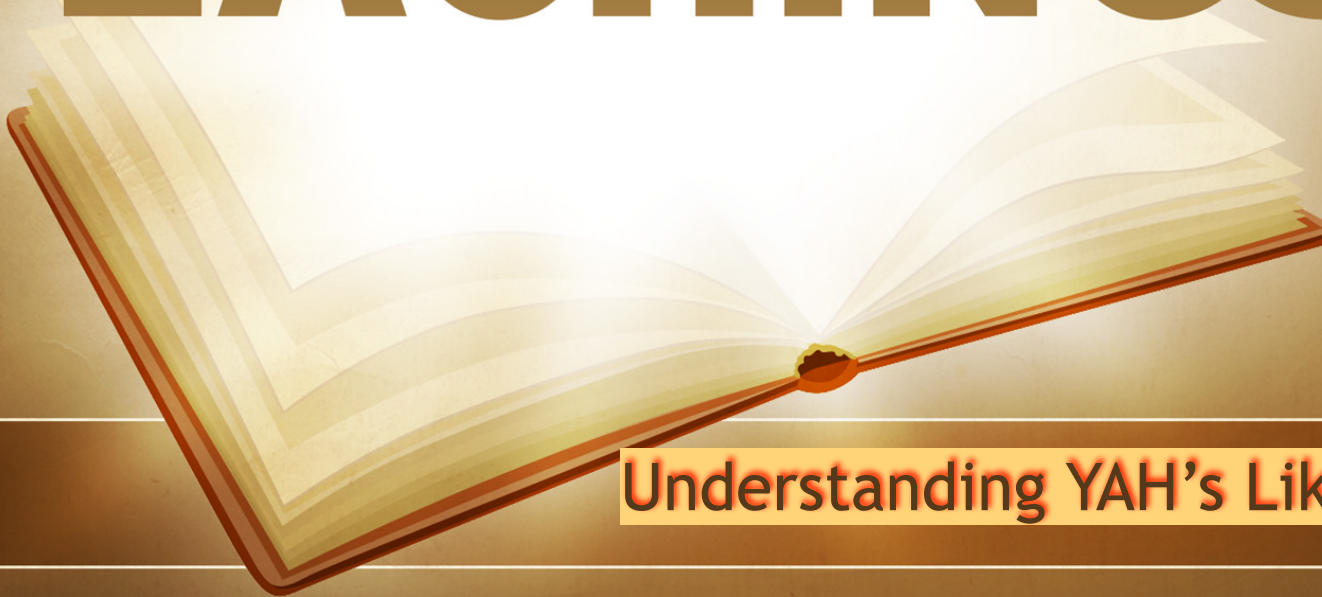


# TORAH TEACHINGS



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

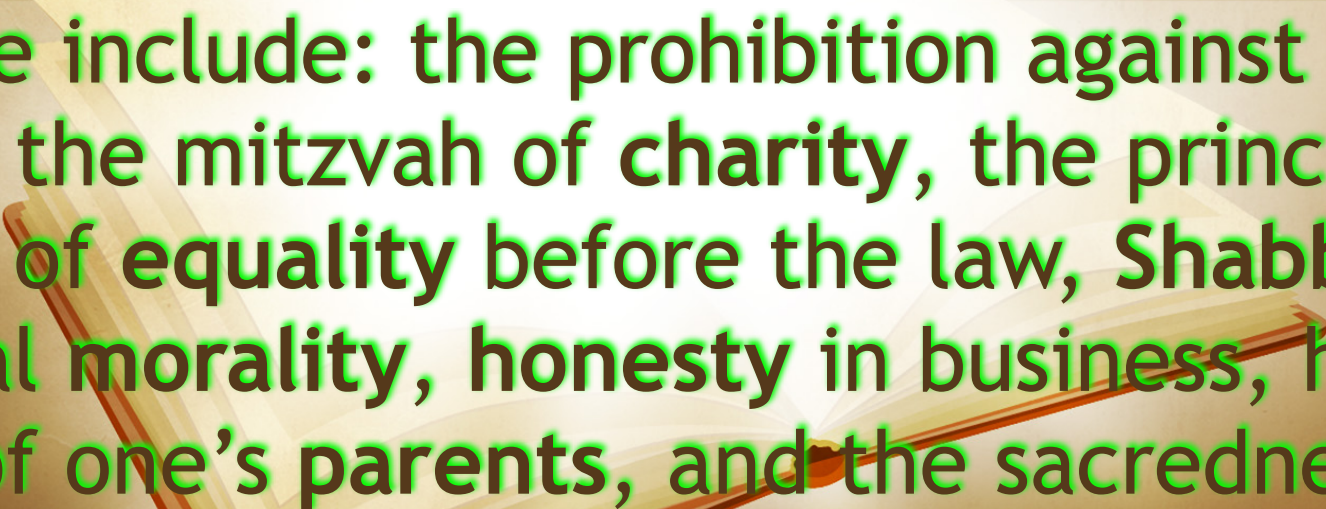
The Parshah of Kedoshim begins with the statement: “You shall be holy, for I, Yehovah your Elohim, am holy.” This is followed by dozens of mitzvot (divine commandments) through which Israel sanctifies him- or herself and relates to the holiness of Yehovah.



# 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.

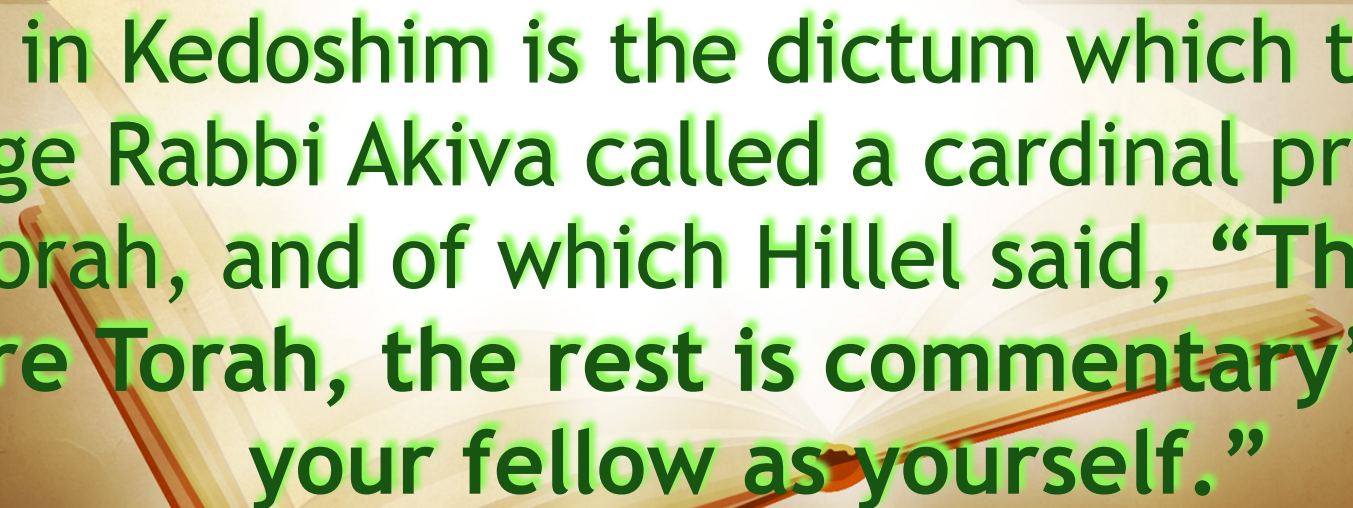




# TOPICS IN THE PARSHA

## 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.”



# CHAPTER 19

Before beginning our journey through these verses,  
what we must take note of the following:

