



# LIFE IN THE KINGDOM

The Sermon on the Mount

4. Matthew 5:13-16 "Salt & Light"

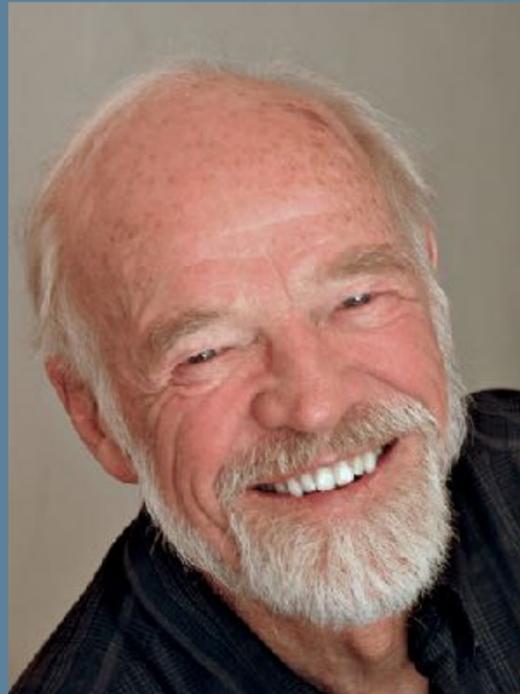
# NEW MASK GUIDELINES (JULY 1)

## Adults & Youth

- masks optional for fully vaccinated (indoor & outdoor)
- masks recommended for those unvaccinated, partially vaccinated, high risk

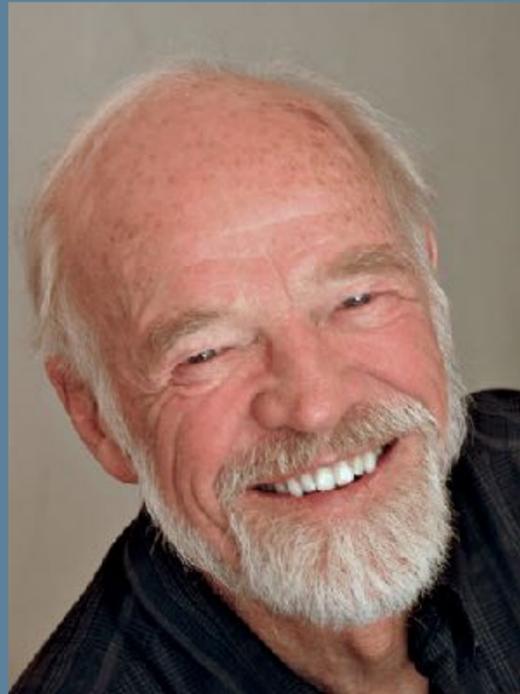
## Children

- masks required (indoor & outdoor)
- masks required for all volunteers working with children



Eugene  
Peterson

Spiritual theology, using Scripture as text, does not present us with a moral code and tell us “Live up to this”; nor does it set out a system of doctrine and say, “Think like this and you will live well.” The biblical way is to tell a story and in the telling invite: “Live *into* this—this is what it looks like to be human in this God-made and



Eugene  
Peterson

God-ruled world; this is what is involved in becoming and maturing as a human being.” ... When we submit our lives to what we read in Scripture, we find that we are not being led to see God in our stories but our stories in God’s. God is the larger context and plot in which our stories find themselves.



Matthew  
5:13-16

“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 light of the world. A town built on a hill cannot be hidden.



Matthew  
5:13-16

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







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.



1 Peter  
2:12

Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.



Philip  
Yancey

A clear pattern soon emerged, as demonstrated by many polls: the more prominently Christians entered the political arena, the more negatively they were viewed by the rest of society. ... An overwhelming majority of nonchurchgoers associate these descriptors with Christianity: antihomosexual, judgmental, hypocritical, old-fashioned, too involved in politics, not accepting of other



Philip  
Yancey

faiths, confusing. As one interviewee expressed it, “Most people I meet assume that *Christian* means very conservative, entrenched in their thinking, antigay, antichoice, angry, violent, illogical, empire builders; they want to convert everyone, and they generally cannot live peacefully with anyone who doesn’t believe what they believe.”



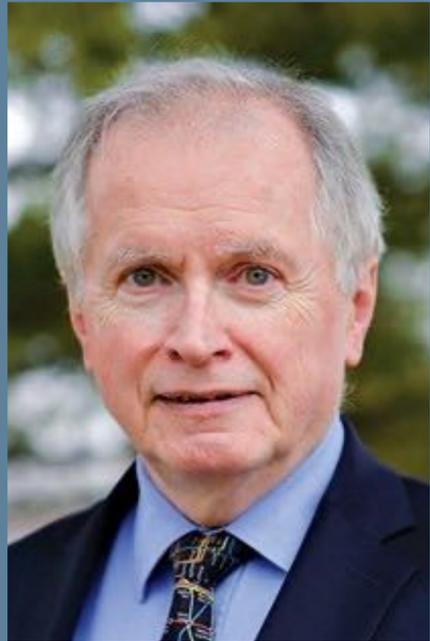
Gregg  
Okesson

In an interesting turn of events, millennials in North America are currently rejecting the institutional church in large part because they don't believe it's preparing them for living in a complex world. David Kinnaman and Aly Hawkins explain, "To young Christians, the church can feel rigid and unreal. Christians' black-and-white views seem not to reflect the world as it really is."



Gregg  
Okesson

... For these young people, matters concerning 'the world,' relationships, and faith are rich and textured." Millennials compare the complexity they experience in the world with what they find in local churches and are discouraged by the disconnect. They yearn for thick faith to help them make sense of complexity in the world.



D. A.  
Carson

Prison reform, medical care, trade unions, control of a perverted and perverting liquor trade, abolition of slavery, abolition of child labor, establishment of orphanages, reform of the penal code—in all these areas the followers of Jesus spearheaded the drive for righteousness. The darkness was alleviated. And this, I submit, has always been the pattern when professing Christians have been less concerned with personal prestige and more concerned with the norms of the kingdom.



John  
Stott

Christians have too often interpreted their social responsibility in terms only of helping the casualties of a sick society, and have done nothing to change the structures which cause the casualties. Just as doctors are concerned not only with the treatment of patients but also with preventive medicine and public health, so we should be concerned with what might be called preventive social medicine and higher standards of moral hygiene. However small our part may be,



John  
Stott

we cannot opt out of seeking to create better social structures, which guarantee justice in legislation and law enforcement, the freedom and dignity of the individual, civil rights for minorities and the abolition of social and racial discrimination. We should neither despise these things nor avoid our responsibility for them. They are part of God's purpose for his people. Whenever Christians are conscientious citizens, they are acting like salt in the community.



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# **SUMMARY:**

As Jesus' disciples we are called to show the world the reality of God's kingdom, doing good works to the glory of God.