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The Secrets of HaShem

By Rabbi Dr. Hillel ben David (Greg Killian)

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# I. Introduction

In this [study](study.html) I would like to examine [one](one.html) of the [Jewish](gen-jew.html) methods for Torah (Bible) [exegesis](rules.html). I would like to explore the [fourth](four.html) level called Sod.

The Sages indicate that there are [seventy](seventy.html) levels of interpretation which are built according to the acronym: [**P**a**RD**e**S**](remez.html).

**xsrp -** [**P**a**RD**e**S**](remez.html)is the [Hebrew](hebrew.html) word for orchard. [Pardes](remez.html) is actually a roshei teivot (literally, “heads of words”), an acronym for the words:

**P** *shat* » **simple** understanding

**R** *emez* » **hinted** meaning

**D** *rush* » **allegorical** explanation

**S** *od* » **esoteric** understanding

To understand the concept of [PaRDeS](remez.html) in this [world](worlds.html), [HaShem](hashem.html) gave us a picture by way of His [Temple](temple.html). The Holy of Holies in the [Temple](temple.html) was separated from the rest of the [Sanctuary](mikdash.html) by a curtain. The walls of the [Sanctuary](mikdash.html) building separated it from the rest of the [Temple](temple.html) Mount. The [Temple](temple.html) Mount was separated from the rest of the holy [city of Jerusalem](city.html) by the *kotel* – the wall surrounding it on all sides. [Jerusalem](city.html) was separated from the rest of the country by its enveloping [city](city.html) walls. Thus, to reach the Holy of Holies, [one](one.html) had to enter the [city](city.html) gates; gain access to the [Temple](temple.html) courtyard; have the right of entry into the [Sanctuary](mikdash.html) and be the most privileged of privileged to pass beyond the curtain before the Holy of Holies.

פ **- P**SHAT - “simple” the plain meaning of (e.g.) a Scriptural passage. Rashi’s commentary was written at this level.

***Pshat*** *of the Torah text is akin to entering through the* [*city*](city.html) *gates of* [*Jerusalem*](city.html)*.*

***Pshat*** *is the simplest meaning, based on the text and context. Rashi explains that Pshat of the verse as follows: “In the beginning of God’s* [*creation*](bara.html) *of the* [*heaven*](heaven.html) *and the earth, the earth was desolate and void.” This is based on a linguistic analysis of the word “Bereshit,” which does not mean “In the beginning”, but “In the beginning of...”*

ר **-** [**R**EMEZ](remez.html) - “hint” the interpretation of Scripture at the level of allusive implication. Gematria is a form of [Remez](remez.html). Many of the explanations in the [Talmud](orallaw.html) are based on rather obvious hints in the Torah such as extra words, [extra letters](letters.html), missing [letters](letters.html), missing words [big letters](letters.html), [little letters](letters.html), and the spacing between words and [letters](letters.html).

[***Remez***](remez.html) *of the Torah text is comparable to gaining access to the* [*Temple*](temple.html) *Mount.*

[***Remez***](remez.html) *is the “hint.” The Gaon of Vilna[[1]](#footnote-1)* [*taught*](teacher.html) *that all* [*commands*](cmds613.html) *of the Torah are hinted at in the* [*first*](one.html) *word of the Torah. For instance,* [*Pidyon Haben*](pidyon.html) *-* [*redemption*](redemption.html) *of the* [*first*](one.html)*-born - is alluded to by an acronym of the* [*letters*](letters.html) *of Bereshit, which spell “ben rishon acharei shloshim yom tifdeh” - the* [*first*](one.html) *son you shall* [*redeem*](redemption.html) *after* [*thirty*](thirty.html) *days.*

[One](one.html) of the paths of [Remez](remez.html) is that of Gematria, the search for meaning by evaluating the numerical equivalents of [Hebrew](hebrew.html) words and verses by using the [number](nchart.html) values of the [letters](letters.html) of the Aleph Bet (Aleph = 1, Bet = 2, ...etc.).[[2]](#footnote-2)

ד **- D**ERUSH - “search” the non-literal, homiletic interpretation of Scripture (moralistic meaning), as in the [Midrash](orallaw.html) or [Talmudic](orallaw.html) Aggadot. This level of understanding is based on a detailed logical analysis of Talmudic rules of logic. “The word ‘derush’ means ‘investigation’, implying a level of understanding arrived at only after [one](one.html) has delved beyond the black and white [letters](letters.html) and words. There are [two](two.html) types:

*Through* ***Drash*** *of the Torah text we find ourselves within the holy* [*Sanctuary*](mikdash.html)*.*

***Drush*** *is the contextual and non-contextual, moral and philosophical explanations. Rashi states that there is a philosophical idea alluded to in the word “Bereshit.” The* [*world*](worlds.html) *was* [*created*](bara.html) *for the sake of Torah which is called “reshit,” and for the* [*Jewish people*](gen-jew.html) *who are also referred to as “reshit.” Both are “firsts” in terms of their centrality in the purpose of* [*Creation*](bara.html)*.*

**1**. [Midrash](orallaw.html) [Halacha](walking.html) - Scriptural sources for [Jewish](gen-jew.html) [Laws](law.html).

**2**. [Midrash](orallaw.html) Aggadah - blend of history, legend and poetry.

ס **- S**OD - “secret” is the Kabbalistic or mystical, super rational dimension illuminated by the teachings of the Kabbalah. Normally, the mystical understandings are [studied](study.html) at night.

*Only the privileged of privileged may possess* ***sod*** *of the Torah text and the key to the Holy of Holies itself.*

***Sod*** *is the hidden or secret meaning.* [*Mishna*](orallaw.html)*: “The* [*world*](worlds.html) *was created with* [*ten*](ten.html) *statements.”* [*Gemara*](orallaw.html)*:[[3]](#footnote-3) “But when you count them there are only* [*nine*](nine.html) *statements! Bereshit (In the beginning) is also a statement.” The statement of “Bereshit” was the* [*creation*](bara.html) *of* [*time*](time.html)*, which is a dimension of the* [*physical*](physical.html)[*world*](worlds.html)*.* [*One*](one.html) *of the names of G-d is “HaMakom” - “The Place” - as the* [*Midrash*](orallaw.html) *explains that “He is the place of the* [*world*](worlds.html)*, the* [*world*](worlds.html) *is not His place.” This concept is based on the idea that the* [*physical*](physical.html)[*world*](worlds.html) *would not exist if not for G-d willing it to exist at every moment. Therefore G-d is the “Place” of the* [*world*](worlds.html)*, meaning the framework of reality in which everything exists, and He provides the possibility of existence to all of* [*Creation*](bara.html)*. The dimension of* [*Time*](time.html) *and the* [*laws*](law.html) *of nature were created during the* [*six*](six.html) *days of* [*Creation*](bara.html)*. The Sforno, The Gaon of Vilna[[4]](#footnote-4), the Maharal, and Maimonides,[[5]](#footnote-5) all basing themselves on the* [*Talmud*](orallaw.html)*, state that the hidden meaning of the word “In the Beginning” - Bereshit - is the* [*creation*](bara.html) *of what we today call “the space-*[*time*](time.html) *continuum.”*

“The apprehension begins from the hidden Torah, and only afterwards does [one](one.html) apprehend the remaining portions of the Torah, and only in the end does [one](one.html) apprehend the revealed Torah.”[[6]](#footnote-6).

The Vilna Gaon said something odd regarding the sod level. “How can it be that I start with the secret level in order to understand the straightforward level?”

In order to answer this question, we [first](one.html) need to better understand what we mean here when we use the term pshat, and the term sod (secret), with regard to the Torah. It can be understood by using an analogy. When I see [two](two.html) people talking together, there are [two](two.html) conditions necessary for what they are [speaking](mashal.html) about to be considered as a secret (sod) from me firstly, that I don’t hear or understand what they are saying, and secondly, the I feel that they are talking about me, or something which is pertinent to me. The [first](one.html) condition is obviously needed if I heard and understood what they were saying, it would not be hidden from me, and thus not a sod to me. The second condition is necessary because when we talk about the hidden part of the Torah, its secrets, we are referring only to that which the Torah talks about which is relevant to us. And, thus we have a solution to this problem

When is the Torah hidden from us? When we don’t [know](daat.html) how it relates, and is relevant to us. Thus, when we [first](one.html) see the Torah, it seems to be a [number](nchart.html) of nice stories, along with [commandments](cmds613.html) and guidance for our behavior. But we don’t see how it is relevant to us. So, while we may read it, we don’t really “hear” it. When we come to the realization, in any particular portion, or the Torah as a whole, that we don’t see how the Torah is talking about us, then we have apprehended the “Hidden Torah”. Now when this realization causes a person to feel truly what he is missing, so he acquires a lack, a deficiency, or a need and he is able to make a true [prayer](prayer.html) to [HaShem](hashem.html) to help him to fill this lack and longing that he feels. When [HaShem](hashem.html) answers his [prayer](prayer.html), and he apprehends and realizes how the Torah is talking specifically about him, then he has apprehended the Pshat (revealed) aspect of the Torah.

