

Covenant of Salt - Our Spiritual Employment Contract^{A B}

Intellectual Property of John Marsing - www.MyHebrewBible.Com

ToDo: Needs to be Reviewed

Table of Contents

Introduction.....	1
Questions.....	1
Thesis	2
Lev 2:13 meat offerings are seasoned with salt, don't omit the salt of the covenant with Eloheicha	2
Num 18:19 heave offerings offered unto YHVH by a stature for ever, it is a covenant of salt.....	2
Mat 5:12 great is your reward in heaven; even though the prophets were persecuted before you	2
Mat 5:13 Ye are the salt of the earth, but salt that is good for nothing will be trodden under foot of man..	3
Mat 5:14-16 Ye are the light of the world. A city that is set on an hill	3
Mat 5:17-20.....	3
Numbers 18:1-7 "The charge of the priests and Levites"	3
Commentary.....	4
Biblical Commercial Redemption Connection	4
Summary.....	5
References.....	5
Covenant of Salt Bible References.....	5
ISBE - Covenant of Salt	5
Salt	5

Introduction

Last Shabbath (Jun 16, 2012) was our parasha reading which covered chapters 17 and 18 of the book of Numbers. Chapter 17 is about the budding of Aaron's Staff and 18 is about the duties and offerings for Priests

Questions

The Tribe of Levi is not to have an inheritance (Num 18:21-23)

Is this inheritance symbolic of property rights on earth as opposed to in heaven (i.e. treasures in heaven)?

^A Alternate titles: "The Levitical Priesthood and Property Rights; or "Title Holder Conflicts with the Levitical Priest Hood"

^B Document History: Old Modification date was 6/21/2012, n 4/21/2019, Renamed from "Covenant of Salt - Our Spiritual Employment Contract.doc" assigned article #1498, started with new Word Study template and did copy past from old

Who is Levi today?

Is Levi the modern day judges?

Are the disciples of Y'shua to take on the role of Levi?

Are they to be the conduits of blessings and curses for the rest of the world?

Levi received the sacrifices that they got from the rest of the tribes and performed the ceremonial duties and a service. Most of these sacrifices were then consumed by Levi. My question is were they dependent on those sacrifices as a primary form of sustenance for them and their family? As I tie this is with BCR, I'm beginning to suspect not. If they are of Heaven and of YHVH then He is ultimately responsible for their well being and whatever enumeration they get from their priestly services is extra. The BCR connection is that this is similar to the American birthright where all Americans have the capacity to get the same type of heavenly benefits.

What is the covenant of salt? Is it right to understand that the salt is where

If Levi is to have

I see Levi as being those class of people who are "in this world but not of this world" I say this because if they ????

Etymological connection between salt and salary.^C

Thesis

Lev 2:13 | meat offerings are seasoned with salt, don't omit the salt of the covenant with Eloheicha

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.

Num 18:19 | heave offerings offered unto YHVH by a stature for ever, it is a covenant of salt

All the heave offerings of the holy things, which the children of Israel offer unto YHVH, 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 YHVH unto thee and to thy seed with thee.

Mat 5:12 | great is your reward in heaven; even though the prophets were persecuted before you

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

It is expected that using the BCR process you can count on being persecuted.^E What I'm trying to suggest regarding the tone of the Sermon on the Mount (Mat 5) is that to be humble is not about being beat up by the world, it's more that your seeking the best interest of your Employer YHVH in contrast to your natural interests / instincts.^F Out payment (salary → salt) comes from Heaven the private i.e. the asset account.

^C <http://en.wiktionary.org/wiki/salary> From Latin *salarium* ("salt money, money to buy salt with"), from *sal* ("salt")

^D See Word-Study-G1377-dioxo-persecute, article #1501.

^E Etymologically speaking, how close is the word persecute to process? When your being "persecuted" (especially the first time) by the judge because you're trying to access your asset account, is this not a test which is nothing but a process?

^F See Mat 6:1-8 (just before the Our Father in Heaven Prayer) and "Treasures-In-Heaven.doc".

When can we access this reward? Not when were dead and floating around in some “rapture cloud” but today (ok maybe 30 days same as cash).

Mat 5:13 | Ye are the salt of the earth, but salt that is good for nothing will be trodden under foot of man

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

Is not the “Covenant of Salt” related to the “salt of the earth”? The word “savour”^{G3471} is transliterated as “moraino” and it means to be insipid or to be a fool and a simpleton. Is this where we get the English word for moron?

JKM Modern / BCR Translation: If you are the salt of the earth then you have a salary paid to you by Elohim and which is put into the trust fund private asset account. But, if you act like a damn fool / simpleton / moron and do not access said account for the purpose of being a blessing to the world (by being the private welfare provider), then your salary/salt has lost it’s savour / usefulness.

In 2Ch 13:5, the David covenant between YHVH (the Elohim of Israel) and King David is described as a covenant of salt. If you accept that being “the salt of the earth” is about a covenant of salt then how can this therefore only apply to Israel.

Mat 5:14-16 | Ye are the light of the world. A city that is set on an hill

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

The light is a metaphor for the Torah. And part of the Torah is our spiritual employment contract. This sets up one of my favorite verses in scripture Mat 5:17-20.

