***Season with Salt  
  
Colossians 1:25-29  
  
COL-436***

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This morning, we direct you to the mind of Christ in Colossians 2:6-17 in our study of Colossians. Our topic is "The Error of Legalism,” segment number 48.

**The Mosaic Law**

No one is ever justified in the sight of God, which means that he is granted absolute righteousness, so that he may spend eternity in heaven – no one is ever justified in the sight of God by keeping the way of life which is found in the Mosaic Law for Israel – for Israel, that is a theocracy. This is explicitly clear. And, while you may say, "Yes, of course, who doesn't know that?" Most of those Reformation churches with that background don't know it? And I can assure you that that Mosaic Law is intertwined with grace, so that there is neither clean grace nor clean law. And it is a clever move of Satan. People don't know how critical it is to understand what legalism is under the Mosaic system. And the Jewish people to this day make that mistake: "If I obey the Mosaic Law, I will go to heaven." No, you won't.

Hebrews 7:18-19 point this out: "For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness." That former commandment is a Mosaic Law which is being spoken of here in the context under the Aaronic priesthood given through Moses: "For on the one hand, there's a setting aside of this former commandment (the Mosaic Law system) because of its weakness and its uselessness. For the Law made nothing perfect. And on the other hand, there is a bringing in of a better hope, through which we draw near to God." And that better hope is the Lord Jesus Christ, and not the keeping of the rules of the Mosaic Law. Yet, to this day, many Christian groups still think that they're operating under the system of the Mosaic Law.

Romans 8:3 says, "For what the Law could not do, weak as it was through the flesh, God did: sending His Own Son, in the likeness of sinful flesh, and as an offering for sin, He condemned sin in the flesh." The Law could never deal with your sin problem. The Law could never justify you. The Law could never bring you forgiveness for that sin. And the Law could never provide absolute righteousness. So, in came Jesus Christ, a human being (in the likenesses of sinful flesh), with no sin nature. Therefore, He was qualified to do what the Lord never could do. It could pay for your sin. And then as a gift from God, you would be saved.

So, the Mosaic Law, we have been learning, is merely an organized system of rituals; holy days; festivals; and, sacrifices, portraying the absolute holiness of God; the total depravity of man; and, the need for a Savior to pay for sins of the world.

**Abraham**

The Jews did not fully understand all that we understand in the age of grace, but they did understand those who were attuned to what God was saying – that they could not, by their efforts, justify themselves before God. They did understand that there was coming some kind of a Messiah Savior, Who would do this; and, that only that way was there any hope for them. A Jew under the Mosaic Law learned about this coming Messiah Savior, Who would bear the judgment of God in their place, for the sins of all mankind as their substitute. The Jews who believed this promise, and trusted in his future Messiah Savior for salvation, which was the Lord Jesus Christ, were born again spiritually, and they were, therefore, qualified for heaven. And this began right up front, at the very beginning with the father of the Jewish people: Abraham.

He understood there was a coming Messiah Savior. He understood that by human works of any kind, religious or not, he could not be saved. So, in Romans 4:1, we read, "What then shall we say that Abraham, our forefather, according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scriptures say? 'And Abraham believe God, and it was reckoned to him as righteousness.'" What did Abraham believe? He didn't have everything (the full details) that you and I have, about what God is doing for us and salvation. But he did believe there is coming a Savior. He will be sinless. He'll be God and Man. He will be qualified to pay for my sins. God will do this for me.

"Now, to the one who works, his wage is not reckoned as a favor, but as what is due. But the one who does not work, but believes in Him Who justifies the ungodly, his faith is recognized as righteousness. Abraham knew that by his works he could not make it. Abraham knew by the work of God, he was absolutely sure to make it.

Verse 6: "Just as David, who also speaks of the blessing upon the man to whom God reckons righteousness (imputes righteousness, apart from works). Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account."

Sin is a terrible thing. Sin cannot just be ignored. And sin cannot be justified by human acts. And failure to understand this is what the problem of the human race is.