Thus, there is no difficulty with what the Gr”a says that the apprehension of the Torah begins with “sod” and ends with “Pshat”.

Without the Sod level, the simple meaning is incomplete and, if it is represented as the whole and complete meaning, then it is in error.

**Secrets within Secrets**

As is widely [known](daat.html), there are [four](four.html) levels of Scriptural interpretation - Pshat, [Remez](remez.html), Drash, and Sod. The following [teaching](teacher.html) regarding these [four](four.html) levels has been passed down to us by the Chassidim, the pious ones, of an earlier [generation](toldot.html) in the [name](name.html) of the Tzemach Tzedek:

*“Each of the* [*four levels of interpretation*](four.html) *incorporates all of the other levels.*

*Within the level of sod, for example, there is the Pshat within sod, the* [*Remez*](remez.html) *within sod, the Drush within sod, and the sod within sod.*

*The Pshat within sod was revealed by Rabbi Shimon bar Yohai.*

*The* [*Remez*](remez.html) *within sod was revealed by the Arizal.*

*The Drush within sod was revealed by the Baal Shem Tov.*

*The sod within sod will be revealed by* [*Mashiach*](mashiach.html)*.”*

\* \* \*

According to the Vilna Gaon, [one](one.html) of the main functions of [Mashiach](mashiach.html) Ben [Yosef](joseph.html) is to reveal Sod to the [Jewish](gen-jew.html) people, and by doing so, he will bring it back to the side of holiness and the purpose for which it was meant.

**\* \* \***

When we labor in the [study](study.html) of Torah it is like a man who labors in an orchard ([PaRDeS](remez.html)):

[***Midrash Rabbah***](orallaw.html) ***- Bereshit (Genesis) IX:9*** *9. R. Ze’ira said: BEHOLD, IT WAS VERY GOOD refers to* [*Paradise*](eden.html)*; AND BEHOLD, IT WAS VERY GOOD, to Gehenna. Is then the Gehenna very good? How remarkable! This, however, may be compared to a king who had an orchard, into which he brought workers. He built a treasure house by its entrance and said: ‘ Whoever will labor conscientiously in the work of the orchard may enter the treasure house, but he who will not show himself worthy in the work of the orchard may not enter the treasure house.’ Thus for him who treasures up religious acts and good deeds, behold there is Paradise; while for him who does not lay up religious acts and good deeds, behold there is Gehenna.*

##### [*Midrash*](orallaw.html) *Rabbah - Shemot (*[*Exodus*](exodus.html)*) II:2 R. Jannai said: Although His Presence is in* [*heaven*](heaven.html)*, yet ‘His* [*eyes*](body.html) *behold, His eyelids try, the children of men’. God was here like a King who had an orchard, wherein he built a tall tower and commanded that workmen should be engaged to do his work there. The King said that the* [*one*](one.html) *who was proficient in his work would receive full reward, but* [*one*](one.html) *who was indolent in his work would be handed over to the Governments.[[7]](#footnote-7) This King is the King of kings, and the orchard is the* [*world*](worlds.html) *in which God has placed Israel to* [*keep the Torah*](study.html)*; He also stipulated with them that he who keeps the Torah has the entry to* [*Paradise*](eden.html)*, but he who does not keep it is faced with Gehinnom. Thus with God; though He seems to have removed His Presence from the* [*Temple*](temple.html)*, yet ‘His* [*eyes*](body.html) *behold, His eyelids try, the children of men’. And whom does He try? The righteous, as it says: The Lord trieth the righteous (ib. 5). By what does He try him? By tending flocks. He tried David through sheep and found him to be a good shepherd, as it is said: He chose David also His servant and took him from the sheepfolds (ib. LXXVII, 70). Why ‘from the sheepfolds’, when the word is the same as and the rain... was restrained? (Gen. VIII, 2). Because he used to stop the bigger sheep.*

## Sod = Secret

What is a secret, what is sod?

