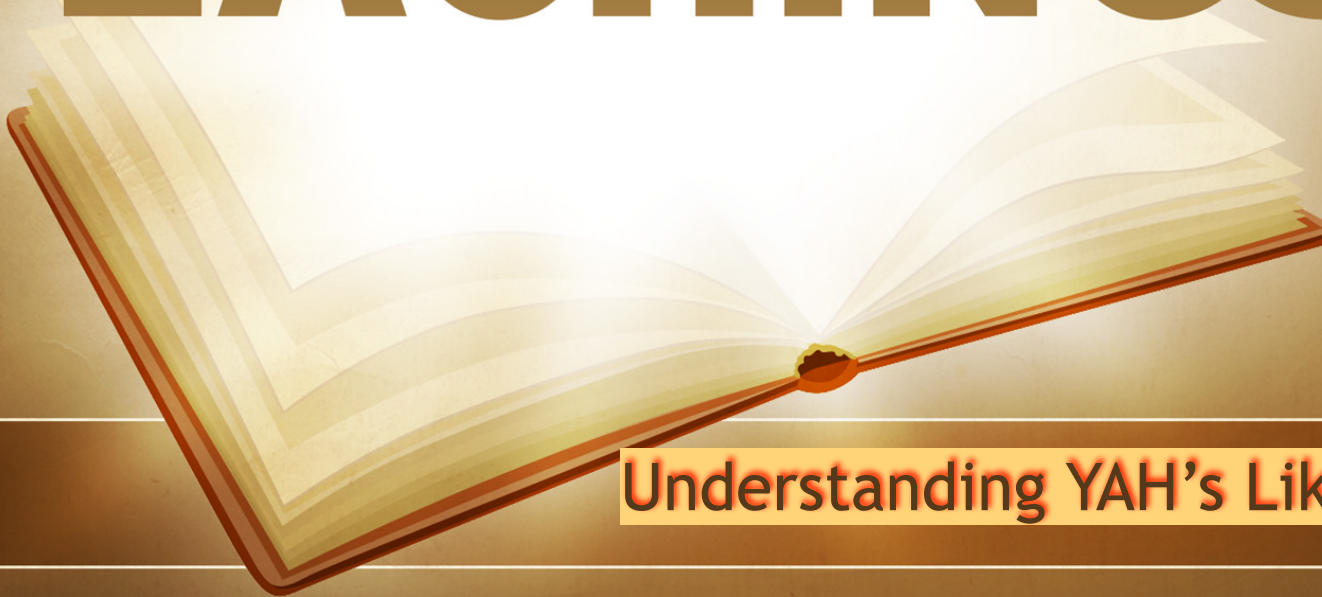


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# # 30 Kedoshim (קְדוּשִׁים)– Hebrew for “Set-Apart ones,”

Torah: Leviticus 19:1-20:27

Haftarah: Amos 9:7-15

Ezekiel 22:1-19



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

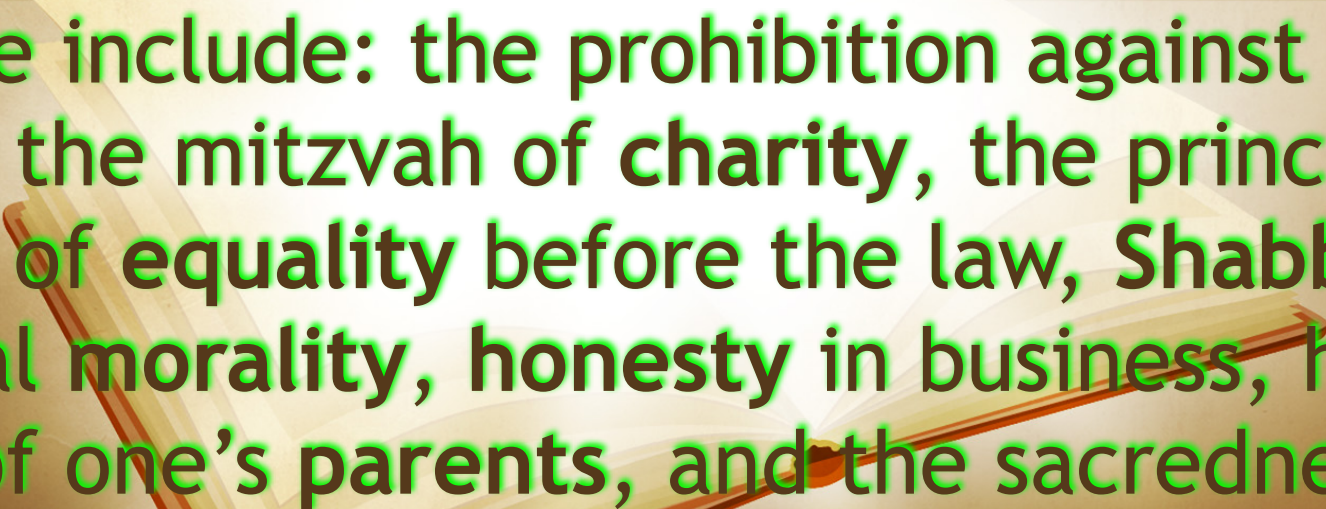
The Parshah of Kedoshim begins with the statement: “You shall be holy, for I, Yehovah your Elohim, am holy.” This is followed by dozens of mitzvot (divine commandments) through which Israel sanctifies him- or herself and relates to the holiness of Yehovah.



