

THE DAILY QUIET TIME REFLECTIONS SERIES

REMEMBER

Reflections on the Book of Deuteronomy

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with Eunmi Kim

*Drawn from a decade of shared Quiet Time reflections at dailyqt.org,
and from Sunday School classes at First Baptist Church in Dallas*

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The Introduction draws on the introductory notes of Dr. Thomas L. Constable, used with gratitude for his lay-accessible scholarship on the text of Scripture.

This book reflects the personal study, reflection, and interpretation of its authors and is offered for devotional and educational purposes. It is not a substitute for pastoral counsel or formal theological instruction. Where matters of biblical interpretation remain disputed among careful readers of Scripture, the authors have noted this and presented their own considered view rather than claiming final or exclusive authority on the question.

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*To the faithful members of my Sunday School classes at First Baptist Church in
Dallas and the dailyqt.org Quiet Time community —*

*your questions sharpened these pages, your patience carried us through the wilderness
a year at a time, and your hunger for God's Word is the reason any of this was
written down at all.*

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How to Use This Book

Reading, Reflecting, Together

This book was not written to be read in a single sitting. It was written to be read one day at a time, the way it was first written—a chapter at a time, over the course of several weeks, alongside an open Bible rather than in place of one. The believers in Berea were commended not simply for their eagerness to hear the Word but for their habit of examining the Scriptures every day to see whether what they had been taught was true (Acts 17:11). That daily habit, sustained over years rather than compressed into a season, is the entire aim of this book and of the Quiet Time practice that produced it.

To help establish that rhythm, we have included, as an appendix at the back of this book, the same daily Bible reading plan we have used at dailyqt.org for well over a decade. It walks through the whole of Scripture in a year, a few chapters at a time, and it does not need to be started in January; you are free to begin on whatever date suits you and simply follow the sequence from there. Each of the twelve chapters in this book lines up with exactly one day on that plan, from Deuteronomy 1–2 on the first day to Deuteronomy 32–34 on the twelfth, so that this book and your own Bible can move through Deuteronomy together, side by side, one day at a time.

Whether you are reading on your own or working through this book with a group like one of our own Sunday School classes at First Baptist Church in Dallas, we would suggest the following simple rhythm for each day, or for each session if you are meeting weekly as a group:

1. **Begin and end in prayer.** Ask God, before you open either Bible or book, to teach you something true about Himself that day, and thank Him, when you close both, for whatever He has shown you—even if it is smaller or slower than you expected.
2. **Read the assigned Scripture.** Using the reading plan in the appendix, read the day's passage directly from your own Bible before turning

to our reflections on it. There is no substitute for reading the text itself first, in whatever translation you trust, and letting it raise its own questions before we offer our own.

3. **Read the corresponding chapter in this book.** Each chapter walks through that day's passage in the order Scripture presents it, drawing out its major movements and, where it seemed useful, the historical background behind them. Treat it as a conversation about the text you just read, not a replacement for it.
4. **Answer the discussion questions.** Every chapter closes with three or four questions sized to fill a forty-five- to sixty-minute group discussion, though they work just as well as slower journaling prompts for a reader working through the book alone. Some ask you to notice something in the text; most ask you to notice something in yourself.

If you are part of a group, we would encourage you to read both the day's Scripture and the corresponding chapter individually during the week, and then use your time together for the fourth step: praying together and working through the discussion questions as a group. This was, after all, how the material in this book first took shape—not in a study or a library, but in a room full of ordinary readers asking each other what a passage meant and why it mattered, week after week, for years. We hope it will do the same for you.

Introduction

Remember

Numbers ended with Israel camped on the plains of Moab, across the Jordan from the land, a new generation standing at the same threshold their parents had refused to cross forty years earlier. Deuteronomy is what happens next: not a march into the land, not yet, but a man standing before that new generation for one final month, determined that they would not repeat their parents' mistake through simple ignorance of what God had already said and done. This is the fifth and final book of the Torah, the last of the five scrolls that make up the Pentateuch, and it constitutes Moses' last recorded words to the people he had led, complained about, interceded for, and buried by the tens of thousands across four decades in the wilderness.

The English title comes, like so many in this series, from a translator's choice rather than the original Hebrew, which simply takes its name from the book's opening words, *elleh haddebarim* — “these are the words.” The Greek title, *Deuteronomion*, means “second law,” a translation of a phrase in Deuteronomy 17:18 that more precisely means “a copy of this law” — the king's own personal copy, which he was commanded to write out for himself and read every day of his life. That mistranslation, however, is not entirely misleading, because Deuteronomy really is something like a second giving of the Law, not because it changes what God commanded at Sinai but because an entire generation had died in the wilderness without ever hearing it firsthand. The generation gathered here was mostly too young to remember Sinai, if they had even been born yet. Moses' task was not to invent new commandments but to make sure a generation who had not been there themselves would still carry forward everything their parents had so nearly let slip away.

The book divides neatly into three sermons, and knowing this structure in advance makes the whole book easier to follow. The first (1:1–4:43) is historical: a summary of everything God had done from Sinai, where the Law was first given, to Beth-Peor on the plains of Moab, where Israel now stood — a chronicle, as this study's opening chapter will

explore, of how an eleven-day journey became forty years of wandering. The second and by far the longest (4:44–26:19) is legal: a repetition and expansion of the Ten Commandments and the Law already given at Sinai, covering the ceremonial, civil, and social regulations by which Israel was to order its life once it actually possessed the land. The third (27:1–34:12) is prophetic: Moses’ account of what God would do in keeping with His covenant, laying out blessings for obedience and curses for disobedience, and predicting, with startling specificity, both a coming national unfaithfulness and a future, gracious restoration on the other side of it. Scholars have also long noted that the book’s overall shape mirrors something else entirely: the treaties ancient Near Eastern kings made with the smaller vassal states under their rule — a historical review of the relationship so far, followed by the terms of the covenant, followed by blessings for keeping it and curses for breaking it, followed by provision for what happens when the current generation is gone. Deuteronomy borrows this familiar political form and fills it with something those ancient treaties never had: not the self-interest of a distant sovereign protecting his own power, but the covenant love of a God who keeps insisting, throughout, that His people’s welfare is the actual point of everything He commands.

Few books of the Old Testament carry more weight in the New than this one — by one careful count, Deuteronomy is quoted or clearly echoed in the New Testament roughly ninety-five times, trailing only Genesis and Exodus among all the books of the Old Testament, and touching every New Testament book but a small handful. It is, by any reasonable measure, one of the favorite books of both Jesus and His apostles. Where Leviticus is law revealed, laid out with the exacting precision of ritual instruction, Deuteronomy is law preached — the same commandments, but delivered now as urgent, personal appeal rather than priestly regulation. When an expert in the Law asked Jesus to name the greatest commandment, He answered by quoting Deuteronomy 6:4–5 directly — the Shema itself (Matthew 22:37–38). And when Satan tempted Jesus three times in the wilderness, Jesus answered all three temptations from a single short stretch of this book, drawing every reply from Deuteronomy 6 and 8 (Matthew 4:1–10). It is worth pausing on that

second detail, since it is easy to read past. Facing the adversary directly, with the full authority of the eternal Son of God available to Him, Jesus chose to fight not with a display of power but with Scripture already committed to memory — and not scattered Scripture, but this particular book, the one so preoccupied with remembering.

One reason this book resonated so deeply with Jesus and His apostles may be its most distinctive theological contribution to the whole Pentateuch: love. Genesis, Exodus, Leviticus, and Numbers all *show* God's love for Israel in action — rescuing them, providing for them, disciplining them, refusing to abandon them even at their worst — but none of those four books actually names love as God's motive. Deuteronomy is the first book of the Bible to say it plainly: God set His affection on Israel and chose them “because the LORD loves you” (Deuteronomy 7:8), and everything else in the book, the history, the law, the blessings and curses, flows out from that single declared motive. This is worth pausing over, because it reframes everything else this introduction has already described. The comprehensive law of chapters 5 through 26 is not simply a king's arbitrary demand of his subjects; the text repeatedly frames it as an expression of that same love, given for Israel's good rather than merely for God's benefit (cf. Deuteronomy 10:12–13). And the command running through the entire book to love the LORD in return — with all your heart, all your soul, all your might (Deuteronomy 6:5) — is not, as later chapters will argue at length, ultimately separable from the command to remember. Israel could not sustain love for a God they had stopped remembering, and remembering rightly, this book insists again and again, meant loving in response. *Remember* and *love* are not two competing themes fighting for the center of this book. They are the same movement of the heart, described from two different angles.

Whatever else Deuteronomy is, it was evidently sturdy enough, in Jesus' own estimation, to withstand direct temptation from Satan himself.

Deuteronomy is not only history, law, and prophecy; it is also, unmistakably, personal. Moses' own fatigue and frustration are close to the surface throughout this farewell — a leader nearing the end of a long and largely thankless assignment, still carrying the disappointment of a

Promised Land he would see but never enter. He does not merely recite the Law; he explains it, more consistently and more personally than in any of the previous four books, telling this new generation not only what God commanded but why — why they suffered thirst and hunger in the wilderness, why God had chosen Israel in the first place, why the land was being given to them as an inheritance rather than a reward they had earned. He is equally honest about their failures: their impatience, their stubbornness, their well-documented tendency to grumble and complain. This blend of law and testimony, correction and tenderness, is part of what makes Deuteronomy read less like a legal code and more like a father's last conversation with children he loves but will not get to watch grow up.

That final, prophetic section of the book contains a promise worth marking clearly before we begin, since this study will return to it in Chapter Eleven. Moses tells this generation plainly, “to this day the LORD has not given you a heart to know, or eyes to see, or ears to hear” (Deuteronomy 29:4) — an honest admission that something essential was still missing, that the Spirit had not yet been given in the way a full and lasting obedience would require. And yet only one chapter later, Moses promises that this would not always be so: “the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live” (Deuteronomy 30:6). Read alongside Jeremiah's later promise of a New Covenant written on the heart rather than on stone (Jeremiah 31:33–34), this is unmistakably a preview — a covenant not yet available to the generation Moses was addressing, but already named, already promised, centuries before the Spirit would actually come to accomplish it in everyone God would call to faith.

