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**Q1:** What does it mean to view actions and their consequences in the sharply dualistic terms of blessing and curse?

**Q2:** Why does the legal portion of Deuteronomy begin where it does, with iconoclasm?

**Q3:** What overarching organization exists in this legal code? What can we learn from the movement from iconoclasm to the laws of eating meat back to idolatry and then back to eating meat and then to the laws of social welfare?

**Q4:** What role does geography play in the formation of religious and national integrity?

**Q5:** Compare the rules of meat eating in chapter 12 with those in Leviticus 17. What is different? Why?

**Q6:** Why would you be tempted to learn about the old manners of worship? Is there something incomplete about God's form of worship that you would want to supplement?

**Q7:** What is the relationship between idolatry and un/familiarity?

**Q8:** Why are restrictions on mourning practices prefaced by the rare assertion "you are children of the Lord"? What *should* you do in order to mourn?

**Q9:** What is meant by "stranger" in this book? Does he or she not worship idols?

**Q10:** Under God's law, will poverty be eliminated (15:4), or not (15:11)? What does such an ambiguity teach us about the relationship between idealism and law?

**Q11:** The sabbatical year is back! What is the difference between this version and the one in Leviticus (ch. 25)?

**Q12:** Why do you drive a post through your slave's ear if he loves you?

**Q13:** How does the review of the festival season reflect the particular concerns of Deuteronomy?

**Q14:** How do these divine laws interact with human desires? How are ideals and collective goals shaped by bodily limits and urges?