

**The Beatitudes**  
**Matthew 5:13 - A Second Look at Salt**

I. You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. (ESV)

A. Salt is a preservative but it is also

1. a flavoring **μωραίνω** (mōrainō - lost it's taste) Job 6:6
2. a seasoning **ἀλίζω** (halizō to season with salt) Exodus 30:35; Lev 2:13

B. How do we add the flavoring of salt to our world?

1. One way is by how we treat people Colossians 4:6
2. Another way is having our walk match our talk Matthew 5:5

C. How can a Christian loose their saltiness? By substituting rules for Grace

Paul about himself in Phil. 3: 4-6

What Jesus has done for us

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| <ol style="list-style-type: none"> <li>1. Trusting in rituals 3:5a</li> <li>2. Trusting in relationships 3:5b</li> <li>3. Trusting in a religion 3:5c</li> <li>4. Trusting in rules 3:6a</li> <li>5. Trusting in reputation 3:6b</li> </ol> | <p>Colossians 2:11</p> <p>Galatians 3:27-29</p> <p>Matthew 3:11</p> <p>Colossians 2:20-23</p> <p>Romans 12: 3-8 Matthew 5:6</p> |
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Law of Works  Self Righteousness

Law of Faith  Works of Grace

D. What is the cure for legalism? **GRACE** 1 Corinthians 15:10

1. Faith Romans 1:17; Matthew 7:16
2. Love Galatians 5:6; Romans 13:8-10; 14:13-18

“The Law was given, in order that we might seek after Grace. Grace was given, in order that we might fulfill the Law.” St. Augustine

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See in this, (1.) What they are to be in themselves—seasoned with the gospel, with the salt of grace; thoughts and affections, words and actions, all seasoned with grace, [Col. 4:6](#). Have salt in yourselves, else you cannot diffuse it among others, [Mk. 9:50](#). (2.) What they are to be to others; they must not only be good but do good, must insinuate themselves into the minds of the people, not to serve any secular interest of their own, but that they might transform them into the taste and relish of the gospel. (3.) What great blessings they are to the world. Mankind, lying in ignorance and wickedness, were a vast heap of unsavoury stuff, ready to putrefy; but Christ sent forth his disciples, by their lives and doctrines, to season it with knowledge and grace, and so to render it acceptable to God, to the angels, and to all that relish divine things.

2. If they be not, they are as salt that has lost its savour. If you, who should season others, are yourselves unsavoury, void of spiritual life, relish, and vigour; if a Christian be so, especially if a minister be so, his condition is very sad; for, (1.) He is irrecoverable: Wherewith shall it be salted? Salt is a remedy for unsavoury meat, but there is no remedy for unsavoury salt. Christianity will give a man a relish; but if a man can take up and continue the profession of it, and yet remain flat and foolish, and graceless and insipid, no other doctrine, no other means, can be applied, to make him savoury. If Christianity do not do it, nothing will. (2.) He is unprofitable: It is thenceforth good for nothing; what use can it be put to, in which it will not do more hurt than good? As a man without reason, so is a Christian without grace. A wicked man is the worst of creatures; a wicked Christian is the worst of men; and a wicked minister is the worst of Christians. (3.) He is doomed to ruin and rejection; He shall be cast out—expelled the church and the communion of the faithful, to which he is a blot and a burden; and he shall be trodden under foot of men. Let God be glorified in the shame and rejection of those by whom he has been reproached, and who have made themselves fit for nothing but to be trampled upon

We insist that God must surely lead everyone as we believe He has led us. We refuse to allow God the freedom to deal with each of us as individuals. When we think like that, we are legalistic.

Author: [Jerry Bridges](#)

Source: Transforming Grace, p. 126.

[Galatians 3:24](#). That we might be justified by faith.

The Law is not to teach us another Law. When a person feels the full force of the Law he is likely to think: I have transgressed all the commandments of God; I am guilty of eternal death. If God will spare me I will change and live right from now on. This natural but entirely wrong reaction to the Law has bred the many ceremonies and works devised to earn grace and remission of sins.

The Law means to enlarge my sins, to make me small, so that I may be justified by faith in Christ. Faith is neither law nor word; but confidence in Christ "who is the end of the law." How so is Christ the end of the Law? Not in this way that He replaced the old Law with new laws. Nor is Christ the end of the Law in a way that makes Him a hard judge

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who has to be bribed by works as the papists teach. Christ is the end or finish of the Law to all who believe in Him. The Law can no longer accuse or condemn them. But what does the Law accomplish for those who have been justified by Christ? Paul answers this question next.

[Galatians 3:25](#). But after that faith is come, we are no longer under a schoolmaster. The Apostle declares that we are free from the Law. Christ fulfilled the Law for us. We may live in joy and safety under Christ. The trouble is, our flesh will not let us believe in Christ with all our heart. The fault lies not with Christ, but with us. Sin clings to us as long as we live and spoils our happiness in Christ. Hence, we are only partly free from the Law. "With the mind I myself serve the law of God; but with the flesh the law of sin." ([Rom 7:25](#))

As far as the conscience is concerned it may cheerfully ignore the Law. But because sin continues to dwell in the flesh, the Law waits around to molest our conscience. More and more, however, Christ increases our faith and in the measure in which our faith is increased, sin, Law, and flesh subside.

If anybody objects to the Gospel and the sacraments on the ground that Christ has taken away our sins once and for always, you will know what to answer. You will answer: Indeed, Christ has taken away my sins. But my flesh, the world, and the devil interfere with my faith. The little light of faith in my heart does not shine all over me at once. It is a gradual diffusion. In the meanwhile I console myself with the thought that eventually my flesh will be made perfect in the resurrection.

[Galatians 3:26](#). For we are all the children of God by faith in Christ Jesus.

Paul as a true apostle of faith always has the word "faith" on the tip of his tongue. By faith, says he, we are the children of God. The Law cannot beget children of God. It cannot regenerate us. It can only remind us of the old birth by which we were born into the kingdom of the devil. The best the Law can do for us is to prepare us for a new birth through faith in Christ Jesus. Faith in Christ regenerates us into the children of God. St. John bears witness to this in his Gospel: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." ([Jhn 1:12](#)) What tongue of man or angel can adequately extol the mercy of God toward us miserable sinners in that He adopted us for His own children and fellow-heirs with His Son by the simple means of faith in Christ Jesus!

[Galatians 3:27](#). For as many of you as have been baptized into Christ have put on Christ.

To "put on Christ" may be understood in two ways, according to the Law and according to the Gospel. According to the Law as in [Romans 13:14](#), "Put ye on the Lord Jesus Christ," which means to follow the example of Christ.

To put on Christ according to the Gospel means to clothe oneself with the righteousness, wisdom, power, life, and Spirit of Christ. By nature we are clad in the garb of Adam. This garb Paul likes to call "the old man." Before we can become the children of God this old man must be put off, as Paul says, [Eph 4:29](#). The garment of Adam must come off like soiled clothes. Of course, it is not as simple as changing one's clothes. But God makes it simple. He clothes us with the righteousness of Christ by means of Baptism, as the Apostle says in this verse: "As many of you as have been baptized into Christ have put on Christ." With this change of garments a new birth, a new life stirs in us. New affections toward God spring up in the heart. New determinations affect our will. All this is to put on Christ according to the Gospel.

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Needless to say, when we have put on the robe of the righteousness of Christ we must not forget to put on also the mantle of the imitation of Christ.