The use of the 3 phrases:

“I AM יהוה

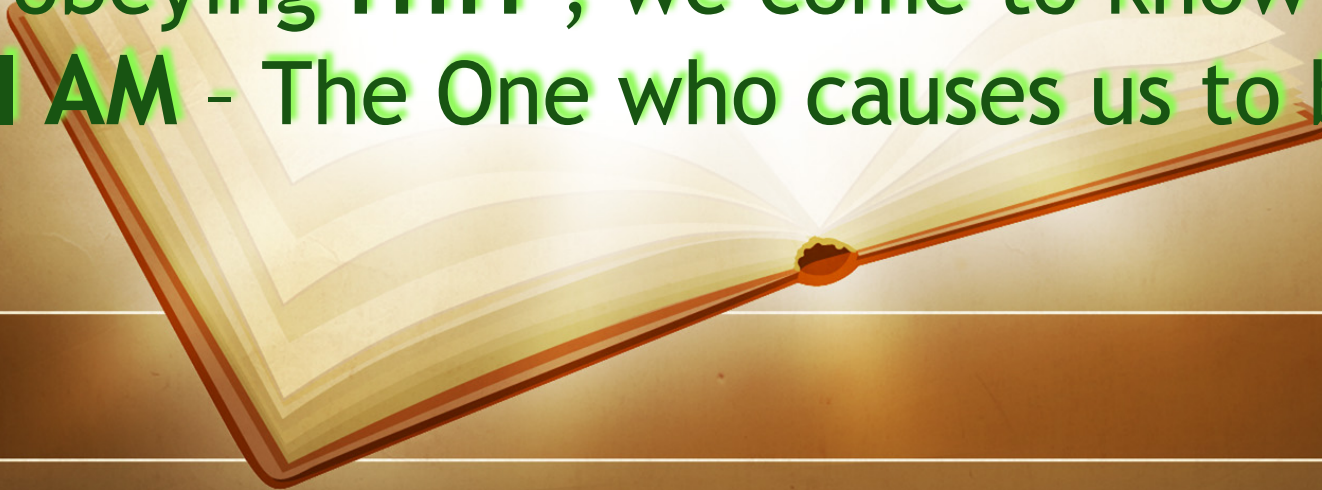
I יהוה your Elohim

I AM יהוה your Elohim”



These 3 phrases are collectively seen 16 times in  
this chapter alone!

What this emphasizes very clearly to us, is the fact  
that in obeying **יהוה**, we come to know Him as The  
**I AM** - The One who causes us to be!!!



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





## Verse 1

In the opening verse of the chapter, we again see, as always, that יהוה spoke to Mosheh and commanded him to speak to Yisra'ël.

This is still the way that יהוה speaks to us today: as we recognize that it is still through 'Mosheh' - which is metaphorically represented to us as being the Torah, for it is through the Torah that we receive His clear instructions for set-apart living.

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.





## Verse 2 - Speak to all the congregation!

On most occasions יהוה spoke to Mosheh and then Mosheh spoke to Aharon and the leaders, but here, we see clearly the command for Mosheh to speak to the whole congregation, and the reason for this, is that this message was of vital importance; so much so, that all needed to hear it first hand, so that there could be none with any excuse that they did not hear!






What is also clear, is that the importance of these words emphasizes that the set-apart call is not simply for a select few, but rather, it is for all the congregation of Yisra'ěl.

This is an urgent call, for a called out and chosen people, to gird up their loins and listen carefully on how to be set-apart and not be found to be looking like the foreign nations!



Kěpha Aleph/1 Peter 1:13-16 “Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favor that is to be brought to you at the revelation of יהושע Messiah, 14 as obedient children, not conforming yourselves to the former lusts in your ignorance, 15 instead, as the One who called you is **set-apart**, so you also should become **set-apart** in all behavior, 16 because it has been written, “Be set-apart, for I am set-apart.”



The word קְדוּשִׁים Qedoshim speaks of us being totally set-apart; set-apart from the world that is... and being separated from all that is not of Yisra'ël!

This, of course, results in a very harsh response from the rest of the nations, as what truly makes Yisra'ël a set-apart and separated nation of priests unto Elohim, is His Torah, and His Torah made flesh through the life, death and resurrection, gives us our true identity as a people belonging to Elohim, as long as we 'stay' in Him and walk as He walked!



Another way we could actually describe being set-apart unto Elohim, is that we are 'defined by the Torah', for in it we find our identity as talmidim (disciples/taught ones) of **יהושע** Messiah, the Living embodiment of the Torah!

What is made clear, from this verse, is the fact that **יהוה** makes clear that He is set-apart and He wants us to be like Him, as He paid the price for our sin, in order that we can be redeemed and shaped into His likeness and image; and to know Him, is to be like Him and the Torah teaches us 'how' we can 'know' Him and be like Him!



In being a set-apart nation, a royal priesthood, and a chosen people for a possession, we must clearly be able to distinguish the difference between clean and unclean and between the profane and the set-apart; which if we do not listen to, and guard to do the Torah, we will not be able to do so!

The Hebrew word that is translated as 'speak' comes from the root word דָּבַר **dabar** (daw-bar')- Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise', and this is also the Hebrew word that is used for **'WORD'**.



In a nutshell, we see here that The Word for Yisra'el  
is this:

**BE SET-APART!!!**



And it is obedience to The **WORD** that sets us apart!

Tas'loniqim Aleph/1 Thessalonians 4:1-7 “For the rest then, brothers, we beg you and call upon you in the Master **יהושע**, that as you received from us how you should walk and to please Elohim, you should excel still more, 2 for you know what commands we gave you through the Master **יהושע** 3 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.**”

Set-apartness in the Greek, as mentioned, is ἁγιασμός  
hagiasmos (hag-ee-as-mos')- Strong's G38 which  
means, '*consecration, sanctifying*'.

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

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

יהוה our Elohim.



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

The Hebrew term that is equivalent to this Greek word ἁγιασμός **hagiasmos** (hag-ee-as-mos')- Strong's G38 is קָדוֹשׁ **qadosh** (kaw-doshe')- Strong's H6918 which means, '**consecrated, set-apart**', for which we have been called:

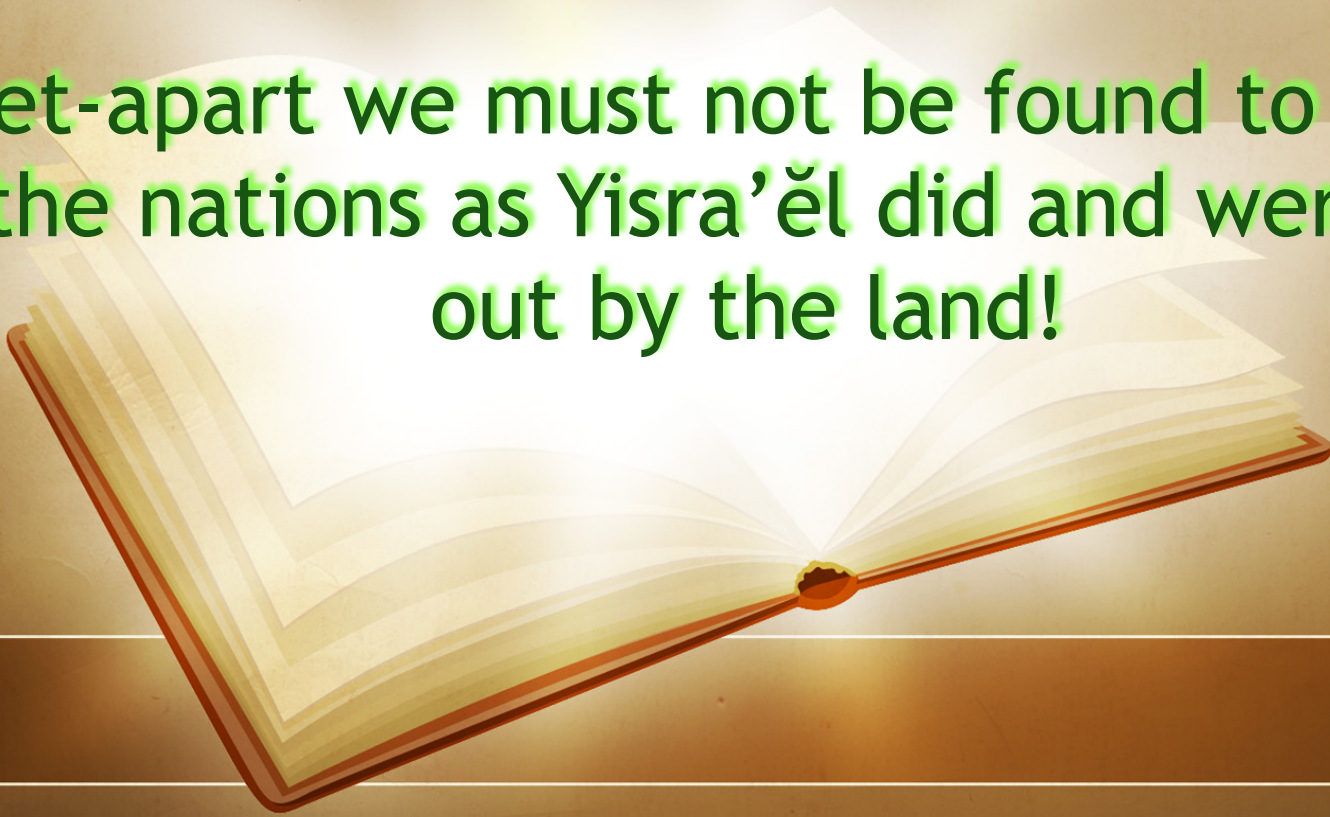
Shemoth/Exodus 19:6 “and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’ěl.”

Being set-apart has to do with separation and that is exactly what we have been called to do - be separated from that which is of the world, while still living in the world:

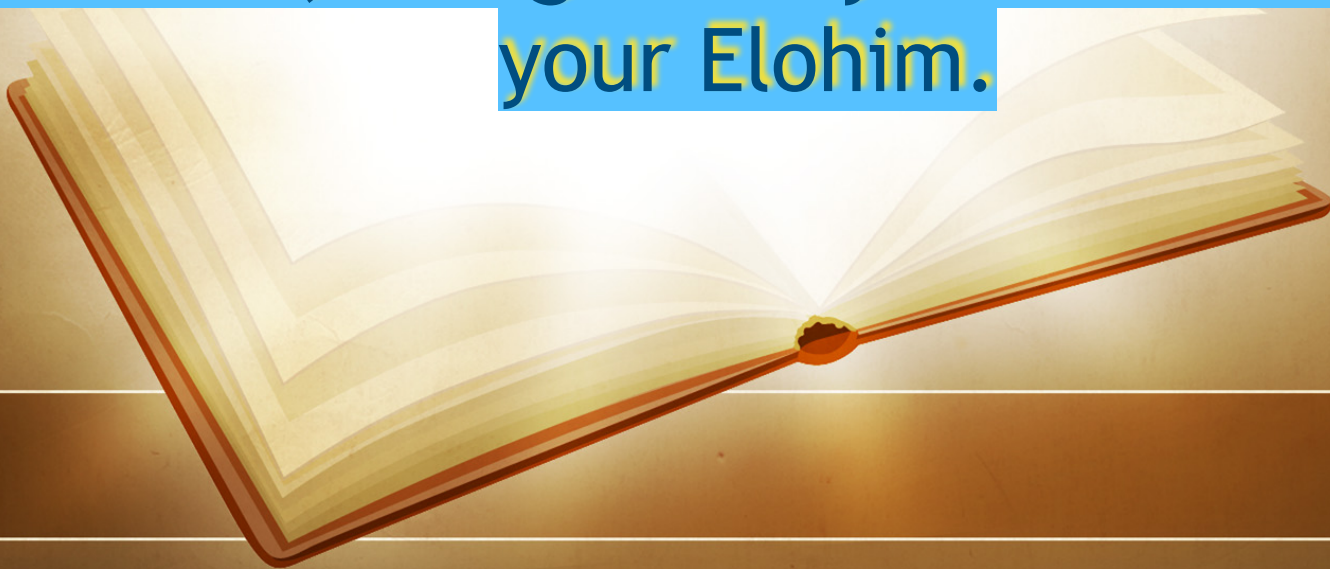
Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”



To be set-apart we must not be found to be whoring  
after the nations as Yisra'ěl did and were vomited  
out by the land!



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

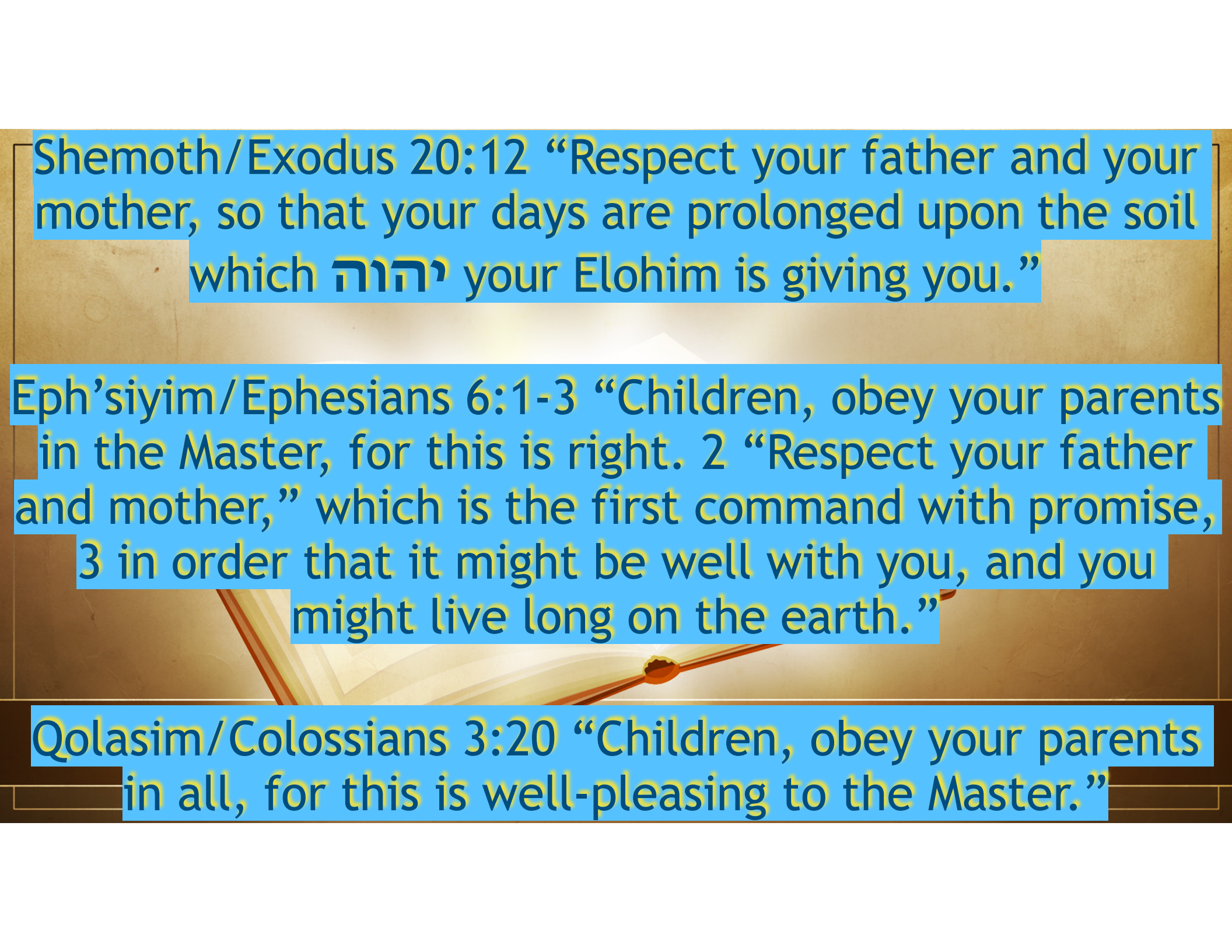




## Verse 3 - Fear your mother and father - guard My Sabbaths!

What is interesting here, is that the first instruction after being told to be set-apart, is to fear one's mother and father and in the same breath, the command to guard the Sabbaths is given too.

