PaRDeS

By John Marsing of www.TorahLawform.com
Tags: PaRDeS, Hermeneutics, exegesis,

Prerelease Notice

Version .8

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Similar to how software is released, numbers below one are alpha and numbers 1.0 and greater are production (FYI, there is no concept of beta). In my database (MyWorld) I'm going to have a release log table that will keep track of the releases of the documents. My thinking is that for documents that have achieved "completeness" (>= 1.0) I will add a document version log paragraph to them if I want to.

ToDo: Add C:\Documents and Settings\John\My Documents\Religion\Other Beginner_s_Torah_Lesson__1_How_to_Study_the_Torah.doc, reference http://en.wikipedia.org/wiki/Pardes_%28Jewish_exegesis%29

ToDo: Do an over view of my Hermeneutics maxims/principles/rules like the physical reveals the spiritual

ToDo: Do a comparison with critical thinking

ToDo: PaRDeS which comes from Rab. Jud. without knowing that the goal is Meshiach is greatly missing.

Overview of

My Word Study and Notes of the word PaRDeS

PaRDeS H6508 pardês

פרדס

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](Lev_10:16) And Moses[4872] **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

Gospel Book	Christian Category	PaRDeS Meaning		Hebrew Category	People Class
		Hebrew	English		
Mark	Grammatical	**P**eshat	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	**R**emez	Hint	Gemar	Elite aristocracy
13 laws of Rabbi Ishmael					
Matthew	Symbolism	**D**rosh	Parabolic	Midrash	Royalty
32 Laws of Rabbi Eliezner Ben Gallil		Drash = Search; Thematic Analysis e.g. Gen 3:6 to I John 2:15-16; Type/Fore-shadow (typological)			
John & Revelation	Kabbalistic	**S**od	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 <u>even greater authority than the scriptures</u> 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

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 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—[6]So 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— [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."—*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— [14]But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, [15]and 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, [17]that 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—[21]Also 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— [14]But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, [15]and 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, [17]that 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— [6]So 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. [16]For 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— [16]Now 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 <u>thematic connections</u>. 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 heal 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." [14]When he arose, he took the young Child and His mother by night and departed for Egypt, [15]and 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 **by Dr. James Scott Trimm**

Four is the loneliest number – senses of Scripture part 1

September 23, 2009 mjes1 Leave a comment

Four

There is a mistrust in many quarters of multiple senses (meanings) of Scripture. While is it true that multiple meanings can, and have been, abused, the tradition of four meanings has historical depth – beginning with Christian scriptural interpretation that spread into Judaism. Or, as others would have it, the tradition of four meanings precedes Jesus and spread into Christianity.

In addition to the historical evidence, recent work in the field of semantics (the study of meaning) uncovers multiple meanings in our everyday use of language. We should expect to see it in scriptural language as well. This aspect will be considered in a later post.

The best known Jewish division into four meanings is PaRDeS. It is utilized in the Zohar, a Kabbalistic book that first appears openly in Spain in the thirteenth century. The translation of the Hebrew name is shown by quotation marks:

1. **Pe**shat — "plain, simple", direct or contextual meaning
2. **R**emez — "hints" or the deep (allegoric) meaning
3. **De**rash — from Hebrew *darash*: "inquire, "seek"; the comparative (midrashic) meaning, as given through similar occurrences.
4. **S**od — "secret, mystery") the mystical meaning, as given through inspiration or revelation.

The Zohar also offers a secondary classification scheme with seven levels:

1. literal meaning
2. Midrash
3. allegory
4. philosophical allegory
5. numerical value of the letters (gemetria)
6. mystic allegory
7. higher inspiration

In the same era, Baḥya ben Asher of Saragossa's commentary on the Pentateuch included Kabbalistic methods. His four senses are similar to those of the Zohar although the allegorical is replaced by the philosophical:

1. the way of the Peshaṭ
2. the way of the Midrash
3. the way of Reason (*i.e.*, philosophic exegesis)
4. the way of the Cabala, "on which the light dwells—a path for the soul that refuses to be illumined by the light of life."

Another variant is attributed to the Tolaat Yaakov

1. Peshat
2. Remez
3. *Din* (law)
4. Sod.

What was Derash in the Zohar scheme is divided into (a) homiletics, which are merged into Remez, and (b) legal interpretations, which become Din.

Rabbi Edward Levi Nydle-B'nai Avraham presents the Zohar scheme in simple, modern language:

1. Pashat-Simple: the literal meaning of the text in the grammatical and historical context
2. Remez-Hint: the implied meaning of the text
3. Drash- Search: the allegorical, typological, homiletical meaning of the text
4. Sod-Hidden: the hidden or esoteric meaning of the text

The rabbi notes that the Drash level can be highly creative eisogesis. This is where non-scriptural texts such as the Talmud come into play.

There is considerable debate regarding the dating of the four level scheme. Dr. James Trimm in his article "PaRDes – the four levels of interpretation" adopts the position that the four levels are pre-Christian. His observations on the Drash level:

DRASH
Another level of understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisogesis (reading of the text) of the text.
Three important rules of thumb in utilizing the drash level of understanding a scripture are:

[1] 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)

[2] Let scripture interpret scripture. Look for the scriptures themselves to define the components of an allegory. For example use Mt. 12:18–23 to understand Mt. 13:3–9; Rev. 1:20 to understand Rev. 1:12–16; Rev. 17:7–18 to understand Rev. 17:2–8 etc …

[3] The primary components of an allegory represent specific realities. We should limit ourselves to these primary components when understanding the text.

EXAMPLES OF DRASH UNDERSTANDINGS:
Mt. 2:15 on Hosea 11:1
Mt. 3:11 on Is. 40:3
Rom. 5:14 (14–21) on Gen. 3:1–24
I Cor. 4:6
Gal. 4:24(21–31) on Gen. 17–22
Col 2:17
Heb. 8:5 on priesthood
Heb. 9:9, 24 on the Tabernacle

Heb. 10:1 on the Torah
Heb. 11:19 on Gen. 22:1f
1Pt. 3:21 on Gen. 6–9

For further discussion of PaRDeS see:

"The Rules of PaRDeS" from YashaNet

"Levels of Meaning in the Holy Scripture 'PaRDes'" by Professor Bryan Griffith Dobbs

"Using the appropriate methods for effective Biblical Studies(for students) and Hebrew Jurisprudence(for Leaders)" by Kohan Shalomim

"C. A. T. – PaDReS (PaRDeS)" from Kabbalah u'Madda

Vocabulary:

Cabbala/Kabbalah: an esoteric theosophy of rabbinical origin based on the Hebrew scriptures and developed between the 7th and 18th centuries wordnetweb.princeton.edu/perl/webwn

Eisegesis: the interpretation of a text (as of the Bible) by reading into it one's own ideas. www.merriam-webster.com/dictionary/eisegesis

Skill Exercise: For each of Trimm's examples (a) of scripture interpreting scripture and (b) of drash, justify (or challenge) Trimm's position. You may use comments to share your observations.

The next post provides a transition into the four levels of meaning in the Christian tradition.

Categories: Senses (levels) of meaning, Techniques Tags: allegory, Baḥya ben Asher of Saragossa, derash, din, eisogesis, gemetria, higher inspiration, homiletics, Kabbalah, legal interpretations, midrash, PaRDeS, peshat, remez, resource links, sod, Tolaat Yaakov, Zohar

PaRDeS — the four levels of interpretation

http://www.zworld.com.au/2006/04/03/pardes-the-four-levels-of-interpretation/

The PaRDeS system was first published in the Zohar in the second century, but it is evidently much older than that. The NT authors use all four levels, and thus, their understanding is crucial to understanding the NT.

This article can be found on various sites. Reproducing it here in no way means my agreement with those sites.
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The Hebrew/Aramaic word PARDES is spelled in Hebrew and Aramaic without vowels as PRDS. PaRDeS refers to a park or garden, esp. the Garden of Eden. The word appears three times in the Aramaic New Testament (Lk. 23:43; 2Cor. 12:4 & Rev. 2:7).

