

# Beginners Torah Lesson # 5: Interpretation of Torah

By Rabbi Edward Levi Nydle /B'nai Avraham

*“The Jews insist upon a LITERAL interpretation of the Scripture based on thirteen laws, but we know that the spiritual interpretation is far superior.” Jerome*

What did Rebbe Yahshua really say in the Hebrew or Aramaic language when He spoke to the people? What did the words mean to those who heard Him? This is a question of HERMENEUTICS.

Hermeneutics is the science of applying basic laws of interpretation to the Scriptures in order to understand what is being said in the document or scroll. This reveals the biggest difference between Hebraic thought and Greek-Roman Christian thought. In Hebraic thought there is an agreed upon system of interpretation of the Scriptures that has kept the Jewish people united upon the question of interpretation, even if they are divided upon the question of authority and observance. The differences are in the question of observance of the Torah commands (*Halakah*) not what Moshe meant when he said something. The Hebraic principles of interpretation have helped to maintain the unity of the Yisraelite people and the Torah for around 4,000 years.

Since Clement of Alexandria, Christianity has rejected these Hebraic principles of interpretation and substituted the principles of the Greek mythology and their philosophical logic. This was done with no premise of any system or laws of Scriptural interpretation; therefore they rejected the literal interpretation of the Scriptures as “Jewish” and substituted the spiritual interpretation of the Scriptures as valid. Dogma after dogma was written until the theological system had the appearance of pagan Greek mythology rather than the historical faith of Yahshua and His talmidim. These dogmas and creeds were enforced and anyone who did not agree with them was branded a heretic, an apostate, a blasphemer, or an infidel.

In order to achieve this departing from the original faith of the talmidim, it required the “church” to depart from the Hebraic meaning of certain words. The result was redefinition of certain words, so much so that the vocabulary of the Hebrew and the Christian are worlds apart. Words such as –the Word, grace, Messiah, redemption, and salvation have entirely different meanings to the Hebrew mind than they have for the average Christian.

Theology is an accommodation of particular truths based upon the given meaning of terms into a system of dogmatic expression. It is easy to educate a community in that system and ignore the true inspired meanings of certain terms. This is why Christianity has become divided and fragmented over doctrine. Satan/Helel has used theology as a tool that has been used to create division, and a very poor substitute for study and understanding of the Torah.

There is no such thing as theology to the Hebraic mind. They have a system for Scriptural interpretation, so the development of theology was not only unnecessary but also impossible. With the correct method of interpretation, any given passage or word could NEVER be restricted to ONE interpretation. Unfortunately, the average Christian has been taught that there is one-and only one meaning to each prophetic Word or passage. He also thinks that the *Ruach HaKodesh* is an exclusive “Christian revelation” and totally unknown to the Hebrews.

- “Knowing this FIRST<sup>1</sup>, that NO prophecy of Scripture came to be of one’s own interpretation<sup>2</sup>, for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-Apart Spirit.” **2 Kepha 1:20-21**
- <sup>20</sup>Knowing this first: that every nevu’ah (prophecy) of the Kitvei Hakodesh is not of one's own interpretation.  
<sup>21</sup>For no nevu’ah was at any time brought by the ratzon haAdam (will of Man), but men being carried along by the Ruach Hakodesh spoke from HaShem. **OJBC**

The word-*HERMENEUTIC* –comes from the meaning “speaking by the Spirit.” In Greek mythology, *HERMES* was the speaker for the “gods”. He was the one who brought their messages to men and he also interpreted it to them. *PNEUMA* is Greek for spirit; hence *HERMENEUTICS* is “speaking or interpreting the message of YHWH by the spirit.” It is not a systemless interpretation by –I THINKISM of America!

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<sup>1</sup> **G4412** Neuter of G4413 as an adverb (with or without G3588); *firstly* (in time, place, order, or importance): - before, at the beginning, chiefly, (at, at the) first (of all).

