

Lesson Three
How To Study the Scriptures

1) The Scriptures have been given to mankind for instruction regarding all issues of life. The bible isn't just to be read but studied and then obeyed. Before the Torah can be obeyed, it must be understood. The purpose for Torah study is to instruct the believer regarding the commands and build a relationship with YHWH.

Romans 15:4

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 Timothy 3:15-17

¹⁵ And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Y'shua. ¹⁶ All scripture *is* given by inspiration of Elohim, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of Elohim may be perfect, throughly furnished unto all good works.

John 5:39

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Romans 7:12

Wherefore the law *is* holy, and the commandment holy, and just, and good.

1 Peter 1:25

But the word of the YHWH endureth for ever. And this is the word which by the gospel is preached unto you.

Matthew 5:17-18

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Romans 10:17

So then faith *cometh* by hearing, and hearing by the word of Elohim.

Matthew 22:29

Y'shua answered and said unto them, Ye do err, not knowing the scriptures, nor the power of Elohim.

2 Timothy 2:15

Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Emet Yeshiva: the school of truth

2) The first step of Torah study is having an open mind and spirit to learn. A person who is closed to the truth will not benefit from the Scriptures. Search your heart and open yourself to the truth of YHWH. Then pray that the Ruach HaKodesh (Set Apart Spirit) will teach you from the Word.

Psalm 119:18

YHWH open my eyes that I may behold wonderful things from your Torah.

Romans 12:1-2

I beseech you therefore, brethren, by the mercies of YHWH, that you present your bodies a living sacrifice, holy, acceptable to YHWH, *which is* your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of YHWH.

1Peter 2:2

As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

2 Timothy 2:15;

Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 3:16-17

All scripture *is* given by inspiration of Elohim, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of Elohim may be perfect, throughly furnished unto all good works.

1 Thessalonians 2:13

For this cause also we thank YHWH without ceasing, because, when ye received the word of YHWH which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of YHWH, which effectually worketh also in you that believe.

James 1:21

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls

3) After you have set your heart to YHWH then simply begin your study. One great way to study the scriptures is to use the weekly Torah portions a guide for learning. While most modern people read a verse or two every week, there is a long-standing tradition to weekly read aloud and study various chapters of the Bible. This tradition comes to us from Judaism and was kept by the Savior and the early believers. Call it the original water-cooler conversation. This isn't a vain tradition of man that makes void the word BUT an inspired tradition that was handed down

from Moses and supported by Paul. Who are we to argue with them?

"What special privilege, then, has a Jew? The privilege is great from every point of view. First of all, because the Jews were entrusted with the word of YHWH," Romans 3:1-2. Clearly the Jewish tradition of reading the Bible through the year is a good one to follow. Is there more proof that we should be reading the Word aloud and discussing it? In the book of Deuteronomy, Moshe / Moses spoke the commandments aloud as an example. He told the new nation of redeemed slaves to read the Word aloud. Later Ezra the Scribe instituted reading the Scriptures aloud on Mondays, Thursdays, and Saturday afternoons (Nehemiah 8:1, Megillah 4:1).

The Newer Testament continues this theme when it teaches that "Faith cometh by hearing and hearing by the word." Without the Bible being read aloud and discussed it is difficult for faith to truly set in. "Give attendance to the reading of Torah, to exhortation, to teaching," says First Timothy 4:13. Here we are commanded to gather with others to HEAR the Torah read.

The Torah has been divided into 54 readings that correspond to the calendar year. These portions contain various nuggets of truth that deal with every issue in life. The sections are usually named after the first important Hebrew word or phrase used in that section. For example, the section on the evil king Balak and the evil prophet Bilaam is titled "Balak." And the first portion in the Torah is called "Beresheet" after the first Hebrew word found in the Bible, which means "beginnings."

While most new believers start their Bible reading with the Gospels, it is the first five books that set a foundation for the rest of the word. You can't pick up a Stephen King novel and turn to the middle to begin reading. And you certainly shouldn't do that with the Bible. Start your reading cycle this week with the Torah. If you can, join with others to read and discuss the word to learn even more.