This makes Deuteronomy, more than any book so far, a book about memory — which is why we have called this volume *Remember*. The word itself, along with its companion warning “do not forget,” appears in this book more than in almost any other portion of Scripture, roughly two dozen times across just thirty-four chapters. Moses does not simply repeat the Law; he keeps interrupting himself to insist that Israel remember specific things: remember that you were slaves in Egypt, remember the

forty years in the wilderness, remember what God did at Horeb, do not forget the day you stood before the LORD at the mountain. Forgetfulness, in Deuteronomy, is never treated as an innocent accident, an unfortunate but blameless lapse of memory. It is treated as a moral failure serious enough to be judged, precisely because remembering was always meant to be the engine of obedience. A people who genuinely remembered what God had done for them would have no good reason left to disobey Him; a people who forgot would drift, generation by generation, into exactly the unfaithfulness Moses spends this entire book trying to prevent.

Three things stand out across these chapters, and it may help to know what to watch for. The first is the sheer comprehensiveness of the command to remember and teach. The Shema itself — “Hear, O Israel: the LORD our God, the LORD is one” (Deuteronomy 6:4) — is followed immediately by instructions covering literally every waking posture and location a person could occupy: sitting, walking, lying down, rising, at home, on the road, bound to the hand, fixed on the forehead, written on the doorframe. Nothing in daily life was meant to fall outside the reach of God’s Word. The second is the book’s unflinching honesty about what lay ahead. Moses does not merely instruct Israel in the Law; he predicts, with startling directness, that they will eventually break it — and he says so not as a worst-case scenario but as a near certainty, one already anticipated by the very structure of blessings and curses laid out at such length in these chapters. The third is the promise already noted above: buried in the middle of Moses’ most severe warnings is a quiet, startling assurance that God Himself would one day succeed, by His own sovereign action, at exactly the obedience the Law could only ever command and never actually produce.

This book follows the same pattern as our earlier studies of Genesis, Exodus, and the combined volume on Leviticus and Numbers: twelve chapters, one for each major reading through the text, drawing on more than a decade of daily Quiet Time reflections and on Sunday School classes at First Baptist Church in Dallas, where much of this material was first taught and discussed aloud. Deuteronomy closes the Pentateuch, but it does not close the story; Moses himself, at the very end of the book,

looks out over a land he will never enter, and hands the story on to someone else to finish. We offer this study in the same spirit — not as a final word, but as a summons to remember, so that what God has already done is never quietly lost to the generation that comes next.

Chapter One

Deuteronomy 1–2

“It is eleven days’ journey from Horeb by the way of Mount Seir to Kadesh-barnea” (Deuteronomy 1:2). Moses opens his farewell address with a detail easy to skip past, but it sets the tone for everything that follows: eleven days. That was the distance from the mountain where Israel received the Law to the doorstep of the Promised Land. Forty days was how long it took the twelve spies to survey the land God was giving them. Forty years was how long it actually took Israel to receive it, because an entire generation refused, at the last possible moment, to trust God enough to walk the final eleven days. Eleven days became forty years — not because the journey was hard, but because the people were not.

Moses does not let this history rest in the abstract. He narrates Israel’s refusal at Kadesh-barnea in detail (Deuteronomy 1:19–46), and then, in a detail this new generation would have found sobering, narrates what happened next: after God’s sentence of forty years’ wandering had already been pronounced, some of the people changed their minds and tried to march up into the land anyway — not out of obedience, but out of a desperate, too-late attempt to undo their own unbelief. “You rebelled against the command of the LORD and presumptuously went up into the hill country” (Deuteronomy 1:43). They were beaten back and crushed by the Amorites. It is worth pausing over the word “presumptuously.” Their first sin was refusing what God commanded; their second sin, committed in the very act of trying to correct the first, was doing what God had *not* commanded. Obedience was never simply about doing something — it was about doing precisely what God had said, at precisely the moment He had said it, neither delaying out of fear nor rushing ahead out of guilt.

Chapter 2 turns to a harder question, one this study has sat with before regarding Pharaoh: why did Sihon, king of Heshbon, refuse Israel safe passage through his land, provoking a war that ended in his own destruction? Moses gives a startling answer: “the LORD your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand” (Deuteronomy 2:30). This is the same language Exodus

used of Pharaoh, and it deserves the same honest treatment this study gave that earlier case rather than an explanation that quietly softens it. Scripture does not treat this as unjust, and the reason lies in a truth easy to state but hard to feel the full weight of: God is not bound by the same law He gives to human beings, because the laws themselves derive their rightness from His character, not the other way around. A command is right because God gives it, not the reverse. This does not make God capricious — everything He does remains “just and upright” (Deuteronomy 32:4, a verse this study will return to later) — but it does mean His justice cannot be evaluated by a standard external to Himself, as though some higher law existed above Him to which even He must answer. Israel did not follow God because His commands happened to align with an independent standard of goodness; they followed the Law because they followed God, and the Law was good precisely because it came from Him.

Yet the same book that documents this failure also insists that God’s own promises are not vulnerable to Israel’s inconsistency. “God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?” (Numbers 23:19) — a truth the pagan prophet Balaam himself was forced to confess about the very people he had been hired to curse. The eleven days that became forty years did not mean the promise had failed; it meant the promise had been deferred to a generation better prepared to receive it. “Unless the LORD builds the house, those who build it labor in vain” (Psalm 127:1), and unless the LORD grants the land, no amount of striving — presumptuous or otherwise — can secure it ahead of His timing. What Israel needed at Kadesh-barnea, and what this new generation would need all over again, was not more strength or more strategy but simple trust: “Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths” (Proverbs 3:5–6). Joshua, one of only two men from the first generation who ever set foot in the land, would later stake his own household on this same conviction — “as for me and my house, we will serve the LORD” (Joshua 24:15) — a resolve this whole book will ask its readers to make their own.

Reflection & Discussion Questions

1. Eleven days became forty years because Israel would not trust God for the final short stretch of a very long journey. Is there a place in your own life where impatience or fear has turned a short delay into a much longer one?
2. Israel's second sin at Kadesh-barnea was trying to fix their first sin through further disobedience — marching up when God had already said not to. Have you ever tried to “correct” a past failure by doing something God was no longer asking of you, rather than simply accepting the consequences and waiting on Him?
3. God hardened Sihon's heart in order to hand him over to Israel, just as He had hardened Pharaoh's. How do you personally sit with the tension between God's sovereignty over even hardened hearts and the genuine responsibility Scripture still assigns to Sihon and Pharaoh for their own choices?
4. The chapter argues that God's laws are right because they come from Him, not because they conform to some independent standard He also has to answer to. How does this shape the way you respond to commands in Scripture that are hard to understand or accept?

Chapter Two

Deuteronomy 3–4

“You shall not add to the word that I command you, nor take from it” (Deuteronomy 4:2). This command, repeated with only slight variation throughout Scripture — Paul echoes it almost verbatim in 1 Corinthians 4:6, and Revelation closes the entire Bible with an even sharper version of the same warning (Revelation 22:18–19) — deserves more attention than it typically receives, because it corrects a popular but mistaken idea about what actually went wrong with the Pharisees. Many assume their error was excessive devotion to the letter of the Law at the expense of its spirit. Deuteronomy 4:2 suggests otherwise. The problem was never too much attention to the text; the problem was Israel’s persistent habit of adding to it and subtracting from it according to convenience — through human tradition layered on top of the Law until the tradition itself began to carry more functional authority than the Law it was meant to explain. Jesus never rebukes the Pharisees for taking God’s Word too literally. He rebukes them for the opposite failure: nullifying “the word of God for the sake of your tradition” (Matthew 15:6).

This principle has an edge that cuts in more than one direction, and it is worth letting it cut toward our own moment as much as toward the Pharisees. Wherever new revelations, new spiritual experiences, or new extra-biblical practices are elevated to a functional authority alongside Scripture — however sincerely intended, however emotionally compelling — Deuteronomy 4:2 has something pointed to say about it. The reverse error is equally real: minimizing or explaining away what Scripture plainly commands because it feels culturally uncomfortable or personally inconvenient. Neither direction honors the text. The whole of God’s Word, neither inflated nor diminished, is what Israel was commanded to guard — and what the church, under a different covenant but the same principle, is still commanded to guard today.

Chapters 3 and 4 also model, in miniature, exactly what this book is trying to accomplish. Moses does not simply hand Israel a list of new rules; he narrates history first — the defeat of Og, king of Bashan, the

allotment of land east of the Jordan, the plea Moses himself made to be allowed to cross over and God's firm refusal (Deuteronomy 3:23–27) — and only then moves to command. Notice the sequence embedded in this passage: *remember, know, obey*. Israel could not obey a Law they did not know, and they could not sustain the knowledge of that Law without being repeatedly reminded of the history that gave it weight. This is, in miniature, the whole architecture of Deuteronomy: history first, so that command lands not as arbitrary regulation but as the reasonable response of a people who have already seen exactly what kind of God they are dealing with.

This same passage names, explicitly, why remembering was never meant to terminate on the rememberer alone: “Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children’s children” (Deuteronomy 4:9). Personal memory was always meant to become inherited memory, passed deliberately from one generation to the next rather than left to survive by accident. Centuries later, Jesus would give His disciples a strikingly similar final charge on a different mountain: “Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you” (Matthew 28:19–20). The content changed — from a law given at Sinai to a gospel fulfilled at Calvary — but the underlying task did not. Every generation of God’s people is handed the same responsibility Moses hands this one: not simply to remember for themselves, but to make sure the remembering does not end with them.

