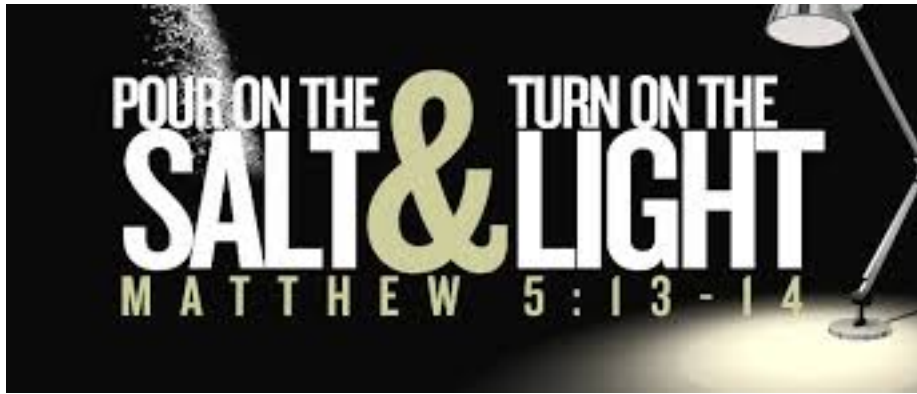


# SALT COVENANT



The following teaching is based on article I found by Chris Suitt.

When we find the word salt in our Living Bible, it is symbolic of trust, faith, and being at peace with the Holy one of Israel, and with each other.

Salt was used with all sacrifices and offerings in the temple. Salt was always associated with covenants and sacrifices. Salt was part of every covenant and every sacrifice. This is the origin of the cliché: “take that with a grain of salt”, meaning “it was not to be accepted till it was accompanied by salt”. Yeshua once spoke of salt losing its flavor, meaning something was no longer accepted as holy; that it may as well be dirt.

Salt was used so abundantly in the temple that the temple floor (dust on the ground) was even salty. That’s what made the ground clean and holy before Yah. This gives a better picture of what the priest did when he applied dust of the temple floor on the written curse used in the adultery test for women (Numb. 5:16-28). Because of the abundance of salt in the temple, tradition says that there were no flies whatsoever.

Now let's look at a few verses in regards to salt, sacrifices, and covenants.

**Lev. 2:13** *‘Every grain offering of yours, moreover, you shall season with salt, so that the **salt of the covenant** of your Adonai shall not be lacking from your grain offering; **with all your offerings you shall offer salt.*** Here we see that the Israelites were commanded to add salt to all their offerings, not just the grain offerings.

**Num. 18:19** *“All the offerings of the holy gifts, which the sons of Israel offer to Adonai, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an **everlasting covenant of salt** before Adonai to you and your descendants with you.”*

Because the Levites never received any land as an inheritance, (Yah Himself was their inheritance), but were responsible for everything in regards to the Temple, their allotment was given through the offerings of the people. Whatever was set apart from the Israelites offerings was holy unto Yah, and Yah in turn forwarded it to them, the Levites). This everlasting covenant was called a salt covenant.

## **Poor mans offering**

A poor man's offering in the Temple was salt. Those who never had livestock or grain to offer would bring salt to the Temple because it was used for all sacrifices. As it says in Deut. 16:17 "every man shall bring as he is able". There were a lot of poor men at the time, and this is where they got a great deal of this salt from. There was one chamber in the Temple which enclosed a huge salt pile for these type temple services. You might say that symbolically, a big part of the Temple included salt, trust in Yahveh, even for the

poor.

## Everlasting covenant

2Chr. 13:5 “Do you not know that Adonai Elohim of Israel gave the rule over Israel forever



to David and his sons by a **covenant of salt**? Here we see Yah making an everlasting salt covenant of kingship with the descendants of King David. He promised them that forever the kingship of the people would come through the lineage of King David.

Although the first two things in regard to salt covenant included offerings, the usage in 2Chron. has nothing to do with offerings.

In the temple, salt was almost always added to the meat of the offerings immediately after the animals were slaughtered and skinned. There was only one exception, which was the burnt offering, in which the animal was completely consumed by the altar fire (Lev. 1). This was done to help preserve the meat and help in the removal of the blood of the offering so the Levites could consume it. The strange part we need to make note of here is that salt was even added to the grain offerings, which did not contain blood. Why?

