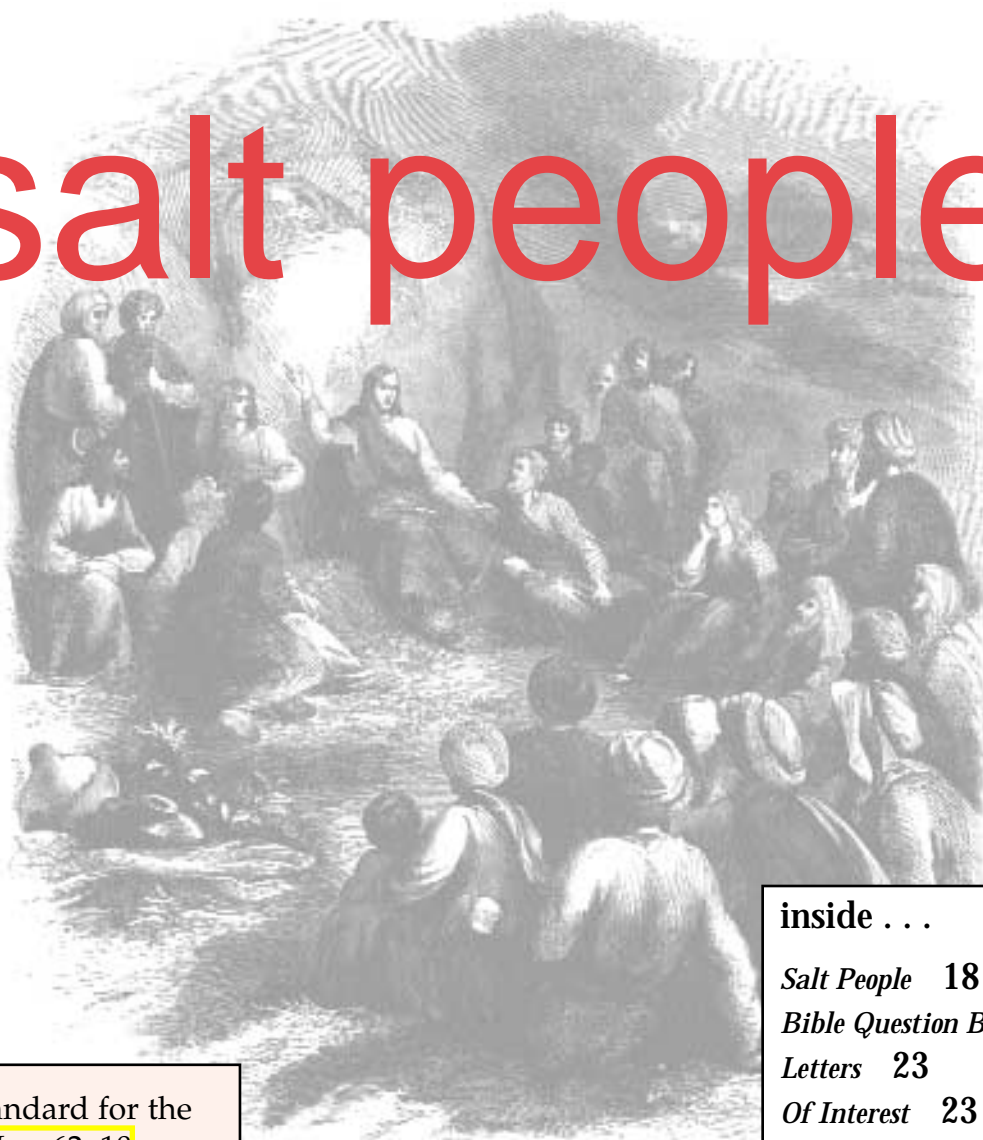


# The BIBLE STANDARD

AND  
HERALD OF CHRIST'S KINGDOM

## salt people



“Lift up a standard for the people” — [Isa. 62: 10](#)

**NOTE: Double click on highlighted scriptures to open**

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MATTHEW 5: 1-13  
[KING JAMES VERSION]

1 And seeing the multitudes, [Jesus] went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

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

# salt people\*

\* \* \*

These words constitute part of the Sermon on the Mount. Our Lord preached many sermons but this was more than a sermon — it was a discourse on the Gospel of the Kingdom of God. As we would expect, it was presented most logically.

According to the book of Matthew, Jesus was preaching the Gospel of the Kingdom of God (Matt. 4: 23). He was “teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness

and all manner of disease among the people, and his fame went throughout all Syria.”

