

# Housegroup Study Notes – 1<sup>st</sup> March 2017

## Matthew 5:1-16

### Leaders Notes

## Day 1

*Your Father knows what you need before you ask Him.*

*Matthew 6:8*

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Mark & Caroline **Absolom** *Lydia-Mae, Jemimah*

Michael & Veronique **Allen** *Benoit, Laetitia*

Peter & Denise **Allen**

Chris & Oana **Alphonso** *Carla, Oliver*

Carol **Anderson**

Hilary **Applegate**

Cilla **Aubeeluck**

Lesley **Bacon**

David & Janis **Baker**

Geoff & Sarah **Baker** *Joanna*

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The John Morgan Close Housegroup, Rupert & El Webster

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Rupert, George, Freddie, Phoebe & Jonty Shelley – Titus Trust & Iwerne Camps

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For the early retired – to adjust or use their time well

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Sunday Morning Crèche

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### Programme of Studies

Jan 4	Matthew 2:1-12	The visit of the Magi
Jan 18	Matthew 2:13-23	Escape to Egypt; Return to Nazareth
Feb 1	Matthew 3:1-17	John the Baptist prepares the way; The Baptism of Jesus
Feb 15	Matthew 4:1-25	Jesus is tested in the wilderness; Jesus begins to preach
<b>Mar 1</b>	<b>Matthew 5:1-16</b>	<b>The Sermon on the Mount: Beatitudes;</b> Salt and light
Mar 15	Matthew 5: 17-26	The fulfilment of the law; Murder
Mar 29	Matthew 5:27-32, 19:3-11	Adultery; Divorce
Apr 5	Matthew 5:33-37	Oaths

## Structure of Study

Housegroup Leaders have been asked to try a technique called the The Lightbulb (Swedish) Method. Tonight we will try it .. I would like your feedback at the end of the evening

1. Open in Prayer
2. Orientate. Explain the process to be used.
3. Contextualise. Describe the context for the passage.
4. Read the passage.
5. Section A: Observation & Interpretation
  - a. Complete the first three sections of the template (individually or in small groups)
  - b. Share responses
  - c. Summarise on a single sheet (per section)
6. Section B: Application
  - a. Complete the last two sections of the template (individually or in small groups)
  - b. Share responses
7. Feedback on the approach
8. Group Prayer time

Although there are two sections allocated to the study for tonight, we will only focus on the Beatitudes and summarise Salt and Light.

### The Context

The Sermon on the Mount is the first of five major teaching blocks in Matthew's Gospel.

The Sermon begins with Jesus ascending a mountain to teach:

<sup>1</sup>Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, <sup>2</sup>and he began to teach them, saying: ... (Matthew 5.1-2)

And ends with him finishing the teaching, and descending from the hill:

<sup>7.28</sup>When Jesus had finished saying these things, the crowds were amazed at his teaching, <sup>29</sup>because he taught as one who had authority, and not as their teachers of the law. <sup>8.1</sup> When he came down from the mountainside, large crowds followed him. (Matthew 7.28-8.1)

## Passage: Matthew 5 1-12 (The Beatitudes)

### Section A



#### What stood out for me from the passage:

Totally counter to the culture of the time;  
Totally counter to the Jews expectation of the nature of the Messiah.



#### Questions I have about the passage:

What does blessed actually mean?  
When do we receive blessing. Now or in the future.  
Do we understand what the words actually mean? "Poor" "Meek" "Hunger and thirst"



#### How I would summarise the main point/s of the passage:

Jesus sets out his manifesto and the real nature of the "Kingdom of God"  
Our attitude to God. Verses 3-6.  
- These are not independent .. each one depends on the previous one.  
Our attitude to other people. Verses 7-11.  
- These are not independent .. each one lead to the next.  
Persecution/opposition is a good sign. It means that our Faith is alive and visible.

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### Section B



#### What I will take away from the passage (encouragement, lesson or similar):

A wake-up call. These characteristics are really hard to keep up to.  
Encouragement. There is reward no and in the future.  
Re-assurance. Opposition/ridicule/"persecution" is to be expected



#### Someone I know who could benefit from hearing about the passage:

Everyone!

# Salt and Light

## Passage: Matthew 5 13-15 (Salt and Light)

### Summary

This passage focusses on two topics

1. The strength of our relationship with God (Salt)

Context: In Jesus time, people did not use pure salt. It was salt (sodium chloride) mixed with other materials. It was possible over time, especially if the mixture got wet for the sodium chloride to dissolve and to be lost.