# TOPICS IN THE PARSHA

## THIS WEEK TORAH PARASHAT

These include: the prohibition against idolatry, the mitzvah of **charity**, the principle of **equality** before the law, **Shabbat**, sexual **morality**, **honesty** in business, honor and awe of one's **parents**, and the sacredness of life.

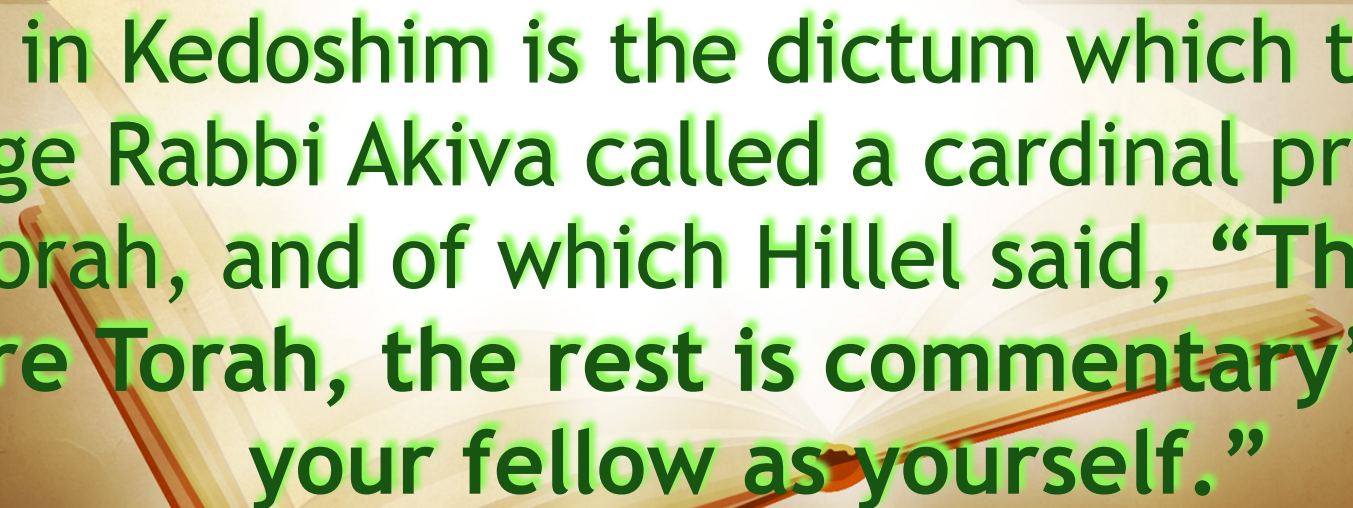




# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Also in Kedoshim is the dictum which the great sage Rabbi Akiva called a cardinal principle of Torah, and of which Hillel said, “This is the entire Torah, the rest is commentary”—“Love your fellow as yourself.”




## Yehovah Is Holy

Lev 19:1 And **יהוה** spoke to Mosheh, saying,

Lev 19:2 “Speak to all the congregation of the children of Yisra’ĕl, and say to them, ‘Be set-apart, for I **יהוה** your Elohim am set-apart.

Lev 19:3 ‘Each one of you should fear his mother and his father, and guard My Sabbaths. I am **יהוה** your Elohim.





Lev 19:4 'Do not turn to idols, and do not make for yourselves moulded mighty ones. I am יהוה your Elohim.

Lev 19:5 'And when you slaughter a slaughtering of peace offerings to יהוה, slaughter it for your acceptance.