Reflection & Discussion Questions

1. The command not to “add to” or “take away from” God’s Word is aimed less at the Pharisees’ literalism than at their layering of tradition on top of Scripture until tradition carried equal or greater weight. Where might you be tempted to elevate a tradition, experience, or extra-biblical teaching to the same level of authority as Scripture itself?

2. The same command cuts the other direction too — minimizing what Scripture plainly says because it feels culturally uncomfortable. Is there a teaching of Scripture you have quietly softened or explained away because it was inconvenient rather than because the text actually supports a softer reading?
3. Moses' pattern in these chapters is remember, then know, then obey — history first, then command. Does your own approach to Scripture tend to skip straight to application, or do you take time to understand the historical and narrative weight behind a command before trying to obey it?
4. Moses pleaded to be allowed to cross into the Promised Land and was firmly refused, yet he still faithfully delivered God's words to the people who would enter without him. Have you ever had to remain faithful to a task or calling even after being told "no" to something you deeply wanted?

Chapter Three

Deuteronomy 5–7

At the center of this section sits the single most sacred text in Jewish life, recited daily by observant Jews for thousands of years: “Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might” (Deuteronomy 6:4–5). This is the *Shema* — the Hebrew word for “hear” — and it stands as the twin pillar of the entire Jewish faith: one God, demanding total devotion, and one Law, comprehensive enough to govern every dimension of ordinary life. What follows immediately afterward is worth reading slowly rather than skimming past, because its comprehensiveness is the entire point: these words were to be on the heart, taught diligently to children, discussed while sitting at home and walking on the road, spoken of at bedtime and at waking, bound as a sign on the hand, fixed as frontals on the forehead, written on the doorframes of the house and the gates of the city. Every bodily posture, every field of vision, every mode of communication is covered. It would be a mistake to soften this into a vague call for religious devotion to be somehow “integrated” into ordinary life. Moses is not generalizing. He is specifying, with an almost obsessive thoroughness, that nothing in a household’s daily rhythm was meant to fall outside the reach of God’s Word — least of all the raising of the next generation, since it is precisely this comprehensive, saturating instruction of children that this book identifies as Israel’s best hope of remaining faithful across the generations Moses himself would not live to see.

It is worth pausing here to notice something easy to lose amid this book’s sheer comprehensiveness: the covenant Moses is expounding at such length is not the same covenant God made with Abraham in Genesis 12, even though both trace back to the same God and the same promised land. The Abrahamic covenant was unilateral and unconditional — a promise of what God Himself would do for Abraham and his descendants, resting on God’s own oath rather than on Abraham’s performance (cf. Genesis 15:6, where Abraham’s righteousness is credited to him by faith, not earned through obedience). The covenant given

through Moses, by contrast, was bilateral and conditional, spelling out specific blessings for obedience and specific curses for disobedience — “it will be righteousness for us, if we are careful to do all this commandment before the LORD our God” (Deuteronomy 6:25), a righteousness earned rather than imputed. This is not a contradiction between two rival covenants; it is two different covenants doing two different kinds of work, the earlier one securing an unshakable promise by grace, the later one governing, temporarily, how a redeemed people would order their common life until something better arrived. That something better, this study has already begun to trace and will trace further in Chapter Eleven, is the New Covenant that would one day replace the Mosaic Law entirely (cf. Hebrews 8:7–13) — not because the Law was flawed, but because it was never meant to be permanent.

Chapter 7 pairs a genuine promise of blessing — health, fruitfulness, prosperity for obedience (Deuteronomy 7:12–15) — with two specific warnings easy to read past on a first pass but worth isolating deliberately: do not intermarry with the peoples of Canaan, “for they would turn your sons away from following me to serve other gods” (Deuteronomy 7:4), and do not covet the silver or gold on their idols, “for it is an abomination to the LORD your God” and would “ensnare” anyone who took it (Deuteronomy 7:25). These are not arbitrary prohibitions. They target precisely the two channels — relational and material — through which compromise most often enters a community of faith: the relationships we form without sufficient discernment, and the possessions we covet without sufficient restraint. Israel’s charge regarding the Canaanite nations was not merely to avoid or contain their influence but to remove it entirely, treated “like an infection or a cancer that cannot simply be muted” — a severity of language that should alarm us less as ancient brutality and more as an honest diagnosis of how thoroughly compromise, once tolerated even briefly, tends to spread.

One thread in this section is worth following closely, because it anticipates the book’s most important theological turn. Knowledge of the Law was never Israel’s actual deficiency — Moses had given it to them in both spoken and written form. The deficiency was in the heart: “Oh that they had such a heart in them, that they would fear me and keep all my

commandments always” (Deuteronomy 5:29). This same book that commands Israel with such exacting thoroughness also diagnoses, with equal honesty, exactly why that thoroughness would not be enough. A law written on stone tablets and doorframes could inform the heart, but it could not change it. That deeper work — the circumcision of the heart itself — is a theme this study will trace more fully in Chapter Eleven, when Moses finally names, explicitly, whose work that circumcision would actually have to be.

Reflection & Discussion Questions

1. The instructions following the Shema cover every conceivable posture and moment of daily life — sitting, walking, lying down, rising. Is there a “posture” or moment in your own daily rhythm that currently falls outside the reach of intentional attention to God’s Word?
2. Israel’s two specific warnings in chapter 7 — against intermarriage and against coveting idols’ silver and gold — target the relational and material channels through which compromise most often enters. Which of these two channels tends to be the more common entry point for compromise in your own life?
3. This chapter observes that Israel’s problem was never a lack of knowledge but a problem of the heart. Where in your own walk with God do you have more knowledge than transformation to show for it?
4. The command to completely remove rather than merely contain Canaanite influence is described as treating it “like an infection.” Is there an influence in your own life you have been managing or containing that Scripture might actually be calling you to remove entirely?

Chapter Four

Deuteronomy 8–10

If there is a single word that could summarize this entire book, it is the one Moses uses again and again across these three chapters: remember. “You shall remember the whole way that the LORD your God has led you these forty years in the wilderness” (Deuteronomy 8:2). By one count, some form of “remember” or “do not forget” appears roughly two dozen times across Deuteronomy — a repetition too insistent to be incidental. And what Moses says about forgetfulness should unsettle the easy excuses we typically make for it. We tend to treat forgetting as an innocent lapse, something outside our control, hardly worth confessing as sin. Deuteronomy treats it as a serious moral failure, one explicitly subject to judgment (Deuteronomy 8:19–20). Memory, in this book, is not a passive mental function. It is a discipline, and its absence is culpable.

Moses explains the actual purpose behind Israel’s forty years of hardship in the wilderness with unusual directness: God “let you hunger and fed you with manna... that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD” (Deuteronomy 8:3). The hardship was not incidental to God’s plan; it was the plan, or at least an essential part of it — a deliberate humbling, designed to expose exactly what was in Israel’s heart and to teach a dependence on God’s word that comfort alone could never have produced. This should reframe how we think about our own seasons of difficulty. Hebrews draws the same connection explicitly: “God is treating you as sons... he disciplines us for our good, that we may share his holiness” (Hebrews 12:7, 10). Even Jesus, Hebrews tells us elsewhere, “learned obedience through what he suffered” (Hebrews 5:8). If suffering served a refining purpose even for the sinless Son of God, it is unlikely to be functioning as pure waste or misfortune in our own lives.

Chapter 10 closes this section with a question that could stand as a summary of the entire book: “what does the LORD your God require of you, but to fear the LORD your God... and to keep the commandments and statutes of the LORD” (Deuteronomy 10:12–13). It helps to trace a

chain here: fear leads to obedience, obedience becomes the visible evidence of love, and love expresses itself in service. It is fear of the LORD, not mere information about Him, that actually moves a person toward obedience — which is precisely why familiarity is so spiritually dangerous. The more comfortable and familiar our relationship with God becomes, the easier it is to lose exactly the reverent fear that first drove us to obey Him at all, and once that fear fades, obedience tends to fade with it, followed eventually by love and service themselves. This is worth sitting with as a genuine warning rather than dismissing “fear of the Lord” as an outdated Old Testament category the New Covenant has somehow rendered unnecessary. The New Testament never revokes this fear; it simply grounds it more fully in grace.

Reflection & Discussion Questions

1. Deuteronomy treats forgetfulness not as an innocent lapse but as a serious, judgable failure. Do you tend to excuse your own spiritual forgetfulness — of God’s past faithfulness, of specific promises, of lessons already learned — as simply outside your control?
2. God deliberately let Israel hunger in the wilderness before feeding them with manna, specifically to teach dependence on His word rather than on bread alone. How has a season of God-ordained lack, rather than abundance, taught you something about dependence you might not have otherwise learned?
3. This chapter traces a chain from fear of the Lord to obedience to love to service, and warns that growing familiarity with God can erode the fear that starts the whole chain. Has increasing familiarity with your own faith ever quietly eroded your sense of reverent fear toward God?
4. Hebrews connects Israel’s wilderness discipline to the discipline every child of God experiences, and even connects it to what Jesus Himself learned through suffering. How does knowing that even Jesus “learned obedience through what he suffered” change how you interpret a current season of difficulty in your own life?

Chapter Five

Deuteronomy 11–13

One detail about the Promised Land, easy to miss without the contrast Moses draws explicitly, reframes the entire relationship Israel was entering into with God. Unlike Egypt, whose fields were watered by the reliable, controllable irrigation of the Nile, Canaan would depend entirely on rain from heaven (Deuteronomy 11:10–11) — a source no human engineering could guarantee or control. This was not simply a difference in climate; it was a built-in mechanism of ongoing dependence. Egypt could be farmed by human ingenuity alone. Canaan could not. Every single harvest would serve as a fresh, tangible reminder that Israel's prosperity rested directly on God's continued favor rather than on any irrigation system of their own devising — a dependence made explicit a few verses later: “if you will indeed obey my commandments... he will give the rain for your land in its season” (Deuteronomy 11:13–14). The connection between obedience and rainfall was not superstition; it was covenant structure, built directly into the geography of the land itself.

