

Wisdom Booklet 13



WISDOM QUIZ

Matthew 5:13a

"Ye are the salt of the earth. . ."



How well do you understand the concept of being salt?

1 When Jesus said, "Ye are the salt of the earth," He was referring to all Christians. True/False ☒ ☐

(Read Matthew 5:3-12.)

- In the context of this sermon, salty Christians are those who are poor in spirit, mourners over sin, meek, hungry and thirsty after righteousness, merciful and pure in heart, peacemakers, and persecuted for righteousness' sake. Only these qualities will accomplish the functions of being spiritual salt.

It actually takes years of maturing before a believer can become a "salty Christian."

(See Revelation 2:1-5 and I Timothy 4:12.) ☐ ☒

2 By identifying Christians as the "salt of the earth," God makes them responsible for the extent of evil that is in the world. ☒ ☐

(Read Genesis 18:32 and I Peter 4:17.)

- One of the primary functions of salt is to preserve food. As Christians maintain Godly standards, they become the conscience of their community and cause even unbelievers to respect them. Lot's ineffectiveness in Sodom was evidenced not only by the lack of converts but also by the lack of respect which was shown to him.

If all Christians were "salty," they could eventually win the whole world to Christ. ☐ ☒

(See Luke 16:31 and Jude 4.)

3 Based on the concept that Christians are salt, God expects them to be scattered throughout the world. ☐ ☒

(Read Matthew 28:19-20.)

- A pile of salt on part of a steak would certainly prompt the one who is about to eat it to spread that salt over its entire surface. Similarly, God wants Christians to view themselves as pilgrims and strangers that go throughout the world spreading His truth. God uses persecution to scatter Christians throughout the world.

Even if a community rejects the Gospel, Christians are to remain there in order to be a witness.

(See Matthew 10:14-15, 23.) ☒ ☐

4 Salty Christians should remain in apostate churches so they can continue to have a Godly influence. ☒ ☐

(Read II Corinthians 6:14-18.)

- As in the case of meat, there comes a point when the preserving influence of salt is no longer effective. At this point, God's command is to come out from among them and be separate. This is necessary not only for the fellowship required among believers, but also for the church to be a pure and effective witness of Christ's truth in the community.

Scripture offers no specific time when a Christian should leave an apostate church.

(See Acts 19:9.) ☐ ☒

Total Correct 4

Take My Life and Let It Be

Frances Ridley Havergal

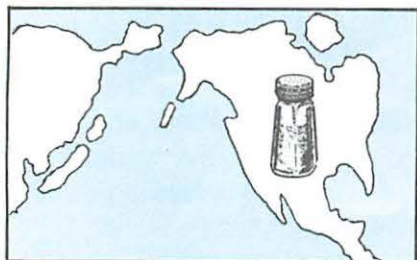
Melody by H.A.C. Malen

1. Take my life, and let it be Con - se - crat - ed,
 2. Take my hands, and let them move At the im - pulse
 3. Take my voice, and let me sing Al - ways, on - ly
 4. Take my sil - ver and my gold, Not a mite would
 5. Take my will, and make it Thine; It shall be no
 6. Take my love; my Lord, I pour At Thy feet its

WISDOM WORKSHEET ON MATTHEW 5:13a



"YE ARE THE SALT OF THE EARTH..."



1 Salt is essential to life.

A person lacking salt will soon die. Those who do not hear the Gospel will perish, and "... how shall they hear without a preacher?" (Romans 10:14).

2 Salt is a preservative.

When salt is spread on meat, it retards the spread of bacteria. Christians should retard the spread of evil in their country.

3 Salt creates thirst.

People who eat salt become thirsty. People who are around Christians should begin to hunger and thirst after God.

4 Salt is a food seasoner.

Salt brings out the real flavor of food, just as Christians are to bring out the real meaning of life.

5 Salt requires distribution.

To be most effective, salt should be spread evenly throughout food. God commands Christians to go out into all the world and preach the Gospel. If we fail to obey this command, God may raise up persecution to scatter Christians to distant places.

6 Salt is useful in industry.

Christians should serve others in a variety of practical ways.

Can you think of other analogies?

Linguistics

Languages,
Grammar, Vocabulary,
Communication



YE

Greek: ὑμεῖς (hoo-MACE)

DEFINITION: You

INSIGHT: When used as a subject, ye is emphatic. It is not the scribes or Pharisees who are the salt of the world, but Christians who demonstrate all eight beatitudes in their lives.

SALT

Greek: ἅλας (HAH-lahs)

DEFINITION: A muriate of soda used for seasoning or preserving foods.

Salt has come to represent purity, incorruptibility, fidelity, friendship, wisdom, prudence, virtue, health, and vigor. Latin: *sal*.

Words which have come from the word salt

- Silt: Salty deposits
- Saline: Salty solution
- Salad: Dish of salted vegetables
- Sauce: Any salty seasoning
- Saucer: A small dish for salt
- Sausage: Meat heavily preserved or seasoned with salt
- Salary: Salt used as wages

Figurative expressions:

- "He is worth his salt."
- "Her wit added salt to the conversation."
- "He's been salting away money for years."
- "Take that remark with a grain of salt."

Do Resource A.

EARTH

Greek: γῆ (GAY)

INSIGHT: Godly Christians have a universal message and ministry. The entire world has need of this life-giving message.

Christians are also God's restraining force in the world.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



What is the historical relationship between salt and a paycheck?

Roman soldiers were originally given a regular allowance of salt. As time went on, they received money instead, with which they could purchase their own salt. This financial allowance was called *salarium*, from which we get our word *salary*.



How has the value of salt been confirmed in history?

Since salt is essential for life, many of the ancient trade routes were specifically built to transport it. One of the oldest roads in Italy was called the Via Salaria, or "salt route."

When salt was scarce, it was used for money; at times it was traded ounce for ounce for gold.



Seawater is too salty to drink.

How does the danger of too much salt illustrate the need for Christians to be dispersed throughout the world?

The function of Christians as the salt of the earth is beautifully illustrated in the life and work of Hudson Taylor.



Hudson Taylor
1832-1905

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does the chemistry of salt illustrate the miracle of how God can use Christians?

Salt = NaCl

The basic chemical makeup of salt defies logic.

Salt is a blend of sodium and chlorine.

Sodium is an alkali metal so unstable that it bursts into flame when exposed to water. Chlorine is a lethal gas. With just the right process, these ingredients turn into a life-giving agent.



Do Resource D.

How does salt keep meat from spoiling?

Salt preserves meat by drawing the moisture out of bacteria before they have an opportunity to spread.

When salt is worked into fresh meat and allowed

to "cure," the meat can last more than six months, whereas meat in a refrigerator begins to spoil in less than a week.

A relatively small amount of salt is required to preserve a large amount of meat. A few righteous people could have preserved the wicked cities of Sodom and Gomorrah. (See Genesis 18:23-33.)

How do the multiplied uses of salt illustrate the many functions of Christians in the world?

Do Resource E.

Law

Government,
Economics, Logic

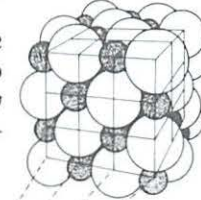


How is salt a picture of a Godly law system?

When sodium and chloride ions combine in salt, they form an almost perfect cube.

If larger cubes are broken down into smaller ones, they also form nearly perfect cubes.

This constancy and orderliness clearly illustrate two basic aspects of God's laws.



A salt crystal contains negative and positive ions in a regular, repeating arrangement.

God is the same yesterday, today, and forever, and His laws do not change to fit the passing culture of a decaying civilization.

How does salt relate to legal agreements?



Salt has been the symbol of a covenant since the days of Moses.

Treaties were concluded and rendered firm and unbreakable when each party ate bread and salt together.

The "salt of the covenant" symbolizes unbending truthfulness, purity, and permanency, which are characteristics of God's nature.

Do Resource F.

Medicine

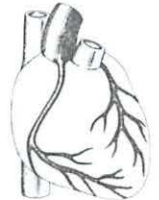
Health,
Nutrition, Behavior,
Counseling



How is salt essential to maintain life in the body?

Heartbeat

Sodium is required for muscle contraction, including 100,000 contractions of the heart in a single day!



Nervous System

Heart muscle

Salt is essential in maintaining the nerve impulses which constitute the body's communication network.

Digestion

Salt regulates the exchange of water between body cells and their surrounding fluid. This exchange carries food in and wastes out.

Without salt, the body goes into convulsions, then paralysis, and finally death. If a blood cell is put in a saltless fluid, it will burst.

Do Resource G.



A kidney

How does salt create thirst?

Thirst is triggered by the amount of salt in the blood.

As the salt content increases, the kidneys slow their production of waste water, the tongue dries out, and the sensation of thirst results.

The purpose of thirst is to add water to the body and thus dilute the salt concentration. This process restores balance to the chemical composition of the body.



How many of these questions can you answer before studying the resources?

HOW CAN YOU ATTACK EVIL WITH A PEN?



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HOW DO PRONOUNS INTENSIFY STATEMENTS?



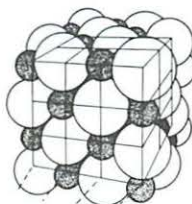
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HOW DID SALT IN A STUDENT'S LIFE CREATE THIRST IN A NATION?



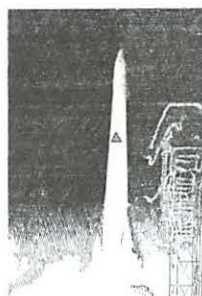
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HOW DOES SALT RELATE TO AGREEMENTS?

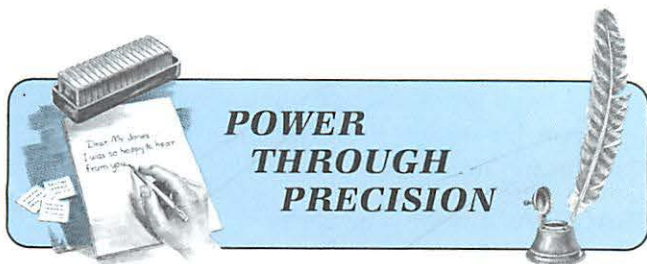


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POWER THROUGH PRECISION

LEARN THE WORDS THAT DEFINE OUR RESPONSIBILITY TO RETARD EVIL.

"Ye are the salt of the earth. . . ."

The first twelve verses of Matthew 5 focus on the development of inward character. Verse thirteen emphasizes our responsibility to be an influence on the world around us. The functions of salt provide clear analogies which define what we should do.

Salt maintains balance in the body. The Christian is to maintain the balance of God's truth in the Body of Christ, since truth out of balance leads to heresy. Salt creates thirst, and the Christian is to create interest in the things of God.

One of the most important functions of salt is to preserve food from the spread of disease-producing bacteria. The Christian is to function with a similar purpose in the world.

When we see evil increasing, we should be prompted to do something about it. Our actions against evil, however, must be guided by the principle of authority. We are to make direct appeals to those who are doing evil, but when that fails, we are to notify and encourage those in authority over them to exercise their God-given responsibilities.

The words in this resource identify the responsibilities of law officers.

God calls policemen His ministers. This fact is emphasized three times in the first six verses of Romans 13.



"... The powers that be are ordained of God. . . . For he is the minister of God to thee for good. . . . for he is the minister of God, a revenger to execute wrath upon him that doeth evil. . . . For they are God's ministers, attending continually upon this very thing" (Romans 13:1-6).

WORDS WHICH MEAN "TO RETARD EVIL"

- ☐ Protect
- ☐ Maintain
- ☐ Sustain
- ☐ Preserve
- ☐ Arrest
- ☐ Guard

CHARACTER QUALITIES NEEDED TO RETARD EVIL

- ☐ Integrity
- ☐ Consistency
- ☐ Vigor
- ☐ Incorruptibility
- ☐ Discernment
- ☐ Courage

STEP 1

Identify those whom police must PROTECT.



Los Angeles Police Dept.

PRONUNCIATION: pro-TECT (prō-tekt)

DEFINITION: To keep from harm, attack, or injury.

ETYMOLOGY: From the Latin word *protegere*; *tegere*, meaning "to cover," and *pro*, meaning "in front." Protection, then, refers to a covering to shield from the effects of an attack.

USAGE: As a verb—(to) protect

Policemen must **protect** the innocent from the attacks of lawbreakers.

As a noun—**protection**

This **protection** must be diligently given.

As an adjective—**protective**

Every Christian should value the policeman's **protective** role.

SYNONYMS:

Verb: to cover, to shelter, to defend, to keep

Noun: safekeeping, care, defense, shelter

Adjective: shielding, sheltering, keeping (participles), defensive

ANTONYMS:

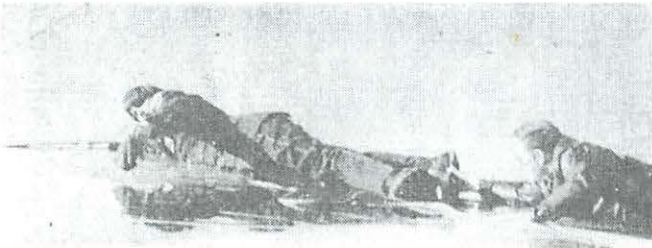
Verb: to attack, to assault, to assail, to expose

Noun: attack, assault, exposure

Adjective: attacking, assailing (participles), aggressive, combative

EXAMPLE:

A five-year-old boy in New Haven, Connecticut, fell through the ice on a river near his home. The police responded to the desperate call for help.



Several patrol officers rushed to the scene and risked their lives on the treacherous ice in an effort to save him. While pulling the boy out of the freezing waters and back toward the shore, a patrolman



himself fell through the ice and then struggled to shore with the boy in his arms.

The boy had been in the water for an extended period of time. Thus, the heroic efforts of the officer to save his life were in vain. Yet, the policeman gave himself fully to his responsibility with integrity.

One who protects must have INTEGRITY.

PRONUNCIATION: in-teg-ri-ty (in-teg-rat-ē)

DEFINITION: Firm adherence to a standard of behavior; soundness, completeness, honesty.

ETYMOLOGY: From the Latin word *integritas*, meaning “completeness” or “purity.” This word is related to *integer*, “whole”; its root means “untouched” or “intact.” From this root we derive words like *holy*, *wholesome*, *heal*, *health*, *hale*.

If we desire that our umbrella of protection be useful, the covering must be intact, having no holes.

USAGE: As a noun—**integrity**

A law officer must be a person of **integrity** if he is to carry out protection without partiality.

SYNONYMS:

Noun: honesty, uprightness, honor

ANTONYMS:

Noun: duplicity, deceit, corruption, dishonesty

APPLICATION:



Law enforcement officials are ordained by God to be “shields of protection” to every Christian.

In the day of Christ, the armies carried out the functions of the local, state, and national police. Thus, the centurion who came to Christ was a “policeman,” and Christ’s teaching to go the second mile referred to the directions of the police.

Identify those who make up your “shield.”

The police must protect every citizen within their jurisdiction. They must carry out their functions with integrity, which means without partiality.

Learn the structure of the law enforcement agencies over you.

1. Local and city police
2. County police and sheriff
3. State police—highway patrol
4. Federal law enforcement agencies
 - Federal Bureau of Investigation (FBI)
 - Immigration and Naturalization Service
 - Drug Enforcement Administration
 - U.S. Marshals Service
 - Postal Inspection Service
 - U.S. Secret Service
 - Internal Revenue Service
 - U.S. Customs Service
 - Bureau of Alcohol, Tobacco, and Firearms
 - U.S. Coast Guard

Learn the basic function of each of these agencies and how each one works to protect you from destructive elements. Use your *American Government and Economics* resource book.

