



On the Implication of the Missing Flavor of Salt in The Bible

LIAO Qinfang^{[a],*}

^[a]School of Foreign Languages, Researcher of China Salt Culture Research Center, Sichuan University of Science and Engineering, China. A visiting scholar to Goshen College in 2003. A professional EFL teacher for over 27 years in Sichuan University of Science and Technology in Sichuan Province, China.

*Corresponding author.

Supported by Program No. YWHY10-08 of China Salt Culture Research Center, Sichuan University of Science and Engineering.

Received 2 April 2013; accepted 1 August 2013

Abstract

In *The Bible* Christians are likened as salt by Jesus. But if they lose the salt-like flavor and become useless, they will be thrown away, and be trodden under the feet of men. This article aims to analyze the causes and results of the lost taste of salt and explore that Christians, although suffering, yet becoming victorious in a difficult environment, will be blessed, be rich in the taste of salt and live a valued life.

Key words: Salt; Suffering; Missing flavor; Hidden meaning

LIAO Qinfang (2013). On the Implication of the Missing Flavor of Salt in The Bible. *Cross-Cultural Communication*, 9(4), 12-18 . Available from: <http://www.cscanada.net/index.php/ccc/article/view/j.ccc.1923670020130904.3092>
DOI: <http://dx.doi.org/10.3968/j.ccc.1923670020130904.3092>.

INTRODUCTION

In *The Bible* Christians are likened as salt. Jesus said to His disciples: “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.” (Matthew, 2000, 5:13). He pointed out at the outset that the disciples (you) are the salt of the earth.

But along with that comes a warning, a very serious warning: if the salt has lost its taste, and is no longer salty, then it is finished, useless, and can be only thrown away. The focus is that it is entirely possible for the disciples to lose their essence. If salt is not always salt, then it can lose its taste and its ability to add flavor.

The forging processes of salt are like the sufferings in living and work in the world. Without being forged salt in wells, rocks or seas cannot become salt. Likewise if people do not suffer and become victorious, they will lose their value as salt loses its flavor. When one is losing his salt flavor, he cannot be a blessing to others. If he does not lay down himself, he’ll lose “the salt”. How will “the salt” lose its salt-like flavor? The reason for this is that he no longer is willing to lay down his own things (his old self). When Jesus called the crowd to himself along with his disciples, He said: “whoever wants to be my disciple must deny themselves, take up their cross and follow me” (Mark, 2000, 8:34). Why should Jesus speak up like this? Because he knows that, unless one knows everything, unless the price is calculated, the disciples will lose their spiritual qualities. In the Beatitudes, one can see these qualities: poor in spirit; grief, sorrowfulness for sin; gentleness, hunger and thirst for righteousness. These qualities are not inborn. The disciples can desire them, but they are not natural. People can easily become proud, conceited, confident, complacent and no longer poor in spirit. This is human nature, for they want to be self-confident and on their own. A lot of people go to see a psychiatrist, to conquer their inferiority complex so as to gain some confidence. The ability of people to become poor in spirit is difficult, yet being proud is easy. To repent of their sins is difficult, to fall into sin, like sins, and to enjoy the pleasures of sin, is a breeze. Therefore, if the disciples do not wake up, they will easily lose these spiritual qualities. In fact, if they were not hard to lose, Jesus would not warn them. Jesus warned them lest His disciples should lose their qualities. They are asking for trouble if they turn a deaf ear to these warnings.

