

The Societal Role of Salt & Light



The Benefits of Himalayan Rock Salt Lamps

It's said to be a mineral miracle...

This premium quality unique salt lamp is made from the finest salt crystals from the Himalayan foothills and hand carved to retain the unique natural look & beauty of the pure salt crystals.

There are no two crystals exactly alike and Himalayan salt is the purest in the world.

Heating the salt with a bulb or a candle creates an effect similar to an ionizer and has many healthful benefits.

Some of the more dramatic claims include migraine headache relief, enhanced serotonin levels in the blood, reduced severity of asthma attacks, immune system enhancement, and reduced vulnerability to colds and flu's. There is scientific evidence to support these claims, however, in a effort to avoid hyperbole and scientific debate, here is what we can tell you for sure about our Himalayan Salt Lamps.

1. They will release negative ions into the air.
2. They will purify the air.
3. It's relaxing appearance will help you rest and reduce stress.
4. It will help relieve asthma, sinus and allergy symptoms.



by David Lee Burris

RESPONSIBILITIES OF THE TRUE HEIRS OF THE KINGDOM (Matthew 5:13–16)

(These two responsibilities are the responsibilities of those [then] awaiting the Kingdom but [also] we Christians of the church age have the same two responsibilities)

1. The responsibility to function as salt (5:13)

- a. **The responsibility**—Since salt has a threefold function, to *preserve*, to *season*, and to *make thirsty*, we, as well as the professed heirs of the Kingdom, have a three-fold “salt” responsibility toward society.
 - (1) **We are responsible to preserve society**—Just as salt preserves in the material realm, even so are God’s people to preserve in the social realm. We in our character, speech and conduct are to uphold truth and morality in the midst of a corrupt and decaying society, Phil. 2:15; 2 Thes. 2:6.
 - (2) **We are responsible to season (flavor) society**—Just as salt seasons food, even so are God’s people to season society. We in our speech and in our conduct are to manifest before the people of this world selfless lives of joy, peace, and contentment, lives that are in direct contrast to their lives of sadness, unrest, and discontentment. We are to show them the relish of a life lived for God.
 - (3) **We are responsible to make society thirsty**—Just as salt makes people thirsty in the natural realm, even so are God’s people to make people thirsty in the spiritual realm. We as God’s people are to manifest before the pagan peoples of this world the kind of life that satisfies (a life filled with the fruits of the Spirit) and so make them hungry and thirsty for that kind of life.
- b. **The danger**—This is a great danger of God’s people losing their saltiness, a danger of quenching and grieving the Holy Spirit and so preventing the divine life from being manifested through us. If we manifest only the self-life and not the divine life, we are worthless to God and society and are (by God) placed on the shelf, 1 Cor. 9:27, and are henceforth used, not as *a blessing to others but as a warning to others*.

2. The responsibility to function as lights (5:14–16)

- a. Christians possess light—As long as Christ was in the world, He was the light of the world, Jn. 9:5. Now we Christians are the light of the world, 5:14. We reflect *His* light, 2 Cor. 4:6, 7. We possess the divine life which manifests itself in words and deeds as light, Jn. 1:4. We are the channels through which the world receives its spiritual and moral light, Matt. 5:14; Phil. 2:15, 16; 1 Peter 2:12.
- b. The world needs this light—The world of fallen mankind dwells in spiritual and moral darkness, Jn. 1:5; Acts 26:19; 1 Peter 2:9. It does not know God's standards of truth and morality. A dedicated Christian (one who permits the divine life to be lived through Him) can supply the world with the light it needs (the light of religious and moral truth).
- c. Christians should not hide their light—A light is meant to shine (a householder does not light a candle and then hide its light). If we Christians hide our light (by quenching the Spirit and manifesting the self-life rather than the divine life), we have lost our value as lights.
- d. Christians should permit their light to shine (as a city on a hill and as a candle on a candlestick)—We should surrender our lives to Christ and then the divine life that is in us will shine forth in good works. Why should we do this? *The proximate reason* is that the unsaved might see the divine life revealed through our good works and *the ultimate reason* is that the unsaved might praise the manifested divine life and so glorify the Father in heaven, 5:16; Jn. 3:21. We Christians as lamps are to shine, not that we may be seen but that *the Father* may be seen.¹

¹ Gingrich, R. E. (2002). [*The Sermon on the Mount*](#) (pp. 9–10). Memphis, TN: Riverside Printing.