Romans 15:4

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 16:26

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting YHWH, made known to all nations for the obedience of faith:

Deuteronomy 4:2

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of YHWH your Elohim which I command you.

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Deuteronomy 12:32

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

1 Corinthians 2:13

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit / Ruach HaKodesh teacheth; comparing spiritual things with spiritual.

Matthew 22:29

Y'shua answered and said unto them, Ye do err, not knowing the scriptures, nor the power of YHWH.

Acts 13:27

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*

4) Our Messiah set an example for all believers when he attended the synagogue for Torah reading. (Surprisingly he never went to church to hear a sermon!) "And He came to Natzareth, where He had been brought up: and, according to his practice, He went into the synagogue on Shabbat, and stood up to read," Luka / Luke 4:16. The Savior never stopped the Torah reading in the synagogue to do start a new practice. If he wanted to preach a sermon or rebuke the Jewish tradition of Torah reading he could have done that. But he didn't. He participated in the Torah reading and thus put His seal of approval on this tradition.

The reading for the Torah and prophets generally correspond to the same subject. For example, one Torah portion begins with a few chapters from Genesis, then 3 chapters from Isaiah and a section out of the Newer Testament. Your daily study can center on the Torah portion. But that doesn't mean you have to read the entire Torah portion each day. Instead, begin your study with the right heart attitude and then read and study until the Spirit of YHWH speaks to you. Don't wear yourself out with 10 chapters a day. Rather, study until the Ruach gives you wisdom, knowledge, and understanding.

John 5:39

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 7:52

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Acts 17:11

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

5) Open the Scriptures and then read a passage. But don't just read! The Bible was meant to be studied and learned. The Torah was not meant to just be read. Read a section of Scripture and then think about what you just read. Ask yourself questions about what you have read. Consider first who is speaking and to whom is the person speaking. Then consider: who, what, when, where, how and why. Compare and contrast by asking "why does it say _____ when it could have said _____?" Take a single word and then develop a word study back to the Hebrew. A Bible concordance and Hebrew dictionary help the serious student to dig deeper.

Psalm 119:11

Thy word have I hid in mine heart, that I might not sin against thee.

Devarim 11:16

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

6) One key point to consider when doing Torah study is to realize that each verse, each sentence, and even each word in the Scriptures has many different meanings. The Scriptures are full of depth and understanding. It is possible to take one word or verse and find many different applications. To help interpret the Torah, the Rabbis of Judaism have developed the PRDS method. PRDS helps the student go deeper into the Scriptures. In Hebrew the word "pardes" is similar to "paradise." Pardes literally means "orchard" or "garden." When a person studies the scripture, this person is entering the paradise orchard of Eden and eats from the Etyz Chayim / Tree of Life.

Proverbs 3:13-20

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. ¹⁴ For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. ¹⁶ Length of days *is* in her right hand; *and* in her left hand riches and honour. ¹⁷ Her ways *are* ways of pleasantness, and all her paths *are* peace. ¹⁸ She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. ¹⁹ The YHWH by wisdom hath founded the earth; by understanding hath he established the heavens. ²⁰ By his knowledge the depths are broken up, and the clouds drop down the dew.

John 1:1

In the beginning was the Torah, and the Torah was with YHWH, and the Torah was YHWH.

Matthew 19:16-17

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, YHWH: but if thou wilt enter into life, keep the commandments. [Torah]

7) PRDS is an acronym that explains the depths of Torah study. The four levels of understanding Scripture are from most basic to the deepest. These are found in the word PaRDeS. P stands for the “pashat” or the simple. R stands for the “remez” or hint and allusion. D stands for “drash” or parables, riddles and allegories. S stands for the “sod” or the secret esoteric and deep mysterious level.

A person starts with the plain and simple meaning of the text. This understanding is NEVER negated by other interpretations. The plain and simple understanding is to be followed and accepted. This is called the “pashat.” The “pashat” is the literal meaning.