1. REASONS FOR THE LOSS OF SALT-LIKE FLAVOR

1.1 Christians Forsake Their Initial Commitment

Salt is good, but if the salt has lost its savor, wherewith shall it be seasoned? The Bible says “Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear, let them hear” (Luke, 2000, 14:34-35). Salt is good, which means, it is useful, as the essence of life. Chinese people say “firewood, rice, oil, salt” are the basic things of life, and salt is one of them. Why will salt have lost its savor? Look at the context of Luke 14:25-27. Large crowds were traveling with Jesus, so he turned to them and said, “If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple (Luke, 2000, 14:25-27). And whoever does not carry their cross and follow me cannot be my disciple”. After Jesus had finished saying this, He immediately talked about building a house, in verses 28 to 30. “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, ‘This person began to build and was not able to finish.’” (Luke, 2000, 14:28-30). If a building designer does not calculate the cost or miscalculates, his building may be suspended halfway. In other words, he is considered a fool, and is ridiculed. He began to build but was not able to finish. If salt loses its saltiness, the Greek say the salt becomes foolish. This is as if salt turned into foolishness. Initially it was salt, and finally not; once it was salt, and later is no longer salt. It can never be said that “once it is salt, it will be salt forever”. If salt loses its salty taste, it will not be salted. When one becomes foolish as salt does, people laugh at him and say: this man does things by halves. In verses 31 to 33, He continued to say that the spiritual life is like fighting ability: “Suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with a ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, those of you who do not give up everything you have cannot be my disciples” (Luke, 2000, 14:31-33). All that Jesus taught them to renounce is to lay down their old life (their old ways of thinking). If they are willing to lose their design for social status or wealth, they will give up the control of their time, money or career. If they are willing to carefully calculate the cost in order to be the Disciples of Christ, they will know what they are doing in case they are tempted and shrink back. What follows is verse 34. “Salt is good, but if it loses its saltiness,

how can it be made salty again?” (Luke, 2000, 14:31-33). Therefore, salt is good. It is nice to become salt but if the taste is lost, it is just like the work done by halves. When one begins to build a tower, he is very good! But if it cannot be completed, he is a fool. If one begins to fight for justice, wants to be on the battlefield, but later feels unready, he decides to surrender. To surrender often means captivity, so he is a fool. He becomes the slaves of the social status or wealth, losing the fight for justice and freedom. Here, one can see the association. Why has the savor of salt been lost? It is because he forsakes his initial commitment. A person starts to build, and then when he finds it invaluable, he says “I wash my hands.” He forsakes his initial commitment. In *The Bible* Peter warned: Of them the proverbs are true: “A dog returns to its vomit” and, “A sow that is washed returns to her wallowing in the mud” (Peter, 2000, 2:22). Peter meant if they have escaped out of the corruption of the world by knowing Jesus Christ and are again entangled in it and are overcome, they are worse off at the end than they were at the beginning. “The latter’s end is worse with them than the beginning.” (Peter, 2000, 2:20). It is better for him never to start. They simply start but cannot finish just because of the lack of cost calculation. Therefore, people must be faithful to the end, fully committed, without reservation. “Fully” means that one never goes back. For Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.” (Luke, 2000, 9:62). It is seen that he may lose the salty taste, because of the lack of total commitment. The first commitment is incomplete, not with all his heart or a lifetime. He is not unconditionally committed to the mission and courageously follow in order to establish himself and fight, so the beginning of the foundation is weak.

1.2 Christians Fall Into Sin, Unbearable Price

The reason of losing salt taste can be seen from the Gospel of Mark 9:50: “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other” (Mark, 2000, 9:50). How to understand this passage? What is the context? Verse 42 says, “*If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea*” (Mark, 2000, 9:42). In verses 43-48 Jesus said directly, “*If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where ‘the worms that eat them do not die, and the fire is not quenched’*” (Mark, 2000, 9:43-48). Next He talked

about salt. Pay attention to the word “because” for it links the salt with the context in verse 49 that “everyone will be salted with fire.” What are the reasons for the salt to lose its salty flavor? Obviously the second reason is that Christians fall into sin, and allow themselves to fall into temptation. Therefore, the Lord’s Prayer says “*lead us not into temptation, but deliver us from the evil one*” (Matthew, 2000, 6:13). Lead Christians not to fall into any temptation of sin for once in temptation and weakness they will easily fall into sin and lose their salty taste. The salt that has lost its savor, Jesus said, will be thrown away, and be trodden under the feet of men. What does “thrown away” mean? Here Jesus meant the hellfire for three times. “If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out” (Mark, 2000, 9:45-46). Cutting off the hand of course does not help, for the sin is a problem of the heart. Here is the dramatic language, which tells people how important it is to take strong initiatives. If it is necessary, the hidden dangers of committing a sin must be wiped out. No matter what it is, cut it off. If friendship with someone causes to sin, cut it off! If the love of material wealth is sin, cut it off! Dream of winning a million dollar prize from the lottery is a sin, cut it off! If alcoholism which makes one drunk in hundreds is a sin, cut it off! Removing these habits is better than going to hell. This is the survival of soul, a life-and-death issue which should not be underestimated. It means if one does not cut off the sinning limb, he will lose his eternal life, and this is a price one cannot afford. If losing friendship, he can still withstand. If losing eternal life, he simply cannot afford. So one should never commit a crime. If one is allowed to be tested by sin, one is often tempted and commit sins.