<sup>2</sup> **G1955** *explanation*, that is, *application*: - interpretation.

The *Ruach HaKodesh* or BREATH of YAHWEH is a Hebraic concept, and is NEVER at variance with the written Torah. Each interpretation cannot violate the laws of the system. These laws work in harmony not in opposition to each other.

The result is a vast depth of possibility and expansion of meaning of words and Scripture with the operation and use of these laws in the Hebraic system of interpretation.

The reason these laws were rejected by the “church fathers” was the fact that they were viewed as too “JEWISH”. Thus the rejection of the system of interpretation required a substitution to accommodate the spiritual interpretation of Scripture in place of the literal. Church councils were called to redefine words to fit the new spiritual interpretation of Scripture. The words and phrases from Hebrew took on a new meaning totally unrelated to their Hebrew origins and meanings. The result was a “dogmatic theology” that was based upon Greek logic, which separated the “church” from the Olive Tree of Yisrael even further. These laws of Hebraic interpretation are divided into four levels called *PRDS* or *PaRDeS* “paradise, orchard, or Gan Eden.” [See Beginners Torah lesson #1]

Another reason the replacement theologians rejected this Hebraic system was that it created students that learned to think for themselves. Seminaries that would develop their students to think in the parameter of Hebraic thought would create a clergy that was more interested in asking questions than giving their dogmatic cookie cutter answers. This would then diminish the denominational schools of thought that brainwash clergy and do not allow them to think at all. What and how the clergy think is reflected in the people (laity), “like priest, like people.” A thinking clergy would produce a thinking laity.

A thinking laity would have more appreciation for their Hebraic roots and study of the whole body of Scripture. Many thinking Believers today are leaving the “church” because they have discovered the TRUTH about the Torah and have attempted to restore Hebraic thought into their minds. They are in the process of renewing their minds to think scripturally and Hebraically. They are rejecting the views of the Protestant “Church Fathers”. The man (Martin Luther) who led the Protestant Reformation was an avid Anti-Semite and prepared the blueprint for the Nazis. He recommended the burning of Jewish books, homes, synagogues, and suggested such refinements as forcing the Jews to labor for Christians. If all that did not work then he suggested concentrating them (the Jews) into certain areas so they would not infect the purity of Christianity. I find it hard to believe that people who call themselves “Messianic” actually are recommending that we adopt this viewpoint of the Scriptures, and are fearful that Ephraim will become too “Jewish”. The biggest enemy Ephraim has is the Separate Entity/Replacement theology of the “church” and the “Church Fathers” - not the Torah of Yahudah.

THINKING IN HEBRAIC THOUGHT PATTERNS AND THE USE OF THE HEBRAIC SYSTEM OF INTERPRETATION WILL RESULT IN THE SACRIFICING OF THE GOLDEN CALF OF CHRISTIAN THEOLOGY THAT WILL BRING A REVEALING OF THE HEBRAIC ORIGINS OF THE SCRIPTURES AND A REDISCOVERY OF THE VALIDITY OF THE TORAH BY BELIEVERS IN YAHSHUA! AS THEY PROPERLY INTERPRET THE BRIT CHADASHA THEY WILL HAVE AN ENCOUNTER WITH THE TRUE JEWISH /YISRAELITE MOSHIACH-YAHSHUA! THEY WILL LEAVE THE HARLOT MOTHER AND HER DAUGHTERS AND REALIZE THEY ARE PART OF THE PEOPLE OF YAHWEH-YISRAEL!

### The Four Levels

The name of the four levels of Hebraic interpretation is called *PaRDeS*: *Pashat* (simple), *Remez* (hint level), *Drash* (exegetical level), and *Sod* (secret level or hidden level). These levels are placed in the order of lowest to highest. They do not conflict with one another nor negate one another but are complimentary to each other. The *Sod* level does not negate the *Pashat* level of the passage, but gives a deeper meaning and perspective into the interpretation.