Chapter 13 contains a phrase worth isolating for the sheer force of its expectation. In the case of someone enticing the community toward idolatry, the one who first discovers it is commanded: “your hand shall be first against him to put him to death” (Deuteronomy 13:9). Strike the first blow yourself. Do not wait for someone else to take the lead in doing what is right. This principle reaches well beyond its immediate, severe context, because it names a nearly universal human tendency: we prefer to stand with the crowd rather than stand out from it, to let someone else absorb the risk of taking the first difficult step. Phinehas, whom this study has already met in Numbers, embodied exactly this principle at Baal-Peor — acting first, without hesitation, while everyone else stood weeping and waiting for someone else to move. It is consistently easier to be led than to lead in doing what is right, easier to follow the crowd's inaction than to break from it — and yet Scripture consistently commends exactly the person willing to act first, whatever the cost of standing alone.

Scripture elsewhere treats this same reluctance to act first as something close to a chronic condition. “which my soul has sought repeatedly, but I have not found. One man among a thousand I found, but a woman among all these I have not found” (Ecclesiastes 7:28) is less a statement about the moral character of one sex than the Preacher’s exasperated admission of how rare genuine integrity actually is, in either sex, when he went looking for it. Centuries later, Jeremiah heard God issue an almost identical challenge, this time as a test of an entire city: “Run to and fro through the streets of Jerusalem, look and take note! Search her squares to see if you can find a man, one who does justice and seeks truth, that I may pardon her” (Jeremiah 5:1). And when Ezekiel searched for someone willing to stand in the gap on behalf of a nation about to be judged, he came back with the same verdict: “I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none” (Ezekiel 22:30). Three prophets, three separate centuries, and the same discovery each time — that a person willing to act alone, ahead of the crowd, is vanishingly rare. Paul later takes the very language of this passage and applies it to his own pursuit of holiness: as one popular rendering puts it, “I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified” (1 Corinthians 9:27, NIV) — or, in a more literal translation, “I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified” (1 Corinthians 9:27, ESV). What Deuteronomy 13:9 commanded toward someone else’s idolatry, Paul turns inward toward his own — the same refusal to wait passively for someone else to do what integrity requires, whether the threat comes from without or from within.

Chapter 11 also draws a connection worth pausing over, one that this study raised already in Numbers but that deserves restating here in Moses’ own more explicit terms: “You shall therefore love the LORD your God and keep his charge, his statutes, his rules, and his commandments always” (Deuteronomy 11:1). Love and obedience are not, in Scripture, two separate categories that occasionally overlap. They are functionally identical, two names for the same reality viewed from different angles.

Jesus makes this connection just as explicit centuries later: “If you love me, you will keep my commandments” (John 14:15). This should correct a persistent modern instinct to treat “loving God” as primarily an emotional or experiential category — something felt in worship, in music, in an atmosphere carefully constructed to produce a particular feeling — as distinct from the comparatively unglamorous, ordinary business of actually doing what God has commanded. Scripture allows no such separation. However genuine the emotional experience of worship may be, it is obedience, not feeling, that Scripture treats as love’s only reliable evidence.

Reflection & Discussion Questions

1. Canaan’s dependence on rain rather than irrigation was a built-in reminder of Israel’s ongoing dependence on God, unlike the more self-sufficient agriculture of Egypt. Where in your own life has God structured your circumstances to require ongoing dependence on Him rather than allowing you full self-sufficiency?
2. The command to “strike the first blow yourself” names the common tendency to wait for someone else to take the lead in doing what is right. Where in your own life are you waiting for someone else to go first, rather than being the one who acts?
3. Scripture treats love for God and obedience to Him as functionally identical rather than as separate categories. Where might you be relying on emotional experience as evidence of your love for God, rather than on the harder evidence of sustained obedience?
4. Phinehas’s willingness to act alone, without waiting for consensus, is held up positively even though it meant standing apart from an entire weeping assembly. Have you ever had to act alone on a conviction while everyone around you remained passive?

Chapter Six

Deuteronomy 14–16

A careful reading of the Law’s various tithing instructions, laid alongside what Leviticus and Numbers already established, reveals something most modern discussions of “the tithe” miss entirely: there was never simply one tithe under the Law. There were at least three distinct tithes layered across different years. The first, given to the Levites in exchange for their service at the tabernacle (Numbers 18:21). The second, described here in Deuteronomy 14:22–23, brought to Jerusalem and consumed there during the three annual pilgrimage festivals. The third, collected every third year specifically for the Levites, foreigners, orphans, and widows in the local towns (Deuteronomy 14:28–29). Add these together across a typical cycle and the actual burden of Israel’s tithing system runs closer to twenty percent in most years and thirty percent in the third year — figures rarely mentioned by anyone citing “the tithe” as ten percent and a fixed, timeless Christian obligation. This is worth knowing not to dismiss generosity, which Scripture commends in the most lavish terms throughout both Testaments, but to read the actual text honestly rather than importing a modern, simplified assumption about what it originally required.

Chapter 15 introduces the sabbatical year’s provision for debt release: “at the end of every seven years you shall grant a release... every creditor shall release what he has lent” (Deuteronomy 15:1–2). This raises an obvious practical question, one worth sitting with rather than rushing past: what would stop a debtor from simply waiting out the clock, deliberately delaying repayment until the seventh year canceled the debt entirely? The Law does not seem overly worried about this loophole, and the reason is instructive. A community’s reputation for integrity was itself a kind of currency; anyone who gamed the system this way would find, soon enough, that no one would extend them credit again. The Law relied on the community’s collective memory and moral accountability to prevent the abuse of a genuinely generous provision — a far more socially embedded system than the largely anonymous, legally insulated bankruptcy protections many societies rely on today. What this reveals

about the character God intended for His people is worth pondering: generosity toward debtors was meant to be balanced by integrity among borrowers, each depending on the other, neither functioning rightly without both.

Jesus' teaching on lending and generosity in the Sermon on the Mount — “give to the one who begs from you, and do not refuse the one who would borrow from you” (Matthew 5:42) — should be read against this same backdrop rather than as an isolated, absolute command demanding literal compliance with every request. The larger context suggests Jesus is teaching a disposition of generous, non-retaliatory kindness rather than issuing a specific financial ordinance requiring believers to grant every loan request they receive. Paul's parallel counsel, urging believers to “owe no one anything, except to love each other” (Romans 13:8), captures the same underlying principle from the opposite direction: a Christian's obligations as a debtor matter every bit as much as a Christian's generosity as a creditor. Neither position — lender or borrower — carries any inherent moral superiority over the other. Both are, in Scripture's own language, simply different forms of stewardship, equally accountable to God.

Proverbs states the underlying reality even more bluntly than either Jesus or Paul: “the borrower is slave to the lender” (Proverbs 22:7). This is not merely descriptive of financial leverage; the Law's own language elsewhere treats debt itself as a kind of servitude, which is precisely why debt release, not merely debt reduction, was built into Israel's sabbatical calendar in the first place. A system that only reduced debt every seven years would have left Israel's poor perpetually indentured to Israel's wealthy; only full release could periodically restore the kind of economic freedom this covenant people were meant to enjoy as a matter of course, not as an exception granted by a lender's private generosity.

Reflection & Discussion Questions

1. The Law actually required something closer to twenty or thirty percent giving across a typical cycle, not a flat ten percent, once all three

tithes are considered together. Has this chapter changed a previous assumption you held about what “biblical tithing” actually required?

2. The sabbatical debt-release law relied on communal reputation and integrity to prevent abuse, rather than on external legal enforcement. Where in your own life do you rely on genuine integrity rather than external accountability to do the right thing?
3. Jesus’ command to give to anyone who asks is best read as teaching a generous disposition rather than an absolute, literal obligation to grant every request. How do you personally discern when a command like this calls for literal compliance versus a broader change of heart and posture?
4. The chapter argues that being a debtor carries no less moral weight than being a creditor — both are forms of stewardship before God. Do you tend to think more carefully about your generosity as a giver than about your integrity as a borrower or debtor?

Chapter Seven

Deuteronomy 17–20

Long before Israel ever asked for a king, and centuries before Saul or David ever wore a crown, God had already anticipated the request and laid down, in careful detail, exactly what kind of king Israel would eventually be permitted to have (Deuteronomy 17:14–20). The restrictions are specific and, in hindsight, almost prophetic: chosen by God rather than by popular acclaim, an Israelite rather than a foreigner, not accumulating great numbers of horses, not taking many wives, not amassing excessive silver and gold. Read this list alongside 1 Kings’ account of Solomon — twelve thousand horses, seven hundred wives and three hundred concubines, greater riches than any king on earth (1 Kings 4:26; 10:23; 11:1) — and the indictment writes itself. Solomon, for all his legendary wisdom, violated nearly every specific restriction this passage lays down, almost as though the text had been composed with him specifically in view centuries in advance.

But the requirement given the most emphasis in this passage is not primarily about horses or wives or gold. It concerns the king’s relationship to God’s written Word: “he shall write for himself in a book a copy of this law... and it shall be with him, and he shall read in it all the days of his life” (Deuteronomy 17:18–19). Notice what this required. Not delegation — the king could not simply order a scribe to produce the copy for him; he had to write it out himself, in his own hand. Not occasional reference — the copy was to remain with him constantly, not filed away in a royal archive. Not a season of devotion — it was to be read every day, for the entirety of his reign and indeed his entire life. The stated purpose was fourfold: that he would learn to fear the LORD, that he would be kept from pride, that he would not turn from the commandment in even the smallest particular, and that his reign would be prolonged for himself and his descendants. What was commanded of every ordinary Israelite in the Shema’s comprehensive instructions is here intensified for the king specifically, precisely because his faithfulness or failure would ripple out to affect an entire nation rather than a single household. If Israel’s kings, entrusted with unmatched resources and

unmatched responsibility, were still commanded to this same daily discipline of Scripture, no modern excuse about busyness carries much weight against the same expectation for ordinary believers today.

