

PaRDeS

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Tags: PaRDeS

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ToDo: Add C:\Documents and Settings\John\My Documents\Religion\Other Beginner_s_Torah_Lesson__1_How_to_Study_the_Torah.doc

My Word Study and Notes of the word PaRDeS

PaRDeS H6508 **pardês**

פָּרְדֵּס

King James Concordance: 3 **forest**, 1 Neh 2:8; **orchard**, 1 Son 4:13; **orchards**, 1 Ecc 2:5;

LXX cross-reference **G3857** paradeisos

G3857 **παράδεισος** paradeisos *par-ad'-i-sos*

Of Oriental origin (compare [H6508]); a *park*, that is, (specifically) an *Eden* (place of future happiness, “paradise”): - paradise.

LXX cross-reference: H1588 gan, H5731 eden, H6508 pardes

King James Concordance: 3 :**paradise**, 3 Luk 23:43, 2Co 12:4, Rev 2:7

FYI, there is a standalone Aleph Tav in Neh 2:9

According to the Stone's Chumash, the second and third word of this verse is exactly the half-way point of the Torah. This teaches us that the entire Torah revolves around constant inquiry and one must never stop studying and seeking an ever deeper and broader understanding of the Torah (Degel Machaneh Ephraim).

It is interesting that the word is daresh, is the same word for the D of PaRDeS.

Lev 10:16 And Moses⁴⁸⁷² **diligently sought**^{1875, 1875} ...

H1875 darash

דָּרַשׁ

A primitive root; properly to *tread* or *frequent*; usually to *follow* (for pursuit or search); by implication to *seek* or *ask*; specifically to *worship*: - ask, X at all, care for, X diligently, inquire, make inquisition, [necro-] mancer, question, require, search, seek [for, out], X surely.

Information I have collected about the subject

PaRDeS table

Source: "Will the Real Jesus Please Stand" by Vendyl Jones 1983; and an email from John MacKinnon

<u>Gospel Book</u>	<u>Christian Category</u>	<u>PaRDeS Meaning</u>		<u>Hebrew Category</u>	<u>People Class</u>
		Hebrew	English		
Mark	Grammatical	Peshat	Simple	Mishnah	Common People
The 7 Laws of Hillel		The Mishnah is derived from this level. Mishnah means from the second (threshing); repetition. Also spelled as Pashat			
Luke	Allegorical	Remez	Hint	Gemar	Elite aristocracy
13 laws of Rabbi Ishmael					
Matthew	Symbolism	Drosh	Parabolic	Midrash	Royalty
32 Laws of Rabbi Eliezer Ben Gallil		Drash = Search; Thematic Analysis e.g. Gen 3:6 to I John 2:15-16; Type/Fore-shadow (typological)			
John & Revelation	Kabbalistic	Sod	Secret	The Heavenly Interpretation	¿ The Last Generation ?
		Kabbalistic means receive, Zohar is derived from this level			

Another table on PaRDeS

PaRDeS	Pshat	Remez	Derush	Sod
Definition	Simple	Hint	Explore - Ask	Secret
Literary level	Grammatical	Allegory	Parabolic	Mystical
Audience level	Common People	Noble (Lawyers, Shoftim	Kingly	Mystic
(Judges), Scientists)				
Hermeneutic level	7 Hillel Laws	13 Ishmael Laws	32 Ben Gallil Laws	42 Zohar Laws
Rabbinic level	Mishna	Gomorrah	Midrash	Zohar
Gospel	Marcus	I and II Luqas	Matityahu	Yochanan
Presentation	HaShem's Servant	Son of Man	The King	Son of G-D
Gospel	Marcus	Luqas	Matityahu	Yochanan
Principle Concern	What do we have to do?	What is the meaning behind what we have to do?	How do we go about establishing HaShem's Kingdom on earth?	What metaphysical meaning is there to what is happening?
World	Asiyah	Yetzirah	Beriyah	Atzilut
Purim	Mikrah Megillah	Matanot L'Evyonim	Mishloach Manot	Seudas Purim

Some Rules Used to Find Remez

Remez is a method of textual interpretation long used by Jewish students. The student's mind is set in the mode of "search". He needs to look for "...a hint, a symbol, or something hidden" in a specific word or passage, that is connective in types. Does a word or phrase really have a second meaning different from its literal meaning? The following rules are some that the reader will draw on as he searches and finds remez:

1. Look to Israel as the signs and symbols. Yeshayahu (Isaiah) 8:18; Devarim (Deuteronomy) 28:46. Such functions as history, holy days, Temple construction, objects, and the like.
2. Look for a redeemer (Messiah) as well as anti-Messiah types.
3. Examine numbers as symbols to convey more information.
4. Examine words used as metaphors, e.g., bread as Bread of Life, water as Living Water.
5. Determine the Hebrew meaning of people's names, place names, tribes, etc. These are usually proper nouns, commonly found in Gesenius Hebrew-Chaldee Lexicon to the OT.
6. Note the role of the good women (faithful) vs. the bad women (unfaithful – harlot, prostitute, or whore).
7. Look for the allegorical story contained in the TaNaK to those found in the Apostolic Writings.
8. Look for an adversary in the stories.
9. Closely examine the true definition of words in Scripture, especially figures of speech.
10. Note that the stories are types of "... what has been before, will be again" Kohelet (Ecclesiastes) 1:9-10
11. Correct translations of Hebrew and Greek text is essential to be able to find symbols.
12. Examine short stories and parables as conveying a second coming (Kingdom) message.

