

**Covenant passages and their relationship to later Scripture**

	<b><u>Covenant Passage</u></b>	<b><u>Covenant passage explained (in respect to its specific reference later)</u></b>	<b><u>Affected Passage</u></b>	<b><u>Effect of Covenant Passage on later passage</u></b>
EX	Deut. 20:16-18 (cf. 20:10-15)	Nations inside the land were to be destroyed completely without mercy. Nations outside the land were offered terms of peace and then destroyed if they did not accept them (servitude).	Joshua 9	The Gibeonites were inside the land and recognized that they would be executed without mercy and thus plotted to pretend that they were living outside the land to deceive Joshua into making them slaves. Joshua was deceived. However, had Joshua consulted Deuteronomy, Joshua could have told them to return to their city and when Israel got there they would offer them terms. Then should they actually live outside the boundaries they would have been spared. Since they were not actually outside, Joshua would have known when they got to Gibeon and would have destroyed them.
EX	Lev. 23:22; Deut. 24:19; Deut. 10:17-19	Gleaning was a legal provision for the poor and alien (Lev. 23:22). In fact, the landowner no longer had legal claim to the gleanings. It was owned by the alien, the orphan and the widow (Dt. 24:19). The care of the hopeless, particularly aliens, widows and orphans, was a particular instruction to Israel to reflect the heart of YHWH (Deut. 10:17-19).	Ruth 2:6-7, 11	Boaz recognizes that Ruth was an alien (the servant informs him) and poor (gleaning) as well as a widow (affirms later). Boaz thus complied (overwhelmingly) to supply her need through the covenant provision of gleaning (made sure there was plenty, Ruth 2:15-17).
1	Deut. 28:51-52	If the Israelites were evil in the sight of the Lord, he would bring an enemy to conquer them, an enemy which would plunder their animals and produce to leave them destitute, and which would crush their city walls.	Judges 6:1-5, 13	The Israelites were evil, so God brought Midian [and allies] to conquer them, an enemy which did plunder their animals and produce and did leave them destitute, and which did take control of their cities. Interestingly, Gideon asked why this had happened; though he apparently sensed the Lord was not with them at the time. The Israelites could have avoided this disaster, if they had heeded the warnings in the Law.
2	Deut. 17:14-20	The Israelites would desire a king, who must be from among them. He was not to multiply riches or wives, and was to focus on God’s Law daily, lest he be led astray and lose his humility, and so the future of his kingdom become doubtful.	Judges 8:22-31	The Israelites wanted to make Gideon a king. Though he refused the title, he did act like a king, but not as God had commanded. Instead, he multiplied his riches and wives, consequently was led astray [into idolatry] as the Law warned, and thus the future of the nation did become doubtful as they strayed further into idolatry and Gideon’s sons did not rule them [vv.33-35].
3	Lev. 11:27-28; Num. 6:2-21	It was especially important that a Nazarite not become unclean, because he had made a vow of dedication to God. Touching the dead carcass of an animal with paws made one unclean until evening.	Judges 14:8-9	Sampson, a Nazarite, willingly touched a dead carcass of a lion to scoop some honey, thus making light of his vow and its obligations, in a sense forsaking his dedication to God.

4	Deut. 5:7-21; Deut. 23:21-23; Num. 3:6-13	The Israelites were not to worship any god other than Yahweh, were not to represent him with images, were not to steal, and were to honor their parents. If they made a vow, they were to keep it with alacrity. Only Levites were to be priests.	Judges 17:1-5	Micah had stolen from his mother. Then, they both made idols to represent Yahweh and other gods, and worshipped them. Micah's mother had uttered a curse [a form of vow] against the one who had stolen the goods, but tried to reverse it to a blessing when she found out her son was the culprit. Micah consecrated one of his sons as his priest, even though he was not a Levite.
5	Deut. 25:5	God had commanded that a widow marry within her husband's family, to keep the line of the dead son going.	Ruth 1:11-13	When Naomi's sons and husband died, she advised her daughters-in-law to return to their former families and despaired of remarrying herself, thus showing little faith in this provision.
