

Preaching Thru the Bible 5 of 48: Rightness.



INTRODUCTION:

1. The problem with right and righteousness is that every nation and every person think they are right, and the original chosen nation of God would have that claim had they not blown it.

2. The Righteousness of God and Man, second topic of Preaching

thru the Bible in one year, even though it covers Bible from Exodus 20 to Numbers 9:12 does outline so neatly that perhaps as Dr. Lee would say you might cast your mental tents briefly on the four-point outline.

I. The Ten Commandments.

II. The Laws of a Holy God. The laws went beyond the commandments to regulations, civil law which would be the law of the new nations, and how to organize. These rules, regulations, and civil laws were done away with as they were nailed to the cross.

III. How Did the Law Read during the time of Jesus.

Even as there are about 5 small religious groups in Israel today, insignificant compare to the population of over 95% of mixed marriages and indifferent to any religion, except for a few encouraging signs of perhaps both the Fulness of the Gentiles is complete in the sight of God, and the final half fulness of the Jews is in progress; even so the Law of the Talmud had lost respect in the days of Jesus of Nazareth.

NOTE: If you have any doubt this Law has lost the respect of the modern nation of Israel, you only need to be at Tel Aviv on the sabbath; considering the requirements when Israel was first established at Mount Sinai with the Law, it was prohibited to walk a mile on the sabbath; and now on the sabbath day crowded beaches, it is necessary to walk more than a mile from downtown Tel Aviv.

And behold, a certain lawyer (this was a legal expert in the religious and civil law of Israel then, like Saul of Tarsus) stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, " 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' "And He said to

him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, ¹¹when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

NOTE: In the words, but he, wanting to justify himself, said to Jesus, "And who is my neighbor, in particular the justification of self and nation, we see the acute problem like in all the rest of the world, with a standard for right and righteousness.

IV The Laws Jesus Came to Fulfill, not Destroy.

Be like God (Matthew 5:44,45): "But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (NASV)

I. The textual outline of the Righteousness of God and Man.

Righteousness of God and Man.

I. The Ten Commandments.

1. Exodus 20, Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11. {These are the Ten Commandments according to Jesus and the Apostles.}

2. Exodus 21:17 and Mark 7:10: speaking evil of mother and father was considered so serious to God that those who did such were to be put to death.

3. Exodus 21:24 and Matthew 5:38: under the law it was to be life for life, eye for eye, and tooth for tooth s greatly did God respect human life and welfare and desire Israel to do the same.

4. Exodus 32:6 and I Corinthians 10:7: Paul reminds Christians at Corinth not to be idolaters even as the children of Israel were while Moses was on Mount Sinai getting the Ten Commandments.

II. The Laws of a Holy God **{the laws went beyond the commandments to regulations, civil law which would be the law of the new nations, and how to organize}.**

Leviticus

1. Leviticus 4:18-20 and Hebrews 9:22: not a paraphrase or a quote, but rather in Hebrews 9:22 Paul summarizes what blood could do in the laws and ordinances of the Old Testament, the practices of which Leviticus 4:18-20 is typical.

2. Leviticus 11:44 and I Peter 1:16: God requires that His people be Holy since He Himself is Holy.

3. Leviticus 18:5,16 and Galatians 3:12: any person who desires to live under the Laws must live by keeping the Laws.

4. Leviticus 19:12 and Matthew 5:33.

(1). In these just and holy requirements of the Law of Leviticus since "I am the LORD", His name is not be sworn by falsely nor profaned.

(2). With this quote as a starting point, Jesus says don't make any oath.

III. How Did the Law Read during the time of Jesus.

1. Luke 10:26: "And He **{Jesus}** said to him, 'What is written in the Law' How does it read to you'" (NASV)

2. Leviticus 19:18 and Luke 10:27: (1) To Love God with all the heart, mind, and soul; and (2) To Love your neighbor as yourself.

3. Leviticus 18:5 and Luke 10:28: "And He (Jesus) said to him, 'You have answered correctly; DO THIS, AND YOU WILL LIVE.'" (NASV) **{NOTE: If you could really do this, keep these laws, you would live eternally. If now and during NT times, as the Scriptures tell us is true, that is if "the law is our schoolmaster to bring us to Christ, was it also the schoolmaster to bring the remnant of the remnant in OT times to Christ. I think so, although they looked forward to the atonement while we look behind; and we are told that the Gospel was preached to Abraham, how can we fail to see that it was also preached to all God's people of the OT times. Indeed, we will see how much in the last chapters, with all the "Prophet Messiah" references in the Prophets, how much really the Writing Prophets did speak of Christ, and of the Gospel aspects of Christ. Can we say then that God's people of the OT, like the Gentiles and the Jews of whom Paul wrote in Romans, that "they are without excuse for their sins".}**

IV The Laws Jesus Came to Fulfill, not Destroy.