The other day on television (the news), they were talking about some very famous people in the entertainment industry. And they're getting a divorce. What they're battling over is who gets what part of the hundred millions dollars that they have. How much does she get? How much does he get? So, I asked Mrs. Danish, this fountain of all wisdom: "How do these people get $100 million? How is it that they can bring in such vast sums of money? How is it that they can have that to argue over when the sin nature starts breaking them up." One of them had real scraggly long hair, and real black glasses? You know, they are really cool, I haven't had the nerve yet to step up here in the pulpit like that. But I will sometime, with real black glasses on, to show you that I'm a real cool cat. The guy looked like somebody needed to wash his hair. And the point is: why can they have that money? Well, you guys are going out there and watching him, and paying to be entertained by him. People are paying to see these creeps carry on, and perform what they call music.

My point to Lenore was: what a commentary on American society! And I said, "Now, if it were up to you and me, Lenora, how much money would they get?" She said, "They'd be broke." And that's it. They wouldn't get a dime out of me to go watch their nonsense. They wouldn't get a dime out of me, because they are so boring. They have little real skills and real abilities very often. And those who do have prostituted themselves to the devil.

So, this business of cleaning up sin – it's deep. It's within the nature of man. And when a nation has abandoned personal discipline and morality, as this nation has, then everything goes downhill rapidly. On the public media, there's no restraint and no hesitancy to put the ugliest part of the sin nature out for everybody to see, and pay to be entertained by it.

So, failure to understand that the Mosaic Law where was a symbol of spiritual things, rather than the actual means of procedure for being saved. And what will the result be? If you try to be saved by works, even religious rituals, you will be lost.

Romans 3:20 says, "Because by the works of the Law (the Law of Moses), no flesh shall be justified in His sight. For through the law comes the knowledge of sin." What the Mosaic Law did was showed what the character of God was – His absolute righteousness, and it reveal how far man had fallen short of that. That's what the Law did.

In Galatians 2:15-16, the apostle Paul says, speaking of himself and the people of Israel: "We are Jews by nature, and not sinners from among the gentiles." And what he is saying there is: "We are not ignorant people. We have an access to God. We have the Old Testament Scriptures. We are not pagans – we Jewish people.

Nevertheless, in verse 16, Paul says, "Knowing that a man is not justified by the works of the Law, but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, since by the works of the Law shall no flesh be justified." And the works of the Law includes everything. It includes going to church on Saturday, like the Seventh Day Adventists. It includes all the ritualism at an altar, as the Reformation churches are in a habit of doing. It includes calling certain days holy, in this era of grace, and certain days just ordinary. The whole bit – none of it is going to serve you on your way to heaven.

**The Old Testament Offerings**

This was made very clear in the Old Testament. The Jews had no excuse for thinking that it was something that they were going to do, or keeping some ritualistic rules that were going to change them in their hearts. At the heart of the Mosaic Law, as we have pointed out, there were these five offerings: three of them, voluntary; and, two of them, required. We have been looking at those which were voluntary, to show how these very rituals of these offerings spoke worlds about Christ; heaven; hell; and, how to be saved.

**The Burnt Offering**

The first was the burnt offering. This portrayed the death of the Messiah Savior, in payment for the worshiper’s guilt. All those animal sacrifices portrayed death for the sinners, vicariously, in his behalf.

**The Meal Offering**

Then we've been looking at the second voluntary offering, the meal offering. This portrayed the senselessness of the God-Man Savior, the Lord Jesus Christ, in payment, given for the sins of the world. It took not just anybody, but it took a Lamb without blemish – Jesus Christ, the Lamb of God. The meal offering (the very procedure – the very mixture) spoke worlds. You had flour – fine flour. The Jewish rabbi said they would sift it and sift it until it was so fine that the priest could put his hand down into your pot of flour, and bring his hand out, and there'd be no flour sticking to it. It would be so fine that it wouldn't even cling to the skin. Why all this effort then?

Then they mixed it with oil. And then they mixed in frankincense – a perfumed substance. The fine flour portrayed the sinlessness of Jesus Christ portrayed. The oil portrayed the power of the Holy Spirit which filled Christ. And the frankincense portrayed the pleasant odor of Jesus Christ, and His father in heaven: "My Beloved Son, in whom I am well-pleased." It's easy for us to look back, from our perspective, and all the information we have in the New Testament, to see exactly how this was taking place. It was all there at the baptism of the Lord Jesus in the Jordan River.