Next, the Remez is an allusion or hinted meaning. This is usually found in reading the context surrounding. The “remez” can be discerned by discovering the implied meaning given. To “remez” means to “read between the lines.”

The “drash” level includes involving other people and other resources. The “drash” is the “drawn out meaning.” Historical and Jewish works can be used at this point to develop understanding. Two or more believers can “drash” a discussion to share what each has learned. Most sermons are on this level.

Finally, the “sod” is the deepest meaning of Torah. The “sod” is the “secret.” This can be found through meditation, prayer, gematria, referencing other works, Hebrew word play, inspiration, and root word study.

Devarim 11:18-20

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.¹⁹ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.²⁰ And thou shalt write them upon the door posts of thine house, and upon thy gates:

Romans 10:4-11

For Messiah is the goal of the Torah to everyone who believes. For Moses writes about the righteousness which is of the Torah, "The man who does those things shall live by them." And the righteousness of faith speaks in this way, "Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Messiah down from above) or, ""Who will descend into the abyss?" (that is, to bring Messiah up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Master Y'shua and believe in your heart that YHWH has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "Whoever believes on Him will not be put to shame."

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Deuteronomy 30:11-16

For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, "Who will ascend into heaven for us and bring it to us, that we may hear it and do it?" Nor is it beyond the sea, that you should say, "Who will go over the sea for us and bring it to us, that we may hear it and do it?" But the word is very near you, in your mouth and in your heart, that you may do it. "See, I have set before you today life and good, death and evil, in that I command you today to love YHWH your Elohim, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live.

8) We are told that “there is a fifth level of Torah study which unifies all the other four. This is the ‘fear of YHWH.’ If there is no fear of YHWH then there is no wisdom,” Avos 3:17.

Deuteronomy 17:19-20

And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YHWH his Elohim, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Romans 3:31

³¹ Do we then make void the law through faith? Elohim forbid: yea, we establish the law.

Job 28:28

“The fear of YHWH, that is chochmah (wisdom); and to depart from evil is binah (understanding).”

Proverbs 8:13

“The fear of YHWH is to hate evil: pride, and arrogance, and the evil halakha (way to walk), and the perverted mouth.”

Psalms 111:10

“The fear of YHWH is the beginning of chochmah (wisdom): a tov binah (understanding) have all those that do His mitzvot (commandments).”

Proverbs 16:6

“By the fear of YHWH men depart from evil.”

Proverbs 3:8

“Be not wise in your own eyes: fear YHWH, and depart from evil.”

9) One example of how PRDS can be used is found in Devarim 11:9. This verse says, “a land flowing with milk and honey.” In Hebrew this is “eretz zavat chalav udvash ”

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In the pashat, the plain meaning is simple. The land is abundant and flows with lush flowers, fields, cows, and goats.

In the remez, this quote shows us that the land is full of abundance and fertility. YHWH's blessed land is beautiful.

In the drash, the Rabbis have told us that "milk and honey" is a reference to Torah. In Song of Solomon 4:11 we read, "milk and honey are under your tongue." The land of milk and honey is a spiritual land of Torah.

In the Sod, the numerical value of halav / milk is 40. Moshe spent 40 days on the mountain as he received the Torah. The spies were in the Land for 40 days. When the spies returned, the majority gave an evil report and the minority gave a faith-filled report. When people look upon the milk and honey of Torah, most will sour at the idea of Torah obedience. We must choose to be like those who saw and believed the good report of Torah.

10) When studying Torah, various tools can help the search for knowledge. You must remember that these tools contain some truth and some error. Only YHWH's word is infallible. One tool that is for study is a good concordance. A concordance helps you find the word or phrase that you are considering. Most concordances also have Hebrew dictionaries that will allow you to study the actual words used without having to be fluent in the Biblical language.

Jewish and Christian writings also help but must be used with care. Jewish and Christian writings are works of men that specifically give the author's opinion. The writings of the Jewish sages such as the Mishnah, Talmud, and Zohar are useful texts that should be used for reference only.