The word PRDS is also an acronym (called in Judaism "notarikon") for:
(P)ashat (Heb. "simple")
(R)emez (Heb. "hint")
(D)rash (Heb. "search")
(S)od (Heb. "hidden")

These are the four levels of understanding the scriptures. Each layer is deeper and more intense than the last, like the layers of an onion.

PASHAT

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exogesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle."

The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19–31) and hidden meanings (like Rev. 13:18; see also 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT.
The following rules of thumb can be used to determine if a passage is figurative and therefore figurative even in its PASHAT:

When an inanimate object is used to describe a living being, the statement is figurative. (Example: Prov. 18:10)

When life and action are attributed to an inanimate object the statement is figurative. (Example: same example Prov. 18:10)

When an expression is out of character with the thing described, the statement is figurative. (Example: Ps. 17:8)

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).

REMEZ

The next level of understanding is called in Hebrew REMEZ (hint). This is the implied meaning of the text. Peculiarities in the text are regarded as hinting at a deeper truth than that conveyed by its PASHAT.

An example of implied "REMEZ" meaning may be found in Ex. 21:26–26-27 where we are told of our liability regarding eyes and teeth. By the "REMEZ" understanding we know that this liability also applies to other body parts.

DRASH

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Heb. 9:9, 24 on the Tabernacle
Heb. 10:1 on the Torah
Heb. 11:19 on Gen. 22:1f
1Pt. 3:21 on Gen. 6–9

SOD

The final level of understanding the Scriptures is called in Hebrew "SOD" meaning "hidden". This understanding is the hidden, secret or mystic meaning of a text. (See I Cor. 2:7–16 esp. 2:7). This process often involves returning the letters of a word to their prime-material state and giving them new form in order to reveal a hidden meaning. An example may be found in Rev. 13:18 where the identity of the Beast is expressed by its numeric value 666.

_____
Dr. James Trimm
SANJ

this is in my esword topic

PaRDeS — the four levels of interpretation

http://www.zworld.com.au/2006/04/03/pardes-the-four-levels-of-interpretation/

The PaRDeS system was first published in the Zohar in the second century, but it is evidently much older than that. The NT authors use all four levels, and thus, their understanding is crucial to understanding the NT.

This article can be found on various sites. Reproducing it here in no way means my agreement with those sites.

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The word PRDS is also an acronym (called in Judaism "notarikon") http://en.wikipedia.org/wiki/Notarikon

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PASHAT
The first level of understanding is PASHAT (simple). The Pashat is the **literal meaning**. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exogesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle."

The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is **figurative** language (like Psa_36:7) **symbolism** (like Rom_5:14); **allegory** (like Gal_4:19-31) and **hidden meanings** (like Rev_13:18; see also 1Co_2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT.
The following rules of thumb can be used to determine if a passage is figurative and therefore figurative even in its PASHAT:

When an inanimate object is used to describe a living being, the statement is **figurative**. (Example: Pro_18:10)

When life and action are attributed to an inanimate object the statement is figurative. (Example: same example Pro_18:10) JKM: same example...is this correct?

When an expression is out of character with the thing described, the statement is figurative. (Example: Psa_17:8)

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 2Pe_1:20-21; 2Ti_4:3-4 (JKM: Fix JS had 1Ti 4:3-4)). Thus the Talmud twice warns us: "No passage loses its PASHAT" (b.Shab. 63a; b.Yeb. 24a).

REMEZ
The next level of understanding is called in Hebrew REMEZ (hint). This is the implied meaning of the text. Peculiarities in the text are regarded as hinting at a deeper truth than that conveyed by its PASHAT.

An example of implied "REMEZ" meaning may be found in Ex. 21:26–26-27 (JKM ?) Exo_21:26-27 where we are told of our liability regarding eyes and teeth. By the "REMEZ" understanding we know that this liability also applies to other body parts.

DRASH
JKM: See my study notes on Lev_10:16 regarding Dresh

Another level of understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical

application of the text. This process involves eisogesis (reading of the text) of the text.
Three important rules of thumb in utilizing the drash level of understanding a scripture are:

[1] 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)

[2] Let scripture interpret scripture. Look for the scriptures themselves to define the components of an allegory. For example use Mat_12:18-23 to understand Mat_13:3-9; Rev_1:20 to understand Rev_1:12-16; Rev_17:7-18 to understand Rev_17:2-8 etc…

[3] The primary components of an allegory represent specific realities. We should limit ourselves to these primary components when understanding the text.

EXAMPLES OF DRASH UNDERSTANDINGS:
Mat_2:15 on Hos_11:1
Mat_3:11 on Isa_40:3
Rom_5:14-21 on Gen_3:1-24
1Co_4:6
Gal_4:21-31 specifically (Gal_4:24) on Gen_17:1-22
Col_2:17
Heb_8:5 on priesthood
Heb_9:9, Heb_9:24 on the Tabernacle
Heb_10:1 on the Torah
Heb_11:19 on Gen_22:1 f
1Pe_3:21 on Gen. 6-9

SOD
The final level of understanding the Scriptures is called in Hebrew "SOD" meaning "hidden". This understanding is the hidden, secret or mystic meaning of a text. (See 1Co_2:7-16 esp. 1Co_2:7). This process often involves returning the letters of a word to their prime-material state and giving them new form in order to reveal a hidden meaning. An example may be found in Rev_13:18 where the identity of the Beast is expressed by its numeric value 666.

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Dr. James Trimm
SANJ   http://www.zworld.com.au/2006/04/03/pardes-the-four-levels-of-interpretation/

Beginners Torah Lesson # 1: How to Study the Torah

By Rabbi Edward Levi Nydle

Ephraimites who are new to the Torah need some basic principles to help them understand how to properly study and interpret the Torah. Proper Torah study will help them to understand the *mitzvoth* in the Torah and their application in our everyday lives. Let me help you by giving you a few pointers in learning Torah that will make a world of difference. Hopefully these beginner helps will prevent you from falling into the trap of misinterpreting word meanings, verses, and texts.

No communication, be it written or oral, verbal or nonverbal, can be understood without interpretation. We often interpret the communication without even being aware of how we came to that interpretation and understanding. Torah must be interpreted in order to understand it. Therefore, we have to know the rules of interpretation in order not to misunderstand the Torah and to know what it really says. Misinterpretation brings misunderstanding. Misunderstanding brings wrong doctrine!

We assume everyone reading this agrees upon the inspiration of the Torah and that Yahweh gave the Torah to Moshe. Therefore, it being from Above, every jot and tittle must be taken seriously. The Sages teach us that every passage of the Torah has 70 facets, referring to the 70 members of the Sanhedrin, whose purpose was to interpret the law. The Torah has many levels of intended meaning to the reader. Also, interpretation of the Torah must have a deep respect for the significance of every word and phrase in the text. Yahweh has placed in the Torah everything the reader needs to hear to understand the text! It is our job to dig deep within the text to find what He is saying.

The rabbis have set up four categories of interpretation of the Torah called *PDRS* or *PaRDeS* =paradise.

- *P'shat*, the plain simple ,literal meaning of the text
- *Drash*, the homiletic meaning (from this *MiDrash*)
- *Remez ,* the hidden or esoterical meaning
- *Sod*, the hidden, mysterious, gematria

P'shat is the basic meaning of a text. No Scriptural interpretation EVER abandons its *P'shat*-Plain Sense! This means that NO MATTER WHAT OTHER INTERPRETIVE MODES ARE APPLIED TO THE TEXT, THE TEXT ALWAYS RETAINS ITS PLAIN SENSE AND HAS TO BE RECKONED WITH IN THAT MANNER! Even *P'shat* has several levels of interpretation. This means we must apply the rules of grammar, language, compositional syntax, history, culture, geography, and just plain common sense to the text. Remember that interpretation strives for simplicity as its aim of understanding. The simple interpretation is preferred over the more complex one. An interpretation that resolves several difficulties raised by the text has a ring of truth to attach to it.

The starting point in ALL Scriptural interpretation is to know WHAT the text is saying. This seems obvious! But yet knowing what every word or sentence means is not so obvious. That means we HAVE TO WORK FROM THE ORIGINAL HEBREW TEXT. Translations are merely man's attempt to interpret the text and ALL TRANSLATIONS ARE OPEN TO DISPUTE! No translation is "inspired". This puts the person who only knows English at a great disadvantage over the beginning Hebrew student. He is left to the mercy of the translators or mistranslators, whichever the case may be. We cannot approach any text casually because we might miss the opportunity of seeing what lies underneath the text. This requires some knowledge of the Hebrew language.

