

# *“You Are The Salt”*

Matthew 5:13

March 2, 2025

**INTRO:** What in your life speaks?  
(Colossians 4:6)

## **PRAYER**

### **CONTEXT:**

➤ Macro:

- Matthew’s Gospel... **Sermon On The Mount**
- Transition in SHOCKING sermon intro...

➤ Micro:

- Sermon INTRO’s coming **CRESCENDO...**
- Beatitudes’ culmination & **CLARIFICATION...**
- 1 of 4 holy & harmonized **COMMISSIONINGS**

**BIG IDEA:** Biblical salt is missionally shocking, truthfully-loving, & eternally-lasting!

### **PREVIEW:**

1. Biblical Salt’s **CONTEXT**
2. Biblical Salt’s **CONTENT**
3. Biblical Salt’s **CONTRAST**
4. Biblical Salt’s **CONFUSION**
5. Biblical Salt’s **CORRUPTION**
6. Biblical Salt’s **CLARIFICATION**
7. Biblical Salt’s **COMMISSION**

## TEXT:

Matthew 5:13

*You are the salt of the earth;  
but if the salt has become tasteless,  
how can it be made salty again?  
It is no longer good for anything,  
except to be thrown out and trampled under foot by men.*

## I. *Biblical Salt's* **CONTEXT**

- A. Context is critical cause this is a **CONTINUATION**
- B. God-breathed, Christ-preached **EXPLANATION!**
- C. Authoritative, attached & united **DECLARATION!**
  - a. Back to the Beatitudes
  - b. Forward to vv.14-16
- D. Hear Christ's impassioned **INSPIRATION!**
- E. Don't miss or ignore His holy **EXHORTATION!**
  
- F. Jesus is here in the macro/micro for a reason!
- G. Jesus has shock & awe to fulfill all righteousness.
- H. Jesus just established the blessed beatitudes...
  
- I. **Jesus is dealing with the DECAY of the world!**

**VIDEO:** *Chan's Best 1* (7:30)

## II. *Biblical Salt's* **CONTENT**

*You are*

Who is you?

**VIDEO:** *Chan's Best 2* (6:00)

*the salt of the earth;*

What is the salt of the earth?

- Geography
- Geology
- Gemology (value)

**Mark 9:50**

*Salt is good, but if the salt has lost its saltiness,  
how will you make it salty again?*

*Have salt in yourselves & be at peace with one another."*

## III. *Biblical Salt's* **CONTRAST**

*"but"*

## IV. *Biblical Salt's* **CONFUSION**

*if the salt has become tasteless,*

- **Context is CRITICAL here!**
- *Good theology informs & corrects bad geology!* - JDP

Beware the risk of untenable assumptions or heretical advances that play on people's biblical ignorance or theological ambivalence!

- JDP

- The problem comes when people no longer love, long to be, &/or live to BE salt or salty.
- The problem comes when people no longer feel their need to BE salt or salty.
- See the 2nd little arrow in The Stickman Gospel
- See the Parable of the Talents
- See God's precision & purpose laid out in His divine design of humanity (and blessing in Genesis 1:28), as well as His details for constructing the Ark, the Tabernacle, the Temple, the Christian's character (see the beatitudes), Christian warfare (Ephesians 6:10-20), the Christian life (cf. the entire Sermon On The Mount), and all that matters missionally & eternally... read the Bible in its totality!

Salt without saltiness is like lukewarm living! - JDP

- *Beware the “lab created diamonds” AND the manmade attempts (via Artificial Intelligence A.I.) to replace biblical salt... They are the theological equivalents to a \$5 Rolex or Gucci purse.*
  
- We live in a world that prefers fake maple syrup verses the real thing... Why? Answer: because that's what we have been raised with... & accepted as best/normal...

***We tend to standardize whatever we normalize!***

- JDP

## ***how can it be made salty again?***

**THE IMPLIED MESSAGE IS ONE OF IMPOSSIBILITY!**

### **A. Salty salt**

- a. Kingdom **citizens**
- b. Healthy & blessed
- c. Imperfect, stumbling, but authentic...

### **B. Tasteless salt**

- a. Kingdom **criminals**
- b. NOT biblical salt...
  - i. NOT powdered sugar
  - ii. NOT sugar that looks like salt
  - iii. NOT white rocks that look like salt
  - iv. NOT salt-alternatives
  - v. NOT anything but biblical salt!

**BEWARE** the “lose your salvation” advocates...

A. How does something lose its defining essence?

B. You can't lose what you are! -

JDP

C. **YOU CAN'T BE WHAT YOU ARE NOT.** -JDP

**VIDEO:** *Chan's Best 3* (5:00)

## V. *Biblical Salt's* **CORRUPTION**

*It is no longer good for anything,*

**VIDEO:** *Chan's Best 4* (3:00)

## VI. *Biblical Salt's* **CLARIFICATION**

*except to be thrown out and*

## *trampled under-foot by men.*

- A. Remember what we have already learned...
  - a. Not all disciples are disciples... (John 6:66)
  - b. Not all blessings are blessings...
  - c. **Salt is salt. Non-salt is NOT salt.**
  - d. **You are what you ARE!**
  - e. **You are NOT what you are not!**

### **SALT IS 100% ABOUT WORSHIP & WITNESS!**

- B. John 17... Jesus prays that we have a vertically worshipful & horizontally missional relationship with & in the world!
- C. Salt is used in unison & collective UNITY!
- D. No one uses a single grain of salt...
- E. Salt is Christian: (good & healthy; impure & sinful; counterfeit & corrupt). See the Parable of the Soils... See Hebrews 6:4-8!!! See Peter & Judas... Peter's best & worst days... Judas' best & worst days... The 2 men tell it all!!!
- F. There is no middle road salt.

### **IF NOT PETER, THEN JUDAS.**

- Cambridge Bible

**VIDEO:** *Chan's Best 5* (3:00)

**T/S:** MacArthur describes salt as influence... I say witness!  
Biblical salt IS... miraculous grace BEing shared  
by genuine Christians in the form of truth, love,  
and missional worshipping, walking, working,  
warring, & witnessing... all in a local, regional, &  
global context of intentional discipleship.

- JDP

## VII. *Biblical Salt's* **COMMISSION** (5X)

- A. Past: Matthew 4:19 = *following fishers of men*
- B. Present: ***"YOU... ARE... THE... SALT!"***

Salt is NOT:

- Popular
- Polished
- Politically correct
- Culturally acceptable
- Negotiable
- Compromising
- Changing/Morphing
- Conditional
- Blended
- Balanced (or to be trifled with)
- Self-spreading
- Multi-sourced

- Upgrade-able
- Safe!
- NOT SWEET.

**Jesus did NOT say: “You are the SUGAR of the world.”**

**Instead, Christ said His followers ARE the SALT of the earth!**

## **SALT IS...**

- **TRUTH**
- **LOVE**
- **BIBLICAL**
- **MISSIONAL**
- **PERSONAL**
- **POOR IN SPIRIT**
- **MOURNFUL OF SIN**
- **MEEK**
- **HUNGERING & THIRSTING RIGHTEOUSNESS**
- **MERCIFUL**
- **PURE IN HEART**
- **FOR PEACEMAKING**
- **PERSECUTED, REVILED, & SLANDERED**
- **GOD GLORIFYING**
- **GOSPEL GROUNDED**
- **GRAINS OF GRACE**
- **ALWAYS ACCURATE**
- **ALWAYS AUTHENTIC**
- **ALWAYS AUTHORITATIVE**
- **SOMETIMES HEAVY**
- **SOMETIMES LITE**

- **CONVICTING**
- **CLEANSING**
- **CONSTRUCTIVE**
- **INFORMING**
- **INSPECTING**
- **INSPIRING**
- **STINGING AT TIMES**
- **SAVING**
- **SANCTIFYING**
- **LOUD**
- **LIVING**
- **LASTING**
- **FRESH**
- **REFRESHING**
- **BEING**
- **BELIEVING**
- **BECOMING**
- **UPLIFTING**
- **WHIP AT TIMES**
- **HUG WHEN NEEDED**
- **ARMOR**
- **FRUIT OF THE SPIRIT**
- **WOES TO THE HYPOCRITES**
- **PRAYER ON PURPOSE**
- **SEED & FERTILIZER!**

C. Future:

- i. YOU ARE the light of the world!*
- ii. YOU ARE a city on a hill!*
- iii. YOU ARE those who do good works!*
- iv. See, hear & learn His unfolding sermon!

v. Love & live all His coming & closing all's

**VIDEO:** *Chan's Best 6* (1:30)

## **REVIEW:**

We have seen Jesus BEGINNING to bring His first recorded, public teaching & preaching INTRODUCTION to a clarifying and commissioning point of application...

**CHRISTIAN, YOU ARE CHRIST'S SALT!**

Biblical salt is missionally-shocking, truthfully-loving, & eternally-lasting!

## **CLOSE:**

*Every saved faith family is called to BE  
a sanctifying salt mine!*

-JDP

*Every saved soul should BE a salt shaker!*

-JDP

Never forget our God's heartfelt words...

**John 20:21 & 1 John 2:6**

Like our LORD, when we love & live as salt, He will use us  
to divide the crowds & unify His Church!.

