

Salt is mentioned in both the Old and New Testaments of the Bible. Here are some references starting from Leviticus:

Old Testament References:

Leviticus 2:13 (NIV):

"Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings."

Exodus 30:35-38 (NIV)

"and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you. Do not make any incense with this formula for yourselves; consider it holy to the Lord. Whoever makes incense like it to enjoy its fragrance must be cut off from their people."

Numbers 18:19 (NIV):

"Whatever is set aside from the holy offerings the Israelites present to the Lord I give to you and your sons and daughters as your perpetual share. It is an everlasting covenant of salt before the Lord for both you and your offspring."

2 Kings 2:20-21 (NIV):

" 'Bring me a new bowl,' he said, 'and put salt in it.' So they brought it to him. Then he went out to the spring and threw the salt into it, saying, 'This is what the Lord says: "I have healed this water. Never again will it cause death or make the land unproductive." ' "

Ezra 6:9 (NIV):

"Whatever is needed—young bulls, rams, male lambs for burnt offerings to the God of heaven, and wheat, salt, wine and olive oil, as requested by the priests in Jerusalem—must be given them daily without fail."

Job 6:6 (NIV) Is tasteless food eaten without salt, or is there flavor in the sap of the mallow? I refuse to touch it; such food makes me ill.

Isaiah 66:22-24 (NIV) "As the new heavens and the new earth that I make will endure before me," declares the Lord, "so will your name and descendants endure. ²³ From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the Lord. ²⁴ "And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind."

New Testament Reference:

Matthew 5:13 (NIV):

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot."

Mark 9:50 (NIV):

"Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other."

Luke 14:34-35 (NIV):

"Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. 'Whoever has ears to hear, let them hear.'"

Salt is connected with God's covenant and carries symbolic significance in various rituals and expressions of commitment. Here are a few aspects of the Jewish understanding of salt as a metaphor for covenant:

- **Eternal Covenant (Brit Olam):** The use of salt in offerings and covenants in the Old Testament, as mentioned in Leviticus and Numbers, is understood to represent the eternal nature of the covenant between God and His people. Salt, known for its preserving qualities, symbolizes the enduring and unchanging nature of the divine agreement.
- **Covenant of Salt in Leviticus 2:13:** The expression "covenant of salt" is specifically mentioned in Leviticus 2:13, emphasizing the enduring nature of the covenant between God and the Israelites. This phrase is understood to signify a covenant that is incorruptible, lasting, and binding.
- **Purity and Preservation:** Salt's role in preserving food from decay and corruption aligns with the concept of purity and preservation in the context of covenant. It symbolizes the commitment to maintaining the integrity and righteousness of the covenant relationship.
- **Seasoning and Flavoring:** Salt is used to season and enhance the flavor of food. In a covenantal context, it symbolizes the idea of enhancing and enriching the relationship with God. The covenant is not merely an obligation but adds a meaningful and flavorful dimension to the life of the community.
- **Sacrificial Offerings:** Salt was a required component in various sacrificial offerings. This inclusion was not just for

taste but also for its symbolic significance. The offerings, seasoned with salt, represented the covenantal relationship and devotion to God.

Understanding salt as a metaphor for covenant reflects the depth and richness of symbolism within Jewish traditions. It underscores the enduring commitment, purity, and flavor that characterize the relationship between God and His people. This symbolism continues to influence Jewish rituals and interpretations of scripture.

Light to the Gentiles

Isaiah 42:6 (NIV):

"I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles."

Isaiah 49:6 (NIV):

"He says: 'It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.'"

Isaiah 60:3 (NIV):

"Nations will come to your light, and kings to the brightness of your dawn."

Isaiah 9:2 (NIV):

"The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned."

Light to the Gentiles theme

The concept of "light to the Gentiles" is often associated with apocalyptic themes, especially in the context of the Messianic era and the fulfillment of God's ultimate plan for salvation. Here are some verses from the Bible that carry apocalyptic undertones regarding the spread of light to the Gentiles:

Biblical Apocalyptic Verses:

Isaiah 60:1-3 (NIV):

"Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn."

Malachi 1:11 (NIV):

"My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me because my name will be great among the nations."

Luke 2:29-32 (NIV):

"Sovereign Lord, as you have promised, you may now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel."

Acts 13:47 (NIV):

"For this is what the Lord has commanded us: 'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'"

Apocalyptic Themes Elsewhere:

While the concept of "light to the Gentiles" is primarily found in the Bible, it's worth noting that apocalyptic themes can also be explored in other Jewish and Christian apocalyptic literature, as well as in various cultural and religious traditions. Apocalyptic writings often deal with visions of the end times, the arrival of a messianic figure, and the ultimate triumph of divine justice.

Apocalyptic literature outside the Bible includes works like the Book of Enoch, the Apocalypse of Baruch, and the writings of the Dead Sea Scrolls, where similar themes of divine light and the inclusion of the nations are explored.

Always consider the specific context and theological perspectives of each source when examining apocalyptic themes outside the canonical Bible.