Introduction: "In But Not of the World"

In our efforts to be a positive force for the Kingdom, we may notice a frequent tension. On the one hand, God has set his people apart to be dedicated to him and conformed to his image. On the other hand, he sends us into the world to be involved and influential. We are "in the world but not of the world," and emphasizing one of those truths at the expense of the other leads to imbalance and irrelevance. If we are only set apart to God, we are in no position to make a difference; if we just blend in, we have nothing distinctive about us to make a difference with.

Much of this devotional is about maintaining that balance — keeping our "saltiness" flavorful and our light bright. This is much more than a matter of sharing our faith. Our goal is a lifestyle that begins deep inside and works its way out. The message of God's Kingdom flourishes best in a climate in which Kingdom truths and values are present. The environment surrounding it matters.

Thermostats. On many occasions, we as believers in Jesus will have to take the lead in establishing that environment. We will never establish the Kingdom in its fullness before Jesus returns —Kingdom fullness comes with the King—but we are nevertheless called to work toward it, to expand it, to partner with him to help it grow.²

² Tiegreen, C. (2019). [*The one year salt and light devotional: 365 inspirations to equip and encourage you to live out your calling in the world.*](#) Carol Stream, IL: Tyndale Momentum.

The characteristics of salt

- A little salt goes a long way; it doesn't take much salt to season a whole meal.
- Salt adds flavor and enhances the flavor of other spices. Without salt, food is bland. Paul encouraged us to have our interaction with others seasoned with salt: *Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone* (Colossians 4:6).
- Salt preserves and purifies. Jesus may have remembered Elisha's miracle in 2 Kings 2:21: *Then he went out to the spring and threw the salt into it, saying, "This is what the Lord says: 'I have healed this water. Never again will it cause death or make the land unproductive.'"*
- Salt cleanses. In the past, salt would be rubbed on a newborn to cleanse it: *On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths* (Ezekiel 16:4).
- Salt lowers the temperature at which water freezes. In cold climates it makes streets and sidewalks safer by melting the snow and ice.
- Salt is actually beneficial to our health in the right quantities. In fact, you could say it's essential for good health.

SALT AND LIGHT: THE METAPHORS

Our bodies need salt: it's in our tears, our blood, and in each drop of sweat. Without salt our hearts wouldn't beat, our blood wouldn't flow, and our muscles wouldn't work properly. In fact, salt's so important that in pregnancy **a baby develops in a saltwater solution** in its mother's womb. Salt is more than a seasoning, it's integral to the proper functioning of our very lives.

The value of salt, especially in the ancient world cannot be underestimated. Roman soldiers received their wages in salt. The Greeks considered salt to be divine. The Mosaic Law required that all offerings presented by the Israelites contain salt. (Lev. 2:13) Salt in Ancient Israel was a highly valuable substance that had multiple use cases. So salt is the ever-present seasoning that gives life and flavor to the world. It was also used as a metaphor for wisdom(seasoned).

There were at least a dozen important ways it was used in the biblical world. It had a ritual use, for example. Salt was used in worship services as part of the sacrificial offerings. It had many practical uses as well. Because of its purifying qualities, salt was used as an **antiseptic** in the treatment of wounds (in fact, it was as an agent symbolizing purity that salt first became associated with the worship of God). Salt is also a preservative – very important in an age with no refrigeration for curing meat to prevent it from spoiling. And finally, salt had agricultural uses as an additive to manure (which may make sense of the 'trampling underfoot' comment later in the same verse.) In Palestine, certain salt compounds mined near the Dead Sea were used as fertilizers, a meaning that was almost certainly present in Jesus' mind when he said that his followers were the salt *of the earth*.