Now let’s look at Kabbala, the secret stuff. When a [Jew](gen-jew.html) talks about a secret, what does he mean? A secret is like the secret of hitting a home run, or bowling a strike, or any similar act. It is not something that can be [taught](teacher.html). It is not that we do not want to [teach](teacher.html), on the contrary the cow has a greater [desire](needs.html) to nurse, than a calf has a [desire](needs.html) to drink. A [teacher](teacher.html) desperately [wants](needs.html) to [teach](teacher.html) all the Torah he can. However, some things are given by [HaShem](hashem.html) and cannot be [taught](teacher.html). I can lead you all around a concept, but until [HaShem](hashem.html) gives it, and you “fall in”, it cannot be learned. This is a secret in Judaism. A secret is not something I [teach](teacher.html) only to the initiate. I try to [teach](teacher.html) everything I [know](daat.html) about Torah.

A secret is like answering the question: Do I exist? While philosophers grapple with this issue, it is a secret that only [one](one.html) who has nearly drowned, but finds air at the last possible moment, only he [***knows***](daat.html) that he exists. He knows because he ***knows***, and for no other reason. When an airplane is in danger of crashing, no [one](one.html) debates whether he exists. He worries about his children, or his own health, but not whether he exists. And when he steps out on the tarmac, he *knows* that he exists, there is no further debate.

Finally, the [gospel](mishna1.html) of John and the books of 1John, 2John, 3John, and Revelation, are all secrets. For example: John says, “in the beginning was the Word”. Why not say [Yeshua](yeshua.html)? Clearly because a deeper concept is being [taught](teacher.html). [Messiah](mashiach.html) is being equated with the spoken word, the word spoken by [HaShem](hashem.html). The secret is that the Word is the Torah, the spoken word of [HaShem](hashem.html). However, until you internalize the answer and grasp it’s conceptual root, it is still incomprehensible. If it were easily comprehended, there would be no trinity, there would be no [one](one.html) saying that [Yeshua is HaShem](yeshua.html). That all falls away. Never the less, this secret can be [taught](teacher.html) with the help of [HaShem](hashem.html).

## Sod in Context

The following chart puts sod within the context of [PaRDeS](remez.html):

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **פרדס** | **פשת** | **רמז** | **דרש** | **סוד** |
| [**PaRDeS**](remez.html) | Pshat | [Remez](remez.html) | Drash | Sod |
| **Definition** | Simple | Hint | Explore - Ask | Secret |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | Common People | Noble  (Lawyers, Judges, Scientists) | Kingly  (civil servants, political scientists) | Mystic  (psychologists) |
| [**Hermeneutic**](rules.html) **level**[[8]](#footnote-8) | [7 Hillel Laws](law.html) | [13 Ishmael Laws](law.html) | [32 Ben Gallil Laws](law.html) | 42 [Zohar](orallaw.html) [Laws](law.html) |
| **Rabbinic level** | [Mishna](orallaw.html) | [Gemara](orallaw.html) | [Midrash](orallaw.html) | [Zohar](orallaw.html) |
| [**Gospel**](mishna1.html) | Marqos (Mark),  1 & 2 Peter | I and II Luqas ([Luke](luke.html)) | Matityahu (Matthew) | Yochanan (John) 1, 2, 3, and Revelation |
| **Presentation** | [HaShem’s](hashem.html) Servant | Son of Man | The King | Son of G-D |
| [**Gospel**](mishna1.html) | Marqos[[9]](#footnote-9)  (Mark) | Luqas[[10]](#footnote-10)  ([Luke](luke.html)) | Matityahu  (Matthew) | Yochanan  (John) |
| **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](hashem.html)’s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](worlds.html) | Asiyah | Yetzirah | Beriah | Atziluth |
| **Symbol** | [**Man**](tribes.html) | [**Ox/Bull**](tribes.html) | [**Lion**](tribes.html) | [**Eagle**](tribes.html) |
| [**Mazzaroth**](mazaroth.html) | Deli | Shaur | Aryeh | Aqurav |
| [**Tribe**](tribes.html) | Reuben | Ephraim | Judah | Dan |
| [**Temple**](temple.html) | Outside Chatzer | Chatzer | Kodesh | Kodesh Kodashim |
| [**Purim**](Purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudat [Purim](Purim.html) |

# II. [PaRDeS](remez.html) in the Nazarean Codicil

There is evidence to suggest that the books of the Nazarean Codicil are formulated according to the [four](four.html) [PaRDeS](remez.html) interpretations:

**Pshat** Mark, Jude, 1Peter, 2Peter.

[**Remez**](remez.html) [Luke](luke.html), Acts, Romans, Paul’s Epistles.