It still looked like salt, but had no salty taste.

2. How we show our relationship with God to others (Light)

# Full Study Notes - The Beatitudes

## 1. Blessed are ... the poor in spirit

Read through Matthew 5.1-12. Why do you think these verses have such universal appeal?

*Different Christian traditions view them as an achievable programme, or an impossible dream, or any of all stops in between.*

**What blessing is there in being poor?**

*Raises the question as to whether poverty is a blessing at all. Biblically speaking the poor are blessed by God who has regard for them; the poor are also better at trusting God and finding him to be their rock.*

**Where's the blessing in wealth?**

*At first glance, wealth is a blessing and brings blessing. With it generally come better health, longer life, more comfort and so on. Also more possibilities to help others (remembering that wealth is power that can be stored in a bank). In OT especially, wealth is seen as a blessing from God.*

## 2. Blessed are ... those who mourn

How might Christian people mourn or grieve that others do not? See 2 Cor 7.10ff. and 2 Thess 4.13.

*A double-edged question, intended to allow many to contribute. One thrust is to do with mourning a loved one: we are to mourn, but not as those who are without hope (1 Thess 4.13). Another thrust is that we mourn and grieve for our spiritual poverty. In OT Israel for example, they mourned in Exile for all that they had left behind in Israel. Godly sorrow for sin works repentance (2 Cor 7).*

**What do you think is the difference between feeling sorry about our sin (remorse) and turning away from our sin (repentance).**

*The difference should be self-explanatory. Feeling sorry is simply a feeling, but takes not action and makes no resolve about changing behaviour. Repentance involves feeling sorry and turning away. This beatitude is about repentance rather than remorse alone.*

**How does God help those who mourn for their sin?**

*Again, a general question which gives us the opportunity to express how God provides forgiveness in Christ. This question like the others is a curtain-raiser for the study itself.*

## 3. Blessed are ... the meek

How would you define 'meekness'?

*Remember that Jesus was meek (Matthew 11.39 (NIV has 'gentle' cf. 2 Cor 10.1), and that Moses was the meekest man on the face of the earth (Numbers 12.3). Meekness may be strength that is under control and also gentle.*

## 4. Blessed are ... those who hunger

Have you ever been really hungry? What was it like?

*Hunger expresses a strong yearning that can only be ended by being satisfied. Usually it's a hunger for food (which few of us have experienced, unlike most Bible readers), but it may be hunger for something else: we speak of sportsmen and sportswomen being driven to achievement by their 'hunger'.*

**What do you think it means for a person to 'hunger and thirst for righteousness?'**

*A chance to think this through.*

**Why is self-righteousness so unattractive?**

*A chance to think this through.*

## **5. Blessed are ... the merciful**

**What is mercy? How does it differ from grace?**

*Quick definition might be 'mercy is not receiving the punishment you deserve, whereas grace is receiving the blessing you do not deserve. Or Mercy is compassion for those in need; grace is undeserved favour.*

**Have you ever seen an act of mercy lead to more mercy? Describe the incident.**

**Why do you find it hard to show mercy to others?**

*This is why Jesus had to tell us to be merciful and why he teaches as he does e.g. in the two passages mentioned below.*

## **6. Blessed are ... the pure in heart**

**Why do you think Jesus addressed the pure IN HEART?**

*Perhaps to distinguish ritual from inner purity. We all know we can LOOK respectable while at the same time harbouring a heart full of evil (e.g. see Mark 7.1-23 and Matthew 23 etc.).*

*Mark 7:1 -23*

*That which defiles*

- 1. The Pharisees and some of the teachers of the law who had come from Jerusalem gathered round Jesus*
- 2. and saw some of his disciples eating food with hands that were defiled, that is, unwashed.*
- 3. (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. 4*
- 4. When they come from the market-place they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)*
- 5. So the Pharisees and teachers of the law asked Jesus, 'Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?'*
- 6. He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written: ' "These people honour me with their lips, but their hearts are far from me.*
- 7. They worship me in vain; their teachings are merely human rules."*
- 8. You have let go of the commands of God and are holding on to human traditions.'*
- 9. And he continued, 'You have a fine way of setting aside the commands of God in order to observe your own traditions!*
- 10. For Moses said, "Honour your father and mother," and, "Anyone who curses their father or mother is to be put to death."*
- 11. But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God) –*
- 12. then you no longer let them do anything for their father or mother.*
- 13. Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.'*
- 14. Again Jesus called the crowd to him and said, 'Listen to me, everyone, and understand this.*
- 15. Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.'*

