



PASTOR SERMON RESOURCES

ADRIAN ROGERS

Salty Saints

NOTHING BUT THE
Truth

THE CHURCH EXPERIENCE





Salty Saints

Are you the salt of the earth in a truth-deprived generation? Leviticus 2:11-13 gives specific cultural instructions on how to present meat offerings to God. In this message, Adrian Rogers explains the deeper spiritual connotation of Leviticus 2, in order to generate salty saints in a sick society.



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Leviticus 2:11 says, “No meat offering, which ye shall bring unto the LORD, shall be made with any leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.”

Leaven in the Bible represents evil, sin and corruption. Leaven ferments; it works quietly and stealthily in lukewarm conditions.

Jesus warned us about three kinds of spiritual leaven in Matthew 16:

- Leaven of the Pharisees, which is legalism
- Leaven of the Saducees, which is liberalism
- Leaven of Herod, which is worldliness

The absence of leaven in the offering described in Leviticus reminds us that we must present the Lord Jesus Christ in His purity.

In the same offering described in Leviticus, the Bible uses honey to represent excessive sweetness. The popular “honey gospel” tells us God is love: inexpressible, infinite, eternal love; but that’s only part of the truth. When this half-truth becomes the whole truth, it is entirely untrue. Yes, God is love, but He is also a holy God that will not acquit the wicked or condone sin.

Adrian Rogers says, “Let us beware of loveless truth and truthless love.”

The absence of honey in this offering reminds us that we must present the Lord Jesus Christ in His integrity.

Leviticus 2:13 says, “And every oblation of thy meat offering shalt thou season with salt...” We are to present the Lord Jesus with much salt. Matthew 5:13 says, “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?” Salt decontaminates, prevents decay and restrains corruption. It activates, preserves taste, heals, stings and penetrates. And if you’re not careful, it dissipates; when salt loses its savor, it has no other use but to be tossed out on the roads.

The problem with our society is not the leaven, it is the salt-less saints. It’s time for salt to do its work.

Adrian Rogers says, “When the message we preach is bloated with leaven and dripping with honey, rather than supercharged with salt, friend, we have become good for nothing, salt-less saints.”



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SERMON REFERENCE: Leviticus 2:11, 13

1) INTRODUCTION

- a) The key to understanding the Bible is the Lord Jesus Christ.
 - i) All of the Bible is about the Lord Jesus.
 - ii) Jesus Christ is in the Bible from Genesis to Revelation.
 - (1) He's there in prophecy and in illustration.
 - iii) Jesus is the hero of the Bible.
 - iv) If you read the Bible and don't see the message of Jesus, then you need to reread the Bible.
- b) The Lord Jesus is in the Levitical offerings.
- c) Today's message will focus on the meal offering.
 - i) In Leviticus 2, it's called the meat offering.
 - (1) The word "meat" here doesn't mean "flesh."
 - (2) It simply means "food" or "a food offering."
- d) Leviticus 2:11, 13
 - i) In no offering shall there be leaven or honey, but in every offering there must be salt.
 - ii) This is a picture of the Lord Jesus Christ.
 - (1) When God says that there shall be no leaven, He is saying that Jesus is to be presented in purity.
 - (a) In the Bible, leaven is always an emblem or symbol of sin.
 - (i) Leaven is yeast.
 - (ii) It speaks of that fermentation and corruption.
 - (b) When we present the Lord Jesus to others, we're to present Him in His purity.
 - (2) Honey speaks of excessive and external sweetness.
 - (a) When we present the Lord Jesus, we are to present Him with integrity.
 - (i) He doesn't need to be artificially sweetened.
 - (ii) He doesn't need excessive or external sweetness.
 - (b) We need to present Him just like He is.
 - (3) We are to present the Lord Jesus with much salt.
 - (a) Salt, in the Bible, speaks of life, the life of the Lord Jesus.
 - (i) We are to have salt within ourselves.
 - 1. Mark 9:50
 - (ii) Matthew 5:13



- (b) Salt speaks of the saving, purifying and sanctifying life of the Lord Jesus Christ.
 - (i) It speaks of vitality.
- iii) We are to present the Lord Jesus in purity, with integrity and with vitality.

2) WE ARE TO PRESENT THE LORD JESUS CHRIST IN PURITY - NO LEAVEN (LEVITICUS 2:11)

