As society’s “salt” we must preserve the best values to sustain society.

###### Unfortunately, gambling by Christians here in Singapore is not any different than unbelievers.

###### One of the talking points worldwide in recent years has been whether Christians should let their faith and biblical worldview influence politics and the public sphere. However, it seems that few of us realize that everyone—not just Christians—make decisions based on their worldview. The issue isn’t whether or worldview affects our values, for this applies to everyone. The real issue is whether our worldview benefits society or harms it. I suggest that our high value placed on life, on women, on helping the poor, on the dignity of people, etc. is good for society. This is being salt and light to a watching world.

##### The ministry of the Holy Spirit through the church restrains sin in the world (2 Thess 2:6-7).

### Why does Jesus use the present tense (“you are the salt…”) when not all Christians actually function positively as “salt” (13)?

### What does it mean for a believer to be “light” (14)?

#### Christians should reveal truth: both God and sin.

##### Light shows reality while darkness hides reality.

##### Turning on the light doesn’t make things bad—it only shows the true state of things. Once when my sons were small, I put them to bed and went to the door to leave. As I reached for the switch, one of them said, “Dad, don’t turn on the darkness!”

##### Don’t try that with a “preacher Dad”! Why? Because that became a teachable moment. I went over to him and said, “Son, you cannot turn on darkness. Darkness is the way things are, but light puts away that darkness.”

##### “You are the light of the world!”

#### But why do we want to reveal truth? This is to give people direction towards God.

#### How can we better be a light to our dark world?

##### Use your influence for good (God). For “good” and for “God” are essentially the same thing, thought here is no etymological connection between these word.

##### This is what Christ meant by not lighting a lamp and putting it under a bowl.

##### So how can you be a better “let your light shine before men, that they may see your good deeds and praise your Father in heaven”?

###### Use your position and privileges to influence people for God.

I have ministry privileges that enable me to be a light:

As a professor, I influence my students, but how?

As a pastor, God gives me the privilege to try to influence you as I speak right now!

As a web author, I can post all my teaching online to be a light throughout the world.

But you have privileges too that I don’t have!

I have zero influence at your school, neighborhood, or place of work.

They have no clue who “Rick Griffith” is, but they know you!

Now, do they know *Christ* better because they know you? Be His light!

###### What about those of us who don’t feel we can influence others much? Well, use facebook! It is the great equalizer. We all have equal opportunity to post things that will build others up! So do it.

### Why does Jesus use the present tense (“you are the light…”) when not all Christians actually function positively as “light” (14)?

### What is the point of the city on a hill (14b)?

#### “The image is of a brightly lit city on a hill–top, representing the corporate effect of the combined ‘lights’ of individual disciples” (*New Bible Commentary*, 910).

#### If it was a dark night and you were traveling down the road in the dark but saw ahead a brightly lit city, would you just say, “Hey, I’m tired. I’ll just sleep right here next to the road in the dark”? No. Wouldn’t you be drawn to a brightly lit city? There you would find a sense of security, protection, and joy.

#### Likewise, as a church we should draw people to us as they see our light. They should feel secure with us—and sense our joy in Christ!

### What is the common teaching regarding being both salt and light?

#### “Both metaphors of salt and light raise important questions about Christian involvement in society regarding all forms of separatism or withdrawal. We are not called to control secular power structures; neither are we promised that we can Christianize the legislation and values of the world. But we must remain active preservative agents, indeed irritants, in calling the world to heed God’s standards. We dare not form isolated Christian enclaves to which the world pays no attention” —Craig Blomberg, *Matthew*, NAC (Nashville: Broadman, 1992), 103

#### Put simply, we need to direct others to God.

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Bring a lamp and bowl on the stage to illustrate verse 15.

### Stories

#### When I was not salt

#### When I was not light

# Possible Applications

### How can Christians be “salt and light”?

#### Know what you believe

##### Know not only *what* you believe, but *why* you believe it (e.g., Trinity).

##### Feed yourself with the Word of God DAILY

#### Create a thirst in what you say

##### Share the truth of origins

###### A 2016 study of youth in Iceland revealed that 40% claimed to be Christians, yet *not even one* believed God created the world!

