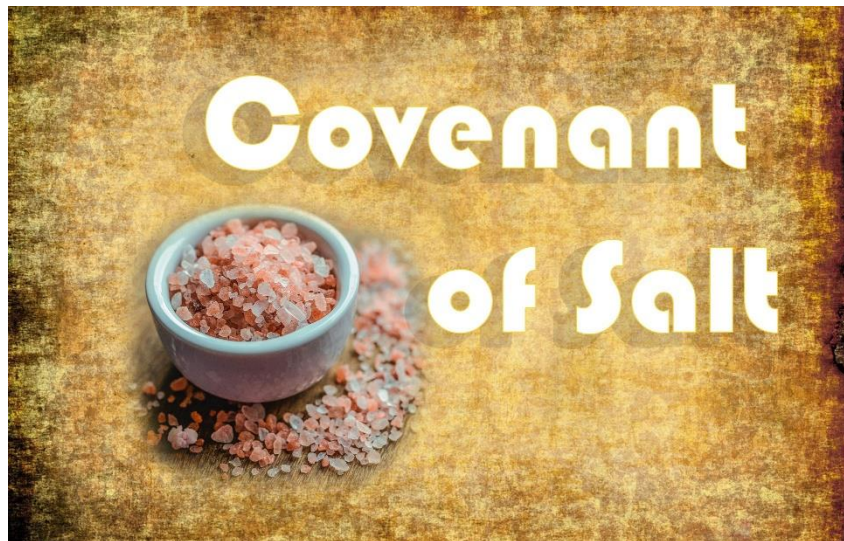


Bible Class –

9th July 2026

The Covenant of Salt

2 Chronicles 13:5



Passage for Consideration:

5: 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?

This was referring to a covenant which would last for all time, that is, it is a lasting covenant, one which will not wear out, one which is preserved throughout the time it is designed to keep it in force.

Compare this with the words given as part of the promise with regards to the giving of the covenant to David: 2 Samuel 7: 12-14:
And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2 Samuel 7:16: *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

2 Samuel 23: 5: *Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

In the context, in this 2 Chronicles 13, the reason for King Abijah to talk about a covenant of salt in this way, was because he as the grandson of David was protesting against the King Jeroboam who was ruling as a rebel over the northern ten tribes. He referred to the Covenant of salt as explaining his legitimacy as opposed to the usurper Jeroboam. Why would Jeroboam expect success in the coming battle when the promise of the throne, land, the kingdom had been to David and his seed? To Abijah, this fact trumped everything, as God's Word is lasting, and would be preserved, - and could not be corrupted – hence the reference to salt.

Because of this firm belief, Abijah was helped by the God of his father David and he was granted a resounding victory.

That salt was used as a symbol by God as one of preservation, a memorial, a permanent fixture was already well known, which Abijah would have been aware of when he used this term.

For example: Lot's wife: Genesis 19:26: *But his wife looked back from behind him, and she became a pillar of salt.* A permanent reminder that those who look back are not fit for the kingdom of God (Luke 9:62). Moreover wicked cities were sowed with salt, as a symbol of permanent destruction, where the sterilisation qualities of salt both practically as in Deuteronomy 29:23 and symbolically in Judges 9:45 prevented new growth.

Of course, Abijah would have known of the healing qualities of salt as well, and that it was also a symbol of healing. Later in scripture we

read of how salt was used as a symbol - 2 Kings 2:20-21 *And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.* Its sterilising qualities are referred to in Ezekiel 16:4: *And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.*

The process of obtaining salt was hard work, and it featured frequently in the everyday lives of Israel. They harvested salt from the Dead Sea, by pouring the water into raised depressions, and allowing the sun to evaporate the water leaving the sea salt behind. Only a small amount mined, so it was repetitive and laborious work, salt was also mined, but also this was dangerous. Hence why salt was highly valued as a mineral, and could be used as currency- indeed Roman soldiers were paid often with salt, hence where the English word salary – comes from, being derived from the Latin word for salt. (It is also where the idiom ‘being worth their salt’ comes from.) It was the Romans who built small hills along the Kent coast in the UK, with shallow depressions upon it, and the name of the place subsequently became known as Seasalter.

When Darius the King gave command for supplies to be made freely available for the returned Jewish exiles, salt was included as much a valuable commodity as wheat, oil and wine. (Ezra 6:9, 7:22 unlimited salt to be made available) All this to show the high value of salt in Old Testament times, and its prized qualities.

Salt was also used as a seasoning – see Job 6:6: *Can that which is unsavoury be eaten without salt? or is there any taste in the white of*

an egg? And as the Lord Jesus said in Luke 14:34: Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Thus far, then, these passages have shown that salt was regarded as a preservative, a disinfectant against corruption, a purifier, useful, high value, reliable, as well as a flavour enhancer.

But Abijah had more than this in mind when he used the phrase the Salt of the Covenant. He was not the first person to use the phrase – God was.

Numbers 18:19: *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.*

Moreover, in the law, God instructed salt to be offered with ALL offerings, in every case.

Leviticus 2:13: *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.*

Salt was one ingredient which could never be absent from the Altar of the Burnt Offering. It was to teach the nation of the imperishableness of the Lord's Covenant with Israel. It's unalterable nature – reliability, fidelity was a stark contrast to leaven and yeast which was not allowed to be offered (except in special circumstances) which introduced corruption. Salt repelled corruption and thus an apt symbol of the everlasting nature God's covenant.

The covenant of salt referred to in Numbers 18:19 is interesting. It referred to the God – given right of the Priesthood, to eat of the freewill offerings of the nation, which had been donated as peace

offerings, as a symbol of fellowship and gratitude to God. The Priesthood including their sons and daughters were permitted to eat of these offerings, emphasising the acceptance and partaking in the gift of God in fellowship and unity. This described as a Covenant of Salt.

A covenant which would be lasting. As salt would give savour and flavour, so the giving with a willing heart would give the same flavour to God, the attitude of mind rendered the offering acceptable to God.

This is the same reason behind the covenant made with David being described as a covenant of salt. Not only was it one which would stand the test of time, being preserved, and permanent but it was a covenant which had at its very core the attitude of mind, characteristics, which reflected principles of purity, incorruptibility, truthfulness, which are of great value.

The covenant with David – like the Mosaic Covenant spoke of One to come, the Promised Seed, the One Great Offering, the Son of God. As the Apostle so described: Jesus Christ, the same yesterday, today and for ever. It is the Gospel of Jesus Christ which cleanses and sterilises the mind. It is the teachings of the Saviour which chase away impure thoughts. It is the forgiveness of Jesus which neutralises corruption, it is through His Sacrifice that everlasting life is available to others. It is this precious Hope which enhances an otherwise bland and unpalatable mortality.

Appreciating this, and believing it – like Abijah did, shows an attitude of mind – an acceptable savour unto God. Jesus describes those who understand and allow it to affect them – as the salt of the earth – they in turn preaching and living the gospel act as a power for good Matthew 5:13: *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.

Similarly in Mark: 9:49,50: – *For every one shall be salted with fire, and every sacrifice shall be salted with salt. 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.*

Having salt in ourselves – means showing that same fellowship and unity without leaven, offering our lives with honesty, and truthfulness, - resulting in peace and harmony. It must affect how we live and how we speak - Colossians 4:6: *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

Brother Terry