A number of years ago, during his “so-called Christian” phase, Bob Dylan wrote a song called “*Gotta Serve Somebody*.” In this song, Dylan mentions all kinds of people, lifestyles, and professions. Yet the bottom line for every person, no matter who they are or what they do, is that they must serve somebody – either the devil or Adonai. You can dress Satan up with all the religious finery you desire (1Cor. 8:4-6), but in the end, it is still Satan and not the one True Adonai (1Cor. 10:18-22). Whom you serve will be seen in your thoughts, words, and/or actions. I believe this truth is found in the little used Tenach phrase “Covenant of Salt.” Though it is used only three times in Scripture, it has great significance to the believer in Yeshua today.

The first time this phrase is found is in Lev. 2:13 where the order of the words is “salt of the covenant.” The context of this passage is the grain offering, which was to have salt added to it. But the Spirit didn’t stop with just the grain offerings. He had Moses write in

the same verse that the Israelites were to “add salt to all your offerings.” Thus, all offerings made by the Israelites to Adonai, not just grain offerings, were to have salt added to them.

The second usage, found in **Num. 18:19**, is also in the context of offerings. This time, however, the word order has been changed to “covenant of salt”. In Num. 18, Adonai tells Moses to instruct Aaron and the Levites that it is their responsibility to take care of the Tabernacle. Moses was also to let them know that “all the holy offerings the Israelites give Me I give to you and your sons as your portion and regular share.” This was their allotment, as they were not going to receive any inheritance in the Land because Adonai was their inheritance. All the offerings, except for the burnt offerings, belonged to them. Adonai was letting them know that He Himself was going to provide for them through the offerings given by the people. *“Whatever is set aside from the holy offerings the Israelites present to Adonai give to you...It is an everlasting covenant of salt before Adonai.”* The Kohanim were to serve Adonai and trust Him for their livelihoods.

The last time the phrase is found is in 2Chron. 13:5. In this particular passage Adonai gave the kingship of Israel to David and his descendants forever through a “covenant of salt.” Although the previous two usages are found in the context of offerings, this one is clearly devoid of them. The 2Chron. passage appears to be totally unrelated to the previous two usages, yet is it? Since the Bible itself never directly defines the phrase in any of these passages, how does one discover what Adonai is trying to tell us through them? Equally important, what does it mean to the believer in Yeshua today?

Some scholars point out that salt was used as a preserving element. It was added to the meat to help it stay fresh longer, until the priests could eat it. Others point to the prohibition of eating meat containing blood; salt was applied to the offering (after it was killed and the skin removed) to aid in the removal of the blood from the carcass. Salt was therefore seen as a cleansing or purifying agent as well.

I have only one problem with these two lines of reasoning. Salt was to be “added to all your offerings”, including the grain offering, which had no blood. The burnt offerings, which were to have salt, were never to be eaten by the priests as the entire animal was consumed by fire (Lev. 1). Therefore in those cases no preservation or cleansing agent would be needed. Furthermore, it couldn't just be related to the Kohanim, as the phrase “covenant of salt” was also used with David, who was from the tribe of Judah. Thus the meaning of the “salt covenant” had to mean something other than preservation, prevention from eating blood, or cleansing.

One scholar noted that “salt had an enduring quality and therefore in the Middle East salt was used in ceremonies to seal an agreement. Hence, the idea may simply be that Adonai's call upon the Kohanim and their service should endure, i.e., overcome all things.” I believe this definition is heading in the right direction, but it doesn't go far enough as it is used in connection with the House of David and the Israelites who presented the offerings. Something more is going on with this “covenant of salt”. Could it be that the “covenant of salt” was all about a relationship with Adonai based upon trust?

The people were to trust, have faith in Adonai by giving the salt that was put into their offering. Their Adonai would provide for them and they were to give back out of love and obedience. The priests and Levites were to trust Adonai by serving Him without a land inheritance like their brothers. Their Adonai would provide for their livelihood while

they were away from their cities which were interspersed throughout Israel. King David and his sons were to trust Adonai as the King and serve Him, believing He would keep the throne moving through David's line long after David and his sons departed the scene.

When we break down the phrase into its component words and put them back together again, this is the truth I believe Adonai is trying to convey in the phrase "covenant of salt": He desires a relationship with His people based upon trust that is seen in their actions and, eventually, through a changed life.

The first word in the phrase, "covenant", is the Hebrew word "*b'eryth*" (ברית). This word basically means an agreement or alliance between two parties where each party makes a pledge to keep their end of the bargain. The first time this word is found is in Gen. 6:18. Noah was to build the Ark and gather the animals. If Noah would fulfill his end of the bargain, Adonai would get them safely through the coming storm. This took trust, faith. In order to go through the embarrassment of building a boat so far away from water, in order to start gathering supplies for animals which he had quite possibly never seen or even heard of before, Noah had to trust Adonai to keep His end of the bargain.