People brought to him their sick — those who were possessed with devils, the lunatic, those with palsy, and so forth — and He healed them. Here was the universality of His testimony — He was calling to their attention the Kingdom of God, preaching the good news of the great healing that was to come, the restitution message, showing that this wonderful Kingdom was to bless the people. Great multitudes followed him as a result.

## Matthew 5: 13

### CRUCIAL TESTS

Jesus knew that not all would come into this Kingdom of which He was preaching. He wanted only the most eager to learn the Truth — the most zealous. What did He do?

“He went up into a mountain: and when he was set, his disciples came unto Him” (v. 1). Why did he go up the mountain? Apparently, to get away from the crowd. What He had to say would not apply to the great majority of them. So He put them to a test. He began to go up that steep, rugged mountain. The onlookers were put to the test. “Am I eager enough to get into this Kingdom to want to know more about it, to follow Him up those rugged cliffs, up these cliffs, into that mountain?”

He put a further test on them. Syrians and Greeks mingled in with the Jews. The Jews believed that they only were the people of God; after all, they were the only nation that God had chosen. Many of them were rather “stuck-up” — proud. They looked down on the Gentiles and even upon some of their own — the publicans and sinners of their own nation. On another occasion, Jesus spoke the parable of the two men who went up to the temple to pray (Luke 18: 9-14):

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

\* This article is largely based on a discourse given by Professor Raymond G. Jolly, Editor of *The Bible Standard* from 1950-1979. See our February issue for another presentation by Bro. Jolly.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

Some today make the same mistake. “God, I thank thee, that I am a member of the Such-and-Such church and that I have the Truth. I thank thee that I am not like other Christians” — and so forth. We need to be careful. There may be many that do not have the light of Truth we have but who are more faithful than we.

The Lord’s blessed must be humble (“poor in spirit,” v. 3), having a lowly self-estimate. If they are exalted in their own self-opinion they are not of this Kingdom. If they are proud, God will resist them. Blessed are the humble, whether they are of the Jews, of aristocracy, or whether they are of the publican and the sinners. Blessed are those that are not rich in their own self-estimation.

The Lord says to them “now you are the ones” — not the Scribes and Pharisees, not the aristocracy, not the Jews as a nation. It was no longer a national matter. The Lord here shows that it is a *personal* and *individual* qualification.

Blessed, too, are those who are sorry for their sin — mourning over it.

Blessed are those who are willing to learn at the Master’s feet — the teachable, the meek.

Blessed also are those who hunger and thirst after the Truth and its spirit.

Blessed will be the merciful — those who have compassion and the spirit of forgiveness toward others who are weak and out of the way.

Blessed are the pure in heart for they shall come to appreciate — through the eye of faith — the Heavenly Father’s glorious character.

The children of God must be peacemakers. God makes peace for us through Jesus Christ. If God has granted us this peace, what must we grant others? Can we say “peace” from the heart?

And blessed are those who are persecuted for the sake of righteousness. This is a great test, too.

### SALT — AN APT ILLUSTRATION

The standards set forth in these beatitudes apply to each individual. Civilization in its highest form is the result of the preserving influence of the individual followers of Christ down through the ages (verse 13). Many of the salt class were persecuted to death. Satan is a sectarianist and he has brought much damage to the Lord’s true people by sectarianizing them in groups one against another. We should reach over the fence of sectarianism and prejudice.

Salt is a preservative against decay. It is the opposite of leaven. Leaven causes putrefaction, decay. Leaven represents sin and error. We are to avoid sin and error, and additionally to purge out the leaven of malice, ill-will (1 Pet. 2: 1, 2). We are to be careful to preserve the Truth and the spirit of the Truth. We are to be a preserving influence.

Salt not only has the preservative quality, it has the purifying quality. Metaphorically, it holds to the Truth in spite of all the oppositions of errors. It holds to the spirit of the Truth and is an example of the believers.

Salt permeates and penetrates. Our Lord’s words went to each heart. The message of the Gospel of the Kingdom has a penetrating influence that comes to the very inner most part of our conscience — it searches the heart as no other message can. You can study Shakespeare and get wisdom from him, but his writings do not compare with the word of God — the good news of the Kingdom. No wonder the message at Pentecost pricked the hearers to the heart (Acts 2: 37).