Lev 19:6 'It is eaten the same day you slaughter it, and on the next day. And that which is left on the third day is burned with fire.

Lev 19:7 'So if it is eaten at all on the third day, it is abominable, it is not accepted,

Lev 19:8 and he who eats it bears his crookedness, because he has profaned the set-apart offering of יהוה, and that being shall be cut off from his people.



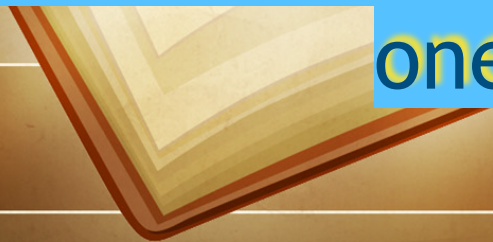


## Love Your Neighbor as Yourself

Lev 19:9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest.

Lev 19:10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am יהוה your Elohim.

Lev 19:11 'Do not steal, do not lie, do not deceive one another.



Lev 19:12 'And do not swear falsely by My Name and so profane the Name of your Elohim. I am יהוה.

Lev 19:13 'Do not oppress your neighbor or rob him. The wages of him who is hired is not to remain with you all night until morning.

Lev 19:14 'Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am יהוה.



Lev 19:15 'Do no unrighteousness in right-ruling. Do not be partial to the poor or favor the face of the great, but rightly rule your neighbor in righteousness.

Lev 19:16 'Do not go slandering among your people. Do not stand against the blood of your neighbour. I am יהוה.

Lev 19:17 'Do not hate your brother in your heart. Reprove your neighbor, for certain, and bear no sin because of him.

Lev 19:18 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbor as yourself. I am יהוה.

### **You Shall Keep My Statutes**

Lev 19:19 'Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.



Lev 19:20 'And when a man has intercourse with a woman who is a female servant, engaged to a man, and to be ransomed, but she has not been ransomed nor set free, there should be an inquiry. But they are not put to death, because she was not free.

Lev 19:21 'And he shall bring his guilt offering to **יהוה**, to the door of the Tent of Appointment, a ram as a guilt offering.

Lev 19:22 'And the priest shall make atonement for him with the ram of the guilt offering before יהוה for his sin which he has done. And the sin which he has sinned shall be forgiven him.

Lev 19:23 'And when you come into the land, and have planted all kinds of trees for food, then you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten.

Lev 19:24 'And in the fourth year all its fruit is set-apart - praises to יהוה.



Lev 19:25 'And in the fifth year you eat its fruit, so that it increases its yield to you. I am יהוה your Elohim.

Lev 19:26 'Do not eat meat with the blood. Do not practice divination or magic.

Lev 19:27 'Do not round the corner of your head, nor destroy the corner of your beard.

Lev 19:28 'And do not make any cuttings in your flesh for the dead, nor put tattoo marks on you. I am יהוה.

Lev 19:29 'Do not profane your daughter by making her a whore, so that the land does not whore, and the land becomes filled with wickedness.

Lev 19:30 'Guard My Sabbaths and reverence My set-apart place. I am יהוה.



Lev 19:31 'Do not turn to mediums, and do not seek after spiritists to be defiled by them. I am **יהוה** your Elohim.

Lev 19:32 'Rise up before the grey-headed. And you shall favor the face of an old man, and shall fear **יהוה** your Elohim. I am **יהוה**.

Lev 19:33 'And when a stranger sojourns with you in your land, do not oppress him.

Lev 19:34 'Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am יהוה your Elohim.

Lev 19:35 'Do no unrighteousness in right-ruling, in measurement of length, in weight, or in measuring liquids.



Lev 19:36 'Have right scales, right weights, a right  
ěphah, and a right hin. I am יהוה your Elohim, who  
brought you out of the land of Mitsrayim.

Lev 19:37 'And you shall guard all My laws and all  
My right-rulings, and do them. I am יהוה.' ”



This week's Torah portion is called: קְדָשִׁים  
Qedoshim, which means, Set-Apart ones and this  
is written in the plural form of the root word קָדַשׁ  
qadosh (kaw-doshe')– Strong's H6918 which  
means, '*set-apart, consecrated*'.





This week's Torah portion continues with the clear instruction for us to be a set-apart people and so, the fitting heading for this portion makes clear the direct command, from Elohim, for us to be set-apart as He is set-apart and we now dig further into the instructions of 'how' we are to be a set-apart people. We have, through the last Torah portion, learned that we cannot draw near to Elohim any which way we please, and be found to be offering strange fire as the sons of Aharon did and died, but rather, we are to guard the commands, laws, right-rulings and charge of יהוה and not do as the nations do.