Chapter 18 closes this section with a test for distinguishing a true prophet from a false one, and the test is more exacting than most modern readers assume: “when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken” (Deuteronomy 18:22). Prophecy, under this standard, is not a skill that improves with practice or a gift that matures gradually toward greater accuracy. A single failed prophecy was sufficient to disqualify the prophet who spoke it. John gives believers a nearly identical charge for testing spiritual claims under the New Covenant: “do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world” (1 John 4:1) — proof that this Deuteronomic instinct toward testing rather than simply trusting did not expire with the Old Covenant. And Peter locates the actual source of true prophecy in a way that rules out any notion of a prophet who grows more accurate with practice: “no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God” (2 Peter 1:21). If prophecy were a skill, it could plausibly improve over time the way any skill does. Scripture never describes it this way. It describes prophecy as something a person either receives from God or does not — which is exactly why Deuteronomy’s test allows no room for a prophet’s word to fail today and prove true tomorrow. This standard should give real pause to any modern movement or teacher claiming ongoing prophetic authority while also excusing specific, failed predictions as growing pains or misunderstandings. Scripture’s own test allows no such accommodation. A prophet either speaks what God has actually said, or does not speak for God at all — and the only way any believer can reliably tell the difference, then or now, is by knowing God’s already-revealed Word well enough to measure every new claim against it.

Reflection & Discussion Questions

1. God's restrictions on Israel's future king almost perfectly predict Solomon's specific failures centuries in advance. Where in your own life do you see a pattern of failure that Scripture, if you're honest, already warned you about long before you fell into it?
2. The king was required to personally hand-copy and daily read God's Word for his entire life, with no exceptions made for how busy governing a nation might have kept him. What excuse do you most often use to justify inconsistency in your own engagement with Scripture, and how does this passage answer it?
3. The biblical test for a true prophet allowed no room for "growing into accuracy" — a single failed prophecy was disqualifying. How do you personally evaluate claims of modern prophetic words, visions, or specific guidance you encounter in Christian circles?
4. The chapter argues the only reliable way to identify a false teacher or false prophet is to already know God's revealed Word well. How confident are you in your own ability to measure a new teaching against Scripture, rather than against how compelling or emotionally persuasive it feels?

Chapter Eight

Deuteronomy 21–23

These chapters gather an unusually dense cluster of specific civil and social laws, several of which strike modern readers as strange, severe, or oddly particular — and it is worth resisting two opposite temptations in reading them: dismissing them as primitive and irrelevant, or over-spiritualizing them into hidden symbolic meanings the text never claims for itself. The command against cross-dressing (Deuteronomy 22:5), the procedure for dealing with a persistently rebellious son (Deuteronomy 21:18–21), and the prohibition against wearing garments woven from mixed fabrics (Deuteronomy 22:11) all share a common feature worth naming honestly: none of them are explained. The text simply commands, without offering the rationale a modern reader instinctively wants supplied.

This raises a genuinely important question about how to read commands like these, one this study addressed with the dietary laws in Leviticus and will return to again before this book closes: should we assume there is a hidden principle beneath the literal command, something we are meant to extract and apply differently while setting aside the letter itself? Or should we take God at His word, understanding that He meant exactly what He said, while also recognizing — as this whole series has insisted from Leviticus onward — that none of the Mosaic Law applies directly to Christians today regardless of how we interpret its original intent? The safer reading, and the one this study has consistently preferred, is the second: God meant what He said, literally and specifically, to Israel under the Old Covenant; and Christians today are bound by none of it directly, not because we have found some deeper principle that supersedes the letter, but because the entire Old Covenant itself, letter and all, “is becoming obsolete and growing old” and has been replaced (Hebrews 8:13). We do not need to spiritualize the mixed-fabric prohibition into a hidden metaphor for separation from worldliness in order to benefit from reading it; we simply need to understand what it reveals about the meticulous, comprehensive holiness God required of

Israel, and let that same seriousness inform — without legally binding — how we think about consecration under an entirely different covenant.

That said, chapter 24's provision permitting divorce under certain circumstances (Deuteronomy 24:1–4) deserves a closing word, since it bears so directly on the New Testament. Whatever “indecent” this text has in view, it clearly permitted what full exposure and prosecution under Leviticus 18's sexual laws would not have allowed to end merely in divorce — suggesting that even under the Law, mercy occasionally tempered strict justice, allowing a husband to spare his wife public shame rather than exposing her to the fuller penalty her sin technically warranted. This same instinct for private mercy over public exposure appears again, centuries later, in Joseph's own response to Mary's unexpected pregnancy: “being a just man and unwilling to put her to shame, resolved to divorce her quietly” (Matthew 1:19). Whatever else this parallel reveals, it offers a striking picture of a man shaped, even under an imperfect and soon-to-be-obsolete covenant, by exactly the kind of mercy that covenant's fuller fulfillment in Christ would make permanent.

Reflection & Discussion Questions

1. Several laws in this section are given without any stated rationale, leaving readers to decide whether to take them literally, spiritualize them, or set them aside as inapplicable. How do you typically respond when Scripture commands something without explaining why?
2. The chapter argues that Christians are free from the entire Old Covenant Law, not because we've found a “deeper principle” that replaces the letter, but because the whole covenant itself has been superseded. Does this distinction change how you approach Old Testament commands you've previously tried to selectively apply or spiritualize?
3. The divorce provision in Deuteronomy 24, like Joseph's response to Mary centuries later, suggests that mercy sometimes tempered strict justice even under the Old Covenant. Where in your own

relationships might private mercy be a better response than full, public accountability?

4. The command against mixed fabrics reveals a comprehensive, almost obsessive standard of holiness that governed even Israel's clothing choices. What would it look like for your own sense of consecration to God to extend into similarly "small," everyday details of ordinary life?

Chapter Nine

Deuteronomy 24–27

In the midst of an otherwise unbroken sequence of civil and social legislation, Moses suddenly interrupts himself with a command that seems, at first glance, oddly out of place: “Remember what Amalek did to you on the way as you came out of Egypt... you shall blot out the memory of Amalek from under heaven” (Deuteronomy 25:17, 19). Read Exodus 17’s brief account of this same battle and the reason for such severity is not immediately obvious; Exodus simply records that Amalek attacked Israel, and that Joshua fought them off while Moses’ raised hands, held up by Aaron and Hur, secured the victory. Deuteronomy fills in the detail Exodus left out: Amalek specifically targeted “all who were lagging behind you, when you were faint and weary” (Deuteronomy 25:18) — the sick, the elderly, the exhausted stragglers at the rear of a nation only weeks removed from slavery. This was not a battle between armies. It was an ambush against the most defenseless people in the entire camp, executed by people who had nothing to fear from Israel’s actual military strength and everything to gain from targeting whoever could not fight back.

This detail transforms how the command to remember Amalek should be read. It was never simply a call to national vengeance, wounded pride demanding satisfaction for an old military humiliation. It was a command to remember, and act upon, a specific and uniquely cowardly form of cruelty — cruelty aimed deliberately at the weak precisely because they were weak. Scripture consistently treats this particular sin, oppression of the defenseless purely because they cannot defend themselves, with a gravity that exceeds almost every other category of wrongdoing, because it reveals something especially ugly about the oppressor’s character: a willingness to prey on weakness itself, rather than merely to prevail over strength. God’s care for “the weary and worn out,” as this study’s own earlier reflection on this passage put it, runs deep enough that an assault on them registers, in the text’s own language, as tantamount to “hands lifted up against the throne of the LORD” (Exodus 17:16). Whatever else this command teaches, it establishes plainly whose side God is on when the strong prey upon the weak.

This section closes with a scene worth pausing over on its own terms: the first fruits offering ceremony of chapter 26, in which every Israelite bringing an offering was required to recite, aloud, a summary of the nation's entire history — beginning with “a wandering Aramean was my father” and running through slavery, deliverance, and the gift of the land itself (Deuteronomy 26:5–10). This was not private, silent devotion. It was a spoken confession, repeated by every worshiper, every single time an offering was brought — a built-in, unavoidable mechanism ensuring that the whole story, not merely its final happy chapter, remained alive in the mouth of every generation. It is difficult to imagine a more concrete illustration of everything this book has been arguing from its opening pages: remembering was never meant to be passive. It required active, repeated, spoken rehearsal, precisely because a story left unspoken has a way of quietly fading from a people's collective memory within a single generation.

Chapter 27 stages this same insistence on active, spoken remembrance as a matter of national ceremony rather than merely individual practice. The very first task awaiting Israel once they crossed the Jordan was to inscribe the Law on large plastered stones at Mount Ebal, build an altar, and divide the twelve tribes across two mountains facing each other across the valley of Shechem — six tribes at Gerizim to answer the blessings, six at Ebal to answer the curses. The Levites then pronounced a representative sample of twelve curses, one at a time, and after each one the assembled nation was to answer with a single word: “Amen” (Deuteronomy 27:15–26). The twelfth and final curse functions as a deliberate catch-all: “Cursed be anyone who does not confirm the words of this law by doing them” (Deuteronomy 27:26). Where the previous eleven curses named specific sins, this last one swept in everything the first eleven had left unnamed — all 613 commandments of the Law, not merely the sample actually recited aloud. Paul later fastens on this exact verse to make his case in Galatians that no one is justified by keeping the Law: “all who rely on works of the law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the Book of the Law, and do them’” (Galatians 3:10). The verse leaves no room for a partial pass. It does not curse those who break most

of the Law while keeping a little; it curses everyone who does not keep all of it — which, Paul's argument assumes throughout Romans and Galatians, describes every human being who has ever stood beneath it.

