

1. Melchizedek King of Salem

> In Genesis we are introduced to Melchizedek king of Salem...

> Gen. 14:17~20...

After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

GE 14:18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,¹⁹ and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

GE 14:20 And blessed be God Most High, who delivered your enemies into your hand."

Then Abram gave him **a tenth of everything**.

> There are two major concepts presented here, the *law* and the use of *bread and wine*. Note that it is within the context of this Melchizedek that both these concepts are introduced.

> First, let's understand that Melchizedek king of Salem is presented at just the time when one set of kings has battled another set of kings:

> Genesis chapter 14 details the battle of nine kings:

Four Shemite kings:

- Amraphel, king of Shinar
- Arioch, king of Ellasar
- Kedorlaomer, king of Elam
- Tidal, king of the nations

> These four go to battle against...

Five Hamite kings:

- Bera, king of Sodom
- Birsha, king of Gomorrah
- Shinab, king of Admah
- Shemeber, king of Zeboiim
- The king of Bela (also Zoar)

> The four Shemite kings, which includes Kedorlaomer prevailed and seized all of the booty from the cities of Sodom and Gomorrah.

> At this point Abram and his army defeats Kedorlaomer and the kings allied with him and the king of Sodom comes out to meet Abram.

> The king of Sodom says to Abram, "Give me the people and keep the goods for yourself." Abram refuses and says I want nothing from your hand except that which I and my men have eaten and earned.

> But, just *before* the king of Sodom comes to meet Abram and just *after* the five kings battle the four kings, this Melchizedek, introduced as priest of the Most High God appears before Abram and:

- Brings out bread and wine
- Blesses Abram
- Blesses The Most High God
- Abram tithes to Melchizedek

- > Let's parse these details and understand the true meaning of them and who this Melchizedek is/might be.

- > Bread and wine:
 - Used throughout Scripture symbolizing the provision of the requirements to achieve/maintain life.
 - The symbols chosen by Jesus Christ that commemorate His sacrifice until His coming again

- > That Melchizedek is "authorized" to offer these to Abram is *very* important to take note of, especially in light of the fact that Abram was a wealthy man and had **no** need of **physical** provisions to sustain him and his people.

- > A king that knows the true God and blesses Him is quite different than the other kings of the earth.

- > A king who is the king of peace (Salem = peace) is quite different than the other kings of the earth who's business is to make laws and war to protect and increase their own power holdings.

- > Who is the King of Kings and Lord of Lords who blesses the Most High God and submits to every word from His mouth? Jesus Christ.

- > Important to understand is that Melchizedek is at the very least a type of Jesus Christ, and at the most is the pre-"Jesus Christ" incarnation of The Word (see John 1:1~3)

> Psalm 110:1~5...

PS 110:1 The LORD says to my Lord:

"Sit at my right hand
until I make your enemies
a footstool for your feet."

PS 110:2 The LORD will extend your mighty scepter from Zion;
you will rule in the midst of your enemies.

PS 110:3 Your troops will be willing
on your day of battle.
Arrayed in holy majesty,
from the womb of the dawn
you will receive the dew of your youth.

PS 110:4 The LORD has sworn
and will not change his mind:
"You are a priest forever,
in the order of Melchizedek."

PS 110:5 The Lord is at your right hand;
he will crush kings on the day of his wrath.

> Melchizedek is not just a king, but a priest also – a very unique combination of duties in the context of a king's reign...

> Hebrews 5:1~14...

HEB 5:1 (*An excellent definition of the priestly duties:*) Every high priest is selected from among **men** and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. ² He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. ³ This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.

HEB 5:4 No one takes this honor upon himself; he must be called by God, just as Aaron was. ⁵ So Christ also **did not take upon himself** the glory of becoming a high priest. **But God said to him,**

"You are my Son;
today I have become your Father. "

HEB 5:6 And he says in another place,

"You are a priest forever,
in the order of Melchizedek."

HEB 5:7 During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. ⁸ Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the **source of eternal salvation** for all who obey him ¹⁰ and was designated by God to be high priest in the order of Melchizedek.

(Hence, the bread and the wine offered by Melchizedek the king of Salem!)

HEB 5:11 We have much to say about this, but it is hard to explain because you **are slow to learn**. ¹² In fact, though by this time you ought to be teachers, you need someone to teach you the **elementary** truths of God's word all over again. You need milk, not solid food! ¹³ Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. ¹⁴ But solid food is for the mature, who by constant use have **trained themselves** to distinguish good from evil.