This agreement was based upon mutual trust. If Noah did his part, would he trust Adonai to do His part? The answer is given right after Adonai writes up the contract. Noah "did everything just as Adonai commanded him." Noah showed his trust in Adonai through his actions of living out the words of the contract, or covenant.

Now, sometimes these agreements are applied to both parties, as previously mentioned; at other times it was totally conditional upon one party. This is seen in Gen. 9:9 when Adonai made a deal with Noah to never destroy the earth again by water. The passage never says Noah had to do anything but trust his Adonai to fulfill His word. One can understand why Adonai said this to Noah too. Noah had just gotten off the wildest ride of his life! I believe Adonai was calming Noah's nerves a little here. When Noah stepped off the boat he could have been thinking, "I sure hope I never have to go through that again." And Adonai comes to Noah's rescue, "Relax Noah, it's over. Neither you nor your descendants will ever have to repeat this heart-racing experience." Still, what would it take? Trusting in Adonai's word. Every time the skies started clouding up, Noah would need to remember Adonai's word – no more floods. As He trusted Adonai's word, peace would replace the anxiety. But first Noah had to trust.

More examples could be given, but trust is the basis of any "*b'eryth*", or covenant. It's an agreement between two parties, based in trust, to fulfill their end of the deal.

Now let's consider the idea behind the Hebrew word for salt, "*melach*" (מלח), a noun that comes from the root word "*malach*" (מלח) which means to rub to pieces or pulverize, to disappear as dust, or to season or rub with salt.

*Melach* is primarily used for the Salt/Dead Sea (Gen. 14:3; Num. 34:3,12; Deut. 3:17; Josh. 3:16), which will one day be made fresh again – Ezek. 47:11. There is an important clue here for our understanding of the phrase "covenant of salt." Keep something in mind: this body of water was once salty or dead, but will one day be made fresh or alive again.

What I find interesting about *melach*, however, is the first time it is used in the Bible. In **Gen. 19:26** Lot's wife is turned into salt for looking back. Though the word for covenant is not used in this story, the angel had an agreement with Lot. The angel would only destroy Sodom and Gomorrah after Lot and his family was out of town and had safely

reached the city of Zoar. What did Lot's wife do? She did not keep her agreement to "not look back." It appears that she left her heart in Sodom with the accompanying lifestyle she left behind. In her heart, she didn't want to leave and thus was judged for it when she was turned into salt, or disappeared as dust.

This idea of pulverizing something in order to scatter it to the wind is also seen in Judges 9:45 when Abimelech destroyed the city of Shechem and poured salt over it. In this story, the people of Shechem rebel against their leaders, Gideon's sons. The citizens of Shechem made Abimelech king, after which Abimelech wipes out every single son of Gideon, save one Jotham.

In order to right this wrong, Adonai moves the citizens to rebel or break their agreement with Abimelech, who in turn wipes them out. Again, it is the same as Lot's wife. Just as she rebelled and paid the consequence for it, so did the city of Shechem.

*Melach* is not only associated with death, destruction, and judgment. It is also associated with the sacrificial system (Lev. 2:13). Now stop for a moment and ask yourself, "What was the purpose of the sacrificial system?" According to Hebrews 9:11-10:18, sacrifices pointed to the One who would take the punishment or the negative consequences of all our sinful actions (death, destruction, and judgment) – Yeshua. In Him we find forgiveness and restoration to a relationship that was broken because we refused to trust our Adonai and His way of living.

Continuing on, Exod. 30:34-38 uses *melach* in the process of making the Temple incense. David wrote in **Ps. 141:2** "*May my prayer be set before You like incense; may the lifting up of my hands be like the evening sacrifice*", both of which (incense and sacrifice) had salt added to them. Is it possible that salt aids our worship to Adonai? Could every act of faith or trust/covenant (1Cor. 10:31) be an act of salting our worship?

Paul, as a Jewish Rabbi, would have known the above Tenakh passages. In fact, Paul uses Temple and sacrifice images quite often in his writings. So when he penned the words in Rom. 12:1-2 that we are to offer our "bodies as living *sacrifices*, holy and pleasing to Adonai", could he have been thinking of the salt added to all the sacrifices? Paul goes on to say that once we offer ourselves to Adonai, we are to let Him change our lives through changing our thinking, which in turn changes our behavior, glorifying and thus worshiping the Adonai we say we love.