Source: Messiah In Remez - PaRDeS - by Greg Killian.doc

Mishnah + Gemara = Talmud = To Study ~ Midrash = from the teaching

Talmud itself was simplified to Halachah = to walk or conduct.

Jewish authority divided into two branches

Haggadah: from the word nagad to tell was the personal saying of the teacher more or less valuable according to this learning and popularity, or the authorities which he could quote in his support.

Halachah: from Halach to go to speak. The rule of the spiritual road and when fixed had even greater authority than the scriptures since it explained and applied them. Mat 7:24-29, Joh 7:46

Unlike Halacha, the Haggadah had no absolute authority either as doctrine or exegesis

Part Four of Five Introductory Articles

<http://restorationoftorah.org/WeeklyParsha/PaRDeSPartFour.htm> by Tony Robinson

PaRDeS

The Four Levels of Scripture Interpretation

One must understand the four levels of Scripture interpretation in order to glean the most from the Torah. In the book of Romans, Paul stated that one of the chief benefits of being Jewish, was that the oracles of God were committed unto them. Part of this commitment by Adonai to the Jewish people involves proper hermeneutics (interpretation of Scripture). In His wisdom, He has shown the Jewish people how to interpret His Words. Most non-Jewish people are totally unaware of the proper methods of Scripture interpretation developed by the Jewish sages over the centuries. However, as more and more non-Jews discover their Hebraic roots, they have begun to learn and appreciate the wisdom of the sages of Israel.

In this lesson, we will learn the four levels of Scripture interpretation. They are pashat, remez, drash and sod. These four words form the acronym PaRDeS.

PASHAT (simple)—The literal meaning of the text. In pashat, one seeks to understand the simple, literal, plain meaning of the text. Pashat is the "easiest" level of interpretation. The following are examples of interpretation at the pashat level.

- Genesis 3:6—⁶So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate.—*The woman actually ate a piece of fruit from a real tree.*
- Genesis 28:14—And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your **seed** all the nations of the earth shall be blessed;—*Abram will go to a literal land. Adonai will make a nation from his physical descendants. All families of the earth will be blessed through Isaac's physical descendants.*
- Genesis 3:15—¹⁵And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."—*The seed of the woman will be in warfare against the seed of the serpent.*
- Numbers 22:30—The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."—*A **donkey** talked.*
- Hosea 11:1—¹"When Israel was a child, I loved him, and out of Egypt I called My son.—*This verse refers to Adonai bringing the literal children of Israel out of the land of Egypt.*
- II Timothy 3:15-14-17—¹⁴But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, ¹⁵and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. ¹⁶**All Scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷that the man of God may be complete, thoroughly equipped for every

good work.—Since the “All Scripture” Paul is referring to pertains to that which **Timothy had known “from childhood,”** the pashat interpretation is that the “All Scripture” can only refer to the TaNaKh (Old Testament). Furthermore, according to **pashat, this verse does not in any way pertain to the New Covenant Scriptures.** Remember, we’re only dealing with pashat, so, according to verse 15, it’s impossible that Paul was referring to the New Covenant Scriptures, since they hadn’t been written.

REMEZ (hint)—Remez, the second level, is an implied meaning of the text. With remez, the Scriptures may “hint” at a deeper meaning without stating so explicitly. The following are examples of interpretation at the level of remez.

- Genesis 3:21—²¹Also for Adam and his wife the LORD God made tunics of skin, and clothed them.—*Through remez, we may infer that the tunics of skin were from an animal that had been slain.*
- II Timothy 3:15-14-17—¹⁴But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, ¹⁵and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. ¹⁶**All Scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷that the man of God may be complete, thoroughly equipped for every good work.—*Through remez we may conclude that the New Covenant writings are Scripture also (but not through pashat).*

DRASH (search)—Drash is the third level of interpretation. In this method of interpretation, the text is given an **allegorical, typological** or **homiletic** meaning, which is not readily apparent from the pashat reading. This is done by noting similarities between the themes associated with the Scripture under consideration and the typological, allegorical or homiletic application. The following are examples of interpretation at the level of drash (midrash).