Salt shows up a lot in the Old Testament—around meals, yes—but also in rituals and worship. For one, salt was part of an oil and wine mixture that was rubbed on newborns as an antiseptic. There’s a historical reason Jesus uses this metaphor. Back then it was the **preservative** par excellence. Moreover, the term “sharing salt” comes from a letter in the book of Ezra where the author refers to a salt-laden meal where a promise was made. In other words, they had a “**salt covenant**,” a word used to describe significant meals in each of the first four books of the Bible and also to describe God’s covenant with King David. Throughout the Bible, salt is used as a marker of significant ritual. It marks the occasion as holy, as sacred, and as blessed by God. So, when Jesus says that we are “the salt of the earth” he’s reminding his Jewish audience of this special salt of the covenant, this sacred marking of God’s blessing. Salt conveys something holy, something sacred in relationship with God.

Even Jewish scholars are unsure of the meaning of a salt covenant and the exact purpose of salt being required in every offering. This does help us understand what God intended:

- As **opposed to leaven**, which putrefies, salt preserves and was an emblem of incorruption and purity.
- Like the covenant, salt is unchangeable and unalterable.
- In the mid-east, salt has been a symbol a friendship for millennia. If a man shared his salt with you, you could be certain he would do you no harm, leading to a common expression “there is salt between us.”
- The value of salt is evident in the saying “he is not worth his salt.”
- In Eastern Orthodox churches, salt is a required ingredient in communion bread, reflecting this requirement of salt in an offering.
- In the traditional Roman Catholic rite of baptism, a few grains of salt are placed in the infant’s mouth as a sign of wisdom. Salt is also added to holy water.
-

What are the characteristics of salt that caused the Lord to use it **in this context**? In ancient times salt was a necessary ingredient for life. Jesus draws a comparison between His disciples and this very necessary ingredient. Salt preserves, helps to heal wounds and adds flavor to that which is flavorless. Theologians have different theories about the meaning of "salt" in Matthew 5:13. Some think that its whiteness represents the purity of the justified believer. Others say that salt's flavoring properties imply that Christians are to add divine flavor to the world. Still others believe that Christians are to sting the world with rebuke and judgment the way **salt stings an open wound**. Another group asserts that, as salt, Christians are to create a thirst for Christ. Salt, however, has another vital purpose which is probably what the Lord had in mind-it **stops decay**. When Jesus said, "You are the salt of the earth", He meant that all of His disciples were to serve as preservatives, stopping the moral decay in our sin infected world.

Preservative Focus. Those first disciples would have been intimately familiar with this function of salt. Without refrigeration, the fish that they caught would quickly spoil and rot unless they were packed in salt. Once salted, the fish could be safely stored and then used when needed. The spiritual health and strength of the Christian is to counteract the corruption that is in the world. Christians, as salt, are to inhibit sin's power to destroy lives. This in turn creates opportunity for the gospel to be proclaimed and received. We have been given a wonderful privilege to be the salt of the earth, but Jesus gave us a warning. The second half of Matthew 5:13 states: "But if salt loses its taste, how would its saltiness be restored? It is no longer good for anything, except to be thrown out and trodden underfoot by men". When salt is contaminated it becomes corrosive and poisonous. Contaminated salt cannot even be used for fertilizer on the field, so it has to be thrown on the road.

But When The Salt Has Lost Its Savor...