# PRAYER

**WORSHIP:**      *You Get The Glory & Salt*

3 additional sermons referenced:

BIBLE STUDY If Jesus were the pastor of your church you probably wouldn't go there  
Francis Chan [https://youtu.be/havd\\_RVXOEM](https://youtu.be/havd_RVXOEM)

False Conversions: The Suicide of the Church - Mark Dever | T4G 2012  
<https://youtu.be/UKTUYMFfHcM>

John Ortberg - A Leader's Greatest Fear - 2007 Leadership Summit  
<https://youtu.be/fv-HzdS2JGk>

## STUDY NOTES:

\*\*\* SALT, CALEB, & COMPROMISE \*\*\*

**Josh. 15:13–19 he gave to Caleb ... Caleb drove out.** See note on 14:6–15. **Othniel (15:17)** reappears as a judge-deliverer in **Judg. 3:7–11**.

**Josh. 15:63** Against the backdrop of so much success, the notice that **the people of Judah could not drive out the Jebusites** from Jerusalem and that they **dwelt with the people of Judah at Jerusalem to this day** is disconcerting in at least two

respects. First, it recalls Moses' repeated warnings against allowing Canaanites to survive and live among the Israelites (see notes on 6:17; 6:18). Second, it raises a theological question: how is it that the people of Judah "could not" drive out their foes? Surely the god of the Jebusites is not stronger than the God of Judah! This is not the first instance of failure to occupy (13:13), and it will not be the last. In 17:12 the Manassites are unable to occupy certain towns because "the Canaanites persisted in dwelling in that land." In 17:16 the Ephraimites cite Canaanite possession of "chariots of iron" as preventing them from taking the plains. These statements seem to be in tension with the dominant theological conviction of the book of Joshua that "the hand of the Lord is mighty" (4:24) and with the divine promise to the leader Joshua that "No man shall be able to stand before you all the days of your life. ... You shall cause this people to inherit the land" (1:5–6). Joshua himself seems to agree with this assessment, insisting in 17:18 that "you shall drive out the Canaanites, though they have chariots of iron, and though they are strong." Perhaps statements of what Israel "could not" do are to be read as early evidence of spiritual slippage—of failure to follow the Lord "wholly" (see 14:8)—which will become increasingly evident in the book of Judges

## ◀ Matthew 5:13 ▶

## Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
4771 [e]	ὑμεῖς		
<u>Hymeis</u>	You		<u>PPro-N2P</u>
1510 [e]	ἐστε		
<u>este</u>	are		<u>V-PIA-2P</u>
3588 [e]	τὸ		
<u>to</u>	the		<u>Art-NNS</u>
217 [e]	ἄλας		
<u>halas</u>	salt		<u>N-NNS</u>
3588 [e]	τῆς		
<u>tēs</u>	of the		<u>Art-GFS</u>
1093 [e]	γῆς·		
<u>gēs</u>	earth;		<u>N-GFS</u>
1437 [e]	ἐάν		
<u>ean</u>	if,		<u>Conj</u>
1161 [e]	δὲ		
<u>de</u>	however,		<u>Conj</u>
3588 [e]	τὸ		
<u>to</u>	the		<u>Art-NNS</u>
217 [e]	ἄλας		
<u>halas</u>	salt		<u>N-NNS</u>
3471 [e]	μωρανθῆ,		
<u>mōranthē</u>	becomes tasteless,		<u>V-ASP-3S</u>
1722 [e]	ἐν		
<u>en</u>	with		<u>Prep</u>
5101 [e]	τίνι		
<u>tini</u>	what		<u>IPro-DNS</u>
233 [e]	ἀλισθήσεται;		
<u>halisthēsetai</u>	will it be salted.		<u>V-FIP-3S</u>
1519 [e]	εἰς		
<u>eis</u>	For		<u>Prep</u>
3762 [e]	οὐδὲν		
<u>ouden</u>	nothing		<u>Adj-ANS</u>
2480 [e]	ἰσχύει		
<u>ischyēi</u>	it is potent		<u>V-PIA-3S</u>

**◀ 217. halas and hala ▶**

## Strong's Lexicon

halas and hala: Salt

**Original Word:** ἅλας

**Part of Speech:** Noun, Neuter

**Transliteration:** halas and hala

**Pronunciation:** HA-las

**Phonetic Spelling:** (hal'-as)

**Definition:** Salt

**Meaning:** salt.

**Word Origin:** Derived from the root word ἅλς (hals), meaning "salt."

**Corresponding Greek / Hebrew Entries:** - **Strong's Hebrew 4417:** מֶלַח (melach) - Salt

- **Strong's Hebrew 4418:** מִלְחָה (milchah) - Saltiness, saltiness

**Usage:** In the New Testament, "halas" is used to refer to salt, both in its literal sense as a seasoning and preservative, and metaphorically to describe qualities of purity, preservation, and wisdom.

Salt is a vital element in the ancient world, symbolizing covenant, loyalty, and the enduring nature of God's promises.

**Cultural and Historical Background:** **IN ANCIENT TIMES, SALT WAS A VALUABLE COMMODITY, ESSENTIAL FOR PRESERVING FOOD AND ENHANCING FLAVOR.**

It was often used in religious rituals and covenants, symbolizing purification and the enduring nature of agreements. **The "covenant of salt" mentioned in the Old Testament (e.g., Numbers 18:19) signifies a perpetual and unbreakable covenant.**

In the Greco-Roman world, salt was also associated with wisdom and wit, as it was believed to add flavor to conversation and life.

## HELPS Word-studies

217 *hálás* – salt; (figuratively) God *preserving and seasoning* a believer as they **grow**, i.e. in loving the Lord with all their heart, soul, mind, strength and in all their

**◀ 1093. gé ▶**

## Strong's Lexicon

**gé:** Earth, land, ground, soil

**Original Word:** γῆ

**Part of Speech:** Noun, Feminine

**Transliteration:** gé

**Pronunciation:** gay

**Phonetic Spelling:** (ghay)

**Definition:** Earth, land, ground, soil

**Meaning:** the earth, soil, land, region, country, inhabitants of a region.

**Word Origin:** A primary word

**Corresponding Greek / Hebrew Entries:** - H776 (אֶרֶץ, *erets*): Often translated as "earth" or "land," similar in usage to γῆ.

- H127 (אָדָמָה, *adamah*): Refers to ground or soil, emphasizing the physical aspect of earth.

**Usage:** The Greek word "γῆ" (*gé*) is commonly used in the New Testament to refer to the physical earth or land. It can denote the entire planet, a specific region or country, or the ground itself. The term is often used in both literal and metaphorical contexts, such as the physical earth in creation narratives or symbolically to represent the people or nations.

**Cultural and Historical Background:** In the ancient Near Eastern context, the concept of "earth" or "land" was deeply significant. Land was not only a physical resource but also a divine inheritance and a sign of God's promise, especially to the Israelites. The land was central to identity, sustenance, and covenantal blessings. In the Greco-Roman world, the earth was also seen as a fundamental element of the cosmos, often personified in mythology.

## HELPS Word-studies

**1093** *gḗ* – properly, the physical earth; (figuratively) the "arena" we live in which operates in *space and time* which God uses to prepare us for *eternity*.

The physical earth ([1093](#) /*gḗ*) is the *temporary, probationary place* to live out moral preferences "through the body," i.e. as *free moral agents* (cf. 2 Cor 5:1-10). In this way, God makes an *eternal record* of *everything* we do *on the earth*. Through faith, each scene of life becomes *equally, eternally significant* (cf. Mt 13:31,32,17:20; cf. also Lk 16:10; Lk 17:6; 2 Pet 1:1).

[The OT Hebrew term, [776](#) /*asitia* ("earth"), also refers to the physical earth as "God's arena" – "the physical theater" in which our *eternal destiny* freely *plays out*.]

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

the earth, land

**NASB Translation**

country (2), earth (165), earthly (1), ground (20), land (46), soil (16).

**◀ 3471. mórainó ▶**

## Strong's Lexicon

**mórainó:** To make foolish, to become foolish, to lose savor

**Original Word:** μωραίνω

**Part of Speech:** Verb

**Transliteration:** mórainó

**Pronunciation:** mo-rah'-ee-no

**Phonetic Spelling:** (mo-rah'-ee-no)

**Definition:** To make foolish, to become foolish, to lose savor

**Meaning:** (a) I make foolish, turn to foolishness, (b) I taint, and thus: I am tasteless, make useless.

**Word Origin:** From the **Greek word μωρός (moros), meaning "foolish" or "dull."**

**Corresponding Greek / Hebrew Entries:** The concept of foolishness in the Hebrew Bible is often represented by words like עִיִּיל (eviyl, Strong's H191) and כְּסִיל (kesil, Strong's H3684), which denote folly or foolishness in moral and spiritual contexts.

## Usage:

The verb "mórainó" is used in the New Testament to describe the process of becoming foolish or losing effectiveness. It often conveys the idea of something losing its intended purpose or value, such as salt losing its flavor.

**IN A BROADER SENSE, IT CAN REFER TO THE SPIRITUAL OR MORAL DULLING OF INDIVIDUALS**

◀ **233. halizó** ▶

## Strong's Lexicon

**halizó:** To salt, to season with salt

**Original Word:** ἁλίζω

**Part of Speech:** Verb

**Transliteration:** halizó

**Pronunciation:** hah-LEE-zo

**Phonetic Spelling:** (hal-id'-zo)

**Definition:** **TO SALT, TO SEASON WITH SALT**

**Meaning:** I salt, sprinkle with salt (of sacrifices or of those who offer sacrifice), keep fresh and sound, and so acceptable to God.