1. Leviticus 19:18 and Matthew 5:43: You have been told to love your neighbors and hate your enemies'

2. Be like God (Matthew 5:44,45): **"But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous."** (NASV)

3. Galatians 5:14, Romans 13:8,9, and James 2:8: All the Law is fulfilled in Love for Neighbor as yourself.

4. Leviticus 20:9 and Mark 7:10 (with Exodus 20:12 and Deut 5:16): Since in the Law the requirement to "Honor father and mothers has already been established and quoted here, it follows also on the ordinances of the law, or applications, that those who curse mother and father should die. {NOTE: The emphasis of Jesus in Mark 7:13 is that the religious leaders were trying to invalidate the Word of God by their traditions.}

5. Leviticus 28:12 and II Corinthians 6:16: God desires a distinct or special people among whom He can dwell and be their God. {NOTE: In Isaiah 52:11 as quoted in II Corinthians 6:17 this is to be a clean and separate people.}

V. The real way to eternal life, to fulfillment of righteousness and the Laws, is through faith in the Crucifixion of the Lord Jesus Christ for the sins of the world.

Numbers

1. Numbers 9:12 and John 19:36 reminds us that as predicted in the Old Testament not a bone in the body of Christ was broken during Crucifixion.

II. Textual with more Comments on RIGHTEOUSNESS OF GOD AND MAN.

Note: This second topic outlining the Bible is shorter than the first, which of course was largely determined by the number of OT quotes in the NT and the pre-determined amount of the OT to include, in this case it runs from Exodus 20-you got it the Ten Commandments that show the character and righteousness of God, and the righteousness of man that God originally determined for him, now only possible through faith in Christ, both legally and possible righteousness. Leviticus and Numbers are also included, leaving for topic 3 the greater quoted book of Deuteronomy.

The Ten Commandments. Exodus 20, Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11.

(1). These are the Ten Commandments according to Jesus and the Apostles.

Exodus 21:17 and Mark 7:10: speaking evil of mother and father was considered so serious to God that those who did such were to be put to death.

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(1). In these just and holy requirements of the Law of Leviticus since "I am the LORD", His name is not be sworn by falsely nor profaned.

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How Did the Law Read during the time of Jesus?

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NOTE: If you could really do this, keep these laws, you would live eternally.

IV The Laws Jesus Came to Fulfill, not Destroy.

Leviticus 19:18 and Matthew 5:43: You have been told to love your neighbors and hate your enemies?

Be like God (Matthew 5:44,45): "But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (NASV)

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NOTE: The emphasis of Jesus in Mark 7:13 is that the religious leaders were trying to invalidate the Word of God by their traditions.

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The real way to eternal life, to fulfillment of righteousness and the Laws, is through faith in the Crucifixion of the Lord Jesus Christ for the sins of the world.

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You as always are welcome to free download this chunk of the Bible outline paraphrased under Thru Bible 2 at <http://www.sungrist.org/ThruBible2.pdf> .

III. Topical, Part I on Righteousness of God and Man in 4 parts.

Part I: The Paraphrase of the Top Topic #2

This is Top Topic #2: The Righteousness of God and Man.

Perhaps you should be reminded at this beginning of the second lesson that surveys the total Bible under 12 major subjects, and it called the Top 12 Topics of the Bible of the manner in which these topics have been derived from the Bible. These topics with the outline of the sub-topics originated as all the Old Testament quotes in the New Testament, with the proper interpretation of them as given in the New Testament. {"no Scripture is of any private interpretation so that in the explanations of these quotes by Apostles and Jesus in the New Testament you therefore have the ASPI, or Authorized Semi-Public Interpretation of the Bible- you can not beat allowing God through the Holy Spirit in the writing of these Scriptures of the Bible to self-interpret those same Scriptures, alias the Bible is divine in origin, absolute and determinative in authority-that is you can not get any higher or better than God Himself as the ultimate authority; sufficient in message for all of living and eternal life, yes also for the pleasing of God and without faith in the Bible it is impossible to please God; high fidelity in communication, never sell God short as He is able to take these 66 books with the thousands of years of efforts from heaven and in cooperation with dedicated Prophets and Apostles, of course also of His own Son while He was never on earth most fully making known the will of God...and what with taking them has the ability to overcome all obstacles in communicating to man, language or otherwise; and finally the Bible is self-interpretative, and how lost we would be were it not so as almost everyone has an opinion of what is right or of what is justice and righteousness}