Reflection & Discussion Questions

1. Amalek's attack targeted the weakest, most defenseless members of Israel's camp rather than engaging Israel's actual strength. Where have you witnessed — or perhaps participated in — a form of this same dynamic, exploiting someone's weakness rather than confronting genuine strength?
2. God treats cruelty toward the defenseless as uniquely serious, comparable to an assault on His own throne. How does this shape your sense of responsibility toward the genuinely vulnerable people in your own sphere of influence?
3. The firstfruits ceremony required every worshiper to speak the nation's history aloud, every time, rather than relying on private or silent remembrance. What would it look like for you to build a similar practice of spoken, active remembrance into your own rhythm of worship?
4. This chapter argues that a story left unspoken tends to fade within a single generation. What story of God's faithfulness in your own life have you not yet told your children, or the next generation in your care?

Chapter Ten

Deuteronomy 28–29

Chapter 28 lays out, at extraordinary length, the blessings that would follow Israel's obedience and the curses that would follow disobedience — and the proportions are worth noting deliberately, since they are easy to miss without counting: the blessings run to roughly fourteen verses; the curses run to more than fifty. This imbalance invites two very different readings, and this study's own authors have genuinely disagreed about which one is right. One view sees the sheer length of the curses as evidence of God's deep love — proof of how seriously He takes disobedience precisely because of how much He cares about the relationship it damages. The other view sees the same imbalance as evidence of something else: that God's holiness carries even greater weight than His love, and that the extended curses simply reflect, with grim accuracy, how thoroughly Israel's actual history would come to be dominated by unfaithfulness rather than faithfulness. Both readings may hold some truth simultaneously; Scripture does not require choosing only one. What is not in dispute is this: whichever way the imbalance is read, the curses in this chapter are not exaggeration. Nearly every specific horror named here — siege, famine, exile, dispersion among the nations — found literal, historical fulfillment in Israel's subsequent centuries.

Chapter 29 adds an important clarification that directly confronts a persistent modern distortion of this material. Some later hearers of this covenant, Moses warns, would presume upon its blessings while privately continuing “to walk in the stubbornness of my heart” — invoking a blessing on themselves even while remaining fundamentally unrepentant (Deuteronomy 29:19). God's verdict on this presumption is severe: “the LORD will not be willing to forgive him,” and “all the curses written in this book will settle on him” (Deuteronomy 29:20). This passage speaks with unusual directness to contemporary teaching that isolates the blessing passages of Deuteronomy 28 from their actual covenant condition — full, wholehearted obedience, not partial compliance, not sincere intention, not merely claiming a blessing by faith. The requirement was total: “if you obey the voice of the LORD your God, being careful to

do all his commandments” (Deuteronomy 28:1). Ninety-nine percent obedience was not, under the terms of this covenant, meaningfully different from disobedience. Any teaching that selectively extracts the blessing promises of this chapter while ignoring both their explicit condition and their far lengthier corresponding curses is not simply incomplete; it is, by this chapter’s own internal logic, dangerously close to precisely the presumption Deuteronomy 29:19 explicitly condemns.

This all-or-nothing structure, introduced already at the end of chapter 27, is not incidental to how Deuteronomy 28’s curses function; it explains why they so vastly outweigh the blessings in both length and severity. “It will be righteousness for us if we are careful to follow all this commandment before the LORD our God” (Deuteronomy 6:25) — not most of it, not the parts that happened to be convenient, but all of it. Paul draws out the full weight of this standard in Romans: “through the law comes knowledge of sin” (Romans 3:20), precisely because the Law was never actually capable of producing the total obedience it demanded. The Law’s function, on this reading, was never primarily to make Israel righteous. It was to expose, with increasing clarity across generations, exactly how far short of righteousness Israel actually stood — a diagnosis this book’s own extended curses make almost impossible to miss.

Believers living under the New Covenant inherit a genuinely different structure, and it is worth being precise about exactly how it differs rather than simply asserting that it does. We are not, as this whole series has argued from Leviticus onward, bound to the Mosaic covenant’s blessings or curses at all, having been released from that entire covenant rather than merely exempted from its harder provisions while still claiming its rewards. What we are promised instead is not the temporary, conditional, earthly prosperity Deuteronomy 28 describes, but “the promised eternal inheritance” secured once for all by Christ’s own death as “a ransom to set them free from the transgressions committed under the first covenant” (Hebrews 9:15). The blessing is different in kind, not merely in degree — eternal rather than agricultural, secured by Christ’s obedience rather than conditioned on our own, and for exactly this reason, immeasurably more secure than anything Deuteronomy 28 ever promised to a nation that would, in the end, receive mostly its curses.

Reflection & Discussion Questions

1. The curses in Deuteronomy 28 vastly outnumber the blessings, and this chapter offers two different explanations for why. Which explanation feels more true to your own experience of God's holiness and love held together?
2. Deuteronomy 29:19 condemns those who invoke God's blessing on themselves while continuing in unrepentant disobedience. Have you ever claimed a promise of Scripture while quietly excusing an area of persistent, unaddressed disobedience?
3. The chapter argues that selectively teaching the blessings of Deuteronomy 28 while ignoring their strict condition of total obedience is a form of the very presumption Moses warns against. How do you personally guard against selectively applying Scripture's promises to yourself while ignoring its harder conditions?
4. The New Covenant blessing is described as different in kind from the Old Covenant's conditional, earthly prosperity — eternal rather than agricultural, secured by Christ rather than by our own obedience. How does resting in this different kind of blessing change the way you handle seasons of earthly hardship or lack?

Chapter Eleven

Deuteronomy 30–31

“See, I have set before you today life and good, death and evil... choose life” (Deuteronomy 30:15, 19). On the surface, this appears to be one of Scripture’s clearest invitations to human free choice — a straightforward call to decide, unaided, between two paths. But Moses himself, only one chapter earlier, has already undercut any simple reading of this invitation as evidence of unconditioned human ability: “to this day the LORD has not given you a heart to understand or eyes to see or ears to hear” (Deuteronomy 29:4). How can Israel be commanded to choose life while simultaneously being told, in the same breath nearly, that they lack the very capacity — understanding, sight, hearing — such a choice would seem to require? Paul confronts this same apparent tension centuries later in Romans 11, quoting a related Old Testament text to explain Israel’s own hardening: “God gave them a spirit of stupor, eyes that would not see and ears that would not hear” (Romans 11:8) — while still affirming, in the same breath, that “a remnant, chosen by grace” did in fact respond in faith (Romans 11:5). The command to choose and the incapacity to choose apart from God’s own prior work sit side by side in both Testaments, refusing an easy resolution in either direction.

This raises an obvious question this book has been circling since its opening chapters: if God already knew, before Israel ever crossed the Jordan, that they lacked the very capacity to obey, why give them such an exhaustive Law in the first place? Paul supplies the answer directly: “through the law comes knowledge of sin” (Romans 3:20). The Law was never given primarily to produce righteousness; it was given to expose the absence of it, comprehensively enough that no one could mistake partial compliance for the real thing. Paul makes the same point even more starkly in Galatians: God gave the Law so that, in the fullness of time, “God sent forth his Son, born of woman, born under the law, to redeem those who were under the law” (Galatians 4:4–5), and in Romans he states the underlying strategy almost bluntly — “God has consigned all to disobedience, that he may have mercy on all” (Romans 11:32). This is the same logic this study met already in Exodus, where God hardened

Pharaoh's heart specifically "that I might show my power in you, and that my name might be proclaimed in all the earth" (Romans 9:17), and met again already in this book, in Sihon's obstinate refusal to let Israel pass (Deuteronomy 2:30). Universal failure, on this reading, was never a design flaw in God's plan for Israel. It was the plan — not because God delights in failure, but because a people who discovered they could not save themselves would have nowhere left to look but to Him, "not a result of works, so that no one may boast" (Ephesians 2:8–9).

It is precisely into this tension that Deuteronomy 30:6 speaks one of the most theologically important verses in the entire Pentateuch: "the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live." This is not a command directed at Israel's own effort, the way circumcision of the flesh had been. It is a promise about what God Himself would do, sovereignly and unilaterally, to make obedience actually possible rather than merely commanded. Where the Law could only ever specify what love and obedience looked like, this single verse promises that God would eventually supply the very capacity for that love and obedience — succeeding, from the inside, at exactly what the Law's external commands, however comprehensive, could never produce. Jeremiah would later describe this same promise in fuller terms as an entirely new covenant, one in which God would "put my law within them, and I will write it on their hearts" (Jeremiah 31:33). Whatever else this chapter of Deuteronomy is doing, it is unmistakably reaching forward, fifteen centuries in advance, toward the New Covenant this whole series has traced since Exodus.

Moses adds one more claim in this chapter worth close attention, because Paul later reads it in a strikingly specific way: "this commandment that I command you today is not too hard for you, neither is it far off... the word is very near you. It is in your mouth and in your heart, that you can do it" (Deuteronomy 30:11, 14). Paul quotes this text directly in Romans 10, but applies it not to the Law of Moses generally, but specifically to "the word of faith that we proclaim" — the gospel itself (Romans 10:6–8). This is a striking interpretive move, and one worth taking seriously rather than passing over as merely a convenient proof-

text. If Paul is reading Moses rightly, then even in the middle of the Old Covenant’s most demanding legal material, something of the “word of faith” that would fully bloom only in Christ was already, in seed form, near enough to be spoken and believed — a reminder that grace was never entirely absent even under the Law, only awaiting its fuller, unveiled revelation in the gospel Moses himself, in this very passage, may already have been straining to describe.