STEP 2

Know the law and order which police must MAINTAIN.



Wide World

Crowd control is an important part of police work.

PRONUNCIATION: main-tain (mān-tān)

DEFINITION: To carry on; to continue; to keep up.

ETYMOLOGY: From the Latin word *manutinerē*; *manu* means “in hand” and *tenere* means “to handle, to hold,” or “to keep.” Many related words come from *manu*: *manage*, *manual* (handbook for doing things), *maneuver* (work with hands), *manifest* (show in “able to handle” form), *manuscript*, (handwritten).

Tenere is related to *contain* (hold in), *detain* (hold back), and *obtain* (get hold of).

USAGE: As a verb—(to) **maintain**

Law officers have the God-given responsibility to **maintain** law and order.

As a noun—**maintenance**

The **maintenance** of law and order is actually warfare against evil.

SYNONYMS:

Verb: to continue, to persist, to persevere

Noun: continuance, persistence, perseverance

Adjective: continuing, persevering, persisting (participles)

ANTONYMS:

Verb: to quit, to withdraw, to abandon, to forsake

Noun: termination, discontinuance, cessation

Adjective: quitting, withdrawing, abandoning, forsaking (participles)

EXAMPLE:



Paul being rescued by the soldiers

When the wicked and jealous men spotted Paul in the Temple, they stirred up the people against him. Their verbal attack turned into a mob action as they laid hands on Paul and cried out, “*This is the man that teacheth all men everywhere against the people, and the law, and this place.*” (Acts 21:28).

The entire city was in an uproar, and Paul was dragged out of the Temple. When the people were about to kill him, the chief captain of the band (police) immediately “. . . took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul” (Acts 21:32).

Thus, the police in the day of Paul maintained order and allowed Paul to continue his ministry.

Law cannot be maintained without CONSISTENCY.

PRONUNCIATION: con-sis-ten-cy (kən-sis-tən-sē)

DEFINITION: The condition of holding together; being firm; repeating an act in exactly the same manner each time the opportunity arises.

ETYMOLOGY: Coming from the Latin word *consistere*, this word means “to cause to stand” or “to take root.” It is related to *stance*, *statue*, *stature*, *statute*, *constant*, and *insist*.

USAGE: As a noun—**consistency**
Law officers should expect **consistency** among Christians.

As an adjective—**consistent**
The only way to be a **consistent** testimony is to have God's law within our hearts.

SYNONYMS:

Noun: persistence, steadfastness, faithfulness
Adjective: undeviating, uniform, steady

ANTONYMS:

Noun: inconsistency, incongruity, disagreement
Adjective: inconsistent, erratic, incongruous

APPLICATION:

Secure a *Rules of the Road* manual and study the traffic laws. As you travel in the car, make a quiz of what the road signs and markings mean.

Discuss how consistency in maintaining driving regulations is an important testimony to everyone who observes you. Expand your discussion to include rules for biking and for walking.

STEP 3

Learn what police are to SUSTAIN.



Many public officials take an oath of office on the Bible. Court witnesses who are "sworn in" do the same.

PRONUNCIATION: sus-tain (sə-stān)

DEFINITION: To supply with that which is necessary; to support from below; to provide for; to keep from falling.

ETYMOLOGY: From the Latin word *sustinere*, meaning "to hold up"; *sub* means "up from under" and *tenere* means "to hold." Its meaning goes back to the root, "to cause to endure or continue."

Tenere is related to *tenacious* (able to hold on), *tenant* (holds land temporarily), and *tenor* (to hold the note uninterrupted).

USAGE: As a verb—(to) **sustain**
God commands the strong to **sustain** the weak.

As a noun—**sustenance**
Taxes must be paid in order to provide **sustenance** for law officers.

As an adjective—**sustaining** (participle)
God's **sustaining** grace allows us to fulfill His law.

SYNONYMS:

Verb: to uphold, to support, to nourish
Noun: upkeep, support, nourishment
Adjective: Upholding, supporting, nourishing (participles)

ANTONYMS:

Verb: to abandon, to desert, to relinquish
Noun: desertion, abandonment
Adjective: abandoning, relinquishing, deserting (participles)

EXAMPLE:



Traffic officers and highway patrolmen sustain order and safety on the roads by enforcing laws and providing sustenance to needy motorists.

To sustain morale requires VIGOR.

PRONUNCIATION: vig-or (vig-ər)

DEFINITION: Active physical or mental strength.

ETYMOLOGY: From the Latin word *vigere*, this word means “to be lively or vigorous.” It is related to *vegetable* (enlivening) and *vigil* (watchful or awake).

USAGE: As a noun—**vigor**

Christians must expend **vigor** to encourage law enforcement officials.

As an adjective—**vigorous**

A **vigorous** effort of commendation will produce multiplied benefits.

SYNONYMS:

Noun: energy, vitality, drive, strength

Adjective: energetic, vibrant, active, strong

ANTONYMS:

Noun: lethargy, apathy, indolence, weakness

Adjective: lethargic, apathetic, indolent

APPLICATION:

The more effective law enforcement officers are, the more freedom we have from fear of harm. The more fully we obey the laws, the more freedom we have from a guilty conscience.

A clear conscience, in fact, is one of the basic reasons for which God has ordained public officials. “. . . For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake” (Romans 13:4–5).

Test your attitude toward the law with the following questions:

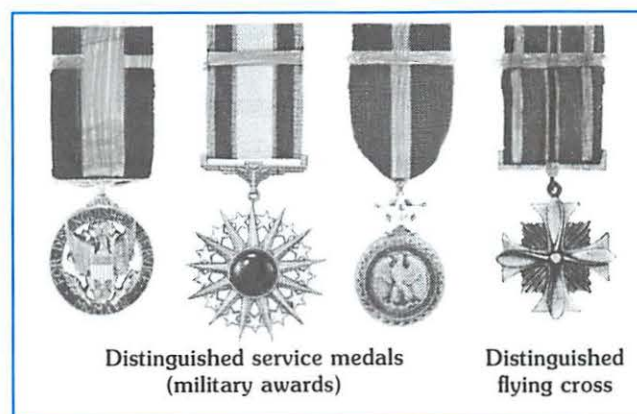
- ☐ 1. Do I consistently drive within the speed limit?
- ☐ 2. Do I regularly drive a few miles over the speed limit with the idea that it does not make any difference?
- ☒ 3. Do I tend to keep alert for policemen?
- ☐ 4. Do I instinctively put my foot on the brake when I see a policeman?
- ☒ 5. Do I consistently wear a seatbelt?
- ☐ 6. Do I ride my bicycle properly?
- ☐ 7. Do I cross the street at the intersection?
- ☒ 8. Do I hunt or fish according to the law?

Memorize the following verse:

“They that forsake the law praise the wicked: but such as keep the law contend with them” (Proverbs 28:4).

STEP 4

Thank the police for what they **PRESERVE**.



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PRONUNCIATION: pre-serve (pri-zərv)

DEFINITION: To keep in unaltered or perfect condition.

ETYMOLOGY: From the Latin word *praeservare*, meaning “to guard beforehand”; *prae* means “before,” and *servare* means “to keep.” This root is related to *conserve* (to keep), *observe* (to keep to), *reserve* (to keep back).

USAGE: As a verb—(to) **preserve**

A primary responsibility of Christians is to **preserve** an environment in which law and order can be carried out.

As a noun—**preservation**

The **preservation** of morale among law officers is essential.

As an adjective—**preservative**

Salt is a **preservative** influence in the world.

SYNONYMS:

Verb: to strengthen, to conserve, to keep intact

Noun: conservation, saving (gerund)

Adjective: conserving, saving (participles)

ANTONYMS:

Verb: to waste, to squander, to weaken

Noun: neglect, disregard, inattention

EXAMPLE:



Detail, National Gallery of Art, Samuel H. Kress Collection

Napoleon poses in a decorated uniform.

When a police officer performs a heroic deed, he is given special recognition. The importance of such honor has been recognized down through history. During Napoleon's conquest of Europe, an impatient officer complained about the time and effort it took to give medals of honor to the soldiers. Napoleon turned to him and said with a sharp rebuke, "Don't ever let me hear you complain again! Remember, men are willing to die for these medals."

Officers who preserve law and order must have INCORRUPTIBILITY.

PRONUNCIATION: in-cor-rup-ti-bil-i-ty
(in-kə-rup-tə-bil-ə-tē)

DEFINITION: The condition of one who is not bribable, not likely to be morally defiled, and able to resist defilement and spoiling.

ETYMOLOGY: From the Latin word *in corruptus*; *in*, meaning "not," and *corruptus*, meaning "broken to pieces, ruined, or destroyed." The basic root word is *rumpere*. It means "to break." Related words are *rupture*, *abrupt* (break off), *bankrupt* (break the bank), *disrupt* (break apart), and *interrupt* (break into).

USAGE: As a noun—**incorruptibility**
A police officer increases his **incorruptibility** by refusing gifts.
As an adjective—**incorruptible**
An **incorruptible** officer is to be praised.

SYNONYMS:

Noun: purity, righteousness, faultlessness
Adjective: pure, righteous, faultless

ANTONYMS:

Noun: corruptibility, unrighteousness, impurity
Adjective: impure, bribable, corruptible

APPLICATION:

A fourteen-year-old ATIA student in Beaumont, Texas, completed this resource by writing a letter to the police department in her city. In the letter, she described her gratefulness for the various responsibilities which the police department carried out for her protection and the protection of her family and the community.

The following Saturday morning a uniformed officer knocked at the front door of her home. When the parents came to the door, the officer explained, "We received a letter of appreciation from your daughter. The entire department was so pleased and encouraged by it that they posted it on the bulletin board and appointed me to come over and personally thank her."

As a result of that visit, two officers began attending the weekly Bible study led by her father.

The goal of this project is that each student write a similar letter to the local police department. You might not get the same expression of appreciation, but you can be sure that your letter will be received with gratefulness by the policemen, who usually go unthanked for their vital, God-given ministry.

HOW TO BEGIN YOUR LETTER OF APPRECIATION

1. Picture your reader.

The police department is required to be on constant alert because they are often dealing with violators of the law and those who are not honest. They must be cautious and questioning of whatever they receive.

The one opening your letter may have been under special pressure and may have many things to do. He or she may ask while opening your letter, "Who is this person?" or "What does this person want?"

2. Address your reader correctly.

Find out the name and correct spelling of the one who is the head of the police department to which you are writing. If the department is small, you may want to get the name of each officer.

Find out the rank of the officer in charge so that you can address him correctly.

3. Make your first paragraph count.

Answer in your first paragraph the initial questions that your reader will have. As you do this, create interest and curiosity for what you have to say. Here are two examples:



Dear Captain Smith and members of the [local] Police Department,

You may wonder just how much appreciation people have for all that you and your staff do in providing protection for the residents of our district.

I am a [fifteen]-year-old resident and would like to take this opportunity to explain the reasons why you are so important to me and my family.

My name is _____. I am [nine] years old, and I am writing to tell you how thankful I am for you and the work that you are doing.

I just finished a study on the work that you do, and I had never realized all the responsibilities that rest upon your shoulders for the benefit of me and my family.

STEP 5

Learn whom police must **ARREST**.



Chicago Police Dept.

A police officer from a canine unit preparing to make an arrest

PRONUNCIATION: ar-rest (ə-rest)

DEFINITION: To prevent the motion of; to stop the progress or spread of; to check.

ETYMOLOGY: From the Latin word *arrestare*, which means “to stop or stay behind.” This word is a combination of *ad*, which means “to,” *re*, which means “back,” plus *stare*, which means “to stand.” It literally means “stopping what is already in progress.”

Arrest is related to *static* (standing), *rest* (standing still), *substitute* (standing below), and *obstacle* (standing against).

USAGE: As a verb—(to) **arrest**

It is the job of police to **arrest** lawbreakers.

As a noun—**arrest**

A policeman faces danger whenever he makes an **arrest**.

As an adjective—**arrested**

Crime decreases when **arrested** criminals are swiftly brought to justice.

SYNONYMS:

Verb: to stop, to check, to stay, to halt

Noun: stoppage, retention, halt

Adjective: stopped, checked, stayed, halted (participles)

ANTONYMS:

Verb: to encourage, to quicken, to promote

Noun: encouragement, commendation, approval

Adjective: encouraged, quickened, promoted (participles)

EXAMPLE:

Police are charged with the responsibility of arresting anyone whom they see breaking the law. If a policeman overlooks any violation on the basis that it is a common occurrence, then he fails in his responsibility of “teaching” what the law is to those under his jurisdiction.

Scripture emphasizes, “. . . *The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine*” (1 Timothy 1:9–10).

Proper arrests require DISCERNMENT.

When a police officer arrives at the scene of a disturbance or when he stops a motorist for a traffic violation, he must use discernment as to whom he should warn and whom he should arrest.

One policeman emphasized his need for discernment by saying, "I am concerned that in many cases, individuals that I warned should have been arrested and individuals that I arrested should have simply been warned."

PRONUNCIATION: dis-cern-ment (dis-ərn-mənt)

DEFINITION: The act of perceiving the distinctions of; keenness of discrimination.

ETYMOLOGY: From the Latin word *discernere*, meaning "to separate by sifting." The word comes from *dis*, meaning "apart" and *cernare*, "to sift, separate, perceive." It is related to *ascertain* (sift), *concern* (sift together), and *secret* (separated apart).

USAGE: As a verb—(to) **discern**

A policeman must **discern** which persons to arrest at the scene of a crime.

As a noun—**discernment**

True **discernment** comes from God alone.

As an adjective—**discerning** (participle)

Discerning officers are needed to deal with violence in families.

SYNONYMS:

Verb: to detect, to perceive, to discriminate

Noun: detection, perception, discrimination

Adjective: perceptive, judicious, discriminating (participle)

ANTONYMS:

Verb: to neglect, to overlook, to disregard

Noun: indiscretion, recklessness, carelessness

Adjective: undiscerning, imperceptive, indiscriminate

APPLICATION:

As you further develop your letter to the police department, it is important to explain specific reasons you are thankful for the work which they consistently carry out. The following items should be developed in your letter.



1. They protect you and all law-abiding citizens under their jurisdiction.
 - How do they protect by their presence and their patrols?
 - When do they protect?
 - How do they demonstrate integrity?
2. They maintain law and order.
 - How does their commitment to law make them ministers of God?
 - How do they demonstrate consistency?
3. They sustain life in emergencies.
 - What rescue calls do they receive?
 - How do they endanger their own lives?
 - How do they illustrate vigor?
4. They preserve morale among their ranks.
 - How do they honor bravery?
 - How can you add appreciation?
 - How does incorruptibility relate to morale?
5. They arrest lawbreakers.
 - How does this become more difficult as sin abounds?
 - How is discernment required?
 - How does this expose them to much evil?
6. They guard prisoners.
 - How does this place additional pressure on them?
 - How does this demonstrate courage?
 - How does this place pressure on their spouses and children?

STEP 6

Whom and what must the police **GUARD**?



Chicago Police Department

An around-the-clock alert is maintained by staff at police headquarters.