**Word Origin:** Derived from the Greek word ἅλς (hals), meaning "salt."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with the concept of salt is מֶלַח (melach), Strong's Hebrew #4417, which **APPEARS IN CONTEXTS SUCH AS LEVITICUS 2:13, WHERE OFFERINGS ARE TO BE SEASONED WITH SALT.**

**Usage:** The verb "halizó" refers to the act of salting or seasoning with salt.

***In the biblical context, it is often used metaphorically to describe the preservation and purification qualities of salt, as well as the wisdom and grace that should characterize the speech and conduct of believers.***

**Cultural and Historical Background:** In ancient times, salt was a valuable commodity used for preserving food, enhancing flavor, and **even as a form of currency.**

**It symbolized purity, preservation, and covenantal loyalty. In the Greek-Roman world, salt was also associated with wisdom and wit.**

◀ **1519. eis** ▶

## Strong's Lexicon

**eis:** into, to, towards, for, in order to

**Original Word:** εἰς

**Part of Speech:** Preposition

**Transliteration:** eis

**Pronunciation:** [ice]

**Phonetic Spelling:** (ice)

**Definition:** into, to, towards, for, in order to

**Meaning:** **into, in, unto, to, upon, towards, for, among.**

**Word Origin:** **A primary preposition**

**Corresponding Greek / Hebrew Entries:** - **H413** לֵּ (le): Often used to indicate direction, purpose, or result, similar to "eis."

**Usage:** The Greek preposition "εἰς" is primarily used to denote motion or direction towards a place, person, or thing. It often implies movement into a space or a change of condition. In the New Testament, "εἰς" is frequently used to express purpose, result, or the end goal of an action. It can also indicate a relationship or connection, such as being "in" or "unto" something.

**Cultural and Historical Background:** In the Greco-Roman world, prepositions like "eis" were crucial for conveying spatial and metaphorical relationships. The use of "eis" in the New Testament reflects a Hebraic understanding of purpose and direction, often aligning with the Hebrew preposition "ל" (le), which also indicates direction or purpose. **THIS REFLECTS THE JEWISH ROOTS OF EARLY CHRISTIAN THOUGHT AND THE EMPHASIS ON MOVEMENT TOWARDS GOD AND HIS PURPOSES.**

## HELPS Word-studies

**1519** eis (a preposition) – properly, *into* (*unto*) – *literally, "motion into which" IMPLYING PENETRATION ("UNTO," "UNION") to a particular purpose or result.*

**◀ 3762. oudeis and outheis, oudemia,  
ouden and outhen ▶**

## Strong's Lexicon

**oudeis and outheis, oudemia, ouden and outhen: No one, none, nothing**

**Original Word:** οὐδεὶς, οὐδεμία, οὐδέν (oudeis, oudemia, ouden)

**Part of Speech:** Adjective

**Transliteration:** oudeis and outheis, oudemia, ouden and outhen

**Pronunciation:** oo-DICE, oo-deh-MEE-ah, oo-DEN

**Phonetic Spelling:** (oo-dice')

**Definition:** No one, none, nothing

**Meaning:** no one, none, nothing.

**Word Origin:** From οὐ (ou, "not") and εἷς (heis, "one")

**Corresponding Greek / Hebrew Entries:** - יָאֵין (ayin, Strong's H369) – "there is not, nothing"

- אֵין (lo, Strong's H3808) – "no, not"

**Usage:** The Greek terms οὐδεὶς, οὐδεμία, and οὐδέν are used to express the absolute negation of people, things, or concepts. They are often translated as "no one," "none," or "nothing" in English. These words are used to emphasize the total absence or non-existence of something or someone in a given context.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of negation was significant in both philosophical and everyday contexts. The use of οὐδεὶς and its variants in the New Testament reflects a strong emphasis on the exclusivity or totality of a statement, often in theological or moral discussions. This usage aligns with the Jewish understanding of monotheism and the absolute nature of God's commands and promises.

## HELPS Word-studies

**3762** *oudeis* (from [3756](#) /ou "no, not" and [1520](#) /heis, "one") – properly, *not one; no one, nothing*.

[3762](#) /*oudeis* ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" *objectively* and leaves no exceptions. [3762](#) (*oudeis*) is *deductive* in force so it excludes *every (any) example* that is included withing the premise (supposition).

[[3762](#) /*oudeis* ("not one, none") *categorically excludes*, declaring as a *fact* that no valid example exists.]

## NAS Exhaustive Concordance

### Word Origin

from [oude](#) and [heis](#)

### Definition

no one, none

### NASB Translation

all (1), any (7), anyone (9), anything (7), cannot\* (1), never\* (1), no (26), no...anything (1), no such thing (1), no man (3), no one (87), no one's (1), no respect (1), no\* (6), nobody (1), none (12), none\* (1), nothing (45), nothing at all (1), nothing nothing (1), nothing\* (7), one (10),

## ◀ 2480. ischuó ▶

## Strong's Lexicon

**ischuó:** To be strong, to have power, to prevail, to be able.

**Original Word:** ἰσχύω

**Part of Speech:** Verb

**Transliteration:** ischuó

**Pronunciation:** is-khoo'-o

**Phonetic Spelling:** (is-khoo'-o)

**Definition:** *To be strong, to have power, to prevail, to be able.*

**Meaning:** I have strength, am strong, am in full health and vigor, am able; meton: I prevail.

**Word Origin:** From the root word ἰσχύς (ischus), meaning "strength" or "might."

**Corresponding Greek / Hebrew Entries:** - **H3581 (koach):** Often translated as "strength" or "power," similar in meaning to "ischuó."

- **H1369 (gibbor):** Meaning "mighty" or "strong," used to describe warriors or heroes.

**Usage:**

**THE VERB "ISCHUÓ" CONVEYS THE IDEA OF POSSESSING STRENGTH OR POWER, WHETHER PHYSICAL, MORAL, OR SPIRITUAL.**

It often implies the ability to overcome obstacles or to exert influence effectively.

**IN THE NEW TESTAMENT, IT IS USED TO DESCRIBE BOTH PHYSICAL STRENGTH AND THE INNER STRENGTH THAT COMES FROM FAITH AND RELIANCE ON GOD.**

**Cultural and Historical Background:** In the Greco-Roman world, strength and power were highly valued traits, often associated with physical prowess, military might, and political influence. The New Testament writers, however, frequently reframe these concepts to emphasize spiritual strength and the power that comes from God.

*This reflects a counter-cultural perspective that values inner fortitude and divine empowerment over worldly power.*

**◀ 2089. eti ▶**

## Strong's Lexicon

eti: still, yet, even, more

Original Word: ἔτι

Part of Speech: Adverb

Transliteration: eti

Pronunciation: eh'-tee

Phonetic Spelling: (et'-ee)

Definition: still, yet, even, more

Meaning: **(A) OF TIME: STILL, YET, EVEN NOW,**

**(B) OF DEGREE: EVEN, FURTHER, MORE,  
IN ADDITION.**

Word Origin: A primary particle of continuance

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often used in similar contexts is עַד (H5750), which also means "still" or "yet."

Usage: The Greek adverb "ἔτι" (eti) is used to *denote continuation or persistence in a state or action.* It often conveys the sense of "still"

or **"yet,"** indicating that something remains unchanged or ongoing. It can also imply **"even"** or **"more,"** suggesting an additional degree or extent.

Cultural and Historical Background: In the context of the New Testament, "ἔτι" is used to EMPHASIZE THE PERSISTENCE OF A CONDITION OR ACTION, OFTEN IN THE FACE OF EXPECTED CHANGE.

*This reflects the Greek language's ability to convey nuanced temporal and qualitative aspects of actions and states.*

**◀ 906. balló ▶**

## Strong's Lexicon

**balló:** To throw, cast, put, place

**Original Word:** βάλλω

**Part of Speech:** Verb

**Transliteration:** balló

**Pronunciation:** BAL-lo

**Phonetic Spelling:** (bal'-lo)

**Definition:** *To throw, cast, put, place*

**Meaning:** (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** - H7993 (שָׁלַק, **shalak**): To throw, cast, hurl

- H3384 (יָרָה, **yarah**): To throw, shoot, cast

**Usage:** The Greek verb "βάλλω" (balló) primarily means to throw or cast. It is used in various contexts in the New Testament, ranging from the literal act of throwing or casting objects to more metaphorical uses, such as casting out demons or casting lots.

The term can also imply placing or putting something in a specific location.

**Cultural and Historical Background:** In the ancient Greco-Roman world, the act of throwing or casting was a common activity, whether in daily life, sports, or religious practices. Casting lots, for example, was a method used to make decisions or discern divine will, reflecting a cultural practice that appears in both Jewish and Greco-Roman traditions. The concept of casting out, particularly in the context of exorcism, was also significant in the cultural and religious milieu of the time.

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

to throw, cast

**NASB Translation**

bring (2), cast (15), casting (3), casts (3), contributors (1), laid (1), lying (3), lying sick (1), place (1), poured (4), put (22), puts (2), putting (4), rushed (1), swung (2), threw (12), throw (16), thrown (27), tossing (1).

**◀ 1854. exó ▶**

## Strong's Lexicon

**exó:** Outside, without, out

**Original Word:** ἔξω

**Part of Speech:** Adverb

**Transliteration:** exó

**Pronunciation:** ek'-so

**Phonetic Spelling:** (ex'-o)

**Definition:** **Outside, without, out**

**Meaning:** without, outside.

**Word Origin:** From the primary preposition ἐκ (ek), meaning "out of" or "from."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is חוץ (chuts), meaning "outside" or "without."

**Usage:** The Greek adverb "ἔξω" (exó) is used to denote a position or state of being outside or beyond a certain boundary or limit. It is often used in the New Testament to describe physical locations, such as being outside a city or building, as well as metaphorical or spiritual states, such as being outside the community of believers or outside the will of God.