On a literal level, this is a clear command to revere the instructions of our parents, who teach and instruct us in the Torah of Elohim and we also know that we are commanded to respect our father and mother and that it is the first command with a promise:

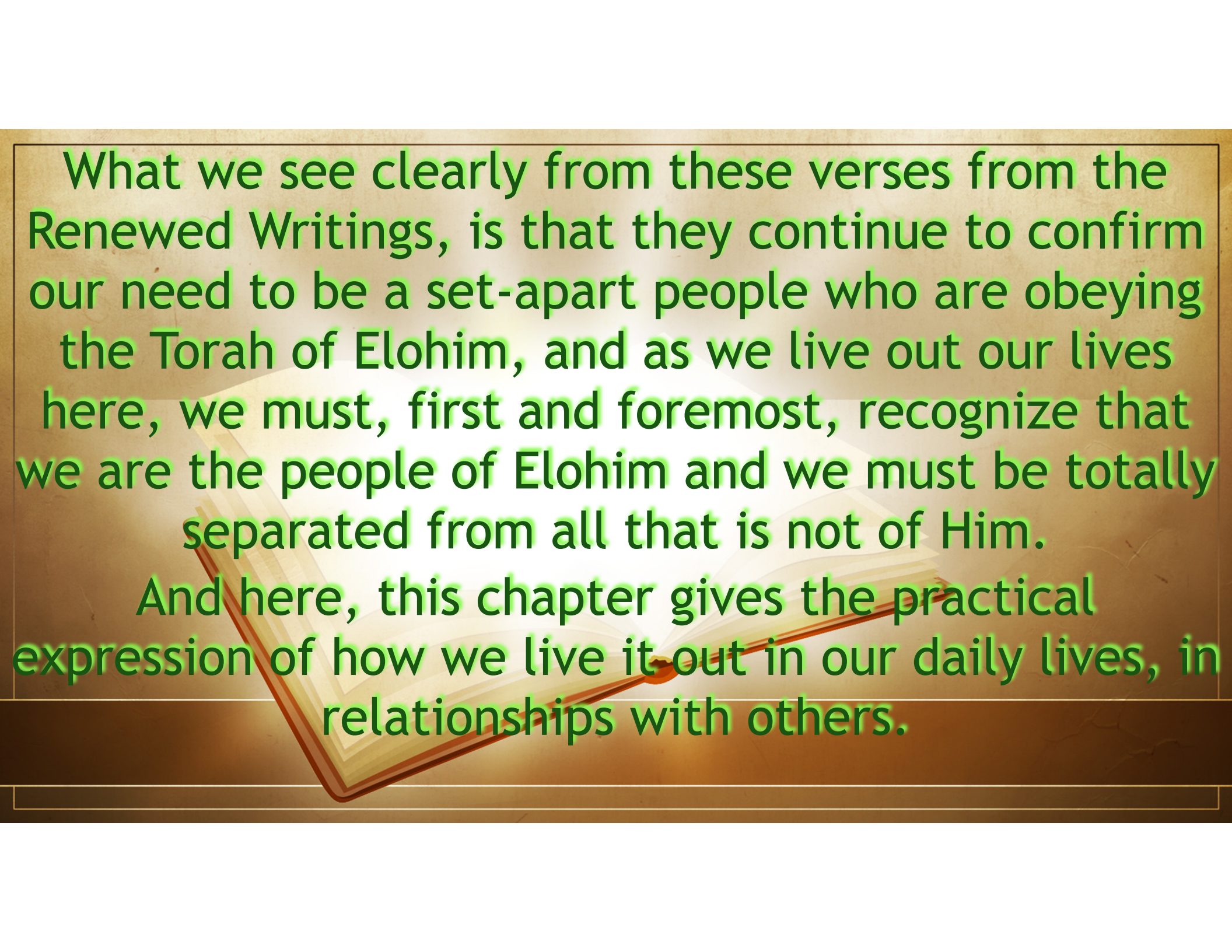


Shemoth/Exodus 20:12 “Respect your father and your mother, so that your days are prolonged upon the soil which יהוה your Elohim is giving you.”

Eph'siyim/Ephesians 6:1-3 “Children, obey your parents in the Master, for this is right. 2 “Respect your father and mother,” which is the first command with promise, 3 in order that it might be well with you, and you might live long on the earth.”

Qolasim/Colossians 3:20 “Children, obey your parents in all, for this is well-pleasing to the Master.”






What we see clearly from these verses from the Renewed Writings, is that they continue to confirm our need to be a set-apart people who are obeying the Torah of Elohim, and as we live out our lives here, we must, first and foremost, recognize that we are the people of Elohim and we must be totally separated from all that is not of Him.

And here, this chapter gives the practical expression of how we live it out in our daily lives, in relationships with others.