- a) Leaven is that which corrupts.
 - i) It is that which puffs up.
- b) Leaven works very quietly, very stealthily and almost undetected at first.
 - i) It works best in lukewarm conditions.
- c) Leaven permeates the church of the Lord Jesus Christ.
- d) Jesus warned us about three kinds of leaven.
 - i) Matthew 16:11-12
 - ii) Mark 8:15
 - iii) The leaven of the Pharisees:
 - (1) The Pharisees were a religious sect in Jesus' time, and they were very religious.
 - (2) The leaven of the Pharisees is legalism.
 - (3) The Pharisees believed all of the Bible, but they didn't go to Heaven.
 - (a) Their heads were full of Scripture, but their hearts were full of sin.
 - (b) They had religion, but they didn't have reality.
 - (c) They had laws, but they didn't have life.
 - (d) They were careful to dot every "i" and cross every "t," but they couldn't spell the word "love."
 - (e) They didn't know the meaning of Christ or have the love of the Lord Jesus in their hearts.
 - (4) Matthew 23:15
 - (5) Legalism is not what our world needs today.
 - (a) The Bible is a wonderful sword, but it is a terrible club.
 - iv) The leaven of the Sadducees:
 - (1) The Sadducees was another political sect of Jesus' day, and they were the liberals of that day.
 - (2) Acts 23:8
 - (a) The Pharisees were very orthodox and believed in a resurrection, angels and spirits.
 - (b) The Sadducees were sophisticated and did not believe in the supernatural elements of the Bible.
 - (i) They did not believe in the resurrection from the dead.
 - (3) Matthew 22:29
 - (a) They did not know the Scriptures.
 - (b) They did not know the power of God.
 - (4) The Pharisees believed the Bible, but they did not obey the Bible; the Sadducees did not obey the Bible because they did not believe the Bible.
 - (5) Every liberal theologian has difficulty with two things:
 - (a) The Word of God
 - (b) The power of God
 - (i) A classic liberal theologian does not know God.



- (6) The word “theology” is made up of “theos,” which means “God,” and “logos” (“ology”), which means “the word.”
 - (a) The God of the Word and the Word of that God.
 - (i) The Sadducees denied the God of the Word and the Word of God.
 - (b) The Sadducees had no right to call themselves theologians.
- (7) Some people have difficulty with miracles, such as the resurrection.
 - (a) When we accept the fact of God, then we won’t have any difficulty with any kind of miracle, including the miracle of creation.
 - (i) Genesis 1:1
- (8) In today’s society, liberalism has left us with a terrible legacy.
 - (a) Denominational cooperation through doctrinal compromise is not biblical.
 - (b) There is a certain, basic belief that we hold together as Bible-believing Christians.
- v) The leaven of Herod:
 - (1) Herod was a worldly, pleasure-mad king.
 - (2) The leaven of Herod is licentiousness, worldliness.
 - (a) This is another problem among Christians of all denominations.
 - (3) We hear much today about the separation of church and state, but we need to hear more about the separation of church and world.
 - (a) 2 Corinthians 6:17
 - (4) The ways of the world have invaded the sanctuary.
 - (a) The leaven of Herod has secularized us.
 - (5) Luke 20:25
 - (a) The Herodians had somehow tried to commingle that which belonged to Caesar and that which belonged to God.
 - (6) The church of the Lord Jesus Christ cannot and must not be identified with any political party.
 - (a) The church needs to be free to tell Republicans, Democrats and Independents to repent and get right with God.
 - (7) The church must never use the power of the government for spiritual goals.
 - (a) The government may protect us, but it cannot improve us, morally or spiritually.
 - (b) The government must be left free to do what it alone can do, and the church is free to do what it alone can do and must do.
 - (i) The church is here to minister God’s grace, and the state is here to minister God’s justice.
 - (ii) The church is to expose evil, and the state is to restrain evil.
 - (iii) The church is to carry out the Great Commission, and the state, when working properly, allows us to live in peace and freedom that we might carry out the Great Commission.
 - (8) The church in her scope is international and eternal; the state in her scope is national and temporal.
 - (9) We should be able to tell the Democrats and Republicans that we are not going to vote party, pocketbook or personality, but we are going to vote principle.
 - (a) And we find our principle in the Word of God.



(10) We are here to tell the Herod's of the world that Herod is not king; Jesus Christ is King.

(11) Every American has the right to render unto Caesar that which is Caesar's.

(a) Our Caesar is a government of the people, by the people and for the people.

(b) Therefore, we as Christians will participate in government.

(i) While we participate, we will belong to Jesus Christ.

(ii) As Christians, we believe in our religious freedom and inalienable rights that have been given to us by God, and we believe in the right to pray in the church, in the home, in the place of business, and in the public schools.

1. We do not believe in any kind of state-written, state-mandated prayer for anyone.

2. Every American should be able to pray anytime and anyplace he wants, both silently and vocally.

a. We are not to have our freedom of speech abridged.

b. We are free to pray, and no one should be coerced or forced to pray.

3) WE ARE TO PRESENT THE LORD JESUS CHRIST IN INTEGRITY – NO HONEY (LEVITICUS 2:11)

a) Honey is excessive and external sweetness.

b) We have prophets of the honey of God among us.

i) These are the ones who think that there are no real problems.

ii) These are the prophets of sweetness and light.

iii) They preach a “candy” Christ.

iv) They preach a religion that does not want to face the facts.

(1) They want everything to be sweetened up.

v) They are always talking about love.

(1) The Bible says that God is love.

(2) God is infinite, inexpressible, eternal and unfathomable love; but He is also a God of justice and truth.

(3) When we take part of the truth and make part of the truth all of the truth, then that part of the truth becomes an untruth.

vi) Ephesians 4:15

(1) The Bible says that we're to speak the truth in love.

(2) There's never any competition between truth and love.

vii) There are two dangers:

(1) Loveless truth

(2) Truth-less love

c) We cannot simply take honey and ladle some honey over a situation and therefore say that everything is all right.

i) We have to face the situation as it is.

d) We have modern-day honey prophets who minimize sin, humanize man and glorify rebellion against God.

i) There is a tendency toward universalism that would try to air-condition Hell and explain away the devil.