PRONUNCIATION: guard (gärd)

DEFINITION: To watch over; to secure; to keep safe.

ETYMOLOGY: From the Old French word *guarder*; the root word is *wer* meaning “to perceive or to watch out for.” It is related to *wary*, *aware*, *beware*, *steward*, *weird*, *warden*, *award*, *reward* (to watch again), and *wares* (goods which must be guarded).

USAGE: As a verb—(to) **guard**

Unless the Lord **guards** the city, the watchmen wake in vain.

As a noun—**guardian**

Just as the church is the **guardian** of the Scriptures, police officers must be **guardians** of the law.

As an adjective—**guarded** (participle)

Carefully **guarded** prisons are essential for the protection of the community.

SYNONYMS:

Verb: to watch over, to attend, to safeguard

Noun: watchman, sentry, guardsman

Adjective: cautious, wary, attentive

ANTONYMS:

Verb: to endanger, to threaten, to menace, to imperil, to jeopardize

Noun: enemy, foe, opponent, lawbreaker, criminal

Adjective: careless, unwary, negligent, unguarded

EXAMPLE:

The deception that criminals use in breaking the law is focused on their attempts to escape once they are arrested. Throughout history, criminals have become famous by repeated escapes from prisons.

Near the end of the eighteenth century the son of a French baker, named Vidocq (vē-dōk), rebelled against his parents and became a thief. He stole everything that he could get his hands on.

His cleverness in stealing was equaled by his ability to escape whenever he was arrested. He could slip out of jails, free himself from a galley ship, and avoid the vengeance of fellow criminals.

Through the persistent and faithful work of the police, his life was changed and he became a detective for the police department. He is credited



Book of Knowledge

Vidocq, the thief, leads a prisoner out of the courtroom by using the hat and cloak of the guard as a disguise.

with capturing as many as 20,000 criminals in the rookeries of Paris alone.

Prison guards must have COURAGE.

PRONUNCIATION: cour-age (kər-ij)

DEFINITION: The state or quality of mind and spirit that enables a person to face danger with confidence.

ETYMOLOGY: From the Latin word *cor*, meaning “heart” (as the seat of feelings). Men of courage act with the heart. The word is related to *cordial* (heartly), *accord* (hearts are together), *discord* (hearts are apart), *record* (when writing was difficult, records were rehearsed by “heart”), *concord* (hearts with), *cardiac* (medical term for heart), *credence* (belief with the heart), *credible*, and *credit* (heart acknowledgment of gain).

USAGE: As a noun—**courage**

It takes **courage** to fight against organized crime.

As an adjective—**courageous**

A **courageous** officer should be rewarded.

SYNONYMS:

Noun: fortitude, resolution, tenacity

Adjective: bold, brave, fearless, dauntless

ANTONYMS:

Noun: cowardice, faintheartedness, timidity, fear

Adjective: cowardly, timid, fearful

APPLICATION:

Complete your letter to the police department.

- Before writing, read Romans 13:1–7, I Timothy 2:1–6, and I Peter 2:11–17. These passages give you an appreciation of the fact that law officers are ministers of God for good and a terror to those who do evil. You might want to mention this fact in your letter.

☐ Make sure that the paragraphs contain the thoughts which you want to convey and which will be clearly understood and appreciated by your readers.

Do not communicate the idea that you are simply fulfilling an assignment. Your assignment simply lets you know how grateful you should be for all that the police are doing for you and the community.

Do not try to preach, instruct, or reprove the police in your letter. The entire letter should be positive and affirming. If you have suggestions, they should be communicated respectfully in another letter.

☐ Evaluate each word in the letter to determine if it is really needed or if another word would more precisely define what you mean.

You do not need to use each vocabulary word in this resource; however, the words should give you ideas on what to write.

Your letter should be one to two pages in length. Remember that these are busy people to whom you are writing.

☐ Check the spelling of each word and the punctuation of each sentence.

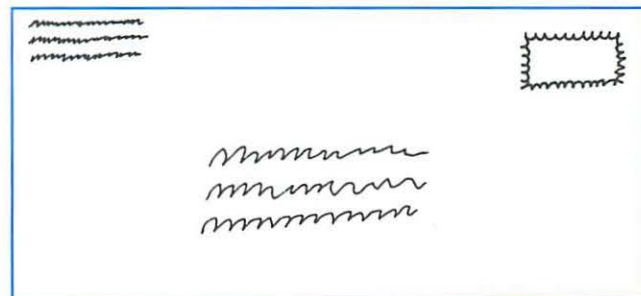
☐ Neatly type or write out your letter.

Remember that the care you take in writing or typing your letter will communicate to your reader how important you feel he is.

Your Street Address	
City, State, and Zip Code	
Today's Date	
Name of Department	
Street Address	
City, State, and Zip Code	
Dear [Title of the one in charge and full name] and members of the [local] Police Department:	
One or two pages giving your message	
Sincerely, (or Gratefully,)	
Your Signature	

☐ Make sure that you use the proper form for a letter.

Make two extra copies of your letter. Keep one for your *Advanced Training Journal*, and send the second copy along with your next weekly report to ATIA headquarters.

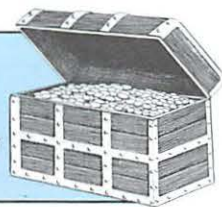


☐ Make sure that the envelope which contains your letter is neat and attractive.

- Type or write your return address a quarter inch from the side and top of the upper left-hand corner.
- Place the stamp a half inch from the side and top of the right hand corner. Make sure that the stamp is straight. A large commemorative stamp is more attractive than a small regular stamp. Do not use a meter stamp for personal letters.
- The address should begin at the middle of the envelope and should be evenly spaced between the stamp and the return address.

Date completed _____ Evaluation _____

INSIGHTS THROUGH INVESTIGATION



HOW DOES THE PERSONAL PRONOUN IN GREEK INTENSIFY A STATEMENT?



1917 U.S. Army recruiting poster

1 WHAT IS A PRONOUN IN THE GREEK LANGUAGE?

A Greek pronoun is the same as a pronoun in English. A pronoun is a word which takes the place of a noun.

Salt is a noun. *It* is a pronoun which can take the place of *salt*.

Christians is a noun. *We*, *you*, or *they* are pronouns which can take the place of *Christians*.

2 WHAT ARE THE PROPERTIES OF GREEK PERSONAL PRONOUNS?

The properties or characteristics of Greek personal pronouns include person, number, and case. Third person pronouns also have gender.

- **PERSON** identifies the one speaking (first person), the one spoken to (second person), or the one spoken about (third person).
- **NUMBER** indicates how many (singular or plural).
- **CASE** determines the function of a pronoun. Nominative case indicates a subject, genitive case indicates possession, etc.
- **GENDER** refers to masculine, feminine, or neuter.

3 WHAT ARE THE FORMS OF GREEK PERSONAL PRONOUNS?

FIRST PERSON PERSONAL PRONOUNS

SINGULAR		PLURAL
ἐγώ (I)	Nominative	ἡμεῖς (we)
ἐμοῦ (of, from me)	Genitive, Ablative	ἡμῶν (of, from us)
ἐμοί (to, in, by me)	Dative, Locative, Instrumental	ἡμῖν (to, in, by us)
ἐμέ (me)	Accusative	ἡμᾶς (us)

SECOND PERSON PERSONAL PRONOUNS

SINGULAR		PLURAL
σύ (you)	Nominative	ὕμεῖς (you)
σοῦ (of, from you)	Genitive, Ablative	ὕμῶν (of, from you)
σοί (to, in, by you)	Dative, Locative, Instrumental	ὕμῖν (to, in, by you)
σέ (you)	Accusative	ὕμάς (you)

THIRD PERSON PERSONAL PRONOUNS

	SINGULAR		
	MASCULINE	FEMININE	NEUTER
Nominative	αὐτός (he)	αὐτή (she)	αὐτό (it)
Genitive	αὐτοῦ	αὐτῆς	αὐτοῦ
Ablative	(of, from him)	(of, from her)	(of, from it)
Dative	αὐτῷ	αὐτῇ	αὐτῷ
Locative	(to, in, by him)	(to, in, by her)	(to, in, by it)
Instrumental			
Accusative	αὐτόν (him)	αὐτήν (her)	αὐτό (it)

	PLURAL		
	MASCULINE	FEMININE	NEUTER
Nominative	αὐτοί (they)	αὐταί (they)	αὐτά (they)
Genitive	αὐτῶν	αὐτῶν	αὐτῶν
Ablative	(of, from them)	(of, from them)	(of, from them)
Dative	αὐτοῖς	αὐταῖς	αὐτοῖς
Locative	(to, in, by them)	(to, in, by them)	(to, in, by them)
Instrumental			
Accusative	αὐτούς (them)	αὐτάς (them)	αὐτά (them)

4 WHAT ARE THE FUNCTIONS OF GREEK PERSONAL PRONOUNS?

Remember, a word's function refers to how that word is used grammatically in a sentence or phrase.

Personal pronouns can function as subjects, direct objects, and indirect objects, and they can indicate possession and location.

5 WHAT SPECIAL INSIGHT DOES A NOMINATIVE CASE PERSONAL PRONOUN IN GREEK REVEAL?

In English, personal pronouns commonly function as subjects of verbs. For example, "Christians are the salt of the earth, if they [pronoun] possess the eight beatitudes."

In Greek, verbs do not normally take pronouns as separate subjects. Instead, a pronominal subject of a verb is derived from the verb itself.

When a pronoun precedes a verb as its subject, it does so for *emphasis*, and can be translated "I myself," "he himself," "they themselves," etc.

• **NORMAL VERB** ἐδίωξαν "they persecuted"

• **EMPHASIZED VERB** αυτοί ἐδίωξαν "they themselves persecuted"

When the pronoun refers to people, the writer often desires to stress personal responsibility or authority.

Υμεῖς ἐστε τὸ ἅλας τῆς γῆς.
You are the salt of the earth;



The Lord Jesus said to His disciples in Matthew 5:13a, "Ye [yourselves] are the salt of the earth. . . ." Through His use of the nominative case personal pronoun, He emphasized the personal responsibility of His children to be "salty" Christians.

YOU YOURSELVES

ARE THE SALT OF THE EARTH!

Discovering emphasized personal pronouns

- In Luke 10:19 Christ says, "Behold, I [myself] give unto you power to tread on serpents. . . ." In this passage, our Lord stresses His authority in sending out disciples.
- In II Timothy 4:5 Paul says, "But watch thou [thyself] in all things, endure afflictions. . . ."
- In John 21:22, Jesus commands Peter to ". . . follow thou me." In this verse, Christ strongly instructs Peter to walk after Him.

Date completed _____ Evaluation _____



HOW DID "SALT" IN ONE MAN'S LIFE CREATE "THIRST" IN THE LIVES OF THOUSANDS?



The Great Wall of China

Sawyers

A young medical student arrived at Hull, England, to begin his studies. He was preparing himself to go to China as a missionary, and he intended to use medicine to open the way for Gospel preaching.

He knew that his survival in China depended upon his ability to trust in God alone to meet his needs. "When I get out to China, I shall have no claim on anyone for anything; my only claim will be on God. How important, therefore, to learn before leaving England to move men, through God, by prayer alone."

One evening after a long but happy Lord's Day of ministry, God began a series of incidents that taught this dedicated medical student to trust Him. The young man answered a knock at the door and found a poor man who requested that he go with him to pray for his desperately ill wife. He readily agreed and followed the man to his home.



Chase Manhattan Bank-Money Museum

An English crown

As they traveled, the medical student inquired why the man had not asked his priest to come. The man replied that the fee which was demanded was far more than he could afford.

The student suddenly remembered that in his pocket was a half-crown piece and that it was the only money he had in the world.

To the student's great discomfort, the Lord made it clear to him that he was to give that one coin and trust God to meet his needs the next day with no money in his pocket. But he replied in his thoughts, "If only I had two coins, I would give one to the family and keep the other for my own needs."

As he continued to wrestle with his thoughts, the medical student was led to a pitiful housing development which was all too familiar to him. It was only recently that he himself had been roughly handled there.

The next scene startled him. He walked into a room where he saw four or five children with sunken cheeks. In the corner he observed a poor, exhausted mother lying on a crude, makeshift bed with a day-and-a-half-old infant near starvation.



The Bettmann Archive

He cried out within himself, "How can I tell these people of a loving Father in Heaven when I hold that half crown so covetously?" He tried to pray. But his conscience rebuked him, "Dare you mock God? Dare you kneel down and call Him Father with that half crown in your pocket?"

The poor, troubled father pled with him for some help to ease their suffering. Immediately the Lord brought to mind the Scripture, "Give to him that asketh of thee." Realizing that God was sovereign and He would be faithful, the student obeyed, slowly drawing the half crown out of his pocket and handing it to the father.

The medical student explained to the needy family that the God of Heaven could be trusted. Later, as he reflected on the experience, he wrote, "The joy all came back in full floodtide to my heart. . . . The hindrance to blessing was gone—gone, I trust, forever."

The next morning brought an unusual occurrence with it. The student heard a knock at the door and was surprised to find that it was the postman. He was quite unaccustomed to receiving any mail on Monday. However, on this Monday he was handed a letter with blurred writing on the outside. Inside was a folded blank paper and a half sovereign—a four hundred percent increase on his half crown given to God the day before!



J. Hudson Taylor
1832–1905

That young medical student became known as the “Father of Faith Missions.” His name was Hudson Taylor.

Men tend to discount the early preparation and refinement of a life. But God places great value on this time of making His servants ready for the ministries to which He calls them.

The home into which Hudson Taylor was born was blessed with a rich spiritual heritage. His great grandparents, James and Betty Taylor, came under the saving influence of the Methodist Revival. They even had John Wesley himself stay with them in their home in Barnsley.



Wesley, His Own Biographer

**John Wesley visited
in the Taylor home.**

James and Betty Taylor saw to it that the light of God’s Truth was passed faithfully to the second and third generations of the Taylor family. Both of Hudson’s parents desired that their family would honor God and walk in His ways.

Hudson Taylor was educated at home, where his mother gave him a tremendous background in English and his father introduced him to the writings of great men. His mother’s careful attention to details

of correct pronunciation proved invaluable to Hudson when he later tackled the complex Chinese dialects.

Mr. Taylor was deeply impressed with God’s claim upon the firstborn; thus, he and his wife carefully dedicated Hudson to God.

God placed a vision in the heart of Mr. Taylor for the deep spiritual needs of China. He frequently prayed that God would give him a son who would devote his life for China. His prayers were answered when five-year-old Hudson announced, “When I am a man, I will be a missionary and go to China.”



Conquests of the Cross

A street scene in Peking, China—the land that attracted the heart of Hudson Taylor

James Taylor took the matter of his children’s training very seriously. He spent a great deal of time with them and often took them into his prayer closet with him so that they would be able to witness firsthand the reality of God’s faithfulness.

A special devotional time for each child was a required part of the Taylor home schedule. James Taylor encouraged reading aloud, and books of history, travel, and creation were frequently discussed. When Hudson was eleven years of age, he was especially captivated by the book *Peter Parley’s China*.

Hudson’s enthusiasm for spiritual things and his growing burden for China were enlarged by the frequent visitors invited into the Taylor home. But it was not until he was fourteen that God opened his heart to the claims of the Savior.