Then we pointed out that sometimes, instead of bringing the grain itself (that mixture), the meal offering could be offered as a cake, baked as a baked product. So, the baked types were three. First, they were made of fine flour, again, and of oil, portraying the sinlessness of Christ (the fine flour), and the oil – the power of the Holy Spirit in His humanity. Please remember, it was Christ, as the God-Man, Who was going to die.

Now, in the baked meal offering, there was no frankincense, because Christ is bearing the sin of mankind. This meal is now going to be baked, with the fire symbolizing the judgment of God. So, God was not pleased with seeing how His Son was going to be put to suffering for the sins of the world. This is why Jesus said, on the cross: "My God, My God, why have You forsaken Me?" The Father and the Holy Spirit had turned from Him, because He was under the judgment of God as He bore the sins of the world.

So, it's interesting that when they were going to make a meal offering, where they going to bake it into a cake, there was no frankincense – no pleasure of God, because now the issue is the suffering. Furthermore, there is no leaven. And I'm telling you that this is all in the Mosaic Law, explicitly guided and forbidden (no leaven), because this was a symbol of evil. Christ was sinless, and there was no honey in the baked cake, which symbolize the human viewpoint sweetness of the old sin nature. Christ had no old sin nature.

So, there was no sweetness-and-light spirituality in Him. That's emotionalism. It comes from the sin nature. That's where churches are today. The bigger they are, the more emotionalism and program-oriented they are, and the more sweetness-and-light they are. You can count on it. It is nearly impossible to have a vast congregation in one place, and for them to be able to walk with great integrity, in expository preaching, verse-by-verse, and with open integrity in the summary of doctrinal principles. You will soon lose that crowd.

**The Three Types of Baked Meal Offerings**

Now, there were three types of baked meal offerings. The first was baked in an oven, so that's completely enclosed. The cake, representing Christ, of this mixture, was baked under the heat of divine judgment, was here, symbolically hidden from the sight of God, and of man. At the cross, Christ and the field was covered with darkness around the cross, from 12:00 noon to 3 o'clock. The second way was to make a cake on the griddle. This was an offering on this flat metal griddle where the cake was baked. Now, here the suffering of a fire of judgment, again, of Christ, was in plain sight of both God and man. Man could see it, and God could see it. This was exactly the way it was at the cross. The third type of baked meal offering was the frying pan – a flat surface with sides. The sides hid the suffering of Christ from man, but because of the open top, God could see it. So, it stresses the point of view.

**The Feast of the Firstfruits**

Now, this meal offering was, interestingly enough, associated with one of the great feasts of Israel – the Feast of the Firstfruits. Leviticus 23:9-11 describes for us this Feast of the Firstfruits. Leviticus 23:9-11: "Then the Lord spoke to Moses, saying, "Speak to the sons of Israel, and say to them, 'When you enter the land which I'm going to give you, and reap its harvest, then you shall bring in the sheaf of the firstfruits of your harvest to the priest. And he's shall wave the sheep before the Lord for you to be accepted. On the day after the Sabbath, the priest shall waive it.'"

So, here, the farmer is about to bring in his grain. Now, this particular feast was in the part of the Jewish calendar, which would be like March 15th through April 15th, the month of Nisan, and it's in the spring. So, what they're probably talking about, undoubtedly, is barley – these stalks of barley grain that are going to be brought in. And the farmer would actually go out. And as the grain was growing, he'd see a pretty good clump. And he would put a marker around it in several places, and he'd watch it developing, because he and his family, nor anybody else, could eat of that barley until this offering of the firstfruits had been presented to God. And when the time came for the harvest, he selected the clump that he thought was best. He cut it, and brought it to the priest. This cutting down came on a Sunday. It had to be done on the first day of the week, following the Passover Saturday Sabbath. So, on the day of Christ's resurrection, the sheaf of grain is cut, and the Old Testament priest takes the grain from the farmer, and waives it before the brazen altar. This sheaf represented Jesus Christ as the first fruits of the resurrection.

1 Corinthians 15:23 points this out: "Resurrection, each in his own order. Christ, the Firstfruits." He is the first person raised with a resurrection body, a body that can never sin, and a body that is ready for eternity: "After that, those who are Christ, at His coming" – the church. So, He's the Firstfruits of the resurrection.