The best guide for Torah study is the Torah itself! Compare words and verses with other references and be amazed at the power of topical study. Below is a chart found on the internet that compares Y'shua's teachings with Talmudic writings. It is amazing how similar the Rabbis' teachings are to those of YHWH.

Teachings of Y'SHUA the Pharisee (Summaries in <i>italics</i>)	TALMUDIC Teachings of the Pharisees (Summaries in <i>italics</i>)
The Sabbath was made for man, not man for the Sabbath. - Mark 2:27	Rabbi Jonathan ben Joseph said: For it is holy unto you; I.e., it [the Sabbath] is committed to your hands, not you to its hands. - Talmud: Yoma 85b
Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. - Matthew 25:45	<i>One who betrays his fellow, it is as if he has betrayed YHWH.</i> - Tosefta Sh'vuot, ch. 3
<i>Insulting someone is like murder.</i> - Matthew 5:21-22	He who publicly shames his neighbour is as though he shed blood. - Talmud: Bava Mezia 58b

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But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. - Matthew 5:28	<i>One who gazes lustfully upon the small finger of a married woman, it is as if he has committed adultery with her.</i> - Kallah, Ch. 1
That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. - Matthew 5:45	Rabbi Abbahu said: The day when rain fails is greater than [the day of] the Revival of the Dead, for the Revival of the Dead is for the righteous only whereas rain is both for the righteous and for the wicked - Talmud: Taanit 7a
Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. - Matthew 6:1	In the case of the recital of the Shema', since everybody else recites, and he also recites, it does not look like showing off on his part; but in the case of the month of Ab, since everybody else does work and he does no work, it looks like showing off.- Talmud: Berachot 17b
But when thou doest alms, let not thy left hand know what thy right hand doeth. - Matthew 6:3	What kind of charity is that which delivers a man from an unnatural death? When a man gives without knowing to whom he gives. and the beggar receives without knowing from whom he receives. - Talmud: Bava Batra 10a - 10b
But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. - Matthew 6:7	If one draws out his prayer and expects therefore its fulfilment, he will in the end suffer vexation of heart, as it says, Hope deferred maketh the heart sick. - Talmud: Berachot 55a
Do not worry about where your food will come from tomorrow, or your drink. - Matthew 6:25-31	Rabbi Eliezer the Great declares: Whoever has a piece of bread in his basket and Says. 'What shall I eat tomorrow?' belongs only to them who are little in faith. - Talmud: Sotah 48b
Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. - Matthew 6:34	A parable: [They were] like a man who was kept in prison and people told him: To-morrow, they will release you from the prison and give you plenty of money. And he answered them: I pray of you, let me go free today and I shall ask nothing more! - Talmud: Berachot 9b
<i>Let your Yes be Yes and your No be No.</i> - Matthew 5:34-37	<i>A righteous yes is a Yes; a righteous no is No.</i> - Talmud: Bava Batra 49b
At that time Y'shua answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. - Matthew 11:25	Rabbi Johanan said: Since the Temple was destroyed, prophecy has been taken from prophets and given to fools and children. - Talmud: Bava Batra 12b
And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. - Matthew 5:29-30	Come and hear what was taught: Rabbi Tarfon said, 'If his hand touched the membrum let his hand be cut off upon his belly'. 'But', they said to him, 'would not his belly be split'? 'It is preferable', he replied, 'that his belly shall be split rather than that he should go down into the pit of destruction'. - Talmud: Niddah 13b
But be not ye called Rabbi: for one is your Master, even Messiah; and all ye are brethren. - Matthew 23:8	Shemaiah used to say: love work, hate acting the superior, and do not bring thyself to the knowledge of the ruling authority. - Mishnah: Avot 1:10
Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. - Matthew 24:44	Even as R. Zera, who, whenever he chanced upon scholars engaged thereon [I.e., in calculating the time of the Messiah's coming], would say to them: I beg of you, do not postpone it, for it has been taught: Three come unawares: Messiah, a found article and a scorpion. - Talmud: Sanhedrin 97a