HEB 6:1 Therefore let us leave the **elementary teachings about Christ** and go on to **maturity**...

> Hebrews 7:1~17...

HEB 7:1 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, ² and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace." ³ Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

HEB 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! ⁵ Now the law requires the descendants of Levi who become priests to collect a tenth from the people--that is, their brothers--even though their brothers are descended from Abraham. ⁶ This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. ⁷ And without doubt the lesser person is blessed by the greater. ⁸ In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living. ⁹ One might even say that Levi, who collects the tenth, paid the tenth through Abraham, ¹⁰ because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

HEB 7:11 If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come--one in the order of Melchizedek, not in the order of Aaron? ¹² For when there is a change of the priesthood, there must also be a change of the law. ¹³ He of whom these

things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. ¹⁴ For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. ¹⁵ And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. ¹⁷ For it is declared:

"You are a priest forever,
in the **order of Melchizedek.**"

- > Any doubt about the relationship of Melchizedek and his attributes and Jesus Christ and His attributes?!
- > THE LAW is introduced at this juncture in the book of Genesis.
- > This is the documentation of the first application of the concept of tithing. It is not mentioned when Abram learned of this concept, although it is probable that it was Melchizedek himself who instructed Abram to do so behalf of and in the authority of the Most High God.
- > The kings of the earth demanded taxes to fund their governments, but Melchizedek demanded ten percent and only that ten percent.
- > Eventually, Israel was given six-hundred-thirteen laws to follow, among them was the law of paying the tithe, and that from the best of the best of a person's increase.
- > The law is given to Israel in the book of Leviticus. Here's the excerpt which introduces tithing:
- > Leviticus 27:30~34...

^{LEV 27:30} " `A tithe of **everything** from the land, whether grain from the soil or fruit from the trees, **belongs to the LORD**; it is **holy to the LORD**. ³¹ If a man redeems any of his tithe, he must add a fifth of the value to it. ³² The **entire tithe of the herd and flock--every tenth animal** that passes under the shepherd's rod--will be holy to the

LORD.³³ He must **not pick out the good from the bad or make any substitution**. If he does make a substitution, **both** the animal **and its** substitute become holy and cannot be redeemed.' "

LEV 27:34 These are the commands the LORD gave Moses on Mount Sinai for the Israelites.

> Israel is to make no mistake – tithing is a law and breaking it has severe consequences...

Malachi 3:6~4:4...

MAL 3:6 "I the LORD do not change. So you, O descendants of Jacob, are not destroyed. Ever since the time of your forefathers you have turned away from my decrees and have not kept them. Return to me, and I will return to you," says the LORD Almighty.

"But you ask, 'How are we to return?'

MAL 3:8 "Will a man rob God? Yet you rob me.

"But you ask, 'How do we rob you?'

"In tithes and offerings.⁹ You are under a curse--the whole nation of you--because you are robbing me.¹⁰ Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.¹¹ I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit," says the LORD Almighty.¹² "Then all the nations will call you blessed, for yours will be a delightful land," says the LORD Almighty.

MAL 3:13 "You have said harsh things against me," says the LORD.

"Yet you ask, 'What have we said against you?'

MAL 3:14 "You have said, 'It is futile to serve God. What did we gain by carrying out his requirements and going about like mourners before the LORD Almighty?'¹⁵ But now we call the arrogant blessed. Certainly the evildoers prosper, and even those who challenge God escape.' "

MAL 3:16 Then those who feared the LORD talked with each other, and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name.

MAL 3:17 "They will be mine," says the LORD Almighty, "in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him.¹⁸ And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.

MAL 4:1 "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire," says the LORD Almighty. "Not a root or a branch will be left to them.² But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.³ Then you will trample down the wicked; they will be ashes under the soles of your feet on the day when I do these things," says the LORD Almighty.

MAL 4:4 "Remember the law of my servant Moses, the **decrees and laws** I gave him at Horeb for all ***Israel***.

> BUT – An Israelite, even under the law was told that there was something much better than just the law alone...

> Matthew 23:23~24...

MT 23:23 "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cummin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.²⁴ You blind guides! You strain out a gnat but swallow a camel.

> What about the law for those under the New Covenant?

> First, the law will still be the law, as Jesus Himself said that He was *not* abolishing the law...

> Matthew 5:17~20...

MT 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but **to fulfill** them.¹⁸ I tell you the truth, *until* heaven and earth *disappear*, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law **until everything is accomplished**.¹⁹ Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the **kingdom** of heaven, but whoever practices and teaches these commands will be called great in the **kingdom** of heaven.²⁰ For I tell you that unless ***your righteousness surpasses*** that of the Pharisees and the teachers of the law, you will certainly **not** enter the kingdom of heaven.

