

A second generation on the plains of Moab is taught to remember its God, love Him with everything, and order its worship, government, and households by the covenant cut at Sinai.

MACRO POSITION

The Restoration renewal stage of the Pentateuch. The camp is no longer at Sinai and not yet across the Jordan; it is at Moab, on the threshold, with Moses speaking his last words. This Panorama covers Moses's two opening sermons — the historical rehearsal of chapters 1–4 and the central code of chapters 5–17 — preached to a generation that did not see the Red Sea but will see the Jordan. The Decalogue is restated, the Shema is given, the conquest is theologically prepared, and worship is centralized at the place the LORD will choose. The block ends with the law of the king.

COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

Deut 1-3 Forty Years Recalled	Deut 4 Keep & Teach	Deut 5 Decalogue Restated	Deut 6 Shema	Deut 7-9 Chosen by Love	Deut 10-11 Circumcise the Heart	Deut 12 One Chosen Place	Deut 13-14 Purity & Tithe	Deut 15-16 Release & Feasts	Deut 17 Law of the King
STONE	OLIVE	NAVY	GOLD	OLIVE	CRIMSON	NAVY	WHITE	SLATE	GOLD

STRUCTURAL FLOW

How the section moves

- Forty years rehearsed; Kadesh, the spies, the long defeat (1:1 – 3:29)
- Keep the statutes, teach the children (4:1–49)
- The Decalogue restated to the second generation (5:1–33)
- The Shema — “Hear, O Israel... love the LORD thy God” (6:1–25)
- Chosen by love, not size; conquest theology (7:1 – 11:32)
- The place the LORD shall choose; centralized worship (12:1 – 16:17)
- Judges, witnesses, the law of the king (16:18 – 17:20)

THEMATIC SHIFTS

Where the text changes mode

- Wilderness to Moab**
Numbers ended in motion; Deuteronomy opens with a settled camp ready to remember before it moves.
- Statute to Love**
Chapter 6 turns law from obligation to affection: “thou shalt love” precedes “thou shalt teach.”
- Many Altars to One Place**
Chapter 12 ends the high-place pluralism of the patriarchs; worship will be ordered where the LORD chooses.
- Charisma to Constitution**
Chapter 17 limits the future king under Torah; covenant authority is constitutional, not absolute.

LITERARY DIVISIONS

UNIT	GENRE	MARKER
1:1 – 4:49	Historical prologue	First sermon
5:1 – 11:32	The great commandment	Second sermon, part 1
12:1 – 16:17	Centralized worship	Second sermon, part 2
16:18 – 17:20	Offices and the king	Constitutional code

CFADD MINISTRY LAYER

Doctrine · Family · Kingdom · Culture · Prayer · Rebuilder

DOCTRINE IN THE TEXT

Election is rooted in love, not merit: “the LORD did not set his love upon you... because ye were more in number... but because the LORD loved you” (7:7–8).

FAMILY PRINCIPLE

The Shema commands a household catechesis — sitting, walking, lying down, rising — that turns ordinary hours into formation hours.

KINGDOM PRINCIPLE

Kingdom authority is bounded by Scripture; the king writes his own copy of the Torah and reads in it all his days (17:18–20).

CULTURAL APPLICATION

Where worship is not centralized in the LORD's chosen place, every hill becomes a god and every household a denomination of one.

PRAYER DECLARATION

“Lord, write the Shema on the doorposts of my household; teach us to love You with all our heart, soul, and strength before You teach us to fight.”

REBUILDER'S CHARGE

Rehearse before you advance; the next generation crosses the Jordan only on the testimony the previous generation has already taught them.

CHRISTWARD TRAJECTORY

The Shema of 6:4–5 is the very text Jesus names as the great commandment (Mark 12:29–30); His three answers in the wilderness temptation are all from this block — “man shall not live by bread alone” (8:3 // Matt 4:4), “thou shalt worship the Lord thy God” (6:13 // Matt 4:10), and “ye shall not tempt” (6:16 // Matt 4:7). Moses's one chosen place (ch. 12) is fulfilled in the Son who tabernacles among us (John 1:14) and in worship in spirit and in truth (John 4:21–24). The law of the king (17:14–20) finds its final answer in the King who is the Word He reads (Heb 10:7).

LEGEND

■ Covenant	■ Kingdom / Dominion	■ Christ / Redemption	■ Family / Household	■ Place / Land
■ Time / Generation	■ Consequence	■ Conflict / Warfare	■ Prayer / Worship	■ Providence

THE COVENANT WITNESSED

Before he dies on the mountain, Moses sets the covenant under witness — prophets, blessings, curses, a new song, a new leader — so the Pentateuch closes with a covenant kept and a successor sent.