While alone one day in his father’s study, he came across a Gospel tract. He did not know it at the time, but at that precise moment his mother, miles away, was prompted by the Holy Spirit to pray for her son’s salvation. He gave his heart to God and later at age seventeen surrendered his life for God’s service.

Having God’s direction for his future ministry firmly in mind and with foresight uncommon for his age, Hudson began to discipline himself mentally, spiritually, and physically for the challenges he perceived would face him in China.

His parents gave him strong encouragement. "They advised me . . . to use all the means in my power to develop the resources of body, mind, heart, and soul and to wait prayerfully upon God."

He began a rigorous program of self-denial. He took away his feather bed and accustomed himself to sleep on a hard surface. He restricted his diet to oatmeal, rice, bread, and some fruit. He spent time exercising his body, anticipating the long travels on foot he would take.

As for ministry, he poured himself into tract distribution, Sunday School teaching, and visiting the poor and sick as God gave opportunity. God blessed his soulwinning efforts with many conversions to Christ.



He read everything he could find about China. During this period a local minister gave him a copy of *Medhurst's China*, which introduced him to the concept of medical missions.

On his nineteenth birthday in the year 1851, Hudson began his medical studies working with Dr. Robert Hardey in Hull. In keeping with his goal of learning to trust God alone for finances, Hudson purposed not to remind Dr. Hardey when his wages were due. Dr. Hardey was an extremely busy man and often forgot these pay periods. Thus, Hudson had many opportunities to exercise the discipline of his resolution.

One incident in particular cemented in Hudson's mind God's ability to provide for his needs and his confidence in moving men through prayer. Rent was due Saturday night to his Christian landlady, who was in real need of the payment. The days of that week finally closed. On Saturday evening, Hudson anxiously considered how God would supply. More than once, he was tempted to

remind the kindly doctor of the overdue wage. Yet to do so would be for him to admit that he was unfit for missionary service.

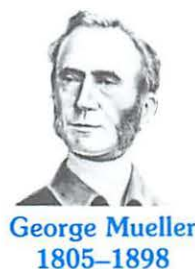
At 10:00 that evening as he prepared to go home from the office, Hudson heard the familiar steps of the doctor. The laughter of the doctor soon revealed the occurrence of a most unusual incident. At that late hour a wealthy patient came to the office and insisted on paying his bill—in cash! Thus the doctor remembered to pay his employee his deserved wages. Hudson wrote this entry in his diary, "Again I was left—my feelings undiscovered—to go back to my own little closet and praise the Lord with a joyful heart that after all I might go to China."

God designed Hudson's time at Hull to further prepare his life for his call to China. Here he came in touch with the Plymouth Brethren and subsequently with George Mueller of Bristol.

While visiting London, he also met George Pearse, the Secretary of the Chinese Evangelization Society, and was introduced to a circle of friends which were to be his staunch and generous helpers for his labors in China.

The next step on Hudson Taylor's way to China was London, where a rigorous trial of his faith awaited him. While preparing for the next day's lectures and laboratory work, Hudson pricked his finger with a needle. Thinking nothing of the incident, he proceeded to class.

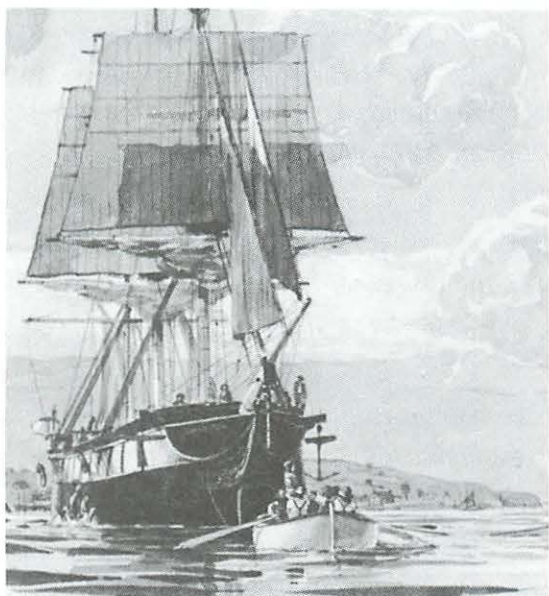
He and the other students had been dissecting the contaminated body of a person who had recently died of fever. They were trying to be especially careful during the dissection, knowing that the slightest scratch could cost them their lives. That morning prick of the finger proved very costly to Hudson, as he became seriously ill.



The Bettmann Archive

The supervisor took one look at him and told him to return home as fast as he could to "arrange [his] affairs forthwith. 'For,' he said, 'you are a dead man.'"

Hudson was so certain, however, that God wanted him to go to China that he cried out to the Lord to raise him up. God answered his prayer with a long and slow recovery. Hudson later learned that several other students had died as a result of being contaminated.

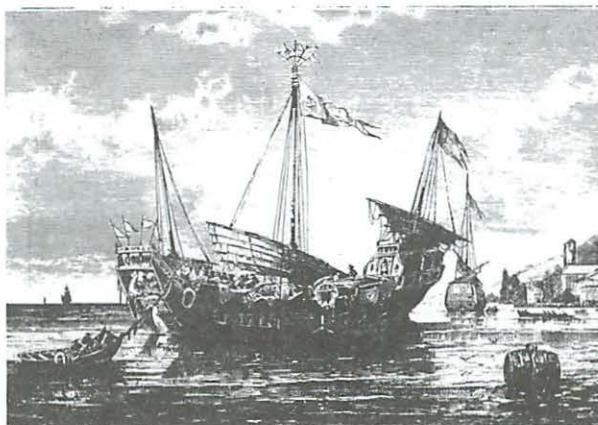


The Library of Congress

Hudson first sailed to China in 1854.

Hudson Taylor's first trip to China was marked with several points of opposition by which God further refined His servant. These events began to stir in 1850. A professed convert to Christianity, Hung Siu-tsuen, began a crusade against idolatry which came to be called the Taiping (Great Peace) Rebellion.

Immense interest was awakened in England by this movement. Thus, in June of 1853, the Chinese Evangelization Society contacted Hudson Taylor to request that he leave for China immediately to take advantage of this open door. After receiving his parents' final blessing, Hudson consented to go. He landed in Shanghai on March 1, 1854.



Conquests of the Cross

A Chinese junk

But Hudson did not find an open door, for China had always been hostile to Western influence. Hudson not only found coldness and unresponsiveness in the Chinese people, but also faced political upheavals which brought Christianity under suspicion. The Taiping Rebellion hit its peak one year after his arrival.

In 1856, relations between China and England erupted in the Second Opium War, which further confounded Hudson's missionary efforts and even brought his life into danger.

During these early years on the field, Hudson experienced miserable living conditions, intense loneliness, and the horrors of war. He wrote, "All things are against me." But he testified that God had proven Himself true to His promises, "They were times, indeed, of emptying and humbling, but were experiences that made not ashamed, and that strengthened purpose to go forward as God might direct, with His proven promise, 'I will not fail thee, nor forsake thee.' "

The more Hudson Taylor moved among the Chinese people, the more aware he became of their reaction to his Western dress.



Conquests of the Cross

Being sensitive to the spirit of others, Hudson realized that his Western dress was a source of offense to his Chinese hosts. Therefore in 1855, in spite of the disdain and jeers of his fellow missionaries, he put on the traditional dress of a Chinese man, even to the point of dying his hair and constructing a makeshift pigtail.

A British sea captain begged for someone to come to the troubled city of Swatow to preach the Gospel. Being deeply impressed by the Spirit of God that he should go, Hudson changed his previous plans and went to the city.

"Foreign devil!" "Foreign dog!" These curses deeply pained Hudson Taylor's heart. The intense hatred of the Cantonese toward all foreign influence made ministry there very dangerous. In his travels he was at the mercy of the people; the many walled cities could easily become his prison. But Hudson saw these trials as an opportunity for deeper fellowship with the sufferings of Christ.

A seemingly adverse and frustrating series of events followed Hudson's next attempts to return to Swatow. He was robbed of his scarce and precious few belongings and narrowly escaped death. God used these events, however, to direct him to the next major turn in his life.



The Story of the China Inland Mission

He returned to Shanghai from Swatow only to find smoldering embers where his apartment had once stood. Recognizing that his only source of affordable medical supplies was in Ningpo, one of the more influential cities in China, he took his few remaining possessions and traveled there.



From Jerusalem to Irian Jaya

Maria Dyer

The loss he suffered in the fire at Shanghai turned out to be a cause of rejoicing, because through it God led Hudson Taylor to Ningpo, where he met Maria Dyer, who later became his wife.

It was in this lesson that he learned to think of God "as the One Great Circumstance in Whom we live, and move, and have our being; and of all lesser, external circumstances as necessarily the kindest, wisest, best, because they are either ordered or permitted by Him."

While in Ningpo, Hudson was moved by conscience to break entirely from the mission. He was increasingly concerned over its lax use of finances and unconcern over debt. He greatly desired to trust God for his physical needs and felt it was unwise to borrow money to finance God's work. He wrote, "It seemed to me that if there were any lack of funds to carry on work, then to that degree, in that special development, or at that time, it could not be the work of God."

"Depend on it. God's work done in God's way will never lack God's supplies.

"He is too wise a God to frustrate His purposes for lack of funds. And He can just as easily supply them ahead of time as afterwards, and He much prefers doing so."

Hudson Taylor

It was his understanding that by trusting in God's loving and faithful provision for a ministry, three things would occur. First, God would be glorified for His answer to the specific prayers of His people. Second, unwise financial policies that increase debt would be avoided. Third, God's provision would accredit the ministry with which He was pleased. If He were not in it, it should then die its own death.

God rewarded Hudson Taylor's faithfulness by supplying all his financial needs in the most unusual ways. On January 20, 1858, God supplied another need of Hudson's heart when he and Maria Dyer were married.

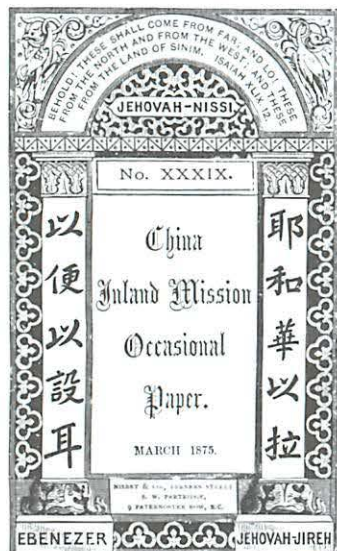
For six years Hudson labored in China. The great trials and initial discouragements began to be rewarded with success. In 1860, he published his first appeal for workers, asking for four or five. But the next series of events again plunged Hudson deep into the mind and ways of God.

Tragedy first struck with the death of the wife of the doctor who had been in charge of the little hospital Hudson served. The head doctor then left the field, and the hospital was placed under

Hudson's supervision. The heavy demands of this work gradually wore down Hudson's health.

With great sorrow, Hudson had to close the little hospital, and he was forced to bid farewell to the little church of thirty to forty vibrant Chinese Christians. On July 1, 1860, he experienced the death of his vision for China as he returned to England a gravely ill man.

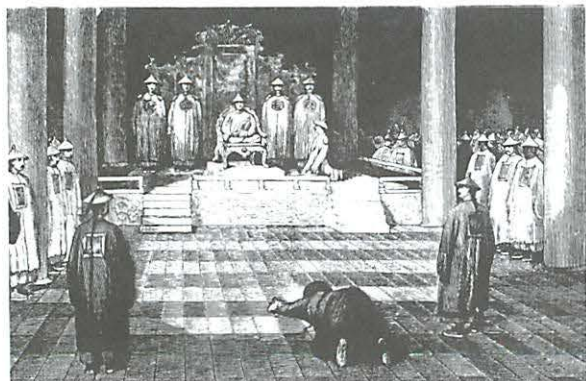
From the human perspective, Hudson's illness and return to England seemed the death blow to his hopes and nothing short of a great calamity. To add to the hopelessness of the situation, Hudson was told to abandon thought of ever returning to China.



The Story of the China Inland Mission

However, while he was home in England, Hudson completed medical school in 1862. With a map of China on his wall ever before his eyes, he revised the Ningpo New Testament. The end product of his efforts was not only a revision, but a renewal of his burning desire for China and the formation of a new mission agency, the China Inland Mission (CIM).

God had set Hudson Taylor apart to cause him to saturate himself with the New Testament pattern of evangelism and methods. This period of intense study formed the basis of the operating policies of the CIM. God also used the map of China to reveal to Hudson something he had missed while in China, the unreached inland provinces of that vast land. The spiritual need of the countless millions living there now began to burn in his heart.



Conquests of the Cross

Chinese ceremony of the kowtow

Only one key lesson remained for Hudson—the key to the principle of spiritual leadership. His deep brooding over the resolution of this question again almost broke his health. He wrote, “I had no doubt that if I prayed for fellow-workers they would be given me . . . But I had not then learned to trust God fully for KEEPING power and grace for myself, so it was not much to be wondered that I found difficulty in trusting Him to keep any others who might be led to go out with me.”

One Sunday morning in 1865, on the seacoast in Brighton, God met the deep concern of his heart. Hudson stated it this way, “If you are simply obeying God, all the responsibility must rest with HIM, and not with you. . . . Thou, Lord, shalt be responsible for them, and for me, too!”

With this assurance he surrendered himself to God for the service of leading other missionaries to China and lifted up his heart in prayer for FELLOW LABORERS. While still standing on the beach, he asked God to send him twenty-four laborers for China and Mongolia.

“ . . . Without those months of feeding and feasting on the Word of God I should have been quite unprepared to form . . . a mission like the China Inland Mission. . . . I learned that to obtain successful labourers, not elaborate appeals for help, but, first, earnest prayer to God to thrust forth labourers, and second, the deepening of the spiritual life of the Church, so that men should be unable to stay at home. . . .

As another God-given fruit of this seeming disaster and a confirmation of the vision, Hudson and his wife wrote and published the extremely influential booklet, *China's Spiritual Need and Claims*. God used this little booklet to make the appeal to many believers to enter the harvest field of lost souls.

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” (Proverbs 24:11–12).

With the sailing of the first party of CIM missionaries aboard the *Lammermuir* on May 26, 1866, the extension of the influence of Hudson Taylor to his native England began. The spiritual thirst for China God had first planted in a concerned father was beginning to be realized in his son.



Charles Haddon Spurgeon
1834–1892

Charles H. Spurgeon once made the comment, “China, China, China is now ringing in our ears in the special, peculiar, musical, forcible, unique way in which Mr. Taylor utters it.”

Because Hudson was willing to see the hand of his loving Heavenly Father in the trials and discouragements of past experiences, he developed a quiet confidence in God’s leading for the future. He stated it this way, “The meek do not possess by force, but, as children, by inheritance. I do not believe that our Heavenly Father will ever forget His children. I am a very poor father, but it is not my habit to forget my children. God is a very, very good Father. It is not His habit to forget His children.”



Martyred Missionaries of the China Inland Mission

Children won to Christ by Hudson Taylor and his co-workers

In the beginning of 1867, Hudson sensed that the Lord would lead the Mission through a baptism heavier than they expected. He did not know that God’s waves and billows were to pass over him.

On August 23, 1867, his little daughter Gracie died. Hudson penned these thoughts about his great loss, “It is an easy thing to sing, ‘I all on earth forsake.’ It is not very difficult to think, and honestly though ignorantly to say, ‘I give up all to Thee, and for Thee.’ But God sometimes teaches one that that little word ‘all’ is terribly comprehensive. . . .