Righteousness, you must see, in all ways and always is a major or top topic of the Bible. Not only is a major word of the Bible as you will see by looking it up in any large Concordance of the Bible like YOUNG'S or Strong's, but it takes a lot of different words in both the Old Testament and New Testament in order to communicate from God what He has wanted man to know on the subject for years. {A lot of people out of pride and haughtiness try to generate from the wisdom literature of man a Theology that is adequate to communicate God, but since God completed this task of writing the 66 book of the Bible almost two thousand years ago, it is both foolhardily and irreverent to take the replace it. This is how sin God started in the first place in the Garden of Eden as man and woman with the prompting of Satan attempted to replace the will of God with their own opinions.}

(1). For example from YOUNG'S ANALYTICAL CONCORDANCE on "righteous", the source word of course for righteousness, where YOUNG tries to summarize all the distinctness in meaning under "righteous man" or "righteous cause", there are 3

Hebrew words used for righteous in the OT and 1 Greek word in the New Testament.

(a). The Hebrew word "yashar" translated as upright or right, and already we are starting to get at the very heart of righteousness as what is RIGHT. What is right and what is wrong has been an infinite searching of man and promotion of god. At heart the word righteousness seeks to describe rightness as contrasted to wrongness, of course based on the character, concepts, opinions, and value system of the God of the Universe Who created us. Typical of the other 8 usages of this Hebrew word for righteous in Job, Psalms, and Proverbs is the first in Numbers 23:10 where Balaam, when requested by King Balak to put a curse on Israel as they began to march victoriously into the Promised Land, stated with a oracle from the very mouth of God of how could Balaam denounce or curse whom God had not cursed, a God that Balaam could see from the top of the rocks and behold in the hills, a God who can count the dust of Jacob or Israel, even number one-fourth of them; rather Balaam is prompted to say to Balak, that he be allowed to "die the death of the righteous", to have a life and death like that of Jacob himself.

(b). The most predominant Hebrew word used to describe righteous, and a preliminary to the establishment of righteousness on the earth on the part of God is the Hebrew word "tsaddiq", literally translated "righteous" or "just". It runs from Genesis to Malachi in 22 out of 39 books of the Old Testament, perhaps the most famous of which is the many references in Genesis where God and the angels sought for just 50 righteous people in Sodom and Gomorrah before those twin cities were destroyed for their obvious unrighteousness.

(c). As in the nature of all Bible and Bible revelations, where it is a gradual revelation of God Himself and His character and perspective, the concept of right and rightness under the leadership of the Holy Spirit evolves by the time of Psalms {David}, Proverbs {Solomon}, and Isaiah {top among the Writing Prophets} where with the Hebrew word "tsedeq" it takes on a meaning of JUSTICE as well as rightness. By the way with the usage of one such in Isaiah 41:2-"Who in righteousness called him to His feet"-an obvious reference to the hope during dark years for the nation of Israel, who in the chapter before of Isaiah has been crying as they so often did that God did not even see them anymore, is the real beginning

of the positive and real hope for Israel and the world in the future as Christ comes from the east, and who with a new kingdom starts to reign over kings.

(d). Then we come to the peak of the revealed Word of God on RIGHT, RIGHTEOUS and JUST, of course in the NT and primarily from Jesus as we look at the Greek word "dikaios" found 37 times in the New Testament and in 14 of the 27 books of the NT.

Like in so much that Jesus came to earth to teach about God the Father, we learn most from the teachings of Jesus on WHAT IS RIGHT according to God.

(1). We are at first shocked when we read from Jesus in Matthew 9:13 that Jesus came to call sinners to repentance not the righteous already, where Jesus encourages the most religious people that have ever lived, the Pharisees, to go and learn what He meant as He was explaining His quote from Hosea 6:6 about how God "desires mercy not sacrifice" (Hosea 6:6 and Matthew 9:13). There is much depth to understand from these passages alone on right, righteousness, and what God expects from man on rightness; but surely if nothing else we must see that as Jesus said later that "righteousness must exceed the righteousness of the scribes and Pharisees" (Matthew 5:20); also that salvation is by mercy and grace which eliminates any sacrifice to please God like works of righteousness for salvation.