1.3 With No Patience to the End Christians Will Fall in the Midst Of Trials

Matthew chapter 5 verse 11 says, “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me...You are the salt of the earth” (Matthew, 2000, 5:11-13). This is not falling into sin, but falling into great persecution. The fall is not self-inflicted, but the fall upon oneself. Under heavy pressure and persecution, one can see how important the patience is! “...but the one who stands firm to the end will be saved.” These words in Matthew are emphasized twice (Matthew²⁴, 2000, 10:22), (Matthew¹⁰, 2000, 24:13), and in Luke once (Luke, 2000, 13:13). So one must be patient to the end, especially in the persecution. No matter what kind of circumstances, good or bad, elevated or humiliated, rich or poor, or under persecution, one must adhere to the end. This is the right attitude! In peaceful, safe and pleasant situations, some people decide to do things; but under pressure, without a job, having objections from families, in poor health, under kinds of pressure, trials, persecution, they collapse. The parable of

sower talks of seeding sown on stony ground. When the sun comes out scorching, the seeds wither away (Matthew, 2000, 13:5-6). They are unable to survive the crash and die. The salt loses its salty flavor. So in difficulties and under pressure, one should be patient and faithful to the end. In any environment, whether good or bad, one is able to be faithful and loyal to the end. Sometimes in both good times and adversity one is equally in danger. When face with adversity, some people finds it difficult to be faithful; when the environment is better, they are completely ruined, or go astray. The salt corrupts itself. Some people can be faithful in good times but when tough times are on way, they collapse. No matter what human weakness people have, it must be found out, so that it is possible for them to be faithful to the end.

2. THE MANIFESTATIONS OF THE LOST TASTE OF SALT

Christians will lose its flavor like salt. When rock salt is wet, its salt loses and becomes dry, and only the dregs of no taste will be left. Many Christians converged with the filth of the world, reluctant to loyally stand up for the truth of Christ. Jesus said that Christians would be rendered worthless if they lost their unique salty taste. As salt can season and preserve food, Christians can save the good things of the world lest they destroyed, and bring new taste for life. This needs to have a plan, to sacrifice oneself for the kingdom and the truth of Christ, but also steadfastly dedicate to it. It is not easy to have a “salty taste”, but if Christians do not have this function, they cannot represent Christ in the world. The following are the examples of losing taste.

2.1 Saying the Wrong Things

Prophet Isaiah said he was a man of unclean lips, and lived among a people of unclean lips, so he felt consciously weak, working almost ineffectively (Isaiah, 2000, 6:5).

3.1.1 To boast: When one casually vows and makes empty promises but does not fulfill then it is easy to lose the quality of being a disciple, just as is the loss of the taste of salt (Ecclesiastes, 2000, 5:2).

3.1.2 To lie: People are most likely to commit seven sins, three of which are related to the mouth (Proverbs, 2000, 6:17-19). Jacob joined with his mother in order to win a birthright, but the result was that he left his mother and fled to his uncle’s home and thereafter to the death of his mother he could not see her again. This was his cost (Genesis, 2000, para. 27).

3.1.3 To break promises: Twelve spies were sent to search out Canaan. Ten spoke no confident words, only Caleb and Joshua did, and as a result people were greatly affected and wanted to go back to Egypt. They finally fell down in the wilderness, and only two people who spoke confidence entered the land of Canaan (Joshua, 2000, 2).

2.1.4 To complain: Miriam, the sister of Moses often kept it in mind that she saved Moses, which became a thing of pride, so she complained that God did not attach importance to her but valued only her brother Moses. She even used it as a reason to attack him by slandering him. God made her mad and was expelled outside the camp. Despite the fact that Moses prayed for her to be clean, she still remained outside the camp for one week (Numbers, 2000, 12:1-2).

3.1.5 To be unwilling to do right from wrong: This is what everyone is most likely to commit. Gossiping, whispering, loose rumors demonstrate the loss of the taste of salt, only to destroy the truth.

3.1.6 To flatter: The praise people receive should go only to the glory of God. Be careful because Satan also tempted Jesus saying: "If you are the Son of God ..." It is also a loss of taste salt (Proverbs, 2000, 26:28).

3.1.7 To talk uselessly: The words that should bring grace to people who need to hear do come out. Always say what is useful for building up others. Words that grieve people will lose the taste of salt (Ephesians, 2000, 4:29).