6	Deut. 13:1-11	No Israelite was to lead someone astray to other gods. The intended victim [if Israelite] was to even kill such a person.	Ruth 1:15	Naomi encouraged her daughters-in-law to return to their families and their gods, in violation of this command.
7	Lev. 3:16; 7:25; Ex. 38:8; 40:9; 22:22-30; Deut. 17:12; 21:18-23; Num. 15:30ff.	Priests were to treat everything about the Tabernacle and offerings as holy. The fat from an offering was to be burned for God, not eaten [else priest cut off from the people]. The serving women of the Tabernacle historically had contributed bronze for the laver for the alter of the burnt offering, which had been consecrated and considered holy. Nobody was to afflict a widow or orphan [else God would kill them]. Nobody was to curse God or their rulers. Nobody was to fail to heed the command of a judge or priest [else they were to be put to death]. Sons who were rebellious were to be put to death. Anyone showing defiance of God's Word was considered blasphemous and cut off from the people. They were to offer their first-born son to God.	1 Sam. 2:14-36	Eli's sons did not treat the Tabernacle or offerings as holy, eating the fat of the offerings and seducing the women who served at the Tabernacle. They thus acted defiantly against God's command and "cursed" God. They were rebellious toward their father and [since he was the priest] did not heed the command of the priest. Their sin was considered great by God, but Eli did not have them put to death or cut them off. In contrast, Hannah and Elkanah had dedicated their first born, Samuel, to God, and he grew up righteous before the Lord. God promised Eli that God himself would kill both of his sons on the same day and cut off his line, while raising up Samuel to be a righteous priestly leader, who would help the orphans and widows of Eli's family.
8	Lev. 26:6-8; Deut. 7:17-21; 20:1-4	If they were obedient, God promised the Israelites peace in the land, including protection from harmful beasts. He also promised them victory over their enemies, even routs. They were not to fear their enemies, but trust in God's deliverance. Before the battle, a priest was to speak to the army to encourage and reassure them with this promise.	1 Sam. 17	Saul and the army feared the Philistine warrior, Goliath. They did not trust in God's deliverance, but rather shied away from battle. There is no record of a priest delivering the reassurance. In contrast, David recalled God previously keeping his covenant promise of deliverance from harmful beasts [lions and bears], and so trusted in God's promised deliverance in battle against his enemies. He went out against Goliath and God did provide him with that personal victory, followed by a rout of the Philistines by the Israelite army.
9	Deut. 18:9-12; 23:21-23	The Israelites were to keep all vows with alacrity. They were not to consult mediums, for that was detestable to the Lord. Instead, they were to drive mediums from the land.	1 Sam. 28:10	Saul made a vow contrary to his own law, protecting a medium he was consulting. Thus, he was doing several things that were detestable to God and against the Law.

10	Deut. 17:14-20	The Israelite king was not to multiply riches or wives, and was to focus on God's Law daily, lest he be led astray and lose his humility, and so the future of his kingdom become doubtful.	1 Sam. 25:43; 27:3; 30:5, 18; 2 Sam. 2:2; 5:13	David did take multiple wives for himself, in defiance of this command, thus not focusing on the Law sufficiently despite his heart after God. Later, his multiple wives apparently not sufficient for him, he pridefully and defiantly acted in lust by committing adultery with another man's wife, Bathsheba, an action which initiated a chain of events that would tear apart his family and his kingdom.
11	Deut. 19:1-10; Num. 35:14-25; Joshua 20:7	Hebron was one of the cities set aside as a refuge for those who had caused the death of someone but were innocent of murder, to protect them from vengeance.	2 Samuel 3:27	Joab killed Abner in Hebron, despite its refuge status and the fact that Abner was innocent of murder in the death of Joab's brother. Thus, Joab, who was supposed to be his king's highest representative, acted against God's Law and harmed his relationship with the king.