**Cultural and Historical Background:** **IN THE CULTURAL CONTEXT OF THE NEW TESTAMENT, THE CONCEPT OF BEING "OUTSIDE" CARRIED SIGNIFICANT IMPLICATIONS. FOR THE JEWISH PEOPLE, BEING OUTSIDE THE CAMP OR CITY COULD MEAN BEING RITUALLY UNCLEAN OR EXCLUDED FROM THE COMMUNITY.**

In the Greco-Roman world, being outside could also imply exclusion from social or religious gatherings.

***The use of "exó" in the New Testament often reflects these cultural***

## ◀ 2662. katapateó ▶

## Strong's Lexicon

**katapateó:** To trample, to tread down, to spurn

**Original Word:** καταπατέω

**Part of Speech:** Verb

**Transliteration:** katapateó

**Pronunciation:** kat-ap-at-eh'-o

**Phonetic Spelling:** (kat-ap-at-eh'-o)

**Definition:** *To trample, to tread down, to spurn*

**Meaning:** I trample down, trample under foot (lit. and met.), spurn.

**Word Origin:** From κατά (kata, meaning "down" or "against") AND πατέω (pateo, meaning "to tread" or "to trample")

**Corresponding Greek / Hebrew Entries:** The concept of trampling or treading down is also found in the Hebrew Scriptures, with words such as דָּרַךְ (darakh, Strong's H1869) and רָמַס (ramas, Strong's H7429), which convey similar meanings of treading or trampling.

**Usage:** The verb καταπατέω (katapateó) is used in the New Testament to describe the act of trampling or treading down with disdain or contempt. It conveys a sense of disrespect or disregard for something considered valuable or sacred. This term is often used metaphorically to describe the rejection or despising of spiritual truths or holy things.

**Cultural and Historical Background:** In the ancient Greco-Roman world, the act of trampling something underfoot was a powerful symbol of domination and contempt. It was a common practice to demonstrate victory over enemies or to show disdain for something considered worthless. In a Jewish context, trampling sacred objects or places would be seen as a severe act of desecration, reflecting a deep disrespect for God and His commandments.

## NAS Exhaustive Concordance

**Word Origin**

from [kata](#) and [pateó](#)

**Definition**

to tread down

**NASB Translation**

stepping (1), trample...under (1), trampled under foot (3).

## Thayer's Greek Lexicon

**STRONGS NT 2662:** καταπατέω

**SPECIAL NOTE... See [Hebrews 10:29](#) parallel usage....**

## **Ellicott's Commentary for English Readers**

(13) **Ye are the salt of the earth.**—The words are spoken to the disciples in their ideal character, as the germ of a new Israel, called to a prophetic work, preserving the earth from moral putrescence and decay.

**The general reference to this antiseptic action of salt is (as in [Colossians 4:6](#), and possibly in the symbolic act of Elisha, [2Kings 2:21](#))** enough to give an adequate meaning to the words, but the **special reference to the sacrificial use of salt in [Mark 9:49](#)** (see Note there) makes it probable enough that there was some allusion to that thought also here.

**If the salt have lost his savour.**—

The salt commonly used by the Jews of old, as now, came from *Jebel-Usdum*, on the shores of the Dead Sea, and was known as the Salt of Sodom.

Maundrell, the Eastern traveller (circ. A.D. 1690), reports that he found lumps of rock-salt there which had become partially flavourless, but I am not aware that this has been confirmed by recent travellers. Common salt, as is well known, will melt if exposed to moisture, but does not lose its saltiness. The question is more curious than important, and does not affect the ideal case represented in our Lord's words.

**Wherewith shall it be salted?**—**The words imply a relative if not an absolute impossibility.** If gifts, graces, blessings, a high calling, and a high work fail, what remains?

# The parable finds its interpretation in Hebrews 6:1-6.

## Hebrews 6:4-8

*4For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5and have tasted the goodness of the word of God and the powers of the age to come, 6and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.*

**To be trodden under foot of men.**—The Talmud shows (Schottgen *in loc.*) that the salt which had become unfit for sacrificial use in the store-house was sprinkled in wet weather upon the slopes and steps of the temple to prevent the feet of the priests from slipping, and we may accordingly see in our Lord's words a possible reference to this practice.

## Benson Commentary

Matthew 5:13.

**Ye** — Not the apostles, not ministers only; but **all who possess and manifest the graces spoken of in the preceding verses, and are truly holy and righteous;**

***are the salt of the earth*** —

*Appointed to be the means of preventing or curing the growth of that corruption which prevails in the world, and of seasoning men's minds with wisdom and grace.*

***But if the salt have lost its savour*** — Or, *be grown insipid*, and therefore **want seasoning itself**,

The word **μωρανθη**, rendered *have lost its savour*, has peculiar strength and beauty, and is literally, *be infatuated*, or, *grown foolish*, “alluding,” says Dr. Doddridge, “to the common figure, in which

**sense and spirit are expressed by salt.**”

***wherewith shall it be salted*** —

By what means can its lost virtue be restored?

***It is thenceforth good for nothing*** —

**It is wholly useless,**

and **left to be thrown out of doors, and trampled on by men as the common dirt in the streets:** “thus worthless and contemptible will you, my disciples, be, even in the most eminent stations, if you lose your character for real and vital religion.” The following passage of Mr. Maundrell, quoted by Dr. Macknight, illustrates our Lord's supposition of *salt's losing its savour*.

In the valley of Salt, near Gebul, and about four hours' journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie; I brake a piece off it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The innermost part, which had been connected to the rock, retained its savour, as I found by proof."

## **Matthew Henry's Concise Commentary**

5:13-16 Ye are the salt of the earth.

***Mankind, lying in ignorance and wickedness, were as a vast heap, ready to putrify; but Christ sent forth his disciples, by their lives and doctrines to season it with knowledge and grace.***

If they are not such as they should be, they are as salt that has lost its savour.

**If a man can take up the profession of Christ, and yet remain graceless, no other doctrine, no other means, can make him profitable.**

Our light must shine, by doing such good works as men may see. What is between God and our souls, must be kept to ourselves; but that which is of itself open to the sight of men, we must study to make suitable to our profession, and praiseworthy.

**We must aim at the glory of God.**

## Barnes' Notes on the Bible

*Ye are the salt of the earth –*

Salt renders food pleasant and palatable, and preserves from putrefaction.

So **Christians, by their lives and instructions, are to keep the world from entire moral corruption.**

By bringing down the blessing of God in answer to their prayers, and by their influence and example, they save the world from universal vice and crime.

Salt have lost its savour –

That is, if **IT HAS BECOME TASTELESS, OR HAS LOST ITS PRESERVING PROPERTIES.**

The salt used in this country is a chemical compound - chloride of sodium - and if the saltness were lost, or it were to lose its savor, there would be nothing remaining. It enters into the very nature of the substance. In eastern countries, however, the salt used was impure, or mingled with vegetable or earthy substances, so that it might lose the whole of its saltness, and a considerable quantity of earthy matter remain. This was good for nothing, except that it was used to place in paths, or walks, as we use gravel. This kind of salt is common still in that country. It is found in the earth in veins or layers, and when exposed to the sun and rain, loses its saltness entirely. Maundrell says, "I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savor. The inner part, which was connected to

the rock, retained its savor, as I found by proof. So Dr. Thomson (The Land and the Book, vol. ii. pp. 43, 44) says, "I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus - enough, in fact, to supply the whole province for at least 20 years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in June - Lady Stanhope's village were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden underfoot by people and beasts. It was 'good for nothing.'

"It should be stated in this connection that the salt used in this country is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the seashore, as in Cyprus, or from salt lakes in the interior, which dry up in summer, as the one in the desert north of Palmyra, and the great lake of Jebbul, southeast of Aleppo.

"Maundrell, who visited the lake at Jebbul, tells us that he found salt there which had entirely 'lost its savor,' and the same abounds among the debris at Usdum, and in other localities of rocksalt at the south end of the Dead Sea. Indeed, it is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all, and such salt soon effloresces and turns to dust - not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. There is a sort of verbal verisimilitude in the manner in which our Lord alludes to the act: 'it is cast out' and 'trodden under foot;' so troublesome is this corrupted salt, that it is carefully swept up, carried forth, and thrown into the street. There is no place about the house, yard, or garden where it can be tolerated. No man will allow it to be thrown on to his field, and the only place for it is the street, and there it is cast to be trodden underfoot of men."

## **Jamieson-Fausset-Brown Bible Commentary**

13-16. We have here the practical application of the foregoing principles to those disciples who sat listening to them, and to their successors in all time.

Our Lord, though He began by pronouncing certain characters to be blessed—without express reference to any of His hearers—does not close the beatitudes without intimating that such characters were in existence, and that already they were before Him.

**ACCORDINGLY, FROM CHARACTERS HE COMES TO PERSONS POSSESSING THEM, SAYING, "BLESSED ARE YE WHEN MEN SHALL REVILE YOU," (MT 5:11). AND NOW, CONTINUING THIS MODE OF DIRECT PERSONAL ADDRESS, HE STARTLES THOSE HUMBLE, UNKNOWN MEN BY PRONOUNCING THEM THE EXALTED BENEFACTORS OF THEIR WHOLE SPECIES.**

***Ye are the salt of the earth*** –

to preserve it from corruption, to season its insipidity, to freshen and sweeten it.

The value of salt for these purposes is abundantly referred to by classical writers as well as in Scripture; and hence its symbolical significance in the religious offerings as well of those without as of those within the pale of revealed religion.