(2). Jesus tells in Matthew 13:17 of how the people during His lifetime and teachings on earth had the benefit of hearing and seeing what "many prophets and righteous men" before them desired to see and hear, the important truth for our current TOP TOPIC of RIGHTEOUSNESS under Bible discussion and study is that like Prophets there were many other righteous men in the OT.

NOTE: One fear we must get over as church members and Christians in our contemporary society is the fear of sainthood, holiness, and righteousness. For whether you come to describe either the essentials of salvation or of Christian life and living, you must face up to the God-given spiritual realities of the necessity of true rightness of RIGHTEOUSNESS.

Like RIGHTEOUS, the derivative word of "righteousness" as many fine points of meaning, 3 in the Hebrew of the Old Testament and 4 in the Greek of the New Testament: "tsedeg" for rightness and justice; "tsedaqah" also for rightness and justice; "tsidqah" for rightness and justice; "dikaiosune" for rightness and justice, used in the NT 9 times by Jesus, in Acts 4 times, and of course almost

innumerable times in Romans by Paul which some commentators like to describe under the title of "The Righteousness of God", and certainly one of the major subjects of that book; however Paul also uses it 30 more times in the writing of 9 other NT books—first and second Corinthians, Galatians, Ephesians, Philippians, first and second Timothy, Titus and Hebrews, also other Apostles like James, Peter, and John use this same word 13 more times; in Romans and Revelation and with the Greek word "dikaionoma" there is the fine point of distinction of A JUDICIAL SENTENCE; in "dikaios of I Corinthians 15:34 there is a call to awaken issued to humanity to a righteous distinction where the meaning is more UPRIGHTLY, JUSTLY, and RIGHTLY with "Awake to righteousness and sin not..."; and finally in Hebrews 1:8 and with the Greek word "euthutes" there is a distinction of STRAIGHTFORWARDNESS with the "specter of righteousness".

NOTE: As a preliminary concept of the meaning of righteousness beyond the RIGHTNESS and JUST and JUSTICE that we have already removed by the Bible by exegesis, we can assess the larger concept of righteousness being the opposite of sin, of course recalling that sin often in the Bible is defined as the opposite of righteousness, or unrighteousness.

2-1: The Ten Commandments. (Exodus 20-Exodus 32)

As you suspected when you read the title of this second top topic of the Bible, "The Righteousness of God and Man", the Ten Commandments would be a large part of God's demand for righteousness. In fact, you can easily say that this section of the Bible from Exodus and Numbers is dominated by the Ten Commandments as well as the failure of God's own Chosen people, the children of Abraham, Isaac, and of Jacob {Israel} out of Egyptian bondage to keep the covenant with God which the Ten Commandments summarize.

General History of Exodus and Leviticus.

The book of Exodus is dominated by that per se, the Exodus of the children of Israel from bondage in Egypt 400 years after the death of Jacob or Israel; the subsequent 40 years of wandering in the desert after the giving of the Law and the Ten Commandments at Mount Sinai; the failure of all of God's people over the age of 20 to enter the promised land and heaven, and the 40 more years of wandering of Moses, Joshua, and the next generation of God's people over 20 years of age. {Lest you find it difficult to believe that God went to all the trouble to

bring the whole nation of Israel, with some Egyptians, out of bondage with many miracles and signs against Pharaoh and Egypt, then after many times of failed testing of these as the people of God, reject them as His own people—"many are called but few are chosen"—then you should read the summary of this whole historical happening in the book of Hebrews, especially the summary of this Rebellion in the Wilderness of Hebrews 3:7-11 where God "swore in My wrath", and after 40 years of failed testing in the wilderness that, "they shall not enter My rest, given as an example for us in Hebrews of: (1) how not to harden the heart into rebellion when God brings the inevitable tests of life; (2) how patient God is to test and wait for faith over 40 years; and (3) In the anger of God and after so long a period of testing and lack of faith, there is the inevitable judgment of God on lack of faith; and (4) These first people of God, like many other people of God in this time, according to Hebrews and other NT books, God decides (a) they always go astray in their heart and (b) they have never really learned the Ways of God.}

Sampey {HEART OF THE OLD TESTAMENT} on "The Law of Moses".