- 16.
17. *after he had left the crowd and entered the house, his disciples asked him about this parable.*
18. *'Are you so dull?' he asked. 'Don't you see that nothing that enters a person from the outside can defile them?*
19. *For it doesn't go into their heart but into their stomach, and then out of the body.'* (In saying this, Jesus declared all foods clean.)
20. *20He went on: 'What comes out of a person is what defiles them.*
21. *For it is from within, out of a person's heart, that evil thoughts come – sexual immorality, theft, murder,*
22. *adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly.*
23. *All these evils come from inside and defile a person.'*

### Matthew 23

1. *Then Jesus said to the crowds and to his disciples:*
2. *'The teachers of the law and the Pharisees sit in Moses' seat.*
3. *So you must be careful to do everything they tell you. But do not do what they do, for they do not practise what they preach.*
4. *They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them.*
5. *'Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long;*
6. *they love the place of honour at banquets and the most important seats in the synagogues;*
7. *they love to be greeted with respect in the market-places and to be called "Rabbi" by others.*
8. *'But you are not to be called "Rabbi", for you have one Teacher, and you are all brothers.*
9. *And do not call anyone on earth "father", for you have one Father, and he is in heaven. 1*
10. *Nor are you to be called instructors, for you have one Instructor, the Messiah.*
11. *The greatest among you will be your servant.*
12. *For those who exalt themselves will be humbled, and those who humble themselves will be exalted.*
13. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to.*
- 14.
15. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.*
16. *'Woe to you, blind guides! You say, "If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath."*
17. *You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?*
18. *You also say, "If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath."*
19. *You blind men! Which is greater: the gift, or the altar that makes the gift sacred?*
20. *Therefore, anyone who swears by the altar swears by it and by everything on it.*
21. *And anyone who swears by the temple swears by it and by the one who dwells in it.*
22. *And anyone who swears by heaven swears by God's throne and by the one who sits on it.*
23. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin. But you have neglected the more important matters of the law – justice, mercy and faithfulness. You should have practised the latter, without neglecting the former.*
24. *You blind guides! You strain out a gnat but swallow a camel.*
25. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.*
26. *Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.*
27. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean.*
28. *In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.*

29. *'Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous.*
30. *And you say, "If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets."*
31. *So you testify against yourselves that you are the descendants of those who murdered the prophets.*

**Why do you think the pure in heart will 'see God'?**

**How much do you want to be 'pure in heart'? What cost is too much?**

*This challenges our commitment to holiness. God's word sets out the standard, and God's Spirit in us sets our hearts to desire this. But do we really want it enough to make the hard choices?*

## **7. Blessed are ... the peacemakers**

**How would you define 'peace'?**

*Deliberately vague questions. Answers can range from inner peace and sense of peace, to the absence of conflict, to the presence of harmony.*

**Which sort of peace did Jesus come to bring?**

**Look up some or all of the following passages. Do you want to change your previous answer?**

**Passages are: Psalm 85; Colossians 2.14-15; 1.19-20; Romans 5.1,10; Eph 2.11-22**

*They should lead us to peace between man and God, peace at the cost of Jesus' blood, a peace that obtains because wrath has been dealt with by Jesus' sacrifice. It shows that in Rom 5.1, we 'have peace' in the sense of reconciliation with God.*

### *Psalm 85*

1. *You, Lord, showed favour to your land; you restored the fortunes of Jacob.*
2. *You forgave the iniquity of your people and covered all their sins.*
3. *You set aside all your wrath and turned from your fierce anger.*
4. *Restore us again, God our Saviour, and put away your displeasure towards us.*
5. *Will you be angry with us for ever? Will you prolong your anger through all generations?*
6. *Will you not revive us again, that your people may rejoice in you?*
7. *Show us your unfailing love, Lord, and grant us your salvation.*
8. *I will listen to what God the Lord says; he promises peace to his people, his faithful servants – but let them not turn to folly.*
9. *Surely his salvation is near those who fear him, that his glory may dwell in our land.*
10. *Love and faithfulness meet together; righteousness and peace kiss each other.*
11. *Faithfulness springs forth from the earth, and righteousness looks down from heaven.*
12. *The Lord will indeed give what is good, and our land will yield its harvest.*
13. *Righteousness goes before him and prepares the way for his steps.*