12	Deut. 12:5	God would choose the place to which the Israelites would come for specific worship functions.	1 Kings 12:29	Jeroboam built himself worship centers in Bethel and Dan [not to mention he put idols in them], in defiance of this command. This showed his lack of regard for God's revelation as he began his kingdom, and he led many into sin [v.30].
13	Deut. 28:13, 44	If the Israelites would be obedient, God would keep them in a dominant position relative to Gentile nations.	Gospels/Acts (e.g. Luke 3:1)	At the time of the births of Jesus and of the church, Israel was subject to direct Roman rule, establishing that they had not been obedient to God's commands. Because of their lack of repentance, their delivery from Gentile rule would be delayed.
14	Deut. 5:18; 6:5-6	The Israelites were to love God completely, which would lead them to obey the Law in spirit, not just legalistically.	Matthew 5:20, 27-28	Jesus provided examples of how they were obeying the Law only superficially, or legalistically, obeying the letter, but not the spirit in which it was given. This implied they did not love God completely and were not righteous in God's eyes.
15	Deut. 13:1-11, 18:20-22	The Israelites were not to heed but rather to kill any prophet who led them away from the true God, even if that prophet was able to predict or do other miracles.	Matt. 7:20-23	Jesus taught that there were those who could prophesy and do miracles, but who would not be welcomed into eternal life, because they had not a relationship with him based on imputed righteousness, as evidenced by their teachings against his gospel of imputed righteousness [leading people away from the way of the true God].
16	Deut. 6:10-11; (opposite: 28:30)	If the Israelites were obedient, God would generously give to them bounty from their victories over the Gentiles, but if they were disobedient, God would take what was theirs and give it to the Gentiles.	Matt. 25:24-25	In Jesus' parable, the servant thought his master was harsh because he had power, and so he feared him, but to paralysis instead of to obedience. This taught the emptiness of the contemporary Israelite reverence for God, which had not led to devotion and obedience. This lack of devotion and obedience was why they were under Gentile submission.

17	Deut. 30:1-10	Moses knew the Israelites would be disobedient and God would exile them, but he prophesied they would come to repentance and so God would provide a second Exodus, through which the nation would be restored to blessing.	Luke 15:11-24	In Jesus' parable, the "lost son" who was effectively in exile through his disobedience became repentant and was welcomed back into blessing by his loving father, an illustration of what Moses taught. This should have encouraged the listeners to repent and seek God's national blessing.
18	Deut. 10:18-19	God provided for even the outcasts of society, and expected acts of love toward those outcasts by the people of the society.	Matt. 5:43-48; 1 Cor. 13	In keeping with the Law, Jesus and Paul taught that God expected people to love everyone, even to extend love to enemies and the unlovable.
19	Deut. 1:17; 10:17; 24:17	God forbade showing partiality, for that was judging, which was his sole right.	Matt. 7:1-2; Rom. 2:1-11; Jam. 2:1-26	In keeping with the Law, Jesus, Paul, and James all taught that God forbade showing partiality, for that was judging, which was God's sole right, and that even God was not partial in judgment.
20	Deut. 19:15	Under the Mosaic Law, one witness was insufficient, there must be two or three.	Matt. 18:16,20	In keeping with the Law, Jesus taught that in matters of church discipline, if the one sinning would not listen to the truth brought by a caring friend, that friend should bring one or two others to witness this open denial of God's truth, before official church action was taken.
21	Deut. 8:10, 12; 11:15; 26:12	When the nation was under God's blessing [obedient], they would have sufficient provision and would eat until satisfied. God was the Covenant Blessor.	Ruth 2:14,18; Mark 6:42; 8:8; Luke 9:17	In these examples, God [or Jesus] provided sufficient provision that the people could eat until satisfied. These were signs of the future fulfillment of this blessing in the Kingdom.
22	Deut. 20:1-9 (c.f. 28:30)	Israelites had acceptable excuses to refrain from joining the army in war: if they had built a new house, planted a new vineyard, or engaged to be married, they were allowed to initiate use of those situations before going to war.	Luke 14:12-24	In Jesus' parable, people give similar excuses: new land, new oxen, new marriage. However, the parable was not about going to war against men, but joining the kingdom; i.e. these people were distracted from God and salvation by worldly matters.