Now, what did this little ceremony represent? Well, it represented the fact that when the farmer cut the sheaf of grain, what he was bringing to the priest was a sample of what was in the field – the kind of grain that was there. And it was also a testimony that there was a lot more to come. When it says that Christ was our Firstfruits, it means that the kind of resurrection body He had is a sample of what you and I are going to have. In your resurrection body, you will walk through walls. You will walk on Lake Murray during summer camp, to the astounding human bodies which are grown. We will still be taking kids to camp at Lake Murray. I've already arranged for that for years ahead with the Park Service there. Only this time, those of you in charge are going to be walking out there on the water.

So, if some kids start horsing around with the sailboat, they see Bob Short walking out there on the water. And he'll say, "What did we tell you about that?" Now, that's going to be pretty scary, especially because there'll be an angel right there by Bob, saying, "Yeah." That's real enforcement. This is reality, folks. We are going to have a body just like Jesus Christ. We will no longer need to buy more plane tickets. If you want to go someplace: Zippo! You're there! You don't really fully understand what's ahead.

The other thing is, don't forget the word "forever." This is not just some day at Six Flags over Texas, when the whoop-de-do is over at the end of the day. This is forever, and not the least of which is in the presence of Jesus Christ, personally associated with Him, visible to you. It's going to be a magnificent life. Of course, the other side of the coin is those who are not represented by this sheaf of grain. They'll be in the intense torment of the lake of fire, and they will be there forever. Those are the two things that are characteristic. And the heart of an unbeliever's eternity and suffering will find no relief. It lasts forever.

So, this firstfruits was a testimony that you will live. I always like to use this at a funeral. It's a great Scripture to use. I always refer to it. I always remind people that everybody under these stones, they're not dead. And they're standing by, in the holding stations, either in paradise or in Hades, waiting for their final destination to heaven or to hell. That reality is what is before them. And the testimony of the firstfruits feast offering testifies to that.

Now, it is to be observed that the priest, when he waves this offering, then it has served its purpose. And as in all other cases, the priests would receive this for their use. That's how they receive their food and the care for their families. But the thing that I want to point out is that this wave offering was not burned on an altar. It was not burned because it was representing Christ in resurrection victory – not in judgment. So, the judgment of God (the fire stage) is gone. And this chief of grain is not burned.

But now, back to Leviticus 2, the details that, along with this sheaf of grain being presented (the first fruits offering), they were to use the meal offerings. Isn't that interesting? This, which spoke so much about the person of Jesus Christ, in greater detail now – the meal offering. Christ is the sinless one. Christ is the basis of our eternal life. Leviticus 2:12: "As an offering of firstfruits, you shall bring them to the Lord, but they shall not ascend for a soothing aroma to the altar." That's just what I said. This sheaf offering is not burned.

**Salt**

Now, verse 13: "Every grain offering of yours, moreover, you shall season with salt." Now, the grain offerings of yours is referring here again to the meal offering. It is referring to the offering presented in one of these forms. So, every meal offering of yours, which is to accompany this offering of the firstfruits, moreover, you shall season it with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering. With all your offerings, you shall offer salt." Now, here you have a very important symbol. Salt is included. Leaven, the symbol of sin, is not. But why salt. Well, salt, obviously, is a preserver of food, and it symbolizes the preservation of eternal life through Jesus Christ. He is the one who will save your life.

However, I must remind you that it's a twofold saving. The salt of the Lord Jesus Christ will not only save your life in terms of where you spend eternity, but it will save the potential of your days now. And right now, that's what's important. Right now, you have opportunity. Right now, your life is yours to use, to enrich your eternity, or to foolishly stand around and blow it off. So, when you stand as the Judgment Seat of Christ, you have eternal life. But there are facets of eternity that will never be yours in the enrichment of your divine good works. Salt is also a seasoner. It makes things taste good. It symbolizes the Word of God, which makes life more flavorful. The Word of God makes life tasty.

The human viewpoint of Satan's world is bitter, and it's rotten. The world is constantly feeding upon Satan's human viewpoint, which is bitter, and rotten, and corrupt. And they don't realize that the Word of God gives perspective to life. How sweet it is! Salt, as a preserver, is just the opposite of leaven. Levin is a corrupter, but salt is a preserver. A preserver from what?