2.2 Accidentally Making Mistakes

3.2.1 When Moses was in a bad mood because of his people's complaints, he struck the rock twice, In doing so he could not enter the land of Canaan. This is due to his unwillingness to follow God's orders (Numbers, 2000, 20:11-12).

3.2.2 Aaron's sons, Nadab and Abihu served God with unholy fire (their own enthusiasm), instead of the fire on the altar (from the mind of the Lord) and then went into the temple of God so that they immediately died (Leviticus, 2000, 10:1-2).

3.2.3 Elisha with his disciples chopped trees for a wood house. When felling a log, the ax fell into the Jordan. Thanks to Elisha's prayer God made it float to the surface. The accidental drop made work ineffective. It brings the loss of salt taste (Kings, 2000, 6:5-7).

2.3 Going Wrong Ways

3.3.1 Demas, who preached with Paul, was later lured back to the world (Timothy, 2000, 4:10).

3.3.2 Jonah, disobedient to God, went to Tarshish, was later cast into the belly of the fish and returned back to the presence of God who sent him to warn the city of Nineveh (Jonah, 2000, 1-2).

3.3.3 Balaam, without a real knowing of God, went to see Balak, and later he also took the wrong path as a result (Numbers, 2000, 22-23).

3.3.4 Abraham lost confidence because of the famine and moved towards Egypt. His wife was almost lost to the Pharaoh of Egypt (Genesis, 2000, para. 20).

2.4 Losing the Ability to Be Alert

3.4.1 Lacking alertness is caused by too much confidence and imprudence, It is in this way that David sinned (Samuel, 2000, 2 Samuel 11).

3.4.2 Absalom's sister was defiled by Amnon due to her lack of alertness and failed (Samuel, 2000, 2 Samuel 13).

Christians with indiscreet remarks, accidental wrong doings, wrong ways in life or in-alertness, will lose their ability to witness truth, so they will experience the lost flavor of the salt.

3. SALT THAT DOES NOT LOSE FLAVOR GENERATES TRANSFORMATION

If one is subject to refinement as salt, every difficult will bring benefits and every hard environment can shape one's character. In the world people have troubles or problems. No one is free from pain, and cut off from suffering, so no one can smoothly sail through life. Life itself is a series of difficulties, which come one after another on end. Although they are not necessarily big problems, they function as important tools and help people to grow. Apostle Peter said with conclusive evidence that difficulties are normal. When suffering, hot as fire, comes upon men, do not be surprised and afraid to ask what in the world happened (Peter, 2000, 4:12). Everything, with people involved, has important implications. The Book of Romans explains: all things work together (Romans, 2000, 8:28).

3.1 The Establishment of Character Through Affliction

Like a gem, one needs to go through the suffering of being hammered, chiseled, cut and polished. Fine hammering of jewelers can remove the edges and corners; as to a person, if stubborn, he needs a sledgehammer, even an electric drill is used. Each puzzle is to create character. The higher the difficulty, the greater the potential to establish strong spiritual and moral thought. Apostle Paul said: We know that suffering produces perseverance; perseverance, character (Romans, 2000, 6:3-5). In a person's life, things happened outside are less important than those in his heart. Environment is only temporary, yet character will endure forever. *The Bible* commonly takes how a goldsmith refines and purifies impurities with fire as a metaphor for testing. Peter said: lots of temptations purify the confidence of people. Pure confidence is more valuable than gold (Peter, 2000, 1:6-7). A silversmith was asked, "How do you know when the silver is considered to be refined pure?" He replied, "When I see my own reflection in it." When a man is tested and refined pure, people will be able to see the reflection of truth in him. James said: under the huge weight a man's confidence in life was forced to escape (James, 2000, 1:6). So it is inevitable for people to experience loneliness, temptation, pressure, criticism, refuse and other problems.

3.2 Confidence of Humans Grows and Becomes Strong in Suffering

People must have a strong and sufficient confidence in order to stand firm in their faith, and can overcome suffering, so as to be the witness of the truth. Human confidence cannot be increased in a moment or in a few days to become firm. But it gradually grows and becomes complete. Confidence in human life and human experience can become strong only through actual experience. But it is not very easy to get this kind of experience. It is a very experience in a normal situation. This very experience is that the people are put in a big suffering or hard situation, and then confidence will be strong.