**IN SCRIPTURE, MANKIND, UNDER THE UNRESTRAINED WORKINGS OF THEIR OWN EVIL NATURE, ARE**

REPRESENTED AS ENTIRELY CORRUPT. THUS, BEFORE THE FLOOD (GE 6:11, 12); AFTER THE FLOOD (GE 8:21); IN THE DAYS OF DAVID (PS 14:2, 3); IN THE DAYS OF ISAIAH (ISA 1:5, 6); AND IN THE DAYS OF PAUL (EPH 2:1-3; SEE ALSO JOB 14:4; 15:15, 16; JOH 3:6; COMPARED WITH RO 8:8; TIT 3:2, 3).

The remedy for this, says our Lord here, is the active presence of His disciples among their fellows.

The character and principles of Christians, brought into close contact with it, are designed to arrest the festering corruption of humanity and season its insipidity.

BUT HOW, IT MAY BE ASKED, ARE CHRISTIANS TO DO THIS OFFICE FOR THEIR FELLOW MEN, IF THEIR RIGHTEOUSNESS ONLY EXASPERATE THEM, AND RECOIL, IN EVERY FORM OF PERSECUTION, UPON THEMSELVES? THE ANSWER IS: THAT IS BUT THE FIRST AND PARTIAL EFFECT OF THEIR CHRISTIANITY UPON THE WORLD: THOUGH THE GREAT

PROPORTION WOULD DISLIKE AND REJECT  
THE TRUTH, A SMALL BUT NOBLE BAND  
WOULD RECEIVE AND HOLD IT FAST; AND  
IN THE STRUGGLE THAT WOULD ENSUE,  
ONE AND ANOTHER EVEN OF THE  
OPPOSING PARTY WOULD COME OVER TO  
HIS RANKS, AND AT LENGTH THE GOSPEL  
WOULD CARRY ALL BEFORE IT.

*but if the salt have lost his savour –*

"become unsavory" or "insipid"; losing its saline or salting property. **The meaning is: If that Christianity on which the health of the world depends, does in any age, region, or individual, exist only in name, or if it contain not those saving elements for want of which the world languishes,**

*wherewith shall it be salted? –*

How shall the salting qualities be restored to it? ([Compare Mark 9:50](#)).

*Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another."*

Whether salt ever does lose its saline property—about which there is a difference of opinion—is a question of no moment here.

**THE POINT OF THE CASE LIES IN THE  
SUPPOSITION—THAT IF IT SHOULD LOSE IT,  
THE CONSEQUENCE WOULD BE  
AS HERE DESCRIBED.**

So, with Christians. The question is not: Can, or do, the saints ever totally lose that grace which makes them a blessing to their fellow men? But, What is to be the issue of that Christianity which is found wanting in those elements which can alone stay the corruption and season the tastelessness of an all-pervading carnality?

The restoration or non-restoration of grace, or true living Christianity, to those who have lost it, has, in our judgment, nothing at all to do here. The question is not, If a man lose his grace, how shall that grace be restored to him? but, Since living Christianity is the only "salt of the earth," if men lose that, what else can supply its place? What follows is the appalling answer to this question.

***it is thenceforth good for nothing, but to be cast out***—

**a figurative expression of  
indignant exclusion from the  
kingdom of God (compare  
Mt 8:12; 22:13; Joh 6:37; 9:34).**

***and to be trodden under foot of men***—

expressive of contempt and scorn.

*It is not the mere want of a certain character, but the want of it in those whose profession and appearance were fitted to beget expectation of finding it.*

## Matthew Poole's Commentary

In our Christian course we are not to trouble ourselves with what men say of us, and do unto us, but only to attend to our duty of holiness, and an exemplary life, which is what our Saviour presseth plainly, [Matthew 5:16](#), and leads his hearers to it by four comparisons, which he institutes between them and four other things. The first we have in this verse,

***Ye are the salt of the earth:***

the doctrine which you profess is so, a thing as opposite as can be to the putrefaction of the world, both in respect to corrupt doctrine and corrupt manners (therefore, by the way, it will be no

wonder if they resist it by reviling and persecuting you).

***You are the salt of the earth:***

through the grace of God bestowed upon  
YOU , [Mark 9:50](#) [Colossians 4:6](#).

**IF IT WERE NOT FOR THE NUMBER OF  
SOUND AND PAINFUL MINISTERS, AND  
HOLY AND GRACIOUS PERSONS, THE  
EARTH WOULD BE BUT A STINKING  
DUNGHILL OF DRUNKARDS, UNCLEAN  
PERSONS, THIEVES, MURDERERS,  
UNRIGHTEOUS PERSONS, THAT WOULD BE  
A STENCH IN THE NOSTRILS OF A PURE  
AND HOLY GOD.**

Look as it is in the world,

***if the salt hath lost its savour,***

its acrimony, by which it opposeth putrefaction in fish and flesh, not the fish or  
flesh only will be good for nothing, but the salt itself, so infatuated, (as it is in the  
Greek), will be

***good for nothing, but to be cast upon a  
dunghill and trodden under foot.***

**SO IT IS WITH MINISTERS OF THE GOSPEL, SO  
WITH THE PROFESSORS OF IT; IF THEY HAVE**

**LOST THEIR SOUNDNESS IN THE FAITH, AND HOLINESS OF LIFE, THEY ARE OF NO VALUE, NAY, THEY ARE WORSE THAN OTHER MEN.**

Money, if it be clipped in pieces, and hath lost its usefulness as coin, yet is of use for a goldsmith; meat corrupted, if it will not serve for men, yet will feed dogs; salt is good for nothing.

No more are pretended ministers or Christians; their excellency lies in their savour; if that be lost, wherewith shall they be salted? Of what use are they, unless to cause the name of God and religion to be blasphemed? Such another similitude the prophet useth, [Ezekiel 15:2,3](#).

## **Gill's Exposition of the Entire Bible**

### ***Ye are the salt of the earth...***

This is to be understood of the disciples and apostles of Christ; who might be compared to "salt", because of the savoury doctrines they preached; as all such are, which are agreeable to the Scriptures, and are of the evangelic kind, which are full of Christ, serve to exalt him, and to magnify the grace of God; and are suitable to the experiences of the saints, and are according to godliness, and tend to promote it: also because of their savoury lives and conversations; whereby they recommended, and gave sanction to the doctrines they preached, were examples to the saints, and checks upon wicked men.

These were the salt "*of the earth*"; that is, of *the inhabitants of the earth*, **NOT OF THE LAND OF JUDEA ONLY**, where they first lived and preached, but of *the whole world, into which they were afterwards sent to preach the Gospel*.

***But if the salt have lost its savour, wherewith shall it be salted?***

The "savour" here supposed that it may be lost, cannot mean the savour of grace, or true grace itself, which cannot be lost, being an incorruptible seed; but either gifts qualifying men for the ministry, which may cease; or the savoury doctrines of the Gospel, which may be departed from; or a seeming savoury conversation, which may be neglected; or that seeming savour, zeal, and affection, with which the Gospel is preached, which may be dropped: and

particular respect seems to be had to **JUDAS, WHOM**

**CHRIST HAD CHOSEN TO THE**  
**APOSTLESHIP, AND WAS A DEVIL; AND**  
**WHO HE KNEW WOULD LOSE HIS**  
**USEFULNESS AND PLACE, AND**  
**BECOME AN UNPROFITABLE WRETCH,**  
**AND AT LAST BE REJECTED OF GOD**  
**AND MEN;**

and

this case is proposed to them all, in order to engage them to take heed to themselves, their doctrine and ministry.

Moreover, this is but a supposition;

if the salt, and proves no matter of fact; and the Jews have a saying (k), that all that season lose their savour "hmej hgypm hnya but salt does not lose its savour". Should it do so,

**it is thenceforth good for nothing, but to be cast out and to be trodden under foot. Salt is good for nothing, but to make things savoury, and preserve from putrefaction; and when it has lost its savour, it is of no use, neither to men nor beasts, as some things are when corrupted; nor is it of any use to the land, or dunghill, for it makes barren, and not fruitful: so ministers of the word, when they have dropped the savoury doctrines of the Gospel, or have quitted their former seeming savoury and exemplary conversations; as their usefulness is**

gone, so, generally speaking, it is never retrieved; they are cast out of the churches of Christ, and are treated with contempt by everyone.

(k) T. Bab. Betzah, fol. 14. 1.

## Geneva Study Bible

Ye {2} are the salt of the {d} earth: but if the salt have lost his savour, wherewith shall it be {e} salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

(2) The ministers of the word especially (unless they will be the most cowardly of all) must lead others both by word and deed to this greatest joy and happiness.

(d) Your doctrine must be very sound and good, for if it is not so, it will be not regarded and cast away as a thing unsavoury and vain.

(e) What will you have to salt with? And so are fools in the Latin tongue called saltless, as you would say, men that have no salt or savour and taste in them.

## Vincent's Word Studies

*Have lost his savour* (μωρανθῆ)

The kindred noun (μωρός) means dull, sluggish; applied to the mind, stupid or silly; applied to the taste, insipid, flat. The verb here used of salt, to become insipid, also means to play the fool.

Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless.

Dr. Thompson ("The Land and the Book") cites the following case: "A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus - enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the

ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was 'good for nothing.'"

## Meyer's NT Commentary

[Matthew 5:13](#). **Τὸ ἅλας τῆς γῆς**] A figure of the power which counteracts corruption, and preserves in a sound condition—the effect which salt has upon water ([2 Kings 2:20](#)), meat, and such like.

Thus...

the ministry of the disciples was destined by the communication of the divine truth to oppose the spiritual corruption and powerlessness of men, and to be the means of bringing about their moral soundness and power of life.