Next, we must consider HOW the text is being said. That means we have to pay attention to the adjectives, nouns, pronouns, and proper nouns used in a text. We watch for word plays, repetition, word associations, verbal nuances, and the like. We may have to express this verbally to understand the text.

One of the rules of hermeneutics is that we must interpret on the basis of text-in-context. That means any text must be interpreted and is dependent upon the context within which it is found. Words can change meaning when they exist in different contexts and settings. This means every part of the passage derives its meaning from its surrounding context. A text out of context is a pretext. This is called the Contiguity principal-or deriving clues to the interpretation from the neighboring text, chapter, or book.

The Torah is one unified document. We must also look for similarities between texts. In order to understand one text of the Torah, one must be familiar with another section or the whole of the Torah.There are rare words or phrases that appear in different sections of the Torah.This help us to link together two seemingly unconnected verses and sections by verbal association within the two texts.

I must stress that we are to take a text at face value or the Plain Sense of the text. Too many people unfamiliar with the rules of Torah interpretation try to spiritualize or allegorize the texts of the Torah!

We have to know if we are dealing with poetry, prophecy, history, songs, or legal laws or *mitzvoth*. We cannot allegorize a legal section of the Torah. We have to look at the plain meaning and put ourselves in their shoes AT THE TIME to find the meaning of the text.

There is a BIG difference between saying, "This verse MEANS such and such" and "This verse can serve as an illustration or principle to teach us about such and such". By saying the first we are assigning a specific literal meaning to the text, while the latter might help us to come to an understanding of another text or principle within the Torah. It is so important that we understand this rule of Torah interpretation. If we do not apply this rule then we will misinterpret many of the plain legal aspects of Torah commands that Yahweh has given us and try to spiritualize them away .We can only arrive at the literal meaning of the text after careful study of the text and its original Yahweh inspired meaning. However, we can say it serves as an illustration of a principle within Scripture without declaring it to be the original meaning of the text. This is done especially when we try to bring things into our lives as practical application. PRACTICAL APPLICATION IS THE LAST STEP OF TEXTUAL INTERPRETATION! THIS IS WHERE WE BECOME DISHONEST IN THE INTERPRETATION OR HANDLING OF THE TEXT AND THE TORAH. WE CANNOT ASSIGN MEANINGS TO A TEXT OR COMMAND THAT ARE NOT THERE IN THE ORIGINAL COMMANDMENT. Let me say this about practical application- we MUST look to see HOW they applied this commandment in ancient Israel, and how they understood the text. We also need to look at HOW THE JEWISH PEOPLE APPLY THIS COMMAND TODAY! They do not have all things correct; however, they DO HAVE THE MAJORITY OF THINGS RIGHT! They have preserved the Torah for us for thousands of years! We read in the *Brit Chadasha*:

- "What then is the advantage of the Yehudite, or what is the value of circumcision? MUCH in every way! Because firstly indeed that THEY were entrusted with the WORDS OF ELOHIM. **Romans 3:1-2**

Remember that the Torah scroll was not written with any chapters and verses. Sentences are not marked off. These are Medieval "Christian" additions to the Scriptures and sometimes tend to muddy the waters more than they help! Sometimes they break up whole thoughts by the chapter divisions. In the Hebrew Scroll there are not any forms of punctuation or vowel pointing either. These were all added later by the Oral Massoretic tradition. So, we cannot always trust the vowel pointing to know the correct Hebrew word or pronunciation of the word. Many texts were changed by the Massoritics to hide the verses and words pointing to Yahshua as the Moshiach. One vowel point can change the meaning of a whole verse!

We have to become experts of the text! We have to study, study, and study! We have to familiarize ourselves with all the tools of the student of the Scriptures! We have to become ardent users of the various Concordances, Dictionaries, Encyclopedias, Commentaries, and works of the Sages. Good reference materials are a MUST for the serious student! A WORD OF CAUTION: we have to be aware of prejudices of the writers and compilers of various works.

We must also rely upon the *Ruach HaKodesh* (Set-apart Spirit) to be our teacher of the Torah.**Tehillim 119:18** says, "Open my eyes, that I might behold the wonderful things from Your Torah." Yahshua said, "But the Helper, the Set-Apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all I said to you." **Yochanan (John) 15:26** *the Scriptures*. Look for passages of the Torah when reading the *Brit Chadasha* (Renewed Covenant). This will help the *Ruach* to show you how the early Body of Messiah interpreted the passage, and also how they practiced the *mitzvot*. It is essential for us to see the spirit behind the commandment to understand WHY Yahweh gave it to Israel in the first place at Mt.Sinai. This means we have to know both the letter of the law and the spirit of the law. Each *mitzvah* has a literal and spiritual meaning. Yahweh wants us to know and observe both!

Study is not an end in itself. We have to become doers of the Word also. There comes a time when we have to apply the teachings we are learning to our lives in order to rise up and become Messianic Yisrael! Every Torah teacher must encourage his students to practice the Torah and apply what they are learning.

Last of all: WE MUST <u>ALL</u> <u>STAY</u> <u>TEACHABLE</u> AND BE <u>WILLING</u> <u>TO</u> <u>CHANGE</u> OUR OPINIONS WHEN SCRIPTURE PROVES US TO BE WRONG! None of us have all the TRUTH.We must be willing to look at different teachings and viewpoints to see if they have any validity based upon the Scriptural proof presented to us.

I pray this first short introductory lesson on the Torah has been helpful to you as a student of the Word of Yahweh. May Yahweh bless your understanding and studies of His Word. And may He grant you Wisdom, Understanding and knowledge.

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PaRDeS: The Four Levels of Torah Interpretation for Beginners

Revised 5-21-03

By Rabbi Edward Levi Nydle-B'nai Avraham

The Hebrew word PARDES is spelled without vowels PRDS and refers to a garden of delight or a park enclosed by a wall. It can be found in the Brit Chadasha in Luke 23:43; 2 Cor.12: 4; Revelation 2:7.

It is an acronym (notarikon) for the following words:

1. Pashat-Simple
2. Remez-Hint
3. Drash- Search
4. Sod-Hidden

Study of the Torah is like an onion; the more layers you peel off –the deeper you go to the heart or soul of it...
Pashat: It is the literal meaning of the text being studied. It is the plain simple meaning of the text in the grammatical and historical context. An important rule to follow is "NO METHOD OF INTERPRETATION CAN NEGATE THE PASHAT LEVEL MEANING OF THE TEXT! This is the key to understanding Scripture.This results in an exogesis of the text not an esogesis (reading into the text) from prejudices. One is objective and the other is subjective reading.

Remez: This is the implied meaning of the text. The text is hinting at a deeper truth than what is revealed.

Drash: This is the allegorical, typological, homiletical meaning of the text being studied. Great creativity can be used in this level. You can search the Scriptures, other historical works (Talmud, etc.) in order to develop the application to the text. This process DOES involve esogesis of the text.

Sod: This is the hidden or esoteric meaning of the text. The word "mystical" may be correct if you are not offended by this word. It is the secret meaning of the text from using gematria (numbers for the letters and adding to find other words with same sum). It may involve reversing spellings or words; etc.This is what is known as "Kabbalah".

A student of the Torah must learn to use all four methods in order to properly interpret the Torah.

THE RULES OF PARDES

INTRODUCTION

*The modern manner of interpreting Biblical text is commonly called **exegesis**. This method concerns itself mostly with the literary and grammatical context of Scripture verses. Practitioners of exegesis sometimes view anything beyond the literal text as "isogesis" and often pay it little heed to it, or regard it with suspicion. This is an unfortunate error, a result of a backlash against improper allegorizing of the Scriptures, resulting in a case where "the baby is thrown out with the bathwater."*

With regard to the proper understanding of the Hebrew Scriptures in their proper context, including the "New Testament" books, there are in fact "levels" of interpretation that must be taken into consideration. This was the method used to write and interpret Scripture by the authors themselves as well as the audience of their time and culture.