Well, 1 John 2:15-17 spell it out: "Do not love the world. If you are a salty Christian, you will not love the world. The people who are fighting over how they going to split up their family fortune, upon their divorce, will not have that fortune from you, because you won't be there at their entertainments. You won't be there buying their books. You won't be there watching their programs on TV. They will be a bust relative to you. You do not love the world, nor do you love the things of the world. It is so hard not to love things. It is really hard not to love things. And for some people, they never get over it.

What does the Word of God say? The Word of God says, "Work. Earn money. Buy the things that you would like to buy. Recognize that they have come to you from God for your enjoyment in His service." It's not wrong to be rich. Rich is better than poor. I can testify to that. (The poor side, I mean). Rich is better than poor if you know how to handle your prosperity. And what God is saying is: "Use your money so that I am glorified. Use your money so that, when you send at the Judgment Seat of Christ, your shoulders are going to be back, and your head is going to be high as they read off the commendation: "Well done, My good and faithful servant. And people who love the things of the world, they're never going to make it. Most Christians don't.

It will be like the rich man, I told you about before, who loved his Cadillac. He just loved this Cadillac. We have a few guys around here who love their Cadillacs, but this guy really loved his Cadillac. And when they buried him, he had ordered that he be buried sitting behind the wheel in his Cadillac. He bought several, and they dug the big hole, and they lowered him in to the hole. And one man, standing around, looking at it, said, "Boy, that's real living. Being buried in his Cadillac, that's real living. You think that's stupid? No, people don't want to say that – even Christians, but that's the way they live. How they love their things.

Well, don't love the world. Don't love the things in the world: "If anyone loves the world, the love the Father is not in him." You can't do both: For all that is in the world (here it is, this is what the salt will preserve you from – all that's in the world, the lusts of the flesh, the old sin nature lust patterns, the lust of the eyes, greediness and the boastful pride of life, the arrogance of your human viewpoint. That's not from the Father. It's from the world: "The world is passing away, and also its lusts. But the one who does the will of God abides forever." Well, the first step of doing the will of God is trusting in Jesus Christ as your Savior. Then you will abide in eternal life forever. And the second step is following the plan of God in your Christian service, and in the things that He has given you for that service – the logistical grace that He has provided, so that that will abide with you forever. That's the rest of what it means – the will of God that you abide forever.

So, you do something in life you know you shouldn't do. It's desperately sinful, and maybe even dangerous. And now you come down with a physical condition, and life takes off. And you realize: "I'm not going to live out all the days allotted to me. I've cut them short." Now what could have been of the will of God, which will abide with me forever, is going to be a lot less – the will of God's blessing, and the will of God's reward.

This is a symbol of salt. And when, in this offering with the firstfruits, the body that is going to be like the body of Christ – here comes salt to preserve what you did with that body when you were alive. You want to blow it? Fine. But the salt of the Word of God and that divine viewpoint, if you're capable of rising to it, will preserve you from that.

Now, you're not going to rise to that if tomorrow morning you kick into all your work and your activities, and you don't stop and think of what we said today. You have to be on your guard day-by-day. Each new day is a day of my service with the Lord.

Now, when people eat salt in the Old Testament order of things, it symbolized the acceptance of an opinion. It symbolized agreement. You shared salt with somebody. And in our day, to eat salt of the Word of God is to agree. The doctrine is true. The Word of God is true.

In James 2:23, James says, "The Scripture was fulfilled, which says, 'Abraham believed God.'" There was the salt that Abraham ate. God said, "Here's the deal." Abraham said, "I'll take it," and he took a pinch of salt of faith: "Abraham believed God, and it was then imputed to him as righteousness. And he was called the friend of God." What a title! If you take the salt of the Word of God, you will be a salty person.

In the Marine Corps, we used to talk about some people being salts (old salts), especially those who are in the Marine Corps before WWII began. They were real hardcore old salts. What did that mean? It meant that they were true blue Marines, in all the Marines stood for, and all that the Marine Corps had been in the nation's history. These were people who knew their way around. And they were people that you would choose to go into combat with. They were old salts. Those who are not salty were bypassed.