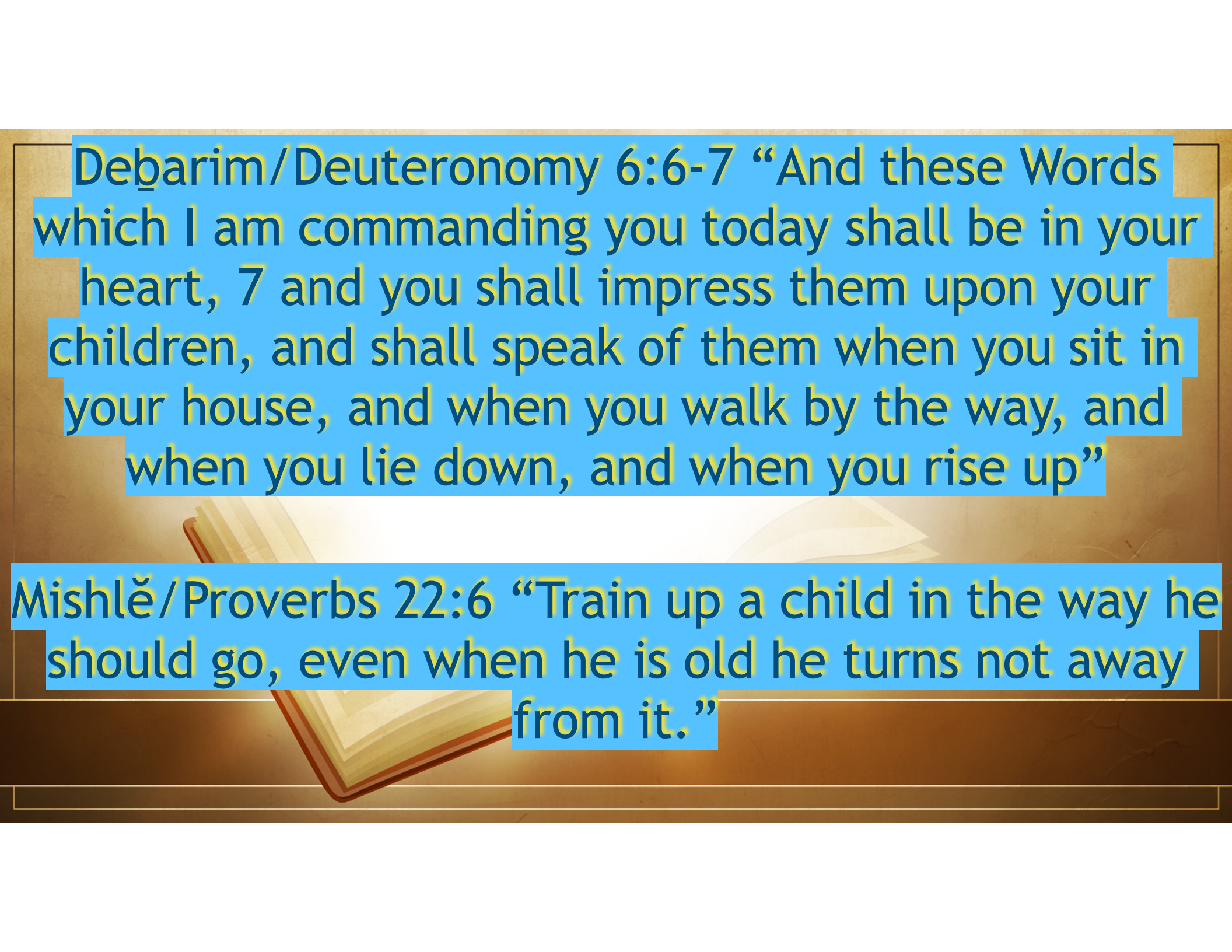


This command to respect/fear our parents, comes with the promise of life and is the beginning of learning how to live set-apart, as we learn to obey our parent's instructions and take heed to their teaching and discipline.

This, of course, presupposes that the parents are in fact walking set-apart lives too, as parents are held accountable for bringing up their children in the ways of the Torah:







Debarim/Deuteronomy 6:6-7 “And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up”

Mishlě/Proverbs 22:6 “Train up a child in the way he should go, even when he is old he turns not away from it.”

We are also warned not to forsake our parent's instruction:

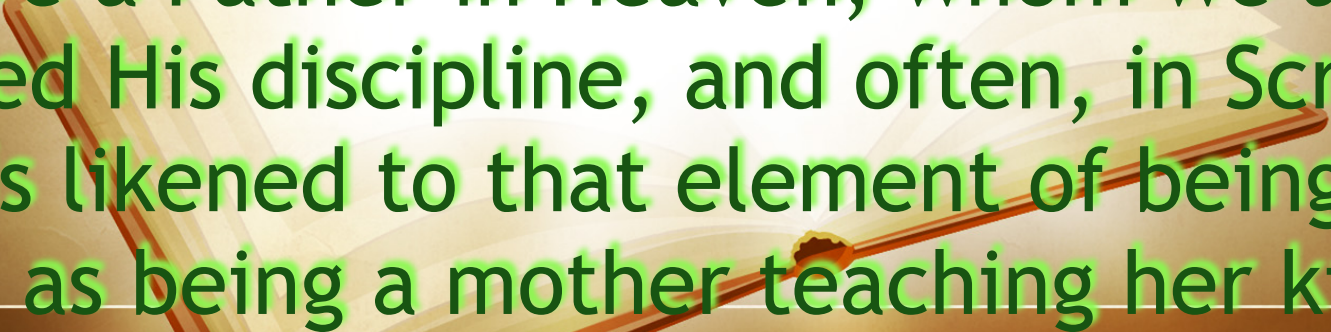
Mishlě/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Mishlě/Proverbs 6:20 “My son, watch over your father's command, and do not forsake the Torah of your mother”



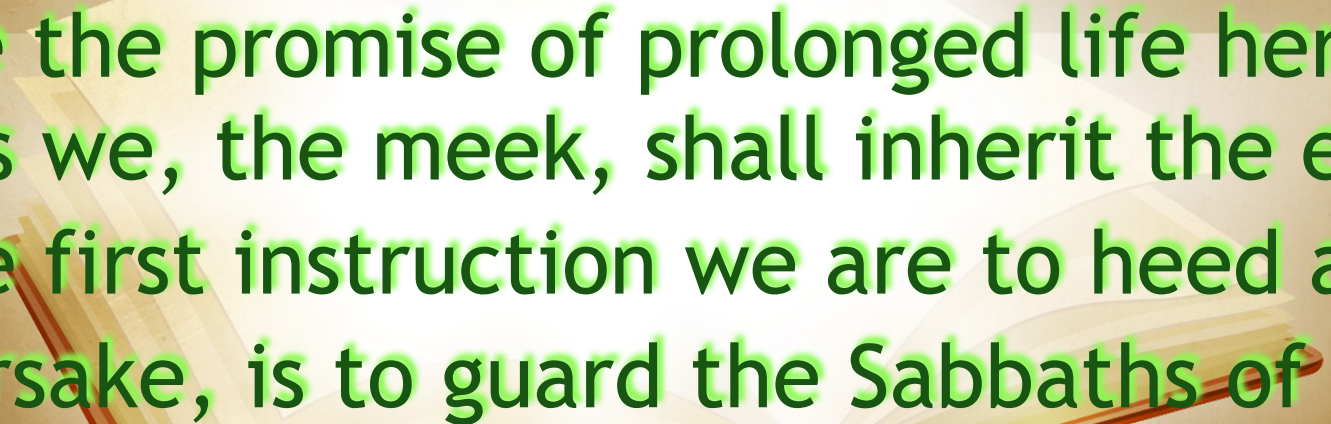
When we understand these clear instructions and principles, on a literal level, we further understand the clear picture that obeying our parents foreshadows for us, as children of Elohim who are to obey Him.

We have a Father in Heaven, whom we are to obey and heed His discipline, and often, in Scripture, the Torah is likened to that element of being described as being a mother teaching her kids.





And so, as we heed the Father's very clear discipline and cleave to the Torah, we too will receive the promise of prolonged life here in earth, as we, the meek, shall inherit the earth! The first instruction we are to heed and not forsake, is to guard the Sabbaths of **יהוה**!





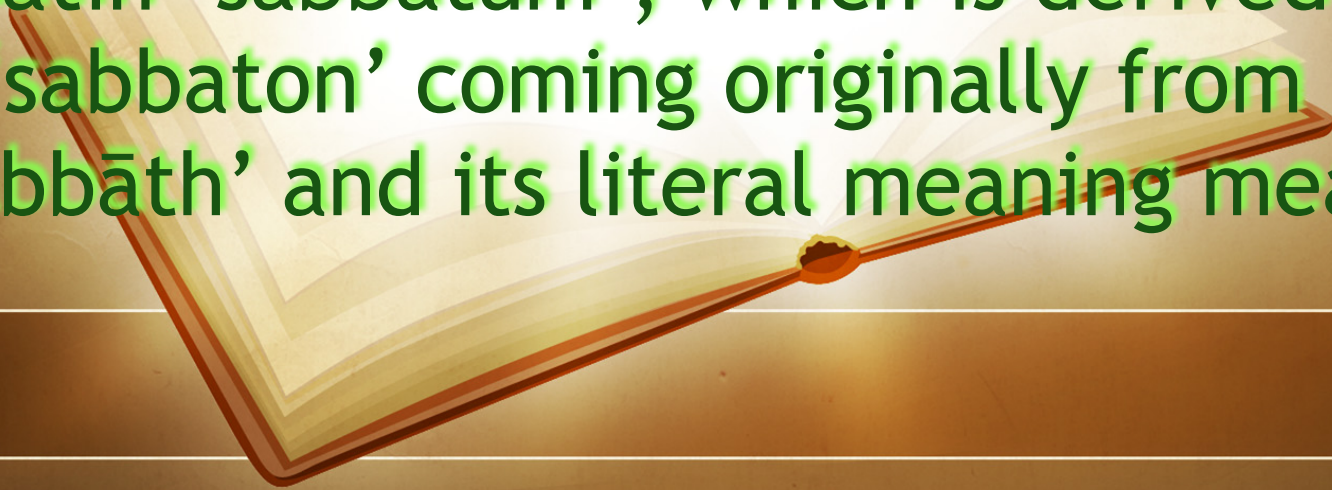
Shemoth/Exodus 31:14 “And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.”