THE RULES OF PARDES INTERPRETATION *

The four level of interpretation are called: *Parshat, Remez, D'rash & Sud.* The first letter of each word P-R-D-S is taken, and vowels are added for pronunciation, giving the word PARDES (meaning *"garden"* or *"orchard"*). Each layer is deeper and more intense than the last, like the layers of an onion.

P'shat *(pronounced peh-shaht' - meaning "simple")*

The p'shat is the plain, simple meaning of the text. The understanding of scripture in its natural, normal sense using the customary meanings of the word's being used, literary style, historical and cultural setting, and context. The p'shat is the keystone of Scripture understanding. If we discard the p'shat we lose any real chance of an accurate understanding and we are no longer objectively deriving meaning from the Scriptures (exegesis), but subjectively reading meaning into the scriptures (eisogesis). The Talmud states that no passage loses its p'shat:

Talmud Shabbat 63a - Rabbi Kahana objected to Mar son of Rabbi Huna: But this refers to the words of the Torah*? A verse cannot depart from its plain meaning, he replied.*

Note that within the p'shat you can find several types of language, including figurative, symbolic and allegorical. The following generic guidelines can be used to determine if a passage is figurative and therefore figurative even in its p'shat:

1. When an inanimate object is used to describe a living being, the statement is figurative. Example: Isaiah 5:7 - *For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*
2. When life and action are attributed to an inanimate object the statement is figurative. Example: Zechariah 5:1-3 - *Then I turned, and lifted up my eyes, and looked, and behold a flying scroll. And he said to me, What do you see? And I answered, I see a flying scroll; its length is twenty cubits, and its width ten cubits. And he said to me, This*

is the curse that goes out over the face of the whole earth; for everyone who steals shall be cut off henceforth, according to it; and everyone who swears falsely shall be cut off henceforth, according to it.

3. When an expression is out of character with the thing described, the statement is figurative. Example: Psalm 17:8 - *Keep me as the apple of the eye, hide me under the shadow of your wings ...*

Remez *(pronounced reh-mez' - meaning "hint")*

This is where another (implied) meaning is alluded to in the text, usually revealling a deeper meaning. There may still be a p'shat meaning as well as another meaning as any verse can have multiple levels of meaning. An example of implied "REMEZ" Proverbs 20:10 - *Different weights, and different measures, both of them are alike an abomination to the Lord.* The p'shat would be concerned with a merchant using the same scale to weigh goods for all of his customers. The remez implies that this goes beyond this into aspects of fairness and honesty in anyone's life.

D'rash *(pronounced deh-rahsh' also called "Midrash," meaning "concept")*

This is a teaching or exposition or application of the P'shat and/or Remez. (In some cases this could be considered comparable to a "sermon.") For instance, Biblical writers may take two or more unrelated verses and combine them to create a verse(s) with a third meaning.

There are three rules to consider when utilizing the d'rash interpretation of a text:

1. A drash understanding can not be used to strip a passage of its p'shat meaning, nor may any such understanding contradict the p'shat meaning of any other scripture passage. As the Talmud states, *"No passage loses its p'shat."*
2. Let scripture interpret scripture. Look for the scriptures themselves to define the components of an allegory.
3. The primary components of an allegory represent specific realities. We should limit ourselves to these primary components when understanding the text.

Sud *(pronounced either sawd, or sood [like "wood"] - meaning "hidden")*

This understanding is the hidden, secret or mystic meaning of a text. An example most people are familiar with is Revelation 13:18, regarding the "beast" and the number "666."

EXAMPLES OF PARDES FROM MATTHEW

Examples of the Remez, D'rash and Sud, can be found in Matthew as follows. (Of course the p'shat is throughout the text.) Without knowledge and application of the rules of PARDES, these verses would either not make sense or indicate an error on the part of the author:

Remez

> **Matthew 2:15** - *"Out of Egypt I called my son."* This is a quote from Hosea 11:1 that Matthew is applying to Yeshua. If we stuck to a literal exegesis only and researched the quote, we would have to accuse Matthew of improperly using Scripture, as Hosea is clearly speaking of the nation of Israel, and not the Messiah. Matthew however, is hinting *(a remez)* at the relationship between Israel and the Messiah, in this and other verses he uses.

D'rash

> **Matthew 18:18** - *"... Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven"* This is a verse that has been interpreted in numerous (incorrect) ways due to a lack of

understanding that this a *d'rash* concerning decisions one makes in their personal "walk with God" (called your *"halakha"* in Hebrew/Judaism).

Sud

Matthew 26:28 - *"Then He took the cup, gave thanks and offered it to them saying, Drink from it all of you, This is my blood ..."* Taken literally this verse verse would not only be a violation of the Torah commandment against consuming blood, but along with other verses about eating Yeshua's flesh (John 6:51-56), could be grounds for accusations of cannibalism. There is a far deeper, more mystical meaning here however *(the sud)*, even one that those who heard Him did not understand (John 6:52).

* Thanks to James Trimm at www.nazarene.net from whom much of this material is derived from.

Levels of Meaning in Holy Scripture: "PaRDeS" 1 of 2
by

Professor Bryan Griffith Dobbs

The fourfold method of textual interpretation [hermeneutics] in Judaism is implicit in the Mishnah, the Baraitot [the external tractates] and the Talmud. The four levels of interpretation are:

- *Peshat* = Literal meaning; the contextual, philological level
- *Remez* = Allegorical meaning; cross-reference to other texts; rational or philosophical level
- *Derash* = Moral or homiletic meaning; aggadic level; midrashic [= interpretation via derash] level
- *Sod* = Mystical or anagogic meaning

The initial letters of these four words form the acronym 'PaRDeS' = garden or walled garden or through the wonders of transliterative translation, Paradise.

The wall around the garden is what kabbalists have referred to as the 'malbush' or 'garments' of the text, almost always in reference to the Torah.

These four levels of meaning are directly linked to the four universes of creation, the so-called ABYA:

1. *Peshat*, the literal meaning, is related to the World of Assiah, the World of Actions, in which we live.
2. *Remez*, the allegorical meaning, is related to the World of Yetzirah, the World of Formation, the angelic realm.
3. *Derash*, the moral or homiletic meaning, is related to the World of Briah, the World of Creation, the archangelic realm.
4. *Sod*, the mystical meaning, is related to the World of Atzilut, the World of Archetypes or Emanations, the realm of the Divine Names.

In the kabbalistic linguistics that I have elaborated and will be discussing in a forthcoming volume, I make the following syntactic links:

1. Sod = Atzilut = Nouns, Pronouns, Nominals and Pronominals
2. Derash = Briah = Adverbs and Adverbials
3. Remez = Yetzirah = Adjectives and Adjectivals
4. Peshat = Assiah = Verbs and Verbals

According to the Torah, God created the universe through language. God said '*Vayehi*' 'Let there be' + [a noun, for example:] 'Or' 'light' and 'there was light' The Talmud goes on to specify that the world was created by ten words and these words were eternal and pre-existed creation.

If one examines the symbolic movement in the Divine statement, the Divine Will directs Itself to the heart of its concentrated essence [tzimtzum] and selects from within Its pre-existing Plenitude something to be created, which is then projected outward into the space left when the Divine withdrew into Itself. The movement bridges verb to noun, linking inextricably the first and fourth universes or worlds of creation.

The kabbalah divides itself metaphorically into two systems: those based on linguistic imagery [the Sefer Yetzirah is the prime example] and those based on light symbolism [the Bahir and the Zohar are the principal examples of this type]. So, creation is presented as a process either of the uttering of Divine Words or the emanation of Divine Light.

The 12th century Franco-German school of RaShI [Rabbi Solomon Itzhaki] concerned itself primarily with distinctions between the contextual and philological level [peshat] and the rabbinic exegitical level [derash]. Spanish commentators and mystics and those influenced by them emphasized allegory in order to bring scripture into congruence with rational or philosophical truth, culminating in 1291 with the masterful fourfold commentary of Bahya ben Asher.