While Jesus asks how can lost saltiness be restored, pure salt cannot just *lose* its saltiness. Not in the sense of it losing taste due to a long period of time. In order for salt to be flavorless it must become contaminated. *Pure* salt never loses its saltiness due to the stability of sodium chloride, its main compound. However, it can be **mixed with other minerals and become contaminated**, especially salt with a low amount of sodium chloride, therefore causing it to lose its saltiness. This was the case with the Dead Sea which was contaminated due to its water composition. The salt derived from it was impure. Jesus states that salt without its saltiness can't be restored and is good for nothing. Not even for the manure pile. (Matthew 5:13) Salt without its saltiness then has the opposite effect of its intended nature. It then fails to act as a preservative, it fails to act as part of a healing agent, it fails to act as flavor enhancer and it even fails to act as part of a fertilizer to enrich the soil. This type of salt, which bears no saltiness, is then unrecognizable as salt. It has no distinguishing qualities or characteristics that set it apart.

But it's paired with this idea of light. So, it's probably got to do with its role as a flavoring agent. Jesus is saying that his followers are the world's seasoning. The point – regardless of the precise meaning of the metaphor – is that we're to stand out and be noticed!

Believers as Light

14 “You are the light of the world. A city set on a hill cannot be hidden. 15 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. 16 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.” – Matthew 5:14–16

Looking at verses 14–16 we see Jesus compares His followers to light. Not just any light but the *light of the world*. What can we say about a world with no light? The world – apart from the followers of Christ – sits in utter darkness. It is a world consisting of total, complete and utter blindness. It is a world without direction because no light exists on any path for people to traverse. If we parallel this with the hearts and minds of men, which is precisely what Jesus is doing, we can see just how devastating a dark world would be. All men and women are without direction for their lives. All sense of morality goes upside down as no one would be able to objectively know the difference between right and wrong. People with dark hearts ultimately live for their own fleshly gains regardless of the cost. **A dark world is a place where people merely try to survive in the now as there is no future hope.** Just as the earth without light breeds a physical death, a world full of darkened hearts breeds a spiritual death.

This is clearer with the light imagery (v14). We are to be a light that can't be hidden. A city on a hill in the middle of rural Palestine can't be missed. A light is there to shine, not be hidden. So, too, we are to stand out and be noticed by everyone around us. And it's there to guide the way, whether literally, in the dark, or metaphorically, when we're searching for truth and meaning in life. We're to be the light that people notice; the light that guides in the darkness.

SALT LAMPS ILLUMINATING THE WORLD

In Matthew 5:14, Jesus tells His disciples, "You are the light of the world". As **"salt"**, the Christian is to counteract the power of sin. As **"light"** we are to illuminate or make visible. Our lives are to be an on-going witness to the reality of Christ's presence in our lives. When we worship God with pure hearts, when we love others as ourselves, and when we do good without growing weary, we are lights shining. It is important, however to know that it is not our light, but the reflection of the Light of the world, Jesus Christ Himself, that people will see in us. In Philippians 2:15, the apostle Paul says, "Believers, you are to shine as light in the world". The Greek word used here is very similar to the word for the beacon that a **lighthouse** emits. That beacon is bright and unmistakable in its purpose. It warns of danger. It directs to safe harbor. It provides hope for those who have lost hope.

So, his image points to the variety of positive roles that Christians are to play in the world. Jesus wants his followers to be a powerful force for good. Christians are to season, to purify, to preserve, to promote growth throughout human society. On the one hand, Christians should serve to check evil, stop corruption, prevent the world going from bad to worse. On the other, they are to be productive, fruitful, agents of change who encourage what is good and enhance everything that tends to health, righteousness, godliness and well-being. Just as it doesn't take a lot of salt to flavor a dish or fertilize a field, so even a few Christians in a town or neighborhood or office or factory or school should make it both a better and a happier place.



**When they before the Master stood
And marveled at the sight
He'd given to one who'd been born blind,
Christ said, "I am the light."**

**"You are the light," He later said -
This selfsame Lord of men.
How can this be that He is light
And we are light again?**

**We're like the moon that has no light
Unless the sun should send it.
We're like the lamp that has no flame
Unless the fire should lend it.**

**It's like a harbor, fogged and dark:
We're "lights along the shore"
That shine to help the ship toward
The Lighthouse evermore!**

- W.C. Tilley

Loss Of Purpose Parable

Historic Cycles

- ✓ Once upon a time, a group of concerned citizens decided to build a lighthouse in order to aid those in distress at sea. Through genuine caring interest, they would solve the problem.
- ✓ Even more, this group decided not only to provide a beacon of light for those who were lost, but also to form rescue squads who would brave dangerous waters to save those imperiled by shipwrecks. They began to organize the work and create a structure to carry it out.