MACRO POSITION

The Restoration transfer stage of the Pentateuch. Moses's final sermons hand the covenant from one mediator to the next, from one generation to the land, from the wilderness of forty years to the inheritance of forever. This Panorama covers the offices and sanctions block (chs. 18–26), the formal blessings and curses at Ebal and Gerizim (chs. 27–28), the Moab covenant ratification with its promise of a circumcised heart (chs. 29–30), and the closing acts: Joshua's commissioning, the Song of Moses, the Blessing of the Tribes, and Moses's death on Nebo. The Torah ends with a grave the LORD Himself digs and a successor full of the Spirit.

COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

Deut 18 Prophet Like Moses	Deut 19-21 Refuge & Warfare	Deut 22-25 Social Statutes	Deut 26 Firstfruits Creed	Deut 27 Ebal & Gerizim	Deut 28 Blessing & Curse	Deut 29-30 Heart Circumcised	Deut 31 Joshua Commissioned	Deut 32 Song of Moses	Deut 33 Tribes Blessed	Deut 34 Moses on Nebo
CRIMSON	IRON	STONE	GOLD	IRON	NAVY	CRIMSON	WHITE	GOLD	OLIVE	CLOUD

STRUCTURAL FLOW

How the section moves

- 1 The prophet like Moses; cities of refuge; warfare ethics (18:1 – 21:23)
- 2 Household, civil, and social statutes (22:1 – 26:19)
- 3 Ebal and Gerizim — twelve curses spoken on the mountain (27:1–26)
- 4 Covenant blessings and curses — life and death set forth (28:1–68)
- 5 Moab covenant ratified; heart-circumcision promised (29:1 – 30:20)
- 6 Joshua commissioned; Moses writes the Song (31:1 – 32:47)
- 7 Blessing of the Tribes; Moses on Nebo; the buried prophet (32:48 – 34:12)

THEMATIC SHIFTS

Where the text changes mode

- **Mediator to Mediator**
Moses passes the office to Joshua under the laying-on of hands and the Spirit (34:9).
- **Stipulation to Sanction**
Chapter 28 sets blessing and curse before the assembly with surgical symmetry; the covenant now has teeth.
- **Outer Law to Inner Heart**
Chapter 30 promises that God Himself will circumcise the heart so obedience is finally possible (30:6).
- **Voice to Song**
Moses's last teaching is poetry; the covenant is set to music so a future generation can sing what they did not see.

LITERARY DIVISIONS

UNIT	GENRE	MARKER
18:1 – 26:19	Offices and statutes	Prophet, refuge, society
27:1 – 28:68	Mountain ceremony	Ebal, Gerizim, sanctions
29:1 – 30:20	Moab covenant	Heart-circumcision promised
31:1 – 32:47	Succession & Song	Joshua, Song of Moses
32:48 – 34:12	Blessing & burial	Nebo, the buried prophet

CFADD MINISTRY LAYER

Doctrine · Family · Kingdom · Culture · Prayer · Rebuilder

DOCTRINE IN THE TEXT

A prophet like Moses will come (18:15) — read by Peter at Pentecost as the Christ (Acts 3:22).

FAMILY PRINCIPLE

The Song of chapter 32 is taught to households so the covenant outlives the leader; truth carried in melody survives generations.

KINGDOM PRINCIPLE

The covenant's deepest promise is internal — a circumcised heart by God's own surgery (30:6) — the inner architecture of the New Covenant to come.

CULTURAL APPLICATION

A culture that loses the Ebal-Gerizim symmetry will eventually call evil good and good evil; the mountain refuses both.

PRAYER DECLARATION

"Lord, circumcise the heart of my household; let the Song of Moses be on our lips before the trial arrives, and the Spirit of Joshua rest on the next generation."

REBUILDER'S CHARGE

Set the covenant under witness — write it, sing it, ratify it — and lay hands on a successor while you can still speak.

CHRISTWARD TRAJECTORY

The prophet like Moses (18:15) is identified by Peter as Jesus (Acts 3:22–23) and by Stephen as the One sent (Acts 7:37). The cursed man hanged on a tree (21:22–23) is the verse Paul quotes to name the cross — "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal 3:13). The promise of a circumcised heart (30:6) is the architectural promise of the New Covenant (Jer 31:33; Rom 2:29; Phil 3:3). And Moses, who could not enter the land, appears at last on the Mount of Transfiguration with the Greater Joshua — Jesus — who will lead His people in (Matt 17:3). The Pentateuch closes with a grave no man knows; the Gospels open with a tomb no grave can keep.

LEGEND

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