*Bereshith* (Genesis) is the book of Beginnings. The other four books of the Torah- *Shemot*, *Wayyiqra*, and *Devarim* contain the Torah given to all twelve tribes of Yisrael at Mt. Sinai. They contain the Law of Moshe. There are four books- four levels of interpretation. There are four books containing the life of our Rebbe Yahshua. There are four writers of the Good News.

Each one of the writers and his account of the life of Moshiach Yahshua correspond to the four levels of interpretation: John Mark –the simple or *Pashat*; Luke is the *Remez* or allegorical account; Mattithyahu is the *Drash* or Midrash –parabolic account of the life of Yahshua; and Yochanan is the *Sod* or hidden account. Just as each level of interpretation requires its own emphasis, so does each one of the writers of the life of Yahshua. Each account has its own order of presentation and each writer has chosen to express it in the vocabulary of his strata of life, and the proper words in describing any given event. As the four levels of interpretation were to develop CONTRAST and to multiply meanings of words of the Torah, so the four accounts were given to show multiplicity of meaning to the readers of each level. Each gives us a different viewpoint or perspective on the life of Yahshua.

- The *Pashat* level is for the “simple man” and is the plain literal meaning of the text. We ask, “What does the Torah ask of me? What must I do to fulfill the Torah in my life?” This simple level gave a guide to the actions and conduct of the common person. The good News according to Mark is on the *Pashat* level. He wrote a short precise account of the life of Yahshua. He wrote with simple precise facts. He actually wrote in somewhat of the Mishnaic style. He presents the Moshiach as the Suffering Servant for the common people.
- The *Remez* level is the allegorical or hint level. This level has a higher aim, and is nobler in its content. It was for the doctors, teachers, lawyers, and those of the noble class. This level does not replace the *Pashat* level, but adds grace and seasoning to it. Luke is a physician and an aristocrat. His account in his Good News is more flowery and noble. He uses more technical terms and words in his writing. His writing is very similar to the *Gemara*. He presents Yahshua as the “Son of Man”. Every word is *Remez*, or hint, to another higher parallel. Luke is more intricate in his treatment of the Torah and *Halakah*. Luke could not have been a “Gentile” as he uses more Hebraisms and rabbinical terminology than any other author of in the *Brit Chadasha*.
- The next level is *Drash*, or *Midrashic*. It means “to thresh”. It is parabolic in nature. It bases its symbolism on the entire narrative rather than on word-phrase level. This is where “suggestive possibility” comes into play in interpretation. Mattithyahu is from the tribe of Levi. He sees Yahshua through the eyes of the “Kingdom-*Malkut Hashammayim*”. We can see this in his genealogy of the Moshiach tracing him through the line of David. He presents Yahshua as the “King”. His account is the most lengthy of all the Good News. Mattithyahu stresses the parables of the Rebbe Yahshua as no other writer does in the *Brit Chadasha*. A parable can be given as much to conceal a truth as reveal one. A parable is a suggestive supposition in the form of a narrative and is preceded by a statement that it is a parable or be the terms: “Such and such is like unto...” Most of the parables of our Rebbe Yahshua have never been interpreted to their full Midrashic tenor. They will never be until we begin applying the rules of Hebraic interpretation to them and place them in the Hebrew text from which they originally came.
- The fourth and last level is *Sod*, meaning the secret or concealed meaning. This is the highest and most complicated level of interpretation. It is more otherworldly or actually prophetic in nature. The writer sees the material world through the miraculous, rather than seeing the miraculous world through the material. This focuses upon the word and letters of the Torah. Yochanan is writing the “hidden” life of Yahshua. His narrative focuses around seven miracles in the life of Yahshua. The key to his book is chapter 20:30-31. He presents Yahshua as the “Son of Elohim”-the Moshiach. He speaks of “LIGHT” shining out of darkness in the vernacular of Sons of Zadok at Qumran. Yochanan is a man of dreams and visions. He is the Daniel of the *Brit Chadasha*. He even opens his account with a quote from the Oral Tradition: “and the Torah became flesh, dwelling among us, and we beheld His glory...” This written in the vocabulary of the “mystic”. Yochanan does not even make an effort to make his account synonymous with the other narratives.