In this week's Torah portion, we learn more of how we, as a set-apart nation, ought to live and be found to be continually guarding all the commands of Elohim and keep all the Feasts of יהוה as prescribed.

Let us therefore take a closer look at the text and learn how we must continually live set-apart lives and be the קְדוּשִׁים qedoshim - Set-Apart ones, belonging to יהוה.

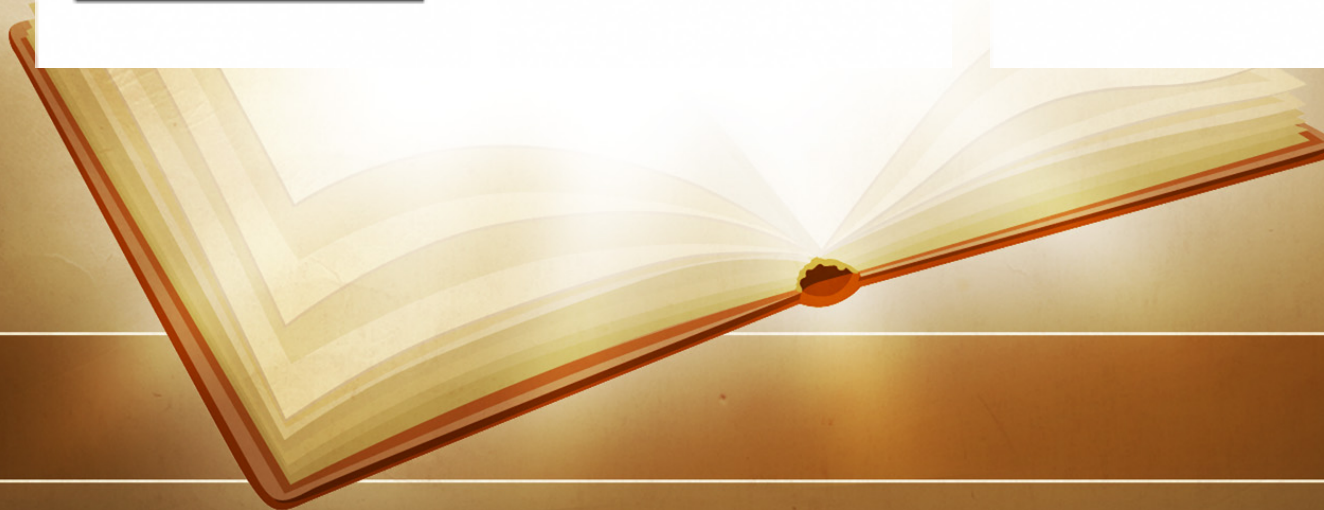


The Hebrew root word קָדַשׁ qadosh (kaw-doshe')- Strong's H6918 which means, '*set-apart, consecrated*', comes from the primitive root verb קִדַּשׁ qadash (kaw-dash')- Strong's H6942 which means, '*to be set-apart, consecrated, dedicated*' - and that is what we have been called to be, and it is from this root, that we get the noun קֹדֶשׁ qodesh (ko'-desh)- Strong's H6944 which means '*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*' and this word is rendered as follows, in the ancient pictographic letter/symbols:

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பு

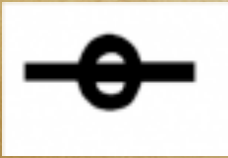
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Quph - קָ:

This is the letter 'quph', which is pictured as



, and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.



## Dalet - ד:



This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.




It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!



Shin - שׁ:


This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.



Looking at the rendering of this Hebrew word קִדְּשׁ  
qodesh (ko'-desh)- Strong's H6944 in the  
pictographic form that renders set-apartness or to  
be set-apart we, are able to see what this clearly  
implies as we take note that this word can render  
for us the following meaning:

**CONTINUALLY COMING  
TO THE DOOR OF APPOINTMENT  
TO MEDITATE ON THE WORD!**





Our ability to be properly set-apart, involves our ability to properly meditate on the Word, on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times, that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of **יהוה**, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!



The word for 'set-apartness', in the Greek text, is ἁγιασμός **hagiasmos** (hag-ee-as-mos')- Strong's G38 which means, '**consecration, sanctifying**'.