**An allusion to the use of salt *in sacrifices* ([Mark 9:49](#)) is not hinted at here (in answer to Tholuck). Comp.**

**rather [Colossians 4:6](#)**; Theodoret, Heracleon (in Cramer, *Cat.* p. 33): ἅλας τ. γῆς ἐστὶν τὸ ψυχικὸν ἄρτυμα. Without this salt humanity would have fallen a prey to spiritual φθορά. Fritzsche, overlooking the positive *efficacy* of salt, derives the figure only from its *indispensable nature*.

Observe, moreover, how the expression τῆς γῆς, as a designation of the *mass* of the inhabitants of the earth, who are to be worked upon by the salt, is as appropriately selected for this figure as τοῦ κόσμου for the following one.

And...

**JESUS THUS EVEN NOW THROWS DOWN  
THE THOUGHT**

## OF UNIVERSAL DESTINATION INTO THE SOULS OF THE DISCIPLES AS A SPARK TO BE PRESERVED.

μωρανθή] *will have become savourless*, [Mark 9:50](#) : ἀναλον γένηται; Dioscorides in Wetstein: ῥίζαι γευσσαμένω μωραί.

ἐν τίνι ἀλισθήσεται;] *by what means will it again receive its salting power?* Theophylact: διορθωθήσεται. Laying figures aside: If you, through failing to preserve the powers bestowed upon you, and by allowing them to perish, become in despondency and torpidity unfaithful to your destiny and unfitted for your calling, how will you raise yourselves again to the power and efficiency appropriate to your vocation, which you have lost.[397] Your uselessness for your calling will then be an *irreparable damnum!* “Non enim datur sal salis,” Jansen. Grotius well says, “ipsi emendare alios debebant, non autem exspectare, ut ab aliis ipsi emendarentur.” Augustine, *de serm. in mont.* [Matthew 1:16](#). Luther differently: *Wherewith shall one salt?* Erasmus, *Paraphr.*: “quid tandem erit reliquum, quo multitudinis insulsa vita condiatur?” Putting figure aside: Who, then, will supply your place? However appropriate in itself this meaning might be, nevertheless εἰς οὐδὲν ἰσχύει stands opposed to it.[398] See also [Mark 9:50](#).

ὑπὸ τῶν ἀνθρ.] ab hominibus “*obviis quibusque*,” Bengel.

[397] Whether the salt can really become quite insipid and without power, and thus lose its essential property, is not at all the question. Jesus *puts* the case. We need not therefore either appeal, with Paulus, to the salt which has been exposed to the weather and become tasteless, which Maundrell (*Reise nach Pal.* p. 162; Rosenmüller, *Morgenland, in loc.*) found in the district of Aleppo, or make out of the common cooking salt, *saltpetre* (Altmann, Vriemoet), or *asphalt* (v. d. Hardt, Schoettgen), or *sea-salt* (Ebrard).

[398] This εἰς οὐδὲν ἰσχύει, etc., clearly sets forth its *utter uselessness for the purpose for which it was designed*, not the exclusion from the community, or the being rejected by Christ (Luther, Chemnitz, and others), to which the idea, “*it is fit* for nothing but,” is not appropriate. It would be different if Christ had said βληθήσεται ἔξω, etc. Theophylact understands exclusion from the dignity of *teacher*; Chrysostom, Erasmus, and others, the most supreme contempt.—Observe, moreover, that the expression ἰσχύει (*has power for nothing* except, etc.), and so on, contains an *acumen* in its relation to the following passive βληθῆναι, etc.

[Matthew 5:13-16](#). The course of thought: The more important and influential your destined calling is, all the less ought you to allow yourselves to be dispirited, and to

become faithless to your calling through indignities and persecutions; you are the *salt* and the *light!* Weizsäcker rightly claims for this section (in answer to Holtzmann, Weiss) originality in this connection, in which it attaches itself with great significance to the last beatitude and its explanation.

## **Expositor's Greek Testament**

**Matthew 5:13-16.** *Disciple functions.* It is quite credible that these sentences formed part of the Teaching on the Hill.

Jesus might say these things at a comparatively early period to the men to whom He had already said: I will make you fishers of men.

**The functions assigned to disciples here are not more ambitious than that alluded to at the time of their call.**

**The new section rests on what goes before, and postulates possession of the attributes named in the Beatitudes.**

With these the disciples will be indeed the salt of the earth and the light of the world.

Vitally important functions are indicated by the two figures. *Nil sole et sale utilius* was a Roman proverb (Pliny, H. N., 31, 9). Both harmonise with, the latter points expressly to, a universal destination of the new religion. The sun lightens all lands. Both also show how alien it was from the aims of Christ to be the teacher of an esoteric faith.

## Cambridge Bible for Schools and Colleges

(2) Their responsibility, [Matthew 5:13-16](#).

13. *Ye are the salt of the earth*] Here the disciples and primarily the Apostles are addressed. **THOSE WHO FULFIL THE CONDITION OF DISCIPLESHIP HAVE A RESPONSIBILITY LAID UPON THEM.**

*have lost his savour*] i. e. become tasteless. Salt is essential to all organized life, it is also the great preservative from corruption. If these virtues pass from it, **it is worse than useless.** It cannot even be thrown on the fields, it must be cast into the street to be trodden under foot. (See a very interesting illustration of this in *Land and Book*, pp. 381, 382.)

*So, to the apostles who hold the highest and most necessary places in the kingdom of God, there is no middle course, either they must be the salt of the earth, be its very life, or fall utterly.*

**IF NOT PETER, THEN JUDAS.**

## Bengel's Gnomes

[Matthew 5:13-14](#). Ὑμεῖς, *you*) sc. the first disciples and hearers of the Messiah. Salt and light are, in nature, things essential, and of widest use.

Frequently in Scripture the same thing is first declared by metaphorical expressions, that our attention may be excited: and then, when we have not understood it as we ought, and in the meanwhile have perceived our blindness, it is disclosed in plain words.

—τῆς γῆς, *of the earth*).—τοῦ κόσμου, *of the world*) The earth of itself is without salt, the world without light.—ἐάν, κ.τ.λ., *if*, etc.) It is not affirmed in this passage, that salt does lose its savour; but it is shown what, in such a case, would be the lot of the Salt of the earth.—μωρανθῆ, *should lose its savour*) Galen,[178] in his observations on Hippocrates, explains ΜΕΜΩΡΩΜΈΝΑ (the perf. pass. part. of this verb) by ΤΑ ἌΝΑΪΣΘΗΤΑ, *i.e., which have no feeling*; in [Mark 9:50](#), we find ἄναλον γένηται, *become saltless*. It is the nature of salt to have and to give savour; and to this savour are opposed saltlessness, want of taste, value lost.—ἀλισθήσεται, *shall it be salted*) Impersonal. **Neither can the salt (see Mark, cited above) nor the earth be seasoned from any other source.**—ἔξω, *out of doors*) far from any household use.—καί, *and*) sc. *and* therefore.—καταπατεῖσθαι, *to be trodden under foot*) There is nothing more despised than one who wishes to be esteemed divine, and is not so.[179]—ὑπὸ τῶν ἀνθρώπων, *by men*) *i.e.*, by all who come in its way. This is the force here of the article τῶν.

[178] Hippocrates, the greatest physician of antiquity, was born at the island of Cos in the 80th Olympiad, and flourished during the time of the Peloponnesian War. Galen, second only to Hippocrates, was born at Pergamus, in the Lesser Asia, about the year 131.—See ENCYCLOPÆDIA BRITANNICA.—(I. B.)

[179] The mere man of the world is not so much disgraced by his vanity as is such a one.—*Vers. Germ.*

## Pulpit Commentary

Verse 13. - **Ye are the salt**, etc. (cf. a similar saying in [Mark 9:50](#); [Luke 14:34, 35](#)). Weiss thinks that St. Luke gives it in its original context; that St. Matthew is right in interpreting it as of special reference to the disciples; and that St. Mark applies it the most freely. It may, indeed, be that its position here is only the result of the inspired guidance of the evangelist; but, on the whole, it seems more probable that so natural a figure was used more than once by our Lord, and that he really spoke these words in his sermon on the mount, as well as on the later occasion indicated by St. Luke. **Ye**; *i.e.* the μαθηταί of ver.

1. **ARE**, in **fact** (ἐστέ); therefore **recognize the responsibility.**

## ***The salt of the earth.***

It has been disputed whether allusion is here made to the preservative properties of salt or to the flavour it imparts; **i.e.** whether Christ is thinking of his disciples as preserving the world from decay, or as giving it a good flavour to the Divine taste.