Mat 5:17-20

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**.^{G4137 18} For verily I say unto you, Till heaven and earth pass, one **jot** or one **tittle** shall in no wise pass from the law, till all be **fulfilled**.^{G1096 19} Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.²⁰ For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The word fulfil means to fill full not do away with (a Constantine / Marcion Christian perspective).

Numbers 18:1-7 “The charge of the priests and Levites”

¹ And YHV said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. ² And thy

^G See Word-Study-G3471-moraino-savour-foolish article #[1503](#).

brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle ^{H168 ohel} of witness ^H. ^{H5715 eduth} ³ And they shall keep thy charge, ^{I H4931} and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither **they, nor ye also, die.** ⁴ And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. ⁵ And ye shall keep (**Aleph Tav**) the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. ⁶ And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are given as* a gift for YHVH, to do the service of the tabernacle of the congregation. ⁷ Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and **the stranger that cometh nigh shall be put to death.**

Commentary

The Kohanim are responsible for what goes on in the sanctuary: ^{H4720 miqdash} and if there is an iniquity ^{H5771 avon} the burden falls on them and they will be punished (by death see Num 18:3). Compensation for this extra burden can be found in Num 18:7 (I think) where it says "...for every thing of the altar..." which I interpret as the animal sacrifices are to be consumed by them.

Biblical Commercial Redemption Connection

Jack Smith gives an analogy of going to the grocery store and "buying" stuff with the use of FRN's. FRN's aren't substance they are notes i.e. TCU's of everyone's birth certificate. The question arises how can I exchange FRN's and get something substantive like a candy bar as this would be unequal weights and measures (FRN's <> candy bar). As I recall the explanation for this is that the receipt for the candy bar and the FRN's are an equal exchange and the actual item (the candy bar) is merely an enticement for the transaction. Therefore all is balanced (FRN's = candy bar receipt).

Setting aside this façade, game, abstraction, indirection etc. for the moment (i.e. why not just exchange substance for substance) a reasonable question to ask is what's up with this idea of the substance (the actual candy bar) being an enticement? I will attempt to address that later.

In Numbers 18 (1-7) YHVH is setting up the Kohanim to be righteous money exchangers at the Why this is relevant to

In verse 5 there is one of the 632 (or so) standalone Aleph Tav's hidden in the Hebrew. One could interpret this as being shadow picture of Y'shua taking over the Kohen Gadol (High Priest) like is described in the book of Hebrews. This is significant because it connects the covenant of salt Num 18:19 with the disciples of Y'shua in Mat 5:13 as being the salt of the earth.

^H See Word-Study-H6951-Qahal-H5712-Edah-G1577-Ekklesia-Church-Synagogue, article #415; for an in depth word study of *Eduth* ^{H5715}. see also Num 17:7-8, 2Ch 24:6 & Act 7:44.

^I This word is used six times between verses 3&8. See "Word Study - commandments statutes decrees ordinances charges judgments.doc" for an in dept word study of mishmereth (H4931) and how it's related shomer (H8104) which is a word that is very powerful. Shomer is to keep or guard (e.g. it Gen 2:15 was told to keep the garden). Jack Smith talks about how it's easy to draw up the contract, the hard part really is keeping it.

Summary

Covenant of Salt is a spiritual employment contract between YHVH and the high priest who is paid a salary (salt) for his work with the T&C's being that he cannot own anything. We who accept the lamb of Elohim take on that role, so say's Y'shua "ye are the salt of the earth"

References

Covenant of Salt Bible References

2Ch 13:5 KJV Ought ye not to know that YHVH God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by **a covenant of salt**?

2Ch 13:9 KJV Have ye not cast out the priests of YHVH, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

Eze 43:24 KJV And thou shalt offer them before YHVH, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto YHVH.

Mar 9:49-50 KJV For every one shall be salted with fire, and every sacrifice shall be salted with salt. ⁵⁰
Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Ezr 6:9; Ezr 7:22 ???

ISBE - Covenant of Salt

sôlt (ברית מלח, *b^rrîth melah*; ἅλας, *hâlas*, classical Greek ἅλας, *hâls*): As salt was regarded as a necessary ingredient of the daily food, and so of all sacrifices offered to Yahweh ([Lev 2:13](#)), **it became an easy step to the very close connection between salt and covenant-making**. When men ate together they became friends. Compare the Arabic expression, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; compare "eat the salt of the palace" ([Ezr 4:14](#)). Covenants were generally confirmed by sacrificial meals and salt was always present. **Since, too, salt is a preservative, it would easily become symbolic of an enduring covenant**. So offerings to Yahweh were to be by a statute forever, "a covenant of salt for ever before Yahweh" ([Num 18:19](#)). David received his kingdom forever from Yahweh by a "covenant of salt" ([2Ch 13:5](#)). In the light of these conceptions the remark of our Lord becomes the more significant: "Have salt in yourselves, and be at peace one with another" ([Mar 9:50](#)).

Salt

This custom of pledging friendship or confirming a compact by eating food containing salt is still retained among Arabic-speaking people. **The Arabic word for "salt" and for a "compact" or "treaty" is the same.**