### The Problem

With this understanding of the Good News accounts and the Hebraic manner they were written, we have the solution to the ‘synoptic ‘ problem in the *Brit Chadasha*. The synoptic problem claims that each narrative is a copy of a former source for the Good News. For example- Luke copied from Mark, and Mattithyahu copied from Luke, etc. The problem with the synoptic approach is the negative attitude towards the Hebraic origin of the language of the Good News (or the fact that all were recorded in Hebrew originally) and the abandonment of the four levels of interpretation. This does not mean that we do not use textual analysis and criticism. On the contrary, comparative analysis is necessary and profitable to the student of Scripture. It can only be when synoptic mechanics of study are subjected to the four Hebraic methods and laws of interpretation will the synoptic problem be solved. The very spirit of the synoptic problem is the basis of Replacement Theology in the “church”. It cannot coexist with the Hebraic laws of interpretation.

Since the “church” has divorced itself from Yisrael, and from understanding Yahshua in the framework of the Hebraic way of interpretation of Scripture (*PaRDeS*), they had to substitute the Greek philosophical logic way of dogmatic theology to the four Good News accounts by Yisraelite writers. The result has been the invention of “Jesus Christ” the anti-Torah, anti-Jewish, pig eating, long haired, white robed, blue-eyed, white, Sunday going, Xmass born, Bible toting “Christian”, Who died on a “cross”, and rose on Easter SUNday (Ishtar) to set us free from the Law of Yahweh. This is a pagan man-made image that has been substituted for the TRUE Yahshua and *Brit Chadasha* (a Renewed Covenant) apart from the Olive Tree of Yisrael and Hebraic thought and laws of Scriptural interpretation and study. We cannot substitute the Hebraic methods of studying Scripture for the Greek pagan methods of logic. One new translation after another, one new commentary after another, each saying the same thing-just new clichés and spins on the same old lies.

Each one is more Anti-Semitic and Anti-Torah than the preceding one. Those who claim to have a love for Yisrael have an Anti-Semitic undercurrent and foundation in the Greek theological system of hermeneutics. As history has proven-Ephraim is still substituting what it thinks is better so Yisrael will not follow the Torah and worship Yahweh. They are satisfied with a cheap substitute rather than the real thing. The sin of Yarobaom continues in Yisrael.

- “Thus Yisrael revolted against the house of David to this day.” **1 Melakim 12:19**

We praise Yahweh that more Believers are saying –“What did Yahshua really say and what did His words really mean?” Returning to the Hebraic laws of interpretation of the Scriptures – *PaRDeS*- will swell His every Word with the pregnancy of His message for Messianic Yisrael. It will result in a myriad of new meanings and a greater understanding of His mission to find the Lost Sheep of the House of Yisrael. It will enrich the lives of every Yisraelite as he seeks to serve his Master and Rebbe Yahshua HaMoshiach by observing the Torah of Yahweh.

- Thus said Yahweh of hosts, “In those days ten men from ALL languages of the goyim (the Lost Sheep of Yisrael) take hold, yea, they shall take hold of the tzit-tzit (representing the Torah and the Name) of a man, a Yahudite, saying, “ Let us go with you, for we have heard that Elohim is with you.” **Zekaryah 8:23**

There awaits each one that is willing to think for himself and abandon the Greek logic and the theology of the “church fathers”, and study the Torah and *Brit Chadasha* in the Hebraic method of interpretation a crown of Wisdom, Understanding, and Knowledge. You will experience the *Ruach Hakodesh* (THE Spirit of TRUTH) leading you into all truth. You shall know the TRUTH and the TRUTH will set you FREE!

May Yahweh truly bless your study of His Torah with understanding.  
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