**Surely a useless question; forgetful of the fact that spiritual realities are being dealt with, and that it is therefore impossible for the one effect to be really separated from the other.**

***Our Lord is thinking of the moral tone which his disciples are to give to humanity.***

The connexion with vers. 11, 12 is - Persecution must be borne unless you are to lose your moral tone, which is to be to the earth what salt is to its surroundings, preserving from corruption and fitting for (in your case Divine) appreciation. What χάρις is to be to the Christian λόγος ([Colossians 4:6](#)), that the Christian himself is to be to the world. **If... have lost its savour** (μωρανθῆ); so elsewhere in [Luke 14:34](#) only. Salt that has lost its distinctive qualities is here said to lack its proper mind or sense. Salt without sharpness is like an ἄνθρωπος ἄλογος; for man is a ζῶον λογικόν. On the fact of salt losing its virtue, cf. Thomson ('Land and the Book,' p. 382: 1887), "It is a well-known fact that the salt **of this country** [**i.e.** Palestine] when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered [**vide infra**], much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all; and such salt soon effloresces and turns to dust - not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown.... No man will allow it to be thrown on to his field, and the only place for it is the street; and there it is cast, to be trodden under foot of men." It should be observed that the salt used in Palestine is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the seashore, as in Cyprus, or from salt lakes in the interior, which dry up in summer, as

the one in the desert north of Palmyra, and the great Lake of Jebbul, south-east of Aleppo. Further, rock-salt is found in abundance at the south end of the Dead Sea (cf. Thomson, **loc. cit.**). **Wherewith shall it be salted? i.e.** not if you will not act as salt, wherewith shall the earth be salted? (apparently Luther and Erasmus); but what quality can take the place of moral tone to produce in you the same result? You are as salt. If you lose your distinctive qualities, where, can you find that which answers to them? **It is thenceforth good for nothing.** Our Lord here lays stress, not on want of fitness (εὐθετον, Luke), but on want of inherent power. "It is only useful for that purpose to which one applies what is absolutely useless" (Weiss-Meyer). Matthew 5:13

# geotropism

## noun

ge·ot·ro·pism [jē-'ä-trə-pi-zəm](#)

: a [tropism](#) (as of plant roots or shoots) in which gravity is the orienting factor : **GRAVITROPISM**

Exactly how roots perceive and transduce gravity has not yet been fully explained, which is surprising because root *geotropism* has been investigated for more than 100 years. Lewis J. Feldman

## See God's Word on BEing Salt/Examples:

The primary goal of *all* Christians should be to become more and more like Jesus ([Eph 4:13,15](#))([Phil 3:12-14](#))([2 Cor 3:17-18](#))([Rom 8:29](#)).

He is the #1 example to follow, and the primary person to imitate.

Here are some verses which tell us to do this.

**(Mt 16:24)** Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Also see: [Mk 8:34](#), [Lk 9:23](#))

**(Jn 13:15)** For I have given you an example, that ye should do as I have done to you.

**(Mt 11:29)** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

**(1 Pet 2:21)** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

**(1 Jn 2:6)** He that saith he abideth in him ought himself also so to walk, even as he walked.

**(1 Cor 11:1)**(NASB) Be imitators of me, just as I also am of Christ.

**(1 Cor 4:16)**(NASB) Therefore I exhort you, be imitators of me.

**(Phil 3:17)**(NASB) Brethren, join in following my example...

**(Phil 4:9)**(NASB) The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

**(Gal 4:12)** Brethren, I beseech you, be as I am...

**(2 Th 3:7-9)** For you yourselves know how you ought to follow our example... we... offer ourselves as a model for you, so that you would follow our example.

(Also see: [1 Th 1:6-7](#), [1 Cor 7:7](#), [1 Pet 1:15-16](#))

Peter tells us that “elders” should be an example:

**(1 Pet 5:1-3)**. ...I exhort the elders among you... be an example...

**(Titus 2:6-8)**(NASB) ...in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, (8) sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

**(1 Tim 4:12)**(NASB) Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

Finally, Jesus gives us these great verses which tell us that Christians should be a “light” to others.

**(Mt 5:14-16)** Ye are the light of the world. A city that is set on an hill cannot be hid. (15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Here are a few other verses on this subject: ([Heb 6:12](#))([Heb 13:7](#))([Eph 5:1](#))([1 Th 2:14](#)) ([James 5:10](#)).

May we heed these verses, and realize that as we become more and more like Jesus, our lives should be an example to others of what a Christian truly is, and that we can feel comfortable with having others “imitate” our life and faith.

Key points about "Hebrew salt for worship":

- **Biblical reference:**

The primary verse mentioning this practice is Leviticus 2:13, which states "You shall season every offering of your meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt."

- **Symbolism of salt:**

Salt was used as a symbol of permanence and purity due to its preservative qualities, representing the enduring nature of God's covenant with his people.

- **Covenant of salt:**

The phrase "covenant of salt" highlights the idea that just as salt preserves food, God's covenant with the Israelites would be everlasting.

## Sources of Salt

### FROM THE MOUNTAINS TO THE SEA, TO HEAVENLY MEALS.

Surely you could say salt is the best the earth can provide. And our hunt for the very best salt has taken us to some of the more dramatic locations on earth.

#### SEA SALT

Our sea salt comes from the Mediterranean Sea. Actually, most of the world's salt is found in our oceans, and humans have been taking salt from the sea since ancient times.

Harvesting salt from the sea involves running seawater into shallow basins called salt pans or ponds. Water in these pans slowly evaporates under the sun's heat and the sea breeze. As enough water evaporates, nature takes over so salt crystals begin to form. This happens when not enough water molecules are left to keep the salt dissolved. Salt crusts then slowly form on the water surface – which makes it ready to harvest! The salt is cleaned after harvest before it is dried and sorted into grain size.

For Sweden, only the seawater on the west coast has enough salt for this process, but the colder climate makes such production inefficient. That's simply because the sunlight and heat is not strong enough to promote evaporation as compared to southern Europe where large-scale production of sea salt is common.

Did you know that all the salt on the earth originated in the ocean? So actually, the salt found in bedrock formations is simply remains from ancient seas that dried leaving layered salt.

## ROCK SALT

Many of the salt deposits in European bedrock were formed as early as 200 million years ago, where rock salt is still mined.

Rock salt consists of the remains of prehistoric seas that have dried to leave layers of salt behind. As time passed, these salt layers were collected into deposits by the tectonic activity of continental plates folding the earth's crust and forming the mountains we know today. Salt deposits can be found several hundred meters deep and spreading over wide areas in many locations across the globe. In the Scandinavian north, we have no rock salt, while it is mined in Denmark's bedrock. Salt mining involves drilling, blasting, or breaking salt out of the rock. This is done from 100 to 1,500 meters below the surface in mines that sometimes have kilometer long tunnel systems. The salt blocks are crushed or ground and sifted to various grain sizes before being packaged.

Rock salt comes in varying colors depending on the geological conditions existing where it is mined. Salt is mostly white or colorless, but mineral and trace elements can bring color to the crystals in beautiful hues of red, blue, yellow, or grey, and many more. Rock salt is also known as stone salt or halite, the latter comes from halos, the Greek work for 'salt' and lithos meaning 'stone'.

## SALT FLAKES

Salt flakes are a special kind of salt that can be found naturally, or be produced using various methods. The reason these fascinating, delicate flakes can be formed at all essentially lies in the natural behavior of salt. You see, sodium chloride crystallizes in cubes. When the crystal is allowed to form under optimal conditions and grow from its dissolved state, it grows at different speeds along the plane surfaces and along the outer edges. This allows these fantastic crystals to grow as pyramids and hollow cubes. Depending on how long the crystals grow, the flakes can vary in size, from pretty small, to centimeters around. The salt crystals are thin and brittle, so they are easy to crush along the way – during the crystallization process, when harvesting, or when it is packaged. If you take a closer look at salt flakes, you can see crystals in different stages – some are more intact than others.

Salt flakes often have a high moisture content and an intense saltiness. This salt is primarily appreciated for its crunchiness, adding a sensual

dimension, a distinct crispiness, to the overall experience of the meal. Salt flakes bring tiny flavor explosions when the delicate flakes pleasantly crumble in your mouth. This is why salt flakes are perfect to use as topping where you can bring that distinct saltiness in a well-defined, momentary form – an incredibly special experience of salt that can raise the flavor of many raw ingredients and dishes to heavenly heights.

## HIMALAYAN SALT

The popular salt we know as Himalayan salt is a specially mineral-rich type of rock salt that is mined from salt deposits that are several hundred million years old. The most distinctive characteristic of Himalayan salt is its colorful hues – as these crystals have a rose-pink color that shifts in nuance and intensity. This gives it a color spectrum ranging from light pink, nearly transparent, to peach tones and then to intense blood red, making Himalayan salt a truly enjoyable visual experience.

Why is Himalayan salt pink? The color is from the natural composition of the salt crystals that includes many different minerals and trace elements. While the sodium chloride makes up some 97-98%, the salt also contains magnesium, potassium, calcium, iron, and more, which all contribute to its exquisite color. The rich mineral content in this salt also gives rise to a mild and aromatic saltiness. Coarse Himalayan salt is excellent to grind in a salt mill or with mortar and pestle so you can enjoy the beautiful appearance of these roughly shaped crystals. As well, fine-grained Himalayan salt can be used to improve both meals and desserts in many ways.

The pink salt is mined in the northern *Punjab* province of Pakistan. This mountainous region is known as the *Salt Range* that holds several underground salt mines yielding Himalayan salt. The most famous being *Khewra* (which claims to be the world's second largest salt mine). Despite the name, this means the salt is mined some three hundred kilometers from the Himalayan ranges. Recorded history identifies Alexander the Great as discovering the salt deposits in 326 BCE, but some sources indicate the salt was taken from the area in even earlier times.

## VACUUM SALT

What we mostly call 'table salt' or 'common salt' is usually a vacuum salt, making it one of our purest forms of salt. This is what is described as refined rock salt, and you can guess part of the process from its name.

To obtain the salt, clean water is pumped into ancient bedrock salt deposits. The water dissolves the salt held in the rock, and this brine solution is pumped back to the surface. The next stage involves purifying the solution from minerals and impurities before it is boiled in a vacuum in special evaporators. As the water is removed through evaporation, the salt crystals begin to form. Only crystals remain after the vacuum processing to produce a very dry salt with nearly 100% sodium chloride – a purity that does not occur naturally. This vacuum salt is then crushed or tumbled to the correct grain size. Vacuum salt is sold in fine or coarse variants as common food salt based on its high purity.

Did you know? The fact that all moisture is removed from the salt during the vacuum processing makes this salt 'thirsty'? So, the product easily absorbs moisture from the surrounding air and the crystals easily tend to clump together. To keep the salt easy to pour and spread, an anti-caking compound is sometimes added in small amounts.