**Drash** Matthew, [Hebrews](bereans.html).

**Sod** John, 1John, 2John, 3John, and The Revelation.

It should not be surprising to discover that the Nazarean Codicil[[11]](#footnote-11) would follow the [Jewish](gen-jew.html) way of interpretation. After all, [His Majesty](yeshua.html), King [Yeshua](yeshua.html) was [Jewish](gen-jew.html). All of the Patriarchs, Prophets, and Apostles were all [Jewish](gen-jew.html). It stands to reason that they would write according to the [Jewish](gen-jew.html) style of [HaShem](hashem.html).

[Psalm](psalms1.html) 2:1-8 [mission](mission.html) statement for [Mashiach](mashiach.html) with Romans 9, 10, 11:

[***Psalm***](psalms1.html) ***2:1-8*** *Why do the* [*nations*](nations.html) *conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers* [*gather*](gather.html) *together against* [*HaShem*](hashem.html) *and against his* [*Anointed One*](one.html)*. “Let us break their chains,” they say, “and throw off their fetters.” The* [*One*](one.html) *enthroned in* [*heaven*](heaven.html) *laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, “I have installed my King on Zion, my holy hill.” I will proclaim the decree of* [*HaShem*](hashem.html)*: He said to me, “You are my Son; today I have become your Father. Ask of me, and I will make the* [*nations*](nations.html) *your* [*inheritance*](inherit.html)*, the ends of the earth your possession.*

# III. Hidden Things

The fascinating data which is concealed in the various levels of [Torah study](study.html) is often alluded to in Scriptures. In this section we will examine some of the references.

Israel to be used for [signs](signs.html) and symbols.

***Yeshayahu (Isaiah) 8:18-19*** *Here am I, and the children* [*HaShem*](hashem.html) *has given me. We are* [*signs*](signs.html) *and symbols in Israel from* [*HaShem*](hashem.html) *Almighty, who* [*dwells*](dwelling.html) *on Mount Zion. When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living?*

***Devarim (Deuteronomy) 28:45-47*** *All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey* [*HaShem*](hashem.html) *your God and observe the* [*commands*](cmds613.html) *and decrees he gave you. They will be a* [*sign*](signs.html) *and a wonder to you and your descendants forever. Because you did not serve* [*HaShem*](hashem.html) *your God joyfully and gladly in the* [*time*](time.html) *of prosperity,*

Some [signs](signs.html) will be sealed till the [time](time.html) of the end:

***Daniel 12:4*** *But you, Daniel, close up and seal the words of the* [*scroll*](letters.html) *until the* [*time*](time.html) *of the end. Many will go here and there to increase* [*knowledge*](knowledge.html)*.”*

**The** [**sign**](signs.html) **of Jonah**

***Matityahu (Matthew) 12:39*** *He answered, “A* [*wicked*](wicked.html) *and adulterous* [*generation*](toldot.html) *asks for a miraculous* [*sign*](signs.html)*! But none will be given it except the* [*sign*](signs.html) *of the prophet Jonah.*

***Luqas (***[***Luke***](luke.html)***) 11:29*** *As the crowds increased,* [*Yeshua*](yeshua.html) *said, “This is a* [*wicked*](wicked.html)[*generation*](toldot.html)*. It asks for a miraculous* [*sign*](signs.html)*, but none will be given it except the* [*sign*](signs.html) *of Jonah.*

The [sign](signs.html) of [Mashiach’s](mashiach.html) [coming](coming.html) and the end of the age:

***Matityahu (Matthew) 24:3*** *As* [*Yeshua*](yeshua.html) *was* [*sitting*](mashal.html) *on the* [*Mount of Olives*](east.html)*, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the* [*sign*](signs.html) *of your* [*coming*](coming.html) *and of the end of the age?”*

The Pharisees ask for a [sign](signs.html):

***Marqos (Mark) 8:11-13*** *The Pharisees came and began to question* [*Yeshua*](yeshua.html)*. To test him, they asked him for a* [*sign*](signs.html) *from* [*heaven*](heaven.html)*. He sighed deeply and said, “Why does this* [*generation*](toldot.html) *ask for a miraculous* [*sign*](signs.html)*? I tell you the truth, no* [*sign*](signs.html) *will be given to it.” Then he left them, got back into the boat and crossed to the other side.*

The Child [sign](signs.html):

***Luqas (***[***Luke***](luke.html)***) 2:12*** *This will be a* [*sign*](signs.html) *to you: You will find a baby wrapped in cloths and lying in a manger.”*