23	Deut. 18:15-19	Moses prophesied of a greater prophet to come from God, who would speak the words of God.	John 1:21, 45; 5:46; 6:14; 7:40; 8:5	Jesus was this anticipated prophet, and he did speak the words of God, including applying the Law exactly instead of misinterpreting and misapplying it as the contemporary religious leaders were doing.
24	Deut. 19:15	Under the Mosaic Law, one witness was insufficient, there must be two or three.	John 8:3-4	The religious leaders knew that under the Law they must have multiple witnesses, so they came as a group to present a woman they caught in adultery. As they apparently planned this confrontation with Jesus, the implication is that they conspired to have this woman commit adultery, which would be sin on their part.
25	Deut. 22:22-24	If a couple was caught in adultery, both parties were to die under the Law.	John 8:5	The religious leaders brought only the woman to Jesus, not the man with whom she had been in bed, in violation of the Law they were supposedly trying to uphold.
26	Deut. 9:10	God used his "finger" to write the Ten Commandments onto stone, the beginning of Israel's written Law.	John 8:6,8	Jesus twice wrote with his finger in the dirt, before and after he pronounced judgment by the Law, indicating his identity with God who wrote the Law.

27	Deut. 17:7	It is the witnesses who are to initiate the stoning of the sinners under this provision of the Law.	John 8:7	Jesus is calling for the witnesses to the adultery to step forward and begin the stoning.
28	Deut. 19:16-20	Under the Law, malicious witnesses were to receive the punishment they had advocated for the one suspected of a crime.	John 8:7	Jesus specifically called for any witnesses who were not malicious to step forward to begin the stoning. Because they were all obviously malicious, they feared receiving the stoning themselves as under the Law, and so they dispersed.
29	Deut. 10:16; 30:6	Moses both commanded the need for a circumcision of the heart and promised God's provision of it, such that people would be able to love God fully and thus live.	Rom. 2:28-29; Col. 2:11	Paul said the true person of God is one who has received this circumcision of the heart in Christ. The implication is that believers in Christ have God's provision to fully love him and thus live.
30	Deut. 17:12; Num 15:30-31	Under the Law, those showing defiance were to be cut off from the community; if their defiance extended to defiance against the teaching of the priest, they were to be killed.	Hebrews 10:26	Consistent with the Law, the author of Hebrews warned his readers that willful sin in believers had no earthly remedy, but instead brought a terrifying expectation of judgment by God [v.27].
31	Deut. 32:35	It is God who will judge the Gentile nations he has allowed to dominate Israel during Israel's apostasy.	Heb. 10:30	The author of Hebrews reminds his readers of God's declaration to judge those who have gone against him, suggesting that to go against the Christ is even worse than to go against the Law or the nation of Israel.
32	Deut. 8:5 (Deut. 28:65-66)	Moses taught that God had disciplined the Israelites, allowing them to struggle, as a father would discipline a son, so they would come to a right attitude about God and his Word.	Heb. 10:32-34 12:5-11	The author of Hebrews taught that God disciplines believers like a father would discipline a son, to bring forth righteousness in them. Thus, believers should face trials with joy, knowing God is doing his work in them.
33	Deut. 10:17-19	In the Law, Moses emphasized the importance to God of the welfare of orphans and widows, for whom he would provide.	James 1:27	James emphasized the importance to God that the body of Christ be his vehicle for caring for orphans and widows.
34	Deut. 15:7-11	The Law emphasized generosity and compassion toward the poor.	James 2:14-17	Consistent with the Law, James emphasized that the believer should be generous toward the poor, not just wish them well.
35	Deut. 28:15-68 (Lev.26:14-32)	Moses warned that those who did not obey God would face numerous curses while on the earth.	Rev. 6:3-8	Consistent with Moses' warning in the Law, John revealed in Revelation that part of the process of the return of Christ to judge would be the experience of numerous curses on the earth for those who were not obedient to God's revelation [those who did not believe the revelation].