Loss Of Purpose Parable

Historic Cycles

- ✓ In the beginning, the purpose of the group was clear; everyone who joined them knew that they would be trained to save people in distress. Yet, within a short time, some who organized the group began to question whether it was necessary to answer every distress signal. "Perhaps," they said, "it would be acceptable only to have certain hours when they would be on duty."
- ✓ Next, they began to wonder if it were necessary for everyone to be part of the rescue mission. "Perhaps," they thought, "only certain members should go out, while most just watched from shore." They created titles and gave authority to a few, while most just wandered around the lighthouse or quit and went home.

Loss Of Purpose Parable

Historic Cycles

- ✓ After a time, the rescue mission stopped altogether, and the group said, "Enough of this going out to sea. If people are lost, we've got a light on our house to guide them. They can simply follow the beacon." Instead of rescue missions, they started holding meetings and talk only to each other.
- ✓ Next, the group began to be more concerned about the comfort of the lighthouse and all the money it took to maintain it. They began to argue about who would control the light, the interior design and exterior decoration. Also, they decided they did not want wet and soggy people rescued from the sea, messing up their house.

Loss Of Purpose Parable

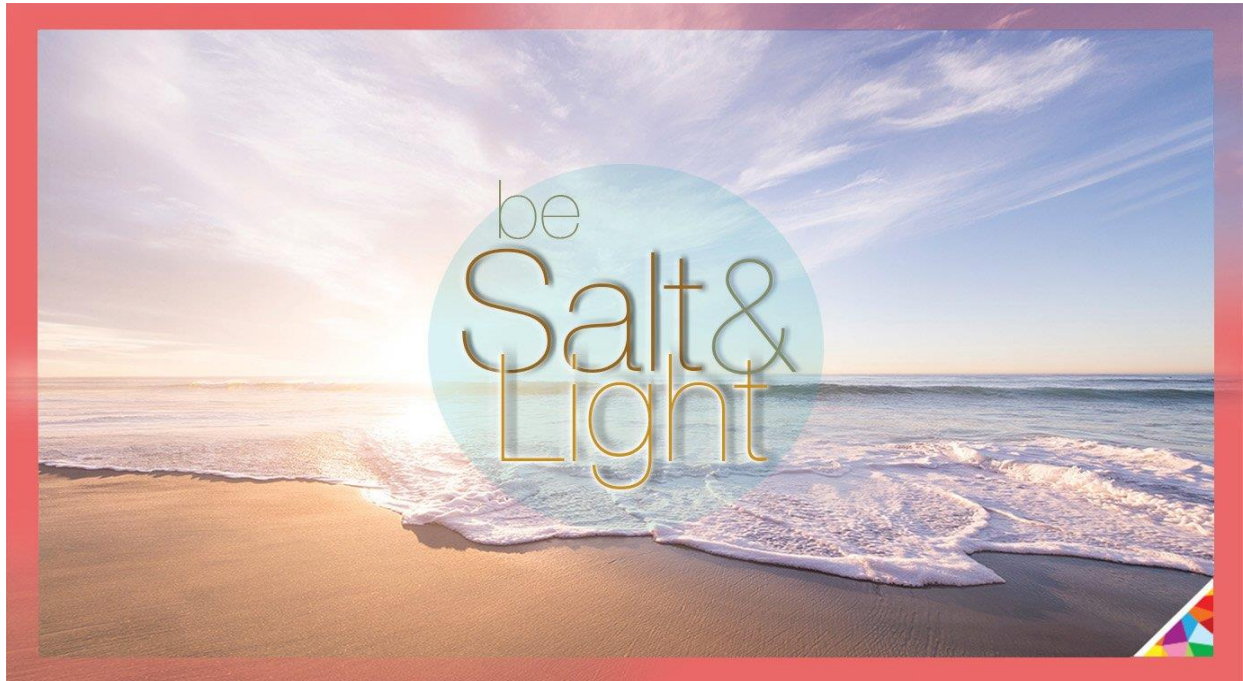
Historic Cycles

- ✓ The more they argued the dimmer the light on the house became. One day the light went out and no one even noticed. They were too busy with work on the inside.
- ✓ Finally, the group had a nice, comfortable house just the way they wanted it, and they changed its name from a lighthouse to a clubhouse.
- ✓ A short time later, a group of concerned citizens decided to build a lighthouse so as to aid those in distress at sea. By way of a genuine caring interest, they would solve the problem...

Jesus places a very high value on us when he says we are the salt of the earth. We ourselves become that essential ingredient when we offer ourselves as living sacrifices to God. We reflect God's unchangeable and unalterable covenant of forgiveness and reconciled relationship in our interactions with the world. We offer to "share that salt" in faithful relationships with those around us. Salt (and light) sacrifice themselves for the good of the larger community; it is impossible to get salt back once it has seasoned food, just as the energy spent to produce light cannot be reclaimed.

Wonderful as salt is, to be of any use it has to get out of the saltshaker. You can have a pantry full of salt, but it's worthless unless you take it out, fill the saltshaker, and put it on your food. There is more than enough "salt" (Christians) to season the whole world; the church possesses great potential to preserve and season. There is enough for your city as well.

