



Welcome back  
To ivrit עברית

**WE ARE ENTERING  
THE WORLD OF  
THE LETTER**



KOOF

# לִשׁוֹן הַקֹּדֶשׁ

LESHON HA-KODESH..THE HOLY TONGUE.

The literal meaning is 'the back of the head' and symbolically it means 'behind, least, the last.' or 'came before.' The ק koof is also the symbol of HOLINESS. ..And is mostly used when speaking about

יהוה Adonai, The Lord!

It is the 19<sup>th</sup> letter of the א-ב – Aleph-Bet with a value of 100.

Let's see what the number '100' has to do with our study of the letter ק. The highest level of all sorts of matters is stated by 100% which is considered to be the sum total of 'everything'.

Interestingly, there were 100 silver sockets, in the Mishkan קַדְשֵׁי הַקֹּדֶשׁ as the base to support the wall beams... let's talk about this for a minute.....

Va-yik-ra Leviticus 19:1-2... says: **And the LORD spoke to Moses, saying, 2/"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy.**

This scripture begins by instructing the Children of Israel to become 'HOLY' by following God as much as possible. The rest of the chapter gives them specific instructions on the things they must do which in turn will help them become a HOLY nation.



Yesha-yahu *Isaiah 6:2-4.* states the following.... *Isa 6:2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. Isa 6:3 And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!" Isa 6:4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.* With the sound of the words HOLY, HOLY, HOLY, the doorpost to the Temple literally moved. This is why the word "HOLY" is always implied towards the Lord with such strength, power, and majesty.



Let's get a little  
Deeper....**READY?**

# **PaRDeS: THE FOUR LEVELS OF JEWISH INTERPRETATION OF THEIR SCRIPTURES**

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;

*Lu 23:43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."*

*2Co 12:4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.*

*Re 2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."*

[P]ashat....in Hebrew..."simple"

[R]emez....in Hebrew..."hint"

[D]rash....in Hebrew..."search"

[S]od...In Hebrew..."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 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.

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

## 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**. Often this "hinting" back refers to a prior example where the same word or concept has been previously taught in the text. Hinting back to a prior understanding reinforces the intended meaning in the now and present of the speaker.

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. *Ex 21:26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye. Ex 21:27 "And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.* By the "**Remez**" understanding we know that this liability also applies to other body parts.



## DRASH

Another level of understanding the Scriptures is called in Hebrew "**drash**" meaning "search", this is the allegorical, (A literary, dramatic, or pictorial device in which each literal character, object, and event represents a symbol illustrating an idea or moral or religious principle)..typological ... (A study of types in a systematic classification. A theory or doctrine of types, as in scriptural studies) or homiletical ..... (The art of preaching).. 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 eisegesis (reading of the text) of the text. But understand, before something can be "like" something else, it can never remove the reality of what it compares itself to. The context determines the **Pashat**, and then and only then can be have a Drash. We cannot have a **Drash** without a prior **Pashat**!

## 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. 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 (interpreting them through the numbers of the letters for example). An example may be found in Rev. 13:18 where the identity of the Beast is expressed by its numeric value 666. *Re 13:18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is six hundred and sixty-six.*

The Hebrew word קוף kof means 'monkey', but

the word קוף kuf is the name of the letter which symbolizes a figure of HOLINESS. They have the same spelling and can easily be mispronounced because of the vowel. Interestingly enough both

words begin with the ק koof. Though man can never become like God himself he can try to emulate His HOLINESS. But if he has become a meager reproduction of that image, by trying to make himself more superior to God, then he has become no better than a monkey. Remember the story of Babel in

***B'resheet Genesis 11:1-9?***

Ge 11:1 And the whole earth was of one language and of one speech. Ge 11:2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. Ge 11:3 And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. Ge 11:4 And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.

***Ge 11:5 And Jehovah came down to see the city and the tower, which the children of men builded. Ge 11:6 And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Ge 11:7 Come, let us go down, and there confound their language, that they may not understand one another's speech. Ge 11:8 So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Ge 11:9 Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.***

**THIS CONCLUDES  
THE FIRST LESSON  
OF THE LETTER**





ASPIRE TO INSPIRE  
BEFORE YOU EXPIRE  
&

TAKE WHAT YOU NEED  
AND GIVE THE REST AWAY!