- (1) They try to tell us that eventually everyone is going to Heaven.
- ii) They tell us that we're un-American if we don't put our arms around everyone else and say, "Your religion is just as good as mine."
- e) God's people ought to be unified; but although He did put a priority on unity, Jesus did not put the highest priority on unity.
 - i) Matthew 10:34
 - ii) Jesus is not only the great unifier of those who believe in Him, but He is also the great divider of those who don't believe in Him.
 - (1) He is the one who separates the sheep from the goats.
 - iii) It is far better to be divided by truth than be united in error.
- f) The world has lost respect for preachers who are preaching a saccharine gospel and a church that's dying of diabetes.
- d) We should present the Lord Jesus in integrity as He is.

4) WE ARE TO PRESENT THE LORD JESUS CHRIST IN VITALITY – MUCH SALT (LEVITICUS 2:13)

- a) Salt speaks of the saving life of our Lord and Savior Jesus Christ.
- b) Matthew 5:13
 - i) Jesus was speaking to fishermen who preserved their fish with salt.
- c) What does salt do?
 - i) Salt decontaminates.
 - (1) There is a purifying element to salt.
 - (a) The salt in the ocean keeps the Earth from decaying and putrefying.
 - (b) Salt purifies.
 - (2) We need the decontamination of the salty Gospel in our world today.
 - (a) In 1963, public prayer was outlawed in our schools.
 - (b) The Supreme Court declared pre-born babies as non-beings, and millions of little babies have been aborted in America.
 - (i) Sacrificed on the altar of convenience.
 - (c) The suicide rate among teenagers is on the rise.
 - (d) Drug use has increased among America's youth.
 - (e) We live in a society that has seen sodomy go from a sin to a sickness to a socially accepted practice.
 - (3) The problem in America is not the Communists, the media, Hollywood, liquor dealers, pornographers or the liberals.
 - (a) The problem is saltless saints.
 - (i) Salt that has lost its savor, and the world is rotting.
 - ii) Salt activates.
 - (1) It is salt that causes flavor to burst alive in our mouths.
 - (2) Salt brings out flavor.
 - (a) Job 6:6
 - (3) There ought to be a zest about us as Christians.
 - (a) There ought to be a life about us that brings flavor to life.



- (4) We need a burning, blazing, passionate and emotional love for the Lord Jesus Christ.
- iii) Salt medicates.
 - (1) Salt heals.
 - (2) In the Bible, God used salt to heal.
 - (3) Our world is sick, and it needs the antiseptic of the Gospel to heal and bind up the broken.
- iv) Salt irritates.
 - (1) Mark 9:49
 - (2) Salt burns.
 - (a) When a preacher of the Gospel preaches the salty Gospel of Jesus Christ, it will sting and burn when it is rubbed into the open and bleeding wounds of society.
 - (i) There are people who do not like this kind of preaching, but a proclaimer of God's Word cannot make himself sick in order to make them well.
 - (b) People want a saltless Gospel, but salt will burn.
 - (i) We need to stop trying to win popularity contests.
- v) Salt penetrates.
 - (1) A pinch of salt will permeate a whole jug of water.
 - (a) In our Christian lives, we've not allowed the salt to penetrate.
 - (i) We go to church every Sunday and salt the salt.
 - (ii) You don't put fish in one barrel and the salt in another.
 - (2) Matthew 5:13
 - (a) We are not the salt of the church but the salt of the Earth.
- iv) Salt may dissipate.
 - (1) Matthew 5:13
 - (a) Salt may lose its savor; it can lose its vitality.
 - (2) Pure salt in Bible times was extremely valuable.
 - (a) In some societies, it was more valuable than gold.
 - (b) Men were sometimes paid with salt.
 - (i) Our word "salary" literally means "salt money."
 - (c) Salt that wasn't salty and had lost its savor was good for only one thing: to be put on the roads.
 - (i) On the highways, it would pack down, absorb moisture, and kill the grass and weeds.
 - (3) In today's society, Christians are subjected to open ridicule.
 - (a) This is primarily because of a society of saltless saints.
 - (i) Salt that has lost its savor is now being trampled on and walked on because we have failed to present the Lord Jesus Christ in His purity, His integrity and with His vitality.



5) CONCLUSION

- a) Is there salt in your life?
 - i) In order to live the kind of life that decontaminates, activates, medicates, and penetrates rather than dissipates, you must first have a personal relationship with the Lord Jesus Christ.
- b) Are you saved?
- c) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- a) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16



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SERMON REFERENCE: Leviticus 2:11, 13

Take God's Word please, and turn to Leviticus chapter 2 with me for a moment, if you will. Leviticus chapter 2. And as you're finding it and when you find it, let me tell you a wonderful secret about how to understand the Bible, the Word of God. Learn this: the key to understanding the Bible is the Lord Jesus Christ. All of the Bible is about the Lord Jesus Christ. Not just the New Testament, all of it is about the Lord Jesus Christ. Jesus Christ is in the Bible from Genesis to Revelation. He's there in prophecy, He is there in type, He is there in illustration, somewhere, somehow, in the shadows you'll find Jesus. Jesus is the hero of the Bible. It is about Him. This is a "Him" book. It's about the Lord Jesus Christ. If you read the Bible, and you don't see the message of Jesus, you need to reread the Bible.