But too much salt in one place is no good; it can choke out the life. If you eat too much it can give you a heart attack. Jesus was familiar with the Dead Sea. It is lifeless, because there is too much salt. Salt has to be spread out to work and be life-giving. The problem is most Christians don't leave the saltshaker (their church), and when they go into the world they don't bring the savor of Jesus Christ.



LIVING IN THE WORLD – BUT NOT AS THE WORLD LIVES

To be most effective, both salt and light must be pure – and must not be compromised. Likewise, *compromising* ourselves through sin makes us ineffective as Jesus' representatives, and makes us no different than those in the world. 2 Corinthians 6:14-16 tells us that, as people of God, we should have nothing in common with those who live sinful lives. God warns us about being in agreement with those who do not love the Lord:

How can light live with darkness? 15 And what harmony can there be between Christ and the devil? How can a Christian be a partner with one who doesn't believe? 16 For you are God's temple, the home of the living God

Jesus says we his followers are the salt of the earth and the light of the world. That means Christians must be much more than just ordinary, law-abiding citizens.

One of the most important themes in the Bible is that God's people have been blessed in order to be a blessing. It's important to remember both parts of that statement, and in the right order. As believers we recognize that our life begins when God blesses us. Biblical faith starts out as God's grace. That's why Jesus began his Sermon on the Mount with all those beatitudes. Over and over he talks about the blessing God gives. God's blessing isn't earned or merited. It's a gift! But after the statement comes the demand: "We're blessed to be a blessing." Those who have been given God's free grace are expected to be giving to others in response. We have been blessed by God *because of* nothing in ourselves but we have not been blessed *for* nothing. We have been shown God's gracious favor so that we may become agents of grace for other people.

So, after the beatitudes, Jesus proceeds to tell us in the Sermon on the Mount about the kind of lives he expects us to live, the kind of people he intends us to be. Here's how he begins:

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot."

You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works. Simply Stated - Faith Without Works is Equivalent to *Unsalty* Salt!

THE LIGHT OF THE WORLD

The second comparison Jesus makes is to light. “You are the light of the world.” Christians are not only to be active like salt; they are to be visible like light. The purpose of light, whether it’s a flickering oil lamp such as Jesus and his disciples used, or a powerful modern spotlight, is to illuminate. It is to make visible. Light comes in all shapes and sizes and types. But the one thing all lights have in common is that you can see them, and see by them.