“The Lord has taken our sweet little Gracie to bloom in the purer atmosphere of His own presence. Our hearts bleed; but ‘Above the rest this note shall swell—our Jesus hath done all things well.’”

The conflicts among the missionaries along with increasing opposition and hostilities from both the English press and the Chinese political situation left Hudson in a dark depression. “I hated myself; I hated my sin; and yet I gained no strength against it.”

HUDSON TAYLOR DISCOVERS THE SECRET TO VICTORY IN CHRIST

God then prompted a concerned friend to write in a letter a key to living that lifted the gloom and drastically changed Hudson’s life. “To let my loving Savior work in me HIS WILL. . . . Abiding, not striving or struggling. . . . Not a striving to have faith, or to increase our faith, but a looking at the faithful one seems all we need. A resting in the Loved one entirely.”

This truth about abiding in Christ enabled Hudson Taylor to shoulder the otherwise impossible situations which God allowed to come upon him in future years. In the final month of Maria’s carrying their fifth son, Noel, she was seized with cholera. In one blow, the furnace of sorrow engulfed Hudson. He lost both his beloved Maria and his little Noel.

In the midst of this great sorrow, Hudson could still say, “My views are not changed, though chastened and deepened. From my inmost soul I delight in the knowledge that God does or deliberately permits ALL things, and causes all things to work together for good to those who love Him. . . .

“I scarcely knew whether she or I was the more blessed, so real, so constant, so satisfying was His Presence, so deep my delight in the consciousness that His will was being done, and that that will, which was utterly crushing me, was good, and wise, and best.”



In Memoriam Rev. J. Hudson Taylor

Hudson Taylor and Jennie Faulding Taylor

The following years demonstrated to Hudson the sufficiency of his Father’s love and care for him in the midst of great trials. In 1871, after his return

to England, he married Jennie Faulding, one of the "twenty-four" to sail on the *Lammermuir*.



From Jerusalem to Irian Jaya

The *Lammermuir* party that sailed from London on May 26, 1866 (from left to right) seated, third and fourth, Mr. and Mrs. Lewis Nichol; fifth, Jennie Faulding; sixth and seventh, Hudson and Maria Taylor; standing, fourth, Emily Blatchley

While on an advance into Western China in 1874, Hudson slipped and fell. Gradually he felt the development of paralysis. The residual effects of this accident forced him to return to England in October of that year, and he was faced with the possibility of losing his ability to walk. But even while lying in weakness so great that he was unable to write his own letters, Hudson prayed and planned for future developments in line with God's vision for China.

He wrote in a little booklet entitled *Princely Service*, "Nor is God's work ever intended to be stationary, but always advancing." And in 1876, in the spirit of always advancing, he returned to China with a group of lay workers.



The Story of the China Inland Mission
Gospel tract, with large character for "happiness"

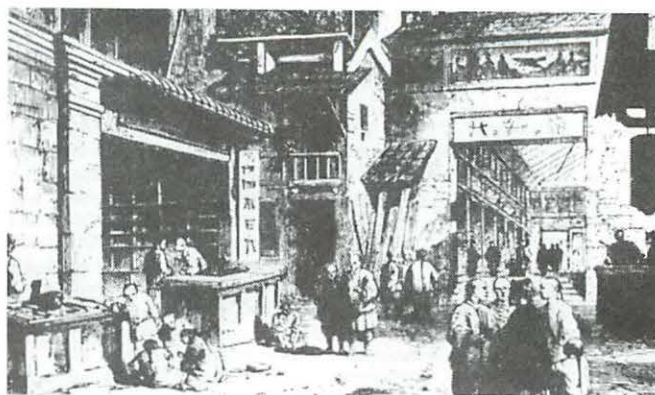


Faith and Facts

"Ebenezer,"
"Jehovah Jireh"

In July of 1875, the expansion of his ministry through literature began with the first edition of the periodical, *China's Millions*.

In 1881, he appealed to God for the "seventy" to come to China. In 1884, the "seventy" sailed for China.



From Jerusalem to Irian Jaya

A city street in Old Canton, China

In the winter of 1887, "one hundred" sailed for China. Hudson received from America an urgent request that he come to share the vision. The support of men like Dwight L. Moody, Dr. A.T. Pierson, Dr. A.J. Gordon, and others turned his attention to the wider ministry God was opening for him.

His American tour was a springboard to a missionary-recruiting journey around the world. As he left Vancouver, Hudson Taylor took with him a band of fourteen willing co-workers.

In 1889, he visited Sweden, Norway, and Denmark. As a result of this visit, the German China Alliance Mission was formed in 1890. The Scandinavian China Alliance was formed in 1891. And in 1890, Hudson sailed for China with eleven Australians.

By the 1890s, God had answered Hudson Taylor's prayers with a total of 1,153 missionaries. All these came with no assurance of support and with only the promises of God contained between the covers of their Bibles.



Council for World Mission, London

Chang-Sha, the capital of Hunan, where Hudson Taylor died. Dr. James Maxwell, editor of *Medical Missions at Home and Abroad*, wrote, "It was especially fitting that the capital of the province which held out longest against the entrance of the Gospel . . . should keep the dust of the Mission's founder."

Mr. Taylor lived to see the fulfillment of his desire that all the inland provinces of China be reached with the Gospel.

Date completed _____ Evaluation _____



HOW DO THE CHARACTERISTICS OF SALT ILLUSTRATE GOD'S DESIGN FOR CHRISTIANS?

The chemical name for salt is sodium chloride. Its chemical symbol is NaCl. Sodium chloride is produced when a strong base (sodium hydroxide, NaOH) and a strong acid (hydrochloric acid, HCl) combine.

Both the base and acid are extremely powerful and dangerous. But when combined in proper proportions, these two poisonous liquids produce a harmless, neutral solution of salt and water.



When heat is applied to the salt water and the water evaporates, salt is left as a pure, solid substance with special chemical properties.



1 SALT IS THE BONDING OF TWO UNIQUE ELEMENTS.

The physical world, the things you see, and even the unseen materials are made up of an inexpressible number of "building blocks." These blocks, however, come only in about 105 varieties and are called *elements*. (The names of the elements are arranged in the periodic table on pages 150–151 of *Basic Science* from BJU Press.)

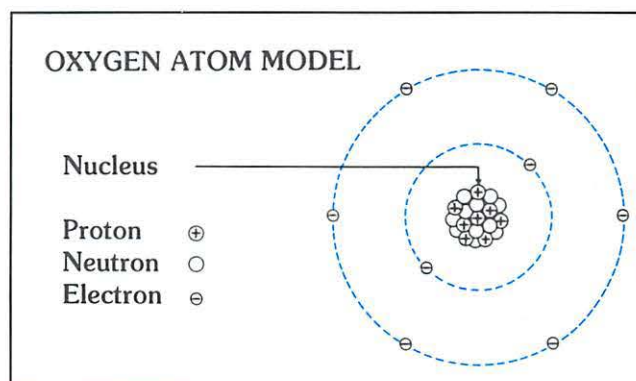
Sodium and chlorine are the elements which make up salt.

Sodium is a very active metal that never exists by itself in nature. It reacts violently with many other substances, including water. The reaction with water produces *hydrogen*, *sodium hydroxide* (caustic soda), and *heat*.

Chlorine is a gas capable of bleaching clothing and paper. When chlorine combines with water, it forms *hydrochloric acid*, an acid which is able to "eat" through steel, plus *oxygen*.

How can such different elements combine to form salt? To answer this question, it is important to understand the structure of the atoms that make up sodium and chlorine.

The *atom* is the basic building block of the elements and consists of three types of particles: *protons*, *neutrons*, and *electrons*.



The protons and neutrons are clustered together in a tiny region near the center of the atom called the *nucleus*. The electrons whirl at fantastic speeds through the empty space outside the nucleus. Because the electrons have a negative electric charge, they are drawn to the positively charged protons in the nucleus.

An atom has an equal number of electrons and protons; thus, the electrical charges balance each other and the atom is electrically neutral.

8
Oxygen
O
16.00
2,6

Compare the oxygen atom model to the information on oxygen shown here, which was taken from the periodic table of the elements.

8 is the atomic number and indicates the number of protons in the nucleus. The number of electrons in an electrically neutral atom is equal to the number of protons.

Oxygen is the name of the element.

O is the symbol for oxygen.

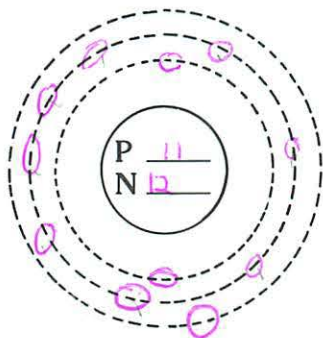
16.00 is the *atomic mass*. A proton and a neutron are each roughly equal to one atomic mass unit. Thus, 8 protons and 8 neutrons = 16 atomic mass units.

If the atomic mass were 18, how many neutrons would there be? 9

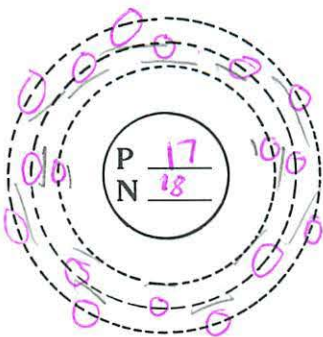
2,6 is the layered arrangement of the electrons around the nucleus. The layers are called *energy levels* or *shells*—because the electrons closest to the nucleus (of which there are two) are slower moving and have less energy than the next layer of electrons (of which there are six), and so forth. There are a total of seven energy levels, the first shell being the closest to the nucleus, the last, the farthest away.

Using the information below taken from the periodic table of elements, draw the atom model for sodium and chlorine. (Round off the number for the atomic mass. Instead of drawing the protons and neutrons in the nucleus, simply indicate the number of protons [P] and neutrons [N] on the blanks provided.)

11
Sodium
Na
22.99
2,8,1

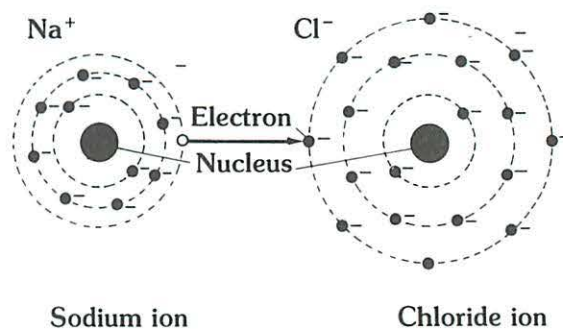


17
Chlorine
Cl
35.45
2,8,7



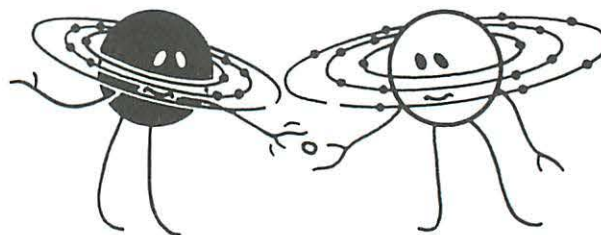
The special arrangement of the electrons in each element draws sodium to chlorine in a strong bond to form salt.

Every atom which is not *stable*—meaning that it reacts readily with other elements—strives for stability by seeking to have an electron arrangement in which the outermost shell has eight electrons. In the case of chlorine, only one electron is needed to total eight in its outer shell. Sodium, however, has only one electron in its outer shell and thus tends to give it up to have a new outer shell which is already filled with eight electrons.



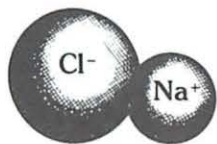
An ion is an electrically charged atom.

Because sodium has one “extra” electron floating around beyond its last completed electron shell, and because chlorine is one electron “short” of filling its outer shell of electrons, sodium and chlorine are perfectly suited to combine into the more stable compound, salt.



Sodium gives up one electron, and chlorine takes one electron. This leaves sodium with a positive (+) charge because it has one more proton than it has electrons, and chlorine with a negative (−) charge because it has one more electron than protons.

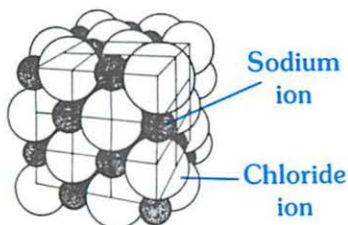
2 SALT MOLECULES ARE BONDED TIGHTLY TOGETHER IN AN ORDERLY MANNER.



Basic molecule of salt

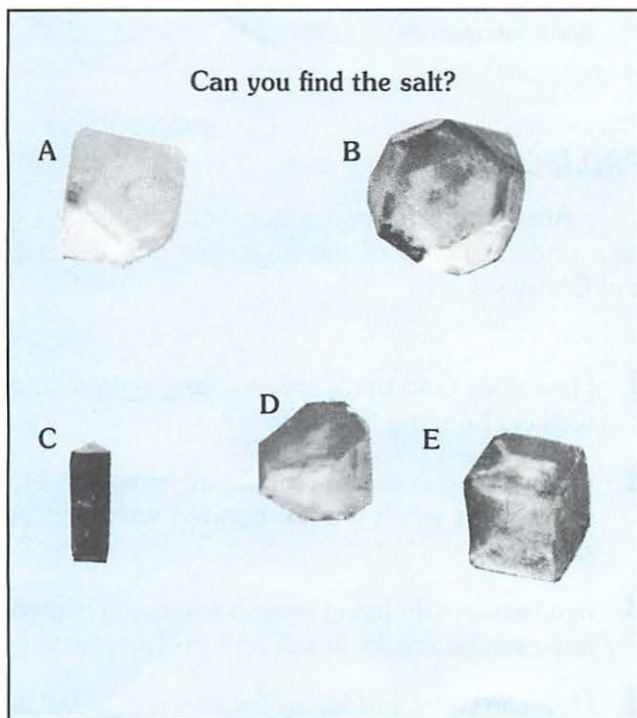
The electrical attraction between the ions of positively charged sodium and negatively charged chlorine clamps the two ions together in what is called an *ionic bond*.

The basic salt molecule joins with other salt molecules in an alternating pattern of positive and negative ions, forming a crystal.



The alternating pattern of positive and negative ions is called *crystal lattice*.

Since the positively charged sodium ion (Na^+) is bonded to all of its oppositely charged neighbors (Cl^-) and vice versa, the salt molecules are held strongly in place, always resulting in the shape of a cube.



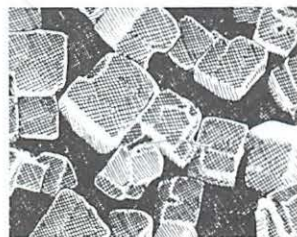
One of the crystals shown above is salt. Which one is it? _____
Can you explain your answer? _____



The city of Detroit

It is estimated that at least one-fourth of the city of Detroit is supported by columns of salt that were left by miners. The strong electrical charges that hold sodium chloride together make the salt columns very strong. There is little danger of the city's caving in.