"Law of Moses" is what Sampey calls this period of OT history, chapter 5, after respectively chapters on "The Beginnings", "The Patriarchal Period", Job, and the "Era of Moses and Joshua". Of course, our first Top Topic, "The Living God of the Living" introduced Genesis and the first part of Exodus up to the point where this Living God, "the God of Abraham, Isaac, and Jacob" as God first introduced Himself to Moses and man at the burning bush, and this second top topic of "The Righteousness of God and Man" continue with the Pentateuch of the first five books of the Bible-Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, often referred to in the NT by Jesus and the Apostles as "the law of Moses" or "the law given by Moses" (John 1:17; John 7:19; John 5:45-47; and Luke 24:27), much of the very summary of the whole Bible of Old and New Testament, of salvation, and of God's dealings with man throughout history in order to achieve and promote righteousness in John 1:17.

"For the law was given through Moses, but grace and truth came through Jesus Christ." (John 1:17)

Even as it will help you as you read and study the 14 NT books from the Apostle Paul, and the 3 which he sponsored through John Mark and Dr. Luke to realize that previously as a lawyer of the nation of Israel Paul was practiced in the national and religious laws of Israel, one and the same; so also you develop more understanding

of the Bible as you comprehend that God all at one time and through Moses gave the laws of the Ten Commandments and the other rules and regulations of Exodus and Leviticus as both moral and the legal and religious laws of the new nation of Israel. And like Sampey writes on page 77 of HEART these "ten words" spoken by Jehovah from Mount Sinai, engraved on tablets of stone and later placed in the Ark of the Covenant, are the very foundation of the laws of Israel.

We will find out much more about them as both: (1) an expression of the very heart of the thoughts and character of God; and (2) a summary of the expression of the righteousness of God, what He expects and what man can achieve through faith. Please understand: the just or justified of the OT by faith were able to achieve the righteousness of the law of the 10 commandments, legally through their faith in God and to only a certain extent actually in lives of faith and from God. {You may want to read more about these and other teachings from Jesus about the total law and 10 commandments from the books by Charles Allen, former pastor of the First Methodist Church in Houston, and in his books like "God's Psychiatry" and "God's Pattern of Thinking".}

Like Sampey in the same chapter points out, Jesus in general and in particular in the famous Sermon on the Mount of Matthew 5-7 took these 10 commandments "as a text" for His own teachings, taking them all the way into {as Allen also so well reinforces} thought and feeling, requiring all disciples to see at the heart the original meanings against anger, lust, and foolish swearing. The truth was near all along, as a few in Israel of old knew and understood, but it took Jesus and the Apostles to forcefully bring it out. And something you must know about the 10 Commandments and the revelations of God from the Bible is that "love" as the fulfillment of the Law was there along, and from the beginning in the giving of the Law, not something Jesus added to the 10 commandments as a matter of theological evolution when He came on earth. Granted He added more understanding of the original, but God intended that the 10 commandments all along be the fulfillment of love, and God clearly stated it as such in part of what He had Moses write down. {Deuteronomy 6:4,5 and Leviticus 19:18}. Many still do not get it that when Jesus answered the question of a scribe about the first and great commandment of the law as recorded in Mark 12:28-34 {by the way also at the very core of this Bible lesson Top Topic of Righteousness} Jesus quoted on (1) love for God out of Deuteronomy 6:4,5 and (2) on love for fellow man out of

Leviticus 19:18. This were not new and even different worded summarizes of the 10 commandments and the rest of the law.

“And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength”. (Deuteronomy 6:4,5 and Mark 12:30)

“And the second, like it, is this: ‘You shall love your neighbor as yourself.’” (Leviticus 19:18)

So many simpleton and superficial Bible teachers today would have you believe that such a summary was never in the Old Testament, only the straightforward statements of the law of the 10 commandments in Exodus 20 and Deuteronomy 5 where Moses reviews for Israel these and the other aspects of the covenant with God. {Most of Deuteronomy is a review and rehash of the history of Israel in the wilderness, the covenant and commands of God, with the promises of blessings or curses on Israel for the future, near the end of the life of Moses and just before Joshua took over to lead them into the Promised Land of Canaan. However this is more a subject for Top Topic #3, “The Composite Witness of the Bible” to come in the next installment which takes a whole separate topic to cover the many quotes in the NT from the book of Deuteronomy.}