In calling us the light of the world, Jesus is really making a promise to us. Nobody, he observes, lights a light and then covers it up with a basket. You cannot hide a light – or at least it’s stupid to try. A light is like a city set on a hill. Once it’s there, everybody can see it; in fact, that’s the reason for its being there. No one in her right mind would walk into a room, turn the light on, and then completely cover it up so that the room falls dark again. Well, Jesus won’t do that with us either. “If we will be serious Christians,” says one Christian commentator, “Jesus promises to take care of our effectiveness” (F. Dale Bruner). In other words, if we will be the salt of the earth, he’ll make sure that we’re also the light of the world.

THE CHRISTIAN’S LIFE

So, what can we conclude about our responsibilities if we want to be real Christians who live the way Jesus intends us to? Let me suggest four things. First, as Christians we have to live a life that is *distinctive*. Our lives need to stand out. They need to be different. They need to shine like stars in the middle of a dark and crooked world, to use the apostle Paul’s analogy ([Phil. 2:15](#)). Are we really and truly different from those around us? Not different/odd; different/better. The greatest thing about light is that it contrasts with the darkness. Even a single candle can be seen for miles on a really black night. Even a single life, if it is being lived in an intentionally Christian way, will sparkle with silver and gold against all the dirty grays of the world.

So, ask yourself, “Does my life contrast with the darkness around me?” You will never have much positive impact on the world if you are exactly like it! How should we be different? Well, let’s think of the **beatitudes**. The world is proud and ambitious. We are to be meek and humble. The world is cruel, full of hatred. We are to be peacemakers. The world is intoxicated with the pursuit of pleasure and material things. We are to hunger and thirst for righteousness. This is such a basic point: knowing Jesus Christ should make me different from those who don’t know him. And if it doesn’t do that, what good is it? What good am I?

Second, the Christian life must be an *exemplary* life. As everyone knows, people are much more affected by our example than by our words. Our lives should speak to our neighbors about Christ’s love before our lips do. That’s how it ought to be everywhere Christians live and work. We should have a well-deserved reputation in our communities for honesty, love, compassion and good works.

Third, Christians must live lives that are *productive*. Our responsibility is to permeate our society for blessing. We have to be not just distinctive (**different from the world**), and exemplary (**better than the world**); we have to be **good for the world**. And to do that we have to be involved in the world. The world – that is to say, human society, peoples’ lives – that’s the place where Christians belong. There’s a well-known book about evangelism called *Out of the Salt Shaker*. That title gets it exactly right. Christians are not meant to be cooped up together inside their churches and only associating with other Christians. Salt has to be introduced into the food in order to do any good. Fertilizer is meant to be spread around on a field, not kept in the bag, bonding with the other fertilizer. So, with us. We’ll only begin to be productive when we start to live with and for our non-Christian neighbors and secular friends, using whatever talent, skills, training and influence we have for the good of others.

And finally, a Christian's life must be an *attractive* life. Our words and our actions should draw the hearts of others the way light draws the eye. We should represent everything that is best about humanity, we should be human-kind's leading advocates, we should show forth what human beings are meant to be.

The eye: The lamp of the body

Later, in the same sermon, Jesus returns to this theme of light. Yes, it's true we are the light, but there are some things we must do to keep that light burning.

"The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!" (Matthew 6:22-23)

The parallel passage in Luke combines this portion with the verses we just studied in Matthew 5:

"No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead they put it on its stand, so that those who come in may see the light. Your eye is the lamp of your body. When your eyes are healthy, your whole body also is full of light. But when they are unhealthy, your body also is full of darkness. See to it, then, that the light within you is not darkness. Therefore, if your whole body is full of light, and no part of it dark, it will be just as full of light as when a lamp shines its light on you." (Luke 11:33-36)

To shine in this dark world we must keep an inner light burning.

We have control over the light that enters our lives. It all depends on the eyes, what we're looking at. One version says "*when your vision is clear*" and "*when your vision is foggy*." It's not only about *what* we see, but also having ***clear vision***. Too many people have foggy vision.