In my next message, I will summarize Christian fourfold interpretation, discuss its origins in rabbinic hermeneutics as understood by the Fathers of the Church and mention how it was applied in the Christian cabala.

posted on Donmeh forum
Thu, 6 Jull 1999

Levels of Meaning in Holy Scripture: PaRDeS, 2 of 2
http://www.kheper.net/topics/hermeneutics/PaRDeS-2.html

[I apologize in advance for the 'lecture notes' style of this text which is, indeed, made up of lecture notes lightly reformatted.]

1. Let us begin with a primary distinction, between 'explicatio' and 'interpretatio'.

'Explicatio' is concerned with explaining the philological or historical content of a text in its historical context.

'Interpretatio' represents a more far reaching retrieval of a document by and for later generations.

The common presupposition is that the temporal, linguistic and ideational distances between a text and a reader can be closed.

However, as I have suggested above, 'explicatio' deals with the text as circumscribed within a historical perspective. 'Interpretatio' does not deal with the historic specificity of a text, but treats it instead as a living document.

The Jewish mystical tradition [as opposed to the tradition of biblical commentary, cf. my remarks about Rashi and Bahya ben Asher] avoids simple explication of text. It is, nevertheless, bound to the words of the text as its sanction and charter.

The situation in the Christian mystical tradition differs considerably. The spermatic word by means of which God created the universe and all that it contains has reified in Christianity and the Word has become incarnate. However, this incarnation of the word is acosmic and abolishes in and of itself all concern with the material. Plain sense [peshat], then, takes a back seat to instant mythologizing. The anagogic sense is primary. The text has given way to the Word.

2. In the most common of the Christian fourfold systems of interpretation, the levels of meaning are: the literal [historical] level, the allegorical [typological or figural] level, the tropological [moral] level and the anagogical [eschatological] level.

The best known early example of this method is in the 'Letter to Can Grande' in the Preface to the PARADISO, but now generally believed not to have been written by Dante himself. Here the fourfold method is applied to the understanding of the Israelite exodus from Egypt. On the literal level, the Israelites celebrated Passover and left Egypt. Allegorically, members of the Church are redeemed through Jesus. Tropologically, Christians are transformed from sinfulness to grace. Anagogically, the soul passes from material bondage to eternal existence.

Christian hermeneutics has a simpler bipartite method of classification: the literal meaning and the 'plenior' [=fuller] meaning. Each hermeneutist subdivides each of the two parts in a variety of manners.

The basic claim in the [so-called] New Testament for the genuineness of the divinity of Jesus is based on the notion of a deeper meaning in the [so-called] Old Testament which in the fullness of time will be discovered.

These scholars believed that allegorization preserved the currency of a given text. This approach derives from the midrashic principle in Rabbinic commentaries which related text to contemporary law and values. This was consonant with the practice of the Hellenistic Alexandrians in their reading of Homer in order to keep the epics up to date. The Homeric Alexandrian School, linked to Rabbinic methodology and the practices of Philo of Alexandria in his exegesis produced a lively school of interpretation which was eventually Christianized by Origen [d. 254].

The Alexandrian school came to emphasize the spiritual or allegorical sense. The school of Antioch, however, stressed philologically determined meaning. Time and space do not permit here a discussion of the interpretive methods of Joseph, Daniel and of the Dead Sea sectarians, all of which came to influence the hermeneutics under discussion. Similarly, the question of Christian typological analysis deserves its own treatment.

Although aware of the fourfold traditions in Alexandrian criticism, Origen preferred a threefold system [somatic (or hylic), psychic and pneumatic] based on the psychology of Jewish, Pagan and Christian Gnosticism.

The other great Christian hermeneutists were St. Augustine, Gregory the Great and Nicholas of Lyra.

Again, limitations of time and space prevent me from discussing the intricate history of interpretation and commentary from the twelfth century to the present. The works of Isaac Newton and Emanuel Swedenborg should be consulted for an excellent idea of how the mystical sense of scripture was understand in the seventeenth and eighteenth centuries.

3. The preference for finding the hidden sense in a text derives, as suggested above, from the strong influence of gnosticism. That the text contained a hidden meaning, one of power to the person who knew how to understand it, came to be tied to the notion that such knowledge was reserved for the Elect. Within Classical Judaism, the notion arose that the kabbalah could only be studied by married men who had passed the age of forty and who had mastered the body of non-mystical lore.

One finds developing in the interpretations of texts within Judaism and Christianity a rarefied atmosphere, most like that found in the writings of contemporary deconstructionists and other postmodernists. *Plus ça change*...!

Using the appropriate methods for effective Biblical Studies(for students) and Hebrew Jurisprudence(for Leaders)

by Kohan Shalomim

PaRDes;

The Four Dimensions of

Edenic Biblical Interpretation/Understanding

In order to properly study the Hebrew scriptures without adding or subtracting the value meaning and purpose of the Texts, and to keep from profaning the holiness of the Word, we must began to use the proper method of interpretation and understanding. In YaHudaism we use the ancient interpretation called PaRDeS, which is the Notarikon or acronym of ,

Pashat, **Hebrew for simple**

Remez, **Hebrew for Hint**

Drash, **Hebrew for Search**

Sod, **Hebrew forHidden**

Each layer above goes deeper into the scriptures than the last.

[Pashat]

Pashat **is the literal understanding of the text of Scripture for what it is and actually says. It is the simple meaning. In some cases all you have to do is read it for what it Is. The main exegetical rule of the Talmud states that,** *"No passage loses it Pashat"***(b.Shab. 63a; b.Yeb.24a). However in order to get a literal meaning of the text you have to understand the meaning according to time setting, historical usage which may require archeological, anthropological and Near Eastern biblical studies to get down to the exact literal understanding of the Writer. So many times to get the Literal Meaning, you may have to use the Ramez, the Drash and Sod, because you have to do your research.**

Although the Hebrew scriptures may have hidden meanings, symbolism, allegory or figurative language in the texts, the literal meaning must be sought and understood first and foremost. The literal meaning of

the scripture is where we get our actual understanding and foundation of truth in the passage. Without the *Pashat* we will not have an accurate

understanding of scripture, thereby allowing our imaginations and opinions to

manipulate the Scriptures to our own deceit(Christian and Torah only interpretation of Hebrew Scriptures lack Pashat in the utmost). As a result Cults and heretical groups pop up and lead many astray of the Hebrew Scriptures. In Fact Religion is the result of re-interpreting an ancient culture and nation of people to fit specific doctrines...

Some examples of a Pashat is,

Duet 4:1-2, *"And now, oh Yisrayl, give heed to the laws and rules that I am instructing you to observe, so that you may live to enter and occupy the land that the LORD(YHWH), the God of your fathers, is giving you. You shall not add anything to what I command you or take anything away from it, but keep the commandments of the LORD(YHWH) your God that I enjoin upon you."*

This passage like every other Hebrew passage is meant to be taken literally.

Nothing is supposed to change the value or meaning of this text. This text speaks specifically to Yisrayl, physical Yisrayl. They are to give heed to the rules and laws Moshe is instructing them. Any teaching relating to this passage must build upon this passage according to the historical understanding of the Word of Yahwah and Edenic Truth (example 1st law(edenic law)= original law and all laws thereafter must line up with Edenic law). As this is the same principle with the whole of Torah. The literal meaning must be settled in ones intellect and understanding first, before they can grow spiritually and intellectually to the next level of understanding. However one must understand the History and development of the Modern Torah and become knowledgeable to the historical fact that things have changed since the literal writing of this passage...

Another example of a literal meaning; study *Exodus 21:12-17*.

Once you have the literal understanding that Shabbat is eternal sign between

Yisrayl and YHWH, It is proof of YHWH's consecration of Yisrayl, It is holy for Yisrayl, and that it is an eternal Covenant, then you won't become vulnerable to teachings that destroy or twist the meaning, such as Christian Sunday Worship, or a New Testament(covenant) replacing the Covenant of Yisrayl, whether using the *Drash, Ramez or Sod interpretation* .

Once you get the *Pashat* of the Hebrew Scriptures into your heart, you'll

automatically reject and disregard teachings contrary to it.