[Sign](signs.html) from [heaven](heaven.html):

***Luqas (***[***Luke***](luke.html)***) 11:16*** *Others tested him by asking for a* [*sign*](signs.html) *from* [*heaven*](heaven.html)*.*

[Jews](gen-jew.html) ask for a [sign](signs.html):

***Yochanan (John) 2:18*** *Then the* [*Jews*](gen-jew.html) *demanded of him, “What miraculous* [*sign*](signs.html) *can you show us to prove your* [*authority*](authority.html) *to do all this?”*

The crowd seeks a [sign](signs.html):

***Yochanan (John) 6:30*** *So they asked him, “What miraculous* [*sign*](signs.html) *then will you give that we may see it and believe you? What will you do?*

Hidden things revealed:

***Matityahu (Matthew) 11:25*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *said, “I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children.*

***Luqas (***[***Luke***](luke.html)***) 10:21*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html)*, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children.[[12]](#footnote-12) Yes, Father, for this was your good pleasure.*

Things hidden since [creation](bara.html):

***Matityahu (Matthew) 13:35*** *So was fulfilled what was spoken through the prophet: “I will open my* [*mouth*](body.html) *in parables, I will utter things hidden since the* [*creation*](bara.html) *of the* [*world*](worlds.html)*.”*

***Tehillim (***[***Psalms***](psalms1.html)***) 78:2*** *I will open my* [*mouth*](body.html) *in parables, I will utter hidden things, things from of old--*

***Romans 16:25-27*** *Now to him who is able to establish you by my* [*gospel*](mishna1.html) *and the proclamation of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, according to the revelation of the mystery hidden for long ages past, But now revealed and made* [*known*](daat.html) *through the prophetic writings by the* [*command*](cmds613.html) *of the eternal God, so that all* [*nations*](nations.html) *might believe and obey him-- To the only wise God be glory forever through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*! Amen.*

Hidden things fulfilled:

***Luqas (***[***Luke***](luke.html)***) 18:31-34***[*Yeshua*](yeshua.html) *took the* [*Twelve*](twelve.html) *aside and told them, “We are going up to* [*Jerusalem*](city.html)*, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be handed over to the* [*Gentiles*](gen-jew.html)*. They will mock him, insult him, spit on him, flog him and kill him. On the* [*third*](three.html) *day he will rise again.” The disciples did not understand any of this. Its meaning was hidden from them, and they did not* [*know*](daat.html) *what he was talking about.*

Blinded unbelievers:

***II Corinthians 4:2-4*** *Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man’s conscience in the sight of God. And even if our* [*gospel*](mishna1.html) *is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the* [*gospel*](mishna1.html) *of the glory of* [*Mashiach*](mashiach.html)*, who is the image of God.*

The secret things of God:

***1 Corinthians 4:1*** *So then, men ought to regard us as servants of* [*Mashiach*](mashiach.html) *and as those entrusted with the secret things of God.*

***1 Corinthians 2:6-8*** *We do, however,* [*speak*](mashal.html) *a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are* [*coming*](coming.html) *to nothing. No, we* [*speak*](mashal.html) *of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before* [*time*](time.html) *began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.*

Milk vs. Solid [food](food.html):

***1 Corinthians 3:1-2*** *Brothers, I could not address you as* [*spiritual*](physical.html) *but as worldly--mere infants in* [*Mashiach*](mashiach.html)*. I gave you milk, not solid* [*food*](food.html)*, for you were not yet ready for it. Indeed, you are still not ready.*

Mystery made [known](daat.html):

[***Ephesians***](ephesians.html) ***1:9*** *And he made* [*known*](daat.html) *to us the mystery of his will according to his good pleasure, which he purposed in* [*Mashiach*](mashiach.html)*,*

[***Ephesians***](ephesians.html) ***3:9*** *And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who* [*created*](bara.html) *all things.*

***Colossians 1:26-27*** *The mystery that has been kept hidden for ages and* [*generations*](toldot.html)*, but is now disclosed to the saints To them God has chosen to make* [*known*](daat.html) *among the* [*Gentiles*](gen-jew.html) *the glorious riches of this mystery, which is* [*Mashiach*](mashiach.html) *in you, the hope of glory.*