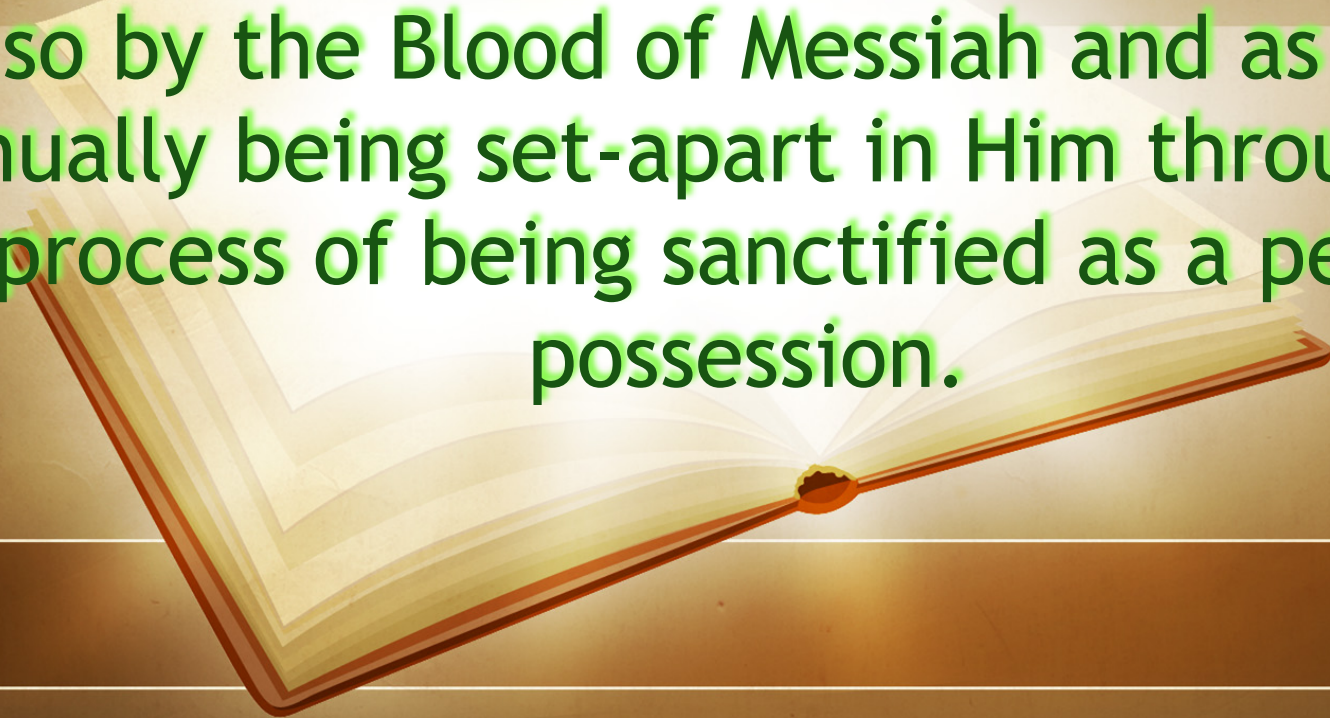
In English, to 'consecrate' means 'to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication'.

We, as a chosen, set-apart and royal priesthood unto Elohim, declare and make our lives solely devoted to the purpose of serving and worshipping

**יהוה** our Elohim!



And as we have certainly learned, through the Torah portions of 'drawing near' to Elohim, we can only do so by the Blood of Messiah and as we are continually being set-apart in Him through an on-going process of being sanctified as a people for a possession.





Tas'loniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your **set-apartness!** - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in **set-apartness** and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in **set-apartness.**"

Being set-apart requires the ability of being a people who judge themselves according to יהוה's standard and are able to rightly discern between the clean and the unclean, the set-apart and the common.

In our ability, in being ready to hear from יהוה, we must recognise that our minds must be continually renewed as we set things apart in our minds as well, no longer being conformed to the standards of the world - for we are now required to live according to the highest standard - that is יהוה's clear standard for His 'set-apart ones' - His קְדוּשִׁים Qedoshim



Those who refuse to judge themselves, or be judged by the Word, can, by definition, never be set apart, as it is clear that their ears are not open to hear and are as Yeshayahu says - they are hearing yet not perceiving!

As יהוה prepared to bring His bride to be into the covenant of betrothal at Mount Sinai, He wanted Yisra'el to have no doubt in their minds that He loves no one but her, as His treasured possession - which He bought at a price.



He came to Mitsrayim to call unto Himself His Bride  
and destroyed all other false mighty ones before  
Her face and delivered Her and took her into the  
Wilderness to speak His commitment of love to Her!