Now, that is true about the Levitical offerings especially. And today we're going to talk about the meal offering. Now, the meal offering is called here the "meat offering," but it doesn't mean flesh. It just simply means food or a food offering. And notice here in verse 11, "No meat offering which ye shall bring unto the LORD shall be made with leaven." This is Leviticus 2 verse 11, "It shall not be made with leaven," underscore that, "for ye shall burn no leaven nor any honey in any offering of the LORD made by fire." No leaven and no honey. Just underscore it. Now notice in verse 13, "And to every oblation of thy meat offering shalt thou season with salt. Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering. With all thine offerings, thou shalt offer salt." "In no offering shall there be leaven. In no offering shall there be honey. But in every offering there must be salt." That's what God said.

Now this is a picture of the Lord Jesus Christ. So what is God telling us here through the Holy Spirit? When God says there shall be no leaven, He's saying that Jesus is to be presented in His purity. For you see, in the Bible, leaven is always an emblem, a symbol, of sin. Leaven, ladies, is yeast. And it speaks of that fermentation and corruption. It speaks of that which puffs up and inflates. And it is used in the Bible as an emblem and a symbol of sin. And so, what He is saying is that Jesus Christ is to be presented, when we present the Lord Jesus as believer-priests, we're to present the Lord Jesus, number one, with no leaven. He is to be presented in His purity.

Well, what about honey? Why does He say that there is to be no honey? Honey speaks of excessive and external sweetness. It speaks of natural sweetness, external sweetness, excessive sweetness. And what He's saying there is that when we present the Lord Jesus Christ, not only are we to present Him in purity, but we are to present Him with integrity. He doesn't need to be artificially sweetened. He doesn't need excessive and external sweetness. We need to present Him just like He is.



And then He says that we are to present the Lord Jesus with much salt. Now, salt in the Bible speaks of life; the life of the Lord Jesus. The Bible says in Mark 9 verse 50, "Have salt within yourselves." Jesus said in Matthew chapter 5 verse 13, "You are the salt of the earth." And salt speaks of the saving, purifying, sanctifying life of the Lord Jesus Christ. It speaks of vitality. And so what we find here is that we're to present the Lord Jesus Christ, number one in purity, number two, with integrity, and number three, with vitality. Now, keep that in mind as I bring this message to you and tell you how Christians and the church should present the Lord Jesus Christ.

First of all, therefore, we're to present the Lord Jesus Christ without leaven. We are to present Christ in purity. Now, leaven I've already told you, is that which corrupts. It is that which puffs up. But leaven works very quietly, very stealthily, almost undetected at first, and ladies and gentlemen, it works best in lukewarm conditions. And leaven permeates the church of the Lord Jesus Christ. Jesus warned us about three kinds of leaven. In the Bible, Jesus said in Matthew chapter 16 verses 11 and 12, He said, "Beware of the leaven of the Pharisees and of the Sadducees. Beware of the leaven of the Pharisees and of the Sadducees." And then in Mark chapter 8 and verse 15, He said, "Beware of the leaven of Herod." Three kinds of leaven that Jesus said to look out for: the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod. And as we present the Lord Jesus Christ, we're to present Him without that kind of leaven.

Now, let's think first of all about the leaven of the Pharisees. What was the leaven of the Pharisees? Who were the Pharisees? Well, the Pharisees were a religious sect in Jesus' time and they were very religious. The leaven of the Pharisees is legalism. The Pharisees were legalists. If you were to ask a Pharisee, "Do you believe the Bible is the Word of God?" he would say, "Yes." If you were to ask him, "Do you believe in the inerrancy of the Bible?" if he understood the meaning of the word, he would say, "Yes." The Pharisees believed all of the Bible, but they didn't go to Heaven; they went to Hell. They had heads full of Scripture. But they had hearts full of sin. They had religion, but they didn't have reality. They had laws. But they didn't have life. Oh, they were careful all right. They would dot every "i" and cross every "t," but they couldn't spell the word "love." They did not know the meaning of Christ. They did not have the love of the Lord Jesus Christ in their heart. They were the most pitiful of all people, because Jesus said, "They cross Heaven and Earth to make a proselyte and when they do, he's twice-fold a child of Hell." Legalism! Legalism, my dear friend, is not the answer to the dilemma that we're in.

I want you to know that I am a conservative, Bible-believing Christian. I believe all of the Bible. I make no apology for believing in the inerrancy of Holy Scripture. I believe the Bible is inerrant, infallible, impeccable. I believe it is absolutely true. I believe that God gave it from cover to cover. I believe that all Scripture is given by inspiration of God, and biblically, I am conservative. But I am not a legalist. I pray God that He will save me and save you from the loveless leaven of legalism. Jesus said in Matthew 16:11, "Beware of the leaven of the Pharisees." The leaven of the Pharisees was legalism. And legalism is not what our world needs today. The Bible is a wonderful sword, but it is a terrible club.