- **Homiletic** on Genesis 3:6—⁶So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate.
 - Now compare Gen 3:6 to I John 2:15-16.—¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world—**the lust of the flesh, the lust of the eyes, and the pride of life**--is not of the Father but is of the world.
 - *It appears that John may have used the account of the temptation of Chava (Eve) to make a homiletic midrash concerning the various lusts that war against us. In this homiletic, the following thematic connections are readily apparent:*
 - saw that the tree was *good for food* = *the lust of the flesh*
 - that it was *pleasant to the eyes* = *the lust of the eyes*
 - and a tree *desirable to make one wise* = *the pride of life*
- **Type/Fore-shadow** on Genesis 28:14—And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your **seed** all the nations of the earth shall be blessed.
 - Now compare Gen 28:14 with Gal 3:16—¹⁶Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
 - *Here, we see that the promise of a physical heir to Isaac had a midrashic fulfillment in Yeshua. Paul is not denying the promise given to Isaac of a literal, physical heir to inherit the Abrahamic covenant blessings. He is simply using that promise to show how Adonai had another more*

significant fulfillment in mind. In this example, we see that the promise given to the Patriarch was also a promise concerning the Messiah.

- Type/Fore-shadow on Genesis 3:15—¹⁵ "And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."
 - Now compare Gen 3:15 with Romans 16:20 (The God of peace will soon crush Satan under your feet...) & Revelation 12:17 (And the dragon was enraged with the woman, and he went to make war with the rest of her offspring (seed), who keep the commandments of God and have the **testimony** of Jesus Christ.)
 - *Here, we see that one midrashic interpretation of the prophecy in Gen 3:15 concerns the end-time battle between the body of Messiah and hasatan and his hordes. Note the thematic connections. Both involved warfare between the seed of the woman and hasatan (and his seed). Note that the body of Messiah will crush hasatan's head under their foot (and be bruised on their heel in the process). Although most people think that the prophecy in Genesis 3:15 is prophetic of Yeshua's victory over hasatan **on the execution stake**, we see that Scripture gives even stronger evidence that it pertains to the body of Messiah (He is the Head, we are the body) defeating hasatan at the end of the age.*
- Type/Fore-shadow on Hosea 11:1—¹ "When Israel was a child, I loved him, and out of Egypt I called My son.
 - Now compare this with Matthew 2:13-14—¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." ¹⁴When he arose, he took the young Child and His mother by night and departed for Egypt, ¹⁵and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."
 - *Although Hosea made reference to the physical nation of Egypt coming out of Egypt in Hosea 11:1, Matthew uses a drash interpretation to show that the prophecy also concerned calling the Messiah out of Egypt.*

SOD (hidden)—The fourth and deepest level of interpretation is sod. This level usually requires knowledge of Hebrew and an understanding of the gematria (numbers of the letters) of words. This is the most mysterious/secret level of interpretation.

- Through the midrash, it can be shown that the children of Israel's deliverance from Egyptian bondage—in order to inherit the promised land—is a prophetic picture of all believers (especially the last generation) being delivered from the bondage of sin in order to inherit the millennial kingdom. Therefore, it should not surprise us that **Pharaoh would be a type of anti-Messiah**. In Hebrew, the word **Pharaoh is a contraction of two words, literally meaning bad-mouth**. If you were to perform a study on passages describing the anti-messiah found in the book of Daniel and in the New Covenant books, you would immediately notice that most of the passages describing the character of the anti-messiah convey how he *constantly boasts against and blasphemes Adonai and anything sacred*. In fact, the anti-messiah's "bad mouth" is a major theme that is repeated throughout the passages that relate to him.

Throughout our study of the Parashat HaShavuah {JKM: The Portion (parsha) for the week}, we will use these different levels of interpretation (especially pashat and midrash) to gain an appreciation for the depth and richness of the Torah. These same tools will allow us to see the Yeshua the Messiah as never before.

Now, let me quote from Dr. James Scott Trimm concerning the proper balance between pashat and midrash.

“The PASHAT is the keystone of Scripture understanding. If we discard the PASHAT we lose any real chance of an accurate understanding. We are left with a no-holds-barred game of pure imagination in which we are no longer objectively deriving meaning from the Scriptures (exogesis), but subjectively reading meaning into the scriptures (eisogesis) (see 2Pt. 1:20-21; 1Tim. 4:3-4). Thus the Talmud twice warns us: "No passage loses its PASHAT" (b.Shab. 63a; b.Yeb. 24a)... A drash understanding can not be used to strip a passage of its PASHAT meaning, nor may any such understanding contradict any PASHAT meaning of any other scripture passage. As the Talmud states "No passage loses its PASHAT." (b. Shab. 63a; b.Yeb. 24a).”

If you would like to study the four levels of interpretation in more detail, please go to the following link(s)...

[PaRDeS: The Four Levels of Understanding the Scriptures](http://torahlawform.com/Documents/http://torahlawform.com/Documents/PaRDeS.PDF) by Dr. James Scott Trimm