### *Colossians 2.13-15*

13. *When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins,*
14. *having cancelled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.*

15. *And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

*Colossians 1.19-20*

19. *For God was pleased to have all his fullness dwell in him,*  
20. *and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

*Romans 5.1,10*

1. *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,*  
1. *For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

*Ephesians 2.11-22*

11. *Therefore, remember that formerly you who are Gentiles by birth and called 'uncircumcised' by those who call themselves 'the circumcision' (which is done in the body by human hands) –*  
12. *remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.*  
13. *But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.*  
14. *For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility,*  
15. *by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace,*  
16. *and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.*  
17. *He came and preached peace to you who were far away and peace to those who were near.*  
18. *For through him we both have access to the Father by one Spirit.*  
19. *Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household,*  
20. *built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.*  
21. *In him the whole building is joined together and rises to become a holy temple in the Lord.*  
22. *And in him you too are being built together to become a dwelling in which God lives by his Spirit.*

**How did you come to know of this peace?**

*A clue as to who some peacemakers might be...*

## **8. Blessed are ... those who are persecuted**

**Can you think of a time when you were insulted or persecuted because of your faith in Christ? How did you react and how did you respond?**

*Take the opportunity to learn from the experience of others. It is often very encouraging to hear how the Lord sustained individuals through this – even though the persecution we generally endure is gentle by world standards.*

**How does Jesus here expect his disciples to respond? What would that mean for the situation you just described?**

*Work it out from the verses (5.10-12).*

**What helps us through the experience of being rejected?**

*Answers should be the security of our reward in heaven; there is also the support of the Church fellowship.*

# Full Study Notes - Salt and Light

**Launching Question:** What sort of influence do Christians have? What about powerless Christians – what kind of influence can they have in society (look back over 5.1-12)?

*This is an introductory question to get people thinking about their influence. In recent history, Christians in Britain have been able to influence society through the law – our influence on legislation and government. Think also about the influence of powerless Christians, remembering that Jesus' disciples were a minority for at least 300 years after his death.*

**What are the qualities of salt and light that Jesus is referring to? How would Christians be 'salty' in this way?**

*Expect a variety of opinions: salt adds flavour, salt acts as fertiliser (apparently); salt prevents decay. Light shines; it dispels darkness, and so on. Which of these suits the context? It's hard to decide, but Stott opts for stopping the rot for salt. Try and tease out for each meaning (if you decide to) what it would mean in practice: how do Christians 'stop the rot' or how do they 'add flavour' to society; how do they 'shine a light' and so on?*

*It is easy at this point to let the background information drive the bible's meaning. Keep in view what Jesus actually teaches so that this remains the organising idea.*

**In what ways are Christians tempted to hide their light under a bushel bucket? And how might we lose our saltiness?**

*Jesus has to tell us to let our light shine because we are tempted not to. 5.10-12 suggests it will bring persecution. Explore in the group the temptations not to let your light shine before men. How can the Lord help you to overcome this temptation?*

**In what practical ways can we function as salt and shine as light where we live and work?**

*In other words, what sort of people see our light? The answer is those around us; at home, at work, in the neighbourhood and so on. Not just in church.*