Now, you say, "Well you sound to me like you are against legalism rather than liberalism." Friend, I'm against both of them. I want you to know that legalism and liberalism are heads and tails of the same sin, the same coin. It's just a perversion of the Gospel of Christ. And so Jesus said, "Beware of the leaven of the Pharisees."



But in Matthew 16 verse 11 He also said, “Beware of the leaven of the Sadducees.” Now, who were the Sadducees? Well, there was another group, another quote “denomination” of that day, if we could call them a denomination, a political sect of that day, and the Sadducees were the liberals of that day. You say, “Why do you call the Sadducees the liberals?” Let me tell you how the Bible describes the Sadducees, and then you’ll understand why I’ve called them liberals.

In Acts chapter 23 and verse 8, “For the Sadducees say that there is no resurrection, neither angel nor spirit. But the Pharisees confess both.” The Pharisees were very orthodox. They said there’s a resurrection, angels, spirits, all of this. The Sadducees said, “We don’t believe any of that.” The Sadducees were so sophisticated. Oh, they didn’t believe in the supernatural elements of the Bible. They didn’t believe in the resurrection from the dead and all of that. They were classic liberals.

In a confrontation with the Sadducees, Jesus said this to them and it’s a key verse. Matthew chapter 22 verse 29, “Jesus answered and said unto them, ‘You do err;’” that is, you make a great mistake, “not knowing the Scriptures nor the power of God.” Now, folks, if you want a recipe for a liberal, there it is right there. “You err,” Jesus said, “number one, because you don’t know the Scriptures. Number two, you don’t know the power of God.” You see, the Pharisees believed the Bible, but they didn’t obey the Bible. But the Sadducees did not obey the Bible because they did not believe the Bible. Jesus said, “You err. You don’t understand the Scripture. And you don’t understand the power of God.” Every liberal has difficulty with two things: number one, the Word of God and the power of God. Now they call themselves theologians, these liberals, but they don’t know God. They don’t know God. I’m talking about a classic liberal. He doesn’t know God.

You see, theology means, “theos” means “God,” “ology” or “logos” means, the word we get “ology” from “ology” means “the word.” The word “logos” and “theos,” put them together, you have “theology.” God and Word. The God of the Word and the Word of that God. But they deny the God of the Word and they deny the Word of the God, so why do they call themselves theologians? They’re like Grape-Nuts, neither grapes nor nuts. They have no right to call themselves theologians. And Jesus said, “You err! You don’t know the Scriptures! And you don’t know the power of God!”

People have difficulty with miracles like the resurrection. Friend, if you can get past Genesis 1:1 the rest of it is all right. “In the beginning God created the heavens and the earth.” After that, it’s all downhill. You just accept the fact of God. I mean, you’re not going to have any difficulty with any kind of miracle. But you see, Jesus said, “Beware of the leaven of these Sadducees.” Oh, liberalism has left us a terrible legacy.

Dr. J. Sidlow Baxter said, and I quote, “In the space of a century, liberalism has turned Protestant Christianity into a graveyard, a graveyard of former glad certainties and soul-saving verities, of expired beliefs, perished hopes, of lost faith and vanished assurance, of buried ideals, and murdered morals.” That’s the legacy of liberalism. Now we have these in our pulpits today who feel that if we tell them that you ought to preach certain doctrines, especially if you’re going to teach in a Baptist school, they feel that somehow we’re taking away their freedom. We’re not taking away their freedom, because they’re free to teach somewhere else, but not in a Baptist school with Baptist money.



Now, J. B. Gambrell, who was the former president of Mercer University in 1893 to 1896 said this. J. B. Gambrell said this, and I quote, listen to this, it's significant. He said, "There have appeared men in these last days who feel persecuted if they're not allowed to enter pulpits established to uphold a given set of principles, and there to overthrow the very doctrines the church is set to defend. Men who do not preach the accepted doctrines of the Baptists have no right in Baptist pulpits. And it is no abridgement of their rights, nor any persecution, to keep them out. We're under no sort of obligations to furnish heretics with means to subvert the truth." I like that. And then this former Baptist college president went on to say about our schools, he said, "The same kind of reasoning applies to our denominational schools. Now and then a man in one of our denominational schools finds, or thinks he finds, that the doctrines of the denomination are wrong, outworn, or something of the sort. No one should seek in the least to abridge his thinking or his defense of his thinking. The world is open to him. But when he claims the right to use an institution, its money, prestige and opportunities to overthrow the faith which the institution was founded to build up, he passes the bounds of liberty and enters the realm of arrogant license. Common honesty and decency would dictate that such a man resign his place and exercise his liberty without infringing on the rights of others." And I say "Amen" to that.

You know, these people are trying tell us, "Oh, when you say that you must believe this and teach that if you're to teach in our universities, you're forcing your beliefs on us." I tell them, "I wouldn't force my belief on you for anything in this world. But when you tell me that I must underwrite your salary to teach your heresy or else be branded non-Baptist or non-cooperative, you, sir, are trying to force your belief on me." Now, if you want to teach it, you raise the money for it, but don't tell me that I have to underwrite that infidelity. I'm not going to do it. We would not coerce the beliefs of anybody. I believe in the soul freedom of the billions of people on the face of this Earth. Let him believe whatever he wants to believe, be he atheist, Buddhist, or whatever. No one should coerce the beliefs of another. But no one should be required to underwrite that which is against his conscience with Baptist money.