3 SALT MOLECULES RETAIN ORDER AND BONDS WHEN BROKEN, BUT NOT WHEN DISSOLVED.

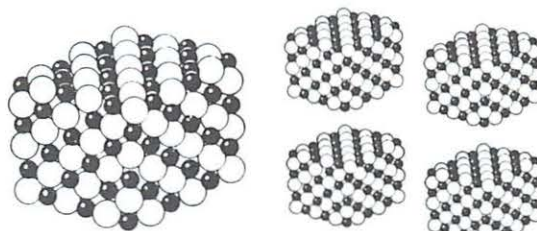


Salt cubes

Pour a few salt crystals on a dark background and examine them with a magnifying glass. In most cases, the crystals will be nicked or chipped from rubbing against other grains,

but a few grains should still be perfect cubes.

The basic unit shape of salt is always the same cubic structure. The crystal units of salt can cluster together in different formations, just as tiny cubes can be stacked to form large towers or pyramids. Yet, the units have the same shape, so no matter how they are stacked or broken up, the order of the ions and the common bond between them is always maintained.



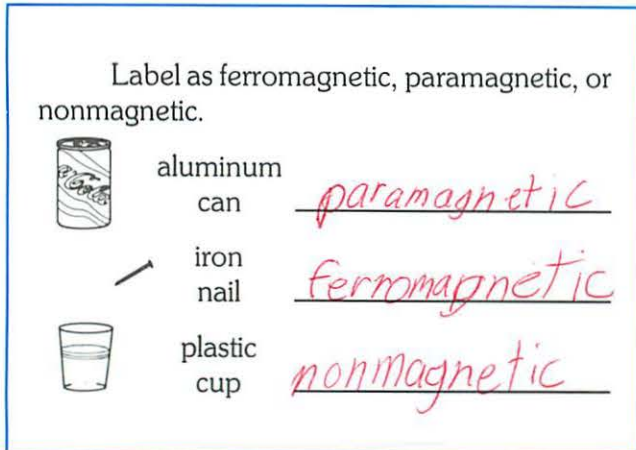
©World Book, Inc.

No matter how a salt cube is divided, its molecular arrangement is maintained.

The water molecule, however, can arrange itself in such a way as to break the ionic bonds of the salt crystal and dissolve its structure.

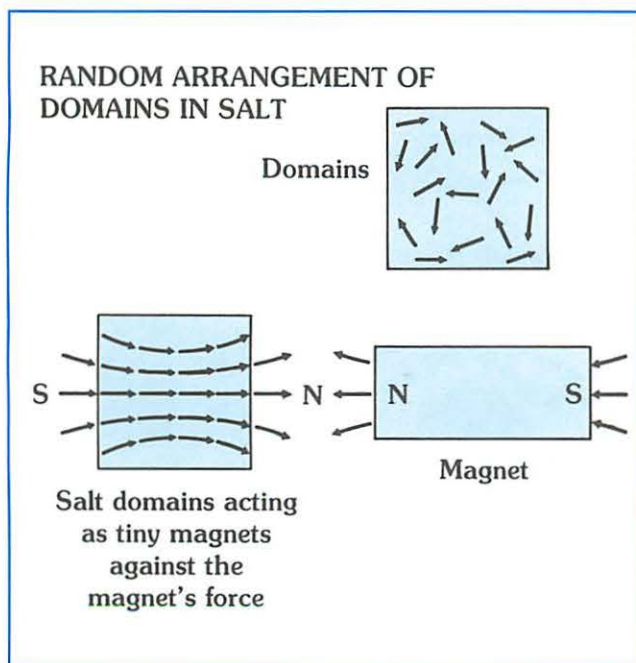
4 SALT WEAKENS A MAGNETIC FIELD.

Some materials are attracted to magnets and are called *ferromagnetic* (fer-ō-mag-net-ik) materials. Others respond mildly (*paramagnetic*) or not at all (*nonmagnetic*).



However, salt is described as a *diamagnetic* material because it actually is repelled from the magnetic field of a strong magnet, just as identical poles of different magnets repel each other.

If you were to place salt in a magnetic field, the salt would noticeably weaken the magnetic field. It is believed that the microscopic regions (called *domains*) in salt line up against the direction and strength of force of the magnet.



PROJECT 1

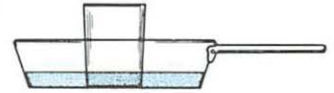
Grow your own salt crystals

Study the formation and shape of salt by "growing" your own crystals:

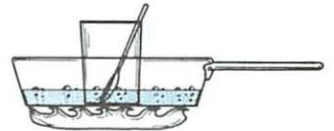
- 1 Stir 3 teaspoons of salt into one ounce of water.



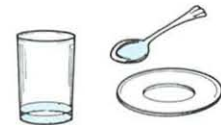
- 2 Fill a pan with water so that the pan equals the level of the salt solution in the glass.



- 3 Stir solution until the water in the pan boils.



- 4 Spoon a little solution onto a saucer. Leave overnight.



- 5 Examine crystals with magnifying glass or under a microscope.



PROJECT 2

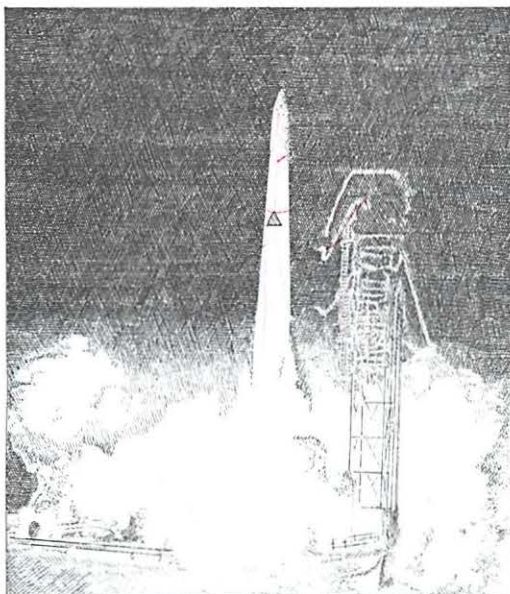
Answer the following questions by applying your understanding of the analogies between salt and Christians.

- 1 How does God bring about a very unique and unlikely bonding in salvation?
- 2 In what way does the Holy Spirit bring stability to our lives when we are bonded with Him in salvation?
- 3 In what ways do being broken and being diluted have similar results in salt and in Christians?
- 4 How can Christians follow the example of salt in weakening the attraction of the world?

Date completed 3/29/01 Evaluation 2-1/2



HOW DO THE USES OF SALT ILLUSTRATE THE FUNCTIONS OF CHRISTIANS?



Salt (sodium) is an essential ingredient in the fuels that power rockets to outer space.

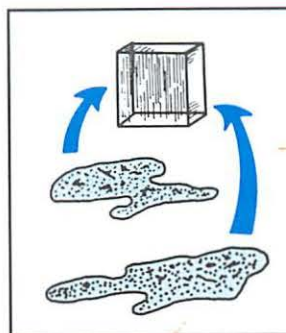
There are more uses for salt than for any other single compound on the face of the earth. Salt is used in more than 14,000 ways almost every day. Of the five leading raw materials used by industry, salt is at the top of the list. More salt is used than sulfur, limestone, coal, or petroleum.

The usefulness of salt in the manufacturing of products is illustrative of the ministries that Christians are to have in the world.

1 SALT RETARDS THE SPREAD OF DECAY AND MAINTAINS LIFE.

More than two million tons of salt are produced in the United States for food products. Salt is used as both a seasoning and a preservative. It enhances the taste in food and is used to pickle some products. Almost all canned food contains salt. Many cereals, breads, and chips have sodium added to keep them fresh.

Disease-producing bacteria can multiply very rapidly on meat and other food products. A single



Salt absorbs moisture.

bacterium can reproduce itself in less than half an hour. If this doubling process is allowed to continue without interruption, there will be billions of bacteria in just twenty-four hours!

Salt retards the spread of bacteria by drawing the moisture out of them, thus causing them to die. This process of dehydration can be observed under high magnification.

The preservative power of salt is illustrated by the fact that it can keep meat fresh longer than a refrigerator can.

When fresh meat is "cured" by working salt into it, the meat can remain unspoiled for more than six months. Meat without salt can begin to spoil in less than a week in a refrigerator.

The preservative power of salt makes it an essential ingredient in many of our food products. The following label lists sodium and salt in its contents:

NUTRITION INFORMATION PER SERVING		
SERVING SIZE	1 OUNCE (1 1/4 CUPS)	
SERVINGS PER PACKAGE	10	
	1 ounce Cheerios	Cheerios plus 1/2 cup vitamin D milk
CALORIES	110	190
PROTEIN, g	4	8
CARBOHYDRATE, g	20	26
FAT, g	2	6
SODIUM, mg	330	390
PERCENTAGE OF U.S. RECOMMENDED DAILY ALLOWANCES (U.S. RDA)		
PROTEIN	6	15
VITAMIN A	25	30
VITAMIN C	25	25
THIAMIN	25	30
RIBOFLAVIN	25	35
NIACIN	25	25
CALCIUM	4	20
IRON	25	25
VITAMIN D	10	25
VITAMIN B ₁	25	30
VITAMIN B ₂	25	35
PHOSPHORUS	10	20
MAGNESIUM	10	15
ZINC	6	8
COPPER	6	6
INGREDIENTS: WHOLE OAT FLOUR, WHEAT STARCH, SALT, SUGAR, CALCIUM CARBONATE, TRISODIUM PHOSPHATE, SODIUM ASCORBATE (VITAMIN C), NIACIN (A B VITAMIN), IRON (A MINERAL NUTRIENT), VITAMIN A PALMITATE, PYRIDOXINE HYDROCHLO- RIDE (VITAMIN B ₆), RIBOFLAVIN (VITAMIN B ₂), THIAMIN MONONITRATE (VITAMIN B ₁), VITAMIN B ₁₂ AND VITAMIN D		



Salt not only preserves the food we eat, but it is also essential to our lives. It maintains the functions of the heart, kidneys, and other vital organs.

Without salt, our bodies would experience convulsions, paralysis, and finally, death.

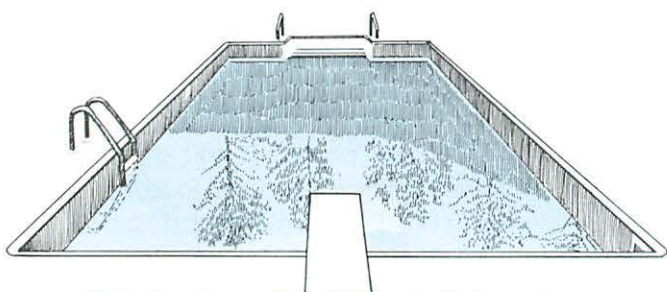
2 SALT PROMOTES CLEANLINESS.

Soda ash is made from salt. This sodium compound is used for the manufacture of soap and a variety of soap products.

Detergents
Cleaners
Aspirin
Soap



Sodium reacts with water to form lye. Lye is also called *caustic soda* or *sodium hydroxide* (NaOH). Concentrated lye helps to clean out clogged sinks. Less concentrated lye is used in the manufacture of soap.



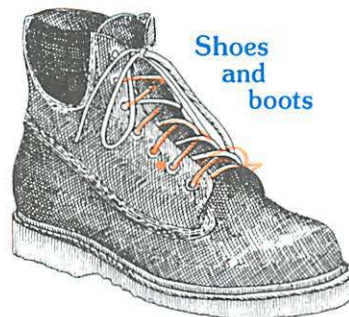
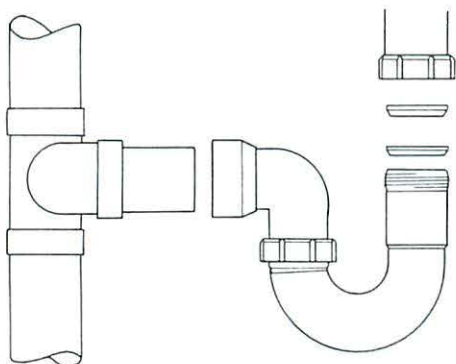
Chlorine is used to kill bacteria in water.

Salt is the largest source of sodium and chlorine. These two elements can be separated easily through a process called *electrolysis*.

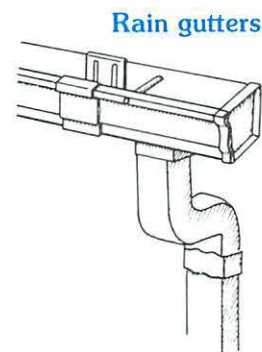
Electrolysis attracts the negatively charged chlorine atoms to one electrode and the positively charged sodium atoms to the other. Once separated, the sodium and chlorine can be combined with many other materials.

Chlorine kills bacteria in water; therefore, it is used in city water supplies, swimming pools, and other water sources that need to be disinfected.

Chlorine is also used as a bleach to make paper white and as one of the materials in the production of *polyvinyl chloride (PVC)*—a plastic which is used to make pipes.



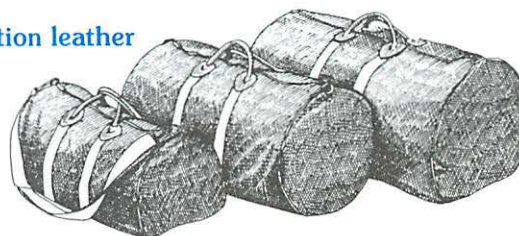
Shoes
and
boots



Rain gutters

Sodium and chlorine are used in photographs, batteries, paints, clothing, cosmetics, drugs, and dyes. They even find their way into the production of mouthwash.

Imitation leather



3 SALT PRODUCES WARMTH.

Salt lowers the freezing point of water. Thus, when it is sprinkled on ice and snow, it causes them to melt. This treatment works best when the temperature is only a few degrees below freezing (32°F).



Robert H. Glaze, Artstreet

Salt being spread on an icy road

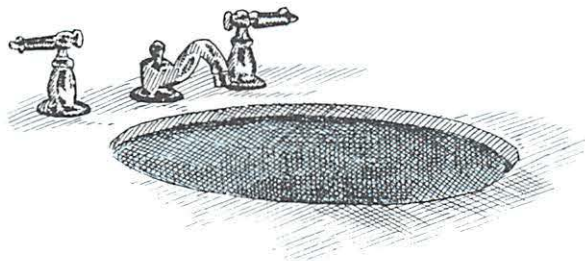
More than ten million tons of salt are used each year to keep highways free of ice. This treatment helps to prevent accidents and reduces the number of traffic fatalities.

Sodium, in the form of *sodium perchlorate* (NaClO_4), supplies the oxygen for rocket engines in

outer space. Pure sodium is even used to cool nuclear reactors. Melted sodium is pumped into the reactor, where it is heated, and then pumped out again, where it heats water into the steam which drives electrical generators.

4 SALT TAKES AWAY "HARDNESS."

Almost twenty percent of the salt mined in the United States is used to soften water. Water is said to be "hard" when it contains large amounts of minerals such as calcium, magnesium, and iron compounds.



These minerals leave unsightly deposits on sinks and toilets and may plug pipes. They also prevent soaps and detergents from "sudsing."