When one accepts a Trinitarian doctrine, it because they never understood the *Pashat* of *D'var 6:4* stating that *"YHWH is one"*, literally, which is the foundation. However once again, "One" echad in hebrew, doesn't neccessarily mean "one" in English. One would have to understand the literal meaning(not interpretive meaning) of Yahwah Elohim(elohim being plural)...once again you have to study and search out the context to get the literal meaning.

Remember, *No Hebrew Passage looses its Pashat, its* Literal meaning!

There are also several rule of thumb that are to be used in determining whether a Passage of scripture is figurative, even in its *Pashat*:

1. A statement is figurative when it uses a non animate object to describing a livingbeing(Psalm 18:2).

2. A Statement is figurative when its expression is out of Character with what it described(i.e. Psalms 17:8; 18:8-12).

3. A Statement is figurative when life and action are attributed to a non-animate object(Proverbs 18:10).

[Ramez]

Ramez is the next level of interpreting Hebrew scripture. It is regarded as hinting at a deeper truth or the implied meaning of the Text other than that mentioned by its *Pashat.*

For example *D'var 5:20* say,

"Answer not a vain witness against you friend(neighbor)"

By this passage we know we are not bear false or vain witness against thy friend or neighbor, in this case a Hebrew Israelite. Using the *Ramez* we know that we are not to bear a false witness against our enemies or foreigners, parents or children. It is our duty not to bear false witness at all against anyone!

Another example is *Exodus 21:12,*

"he who smites a man, thus he dies: in deathifying, deathify him(put him to death)"

Using the *Remez* we know that this applies to a woman smiting a man, a man

smiting a woman or child, or a teenager smiting a man, woman or another child or a woman smiting a woman. They were to be put to death.

If I told my son not to steal cookies from the jar anymore of else he would get a spanking, that also applies stealing from a store, my coat pocket or stealing period.

Ya'akov the Just, leader of the Yerushalem Hebrew community in 1st century YaHudaism uses the Ramez in his commentary on the Torah:

Ya'akov(James) 2:10(Stern), "for a person who keeps the whole Torah, yet stumbles at one point, has become guilty of breaking them all. For the One who said, 'Don't commit adultery,' also said, 'don't murder.' now if you don't commit adultery but do murder, you have become a transgressor of the Torah."

[Drash]

The next level of Hebrew scripture interpretation is known as the *Drash* which means *"to search."* This is when we use the homiletical, topological and allegorical application of the Texts. We search the text as it relates to the rest of the Hebrew scriptures, life or a personal experience or other literature. This deals with

eisogesis, or the reading of the text.

For example, use *D'var(Deuteronomy) 6:4* **to understand** *YeshiYah 41:4; 43:10b-12; 44:6; 45:5-7, 18b, 21b-22* **.**

Use *YeshiYah 41:8* **to understand** *42:1-4;* **or Y***eshiYah 44:1, 21; 45:4; 49:3* **to**

understand *YeshiYah 52:13-chapter 54:12*

Use *Numbers 11:29* **to understand** *Yah'ayl(Joel) 2:28-29.*

Use *D'var 4:7* **to understand** *ZachariYah 8:23*

There are two rules of thumb we must follow in using the *Drash***:**

1. A Drash interpretation cannot in any way be used to strip or contradict the text of its Pashat. Nor can it Change the literal meaning of the Hebrew text. No Passage loses its literal meaning! even if the passage gives a false message in contradiction to edenic law!!!

2. Allow scripture to interpret scripture. Search for the Scriptures themselves to define the parts of an allegory.

[Sod]

The last level of interpretation is the *SOD,* **meaning,** *"Hidden".* **This is the Prophetic revelation given by the Eternal One himself concerning a part of the Hebrew Text. It can be an implied revelation nationalistically or individually. It is a fresh Prophetic Word from Yahweh concerning life, Torah, business,**

governments or a number of events. It is an illumination of the Torah and will of YHWH to help us grow spiritually in his Torah. As always it will not change the Edenic Torah or any Hebrew passage in any way. This is the level one is able to reach when one receives the infilling of the Spirit of Holiness, the Ruach Qodesh..

As you are using these methods of interpretation, you must remember that the *Pashat i***s the most important,** *Remez* **is second** *Drash* **is third and** *Sod* **is fourth important. All understanding and interpretation is built from the** *Pashat***, which is the foundation of biblical understanding**

by Kohan Shalomim Halahawi

THE SEVEN RULES OF HILLEL* (for Educational purposes although it uses NT examples of the use of the rules, we do not endorse NT theology)

The Seven Rules of Hillel existed long before Rabbi Hillel (60 BCE – 20 CE?), but he was the first to write them down. The rules are so old we see them used in the Tenach (Old Testament).

Rabbis Hillel and Shamai were competitive leading figures in Judaism during the days of Yeshua's youth. Hillel was known for teaching the Spirit of the Law and Shamai was known

for teaching the letter of the Law. Yeshua's teaching largely followed that of the School of Hillel rather than that of the School of Shamai (an exception being Yeshua agreeing with Shamai regarding divorce in Matthew 19:9).

For example, Yeshua's famous "golden rule": *Whatever you would that men should do to you, do you even to them, for this is the Torah and the Prophets. (*Matthew 7:12)

This reads very closely with Hillel's famous statement: *What is hateful to you, do not do to your neighbor that is the whole Torah ...* (b.Shabbat 31a)

Upon Hillel's death the mantle of the School of Hillel was passed to his son Simeon. Upon Simon's death the mantle of the school of Hillel passed to Gamliel. This Gamilel spoke in defense of the early Nazarenes (Acts 5:34-39). He was the teacher of Shaul/Paul (Acts 22:3).

In 2 Tim. 2:15, Paul speaks of *"rightly dividing the word of truth."* What did Paul mean by this? Was he saying that there were right and wrong ways to interpret the scriptures? Did Paul believe there were actual rules to be followed when interpreting (understanding) the Scriptures? Was Paul speaking of the Seven Rules of Hillel?

Paul was certainly taught these rules in the School of Hillel by Hillel's own grandson Gamliel. When we examine Paul's writings we will see that they are filled with usages of Hillel's Seven Rules (several examples appear below). It would appear then that the Seven Rules of Hillel are at least part of what Paul was speaking of when he spoke of *"rightly dividing the Word of truth."*

The Seven Rules of Hillel are:

1. Kal Vahomer *(Light and heavy)*

The *Kal vahomer* rule says that what applies in a less important case will certainly apply in a more important case. A kal vahomer argument is often, but not always, signaled by a phrase like *"how much more..."*

The Rabbinical writers recognize two forms ok kal vahomer:

- *kal vahomer meforash* - In this form the kal vahomer argument appears explicitly.
- *kal vahomer satum* - In which the kal vahomer argument is only implied.

There are several examples of kal vahomer in the Tenach.

For example: *Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.* (Proverbs 11:31)

And: *If you have run with footmen and they have wearied you, then how can you contend with horses?* (Jerermiah 12:5a)

Other Tenach examples to look at: Deuteronomy 31:27; 1 Samuel 23:3; Jerermiah 12:5b; Ezekiel 15:5; Esther 9:12

There are several examples of kal vahomer in the New Testament. Y'shua often uses this

form of argument.

For example: *If a man receives circumcision on the Sabbath, so that the Law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?* (Jn. 7:23)

And: *What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.* (Mt. 12:11-12)

Other examples of Y'shua's usage of kal vahomer are: Matthew 6:26, 30 = Luke 12:24, 28; Mathhew 7:11 = Luke 11:13; Matthew 10:25 & John 15:18-20; Matthew 12:12 & John 7:23

Paul especially used kal vahomer. Examples include: Romans 5:8-9, 10, 15, 17; 11:12, 24; 1 Corinthians 9:11-12; 12:22; 2 Corinthians 3:7-9, 11; Philippians 2:12; Philemon 1:16; Hebrews 2:2-3; 9:13-14; 10:28-29; 12:9, 25.

2. G'zerah Shavah *(Equivalence of expresions)*

An analogy is made between two separate texts on the basis of a similar phrase, word or root – i.e., where the same words are applied to two separate cases, it follows that the same considerations apply to both.

Tenakh example: By comparing 1 Samuel 1:10 to Judges 13:5 using the phrase *"no razor shall touch his head"* we may conlude that Samuel, like Samson, was a nazarite.