Listen to me, unity in diversity is the Baptist way. But denominational cooperation through doctrinal compromise is neither Baptist nor biblical. We must understand this. People say, "Well, don't put me in a theological straight-jacket." Well, I wouldn't, sir, but you need to be careful that you don't go around with no clothes on at all. Now, we need to understand that there is a certain, basic belief that we hold together as Baptists and as Bible-believing Christians.

Now, Jesus warned against the loveless leaven of legalism. And Jesus also warned against the leaven of liberalism. And then He warned against the leaven of Herod. What was the leaven of Herod? Well, Herod was a worldly, pleasure-mad king. And the leaven of Herod is not legalism, nor liberalism, but plain old licentiousness. Worldliness. And this is another problem among Baptists and Christians of all denominations. We hear much today about the separation of church and state. I believe we need to hear little more about the separation of church and world. We need to understand that the Bible says in Second Corinthians 6 verse 17, "Come out from among them and be ye separate." The ways of the world have invaded the sanctuary. We look around in Christendom and we see that the laxness of our morals and the break-up of the home, and the worldliness of our people is tragic. The leaven of Herod has secularized us.



Now, Jesus when he was speaking to the Herodians said this in Matthew chapter 22 verse 21, "Render unto Caesar that which is Caesar's and unto God that which is God's." The Herodians somehow had tried to commingle that which belonged to Caesar and that which belonged to God. Baptists have always been in the forefront and shall always be, I pray, in the true belief of the separation of church and state. Sometimes we who are conservatives are accused of not believing in the separation of church and state. But I want you to know that you're listening to one Baptist preacher who believes it with all of the unction, function, and emotion of his soul. The church of the Lord Jesus Christ cannot, must not be identified with any political party. The church needs to be free to tell the Republicans, the Democrats, and the Independents to repent and get right with God. All of us, the church must never, ever use the power of the government for spiritual goals. Listen to me. The government may protect us. But it cannot improve us, morally or spiritually. And the government must be left free to do what it alone can do, so the church is free to do what she alone can do and must do. And God forbid that we get identified with the leaven of Herod.

Always remember the difference between the church and the state. The church is here to minister God's grace. The state is here to minister God's justice. The church is to expose evil. The state is to restrain evil. The church is to carry out the Great Commission. The state, when it is working properly, allows us to live in peace and freedom that we might carry out the Great Commission. The church in her scope is international and eternal. The state in her scope is national and temporal. And we are to render unto Caesar that which is Caesar's and unto God that which is God's.

Now, we need to tell the Democrats and we need to tell the Republicans, if they want our vote, they need to understand we're not going to vote party, we're not going to vote pocketbook, we're not going to vote personality. We're going to vote principle. And we're going to find our principle in the Word of God. And we're here to tell the Herods of this world that Herod is not king, that Jesus Christ is king.

And while we believe in the separation of church and state, we also believe in the right of every free-born American to render unto Caesar that which is Caesar's, and our Caesar is a government of the people, by the people, and for the people. Therefore, we will participate, but while we participate, we will belong to Jesus Christ. And let me say while I'm in the neighborhood, that because we believe in our religious freedom and inalienable rights given us by God, we believe in the right to pray in the church, in the home, in the place of business, and also in the public schools.

Now you listen to me. I do not believe, and I'm against with all of my heart, soul, any kind of a state-written, state-mandated prayer for anybody. I'm against that. But at the same time, I'm in favor for every free-born American to pray anytime, anyplace he wants, and not only silently, but vocally. These people say, "Well, you can pray silently." Friend, you can do that in a Russian concentration camp. But we are not to have our freedom of speech abridged. We are here to say we're free to pray, and we are here to say that no one should be coerced or forced to pray. I believe that with all of my heart.

Now, we are to purge out the leaven of Herod which is licentiousness. And so we are to present the Lord Jesus Christ. We are to present the Lord Jesus Christ. A, in purity, no leaven. B, we're to present the Lord Jesus Christ not only in purity, but we are to present the Lord Jesus Christ in integrity. No honey! Now



what is honey? Honey is excessive and external sweetness. Now we have the prophets of the honey god among us. Those who just think that there are no real problems, and if we'll just take enough honey and just ladle that honey over our problems, they will all go away. These are the prophets of sweetness and light. They have confectionary convictions. They preach a candy-christ. They preach a religion that does not want to face the facts. They want everything to be sweetened up. These are the people always talking about love, love, love. Now God is love. Oh, don't miss me. Don't anybody say that I didn't say that God is love. The Bible says that God is love. God is infinite love, inexpressible love, eternal love, unfathomable love. Thank God for the love of God. He is love. But that's not all of the truth. He's also a God of justice, He's also a God of truth. And when you say God is love and that's all you say, that's only part of the truth. And when you take part of the truth and make part of the truth all of the truth, that part of the truth becomes an untruth. Do you understand what I'm saying? If you just simply make part of the truth the total truth, then you get a skewed idea of truth. And you see, God is also a God of justice. He's a God of truth.