Shemoth/Exodus 31:16 “And the children of Yisra’el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant.”

Debarim/Deuteronomy 5:12 “Guard the Sabbath day, to set it apart, as יהוה your Elohim commanded you.”

## Sabbath Definition:

The Merriam Webster's Collegiate Dictionary tells us that the word 'sabbath' is the middle English form from the Anglo-French and Old English which is from the Latin 'sabbatum', which is derived from the Greek 'sabbaton' coming originally from the Hebrew 'shabbāth' and its literal meaning means rest.





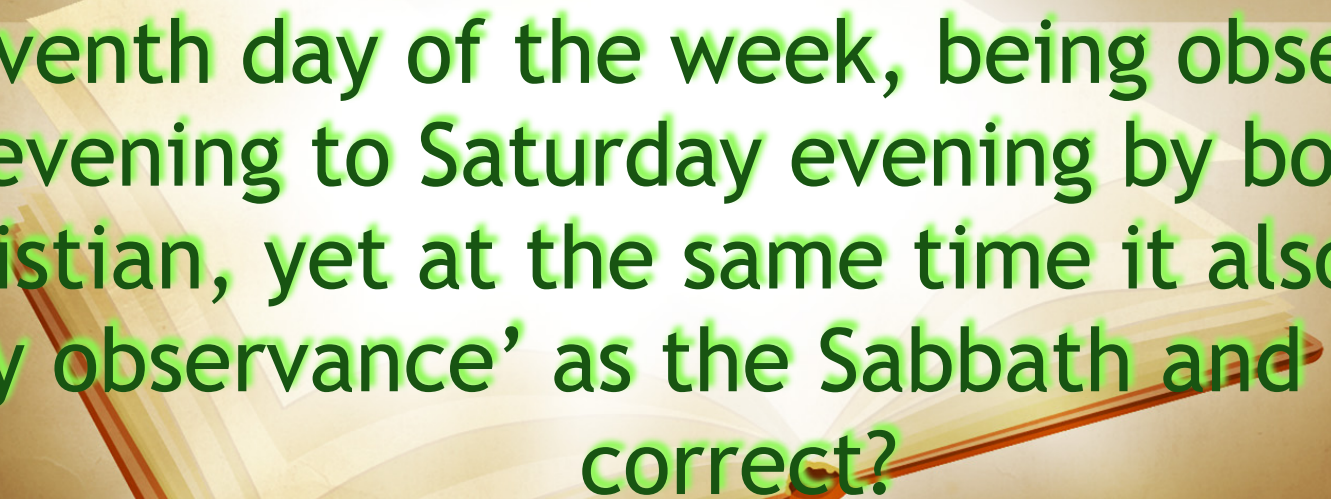
The dictionary goes on to say the following:

- 1 a: the seventh day of the week observed from Friday evening to Saturday evening as a day of rest and worship by Jews and some Christians
- b: Sunday observed among Christians as a day of rest and worship
- 2: a time of rest



According to the definition above, we can see two conflicting arguments, as to which day is Sabbath and what determines the Sabbath.

The seventh day of the week, being observed from Friday evening to Saturday evening by both Jew and Christian, yet at the same time it also states 'Sunday observance' as the Sabbath and can this be correct?





Well, what we ought to determine firstly is the root of the word 'Sabbath', in its original form and then determine the numbering of the days of the week and when a day starts to get the fuller picture to become clear.

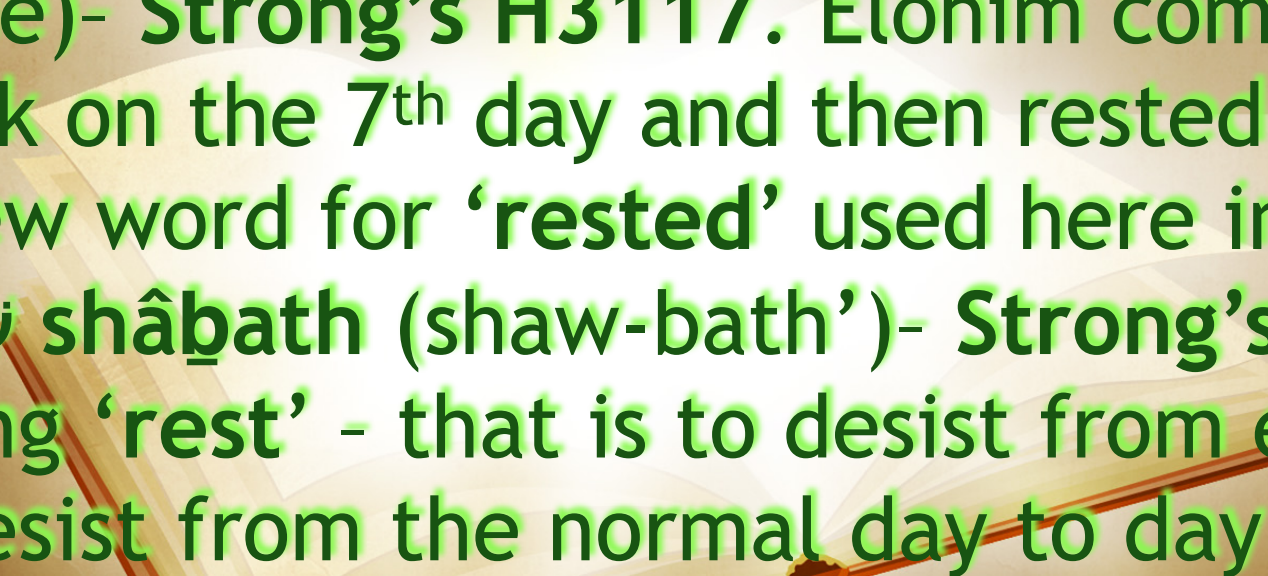
In the account given to us in **Berěshith/Genesis 2**, on creation, we do not see the specific word שַׁבָּת **shabbâth** (shab-bawth')- **Strong's H7676** being used, however we do see the root from which the word is derived in **chapter 2:2-3**:

Berěshith/Genesis 2:2-3 “And on the **seventh** day Elohim completed His work which He had done, and He rested on the **seventh** day from all His work which He had made. And Elohim blessed the **seventh** day and set it apart, because on it He rested from all His work which Elohim in creating had made.”

The Hebrew word used here for ‘seventh’ is שְׁבִיעִי **shâbiy`iy** (sheb-ee-ee’)- Strong’s H7637 which simply means ‘seventh’.



What seventh? The word for 'day' in Hebrew is **yôm** (yome)- **Strong's H3117**. Elohim completed His work on the 7<sup>th</sup> day and then rested on it the Hebrew word for 'rested' used here in verse 3 is **שָׁבַת shâbath** (shaw-bath')- **Strong's H7673**) meaning 'rest' - that is to desist from exertion - or to desist from the normal day to day workings.