Describing the *Valley of Salt*, in the land of Judea, one Mr. Maundrell writes:

“Along, on one side of the valley, toward *Gibul*, there is a small precipice about two men’s lengths, occasioned by the continual taking away of the salt; and, in this, you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, *yet it had perfectly lost its savour*: the inner part, which was connected to the rock, retained its savour, as I found by proof.”

(Quoted by Adam Clarke in his commentary on Matthew 5: 13, *Clarke’s Commentary*)

## Salted Offerings

Every burnt offering was to be seasoned with salt. Burnt offerings represented God's acceptance of the atonement offering. God manifested His acceptance by the fire that came down from Heaven to consume the offering on the altar (Lev. 9: 22-24). The same thing took place at the dedication of the temple (2 Chron. 7: 1). See also 1 Chronicles 21: 26.

The consecrated Christian is, as it were, an offering. God has been manifesting His acceptance of His people through the blessings of Jesus Christ, bestowed on them during the Gospel Age. Later, to the non-elect, the present unbelievers of the world of mankind, He will manifest His blessings in restitution (Acts 3: 19-21). Jesus Christ sprinkles salt upon us and He will sprinkle it upon the whole world of mankind.

## Salted Covenants

*"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" — Num. 18: 19.*

Figuratively, here we see the preservative quality of salt in the everlasting covenant of God, the covenant that He made with Abraham, Isaac, and Jacob. The salt symbolized an unbreakable alliance. Leviticus 2:13 commands that all the meat-offerings "of the covenant of thy God" be sprinkled with salt. See also 2 Chronicles 13: 5; Ezekiel 43: 18-24.

The foundations of a destroyed city were sowed with salt, indicating its sterility, its death (Judges 9: 45).



## A SOLEMN WARNING

Contained in our Lord's words is, however, a warning: "... if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Compare Mark 9: 49, 50.)

In the Greek, as in other languages, the masculine and feminine genders frequently apply to inanimate influences. Thus salt is here referred to by the masculine pronoun, "his."

If the consecrated lose their saltiness, then how shall they be re-salted? There is no other Gospel than that of the Kingdom that could ever have such an influence on us. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with

salt, that ye may know how ye ought to answer every man" (Col. 4: 5, 6). We must be careful in our business relationships and general occupations not to let the world influence us to lose our saltiness, to become "good for nothing."

## THE TIME OF TROUBLE

We may reasonably expect that as the saltiness of the Christian influence disappears under the onslaughts of infidelism and materialism, conditions in the world will further deteriorate. The Time of Trouble referred by our Lord elsewhere in Matthew (24: 21, 22), is caused partly by the removal of God's Elect from the earth. Following is a pertinent extract from the book, The Chart of

God's Plan, No. 16 in our Epiphany Series, pages 64, 65:

Let us briefly look at the symbolic earth before the flood. We understand the symbolic earth of any world to be the organized society of that world. Often the word, earth, is symbolically used in the Bible to mean *society*. For example, when Jesus said, "Ye are the salt of the earth" (Matt. 5: 13), He certainly did not mean that we are literal salt placed in the literal earth to season, nourish and preserve it; but that in human society — the symbolic earth — Christians are a seasoning, nourishing and preserving factor. Evidently Is. 60: 2 does not refer to the literal earth being in gross literal darkness; for if such were the case, it would be dark wherever the sun does not shine on the

earth, no matter how many saints were there; and it would be light wherever the sun shines, no matter how many sinners were there. Evidently the thought of the verse is that while *society* in general would be in the darkness of error, the faithful would be in the light of truth. How apparently does the word *earth* mean society, in its first use, and the planet on which we live, in its second use in **Gen. 4: 14**: “Thou hast driven me *out* this day *from* the face of the earth [society]; and from Thy face [favor] shall I be hid, and I shall be a fugitive and a vagabond in the earth [our planet]”! Again, “the whole earth [human society] was of one language” (**Gen. 11: 1**). Other illustrations of the symbolic sense — society, as being given to the word, earth, could be cited; but the above are sufficient to prove the point under consideration.

### CONCLUSION

Our Lord’s Sermon on the Mount must have touched His hearers deeply. It has echoed through the centuries and has exerted profound influence on the development of western civilization. This article provides a brief overview of a small

portion of it; a careful reading of the whole Biblical text is a profitable exercise.

May God bless each one of us as we endeavor to salt the world and to allow the purifying, penetrating, and preserving qualities of the Word to bless those with whom we come into contact. Let us be faithful as Salt People.