What is really sad is to have foggy vision and deny that there is a problem, claiming everything is fine. The *New Living Translation* (Matthew 6:23) helps us understand what can happen: *And if the light you think you have is actually darkness, how deep that darkness is!* Apparently, the Christian who is deceived & has allowed darkness into his life, experiences a darkness that is even worse than the world. He loses his effectiveness as light in the world, and walks in darkness.

Jesus answered, "Are there not 12 hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light. It is when a person walks at night that they stumble, for they have no light." (John 11:9-10)

Have you stumbled? Jesus has a promise for you: If you walk in the daytime, in his light, you will not stumble. If you have stumbled, it may mean you have an eye problem; you lack that **inner light to illumine your path**. Even though the sun is shining, you're walking in darkness.

Sinful man resists the light

You might expect people to be drawn to the light, as insects are drawn to a light at night, but it's not that way:

This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God (John 3:19-21).

We can expect the same response. How someone reacts to the light reveals if they are living by the truth, or doing evil. Jesus said the world would hate us (John 17:14). Don't be surprised if people avoid you when you shine your light; they don't want their deeds to be exposed.

But better to have the light reveal them now, because someday everyone's works will be exposed:

For everything that is hidden will eventually be brought into the open, and every secret will be brought to light (Mark 4:22).

But their evil intentions will be exposed when the light shines on them (Ephesians 5:13).

If we don't shine our light, the world will remain in its darkness.



"Publicity is justly commended as a remedy for social and industrial diseases. Sunlight is said to be the best of disinfectants; electric light the most efficient policeman."

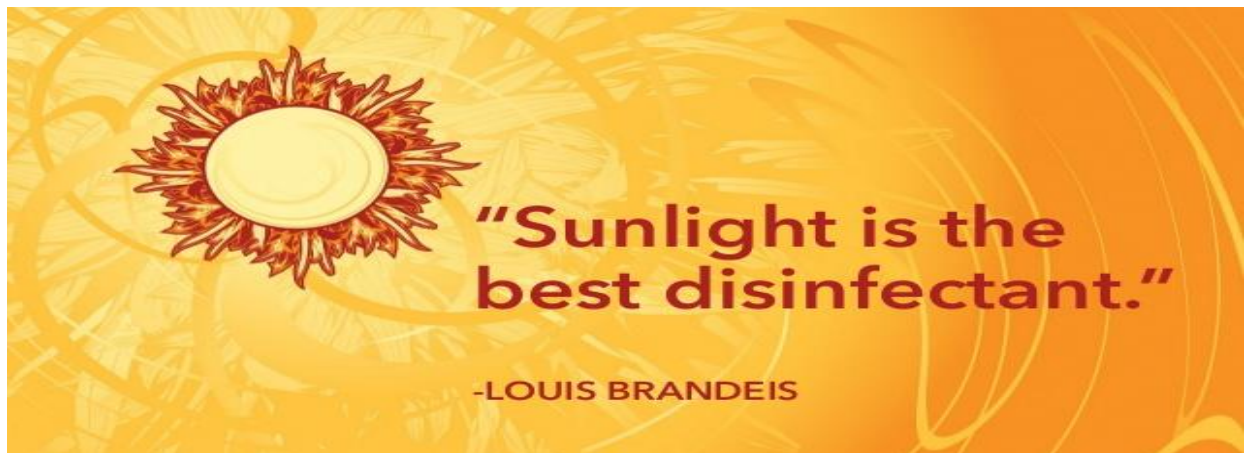
—U.S. Supreme Court Justice Louis D. Brandeis, "What Publicity Can Do," *Harper's Weekly*, December 20, 1913

Sunlight is the best
disinfectant.

William O. Douglas



From Illumination to Disinfectant...



SALT IS THE BEST
PRESERVATIVE &
FOR THE BEST
DISINFECTANT
SONLIGHT - GOD