Now, people say, "Now, don't take a stand for doctrine. Just be full of love, be full of love." Yes, be full of love. But what does the Bible say? The Bible says Ephesians 4:15, "Speak the truth in love." There's never any competition between truth and love. Speak the truth in love. There are two dangers. Number one is loveless truth. The other is truth-less love. Speak the truth in love. You can't just simply take honey and ladle some honey over a situation and say, therefore, everything is all right. We are going to have to face the situation as it is. We have these modern-day honey prophets who minimize sin, humanize man and glorify rebellion against God. Universal tendency toward universalism that would try to air-condition Hell and explain away the devil. Tell us that eventually everybody's going to Heaven. We're all un-American if we don't put our arms around everybody else and say, "Your religion is just as good as mine." I've said before, I believe we have some in America, if they could vote on it, would outlaw Hell as cruel and unusual punishment. "God's un-American, He has no right to do that."

I want God's people to be together. I believe we ought to be together. But Jesus did not put the highest priority on unity, though He did put a priority on unity. He said in Matthew 10 verse 34, "I came not to bring peace, but a sword." Now, you think about it. Jesus not only is the great unifier of those who believe in Him. But He's also the great divider of those who don't believe in Him. He's the one who separates the sheep from the goats. He said, "I came to send a sword." I want God's people to be united. But now, listen, and listen well, if you don't hear anything else I say. I want God's people and the people of this church and the people of our denomination to be united. But listen to me. It is far better that Southern Baptists be divided by truth than be united in error. Understand, we can't just simply take honey and ladle honey over everything, and say it's all is sweet, and all is good. The world has lost its respect for preachers who are preaching a saccharine gospel and a church that's dying of diabetes. There's time when we present the Lord Jesus Christ, number one, in purity, and number two, we present the Lord Jesus Christ in integrity as He is. Not just ladle honey over the whole situation.

But last of all, we are to present the Lord Jesus Christ in vitality. Much salt. Much salt. Salt speaks of the saving life of our Lord and Savior Jesus Christ. And what does salt do? Jesus said in Matthew 5 verse 13, "Ye are the salt of the earth." He was speaking to fishermen who preserved their fish with salt. For one thing, salt decontaminates. There's a purifying element to salt. It is the salty ocean that bathes



the shores of this world, that keeps the Earth from decaying and putrefying. If you took the salt out of the ocean, everything would turn to a stench. It is salt that purifies. Friend, I want to tell you, we need the decontamination of that salty Gospel in our world today.

You think of what has happened. In 1963, public prayer was outlawed in our schools. In 1967, nine black-robed Supreme Court justices declared the pre-born babies as non-beings. And since that time, America has been flooded and stained with the blood of millions little babies, millions. One point four million have died in all of America's wars, from the beginning of this nation to this time, only one point four, but millions and millions of little preborn Americans. Did you know that more than half of the little white babies that are being conceived are dying by abortion? Think of it. Think of it. Sacrificed on the altar of convenience. Did you know, that it is now legal, for a doctor, to kill a baby, in its mother's womb, just hours, before that mother gives delivery to that baby? Did you know that's legal? All that's necessary is for the mother and the doctor to agree that it might cause some kind of a trauma for that baby to be born.

We had a little grandbaby born in our family. I got to go into the birthing room, and just minutes after that baby was born. I wasn't in there while the baby was born, but right after the baby was born, and cradle in my arms that little life, perfectly sculpted, perfectly formed. And I thought; my God, a few hours before in America, a doctor could have been paid money for killing that child. Don't you understand that's wrong? Don't you understand that that is a sin for which God must surely judge America? Don't you understand, my friend, it's time for the salt to work, for the salt to work! Decontamination!

Did you know that suicide among teenagers, my dear friend, has gone up 150% in the last quarter of a century? 150%. Young people killing themselves. It's time for the salt to work. Did you know, my dear friend, that two-thirds of all of our high school graduating seniors have reported that they have experimented in illegal drugs. I'm talking about two out of every three! In America, with drugs! Did you know that one million of America's high school girls, teenage girls, will get pregnant this year? It's time for the salt to work. Salt decontaminates. We live in a society that's seen sodomy go from a sin to a sickness to a socially accepted practice. It's time for the salt to work.

You listen to me folks. Do you know what's wrong in America? You say, it's the Communists. No, it's not the Communists. You say, it's the media. It's not the media. You say, it's Hollywood. No, it is not Hollywood. You say, it's the liquor dealers. No, it is not the liquor dealers. You say, it's the pornographers. It is not the pornographers. You say, well, it's the liberals. No, it's not the liberals. You know what the problem is in America? It is salt-less saints. That's where the problem is. That's where the problem is! Folks, the problem is in this auditorium and in auditoriums all around. Salt that has lost its savor and a world that is rotting. Jesus said, "You're to be the salt of the earth."

