

# REMEZ + CLASSIC LAYERS OF HEBREW INTERPRETATION

## Core idea

The four classic layers of interpretation in the Jewish *PaRDeS* framework:

- **Peshat** — the plain, literal meaning
- **Remez** — the *hinted* or *suggested* meaning
- **Derash** — the inferred or homiletical meaning
- **Sod** — the mystical or secret meaning

Remez sits in the middle: not literal, not mystical — but **allusive**.

## What Remez does

- Identifies **subtle clues** in a passage that point to another text or idea
- Recognizes **echoes** of earlier Scripture
- Helps explain how rabbis (and Jesus, in Christian interpretation) used brief phrases to evoke entire stories or prophecies
- Allows deeper readings **without ignoring the plain sense** of the text

## Historical significance

Remez became especially important in **medieval Jewish interpretation**, including Kabbalistic study, because it allowed readers to connect passages and resolve apparent contradictions by seeing deeper patterns.

## Example (from the Gospels)

Jesus often used remez-style teaching. For instance, when asked if He was “the one who is to come,” His answer referenced signs from Isaiah — a set of **scriptural hints** that His listeners would instantly recognize.

## Why it matters

Remez helps readers understand:

- How biblical authors and teachers communicated in a culture steeped in memorized Scripture
- How intertextual connections shape theology

- How deeper meaning can be present without abandoning the literal text
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## Notes from: Mark Ramsey

**Remez** is a Hebrew word meaning “**hint**” — and in Jewish and biblical interpretation, it refers to a method of reading Scripture that looks for **allusions, echoes, or deeper meanings beyond the literal wording**.

## A REMEZ ON THE CROSS

### I. REMEZ

Remember that a remez, in Jewish hermeneutics, (the study of Scripture) is the hint or clue of a hidden message or deeper meaning. It is something “below the surface” or “behind the words” that reveal another message of deeper meaning. Remez is said to be a “treasure” that is found in Scripture. Jewish teachers and rabbis often used remez as a teaching tool. Jesus often used this method.

### II. SCRIPTURE

LUKE 22:66-71

LUKE 23:1-3

JOHN 19:19-22

### III. THE TITLON

It was customary for the Romans to put a sign on each cross. The sign labeled the person being crucified with the crime for which they had been charged.

The sign, the titlon, was an official announcement from the presiding government official.

The writing on the sign was “Jesus of Nazareth the King of the Jews.”

### IV. THE REMEZ ON THE CROSS

The remez is found in understanding the inscription written in Hebrew.

The Hebrew language is written from right to left; so, it would have read:

THE JEWS THE KING THE NAZARENE JESUS

HaYehudim v Melech HaNazarel Yeshua