> What about this “righteousness” that must surpass even the Pharisees and the teachers of the law?

> Hebrews 10:38~11:1...

HEB 10:38 But my righteous one will live by faith.
And if he shrinks back,
I will not be pleased with him."

HEB 10:39 But we are not of those who shrink back and are destroyed, but of those who believe and are saved.

HEB 11:1 Now **faith** is being sure of what we hope for and certain of what we do not see. ²
This is what **the ancients** were commended for.

> Remember, the book of Matthews was written TO THE JEWS.
It is information to those under the New Covenant as a secondary effect.

> When Jesus went to the Cross and then was resurrected, it was at that moment everything was accomplished! – The law was fulfilled at *that* very moment.

> Not for the Jew – until the Jew leaves Judaism and becomes a follower of the *The Way* – The New Covenant and its system of “laws” (be sure to note the quotes!)

Jeremiah 31:31~31:34...

> The *replacing* of the laws of Israel was planned a very long time ago.

JER 31:31 "The time is coming," declares the LORD,
"when I will make a **new covenant**
with the **house of Israel**
and with the **house of Judah**."

(Note that nothing about this includes anyone other than the Jew)

JER 31:32 It will **not** be like the covenant
I made with their forefathers
when I took them by the hand

to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them, "
declares the LORD.

JER 31:33 "This is the covenant I will make with the house of Israel
after that time," declares the LORD.
"I will put my **law** in their **minds**
and **write it** on their **hearts**.
I will be their God,
and they will be my people.

JER 31:34 No longer will a man teach his neighbor,
or a man his brother, saying, 'Know the LORD,'
because they will all know me,
from the least of them to the greatest,"
declares the LORD.
"For I will forgive their wickedness
and will remember their sins no more."

> How did the New Covenant's scope become enlarged to include
Gentiles?

> Deut. 32:16~21...

DT 32:16 They made him jealous with their foreign gods
and angered him with their detestable idols.

DT 32:17 They sacrificed to demons, which are not God--
gods they had not known,
gods that recently appeared,
gods your fathers did not fear.

DT 32:18 You deserted the Rock, who fathered you;
you forgot the God who gave you birth.

DT 32:19 The LORD saw this and rejected them
because he was angered by his sons and daughters.

DT 32:20 "I will hide my face from them," he said,
"and see what their end will be;
for they are a perverse generation,
children who are unfaithful.

DT 32:21 They made me jealous by what is no god

and angered me with their worthless idols.
I will make them envious by those **who are not a people**;
I will make them angry by a nation that **has no understanding**.

> Hebrews 12:14~13:22...

> A sample of the “law” (be sure to note the quotes!) under/as
tempered by grace through the atoning sacrifice of Jesus Christ...

HEB 12:14 Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. ¹⁵ See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many. ¹⁶ See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son. ¹⁷ Afterward, as you know, when he wanted to inherit this blessing, he was rejected. He could bring about no change of mind, though he sought the blessing with tears.

HEB 12:18 You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; ¹⁹ to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, ²⁰ because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned." ²¹ The sight was so terrifying that Moses said, "I am trembling with fear."

HEB 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, ²³ to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, ²⁴ to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

HEB 12:25 See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? ²⁶ At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." ²⁷ The words "once more" indicate the removing of what can be shaken--that is, created things--so that what cannot be shaken may remain.

HEB 12:28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, ²⁹ for our "God is a consuming fire."

HEB 13:1 Keep on loving each other as brothers. ² Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. ³ Remember those

in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

HEB 13:4 Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. ⁵ Keep your lives free from the love of money and be content with what you have, because God has said,

"Never will I leave you;
never will I forsake you."

HEB 13:6 So we say with confidence,

"The Lord is my helper; I will not be afraid.
What can man do to me?"

HEB 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. ⁸ Jesus Christ is the same yesterday and today and forever.

HEB 13:9 Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them. ¹⁰ We have an altar from which those who minister at the tabernacle have no right to eat.

HEB 13:11 The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. ¹² And so Jesus also suffered outside the city gate to make the people holy through his own blood. ¹³ Let us, then, go to him outside the camp, bearing the disgrace he bore. ¹⁴ For here we do not have an enduring city, but we are looking for the city that is to come.

HEB 13:15 Through Jesus, therefore, let us continually offer to God a sacrifice of praise--the fruit of lips that confess his name. ¹⁶ And do not forget to do good and to share with others, for with such sacrifices God is pleased.