### Matthew 5:1-16

	NIV	ESV	Amplified Bible	New Living Translation	The Message
	Introduction to the Sermon on the Mount	The Sermon on the Mount	The Sermon on the Mount; The Beatitudes	The Sermon on the Mount	You're Blessed
1	Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him,	Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.	When Jesus saw the crowds, He went up on the mountain; and when He was seated, His disciples came to Him.	One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him,	When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions. This is what he said:
2	The Beatitudes and he began to teach them. He said:	The Beatitudes And he opened his mouth and taught them, saying:	The Beatitudes Then He began to teach them, saying,	The Beatitudes and he began to teach them.	
3	'Blessed are the poor in spirit, for theirs is the kingdom of heaven.	"Blessed are the poor in spirit, for theirs is the kingdom of heaven	"Blessed [spiritually prosperous, happy, to be admired] are the poor in spirit [those devoid of spiritual arrogance, those who regard themselves as insignificant], for theirs is the kingdom of heaven [both now and forever].	"God blesses those who are poor and realize their need for him, for the Kingdom of Heaven is theirs.	
4	Blessed are those who mourn, for they will be comforted.	"Blessed are those who mourn, for they shall be comforted.	"Blessed [forgiven, refreshed by God's grace] are those who mourn [over their sins and repent], for they will be comforted [when the burden of sin is lifted].	God blesses those who mourn, for they will be comforted.	"You're blessed when you feel you've lost what is most dear to you. Only then can you be embraced by the One most dear to you.
5	Blessed are the meek, for they will inherit the earth.	"Blessed are the meek, for they shall inherit the earth.	"Blessed [inwardly peaceful, spiritually secure, worthy of respect] are the gentle [the kind-hearted, the sweet-spirited, the self-controlled], for they will inherit the earth.	God blesses those who are humble, for they will inherit the whole earth.	"You're blessed when you're content with just who you are—no more, no less. That's the moment you find yourselves proud owners of everything that can't be bought.
6	Blessed are those who hunger and thirst for righteousness, for they will be filled.	"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.	"Blessed [joyful, nourished by God's goodness] are those who hunger and thirst for righteousness [those who actively seek right standing with God], for they will be [completely] satisfied.	God blesses those who hunger and thirst for justice, for they will be satisfied.	"You're blessed when you've worked up a good appetite for God. He's food and drink in the best meal you'll ever eat.
7	Blessed are the merciful, for they will be shown mercy.	"Blessed are the merciful, for they shall receive mercy.	"Blessed [content, sheltered by God's promises] are the merciful, for they will receive mercy.	God blesses those who are merciful, for they will be shown mercy.	"You're blessed when you care. At the moment of being 'care-full,' you find yourselves cared for.
8	Blessed are the pure in heart, for they will see God.	"Blessed are the pure in heart, for they shall see God.	"Blessed [anticipating God's presence, spiritually mature] are the pure in heart [those with integrity, moral courage, and godly character], for they will see God.	God blesses those whose hearts are pure, for they will see God.	"You're blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world.
9	Blessed are the peacemakers, for they will be called children of God.	"Blessed are the peacemakers, for they shall be called sons of God.	"Blessed [spiritually calm with life-joy in God's favor] are the makers and maintainers of peace, for they will [express His character and] be called the sons of God.	God blesses those who work for peace, for they will be called the children of God.	"You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family.
10	Blessed are those who are persecuted because of	"Blessed are those who are persecuted for righteousness'	"Blessed [comforted by inner peace and God's love] are those who are persecuted for doing that which is	God blesses those who are persecuted for doing right, for	"You're blessed when your commitment to God provokes persecution. The persecution drives you even deeper into God's kingdom.

	righteousness, for theirs is the kingdom of heaven.	sake, for theirs is the kingdom of heaven.	morally right, for theirs is the kingdom of heaven [both now and forever].	the Kingdom of Heaven is theirs.	
11	Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.	"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.	"Blessed [morally courageous and spiritually alive with life-joy in God's goodness] are you when people insult you and persecute you, and falsely say all kinds of evil things against you because of [your association with] Me.	"God blesses you when people mock you and persecute you and lie about you and say all sorts of evil things against you because you are my followers.	"Not only that—count yourselves blessed every time people put you down or throw you out or speak lies about you to discredit me. What it means is that the truth is too close for comfort and they are uncomfortable. You can be glad when that happens—give a cheer, even!—for though they don't like it, I do! And all heaven applauds. And know that you are in good company. My prophets and witnesses have always gotten into this kind of trouble.
12	Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.'	Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.	Be glad and exceedingly joyful, for your reward in heaven is great [absolutely inexhaustible]; for in this same way they persecuted the prophets who were before you.	Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.	
	Salt and light	Salt and Light	Disciples and the World	Teaching about Salt and Light	Salt and Light
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 underfoot.	"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.	"You are the salt of the earth; but if the salt has lost its taste (purpose), how can it be made salty? It is no longer good for anything, but to be thrown out and walked on by people [when the walkways are wet and slippery].	"You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.	"Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage.
14	You are the light of the world. A town built on a hill cannot be hidden.	"You are the light of the world. A city set on a hill cannot be hidden.	"You are the light of [Christ to] the world. A city set on a hill cannot be hidden;	"You are the light of the world—like a city on a hilltop that cannot be hidden.	"Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.
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.	Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.	nor does anyone light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.	No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house.	
16	In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.	In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.	Let your light shine before men in such a way that they may see your good deeds and moral excellence, and [recognize and honor and] glorify your Father who is in heaven.	In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.	