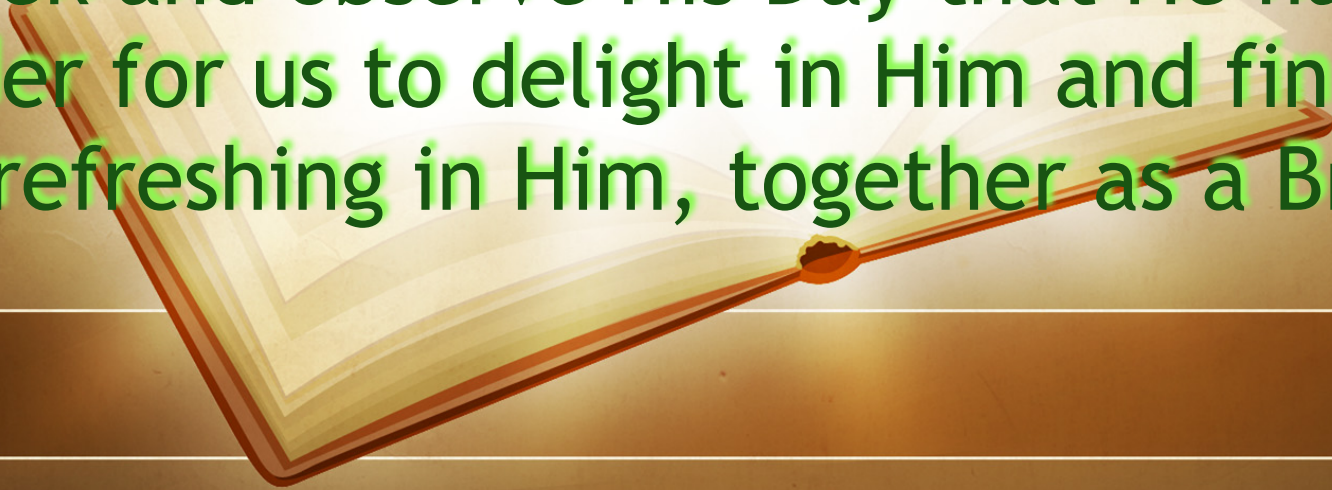




The difference between שַׁבָּת shabbâth (shab-bawth')-Strong's H7676 and שְׁבִיעִי shâbiy`iy (sheb-ee-ee')- Strong's H7637 is that שַׁבָּת shabbâth - Strong's H7676 is the intensive form coming from שְׁבִיעִי shâbiy`iy - Strong's H7637 which means '*to rest or observe*', and the intensive form of שַׁבָּת shabbâth -Strong's H7676 refers specifically to **'the'** Sabbath as in 'the' 7<sup>th</sup> day of the week.



It was on this very day - the 7th day of the week that Elohim set-apart one day from the others and very specifically He blessed this 7th day to be a day of rest in Him - a day to desist from the workings of the week and observe His Day that He has set-apart in order for us to delight in Him and find rest and refreshing in Him, together as a Bride!






This has greater implications for us, as we understand how the creation week itself gives us great insight in His redemptive plan and His appointed times and so, to misunderstand, or incorrectly recognize, the 7th day as a clear marker for us, could be detrimental to us knowing Him and walking fully in Him.

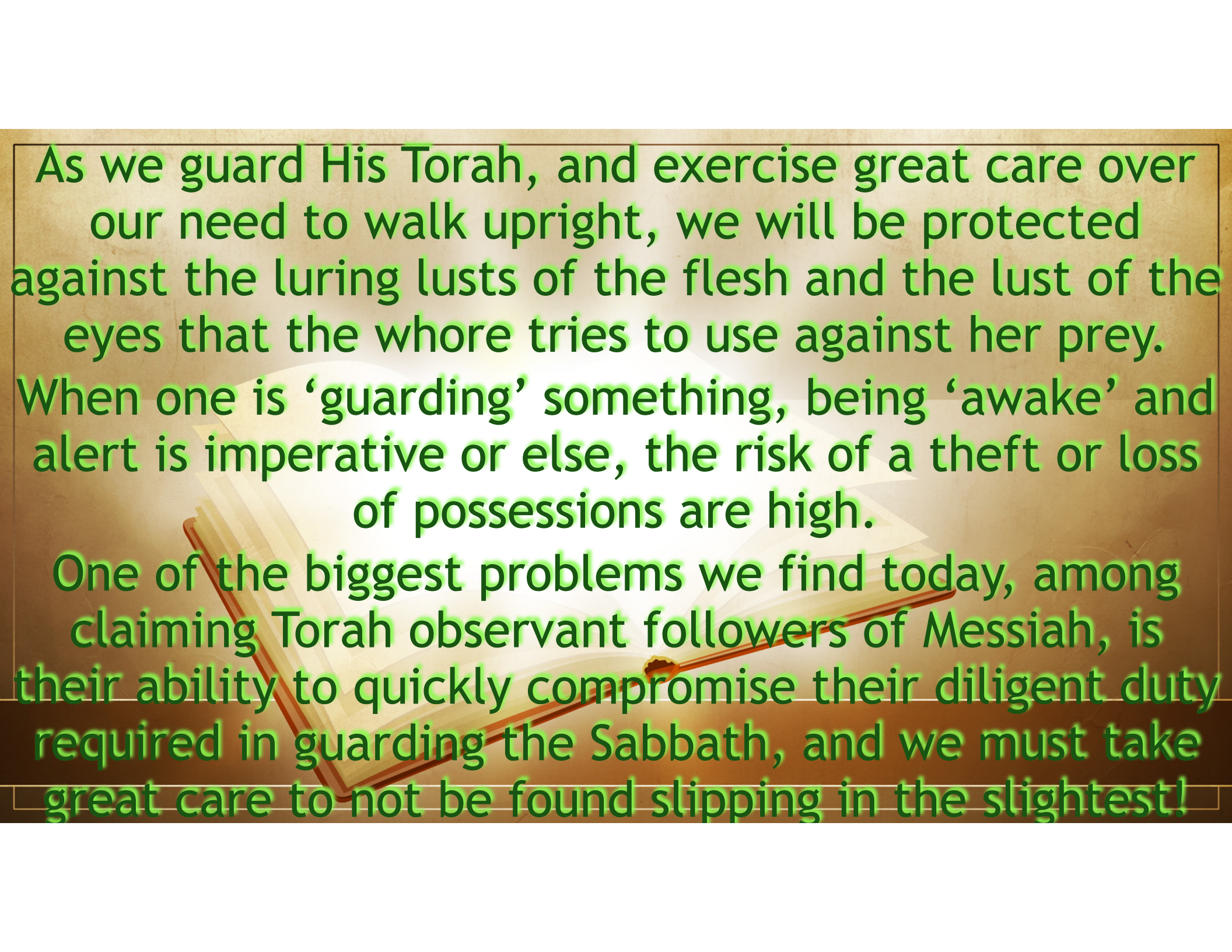
As we can see from Scripture, Elohim blessed and set apart the 7th day, not the 1st or 2nd or 3rd etc. - He blessed the 7th day and set it (7th day) apart from the rest.





The Hebrew word that is translated as 'guard' comes from the root word שָׁמַר (shamar) (shaw-mar')- Strong's H8104 which carries the meaning, 'keep watch', 'observe', 'perform', 'protect', 'pay attention', and the basic idea of the root of this word is 'to exercise great care over'. We are to 'exercise great care over observing and keeping' His Sabbath.





As we guard His Torah, and exercise great care over our need to walk upright, we will be protected against the luring lusts of the flesh and the lust of the eyes that the whore tries to use against her prey. When one is 'guarding' something, being 'awake' and alert is imperative or else, the risk of a theft or loss of possessions are high.