\* \* \*



**Q** What is your position on legalized gambling, such as lotteries? Should the consecrated Christian participate?

**A** There has been a marked increase in legalized gambling over the past decade. Many countries now have state lotteries in which large sums (typically millions of dollars) are awarded to each winner. The largest of such lotteries is in the United Kingdom which reinstated state gambling after outlawing it in the 19th century.

Additionally, there are many other forms of gambling — much of it illegal — on various major sports throughout the world.

The United States does not have a national lottery, but individual states have instituted their own. The profits to the organizers of such lotteries are enormous, though it is true that some of the profits go to worthy causes or to subsidize living standards of the less well-off in society.

The anticipation of possibly winning and the conjoined excitement works on many like a drug. Addiction to gambling has emerged as a serious social problem. This is not to say that everyone who buys a lottery ticket or takes a chance on a raffle is destined to become a compulsive gambler. But for some, the activity can be dangerous, siphoning off income which would better be spent on worthier things.

Many gamblers make more or less of a goddess of “Lady Luck” and enlist her help in winning. They have a “get-rich-quick” mentality and lust after the prosperity which they believe awaits them at the next roll of the dice or the handle-pull of the fruit machine.

Isa. 65: 11 is pertinent:

“But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and *that furnish the drink-offering unto that number.*”

The portion we have italicized is translated by the American Standard Version, “that prepare a table for Fortune and that fill up mingled wine unto Destiny.” The word “troop” is a translation of the Hebrew, *Gad*, and as well as its obvious reference to the tribe of Gad in Israel, it seems also to be associated with Baal (Josh. 11: 17; 12: 7). In this sense it conveys the thought of “Fortune.”

Under the entry for Gad, the *Illustrated Dictionary and Concordance of the Bible* reads:

Gad also refers to a “foreign deity of good fortune worshiped by some Israelites in the period after the Exile (Is. 65: 11). In a bilingual Aramaic-Greek inscription from Palmyra the deity is identified in Greek as “fortune.”

### The Consecrated Under Review

However, the question under review addresses itself primarily to the consecrated.

The world has its ways and it is not governed by those principles which must guide the consecrated Christian. In general, gambling is based on selfishness, the *desire to improve one's lot in life*, and thus implies discontent. It is this principle which goes to the heart of the Christian life.

The Christian is exhorted to be content with such things as ye have (Heb. 13: 5). The consecrated life at root is one of self-denial; self-promotion does not fit this model. It is the Christian's God who controls the rises and falls of life (Psa. 75: 6, 7). For the Christian to try to chart his or her own course is a repudiation of this control. This is a principle which applies to all aspects of Christian life — gambling included.

What about entering a *free* drawing for a prize of considerable value, such as a car or a boat?

Here again, the same principle comes into play. Habitually seeking to improve our lot in material things is a sign of discontent with our lot. We need to watch this tendency. But we must be reasonable in our viewpoint, too. As in all things, a sanctified conscience must be consulted; if there is doubt, desist.

There are no accidents in the lives of the Lord's consecrated. He will see to it that we do not lack for the necessities, though He may not make us rich.

\* \* \*

## New Representative for Barbados, West Indies

**Brother Frederick Edghill**, our representative in Barbados since 1989, died after a painful illness on December 28, 1999. He wore his illness with dignity. Brother Edghill was much loved by family and friends alike, and the many brethren in the United States whom he met on his trip here. He leaves behind a large family who feel the loss keenly. Our heart goes out to them.

We have appointed Brother Anthony Phillips, an associate of Bro. Edghill, as our new representative. Following is a recent letter from Bro. Phillips:

Dear Bro. Hedman: Greetings in Jesus' name!