###### China is the least religious country in the world with 90% claiming to be either atheist or non-religious.

##### Share our future hope

##### Share how we help the world.

###### One pastor on [Trinity Broadcasting Network](https://www.youtube.com/channel/UCq1BLq3MpYj0-77WKQPu5Cg) ([Trinity Broadcasting Network](https://www.youtube.com/channel/UCq1BLq3MpYj0-77WKQPu5Cg)) explains “How To Explain What You Do, When You're A Pastor.” See Pastor J. John (Slice 2014-10-29 at <http://bit.ly/1EuXNOB>). To watch the entire interview, go to <https://www.youtube.com/watch?v=L6TGxKvSqH8>

#### Model contagious Christianity in what you do.

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers can bless others is by creating a thirst for God in them and revealing God's righteousness to them (Matt 5:13-16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## **Christ fulfilled the OT** and denied that Pharisaic morality saves from sin (Matt 5:17-20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### Almsgiving: Public almsgiving of the Pharisees is repudiated for being performed to **demonstrate** piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**How to Be a Blessing**

***Matt 5:13-16***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way believers should bless others is to direct them to God (Matt 5:13-16).

# I. The way believers should bless others is by helping them hunger for God (5:13).

## Christians function like salt to create hunger for God in others (5:13a).

## Christians who don’t create a hunger for God in others are useless (5:13b).

# II. The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

## Christians are lights to show people to God (5:14a).

## A city on a hill and a lamp help others see the way to go (5:14b-15).

## Be “light” through good deeds to help others praise God (5:16).

**Purpose or Desired Listener Response (Step 4)**

The listeners will direct others to God.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: It brings me great joy to see our people have a beneficial influence others.

### Need: Are you influencing others for good?

#### Do your colleagues live a purer life because of your influence?

#### Is your family more like Jesus because you are in the family that you are in?

#### How do you really impact others—really?

### Subject: How can we bless others? How can we really do them good? Today we’ll look at how to be a blessing.

### Background: Jesus talked about this using two familiar objects—salt and light.

### Preview: Today we will see what he meant by these in order—first salt and then light.

### Text: Matthew 5:13-16

(The first way we can bless others is to…)

# I. Help people hunger for God (5:13).

[Live in such a way that you cause people to want to know who God is.]

## Christians function like salt to create a hunger for God in others (5:13a).

## Christians who don’t create a hunger for God in others are useless (5:13b).

(The first way we can bless others is to help people hunger for God. That’s what it means to be “salt of the earth.” Now the second way to bless others is to be the “light of the world.” What does that mean? This second way to bless others is to…)

# II. Lead people to God so they’ll praise him (5:14-16).

[Show God’s holiness so others credit him for the good they see in you.]

## Christians are lights to show people to God (5:14a).

## A city on a hill and a lamp help others see the way to go (5:14b-15).

## Be “light” through your good deeds to help others praise God (5:16).

(How can you bless others?)

# Conclusion

### Direct others to God (MI).

#### Be salt and light for Christ (MI restated).

#### Influence people to follow God (MI restated).

#### Impact others for good (MI restated).

#### Show people God (MI restated).

### How can we bless others? He are the Main Points:

#### Like salt, help people hunger for God (5:13).

#### Like light, lead people to God so they’ll praise him (5:14-16).

### Exhortation: “The Life-Saving Station”

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**Rick Griffith**

31 January 2016

Message 3 of 20

**How to Be a Blessing**

***Matthew 5:13-16***

# Introduction

### Are you influencing others for good?

### How can we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ others?

# I. Help people \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for God (5:13).

## Christians function like salt to create a hunger for God in others (5:13a).

## Christians who don’t create a hunger for God in others are useless (5:13b).

# II. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people to God so they’ll praise him (5:14-16).

## Christians are lights to show people to God (5:14a).

## A city on a hill and a lamp help others see the way to go (5:14b-15).



## Be “light” through your good deeds to help others praise God (5:16).

(How can you bless others?)

# Conclusion

### \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ others to God (Main Idea).

### “The Life-Saving Station”

1. Allison and Davies, *Matthew*, 1:472-73; cited by Craig Blomberg, *Matthew*, NAC (Nashville: Broadman, 1992), 102. [↑](#footnote-ref-1)
2. Held by Blomberg, 102, and Hunter, *A Pattern for Life*, 44; cited by Stanley D. Toussaint, *Behold the King* (Portland: Multnomah, 1980), 98. [↑](#footnote-ref-2)
3. <http://www.wnd.com/2016/01/richard-dawkins-noted-atheist-praises-christianity/#Bo7L1Sypw0CmT1KB.99> accessed 27 Jan 2016. [↑](#footnote-ref-3)
4. Allison and Davies, *Matthew*, 1:472-73; cited by Craig Blomberg, *Matthew*, NAC (Nashville: Broadman, 1992), 102. [↑](#footnote-ref-4)
5. Held by Blomberg, 102, and Hunter, *A Pattern for Life*, 44; cited by Stanley D. Toussaint, *Behold the King* (Portland: Multnomah, 1980), 98. [↑](#footnote-ref-5)