"New Testament" example: In Hebrews 3:6-4:13 Paul compares Psalms 95:7-11 = Hebrews 3:7-11 to Genesis 2:2 = Hebrews 4:4 based on the words "works" and "day"/"today" ("today" in Hebrew is literally "the day"). Paul uses this exogesis to conclude that there will be 6,000 years of this world followed by a 1,000 year Shabbat.

3. Binyan ab mikathub echad *(Building up a "family" from a single text)*

A principle is found in several passages: A consideration found in one of them applies to all.

Hebrews 9:11-22 applies "blood" from Exodus 24:8=Hebrews 9:20 to Jerermiah 31:31-34

4. Binyab ab mishene kethubim *(Building up a "family" from two or more texts)*

A principle is established by relating two texts together: The principle can then be applied to other passages. i.e:

You shall do no unrighteousness in judgment, in measures of length, of weight, or quantity. Just balances, just weights, a just ephah, and a just hin, shall you have; I am the Lord your God, which brought you out of the land of Egypt. (Leviticus 19:35-36)

By use of the fourth rule of Hillel we can recognize that the provision of *equals weights and measures* applies also to how we judge others and their actions.

In Hebrews 1:5-14, Paul sites the following to build a rule that the Messiah is of a higher

order than angels:

> Psalms 2:7 = Hebrews 1:5
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> 2 Samuel 7:14 = Hebrews 1:5
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> Deuteronomy 32:43/Psalms 97:7/(Neh. 9:6) = Hebrews 1:6
>
> Psalms 104:4 = Hebrews 1:7
>
> Psalms 45:6-7 = Hebrews 1:8-9
>
> Psalms 102:25-27 = Hebrews 1:10-12
>
> Psalms 110:1 = Hebrews 1:13

Binyan ab mikathub echad and *Binyab ab mishene kethubim* are especially useful in identifying biblical principles and applying them to real life situations. In this way Scripture is recontextualized so that it remains relevant for all generations.

5. Kelal uferat *(The general and the particular)*

A general principle may be restricted by a particularization of it in another verse – or, conversely, a particular rule may be extended into a general principle. A Tenach example: Genesis 1:27 makes the general statement that God created man. Genesis 2:7, 21 particularizes this by giving the details of the creation of Adam and Chava (Eve). Other examples would be verses detailing with how to perform sacrifices or how to keep the feasts. In the Gospels, the principle of divorce being allowed for "uncleanliness," is particularized to mean for sexual immorality only.

6. Kayotze bo mimekom akhar *(Analogy made from another passage)*

Two passages may seem to conflict until compared with a third, which has points of general though not necessarily verbal similarity. Tenach examples:

- Leviticus 1:1 *"out of the tent of meeting"* and Exodus 25:22 *"from above the ark of the covenant between the chrubim"* seem to disagree until we examine Num. 7:89 where we learn that Moses entered the tent of meeting to hear YHWH speaking from between the cherubim.
- 1 Chronicles 27:1 explained the numerical disagreement between 2 Samuel 24:9 and 1 Chronicles 21:5.
- Exodus 19:20 "YHWH came down upon Mount Sinai" seems to disagree with Deuteronomy 4:36, *"Out of Heaven He let you hear His voice."* Exodus 20:19 (20:22 in some editions) reconciles the two by telling us that God brought the heavens down to the mount and spoke. (m.Sifra 1:7)

An example from Romans: Paul shows that the following Tenach passages SEEM to conflict:

The just shall live by faith (Romans 1:17 = Habakkuk 2:4) with *There is none righteous, no, not one ...* (Romans 3:10 = Psalms 14:1-3= Psalms 53:1-3; Ecclesiastes 7:20). Paul does the same here: *[G-d] will render to each one according to his deeds.* (Romans 2:6 = Psalms 62:12; Proverbs 24:12) with *Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man whom YHWH shall not impute sin.* (Romans 4:7-8 = Psalms 32:1-2)

Paul resolves the apparent conflict by citing Genesis 15:6 (in Romans 4:3, 22): *Abraham*

believed G-d, and it was accounted to him for righteousness. Thus Paul resolves the apparent conflict by showing that under certain circumstances, belief/faith/trust (same word in Hebrew) can act as a substitute for righteousness/being just (same word in Hebrew).

7. Davar hilmad me'anino *(Explanation obtained from context)*

The total context, not just the isolated statement must be considered for an accurate exegesis. An example would be Romans 14:1, *"I know and am convinced by the Lord Yeshua that nothing is unclean of itself; but to him who considers anything to be unclean, to him it is unclean."* Paul is not abrogating the kosher laws, but pointing out to gentile believers in the congregation at Rome (within his larger <u>context</u> of Romans) that: 1) things are unclean not of themselves but because God said they are unclean, and 2) they must remember the higher principle, that their "freedom to eat what is unclean" is secondary to the salvation of unsaved Jews who are observing their behavior, as they are looking for "gentiles coming into the faith of Israel" to be acting in an "appropriate manner" as a truth test of Paul's ministry (and Yeshua's Messiahship).

13 Rules of Rabbi Ishmael ben Elisha-From Wikipedia, the free encyclopedia

Life

Ishmael was a descendant of a wealthy priestly family in Upper Galilee, and presumably the grandson of the high priest of the same name. As a youth, he was carried away by the Romans, but Joshua ben Hananiah, succeeding in purchasing his liberty, restored him to Palestine, where he rapidly developed him into an accomplished scholar. Of his teachers, only Neḥunya ben ha-Ḳanah is expressly mentioned (*Sheb. 26a*), but he doubtless learned much from his benefactor, between whom and himself grew up a close friendship; Joshua called him "brother" (*Ab. Zarah ii. 5; Tosef., Parah x. [ix.] 3*), a term by which he was afterward known to his colleagues (*Yad. iv. 3; Sanh. 51b*).

Ishmael was one of the prominent members of the Sanhedrin at Yavneh (*Eduy. ii. 4*), and when that august body was forced by circumstances to move to Usha, Ishmael attended its sessions there (*B. B. 28b*), though his residence was at Kefar 'Aziz, on the borders of Idumæa, where Joshua ben Hananiah once visited him (*Kil. vi. 4; Ket. v. 8*).

Disposition

Ishmael's teachings were calculated to promote peace and goodwill among all. "Be indulgent with the hoary head;" he would say, "and be kind to the black-haired [the young]; and meet every man with a friendly mien" (*Ab. iii. 12*).

What he taught he practised. Even toward strangers, he acted considerately. When a heathen greeted him, he answered kindly, "Thy reward has been predicted"; when another abused him, he repeated cooly, "Thy reward has been predicted." This apparent inconsistency, he explained to his puzzled disciples by quoting *Gen. xxvii. 29*: "Cursed be every one that curseth thee, and blessed be he that blesseth thee" (*Yer. Ber. viii. 12a; Gen. R. lxvi. 6*).

Ismael was fatherly to the indigent, particularly to poor and plain maidens, whom he clothed attractively and provided with means, so that they might obtain husbands (*Ned. ix. 10; 66a*). One Friday night, while absorbed in the study of the Bible, he inadvertently turned the wick of a lamp; and he vowed that when the Second Temple was rebuilt, he would offer there an expiatory sacrifice (*Shab. 12b*).

Views on marriage

Ishmael manifested the same spirit of hope in declining to countenance the refusal of the ultra-patriotic to beget children under the Roman sway. Even under the conditions then existing, he recommended early marriage. He said, *"The Scripture tells us,* 'Thou shalt teach them [the things thou hast seen at Horeb] to thy sons and to thy sons' sons;' *and how may one live to teach his sons' sons unless one marries early?"* [Deut. 4:9, Hebr. see Samuel Edels ad loc.]

Halakhic exegesis

Ishmael gradually developed a system of *halakhic* exegesis which, while running parallel with that of Rabbi Akiva, is admitted to be the more logical. Indeed, he established the principles of the logical method by which laws may be deduced from laws and important decisions founded on the plain phraseology of the Scriptures. Like Akiva, he opened up a wide field for halakhic induction, but, unlike Akiva, he required more than a mere jot or a letter as a basis for making important rulings (*comp. Sanh. 51b*).