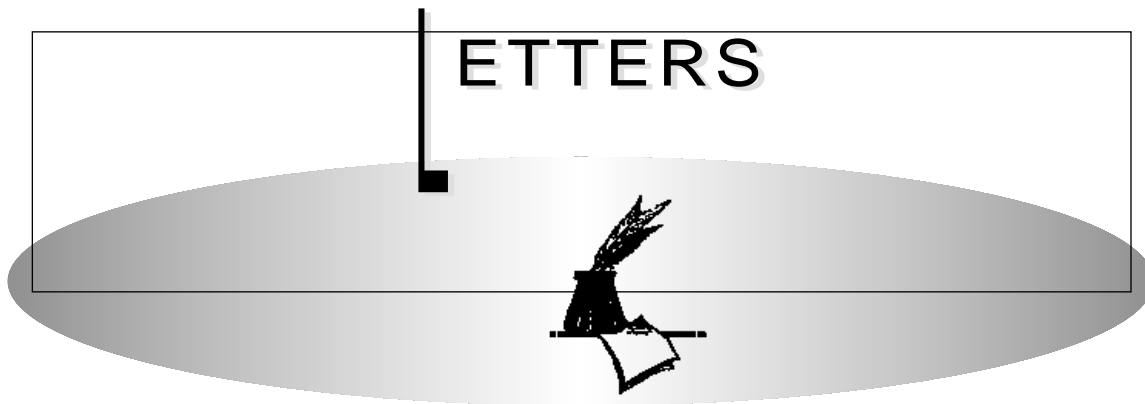
We miss our Bro. Edghill very much and did not expect him to go so soon; but God is in charge and He knows best. Nevertheless, we have a job to do and we must go on, and that in Jesus' name. I will accept the position to carry on the work, and I know that the others will support me in this, thanks to God in Jesus' name.

Bro. Edghill's funeral was a large one. He was of a generous and spiritual nature. We had two services: one at the funeral home, which I conducted, and the other at a church, conducted by his son.

We are getting visitors from time to time, and it seems as though they are interested in the Truth. We are presently studying Epiphany Volume 17, *The Millennium*, a study Bro. Edghill started.

Blessings in the name of Jesus until I hear from you again.

Your Brother in Christ, Anthony Phillips



Dear Bro. Hedman: Enclosed is a contribution for the Bible House. Use this wherever you think it is needed. I have subscribed to *The Bible Standard* for years and find it a great help in understanding the Bible and the Truth.

Yours in Christ,  
M.J.J., Illinois

Dear Friends: Enclosed is a donation. The magazines are so much more attractive when you use some color for the covers — gets rid of that boring gray. I've always loved the "old-fashioned" look of *The Bible Standard* and *The Present Truth* — it actually calls attention to the magazines — but let's have color!

Love,  
J.A.R., California

Dear LHMM: Please send me a copy of your book *Life-Death-Hereafter*; and the tracts on Christian Science and the soul. All the other books have helped me greatly, and as I go back over the material I find new things I missed the first time.

You provide a much-needed service. Thank you for being out there, and God bless you and yours.

Respectfully yours,  
J.W.H., Texas

\* \* \*

*The Bible Standard* welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

## of interest . . .

**The world's largest bank** will be created by the merger of Deutsche Bank and Dresdner Bank of Germany. The combination will be worth over US\$1 trillion (one thousand, thousand-million). The new entity will be better able to compete with U.S. banks in the profitable worldwide investment banking market, and take advantage of the burgeoning "e-commerce" of the internet. The merger comes on the heels of the takeover of the German telecommunications company, Mannesmann by Vodafone-Airtouch, the British mobile telephone company, a move which changed German corporate culture. There are about 3,000 banks in Germany, all competing for customers. The resulting difficulty in making profits has meant that they have not been as profitable as their U.S. and U.K. counterparts.

\* \* \*

**The U.S. spacecraft**, Near (Near Earth Asteroid Rendezvous), went into orbit around the asteroid Eros and has taken detailed pictures of the body. The pictures were taken from a range of about 127 miles (204km). Boulders as small as 65 feet (20 metres) can be seen. Near will remain in its current orbit for a few weeks as it carries out a photographic survey and creates a topographical map.

\* \* \*

**Colonies of seabirds** are adding to environmental pollution by their droppings, releasing large amounts of ammonia into the atmosphere. Large emissions of ammonia could be just as harmful to the ecology as intensive farming. According to researchers, some species, such as gannets and guillemots, are more guilty than others. Researchers studying a colony on Bass Rock off Scotland's east coast have measured ammonia concentrations 20 times those on chicken farms. The extra nitrogen from the deposits could lead to change in, or loss of, some vulnerable species of plants.

**THE BIBLE STANDARD  
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## announcements . . .

*For a detailed listing of our publications please see the November-December 1999 issue. A copy free on request.*

### BEREAVED NOTICES

**Sister Frances Marie Strate**, died on January 10, at the age of 98. She was born in Muskegon, Michigan, to John and Ella Nelson; one of nine children, all of whom have died. Her husband, Walter, died in 1956. She is survived by her daughter, Betty, and her son-in-law, Kenneth Schalk, and three grandchildren, Kenneth, Kevin, and Tracy.