***Colossians 2:1-3*** *I want you to* [*know*](daat.html) *how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My purpose is that they may be encouraged in* [*heart*](body.html) *and united in love, so that they may have the full riches of complete understanding, in order that they may* [*know*](daat.html) *the mystery of God, namely,* [*Mashiach*](mashiach.html)*, In whom are hidden all the treasures of wisdom and* [*knowledge*](knowledge.html)*.*

The hidden manna:

***Revelation 2:17*** *He who has an* [*ear*](body.html)*, let him hear what the Spirit says to the* [*churches*](church.html)*. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a* [*new*](new.html)[*name*](name.html) *written on it,* [*known*](daat.html) *only to him who receives it.*

In the Nazarean Codicil we find further allusion to the hidden things when [Mashiach](mashiach.html) said the following:

***Matityahu (Matthew) 8:4*** *Then* [*Yeshua*](yeshua.html) *said to him, “See that you don’t tell anyone. But go, show yourself to the* [*priest*](priests.html) *and offer the gift Moses commanded, as a testimony to them.”*

[Mashiach](mashiach.html) commanded others, many times, not to reveal some information. He also clearly revealed that some information was not for everyone:

Matityahu (Matthew) 8:4,

Matityahu (Matthew) 9:30,

Matityahu (Matthew) 11:25,

Matityahu (Matthew) 12:16,

Matityahu (Matthew) 13:11,

Matityahu (Matthew) 16:20,

Matityahu (Matthew) 17:9,

Marqos (Mark) 1:44,

Marqos (Mark) 5:43,

Marqos (Mark) 7:36,

Marqos (Mark) 8:30,

Marqos (Mark) 9:9,

Luqas ([Luke](luke.html)) 5:14,

Luqas ([Luke](luke.html)) 8:10,

Luqas ([Luke](luke.html)) 8:56,

Luqas ([Luke](luke.html)) 9:21,

Luqas ([Luke](luke.html)) 10:21,

II Luqas (Acts) 23:22

# IV. In The Nazarean Codicil

My [teacher](teacher.html), Hakham Dr. [Yosef](joseph.html) ben Haggai, [taught](teacher.html) me about the Sod level. The following illustration from the Nazarean Codicil demonstrates the beauty of Sod and the fallacy of literal interpretation:

***Yochanan (John) 8:1-11***[*Yeshua*](yeshua.html) *went unto the* [*mount of Olives*](east.html)*. 2 And early in the morning he came again into the* [*temple*](temple.html)*, and all the people came unto him; and he sat down, and* [*taught*](teacher.html) *them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the* [*law*](law.html) *commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But* [*Yeshua*](yeshua.html) *stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without* [*sin*](sin.html) *among you, let him* [*first*](one.html) *cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out* [*one*](one.html) *by* [*one*](one.html)*, beginning at the eldest, even unto the last: and* [*Yeshua*](yeshua.html) *was left alone, and the woman* [*standing*](mashal.html) *in the midst. 10 When* [*Yeshua*](yeshua.html) *had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? 11 She said, No man, Lord. And* [Yeshua](yeshua.html) *said unto her, neither do I condemn thee: go, and* [*sin*](sin.html) *no more.*

**SYMBOLS AND THEIR MEANING**

[**Yeshua**](yeshua.html) ([HaShem](hashem.html) Saves[[13]](#footnote-13)) – The incarnation of the Word of [HaShem](hashem.html).

[**Mount of Olives**](east.html) – Place of worship and preparation during the [galut](galuyot.html) ([exile](galuyot.html)).

[**Temple**](temple.html) – Place of worship during the Messianic era. It is also a place of judgment and of intimacy.

**Early morning** – The beginning of the Messianic age.

**All the people** – Israel, the [body](body.html) of [Mashiach](mashiach.html).

**Sat down** All Torah [teaching](teacher.html) is delivered by a [teacher](teacher.html) who is [sitting](mashal.html). [Sitting](mashal.html) is also the position of a Judge. The [Hebrew](hebrew.html) word “Yoshav”, which means “to sit”, is the root for Yeshiva, a school for Talmidei Hakhamim.

**Scribes**: Those who rule, providing justice, the Children of [Israel](gen-jew.html) in [HaShem’s](hashem.html) [name](name.html). These represent the written word. They are Hakhamim, Rabbis, who have been trained in the [law](law.html) of Moses.

**Pharisees**: Those who rule, providing justice, the Children of Israel in [HaShem](hashem.html)’s [name](name.html). These represent the [oral word](orallaw.html). They are Hakhamim, Rabbis, who have been trained in the [law](law.html) of Moses.