Ishmael was of opinion that the Torah was conveyed in the language of man (*see Yer. Yeb. viii. 8d; Yer. Ned. i. 36c*), and that therefore a seemingly pleonastic word or syllable can not be taken as a basis for new deductions. In discussing a supposititious case with Akiva, he once exclaimed, "Wilt thou indeed decree death by fire on the strength of a single letter?" (*Sanh. 51b*). The plain sense of the Scriptural text, irrespective of its verbal figures, was by him considered the only safe guide.

Hermeneutic rules

To consistently carry out his views in this direction, Ishmael formalized a set of 13 hermeneutic rules by which *halakha* was derived from the Torah. As a basis for these rules he took the seven rules of Hillel, and on them built up his own system, which he elaborated and strengthened by illustrating them with examples taken from the Scriptures (see *Baraita of R. Ishmael; Talmud; comp. Gen. R. xcii. 7*). Even these rules, he would not permit to apply to important questions, such as capital cases in which no express Scriptural warrant for punishment existed; he would not consent to attach a sentence of death, or even a fine, to a crime or misdemeanor on the strength of a mere inference, however logical, where no such punishment is clearly stated in Scripture (*Yer. 'Ab. Zarah v. 45b*), or to draw a rule from a law itself based on an inference (Yer. Ḳid. i. 59a). His rules were universally adopted by his successors, *tannaim*, as well as *amoraim*, although occasionally he himself was forced to deviate from them (see *Sifre, Num. 32*).

Thus, his name became permanently associated with the *halakha*; but in the province of the Haggadah also, it occupies a prominent place (*M. Ḳ. 28b*). In answer to the question whether future punishment will be limited to the spirit or to the body, or whether in equity, any punishment at all should be inflicted on either, seeing that neither can sin when separated from the other, Ishmael draws this parallel:

> A king, owning a beautiful orchard of luscious fruit, and not knowing whom to trust in it, appointed two invalids — one lame, and the other blind. The lame one, however, tempted by the precious fruit, suggested to his blind companion that he ascend a tree and pluck some; but the latter pointed to his sightless eyes. At last the blind man raised his lame companion on his shoulders, and thus enabled him to pluck some of the fruit.

When the king came, noticing that some fruit had disappeared, he inquired of them which was the thief. Vehemently asserting his innocence, each pointed to the defect which made it impossible for him to have committed the theft. But the king guessed the truth, and, placing the lame man on the shoulders of the other, punished them together as if the two formed one complete body. Thus, added Ishmael, will it be hereafter: soul and body will be reunited and punished together (*Lev. R. iv. 5; comp. Sanh. 91a et seq.*).

Ishmael laid the foundation for the *halakhic midrash* on Exodus, the Mekhilta; and a considerable portion of the similar midrash, the Sifre on Numbers, appears also to have originated with him or in his school, known as "Debe R. Ishmael". Some suppose that he was among the martyrs of Betar (*comp. Ab. R. N. xxxviii. [ed. Schechter, p. 56b]*). The more generally received opinion, however, is that one of the martyrs, a high priest, was a namesake (*Ned. ix. 10*).

THE THIRTEEN RULES OF ISHMAEL

[1] (*same as 1st rule of Hillel*)

[2] (*same as 2nd rule of Hillel*)

[3] (*same as 3rd & 4th rules of Hillel*)

[4] (*same as 5th rule of Hillel*)

[5] perat ukhelal (*particular and general*)

If the general instances are stated first and are followed by the general catagory, instances other than the particular ones mentioned are included.

EXAMPLE: Ex. 22:9 "...an ass, or an ox, or a sheep, OR ANY BEAST" beasts other than those specified are included.

[6] kelal uferat ukhelal i attah dan ella ke-ein ha-perat (*general, particular, general*)

You may derive only things similar to those specified.

EXAMPLE: Dt. 14:26 Other things than those specified in Dt. 14:26 may be purchased, but only if they are food or drink like those specified.

[7] kelal she-hu tzarikh liferat uferat she-hu tzarikh li-khelal (*The general requires the particular and the particular the general*)

Specification is provided by taking the general and the particular together, each requiring the other.

EXAMPLE: "Sanctify unto Me all the firstborn (masc.)" (Dt. 15:19) with "whatsoever opens the womb" (Ex. 13:2) A firstborn male would have been understood as included in the term "all the firstborn" even if a female had previously been born to that mother. Thus the particular limiting expresion "whatever opens the womb" is stated. But this term would not have excluded one born after a previous c-section birth, hence the general term "all the firstborn" (b.Bek. 19a)

[8] davar she-hayah bi-khelal ve-yatza min ha-kelal lelammed lo lelammed al atzmo yatza ella lelammed al hakelal kullo yatzo (*if a particular instance of a general rule is singled out for special treatment, whatever is postulated of this instance is to be applied to all the instances embraced by the general rule.*)

EXAMPLE: "A man, also, or a woman that devines that by a ghost or a familiar spirit, shall surely be put to death; they shall stone them with stones" (Lev. 20:27) Divination by a ghost or a familiar spirit is included in the general rule against witchcraft (Dt. 18:10f). Since the penalty in Lev. 20:27 is stoning it may be inferred that the same penalty applies to other instasnces within the same general rule. (b.San. 67b)

[9] davar she-hayah bi khelal ve-yatza liton to'an echad she-hu khe-inyano yatza lehakel ve-lo lehachmir (*when particular instances of a general rule are treated specifically, in details similar to those included in the general rule, then only the relaxations of the general rule and not its restrictions are to be applied in those instances.*)

EXAMPLE: The law of the boil (Lev. 13:18-21) and the burn (Lev. 13:24-28) are treated specifically even though these are specific instances of the general rule regarding plague spots (Lev. 13:1-17) Therefore the general restrictions regarding the Law of the secod week (Lev. 13:5) and the quick raw flesh (Lev. 13:10 are not applied to them (m.Sifra 1:2)

[10] davar she-hayah bi-khelal ve-yatza liton to'an acher she-lo khe-inyano yatza lehakel-lehachmir. (*When particular instances of a general rule are treated specifically in details dissimilar from those included in the general rule, then both relaxations and restrictions are to be applied in those instances*)

EXAMPLE: The details on laws of plagues in the hair or beard (Lev. 13:29-37) are dissimilar from those in the general rule of plague spots. Therefore both the relaxation regarding the white hair mentioned in the general rule (Lev. 13:4) and the restriction of the yellow hair mentioned in the particular instance (Lev. 13:30) are applied (m.Sifra 1:3)

[11] davar she-hayah bi-khelal ve-yatza lidon ba-davar he-chadash i attah yakhol lehachatziro li khelalo ad she-yachazirennu ha-katav li-khelalo be-ferush. (*when a particular instance of a general rule is singled out for completely fresh treatment, the details of the general rule must not be applied to this inststance unless Scripture does so specifically.*)

EXAMPLE: the guilt offering of the leper requires the placing of the blood on the ear, thumb, and toe (Lev. 14:14) Consequently, the laws of the general guilt offering, such as the sprinkling of the blood on the alter (Lev. 7:2) would not have applied, were it not for the Torah passage "For as the sin offering is the priest's so is the guilt offereing" (Lev.14:13), i.e. that this is like other guilt offerings (b.Yev. 7a-b)

[12] davar ha-lamed me-inyano ve-davar ha-lamed mi-sofo. (*The meaning of a passage may be deduced from (a) its context, or (b) from a later reference in the same passage*)

The first part of this rule is Hillel's seventh rule.

EXAMPLE: "thou shall not steal" in Ex. 20:13 must refer to the capitol case of kidnapping, since the other two offenses mentioned with it: "You shall not murder" and "you shall not commit adultry" are both capitol offenses (Mekh., BaChodesh, 8, 5)

EXAMPLE: "I put the plague of leporasy in a house of the land of your possesion" (Lev. 14:34), refers only to a house built with stones, timber, and mortar, since these materials are mentioned later in verse 45.

[13] shenei khetuvim hamakhchishim zeh et teh ad she-yavo ha-katuv ha-shelishi ve-yakhria beineihem. (*two verses contradict one another until a third verse reconciles them.*)

This is VERY similar to the sixth rule of Hillel.