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<p><i>Yeshua taught in a parable that they can please the king (YHWH) by pleasing one another. - Matthew 25:40</i></p> <p>And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. - Matthew 25:40</p>	<p>Rabbi simeon said: if three have eaten at one table and have not spoken thereat words of torah, [it is] as if they had eaten sacrifices [offered] to the dead, for [of such persons] it is said, for all tables are full of filthy vomit, [they are] without the All-Present. But, if three have eaten at one table, and have spoken thereat words of torah, [it is] as if they had eaten at the table of the All-Present, blessed be he, as it is said, this is the table before YHWH. - Mishnah: Avot 3:3</p>
<p><i>Love your enemy. - Matthew 5:43</i></p> <p>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; - Matthew 5:43</p>	<p><i>They who are insulted but insult not back; who hear themselves reproached but answer not; who serve out of love and rejoice in their affliction--of them it is written in Scripture: They that love YHWH are as the going forth of the sun in its might. - Talmud: Yoma 23a, Gitin 36b, Shabat 88b</i></p>
<p>Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. - Matthew 5:23-24</p>	<p>If a man said, "I will sin and repent, and sin again and repent", he will be given no chance to repent. [If he said,] "I will sin and the Day of Atonement will effect atonement", then the Day of Atonement effects no atonement. For transgressions that are between man and YHWH the Day of Atonement effects atonement, but for transgressions that are between a man and his fellow the Day of Atonement effects atonement only if he has appeased his fellow - Mishnah: Yoma 8:9</p>

Lesson Three

Study and Discussion Questions

- 1) Explain how the right mindset determines what a person learns from Bible study? What happens if a person is closed to new understandings from the Torah.
- 2) What does Romans 12:1-2 mean to you?
- 3) When it comes to Torah study, how does the weekly Torah portion help you stay focused? Do you believe the Torah portion can speak to your weekly needs?
- 4) Did the Messiah disrupt Jewish worship services and start new traditions? How should the actions of Y'shua affect our thoughts about study, prayer, and corporate worship?

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- 5) What does Proverbs 16:6 personally mean to you? How can this verse affect your desire to study the Scriptures?

- 6) Explain what PaRDeS mean? How does this method of interpretation help you learn from the Scriptures?

- 7) How can several people read the same verse and get different understandings? Shouldn't everyone believe the same about each passage?

- 8) What specifically did you learn from this lesson?

- 9) Write an article of at least 100 words explaining your own personal method of Torah study. How often do you read the word? What is your practice for greater understanding? What goals do you have when you study the word? What changes in your personal life do you need to make so that you can ensure study is given proper time?

Lesson Three
The Letter Gimel



This is the Hebrew letter “gimel.” It was once a picture of a leg.



This letter has the “g” sound as in “great.”



This is the third Hebrew letter and the number “three.” This is one of four letters that are found on the Chanukah spinning top called “dreydel.”



This letter resembles the long neck of a camel. The Hebrew word for camel is “gamal.”



Some Hebrew words that begin with a gimel are:

Gad - Tribe Of Gad

Gadar- Peretz - Restorer Of The Breach

Galil - Area Of Galilee, Or Sea Of Galilee

Galut - Exile, Or Diaspora

Gan - Garden

Gan Ayden - Paradise, Or Garden Of Eden

Gat Sh'manim - Gethsemane

Gavriel - Gabriel The Heavenly Messenger

Gei-Hinnom - Hell, Or A Valley Of Garbage Dumping Outside Ancient Jerusalem

Gematria - Numerical Value Of Hebrew Letters Used To Discover Secrets About YHWH

Ger - Sojourner, Or Stranger, Or Convert To A Form Of Judaism

Get - Certificate Of Divorce

Geulah - Redemption

Gilah - Rejoice

Goy, or Goyim - Nation (As Applied To Either Yisrael, Or The Gentiles Depending On Context). Also An Individual Not Born In Yisrael.