

Torah: D'varim (Deuteronomy) 16:18– 21:9
Haftarah: Yeshayahu (Isaiah) 51:12-52:12
B'rit Hadashah: Revelation 21:1-27

	yr 1 16:18-18:5	yr. 2 18:6-19:13	yr. 3 19:14-21:9
1	16:18 – 20	18:6 – 8	19:14 – 21
2	16:21 – 17:7	18:9 – 13	20:1 – 4
3	17:8 – 10	18:14 – 17	20:5 – 9
4	17:11 – 13	18:18 – 22	20:10 – 14
5	17:14 – 17	19:1 – 7	20:15 – 20
6	17:18 – 20	19:8 – 10	21:1 – 6
7	18:1 – 5	19:11 – 13	21:7 – 9

<p>if comes one of the Levite from your gates from all Israel / where he is residing there and he may come in the wanting of his soul to the place which HaShem will choose</p>	<p><i>v'kiy-yavo ha'Leviy me'akhar sh'arékha mi'kol-Yis'raél ashér-hu' gar sham u'va' b'kol-avat naf'sho el-ha'maqom ashér-yiv'khar</i> ADONÁI</p>	<p>וְכִי-יָבֹא הַלֵּוִי מֵאַחַד שְׁעָרֶיךָ מִכָּל-יִשְׂרָאֵל אֲשֶׁר-הוּא גָר שָׁם וּבָא בְּכָל-אֹנוֹת נַפְשׁוֹ אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה:</p>
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“Justice, justice shall you pursue.” This parshah deals with the responsibilities of public officials, introducing four main roles: 1) judges, 2) kings (optional), 3) priests and 4) prophets (elders are assumed). Broad principles are presented including limits and rights of each authority, creating a balanced system, preventing the development of a single focus point of prestige and power. Torah makes these limitations known to everyone, so all can participate in supervision and criticism of human authority. Rules are given for cities of refuge, and for the tribe of Levi which does not have a territorial assignment in the Land. It contrasts the spiritual leaders of other nations with Israel's prophets, and warns about false prophets. Procedures for war, including exemptions from service, and environmental considerations that must be followed (e.g. prohibiting destruction of fruit-bearing trees) even in the course of battle.

The haftarah is the fourth Consolation of Isaiah. This passage recognizes that the People have suffered greatly but reassures them that their suffering is over and their tormentors will be the ones who suffer.

Year 2 Aliyah Highlights

- De. 18:6-8** The judicial system in the promised land supersedes the system established in the wilderness (De. 1:13-17). Levites throughout the land can participate in, and benefit from the sanctuary service.
- De. 18:9-13** The prophet (*na-vi* – נְבִיא) speaks God's word. Eight detestable practices, for which HaShem is driving out the inhabitants of the land, are prohibited for Israel.
- De. 18:14-17** The nations listen soothsayers and diviners. Instead, Israel is to listen to the prophet (collective singular) that HaShem will raise up from among Israel as his agent. The office of prophet is the only one whose legal basis is described by Moshe quoting HaShem and not using his own words (De. 18:17-20).
- De. 18:18-22** The prophet will speak the words of HaShem (Jer. 1:9, 15:16, Eze. 2:9-3:3). His role includes communicating the will of HaShem as the divine king, in all matters of national life, not only religious, but domestic and foreign affairs, in fulfillment of Israel's covenant obligation as the chosen people of HaShem. He will be the highest authority in the land. Disobedience is punishable by death by HaShem (1Ki. 20:35-36, 1Sa. 28:17-18). Credibility of a prophet can be tested (1Sa. 3:19-20)
- De. 19:1-7** Matters under the direct jurisdiction of the four types of human authority are discussed here. Three asylum cities in the land are to be assigned for unintentional killers.
- De. 19:8-10** Three additional cities of refuge as the nation grows.

7. **De. 19:11-13** Intentional murderers are not protected by asylum (Ex. 21:14) and will be tried (Nu. 35:12, Jos. 20:6)

Food for thought

Detestable Practices: The eight detestable practices (v. 18:10-11) are the longest list in Torah. The essence of these practices caters to the human desire to learn about the future to be able to control it, especially in bad situations (war, illness, etc.). This desire is not disparaged or belittled in Torah, nor is the power of these practices denied. Specific reason for their prohibition is not explicitly stated, though they rely on powers other than HaShem. Perhaps their description here infers that Israel is to turn to HaShem through his prophets, not to diviners and magicians. Even so, these prophets do not rely on their own powers, but on that of HaShem. The pagan seer Bil'am saw that HaShem's interactions with Israel were direct and unambiguous. The comparison seems to specify wholehearted dependence on HaShem (De. 18:13, Jos. 24:14) – undivided loyalty, relying on him alone.

Daily Devotional questions for reflection and application

1. (11:26) There are only two choices - "our" way, or God's way. Which do you choose? (Mat 7:13-14, Jos 24:15, 2Pe 3:9, Rut 1:15-18)
2. (12:11) Where does God's name dwell today? Are you drawn to come to this "place?" (Deu 16:16, Joh 1:14, Col 1:19, Col 2:8-10, Heb 1:1-3, Joh 12:32)
3. (12:30) What attracts and tempts you? How do you avoid being "snared?" (Rom 7:8-11, 24-25, Heb 12:2, Psa 17:13-15, Isa 45:22-25)
4. (14:1) Cutting (dividing) the "body" has a corporate application. What role do you play in "uniting" the body of Messiah? (1Co 3:4-7, Luk 11:3, Mar 9:40, Heb 10:25, Gal 3:26-29, Isa 55:10-11)
5. (14:22) Tithing was to be on a cash-basis; a definite, structured, planned, consistent process. How do you handle your giving, and why? (2Ch 31:5, Mal 3:10, 1Co 16:2, 2Co 9:6-11, Neh 10:34-39, Deu 14:29)
6. (15:1) God offers release for everyone who will receive it. Have you received it? Are you proclaiming this? (Isa 61:1-3 / Luk 4:16-19, 2Pe 3:9, Isa 40:2-10, Rom 10:14-15, Joh 3:16)
7. (16:1) How does keeping God's annual calendar help us understand the times in which we live? (Joh 4:35, Mar 4:26-29, Mat 9:37-38, Mat 13:24-30, Hos 6:11, Rev 14:19)