It's interesting that Revelation 8:3 uses this same imagery – incense on the golden altar (meaning the incense altar in front of the veil between the Holies of Holies and the Most Holy Place, where the coals from the outside bronze sacrificial altar were laid and incense was poured on top of the burning coals causing smoke). Do our lives smell (both the offerings and the incense) good to our Adonai?

But there is more! Ezekiel 16:6 states that Israel was not born with a right to be Adonai's child. When they were born their cord was not cut, they were not washed with water, rubbed with *salt*, or wrapped in clothes. No, Adonai took them and made them His. The context here is that Israel was still living like her parents, the Hittites and the Amorites, in full idolatry mode. They were still tied by an umbilical cord to their mother. In other words, their behavior hadn't changed! Israel was still acting like her parents. And if her umbilical cord was not cut, she would die when the placenta started discharging from the womb after birth.

Again we discover that salt carries the idea of worshiping the one true Adonai, the

Adonai of Abraham, Isaac, and Jacob, through Israel trusting their Adonai by cutting her ties to her idolatrous parents/past. Israel needed to make a covenant of salt with their Adonai to follow Him and worship Him alone.

The next two places where salt is used are also very insightful. In **2Kgs. 2:20-22** *“Bring me a new jug,” he said, “and put salt in it.” They brought it to him. 21 He went out to the source of the water, threw salt into it and said, “This is what ADONAI says: ‘I have healed this water; it will no longer cause death or miscarrying.’” 22 The water was healed and has remained healed to this day, in keeping with Elisha’s spoken word.*

Salt was used to heal a body of water so it could be drinkable. Now think about this for a second. When salt is added to water, one gets salt water, not fresh. You might use salt water to gargle, but certainly not to drink. Now imagine what was going through the minds of those watching Elisha throw salt into their putrid water hole.

“Elisha, hold on! You’re going to make the situation even worse! Are you sure Adonai said to do this? It doesn’t make sense, Elisha. Why would you waste valuable salt by throwing it into an already bad source of water? You’re just throwing it away!”

Why would Elisha do it? Trust. After Elisha threw the salt into the water, it “became wholesome”. How would the people know it was good to drink? They would have to trust their Adonai enough to dip their hand into the water and draw it to their lips. Pouring salt must have seemed like a crazy thing to do to them. But when it comes to walking with our Adonai, isn’t this what it takes – going against the way we think to do what He tells us to do?

This is the same idea behind **Job 6:6** *Can food without flavor be eaten without salt?* When Job makes the point that salt is added to tasteless food to make it worth eating. Again, isn’t this just like our Adonai to make something tasty out of two things that don’t belong together? The question is, “Will we trust Him?”

Furthermore, didn’t it take trust to give up the salt in the first place? Where did the salt for the sacrifices come from? The incense? The healing of the water? It came from the Israelites. Look at it from their point of view. Salt contained the very elements necessary for their survival.

During Tenakh times, Israel was primarily an agricultural society. They worked out in the sun for a living, which brought on a good sweat. Because of this, they would need to replenish their bodies with sodium and chloride, of which salt is a good source. These two elements, along with potassium, are involved in everything you do from nerve impulse conduction to muscle contraction. If these three elements get out of balance in your system, you’re not going to have a good day.

Now, here comes Adonai telling you that you must give Him some of your salt. Would you trust Him? Would you give your precious salt to Elisha to throw in your bad spring? Would you trust Adonai and add salt to all your sacrifices? This is why I believe Adonai put the last usage of “covenant of salt” with the House of David. It ties the two ideas of salt and covenant together.

**Trust, faith, is the key:**

**Hebr. 11:1** *Now faith is the assurance of things hoped for, the conviction of things not seen.*

**3** *By faith we understand that the worlds were prepared by the word of Adonai, so that what is seen was not made out of things which are visible.*

7 By **faith** Noah, being warned by Yah about things not yet seen,  
8 By **faith** Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance;  
9 By **faith** he lived as an alien in the land of promise,  
11 By **faith** even Sarah herself received ability to conceive  
17 By **faith** Abraham, when he was tested, offered up Isaac;  
20 By **faith** Isaac blessed Jacob and Esau,  
23 By **faith** Moses, when he was born, was hidden for three months by his parents  
6 **And without faith it is impossible to please Him, for he who comes to Adonai must believe that He is, and that He is a rewarder of those who seek Him**