In Christian service, what do we do? Well, if you're crazy, you'll hang around with the people who don't come to church; people who can't keep their lives straight; people who can act with integrity; people who love the world; or, the people who don't know the difference between being in the world and being in the body of Christ. And they have no salt. You steer clear of them. You don't take them to your bosom as your close friends. You work with them, but they're not those, such that, when you're going into spiritual combat, if you've got any brains about you, you're going to look for the old salts. You're not going to ask for some insipid character who's not going to be able to cut the mustard when you're on the battle line.

James 4:4 says, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God." How do you make yourself a friend of the world? Well, you live its lifestyle. You live its patterns. We saw this all the time in Berean Christian Academy, before we had uniforms. We put out all these extended detail guidelines on clothes that people should buy: what was acceptable uniform clothing to wear. And about the time we thought we had gotten it all buttoned down, here comes some kid to school with some outrageous thing on him. And it all had one anchor point, every time. And the parents were the fault. It was some current fad, usually of some popular rock-n-roll star. And these kids are coming to school looking like bums, and looking like a lowlifes. And we were looking at these guys, and saying, "Did you read the guidelines?" So, what did that do? We had to tell parents: "This was not appropriate dress. Don't send them back tomorrow that way." And for mommies who were rushing off to their careers at the big office buildings, they don't like hearing stuff like that.

Well, these were Christian parents. And the dress was horrendous. What are they showing? Well, they're teaching their kids: "You can be a friend of the world. Do you see this stuff that all the hoods wear? That's the kind of clothes you want to wear. Walk around like that. Do you see all the skimpy clothing that the stars wear? That's the way you want to do it." And when we would go to the beach, we had this in summer camp. And we have these little third graders. Girls are coming with in panties and a bra. Is that a swimsuit? They're not even equipped to use it, let alone for them to wear it. And we have to explain to parents: "That's not the suitable gear?" Yeah. And it's because parents are not alerted that the world is a really dangerous place. And when you pick up your signals from the world (you pick up a style), you better be on your guard. What does the Word of God say? "Use the things of the world, but do not abuse them." That's right out of the mouth of God: "Use the things of the world, but do not abuse. And don't let the world's things abuse you."

So, in the academy, we went to uniforms, and we had no more problems (not big problems). Now everybody has to wear decent Christian clothing suitable for studying. What is the public school doing? They are doing the same thing, because they recognize that the styles of the world are inimical to their objectives of education.

So, Abraham ate the salt of God's promise. He agreed with Him, and he was a friend of God. Believers who are oriented to doctrine, therefore, are the salt of society. In Mark 9:50, the Lord Jesus says, "Salt is good, but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another." What is He talking about? Christians, if you guys operate on the principles of grace-age doctrines, you will be salty. And you will be compatible with one another. And you will be effective – seasoning our society, by pushing it in the right direction, and making the good things of God tasty. And you'll be an honored example.

Now, there is a physical truth behind this. There is the Dead Sea (the salt sea), from which Israel gets most of its salt. And there's a section, as this salt is mined, such that sometimes the salt deteriorates, and it loses its saltiness. And once it has done that, in that particular part of the seashore (part of the water area that is being mined), there's no way you can make it salty again. Do you get the drift of that? "Salt is good," Jesus says. "But if the salt becomes unsalty (if you lose your orientation of divine viewpoint), it's very hard to come back. And you may lose your saltiness as a Christian, to such a degree, that the doctrine of the sin unto death kicks in. That is because some Christians have gone so far that God can never bring them back to where they're salty, and therefore, they are no longer influencing society such that they can perform their mission. If you are not a salty Christian, there's no place for you on this earth. If you are not a salty Christian, you cannot perform your mission.

What will make it salty again? And the implication is: nothing. It can't be done.

So, believers who know doctrine, and are true to it: they're the salts. And Christians are to speak to one another, interestingly enough, the Bible says, "In a salty manner." Colossians 4:6: "Let your speech always be with grace, season, as it were, with salt, so that you may know how you should respond to each person."

Now, in our society, when we talk about "salty language," we mean "dirty talk." And that is interesting. Satan has salty language too. And it is crude, and it is vulgar, and it's degrading.