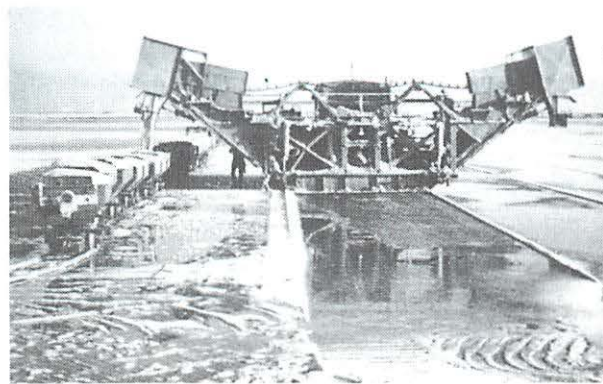
Water softeners work by replacing the "hard" minerals with sodium. One substance, called *zeolite*, is used in many softeners to absorb minerals on its surface. When its surface is saturated, the zeolite must be "regenerated," by being flushed with a strong concentration of salt water.

Because the sodium in salt is more chemically active than the other minerals, it literally substitutes itself for the contaminants. This process makes the water "softer" because sodium does not leave rings, nor does it affect soaps and detergents.

5 SALT IS THE PRODUCT OF THE LABOR AND PATIENCE OF PEOPLE.

Salt comes from one main source—the sea. It is dissolved in ocean water or concentrated in closed bodies of water like the Dead Sea and the Great Salt Lake in Utah. It also exists in underground deposits.

Seawater is composed of approximately two and a half percent salt and about one percent other minerals, mostly calcium compounds. There is slightly more than a quarter of a pound of salt in one gallon of seawater. Much higher concentrations exist in the Dead Sea and the Great Salt Lake.

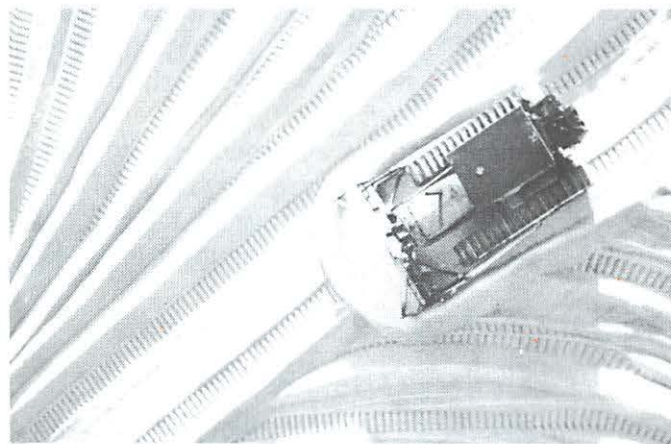


William E. Townsend Jr., Photo Researchers

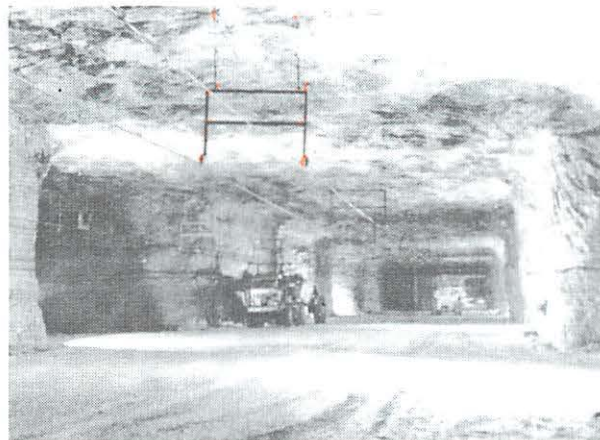
Salt water from the sea is transported by railroad cars to empty ponds. When the water evaporates, the salt remains.

San Francisco is a major supplier of salt taken directly from evaporated seawater. Seawater is held in large, open ponds. As the water slowly evaporates, it becomes more concentrated with salt.

Since the various minerals dissolved in seawater crystallize and settle to the bottom at different points, the minerals can be easily separated by moving the water from pond to pond.



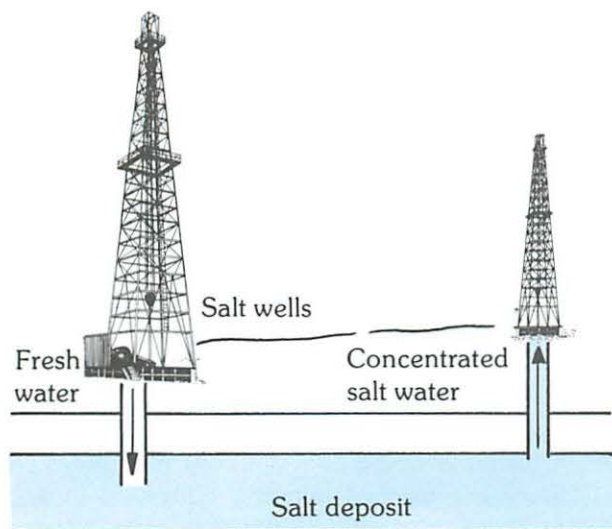
Salt from evaporated seawater



International Salt Co., Inc.

A salt mine one thousand feet below the city of Detroit, Michigan

Salt in underground deposits is mined much like coal. It is broken loose with explosives or massive drills and then carried to the surface through shafts equipped with elevators.



A relatively new way of mining salt is to force water into an underground salt deposit. The water dissolves the salt and is then forced back up to the surface through a second well as fresh water is pumped down.

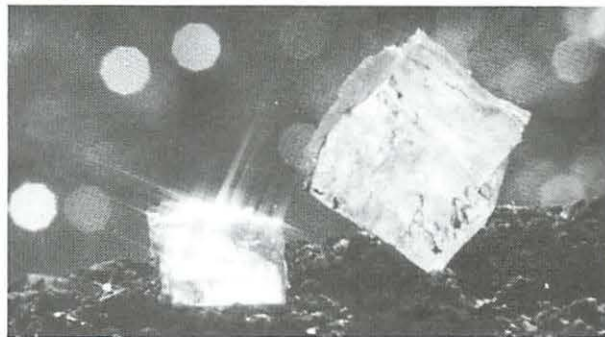
Salt mined in this way produces salty water several times more concentrated than seawater. Once the concentrated salt water reaches the surface, it is evaporated to remove the salt.

6 SALT IS MORE PRECIOUS THAN GOLD WHEN IT IS SCARCE.

Salt has always been abundant, but it has not always been readily available to all people. For thousands of years salt was mined by hand and carried to market by camel caravans. Because salt was necessary for life, it could be traded for gold or used as payment for services.



A salt caravan in the East



F. Gohier, Photo Research

Salt crystals form nearly perfect cubes.

PROJECT

Since Jesus made the clear analogy between Christians and salt, we are wise to identify as many relationships between them as possible. Each relationship must be Biblically accurate. Only then will it be useful for practical edification in daily Christian living.

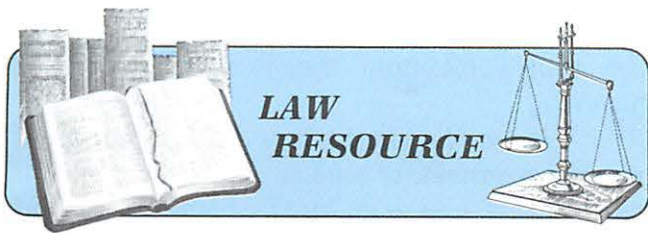
To train yourself to make wise and accurate analogies and to gain the fullest possible benefit from Christ's analogy of salt and Christians, look up at least two verses for each of the following points. Use your concordance to locate key words or related words.

1. Is it the responsibility of Christians to hinder the spread of evil in the world? (sinner)
2. Are Christians to promote cleanliness in their lives, homes, and community? (cleanse)
3. Should Christians express warmth and friendliness to all those whom they meet? (greet)
4. Are Christians responsible to remove "hardness" from other Christians? (bitterness)
5. How is the conversion of more people to Christianity the result of labor and patience? (labor, travail)
6. Are the spiritual treasures Christians possess more precious than gold? (gold)

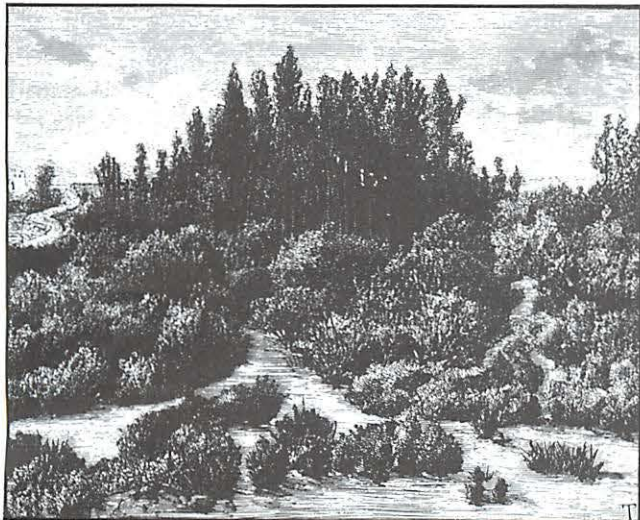
Indicate one specific way in which you can apply each of these analogies to your life.

1. How can I hinder the spread of evil?
2. How can I encourage cleanliness around me?
3. How can I communicate warmth to others?
4. How can I remove hardness in others?
5. How can I demonstrate diligence and patience in witnessing to others?
6. How can I demonstrate the value of Christianity by my priorities?

Date completed _____ Evaluation _____



WHAT IS THE RELATIONSHIP BETWEEN SALT AND LEGAL AGREEMENTS?



"Through Samaria" to Galilee and the Jordan

The Jordan River Valley

Scottish adventurer John MacGregor was taken captive by Arabs while exploring the Jordan River in his canoe, *Rob Roy*. As he parleyed with an old sheikh, he opened a tiny box of fine salt and offered it to his captor.

The Arab had never before seen salt so white and refined, and thinking that it was sugar, he tasted it.



Immediately, MacGregor put a portion into his own mouth, and with a loud laugh exclaimed, "We have now eaten salt together in your own tent."

The old nomad found himself bound by the strongest tie he knew. The result was that the Scotchman and his canoe were ceremoniously carried back to the banks of the river.

As he departed, the Arabs shouted "Salaam!" (peace) to their new brother in the covenant of salt.

Like many English words, *covenant* fails to express the fullness of the meaning behind it. In our language, covenant simply means "a coming together." It is often used interchangeably with words such as *agreement*, *treaty*, *compact*, and *promise*. Only the context of its use gives any clue to the particular sacredness of the word.

The Hebrew and Greek words translated *covenant* in the English Bible make obvious references to "establishing," "binding together," and "eating." These words denote a permanent or unbreakable agreement in which one person gives himself and all his possessions completely to another in the sight of God.

Among all the forms of covenants throughout history, the salt covenant has been the most widely honored. Religions and governments alike have used this valuable substance as the symbolic bond of an enduring accord.

Some covenants were confirmed when two persons cut themselves and mixed their own blood. The eating of a common sacrifice also marked the life-sharing union of a covenant. This was called "cutting covenant."

Covenants sealed in blood, marked by a common meal, or confirmed by an exchange of gifts and weapons are frequently mentioned in the Bible. Covenants of salt are recorded only three times. Each instance is uniquely accompanied by sacred significance.



First, God commanded Moses to instruct the people of Israel to use salt as a symbol of the purity and vitality of their sacrifices.

"And 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" (Leviticus 2:13).



Second, to emphasize the permanence of His priestly covenant with Aaron, God confirmed it in salt.

"All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee" (Numbers 18:19).

The final reference to a salt covenant focuses on the rights of royalty. Abijah, the king of Judah, challenged Jeroboam, the king of Israel, concerning his claims to the throne.

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (II Chronicles 13:5).

In all three cases, God demanded the use of salt to assure man's understanding of worship and authority. The word covenant appears in the Bible over 250 times, but a special sense of permanence and immutability is attached to the three instances where a covenant of salt was required.

During Old Testament times, salt was controlled by the king as an important source of life. By receiving salt from the king's palace, his subjects renewed their pledge of loyalty. This custom was followed during the rebuilding of the Temple in Jerusalem under the Persian king Artaxerxes.

To strengthen his covenant with the Jews, Artaxerxes sent Ezra materials for temple sacrifice.

The supply list from the Persian treasury is interesting.

"Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much" (Ezra 7:22).

Enormous amounts of salt were necessary for Jewish sacrifices, and the more salt they received, the more firmly they bound themselves to the king's authority.

A covenant of salt is still considered unbreakable by many cultures. Because salt is a common ingredient in most bread, the eating of bread with another carries the same binding power in most parts of the world.

The Syrian proverb, "Their bread had no salt in it," is often used to describe an act of treachery or a broken promise.

The famous Arabian tale *Ali Baba and the Forty Thieves* tells of the captain of a band of robbers who was unwilling to eat food containing salt as he sat at Ali Baba's table. Morgiana, a faithful slave girl, noticed his nervous hesitations and uncovered the plot to murder her master.

During his travels across three continents, English explorer Stephen Schultz heard an interesting account about the binding power of salt.¹

"On the thirteenth of June [1754] the deacon Joseph Diab, a custom-house clerk, was at table with us. Referring to the salt which stood on the table, he said that the Arabs make use of it as a token of friendship. While they are fond of it, they do not like to place it on the table.

"On one occasion, when he was with a caravan traveling to Babel [Bagdad], they came into a neighborhood where Arabs were encamped. In the caravan was a rich merchant. Seeing that one of the Arabs was making ready to come to the caravan, he buried his money in the ground, built a fire over it, and then sat down to eat with the others near the fire.

"When the Arabs arrived, they were welcomed pleasantly, and invited to eat. They accepted the invitation and sat down at the table. But when their leader saw the salt on the table, he said to the merchant, 'My loss is your gain; for as I have eaten at a table on which is salt, I cannot, must not, harm you.'

"When that caravan started on its way, the Arab leader not only refrained from taking what he had intended to demand, but he escorted them without reward as far as the Euphrates."

1. Quotations taken from H. Clay Trumbull, *The Covenant of Salt* (New York: Charles Scribner's Sons, 1899), pages 28-29, 31, 111, 112.



Ewing Galloway

Bedouin tribesmen in the market

Historian Don Raphael related a similar custom in his book, *The Bedouins of the Desert*.

"One kind of these conventions is made by their putting some grains of salt with pieces of bread into each other's mouths, saying, 'By the rite of bread and salt,' or, 'By this salt and bread, I will not betray thee.'"

In his notes from a visit to Egypt in 1819–1820, Sir Frederick Hennicker records an encounter with an Arab chieftain on his way to Mount Sinai.

After Hennicker had requested safe passage through the desert kingdom of the local sheikh, the Arab ruler drew his sword, placed some salt on the blade and put a portion of it in his mouth. He encouraged the Englishman to do the same.

"Now your life is as sacred as my own," he said. "Your head is upon my shoulders."

Respect for salt is not confined to the Middle East. Its symbolic quality transcends the confines of Arab customs.

The most solemn oath among the Battas of Sumatra illustrates the importance of salt to these natives. "May my harvest fail, my cattle die, and may I never taste salt again if I do not speak the truth."

Within a Hungarian wedding ceremony, salt becomes a symbol of lasting unity. The *Vajda* (ruler) breaks an earthen vessel, bringing a symbolic end to the former lives of the bride and groom. The couple is then sprinkled with salt to picture the loss of their separate identities in a common life.

It is still a custom among Orthodox Jews to observe the rite of the covenant of salt at the family table before each meal.

After asking the blessing with these words, "Blessed be Thou, O Lord our God, King of the

universe, Who causes bread to grow out of the earth," the head of the house breaks up a loaf of bread. Each piece is dipped in salt and distributed among the family members as a reminder of their responsibilities to God.

