

Sermon Outline

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OUR HOLY AND ETERNAL SERVICE

SALT AND LIGHT FOR SINGAPORE: SERVING GOD IN OUR WORLD

Matthew 5:13-16

I. “Light of the South Island”

II. The Salt and Light of the World (Mt 5:13-16)

- A. Matthew 5:14-16 is part of the introduction to the Sermon on the Mount (5:21-7:27).
 - 1. Christ teaches God’s law as the one who has come to fulfil it (5:17).
 - 2. Everything that Christ says he says to those who are already his.
- B. God’s people are the salt of the earth (5:13).
 - 1. Which function of salt is Jesus referring to?
 - a. Salt was used in preservation.
 - b. Salt was used in purification.
 - c. Salt was used for seasoning (Job 6:6; Col 4:6).
 - d. Salt was used in sacrifices (Lev 2:13).
 - 2. Jesus is saying that the disciples are necessary for the good of the world.
- C. God’s people are the light of the world (5:14a).
 - 1. The “you” refers to the disciples of Jesus, the new Israel.
 - 2. “Light of the world” is derived from Isaiah 42:6 and 49:6.
—In both cases, the phrase refers to God’s chosen Servant.
 - 3. Jesus Christ calls himself “the light of the world” (Jn 8:12; 9:5; 12:46).
 - 4. Jesus Christ calls his people “the light of the world” because they are extensions of him.
—This coincides with Paul’s idea of being “in Christ.”
- D. What being the light of the world is like (vv 14b-15).
 - 1. It is like being a city on a hill.
 - 2. It is like being a lamp on a stand in a house.
- E. In light of (D), let your light shine before other men (5:16).
 - 1. “In the same way” looks back to v 15.
 - 2. Just as we let our earthly light shine at home, we are to let our spiritual light shine before others outside the kingdom.

- 3. What is the purpose for allowing our light to shine?
 - a. That they may see your good works.
 - b. That they may give God the glory.
- 4. God can receive glory for our good works because...
 - a. The good works show his goodness.
 - b. God enables us to do them (cf. Phil 2:12-13).

III. True Light and Real Salt for This South Island

Our heavenly Father calls us Christians in Singapore to serve him by being salt and light to this country. That means doing our part to preserve and improve the moral quality of our society; and to direct our society back to God by means of our good works.

- A. God calls us to preserve Singapore.
 - 1. Singapore talks of preservation mainly in political, military, and economic terms.
 - 2. But God thinks of preservation first in moral terms.
 - 3. We preserve Singapore by doing our part to restrain corruption.
 - 4. We preserve Singapore by proclaiming Christ Jesus.
—We bring more and more Singaporeans under the blood of the Savior.
- B. God calls us to improve Singapore’s “taste,” her liveability.
 - 1. Singapore talks of liveability in terms of a high standard of living.
 - 2. But God thinks of liveability first in moral terms.
 - 3. We improve Singapore’s “taste” by nurturing a culture of justice and compassion.
- C. God calls us to direct Singapore’s attention back to God the Father.
 - 1. Singapore envisions her goal as success and survival.
 - 2. But God thinks of any nation’s goal primarily in theological terms.
—God himself is the end of progress; he is the *summum bonum* or Highest Good, the Source of all virtues; the Aggregate of all perfections.

IV. Good News for Tasteless and Darkened Christians

The most patriotic thing that Singaporean Christians can do for their country is to be a counter-cultural people, directing our nation back to the God who created her for his glory.