**Woman** – A [community](community.html) of peoples, a [nation](nations.html). In this incident, the woman is the Children of Israel as a [community](community.html).

**Adultery** – [One](one.html) who whores after other gods, an [idolater](idolatry.html).

**Stoned** – returned to the [dust](rock.html) from whence she was [created](bara.html).

**Ground** – [Dust](rock.html), the source of man’s [heart](body.html).

**Writing** – Revelation of the soul.

**Stooped down** – Submitting to their [authority](authority.html).

**Lifted up** – [One](one.html) who has [authority](authority.html) to rule.

**Eldest** – The Rosh Bet Din.

**Man** – An Ish, a nobleman or ruler.

The [Mount of Olives](east.html) was a place for men after their expulsion from the [garden](eden.html), as we explored in-depth in the [study](study.html) titled [EAST](east.html). Night is used by Chazal as indicating the [galut](galuyot.html) ([exile](galuyot.html)). This pasuk suggests that Israel as a [nation](nations.html) will not have an accuser when she stands before the Rosh Bet Din, [Yeshua](yeshua.html). The Rosh Bet Din will not condemn Israel if there is no accuser.

As we [study](study.html) this incident, we need to note that though the woman was caught in the “very act”, there is no man. If this story could be interpreted at the Pshat level, we must have the man being judged with the woman. The fact that the man is entirely absent suggests that the ONLY [one](one.html) caught in the “very act”, was THE WOMAN. Adultery requires [two](two.html) to tango. [Idolatry](idolatry.html) does not require [two](two.html). [Idolatry](idolatry.html) requires only [one](one.html). Therefore, only the [one](one.html) is brought to trial.

\* \* \*

[Rules](rules.html): Triangulation. If [two](two.html) points are pointing at something, then the [third](three.html) point can be assumed to point in the same direction.

\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Gaon of Vilna in Aderet Eliyahu, Bereshit 1:1; Maharal of Prague [↑](#footnote-ref-1)
2. In Pirke Avot (3:23), the Mishnah quotes Rabbi Eliezer ben Chisma as follows: “The laws of bird-offerings and the laws of Pischei Niddah are essential [laws](law.html) … [astronomy](mazaroth.html) and gematriaot are like the seasonings of wisdom.” The [Mishna](orallaw.html) may be referring to mathematics in general as “gematriaot,” but certainly the specific meaning referred to above is included, as well. Rashi himself uses the technique of gematria occasionally (e.g. Shemot 23:21), but the parshan who specializes in the technique is the Baal HaTurim, Rabbi Yaakov ben HaRosh, the Talmudic giant who codified the [Laws](law.html) of Judaism during the Middle Ages in the “[Four](four.html) Turim.” Most of the gematriaot he offers check out computationally; that is, the gematria of one word-set does in fact equal the gematria of the other word-set. However, surprisingly, some do not! [↑](#footnote-ref-2)
3. Ethics of the Fathers 5:1; Megillah 21b [↑](#footnote-ref-3)
4. Gaon of Vilna in Aderet Eliyahu, Bereshit 1:1; Maharal of Prague [↑](#footnote-ref-4)
5. Maimonides, Guide for the Perplexed 2:30 (13th Century) [↑](#footnote-ref-5)
6. The Vilna Gaon. - the book of “Siddur” [↑](#footnote-ref-6)
7. As a slave. [↑](#footnote-ref-7)
8. The [Hermeneutical Laws](rules.html) for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sfard), pp. 53-54, which are found in the Morning Service on the “Offerings Section” before the “Kadish D’Rabanan” (The Rabbi’s Kaddish) and which are a quote from the Sifra. The laws of Hermeneutics for this second level are recited every single day of the year by all Torah Observant [Jews](gen-jew.html)! [↑](#footnote-ref-8)
9. Greek form of the [Hebrew](hebrew.html) *Mordecai*. [↑](#footnote-ref-9)
10. Greek form of the Hebrew *Hillel*. [↑](#footnote-ref-10)
11. The so-called *New Testament* which is neither new nor a testament. [↑](#footnote-ref-11)
12. Since the men of the Great Assembly removed the desire for idolatry from the world, they also removed prophecy which is the opposite of prophecy. Today vestiges of prophecy are found in three places: Dogs, mad men, and young children, all of whom cannot speak. See ***Yoma 69b****.* [↑](#footnote-ref-12)
13. Only HaShem saves… see Yeshayahu (Isaiah) 43:11. [↑](#footnote-ref-13)