Everyone must go through a lot of sufferings and trials. James said, “*Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything* (James, 2000, 1:2-4).” How painful and what a saddening incident it is to fall into temptation. However, if knowing the given benefits of the trials, it has been easy to consider it a pure joy.

Peter said, “*In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed*” (Peter, 2000, 1:6-7). Confidence is more precious than gold so it is beautiful and valuable, but such confidence can succeed only after the trials of many kinds through temporary sorrow and testing and then can win.

God in *The Bible* knows what is the best for our growth. God said to the prophet Jeremiah: “*For I know the plans I have for you,*” declare the Lord, “*plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart* (Jeremiah, 2000, 29:11-13).” Joseph understood this truth, so he said to his brothers who sold him into slavery, “*You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives*” (Genesis, 2000, 50:20). Hezekiah during his life-threatening disease said surely that it was for his benefit that he suffered such anguish. “*In your love you kept me from the pit of destruction; you have put all my sins behind your back* (Isaiah, 2000, 38:17).” Sentimental hardship moment is for his benefit. Whenever God said “no” to the prayers for deliverance of His people, God actually was doing things for their benefit and dignity, training them to live holy lives. “*...but God disciplines us for our good, in order that we may share in his holiness* (Hebrew, 2000, 12:10).” It is very important to focus on the plan of truth instead of the pain or problem. This is the reason why Jesus was able to endure the suffering on the cross. His disciples could be

persuaded to follow him as their model just because they fixed their eyes on Jesus, the pioneer and perfecter of their faith. “*For the joy set before Him He endured the cross, scorning its shame, and sat down at the right hand of the throne of God*” (Hebrews, 2000, 12:2). Corrie Ten Boom who had suffered in the camp of the Nazis explained about this dedicated force, saying, “*Preoccupied with the world, you will be disappointed; keeping watch over the heart, you will be frustrated; however, if looking up to Christ, you can rest!* (Corrie, 2000).” What people focus on will decide what people feel.

The secret of patience that one needs to bear in mind is that people’s suffering is short, and the reward lasts forever. Moses endured hardships of life because he was looking ahead to his reward (Hebrews, 2000, 11:26). Paul said in the same way he would endure, “*For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all* (Corinthians, 2000, 4:17).” Do not succumb to the current thinking, rather to focus on the final result. For the glorious goal of realizing the truth one will have to suffer. However when the two are in comparison, suffering is a little less than glory.

3.3 In Suffering Man Is Created and Refined So As to Stay Away From the Sins of the Unrighteous and to Be Holy and Complete

Harsh children with a natural disposition often do not obey laws and warnings from parents. As beatings and punishment are added to the body and when they feel the pain, they are willing to admit their mistakes and become obedient. People, because of the weakness of the flesh, always love the comfortable pleasures. Many evil injustices are always covered up and hidden up. Only when suffering comes do people admit and leave their sins. In *The Bible* fire is commonly likened to suffering. This is a very appropriate analogy. Salt is a very valuable substance in the world, with many important usages. But when it is drained out from the well or the sea, salt is not purely good. When workers initially excavate salt, it is polluted with many impurities. People do not discard it because it is not pure. Take the sea salt production process, which generally requires four production processes. In the production process and the preparation process, the steps are numerous. The process is rather special and scientific. The more intense and numerous the processes are, the more processing procedures it goes through, the more pure it will be. Overall, salt will be tempered many times to a great extent, of which the producers expect, by evaporation of water, removal of impurities, and precipitated into crystals. It finally can become a valuable material as used seasoning.

Like salt, people are separated from the environment of evil, but the body and mind are easily tainted with sin and unrighteousness. As salt is mixed with impurities, it will be thrown into many processes of miserable refinement and suffering. People will suffer in the same

way workers refine the salt pure. During the refining, they will experience sadly and painfully. But in the suffering people consider confessing their sins, forsaking their sins and learning to have this virtue: the confidence of good behavior, and thus gradually become complete. After repeatedly suffering the refinement, they are able to become holy and complete, having the character of the salt after “being tempered”, to be precipitated into crystals and to carry on important work.

3.4 After Being Developed by Misery One Can Comfort and Help Others

Salt undergoes the process of being tempered so as to reach the master’s idea, become white salt, as valuable crystal as jade. When one is subjected to endurance, and refuses to give up he will achieve in the establishment of his character. *The Bible* says of being patient and persistent that a person should let the process of being patient continue until a person’s patience is established completely. He will find that he becomes one of mature character even with no sign of weak flaws (Corinthians, 2000, 13: 8-9).