The Talmud says, "The world can get along without pepper, but it cannot get along without salt." (Yerushalmi Hora'yot 3:5). This tractate is referring to the 2Chr. 13:5 passage where Adonai gave "the kingship of Israel to David and his descendants forever by a covenant of salt." Treaties were sealed in salt. Covenants were based upon trust. Giving someone your salt was a sign of that trust. And Adonai was making a treaty with David to have his children sit on his throne forever, **no matter how good or bad they were!**

So when we put the words "covenant" and "salt" back together, it stands for the idea of two parties making and keeping an agreement with each other based upon trust. The word "salt" gives us the truth that we should trust our Adonai enough to live with and for Him in our every day lives. In the every day decisions we encounter, we are to sacrifice our way of living and thinking and trust His Word.

The covenant gives us the thought that when we trust our Adonai and live His way – our part of the agreement – He will change our lives for the better, one where no judgment is needed – His part of the agreement. He can make life come out of the dead areas of your life. He can turn an unsatisfying life into a tasty one. Where we were once alone, we can now communicate with the Adonai of the universe. Instead of fear and anxiety, we can have peace.

This covenant of salt is all about who you are going to serve: Adonai or Satan? Serve Satan and be judged, eventually die, and spend your eternity with him. Serve Adonai and be saved, and taste goodness both now and forever.

I believe we find this same meaning carried over into the Renewed Testament. The Bible is consistent throughout because it is one Book written by one Author with one Message. In order to help us see this, we must use the Septuagint, the Greek translation of the Tenakh, to follow our words forward.

According to the Septuagint, the Hebrew word for salt ("melach") in Lev. 2:23 becomes the Greek word "halas" (ἅλας). "Halas", or salt, as used in Matt. 5:13 where Yeshua states that we are "**the salt of the earth.**" **Matt. 5:13 "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men."**

I used to believe and teach this same thought, but not anymore. As I came to understand the Tenakh concept of the Covenant of Salt, it made me re-examine this passage again. I discovered that the immediate context of Yeshua's "salt of the earth" statement is being persecuted for righteousness. He just got done telling those listening to Him on the mountainside they would be blessed over and over again if they followed Him.

One of those blessing was persecution! If one lives for Yeshua as “the salt of the earth”, one should expect to be insulted, persecuted and falsely accused. Yeshua is telling His followers the reality of following Him – the good, the bad and the ugly truth of it all.

He continues this line of thinking in Luke 14:34-35. In this passage, Yeshua also uses salt in the context of counting the cost of being His disciple. He tells those listening to Him that they must love Him more than their family and their very life itself. Then after talking about calculating the cost of building a tower and going to war, He states that once salt loses its saltiness, it’s not good for anything, even for fertilizer. It has no value whatsoever, so He tells His listeners to listen up. **Living for Him will not be a walk in the park. It will cost them something; so think about it before they begin the journey.**

In **Mark 9:42-50** *“Whoever ensnares one of these little ones who trust me — it would be better for him to have a millstone hung around his neck and be thrown in the sea. 43 If your hand makes you sin, cut it off! Better that you should be maimed but obtain eternal life, rather than keep both hands and go to Gei-Hinnom, to unquenchable fire! 44 \* 45 And if your foot makes you sin, cut it off! Better that you should be lame but obtain eternal life, rather than keep both feet and be thrown into Gei-Hinnom! 46 \* 47 And if your eye makes you sin, pluck it out! Better that you should be one-eyed but enter the Kingdom of God, rather than keep both eyes and be thrown into Gei-Hinnom, 48 where their worm does not die, and the fire is not quenched.”* **Indeed, everyone is going to be salted with fire. 50 Salt is excellent, but if it loses its saltiness, how will you season it? So have salt in yourselves — that is, be at peace with each other.** Yeshua moves past counting the cost to actually living for Him. Salt is now used in the context of living in such a way as to not stumble other believers (“little ones who *believe in Me* to sin”). He goes on to emphasize His point by saying, “If your foot causes you to sin, cut it off.” Notice Yeshua changed the subject of the sentence from just anyone to you. Believers in Yeshua are to live in such a way that their lives will affect others in a positive manner.