When Mrs. Danish and I were down at Galveston a few weeks ago, they had a wonderful outdoor theater. And they put on some great productions. The week before, unfortunately, we missed a big production on George Gershwin music. So, I was looking up what they were going to be showing. And the title of the thing was "Dames at Sea." Now that gave me cause to wonder. You know, I'm very relaxed. You know how grace-oriented I am. So, I was reading the rundown on this. And it says, "The language is a little salty, but not too much so." Did I know what "Dames at Sea" were up to? I didn't have to go to see it. The world is salty, and they have their ways. And why did they put that in there? Well, because that's what's going to bring in the world. Well, we're not of the world, so they don't bring us in. But we are still salty. We're the real salts of God. We're the real people who make an impact on society. You're the people that, after you have died, there'll be memories of great gratitude, and memories of great inspiration. They might even shed a few tears over your departure.

However, for the unsalty Christian, nobody weeps for him. Nobody much misses him. Christians are to act in a salty manner in their speech: "Let your speech always be with grace, saturated with salt (that is, with divine viewpoint), so that you'll know how to respond to a person. So, a Christian should not talk with coarse language. They should not be dirty. And they should not think that those things are funny.

Furthermore, salt without flavor has lost its salt. That pictures carnal Christians, or those who are negative or ignorant toward doctrine? In Matthew 5:13 (that verse we read): "If you lose your salt, how are you going to be made salty again? For some people, it's a big problem to come back, and some never make it back. So, don't be careless about your saltiness; that is, you know your way around in the Word of God in the age of grace. Otherwise you lose your life.

Please notice Luke 9:23-25: "He (Jesus) was saying to them all: 'If anyone wishes to come after me, let him deny himself, and take up his cross (his personal mission), and follow Me.'" Now, that's what the salty Christian does. He knows his spiritual gifts. He knows is pertinent current application of that gift. And he doesn't take it indifferently or carelessly. I'm humbled. It happens regularly in this congregation. Christians consult with me about areas of their ministry that I know is tied to their spiritual gift. And they're checking in with me on what they can do with this gift, and what they're planning to do, and where they should go, because I have a better perspective on the overall ministries of Berean Church, and tying them together. I know what they're doing. They're salts. And they're acting under the guidance of the Holy Spirit. They don't waste their lives. They don't waste the days of their lives.

"If anybody wishes to come after Me, let him take up his cross daily, and follow me. For whoever wishes to save his life." This is not salvation. This is a means to preserve the value of the days of your life, for storing treasures in heaven: "Anybody who wishes to save his life (keep it for himself), shall lose it." That's why some Christians only want a thimbleful out of the ocean of God's grace: "If I ask for more than a thimbleful, He's going to start asking me for my money. He's going to start acting like my money belongs to Him, for Him to call upon to use. He's going to start taking my time. I have better things to do. He's going to start demanding me to use my spiritual gifts, when I have other things I'm interested in. I'll take a thimbleful of grace. That's enough for me, God. I don't want to tank carload." Well, you won't have a tank carload of blessing and honor at the Judgment Seat of Christ either. You'll have a thimbleful, but that's what you settled for.

So, Jesus says, "Are you going to use your life on your perspective and your things. Then you're going to lose it. What does He mean? Your salvation? No. He means the potential of storing treasures in heaven: "But whoever loses his life for my sake (uses up the days of his life in My service), he is the one who will save his life." You'll save the benefit of your life.

We talk to young people at graduation exercises: "You have your whole life before you. What are you going to do with the opportunity of your life? What are you going to do with your potential? You have your days now. What are you going to do with them?" And we're trying to challenge them and inspire them to think about their life in terms of eternity.

Then the kicker is in verse 25: "For what is a man (and here it's a Christian man) profited if he gains the whole world, and then he loses (or forfeits) himself?" What is himself? It is the days of his life.

Then, here in Leviticus 2, we also had this little expression: "the salt of the covenant." Here is a fascinating concept: "The salt of the agreement." When you take doctrine into the mentality of your soul, you are taking a salt that is making a deal with God. And that deal has magnificent results in time and eternity. And you can know about it by joining us tonight at the evening service.

Dr. John E. Danish, 1995

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