**Sister Fannie L. Whiteberry**, died on March 2, at the age of 103. She was born and raised in Kansas, moving later to Oklahoma to be with her only son Joe, who survives her.

Our condolences go to the family members of these dear Sisters and the brethren associated with them. We rejoice in the prospect of the resurrection.

### GENERAL CONVENTIONS FOR 2000

*At-a-glance*

**U.S.**

Florida, March 10-12

Massachusetts, April 28-30

Michigan, May 27-29

Bible House locale Convention, July 1-4 (*Note: No formal picnic outing at the Bible House; convention is a day longer than usual.*)

Ohio, Aug. 25-27

Illinois, Oct. 6-8 (*tentative*)

Oklahoma, Nov. 17-19

**France**

*Spring*: April 23-24

*Summer*: July 28, 29, 30

August 26, 27

*Autumn*: October 21-22

**Germany**

April 21-24

**Great Britain**

Hyde, Cheshire, August 4-6

Sheffield, Yorkshire, October 28, 29

**Poland**

*Krakow*: July 17-19

*Wroclaw*: July 21, 22, 23

*Bydgoszcz*: July 25-27

*Details*

**United States**

*Springfield, Massachusetts*, April 28-30, 2000 (Friday-Sunday)

*Site*: Holiday Inn, 245 Whiting Farms Road, Ingleside Exit off I-91, Holyoke, Massachusetts 01040 (half-a-mile north of Mass. I-90 Turnpike, Exit 4). *Rate*: \$72.00 plus tax; single or double. *Reservations* may be made through Mrs. and Mrs. Herbert Hoague (Convention Coordinators), 108 Gerrard Ave., E. Longmeadow, MA 01028.

*Muskegon, Michigan*, May 27-29, 2000 (Saturday-Monday)

*Site*: Comfort Inn, U.S. 31 at Sherman Boulevard, Muskegon, Michigan 49444. *Rate*: \$54-\$59, plus tax; includes Continental breakfast. *Reservations* may be made by calling the Comfort Inn (231) 739-9092 (have credit card handy; ask for a confirmation number). All other inquiries (*after April 17*) to Mrs. Carlla Olson, 1503 Carleton Street, Whitehall, MI 49461.

### SERVICES BY VISITING MINISTERS

**Julius Nielsen**

*Pilgrim and Rep. for Denmark*

German Convention, April 21-24

**Piotr Woznicki**

*Pilgrim and Rep. for Poland-E. Europe*

German Convention, April 21-24

**Carl Seebald**

Beech Grove, Tennessee, March 6, 7

Jacksonville Convention, March 10-12

Bellaire Bluffs, Florida, March 14, 15

Fort Lauderdale, Florida, March 18, 19

Sebring, Florida, March 20

Jacksonville, Florida, March 25

Waycross, Georgia, March 26, 27

Marietta, Georgia, March 28

Cleveland, Georgia, March 29

Wilmington, North Carolina, March 31

Manteo, North Carolina, April 1

Norfolk, Virginia, April 2, 3

Roanoke Rapids, Virginia, April 4

Reidsville, North Carolina, April 5, 6

**Ralph Herzig**

New Haven, Connecticut, March 19

**Robert Herzig**

Auburn, Massachusetts, March 12

Springfield, Massachusetts, April 2

**Leon Snyder**

Cincinnati, Ohio, March 5

Booneville-Iuka, Mississippi, March 7

Jacksonville Convention, March 10-12

Waycross, Georgia, March 17

Marietta, Georgia, March 18, 19

Beech Grove, Tennessee, March 22-23

Athens-Nelsonville, Ohio, March 25-26

Akron, Ohio, March 28

Derry, Pennsylvania, April 25

Erie, April 26

Springfield, Massachusetts, Convention, April 28-30

Pittsfield, Massachusetts, May 2

**Baron Duncan**

Pittsfield, Massachusetts, April 9

*West Indies Conventions*

Jamaica, April 21-24

Barbados, April 26, 27

Trinidad & Tobago, April 29-May 2

For Lauderdale, Florida, May 4, 5

Jacksonville, Florida, May 7, 8

**Evangelists' Services**

Harry Hammer, Muskegon, March 25

Harry Hammer, Grand Rapids, March 26

Robert Branconnier, Boston, March 26

Jack Zilch, Chicago, April 1, 2

Edward Tomkiewicz, Minneapolis, April 15, 16