One honest question remains, and this study would be incomplete without at least raising it: if God has already circumcised the heart of everyone in Christ, why do believers still struggle with sin at all? The answer lies in a tension Scripture never fully resolves this side of glory. Believers already possess a new heart and a new Spirit (cf. Ezekiel 36:26–27), and yet remain, in this present body, not yet free from what Paul calls “the flesh” — an old nature still capable of desiring “the desires of the flesh are against the Spirit... these are opposed to each other, to keep you from doing the things you want to do” (Galatians 5:17). “the body is dead because of sin, the Spirit is life because of righteousness” (Romans 8:10): a new heart, living for now inside an old and still-dying body. This is not evidence that the New Covenant has failed to deliver what Deuteronomy 30:6 promised. It is closer to the opposite — the very fact that a believer now wars against sin, rather than simply resting at peace with it, is itself the evidence that something in that believer has already changed. The unregenerate heart does not fight itself this way. Only a heart that has already been circumcised finds its remaining uncircumcision worth grieving.

Reflection & Discussion Questions

1. Moses commands Israel to “choose life” while also telling them, just one chapter earlier, that God had not yet given them hearts to understand. How do you personally hold together the genuine call to choose obedience with the honest acknowledgment that you cannot obey apart from God’s prior work in you?
2. Deuteronomy 30:6 promises that God Himself would circumcise Israel’s heart, succeeding at what the Law’s commands alone never

could. Is there an area of obedience you have been trying to achieve through sheer willpower rather than asking God to do the deeper work of changing your heart first?

3. Paul reads “this commandment is not too far off... the word is in your mouth and in your heart” as a reference to the gospel itself, not merely the Law of Moses. Does this reframe how you read Old Testament passages that, on the surface, seem to be only about law-keeping?
4. The chapter suggests that grace was never entirely absent even under the Old Covenant, only awaiting its fuller revelation in Christ. Where else in the Old Testament have you noticed grace quietly present beneath the surface of what looks, at first glance, like pure law?

Chapter Twelve

Deuteronomy 32–34

The Song of Moses that opens this final section begins with a declaration worth returning to whenever life's circumstances make God's character difficult to trust: "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he" (Deuteronomy 32:4). Nearly every hard passage this study has wrestled with across four books — the hardening of Pharaoh's and Sihon's hearts, the total destruction commanded against certain nations, the death of an entire generation in the wilderness, the severity so heavily outweighing the blessing in Deuteronomy 28 — finds its ultimate answer not in a fully satisfying explanation of each individual case, but in this prior, foundational commitment: God's ways are perfect and just, even when, and especially when, they exceed what we can fully trace or justify on our own terms. This is not a call to stop asking hard questions of the text; this whole study has modeled exactly the opposite approach from its first pages in Genesis. It is a reminder that the asking must take place within a settled confidence that the God being questioned is, at bottom, trustworthy.

The song also contains a verse that speaks with unusual directness to the nature of God's sovereignty in matters of life and death: "See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal" (Deuteronomy 32:39). This is not merely a claim that God is capable of causing death and granting life in isolated instances. It is a claim of total governance — that nothing touching life, death, wounding, or healing occurs anywhere outside God's knowledge or beyond His ultimate control, however many secondary human or even satanic causes may appear to be operating in any given circumstance. Whatever agency other actors genuinely exercise, and Scripture never denies that they do, none of it occurs outside God's sight or beyond His permission. Far from being a cold or fatalistic doctrine, this claim is, rightly understood, a source of real comfort: the same God who governs every wound also governs every healing, and neither slips beyond His notice or control.

This is precisely the confidence Job reached for in the midst of catastrophic loss, when he had every earthly reason to curse God and instead fell down and worshiped: “The LORD gave, and the LORD has taken away; blessed be the name of the LORD” (Job 1:21). It is the same confidence the psalmist reaches for when his own soul will not cooperate with what he already knows to be true: “Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God” (Psalm 42:5). Deuteronomy 32:39 does not promise that wounding will never come. It promises that wounding, wherever it comes from, never escapes the notice or the ultimate purposes of the God who also heals — which is reason enough, on the hardest days, to worship rather than merely to endure.

The book, and the Pentateuch as a whole, closes with Moses’ own death: “So Moses the servant of the LORD died there in the land of Moab, as the LORD had said... and he buried him in a valley... but no one knows the place of his burial to this day” (Deuteronomy 34:5–6). Moses, whose entire life since the burning bush had been consumed with leading a stubborn and rebellious people toward a land he himself had forfeited the right to enter, dies within sight of the goal, buried in a grave no human being would ever locate or venerate — a small mercy, perhaps, against the very human temptation to turn his tomb into a shrine. The book’s own final verdict on his life sets a standard that would stand unmatched for fifteen centuries: “there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face” (Deuteronomy 34:10). This claim would remain literally true until a greater prophet arrived — one Moses himself, on a mountain of transfiguration centuries later, would appear briefly beside, only to fade from that scene entirely so that the voice from heaven could declare of the one left standing, “This is my beloved Son; listen to him” (Mark 9:7). Moses pointed, his entire life, toward a land he could see but never enter. In the end, his own story became one more signpost pointing toward someone greater still.

Reflection & Discussion Questions

1. The Song of Moses grounds confidence in God's justice not in a full explanation of every hard passage, but in a prior, settled trust in His character. Is your own confidence in God's goodness resilient enough to hold steady through Scripture's hardest, least-explained passages?
2. Deuteronomy 32:39 claims total divine governance over life, death, wounding, and healing, without denying that other genuine causes and agents are also at work. How does holding both truths together — real secondary causes, and total divine sovereignty — change how you process suffering or loss in your own life?
3. Moses died in sight of the Promised Land but was never allowed to enter it, and his grave was hidden so it could never become a shrine. Is there a "promised land" in your own life you may not personally reach, and how might you still finish faithfully even so, as Moses did?
4. Deuteronomy ends by pointing forward to a prophet greater than Moses. Having now studied all five books of the Pentateuch, what single thread or image has most consistently pointed you, across Genesis through Deuteronomy, toward Christ?

Conclusion

The Word Made Near

We began this book with a man standing before a new generation on the plains of Moab, determined that eleven days' worth of unbelief not be repeated by children who had not personally lived through their parents' forty years of consequence. We end it with that same man dead in an unmarked grave, having delivered everything God gave him to deliver, having entered nothing himself but the sight of a land he would never walk. Between those two points lies the most sustained act of remembering in the entire Bible — a book less interested in giving Israel new commands than in making sure the old ones, and the history behind them, were never allowed to simply fade from a people's collective memory.

Three threads ran through nearly every chapter of this study, and it is worth naming them once more before this series moves on to whatever comes next. The first was the sheer comprehensiveness of the call to remember and to teach — a call covering every waking posture, every mode of daily life, every generation still to come, refusing to let faithfulness remain a private, occasional matter rather than the saturating center of an entire household's life. The second was this book's unflinching honesty about what lay ahead: Moses does not merely warn Israel that disobedience is possible; he predicts, with something closer to certainty than mere caution, that they would fail, and the historical books that follow this one confirm, chapter after chapter, exactly how right he was. The third, and the deepest, was the promise buried in the middle of the book's harshest warnings — that God Himself would one day succeed at circumcising the very heart the Law could only ever instruct from the outside, a promise this study has traced as the clearest Old Testament anticipation of the New Covenant that would not fully arrive until Christ.

Deuteronomy closes the Pentateuch, but it was never meant to close the story. Moses himself, in his final recorded act, commissioned Joshua to lead the people across the Jordan he himself would never cross, and the book of Joshua exists to answer the question this one leaves hanging

in the air: would the generation Moses spent a month reminding actually remember what they had been told, once the reminding stopped and the remembering became entirely their own responsibility? If this study of the Pentateuch's five books has taught us anything, it is that the answer to that question is never automatic, never guaranteed by knowledge alone, however carefully that knowledge has been taught and however faithfully it has been received. It must be chosen, generation after generation, by people willing to do what Israel on the plains of Moab was asked to do one final time: remember what God has done, teach it to whoever comes next, and choose, today and not merely someday, to walk in it.

Appendix

Daily Bible Reading Plan

This is the same daily Bible reading plan we use at dailyqt.org, covering the entire Bible—Old and New Testaments alike—in three hundred sixty-five daily readings. It does not begin on January 1st, and neither must you; begin on whatever date suits you and simply follow the sequence from there. The twelve readings that correspond to the chapters of this book—Deuteronomy 1–2 through Deuteronomy 32–34—fall just under two months into the full sequence, but the complete year-long plan is reprinted here, as it is in every volume of this series, so that wherever you are in your reading you always have the whole plan close at hand. Check off each day's passage as you complete it, and feel no need to catch up if you fall behind by a day or a week. The goal was never a perfect record. It was a daily habit of opening God's Word, kept up faithfully enough, and long enough, that it becomes less a task to complete than simply the shape of an ordinary day.