But not only does salt decontaminate. Salt activates. It is salt that causes flavor to burst alive in your mouth. Ask a little boy what salt is. He says salt is what tastes bad when you don't have it. Salt brings out flavor. The Bible says in Job 6:6, "Can that which is unsavory be eaten without salt?" You see, folks, there ought to be a zest about us. There ought to be a flavor about us. There ought to be a life about us that brings flavor to life. Do you know why many people don't go to Sunday School and why they don't go



to churches across America? They don't want to be bored to tears. Do you know why preachers preach boring sermons? Because the preachers themselves are bored. It's the bland leading the bland. Jesus said, "Ye are the salt of the earth." We need a burning, blazing, passionate, emotional love for the Lord Jesus Christ.

Not only does salt decontaminate, and not only does salt activate, my dear friend, salt medicates. Salt heals. There's a healing property in salt. And I could show you instances in the Bible where God used salt to heal. And friend, our world is sick, sick, sick. And what it needs is the antiseptic of the Gospel to heal and to bind up the broken.

But I want to tell you not only does salt medicate, salt irritates. Mark 9 verse 49, Jesus said, "Ye shall be salted with fire." Salt burns, and you're going to find out that when a preacher of the Gospel preaches the salty Gospel of Jesus Christ it will sting, it will burn. When the Gospel is rubbed into the open and bleeding wounds of society. There are people who do not like the kind of preaching I do. I know that full well. But I can't make myself sick in order to make them well. I'm going to keep on preaching. No offense, no effect. People want a saltless Gospel, but salt will burn.

One man was beaten up by another man, and the next scene is in court, and the judge is saying to the man who had been brutally beaten, he said, "Would you describe your assailant?" He said, "No sir, that's what I was doing when he jumped on me." And this world will do the same thing to us when we take the Bible and describe it. Salt irritates. It burns. We need to stop trying to win popularity contests.

I'll tell you what else salt does. Salt penetrates. You take a pinch of salt and put it in a jug of water and it permeates all of that jug of water. You know what's wrong with us? We've not allowed the salt to penetrate. We come to church every Sunday and sit in the big salt cellar and salt the salt. But you don't put the fish in one barrel and the salt in another. Jesus said, "Ye are the salt of the earth." Not the salt of the church, but the salt of the Earth.

But I want to say, and it breaks my heart to say it, but not only does salt penetrate, but salt may dissipate. Jesus said in Matthew chapter 5 that salt can lose its savor. It can lose its bite. It can lose its pungency. It can lose its vitality. And Jesus said in Matthew 5 verse 13, "When the salt has lost its savor, it is good for nothing but to be cast out and to be trodden under foot of men." The salt in Bible times was extremely valuable, pure salt. As a matter of fact, it was in some societies more valuable than gold. Men were paid with salt. Have you ever heard the expression, "That man's not worth his salt"? Our word "salary" literally means "salt money." That's where we get our word "salary" from. But they had salt that they would get from the Dead Sea and they would put it out on the ground. The water would evaporate out. They would take that salt. But in that salt were a number of other minerals. That salt's not as pure as the salt that we have today and left on the ground or left in right conditions, after a while when the rain would fall on it and so forth, the salt would, blanch, blanch out and bleed away, leaving noxious minerals. Salt that was not salty. Salt that lost its savor. What could you do with it? If you put it in a well, it would poison the water. If you put it in the field, it would kill the crops. Put it on the food, it would poison the



eater. What could you do with it? Just one thing. Put it on the highways. On the highways it would pack down, absorb moisture. It would kill grass and weeds. It was a wonderful thing for men to walk on. Jesus said, "If salt loses its savor, it is good for nothing but to be cast out and to be trodden under foot of men."

Never before in history have I ever seen Christians held up to more open ridicule than they're held up in this day and this age in which we live. Isn't that true? The favorite sport today is Christian bashing. In the media and everywhere else. And do you know why? Primarily, dear friend, because of a society of saltless saints. Salt that's lost its savor and is now being trampled and walked under foot because we have failed to present the Lord Jesus Christ in His purity, in His integrity, and with His vitality. And I want to call you as brothers and sisters in this church to say, "God helping us, God helping us, we're going to be salty saints and we're going to preach a salty Gospel in this day and age in which we live." Let's pray.

Father, I pray that you would help me to see if there is salt in my life. Lord, if my life is the kind of a life that decontaminates, that activates, that medicates, that penetrates, rather than dissipates. Father, I pray for our church that we might be that kind of a New Testament church that you would have us to be.

Now, while heads are bowed and eyes are closed. If you're not certain that you're saved, would you like to be saved, would you? Would you like to know that you really do have life? Jesus said, "I've come that you might have life." Could I lead you in a prayer? We'll call this prayer the sinner's prayer. And you can pray and accept Christ as your personal Lord and Savior. You can do it right now. Would you pray this prayer? "Dear God, I know that You love me. Thank You for loving me. And I know that You want to save me. Jesus, You died to save me and You promised to save me if I would trust You. Jesus, I do trust You. I believe You're the Son of God. I believe you paid for my sin with Your blood on the cross. I believe that God raised You from the dead. And now I receive You as my Lord and Savior. Forgive my sin. Cleanse me. Come into my life. Take control of my life and begin today to make me the person You want me to be. And Jesus, give me the courage to make it public. Help me never to be ashamed of You. In Your name I pray, Amen."

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