## NATURALLY LOW-SODIUM SALT

The high Atacama plateau desert is located near the Andean peaks in northern Chile. This is where we find our unique salt that contains 35% less sodium than common table salt, entirely naturally.

This barren terrain namely hides an astounding treasure — an underground lake with water that is rich in minerals having especially beneficial properties. Something fantastic happens when this water is taken up to above ground salt pans. As the water evaporates in the hot rays of the sun and dry desert winds, special crystals of our salt form. At harvest, each individual grain contains only 65% sodium chloride, and 30% potassium chloride.

This unique combination in each crystal provides a salt naturally low in sodium but with the same tasty saltiness we are used to. This is perfect for those wanting to reduce sodium intake without needing to compromise on taste.

[www.salinity.com](http://www.salinity.com)

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## **US. Food & Drug Administration:**

### **Sodium in Your Diet**

#### *Use the Nutrition Facts Label and Reduce Your Intake*

You've probably heard that most Americans eat too much sodium. Your body needs a small amount of sodium to work properly, but too much sodium can be bad for your health. Diets higher in sodium are associated with an **increased risk of developing high blood pressure**, which is a major cause of stroke and heart disease.

Despite what many people think, most dietary sodium (over 70%) comes from eating **packaged and prepared foods**—not from table salt added to food when cooking or eating. The food supply contains too much sodium and Americans who want to consume less sodium can have a difficult time doing so. That is why the U.S. Food and Drug Administration is working with the food industry to make reasonable reductions in sodium across a wide variety of foods. Even though sodium may already be in many packaged foods when you purchase them, you can **lower your daily sodium intake by using the Nutrition Facts label**.

### **Look at the Label!**

Use the Nutrition Facts label as your tool to make informed decisions!

- **Know the Daily Value.** The Daily Values are reference amounts of nutrients to consume or not to exceed each day. **The Daily Value for sodium is less than 2,300 milligrams (mg) per day.**
- **Use % Daily Value (%DV) as a tool.** The %DV is the percentage of the Daily Value for each nutrient in a serving of the food and shows how much of a nutrient contributes to a total daily diet.

Use %DV to determine if a serving of the food is high or low in sodium and to compare and choose foods to **get less than 100% DV of sodium each day.**

As a general guide: **5% DV or less of sodium per serving is considered low, and 20% DV or more of sodium per serving is considered high.**

- **Pay attention to servings.** The nutrition information listed on the Nutrition Facts label is usually based on one serving of the food. **Check the serving size and the number of servings you eat or drink to determine how much sodium you are consuming.**

## Food Choices Matter!

According to the Centers for Disease Control and Prevention (CDC), **about 40% of the sodium consumed by Americans comes from the following foods:**

- Deli meat sandwiches
- Pizza
- Burritos and tacos
- Soups
- Savory Snacks (e.g. chips, crackers, popcorn)
- Poultry
- Pasta mixed dishes
- Burgers
- Egg dishes and omelets

But remember, the sodium content can vary significantly between similar types of foods. So, use the Nutrition Facts label to compare products, and don't forget to check the serving size in order to make an accurate comparison.

## Table Salt and Sodium: Defined

The words “table salt” and “sodium” are often used interchangeably, but they do not mean the same thing. Table salt (also known by its chemical name, sodium chloride) is a crystal-like compound that is abundant in nature. Sodium is a mineral, and one of the chemical elements found in salt.

## Sodium as a Food Ingredient

As a food ingredient, sodium has multiple uses, such as for curing meat, baking, thickening, retaining moisture, enhancing flavor (including the flavor of other ingredients), and as a preservative. Some common food additives—like monosodium glutamate (MSG), sodium bicarbonate (baking soda), sodium nitrite, and sodium benzoate—also contain sodium and contribute (in lesser amounts) to the total amount of “sodium” listed on the Nutrition Facts label.

Surprisingly, some foods that don't taste salty can still be high in sodium, which is why using taste alone is not an accurate way to judge a food's sodium content. For example, while some foods that are high in sodium (like pickles and soy sauce) *taste* salty, there are also many foods (like cereals and pastries) that contain sodium but *don't* taste salty. Also, some foods that you may eat several times a day (such as breads) can add up to a lot of sodium over the course of a day, even though an individual serving may not be high in sodium.

## Check the Package for Nutrient Claims

You can also check for nutrient claims on food and beverage packages to quickly identify those that may contain less sodium. Here's a guide to common claims and what they mean:

What It Says	What It Means
Salt/Sodium-Free	Less than 5 mg of sodium per serving
Very Low Sodium	35 mg of sodium or less per serving
Low Sodium	140 mg of sodium or less per serving
Reduced Sodium	At least 25% less sodium than the regular product
Light in Sodium or Lightly Salted	At least 50% less sodium than the regular product
No-Salt-Added or Unsalted	No salt is added during processing – but these products may not be salt/sodium-free unless stated

## Sodium and Blood Pressure

Sodium attracts water, and a high-sodium diet draws water into the bloodstream, which can increase the volume of blood and subsequently your blood pressure. **High blood pressure** (also known as **hypertension**) is a condition in which blood pressure remains elevated over time. Hypertension makes the heart work too hard, and the high force of the blood flow can harm arteries and organs (such as the heart, kidneys, brain, and eyes). Uncontrolled high blood pressure can raise the risk of heart attack, heart failure, stroke, kidney disease, and blindness. In addition, blood pressure generally rises as you get older, so limiting your sodium intake becomes even more important each year.

## Know Your Numbers

Sodium is an essential nutrient and is needed by the body in relatively small amounts (provided that substantial sweating does not occur) to maintain a balance of body fluids and keep muscles and nerves running smoothly. However, most Americans eat too much of it—and they may not even know it.

Americans eat on average about 3,400 mg of sodium per day. However, the *Dietary Guidelines for Americans* recommends adults limit sodium intake to **less than 2,300 mg per day**—that's equal to about **1 teaspoon of table salt!** For children under age 14, recommended limits are even lower.

## 10 Easy Tips for Reducing Sodium Consumption

Learning about sodium in foods and exploring new ways to prepare foods can help you achieve your sodium goal. And, if you follow these tips to reduce the amount of sodium you consume, your “taste” for sodium will gradually decrease over time—so eventually, you may not even miss it!

- 1. Read the Nutrition Facts label**  
Compare and choose foods to get less than 100% DV (less than 2,300 mg) of sodium each day.
- 2. Prepare your own food when you can**  
Limit packaged sauces, mixes, and “instant” products (including flavored rice, instant noodles, and ready-made pasta).
- 3. Add flavor without adding sodium**  
Limit the amount of table salt you add to foods when cooking, baking, or at the table. Try no-salt seasoning blends and herbs and spices instead of salt to add flavor to your food.
- 4. Buy fresh**  
Choose fresh meat, poultry, and seafood, rather than processed varieties. Also, check the package on fresh meat and poultry to see if salt water or saline has been added.
- 5. Watch your veggies**  
Buy fresh, frozen (no sauce or seasoning), or low sodium or no-salt-added canned vegetables.
- 6. Give sodium the “rinse”**  
Rinse sodium-containing canned foods, such as beans, tuna, and vegetables before eating. This removes some of the sodium.
- 7. “Unsalt” your snacks**  
Choose low sodium or no-salt-added nuts, seeds, and snack products (such as chips and pretzels)—or have carrot or celery sticks instead.
- 8. Consider your condiments**  
Sodium in condiments can add up. Choose light or reduced sodium condiments, add oil and vinegar to salads rather than bottled dressings, and use only a small amount of seasoning from flavoring packets instead of the entire packet.
- 9. Reduce your portion size**  
Less food means less sodium. Prepare smaller portions at home and consume less when eating out—choose smaller sizes, split an entrée with a friend, or take home part of your meal.
- 10. Make lower-sodium choices at restaurants**  
Ask for your meal to be prepared without table salt and request that sauces and salad dressings be served “on the side,” then use less of them. You can also ask if nutrition information is available and then choose options that are lower in sodium

[Google A.I.](#)

***Human Need For Salt***

The human body needs a small amount of salt to function properly. Salt helps with nerve impulses, muscle contractions, and fluid balance. However, too much salt can be harmful.

What salt does the body need?

- **Sodium**

The body needs sodium to maintain fluid balance and keep muscles and nerves working smoothly.

- **Fluid balance**

The body needs a balance of fluid and sodium to keep the heart, liver, and kidneys healthy.

What happens if there's too much or too little salt?

- **Too much salt**

Can lead to high blood pressure, bloating, thirst, frequent urination, swelling, headaches, fatigue, and palpitations.

- **Too little salt**

Can lead to hyponatremia, a condition where sodium levels in the blood drop too low. Symptoms include nausea, vomiting, dizziness, muscle cramps, low blood pressure, and fatigue. In severe cases, it can lead to shock, coma, and death.

The CDC recommends that adults eat less than 2,300 mg of sodium per day. The [World Health Organization \(WHO\) recommends](#) less than 2,000 mg per day.

**[University Hospitals: Uhhospitals.org](http://Uhhospitals.org)**

**[What Are Salt Substitutes?](#)**

Most salt substitutes swap out sodium entirely or partly for potassium chloride, a naturally occurring salt-like compound that tastes similar to sodium. For many people, potassium chloride and sodium taste similar enough that the switch is fairly easy. However, for some, potassium chloride has a bitter and/or metallic taste, especially when used in larger amounts.

For people who don't like pure potassium chloride-based salt substitutes, "lite" salt products contain blends of sodium chloride and potassium chloride. Often labeled as "low-sodium" products, these salt alternatives have a more traditional salt taste but contain less sodium than conventional table salt.