Date	Passage	Date	Passage
1/10	Gen 1-3	1/11	Gen 4-7
1/12	Gen 8-11	1/13	Gen 12-15
1/14	Gen 16-18	1/15	Gen 19-21
1/16	Gen 22-24	1/17	Gen 25-26
1/18	Gen 27-29	1/19	Gen 30-31
1/20	Gen 32-34	1/21	Gen 35-37
1/22	Gen 38-40	1/23	Gen 41-42
1/24	Gen 43-45	1/25	Gen 46-47
1/26	Gen 48-50	1/27	Ex 1-3
1/28	Ex 4-6	1/29	Ex 7-9
1/30	Ex 10-12	1/31	Ex 13-15
2/1	Ex 16-18	2/2	Ex 19-21
2/3	Ex 22-24	2/4	Ex 25-27
2/5	Ex 28-29	2/6	Ex 30-32

Date	Passage	Date	Passage
2/7	Ex 33-35	2/8	Ex 36-38
2/9	Ex 39-40	2/10	Lev 1-4
2/11	Lev 5-7	2/12	Lev 8-10
2/13	Lev 11-13	2/14	Lev 14-15
2/15	Lev 16-18	2/16	Lev 19-21
2/17	Lev 22-23	2/18	Lev 24-25
2/19	Lev 26-27	2/20	Nu 1-2
2/21	Nu 3-4	2/22	Nu 5-6
2/23	Nu 7	2/24	Nu 8-10
2/25	Nu 11-13	2/26	Nu 14-15
2/27	Nu 16-17	2/28	Nu 18-20
3/1	Nu 21-22	3/2	Nu 23-25
3/3	Nu 26-27	3/4	Nu 28-30
3/5	Nu 31-32	3/6	Nu 33-34
3/7	Nu 35-36	3/8	Dt 1-2
3/9	Dt 3-4	3/10	Dt 5-7
3/11	Dt 8-10	3/12	Dt 11-13
3/13	Dt 14-16	3/14	Dt 17-20
3/15	Dt 21-23	3/16	Dt 24-27
3/17	Dt 28-29	3/18	Dt 30-31
3/19	Dt 32-34	3/20	Jos 1-4
3/21	Jos 5-8	3/22	Jos 9-11
3/23	Jos 12-15	3/24	Jos 16-18
3/25	Jos 19-21	3/26	Jos 22-24
3/27	Jdg 1-2	3/28	Jdg 3-5
3/29	Jdg 6-7	3/30	Jdg 8-9
3/31	Jdg 10-12	4/1	Jdg 13-15
4/2	Jdg 16-18	4/3	Jdg 19-21
4/4	Ruth	4/5	1 Sa 1-3
4/6	1 Sa 4-8	4/7	1 Sa 9-12
4/8	1 Sa 13-14	4/9	1 Sa 15-17
4/10	1 Sa 18-20	4/11	1 Sa 21-24
4/12	1 Sa 25-27	4/13	1 Sa 28-31
4/14	2 Sa 1-3	4/15	2 Sa 4-7

Date	Passage	Date	Passage
4/16	2 Sa 8-12	4/17	2 Sa 13-15
4/18	2 Sa 16-18	4/19	2 Sa 19-21
4/20	2 Sa 22-24	4/21	1 Ki 1-2
4/22	1 Ki 3-5	4/23	1 Ki 6-7
4/24	1 Ki 8-9	4/25	1 Ki 10-11
4/26	1 Ki 12-14	4/27	1 Ki 15-17
4/28	1 Ki 18-20	4/29	1 Ki 21-22
4/30	2 Ki 1-3	5/1	2 Ki 4-5
5/2	2 Ki 6-8	5/3	2 Ki 9-11
5/4	2 Ki 12-14	5/5	2 Ki 15-17
5/6	2 Ki 18-19	5/7	2 Ki 20-22
5/8	2 Ki 23-25	5/9	1 Ch 1-2
5/10	1 Ch 3-5	5/11	1 Ch 6
5/12	1 Ch 7-8	5/13	1 Ch 9-11
5/14	1 Ch 12-14	5/15	1 Ch 15-17
5/16	1 Ch 18-21	5/17	1 Ch 22-24
5/18	1 Ch 25-27	5/19	1 Ch 28-2 Ch 1
5/20	2 Ch 2-5	5/21	2 Ch 6-8
5/22	2 Ch 9-12	5/23	2 Ch 13-17
5/24	2 Ch 18-20	5/25	2 Ch 21-24
5/26	2 Ch 25-27	5/27	2 Ch 28-31
5/28	2 Ch 32-34	5/29	2 Ch 35-36
5/30	Ezr 1-3	5/31	Ezr 4-7
6/1	Ezr 8-10	6/2	Neh 1-3
6/3	Neh 4-6	6/4	Neh 7
6/5	Neh 8-9	6/6	Neh 10-11
6/7	Neh 12-13	6/8	Esth 1-5
6/9	Esth 6-10	6/10	Job 1-4
6/11	Job 5-7	6/12	Job 8-10
6/13	Job 11-13	6/14	Job 14-16
6/15	Job 17-20	6/16	Job 21-23
6/17	Job 24-28	6/18	Job 29-31
6/19	Job 32-34	6/20	Job 35-37
6/21	Job 38-39	6/22	Job 40-42

Date	Passage	Date	Passage
6/23	Ps 1-8	6/24	Ps 9-16
6/25	Ps 17-20	6/26	Ps 21-25
6/27	Ps 26-31	6/28	Ps 32-35
6/29	Ps 36-39	6/30	Ps 40-45
7/1	Ps 46-50	7/2	Ps 51-57
7/3	Ps 58-65	7/4	Ps 66-69
7/5	Ps 70-73	7/6	Ps 74-77
7/7	Ps 78-79	7/8	Ps 80-85
7/9	Ps 86-89	7/10	Ps 90-95
7/11	Ps 96-102	7/12	Ps 103-105
7/13	Ps 106-107	7/14	Ps 108-114
7/15	Ps 115-118	7/16	Ps 119:1-88
7/17	Ps 119:89-176	7/18	Ps 120-132
7/19	Ps 133-139	7/20	Ps 140-145
7/21	Ps 146-150	7/22	Prov 1-3
7/23	Prov 4-6	7/24	Prov 7-9
7/25	Prov 10-12	7/26	Prov 13-15
7/27	Prov 16-18	7/28	Prov 19-21
7/29	Prov 22-23	7/30	Prov 24-26
7/31	Prov 27-29	8/1	Prov 30-31
8/2	Ecc 1-4	8/3	Ecc 5-8
8/4	Ecc 9-12	8/5	Ss 1-8
8/6	Isa 1-4	8/7	Isa 5-8
8/8	Isa 9-12	8/9	Isa 13-17
8/10	Isa 18-22	8/11	Isa 23-27
8/12	Isa 28-30	8/13	Isa 31-35
8/14	Isa 36-41	8/15	Isa 42-44
8/16	Isa 45-48	8/17	Isa 49-53
8/18	Isa 54-58	8/19	Isa 59-63
8/20	Isa 64-66	8/21	Jer 1-3
8/22	Jer 4-6	8/23	Jer 7-9
8/24	Jer 10-13	8/25	Jer 14-17
8/26	Jer 18-22	8/27	Jer 23-25
8/28	Jer 26-29	8/29	Jer 30-31

Date	Passage	Date	Passage
8/30	Jer 32-34	8/31	Jer 35-37
9/1	Jer 38-41	9/2	Jer 42-45
9/3	Jer 46-48	9/4	Jer 49-50
9/5	Jer 51-52	9/6	Lam 1:1-3:36
9/7	Lam 3:37-5:22	9/8	Eze 1-4
9/9	Eze 5-8	9/10	Eze 9-12
9/11	Eze 13-15	9/12	Eze 16-17
9/13	Eze 18-20	9/14	Eze 21-22
9/15	Eze 23-24	9/16	Eze 25-27
9/17	Eze 28-30	9/18	Eze 31-33
9/19	Eze 34-36	9/20	Eze 37-39
9/21	Eze 40-42	9/22	Eze 43-45
9/23	Eze 46-48	9/24	Dan 1-3
9/25	Dan 4-6	9/26	Dan 7-9
9/27	Dan 10-12	9/28	Hos 1-7
9/29	Hos 8-14	9/30	Joel
10/1	Amos 1-5	10/2	Amos 6-9
10/3	Ob-Jonah	10/4	Micah
10/5	Nahum	10/6	Hab-Zeph
10/7	Haggai 1-2	10/8	Zech 1-7
10/9	Zech 8-14	10/10	Mal 1-4
10/11	Mat 1-4	10/12	Mat 5-6
10/13	Mat 7-8	10/14	Mat 9-10
10/15	Mat 11-12	10/16	Mat 13-14
10/17	Mat 15-17	10/18	Mat 18-19
10/19	Mat 20-21	10/20	Mat 22-23
10/21	Mat 24-25	10/22	Mat 26
10/23	Mat 27-28	10/24	Mark 1-3
10/25	Mark 4-5	10/26	Mark 6-7
10/27	Mark 8-9	10/28	Mark 10-11
10/29	Mark 12-13	10/30	Mark 14
10/31	Mark 15-16	11/1	Luke 1
11/2	Luke 2-3	11/3	Luke 4-5
11/4	Luke 6-7	11/5	Luke 8-9

Date	Passage	Date	Passage
11/6	Luke 10-11	11/7	Luke 12-13
11/8	Luke 14-16	11/9	Luke 17-18
11/10	Luke 19-20	11/11	Luke 21-22
11/12	Luke 23-24	11/13	John 1-2
11/14	John 3-4	11/15	John 5-6
11/16	John 7-8	11/17	John 9-10
11/18	John 11-12	11/19	John 13-15
11/20	John 16-18	11/21	John 19-21
11/22	Acts 1-3	11/23	Acts 4-6
11/24	Acts 7-8	11/25	Acts 9-10
11/26	Acts 11-13	11/27	Acts 14-15
11/28	Acts 16-17	11/29	Acts 18-20
11/30	Acts 21-23	12/1	Acts 24-26
12/2	Acts 27-28	12/3	Rom 1-3
12/4	Rom 4-7	12/5	Rom 8-10
12/6	Rom 11-13	12/7	Rom 14-16
12/8	1 Cor 1-4	12/9	1 Cor 5-8
12/10	1 Cor 9-11	12/11	1 Cor 12-14
12/12	1 Cor 15-16	12/13	2 Cor 1-4
12/14	2 Cor 5-9	12/15	2 Cor 10-13
12/16	Gal 1-3	12/17	Gal 4-6
12/18	Eph 1-3	12/19	Eph 4-6
12/20	Phi 1-4	12/21	Col 1-4
12/22	1 Thess 1-5	12/23	2 Thess 1-3
12/24	1 Tim 1-6	12/25	2 Tim 1-4
12/26	Titus-Phm	12/27	Heb 1-6
12/28	Heb 7-10	12/29	Heb 11-13
12/30	James	12/31	1 Pe
1/1	2 Pe	1/2	1 John
1/3	2 John-Jude	1/4	Rev 1-3
1/5	Rev 4-8	1/6	Rev 9-12
1/7	Rev 13-16	1/8	Rev 17-19
1/9	Rev 20-22		