From time immemorial, breaking a salt covenant has been viewed as a lowly and treacherous deed. The ancient Persian word for traitor is *namak haram*, which means "untrue to salt."

Treachery on the part of one who has eaten salt at a common table is an unusual and surprising crime, especially in Arab culture.

Don Raphael gives further insight into the Arab attitude toward faithlessness to salt.

"When they have eaten bread and salt with anyone, it would be a horrid crime not only to rob him, but even to touch the smallest part of his baggage, or of the goods which he takes with him through the desert. The smallest injury done to his person would be considered as an equal wickedness.

"An Arab who should be guilty of such a crime would be looked upon as a wretch who might expect reproof and detestation from everybody. He would appear despicable to himself, and never be able to wash away his shame. It is almost unheard of for an Arab to bring such disgrace upon himself."



From a mural by Charles Yardley Turner, Bettmann Archive

During the frontier days in America, covenants and treaties between the Indians, trappers, and settlers were sealed with a covenant meal.

The artist shows an overturned saltcellar at the elbow of Judas. This is a symbol of treachery and betrayal.



The Last Supper by Marco d'Oggiono (Louvre, Paris)

When the nation of Israel entered into a covenant with the Lord, each person became an integral part of the agreement. Therefore, one person's sin affected every covenant member. This is dramatically illustrated in Achan's transgression. Notice how God included the entire covenant fellowship in His judgment.

"Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff" (Joshua 7:11).

In the New Testament, Paul includes covenant-breakers among the most wicked evildoers of paganism. *"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers . . . covenant-breakers . . ." (Romans 1:29–31).*

The significance of a salt covenant and the seriousness of breaking it reveal a whole new dimension in the Lord's Table which is regularly observed by millions of Christians throughout the world.

When we eat the bread with other believers, we are entering into a salt covenant with them. This means that we are committed to be lifelong friends with every other Christian who partakes of the communion elements. Their welfare is our responsibility, and our welfare is their responsibility.

If we were to mistreat or harm another Christian, we would be guilty of breaking a salt covenant. Since Christ physically partook of the bread and cup while He was on earth, He is an integral part of the covenant fellowship. Thus, if we

offend or benefit any other Christian, we are actually doing it to Christ.

Jesus affirmed this in Matthew 25:40: *"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

It is for this reason that the consequences of eating or drinking unworthily are serious. *"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep [have died]" (I Corinthians 11:29–30).*

PROJECT

Think through the following questions and discuss their legal implications.

- 1 How do we know that God honors the binding nature of a salt covenant? (See II Chronicles 13:5.)
- 2 How is eating bread with another person establishing a salt covenant with him?
- 3 Based on this understanding, with whom are we not to eat? (See I Corinthians 5:11.)
- 4 What are the implications of entering into a salt treaty with an atheistic nation? (See Judges 2:1–3.)
- 5 How does the Lord's Table affect our ability to sue a Christian who has wronged us? (See I Corinthians 6:7–8.)

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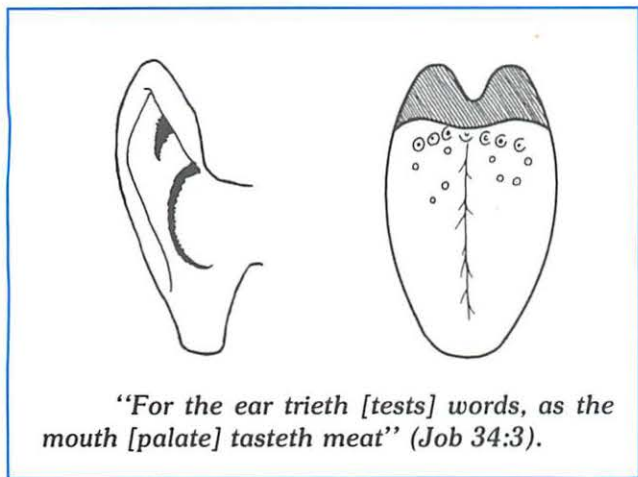


MEDICINE RESOURCE

HOW DOES THE EAR "TASTE" WORDS AS THE TONGUE TASTES FOOD?

Salt plays a key role in the tasting process of the tongue. The tongue, in turn, provides rich insights into how the ear evaluates words.

These relationships have an important application to us as Christians, since our primary function is to be witnesses of the Lord Jesus Christ. The testing of our words by the ears of our listeners will greatly influence the results of our witness.

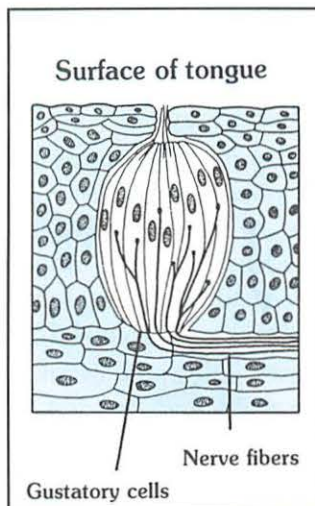


The surface of the tongue is covered with millions of tiny taste buds, called *gustatory cells*. These cells are grouped into four types. Each is sensitive to one of the four qualities of taste: saltiness, sweetness, sourness, and bitterness. All taste sensations are combinations of these four.

Gustatory cells react to chemical changes which occur when substances dissolve on the tongue. Since salt increases the flow of saliva in the mouth, it naturally enhances the amount of flavor the tongue is able to pick up.

Salt also seems to increase the sensitivity of the gustatory cells, allowing the tongue to "taste" delicate flavors that otherwise might go unnoticed.

The taste buds have a protective function as well. They enable the body to test the composition of food before it is eaten. Similarly, the ear should test words and ideas before they are accepted into the mind.



A single taste bud

One reason that children may be more "vocal" about food is that they have more taste buds. At birth, an infant has approximately 250 taste buds on each papilla of the tongue. These buds are gradually lost until fewer than 90 are left by middle age. Adults can no longer taste the small differences in food that their children can.

HOW TASTE TRAVELS

Each taste bud does its "tasting" by means of microscopic hairs in the gustatory cell. These hairs are attached to nerve fibers which carry the taste to the brain. The fastest signals travel at about 427 feet per second. The slower ones travel at about 2 feet per second. Electrical impulses in wires travel at the speed of light, 186,000 miles per second. Nerve impulses, however, travel much more slowly.

THE FOUR SENSATIONS OF TASTE

Since the tongue discerns four tastes, and the ear "tastes" words as the tongue tastes food, we can make the following comparisons:



Saltiness

1 The tongue and the ear first taste for saltiness.

The initial function of salt in our mouths is to bring out the true flavor of food and to create an appetite for it.

The first purpose of words is the same. They must immediately attract the interest of the listener and create a desire for more information.

Thirst to the body is like curiosity to the mind. Both can be intensely powerful in motivating action.

When the Lord Jesus Christ spoke in parables to the multitudes, He created great curiosity. The people asked questions and listened intently for long periods of time to what He had to say.

Curiosity, in order to be effective, must be related to the interests and needs of the listener. Christ spoke of “living water” to the woman at the well. She was very interested in the water about which He spoke. “. . . Sir, give me this water, that I thirst not, neither come hither to draw” (John 4:15).

Years ago, an insurance salesman became discouraged by his lack of results and decided to quit. However, he was able to learn how to create curiosity in what he had to offer his potential customers and later became one of the most successful insurance salesmen of his day.

On one occasion, he visited the busy president of a factory to deliver a free memorandum book which the president had requested. When the salesman mentioned buying insurance, the president replied:

“Well, there are three men in my office, and I’ll be tied up for quite a while. Besides, it would be a waste of time to discuss insurance. I’m sixty-three years old. I stopped buying insurance years ago. Most of my policies are paid up. My children are all grown and better able to take care of themselves than I am. There are only my wife and one daughter left with me now, and if anything happened to me, they would have more money than is good for them.”

The young salesman gave a well-thought-out response and at the same time created interest in what he had to provide:

“A man who has been as successful in life as you have been surely must have some interest outside of your family and your business—perhaps some charitable or missionary work. Did you ever consider that when you die, your support will be withdrawn? Wouldn’t this loss seriously handicap or even mean the discontinuance of some splendid work? Through our plan, you could guarantee it your support, live or die.”

The busy president betrayed his interest by asking the salesman, “If you want to wait a little while, I’d like to ask you some questions.”

Twenty minutes later, the salesman learned that the president was supporting three missionaries, and it had never occurred

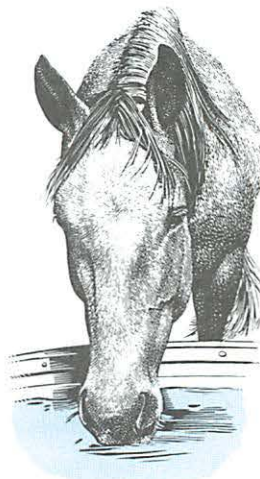


to him to make provisions for them if something should happen to him. The salesman walked out of the president’s office with a signed contract and a check for \$8,672.

A week later, this insurance salesman was invited to tell his story at a national sales convention. Following his talk, a veteran salesman came up to shake his hand and to explain why his sale was so successful. He said,

“The most important secret of salesmanship is to find out what the other fellow wants and then to help him find the best way to get it. In the first minute of your interview, you were able to find out what the president wanted. Then you showed him how he could get it.”

We have all heard the statement, “You can lead a horse to water, but you can’t make him drink.” That statement is not entirely accurate—



YOU CAN SALT THE OATS!

The concept of “salting the oats” is referred to in Scripture as “ministering grace to our hearers.” (See Ephesians 4:29.)

Grace is the desire and the power to do God’s will. Thus, when our lips speak with grace, they motivate others to do what will please the Lord. The instruction of Colossians 4:6, in fact, combines grace and salt, “*Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*”



Sweetness

2 The tongue and the ear then taste for sweetness.

The second taste zone on the tongue tests for sweetness. This principle is also true in the realm

of hearing. If a listener is interested in what we have to tell him, he will then be sensitive to the sweetness of our words. The psalmist emphasized the characteristic of sweetness in the words of Scripture when he wrote, *"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"* (Psalm 119:103).

Solomon goes on to explain the rewards of communicating sweet words, *"The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning"* (Proverbs 16:21).

Sweet words are pleasant words. And, *"... the words of the pure are pleasant words"* (Proverbs 15:26). Sweet and pleasant words are beneficial both to the soul and to the body. *"The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones"* (Proverbs 16:23-24).



Honey is a quick-energy food. It contains simple sugars which can be quickly digested and used by the body. Honey also contains mineral salts. It is the only form of sugar that does not need to be refined.

Our words should first prompt the desire to do what is right and then give the energy to accomplish it. Words of encouragement and praise are sweet and pleasant words because they energize the individual receiving them.



Sourness

3 The tongue and the ear detect sourness.

Both sides of the tongue have taste buds that detect sourness. A sour taste is produced by acids; it is pungent, tart, or tangy like lemon or vinegar. However, there is another category of sourness which occurs when food or drink is spoiled, fermented, or made rancid.

Words become stale and sour when they are simply repeated from a previous occasion. A teacher had a motto on his desk which stated, "The greatest

offense to a student is to repeat the same thing in the same way." God is a God of variety and freshness. When He gave the manna to the nation of Israel in the wilderness, it became stale and corrupted if it was kept beyond the designated time.

Fresh words do not necessarily need to say new things, but they do need to say the old things in new ways. Even old truths that are repeated can be fresh when they sincerely express our experiences and are given with new emphasis and meaning.

Whenever we express the working of God in our own lives, our words are fresh.



Bitterness

4 The tongue and the ear also detect bitterness.

The back of the tongue is able to taste bitterness. A bitter taste is acrid, caustic, sharp, and biting. When a person eats something bitter, he experiences a disagreeable aftertaste.

In the same way that a tongue detects a bitter taste, the ear detects a bitter spirit. A person may speak with interest or sweetness, but behind the words there may be a sharp cutting edge of anger or resentment.

Scripture instructs us to be watchful of a bitter spirit both in ourselves and in others. *"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled"* (Hebrews 12:15).

PROJECT

Learn how to "salt the oats."



Since we have been commanded to have speech that is *"... always with grace, seasoned with salt ..."* (Colossians 4:6), it is vital that we learn skills which will accomplish this, especially since we are witnesses of the most important message in the world.

"Salting" a listener is creating in him a curiosity and interest for what we have to say before we say it.

1 "Salt" with questions.

The Lord Jesus Christ would often create curiosity and interest by asking questions rather than making statements. For example, instead of telling Peter about His divine nature, He asked:

"... Whom do men say that I the Son of man am?" (Matthew 16:13).

A "salting" question must be one which relates to questions and concerns which the listener has been consciously or unconsciously considering.

If a friend is reporting an angry argument that he had with someone else, you could ask the question, "Have you ever wondered how to calm an angry person?"

The tonal pattern and enthusiasm with which you ask the question should communicate the fact that you have an exciting answer to give.

2 Wait for a response.

If you receive no response to your question, do not give your answer; just wait. If the listener has clearly heard your question, he has been "salted." It may take time for the salt to work.

In fact, your listener may call you several days later and say, "When we were talking the other day, you explained how to calm an angry person. I forgot what you said. Could you repeat your answer?"

3 "Salt" with summary statements.

God defines a wise answer as one that has been carefully prepared in the heart from Scripture. *"The heart of the wise teacheth his mouth, and addeth learning to his lips"* (Proverbs 16:23).

Also, *"The preparations of the heart in man, and the answer of the tongue, is from the Lord"* (Proverbs 16:1).

If you have thought through your answer, you will be able to say, "There are three ways that I have discovered so far to calm an angry person."

This statement confirms that you have followed the Scripture, *"The heart of the righteous studieth to answer..."* (Proverbs 15:28). It also communicates that you can speak with the authority of your own experience and that you will speak only to the limit of your experience.

The statement further reveals that you do not have all the answers, but that you are still learning.

There is another benefit in giving such summary statements. They prepare your listener for all you want to say. Thus, if a listener disagrees with your first point, he will usually wait to hear your other points before reacting.

The points that "hit home" usually open up more questions and discussion.

4 "Quench thirst" with your answers.

The purpose of salting is to prepare your listener to give full attention to your answers. The very process involved presupposes that you have valuable information, which if accepted and heeded will bring gratefulness from your listener.

Your answer on calming an angry person could be as follows:

"First, give a soft answer rather than an angry or irritated reply. God promises, *'A soft answer turneth away wrath: but grievous words stir up anger'* (Proverbs 15:1).

"Second, give a quiet reward. Look for some character quality or action by which this person has benefited your life, and reward it with praise or a gift of appreciation. *'A gift in secret pacifieth anger: and a reward in the bosom strong wrath'* (Proverbs 21:14)."

(Note: Some have thought that the word "gift" used here refers to a bribe; however, in the context of a reward and wrath from assumed injustices, the word could not mean "bribe." A gift that encourages right action is a reward. A gift that encourages wrong action is a bribe.)

"Third, give direction on yielding rights. Anger can be traced to personal rights which have been violated. When these rights are given to the Lord, they turn from rights to privileges, and we develop the mind of Christ. He laid aside His rights to live a life of obedience for our salvation." (See Philippians 2:5.)

In your conversations, begin learning how to "salt" your listeners. Then follow up with "sweet words" of God's truth.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:29).

Date completed _____ Evaluation _____