The establishment of his character is a slow process. Whenever one tries to escape the difficulties of life, he will hinder the progress and slow the growth, as a result fall into the greatest pain, along with the pain of denial and escape. When one realizes the eternal results of character growth, he will reduce the pleading of “comfort me” (make me feel better), but ask more for “obedience” (make me more like Jesus). When the disciples experienced miseries to the end, they saw the words of Jesus were instructive to lead the life of being disorganized, monotonous and aimless. They knew that they were becoming more mature. If a person is in the face of difficulties, he or she does not ask, “Why me?” but asks “what will I learn” and continues to do what should be done. Because *The Bible* says, “You need to persevere so that when you have done the will of God, you will receive what He has promised (Hebrews, 2000, 10:36).” The one that has experienced sufferings can help other people in suffering. But if they do not have the experience of the rare comfort after suffering, he is like the one who has never been ill to take care of the patient. No matter what good and careful training he has received, he cannot be considerably patient. For the one who has had the experience of illness, he is well aware of the pain of illness, knows how to appropriately eat and drink, and also knows what facial expression he will have and what right speech he will use to treat other patients, to make them happy and comforted. A kind and considerate comforter must first pass through all their troubles. After he is comforted in his suffering, he can help other people, for he is able to know their weakness, pain and need. The more sorrows the more comfort. This helps others endure the process of salvation they have suffered. When one is comforted, he will be able to comfort those who are suffering. The comfort can

endure great misery. Visibly suffering does not only do well to oneself, it also makes others receive benefits. The comfort any sufferers have experienced strengthens the confidence of other people and increases their enthusiasm. Suffering edifies, develops and makes people be ready to be entrusted a good and important task.

CONCLUSION

This paper analyzes the causes and manifestations as well as the consequences if the disciple of Jesus loses the taste of salt. That is, if Christians have lost the spiritual qualities, they are like blocks so salt becoming useless and are trodden under the feet of men. But in the experience of suffering their character will be created and established, their confidence will grow, and they will be developed in their own suffering so as to comfort and help other people, and thus become a blessing to others. God knows what the best is for them; therefore He allows the existence of suffering for their growth. Let the disciples be vigilant about their sin problem; let them respond in faith and guide them to God Himself; shape them so that they are more like Christ; make them united with each other as one and support each other. Suffering under pressure makes they become patient and faithful to the end. In any environment, whether good or bad, Christians can be strong enough, faithful to the end, not losing their valuable and spiritual qualities. They are the taste of salt, and become a blessing to a person, a group, a community, a team, a company, a school, a country, even the whole world.

REFERENCES

- 2 Corinthians. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (13:8-9, 4:17. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.
- 2 Kings. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (6:5-7. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.
- I Peter. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (1:6-7, 4:12. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.
- 2 Peter. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (2:20, 2:22. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.
- 2 Samuel. (2000, January). *HOLY BIBLE - CHINESE / ENGLISH (UNION - NIV) Trim Size* (11, 13. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.
- Corrie Corrie ten Boom, *Chamber of Secrets, The Hiding Place*, Translated by Zhou Tianhe. <http://www.cclw.net/book/TheHidingPlace/index.html>.
- Ecclesiastes. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (5:2. 1st Print.). Hong Kong: International Bible Society (H.K.) Ltd. G. P. O. Box5208.

- Ephesians. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (4:29. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Genesis. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (20, 27, 50:20. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Hebrew. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (12:10, 10:36, 11:26, 12:2. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Isaiah. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (6:5, 38:17. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Jeremiah. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (29:11-13. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Jonah. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (1-2, 2. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Leviticus. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (10:1-2. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Luke. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (9:62, 13:13, 14:25-27, 14:28-30, 14:31-33, 14:34-35. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Mark. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (8:34, 9:42, 9:43-48, 9:45-46, 9:50. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Matthew. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (5:11-13, 5:13, 6:13, 10:22, 12:1-2, 13:5-6, 24:13, 20:11-12, 22-23. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Proverbs. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (6:3-5, 6:17-19, 8:28, 26:28. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.
- Timothy. (2000, January). *Holy Bible - Chinese / English (Union - Niv) Trim Size* (4:10. 1st Print.). Hong Kong: International Bible Society (H.K.) ltd. G. P. O. Box5208.