After saying this, Yeshua then makes the statement “everyone will be salted with fire.” Wow! Will you trust Adonai enough to live His way even during the trials of life? Yeshua finishes His discourse in Mark 9 with this, *“Have salt (ἅλας/melach) in yourselves, and be at peace with each other.”*

What’s the big deal about being at peace with each other? It’s a sign a believer trusts and is living for Yeshua in their everyday lives. Yeshua said there would be three distinguishing marks of those who call themselves His disciples. One, they would love each other (John 13:34-35). Two, they would bear the fruit of a changed life (John 15:1-8). And three, they would live in unity (John 17:20-23). We are to be salted so others will know He is Adonai! We are to trust our Adonai enough to live His way seven days a week. When we do, the world will know we are His.

And guess what happens then? It’s the point of Yeshua's next statement in **Matt. 5:14** *“you are the light of the world.”* A light doesn’t necessarily draw attention to itself. Its real purpose is to shine on something else so it can be seen. This is the context of His next statement, *“Let your light shine before men, that they may see your good deeds and praise your Father in heaven.”* As we live a salty life, one based upon trust, people will see Yeshua in us and hopefully want a relationship with Him.

This is what the Spirit had written in **Col. 4:6** *“Let your conversation be always full of grace, seasoned with salt, so you know how to give an answer to everyone.”* The



context is sharing the gospel of Yeshua. Paul told the Colossians to be wise in how they acted (trust in action) towards those who don't know Yeshua so they could make the most of every opportunity to share their Yeshua story of how He had changed their lives.

How does this happen? It comes back to the point expressed in Rom. 12:1-2, which I believe is the Covenant of Salt in action. **Rom. 12:1-2** *I urge you therefore, brethren, by the mercies of Adonai, to present your bodies a living and holy sacrifice, acceptable to Adonai, which is your <sup>2</sup>spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of Adonai is, that which is good and acceptable and perfect." As we offer our bodies as living sacrifices (salt was added) you are dying to self and living for Adonai. How is this seen? Trusting Adonai's Word (basis of a covenant) and allowing Him to change your life on a daily basis ("transformed by the renewing of your mind").*

**As you agree to worship Him through your every day actions, even when it costs you something or goes against your way of thinking, you'll become salty, which may make people thirsty enough to ask, "Where do you find your peace in the midst of tough times? How can you live the way you do when everyone else is doing the opposite?"** Those who are the salt of the earth will automatically be the light of the world and will be ready to shine their light on Yeshua.

It is your choice. You gotta serve somebody. Your actions will tell whether you are serving Adonai or Satan. What do your actions say about you? As a believer in Yeshua, if you don't serve Yeshua, your life will not only be unsatisfying, but it will also lose its meaning and purpose. You'll become what Yeshua said happens to salt that is no longer salty, "Trampled by men." Why would anyone want to listen to you?

We are to offer ourselves as a living sacrifice – choosing to trust Adonai, rather than ourselves in our every day thoughts, attitudes, decisions, words and actions. We are to be salty, which in turn leads to being a light. Yet, you choose whom you will serve. And it's like the song says, "You gotta serve somebody." Who's it going to be?

### **Salt connection with the Feasts**

During the Feast of Passover and Sukkot in particular, there were many animals slaughtered for sacrifices. These animals were all eaten by the people during the celebrations. These were major feasts of plenty for all to enjoy. People who were not used to eating meat, could eat all the meat they wanted for seven days straight.

They say that the blood during this process was ankle deep and the priests wore no shoes. They used salt in the immediate Temple area to keep the blood under control. The salt would be used daily to absorb the blood, and then be hauled away.

During the Seder ritual we dip karpas (vegetables, usually parsley) greens, a symbol of the renewal of the earth at springtime, into salt water, a symbol of the bitter tears shed by the slaves in Mitzrayim (Egypt). This, the first dipping of the Seder, evokes the imagery of the birth of the Israelites/Jewish people at the time of the Exodus. After the seder ritual is completed, it is customary to begin the Passover meal with hard-boiled eggs flavored with salt water. Could the tears of the slaves and salt flavored hard-boiled eggs be symbolic of trust in our El Gibor?

During the Feast of Hanukkah it is traditional to serve latke (potato pancakes) as the main part of the activity. Latke always contain a lot of salt, coincidence? It's great to see these thematic connections even in the most simple ideas associated with Yah's people

and their celebrations.

In summary; we find the words salt and salt covenant in our Living Word symbolic of trust (faith), and peace (shalom). The salt covenant is symbolic of trusting, being at peace with the Holy one of Israel, and at peace with each other. Having peace in El Shaddai and having the peace of El Shaddai are two totally different things, but both come from having trust in Him.

dasydministry.org Jerry Hennig (Apr 17/18)