HEB 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

HEB 13:18 Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way. ¹⁹ I particularly urge you to pray so that I may be restored to you soon.

HEB 13:20 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, ²¹ equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

HEB 13:22 Brothers, I urge you to bear with my word of exhortation, for I have written you only a short letter.

> II Corinthians 9:6~15 – coming full circle back to the issue of tithing...

2CO 9:6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. ⁷ Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸ And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. ⁹ As it is written:

"He has scattered abroad his gifts to the poor;
his righteousness endures forever."

2CO 9:10 Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. ¹¹ You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

2CO 9:12 This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. ¹³ Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. ¹⁴ And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. ¹⁵ Thanks be to God for his indescribable gift!

> A summary of the weightier matters of the law...

> Romans 3:19~5:5...

RO 3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. ²⁰ Therefore no **one will be declared righteous in his sight by observing the law**; rather, **through the law we become conscious of sin.**

RO 3:21 But now a righteousness from God, **apart from law**, has been made known, to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for **all have sinned and fall short** of the glory of God, ²⁴ and are **justified freely by his grace** through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished-- ²⁶ he did it to

demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

RO 3:27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? **No**, but on that of **faith**.²⁸ For we maintain that a man is justified by faith **apart from observing the law**.²⁹ Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too,³⁰ since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.³¹ Do we, then, nullify the law by this faith? Not at all! Rather, **we uphold the law**.

RO 4:1 What then shall we say that Abraham, our forefather, discovered in this matter? ² If, in fact, Abraham was justified by works, he had something to boast about--but not before God.³ What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness (*Genesis 15:6*)."

RO 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.⁵ However, to the man who does **not** work but trusts God who justifies the wicked, his **faith** is credited as **righteousness**.⁶ David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

RO 4:7 "Blessed are they
whose **transgressions** are **forgiven**,
whose sins are covered (*Ps. 32:1*).

RO 4:8 Blessed is the man
whose sin the Lord will **never count against him** (*Ps. 32:2*)."

RO 4:9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness.¹⁰ Under what circumstances was it credited? Was it after he was circumcised, or before? It was **not after, but before!**¹¹ And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the **father of all who** believe but **have not been circumcised**, in order that righteousness might be credited to them.¹² And he is also the **father of the circumcised** who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

RO 4:13 It was **not** through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes **by faith**.¹⁴ For if those who **live by law** are heirs, **faith has no value** and the **promise is worthless**,¹⁵ because law brings wrath. And where there is no law there is no transgression.

RO 4:16 Therefore, the promise comes by faith, so that it may be by **grace** and may be guaranteed to all Abraham's offspring--not only to those who are **of the law** but also to those **who are of the faith** of Abraham. **He** is the father of us all.¹⁷ As it is written: "I

have made you a father of many nations (*Gen.17:4~5*). He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

RO 4:18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." ¹⁹ Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead. ²⁰ Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, ²¹ being fully persuaded that God had power to do what he had promised. ²² This is why "it was credited to him as righteousness." ²³ The words "it was credited to him" were written not for him alone, ²⁴ but **also for us**, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead. ²⁵ He was delivered over to death for our sins and was raised to life for our justification.

RO 5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ² through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. ³ Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, hope. ⁵ And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

> John 14:21~24...

²¹ Whoever has my commands and **obeys** them, **he** is the one who **loves me**. He who loves me will be loved by my Father, and I too will love him and show myself to him."

JN 14:22 Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

JN 14:23 Jesus replied, "**If anyone loves me, he will obey my teaching**. My Father will love him, and we will come to him and make our home with him. ²⁴ He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

> Ecc. 12:13...

ECC 12:13 **Now all has been heard;**
here is the conclusion of the matter:
Fear God and keep his commandments,
for this is the whole duty of man.

> In summary the Old Testament laws as mutated into the New Covenant relationship with God through Jesus Christ has not really changed!

> Joshua 22:1~5...

JOS 22:1 Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh² and said to them, "You have done all that Moses the servant of the LORD commanded, and you have obeyed me in everything I commanded.³ For a long time now--to this very day--you have not deserted your brothers but have carried out the mission the LORD your God gave you.⁴ Now that the LORD your God has given your brothers rest as he promised, return to your homes in the land that Moses the servant of the LORD gave you on the other side of the Jordan.⁵ But be very careful to keep the commandment and the law that Moses the servant of the LORD gave you: **to love the LORD your God, to walk in all his ways, to obey his commands, to hold fast to him and to serve him with all your heart and all your soul.**"