**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?

I was struck by the Targum’s statement of 17:17: 17. Neither will he multiply to him wives above eighteen, lest they pervert his heart; nor will he increase to him silver or gold, lest his heart be greatly lifted up, and he rebel against the God of heaven.

And Rashi’s statement of the derivation of the answer of 18 wives:

**17 And he shall not take many wives for himself** Only eighteen, for we find that David had six wives, and it was told to him [by Nathan the prophet] (II Sam. 12:8): “and if this is too little, I would add for you like them and like them” [totaling eighteen].-[San. 21a and Sifrei]

1. What question/s were asked of Rashi regarding Deut. 16:18?

**18 Judges and law-enforcement officials** - What is the meaning of the Hebrew words: שֽׁפְטִים וְשֽׁטְרִים . שֽׁפְטִים?

**in all your cities** - What is the meaning of the Hebrew words: בְּכָל־שְׁעָרֶיךָ**?**

**for your tribes** – What does this pasuk teach us?

**and they shall judge the people [with] righteous judgment** – How are we to carry this out?

1. What question/s were asked of Rashi regarding Deut. 16:20?

**Justice, justice shall you pursue** – How do we obey this command?

**that you may live, and you possess [the land]** – How do we merit this?

1. What question/s were asked of Rashi regarding Deut. 16:21?

**You shall not plant for yourself an asherah** – Why do we have this admonition?

**You shall not plant...any tree, near the altar of the Lord your God** – To whom is this prohibition addressed?

1. What question/s were asked of Rashi regarding Deut. 17:6?

**two witnesses, or three -** But if testimony can be executed through two witnesses, why then does Scripture specify "or three"?

1. What question/s were asked of Rashi regarding Deut. 17:8?

**If a matter eludes you [in judgment]** – What is the meaning of the Hebrew words: כִּי יִפָּלֵא?

**between blood and blood** – What are these two bloods?

**between judgment and judgment** – What are these two judgments?

**between lesion and lesion** – What is the difference between these two lesions?

**words of dispute** – What are these words of dispute?

**then you shall rise and go up** – What does this teach us?

1. What question/s were asked of Rashi regarding Deut. 17:9?

**[And you shall come to] the Levitic kohanim** – Who are the Kohanum?

**and to the judge who will be in those days** – Why are told ‘in those days’

1. What question/s were asked of Rashi regarding Deut. 17:11?

**either right or left** – Why are these terms used when they are already known to everyone?

1. What question/s were asked of Rashi regarding Deut. 17:17?

**And he shall not take many wives for himself** – How many is ‘too many’?

**and he shall not acquire much silver and gold for himself** – Why is the command directed at ‘himself’?

1. What question/s were asked of Rashi regarding Deut. 17:18?

**And it will be, when he sits [upon his royal throne]** – What merit does he accrue by such an action?

**two copies of this Torah –** What is the meaning of the Hebrew words: מִשְׁנֵה הַתּוֹרָה?

1. What question/s were asked of Rashi regarding Deut. 18:2?

**[he shall have] no inheritance** – What is the meaning of this pasuk?

**But he shall have no inheritance** – To what does this refer?

**among his brothers** – To what does this refer?

**And he will have no inheritance** – To what does this refer?

**among his brothers** – To what does this refer?

**as He spoke to him** – To whom did He speak and what did He say?

1. What question/s were asked of Rashi regarding Deut. 18:9?

**you shall not learn to do [like the abominations of those nations]** – What are the limits of this admonition?

1. What question/s were asked of Rashi regarding Deut. 18:13?

**Be wholehearted with the Lord, your God** – How do we accomplish this?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 120-123?

The Psalmist was fired up by the verbal tally of ‘judgment’.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah 56:1ff?

The Prophet was fired up by the verbal tally ‘righteous judgment’.

1. How does Psalm 121 relate to our present pericope of Mark?

The Psalmist declares that despite the fact that Yeshua died a painful and shameful death, He was preserved – in the Olam HaBa – from evil and His soul was preserved. We can see, from our vantage point in history, that that Yeshua’s foot was not moved and that HaShem was truly His keeper. Note that this is to occur ‘for evermore’, which clearly denotes something that is not in this world.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 15:22-28?

## Torah Seder

Hakham Tsefet connects with the Torah Seder immediately through the demonstration of a court of injustice. The Torah Seder begins with a command for just courts. Yeshua’s judgment and condemnation is in no way a just court.

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## Tehillim

Psalms 120 may fit with Yeshua’s thoughts while he is preparing to embrace the cross. He has suffered at the hands of the “mighty” and felt the coals of brooms.

## Ashlamatah

Mordechai connects with the Ashlamatah in the same way it connects with the Torah Seder. The Prophet cries out for courts of justice. The Nazarean Codicil demonstrates a court devoid of justice.

1. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 15:22-28?

That Yeshua’s death occurred just as HaShem had planned and foretold through His Prophet.

In a world, where it is commanded to establish courts of justice, we have the worst possible example of what happens when perverted unjust men are in a position to carry out their own self-gratifying whims by the denying of Torah/Justice and replacing it with something so countering that it must be carried out in the dark of night and end in the denial of the Kingdom of G-d.

The courts of the Gentiles have a perverted justice as it applied to Jews. Jews should only use a legitimate court of justice.

1. What important Halakhic principles can be learned from Mark (Mordechai) 15:24?

That a Torah garment is as valuable as the the land of Israel in that both were awarded by the casting of lots.

This same Greek word is used in Mark 15:24 and translated as **“casting lots.”** And by the logical axiom that what applies in one case to a word, must also apply to the second case in which the same word is used unless it is specifically stated to the contrary. Therefore, if the Tallit of Yeshua was so expensive that it was worth casting lots, how much the more precious and expensive in the eyes of G-d and of men that fear G-d is the land of Greater Israel! Similarly, the Prophet speaks of how precious is the land of Greater Israel:

We must resort only to Jewish Batae Dinae to secure true justice.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

Now is an auspicious time to redouble our efforts in righteous judgment!

Continue the assent, do all to help usher in His glorious Kingdom of true justice and do not listen to those who think they can see and are blind.