One of the biggest problems we find today, among claiming Torah observant followers of Messiah, is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!




When used in combination with other verbs, the meaning of this root verb שָׁמַר shamar - Strong's H8104 is **'do carefully or diligently'**, i.e. **perform carefully by paying strict attention as to what must be done**, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר shamar - Strong's H8104 in the Torah.



It is used 148 times in 139 verses in the Torah -  
15 times in 15 verses in Berēshith/Genesis,  
25 times in 24 verses in Shemoth/Exodus;  
16 times in 16 verses in Wayyiqra/Leviticus;  
19 times in 19 verses in Bemidbar/Numbers and  
73 times in 65 verses in Debarim/Deuteronomy!!!





With Debarim/Deuteronomy being seen and understood as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר **shamar** - Strong’s H8104 to the generation that was about to enter into the Promised Land!

This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah, for a lack of knowledge and discipline in the Word!



Adam was commanded to 'guard' (Shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives! Our Husband and Head, **יהושע** Messiah, washes us, His Bride, through His Word, which we are to meditate upon, day and night, in order to be prosperous and successful in all we do, not turning to the right or left, but guarding to do all He has commanded, thus showing that we are a cleansed Bride!



Yohanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

The Greek word that is translated as ‘guard’ in the above verse is τηρέω tēreō (tay-reh’-o)- Strong’s G5083 which means, **‘to attend carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast’**, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.



It comes from the word  $\tau\eta\rho\acute{o}\varsigma$  **tēros** which is a ‘guard’, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word  $\tau\eta\rho\acute{\epsilon}\omega$  **tēreō** - Strong’s G5083 means, **‘obey, fulfill a duty, precept, law or custom, and to perform watchfully’**.

To guard the instructions of the One we know implies an active obedience to what we hear Him speak and instruct and be diligent to be watchful over His clear Words!

Let us see the verses that follow:




Yohanan Aleph/1 John 2:4-7 “The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”

To put it very plainly - those who: disregard the need to keep the true Sabbath (which is NOT sun-day), and disregard the command to keep the True Appointed Times/Feasts of יהוה, as outlined in Wayyiqra/Leviticus 23, and disregard the need to eat according to the proper dietary instructions contained in Wayyiqra/Leviticus 11 & Debarim/Deuteronomy 14, as well as disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) - are NOT known by Elohim and are simply the 'lawless' ones who shall be rejected and sent away!



Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”



In Yohanan Aleph/1 John, quoted above, Yohanan makes it clear that this was not a fresh command that he was writing, but rather an old command that was from the beginning!

To be known by יהוה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

Yohanan/John 10:14 “I am the good shepherd. And I know Mine, and Mine know Me”



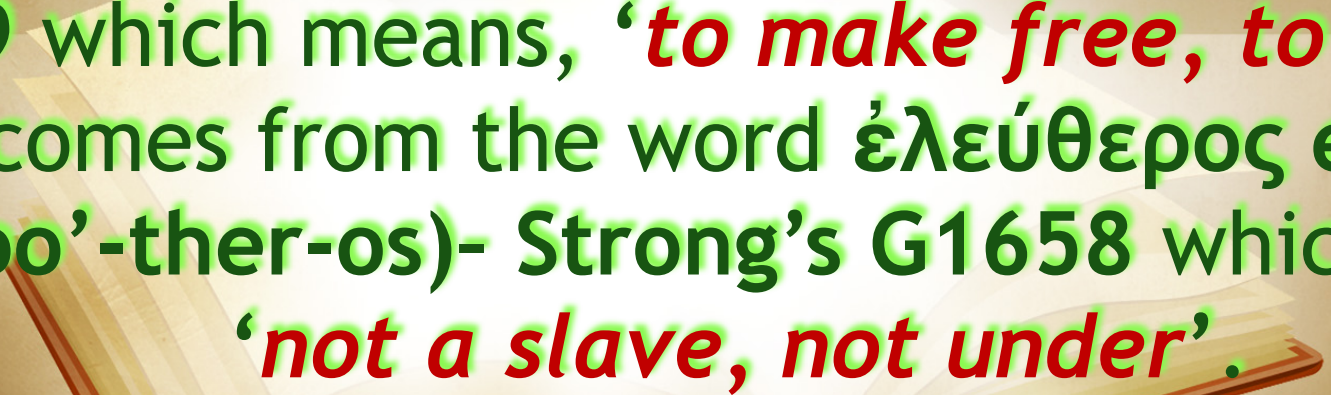
So many today assume that they too are 'known by יהוה', yet they do not 'know' Him - simply because they DO NOT GUARD His commands.

What is also worthy of taking note of is the words in the Greek that are deemed to be antonyms of τηρέω **tēreō (tay-reh'-o)- Strong's G5083.**

An antonym is a word of opposite meaning, and the Greek words that carry the opposite meaning to τηρέω **tēreō - Strong's G5083** are:

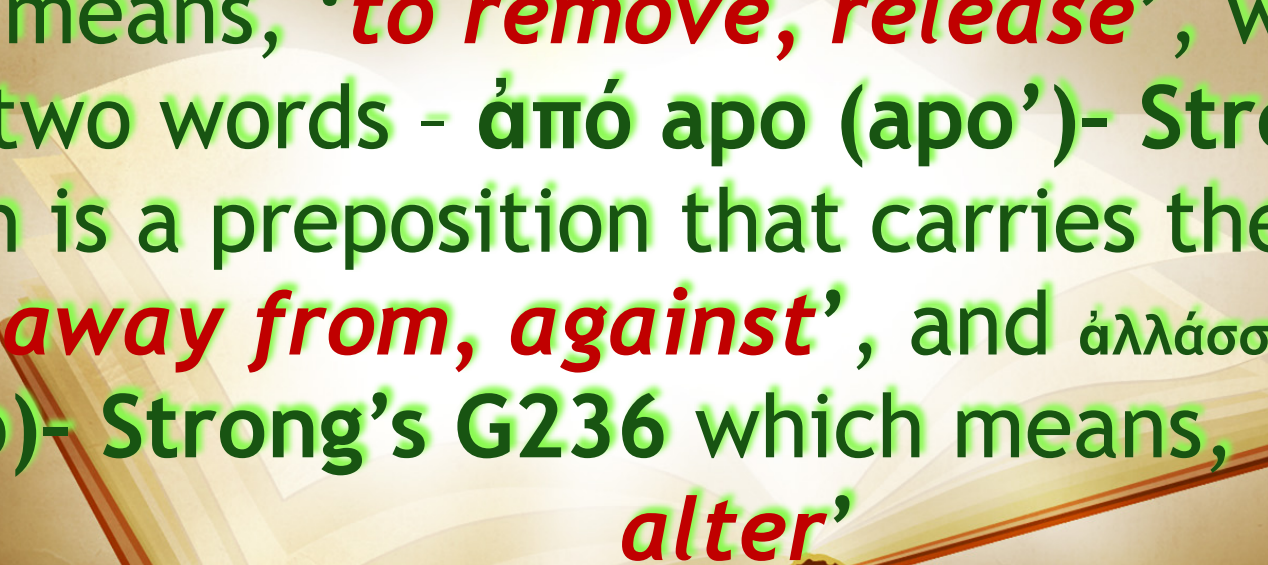


1 - ἐλευθερόω eleutheroō (el-yoo-ther-o'-o)- Strong's G1659 which means, '*to make free, to exempt*', which comes from the word ἐλεύθερος eleutheros (el-yoo'-ther-os)- Strong's G1658 which means, '*not a slave, not under*'.

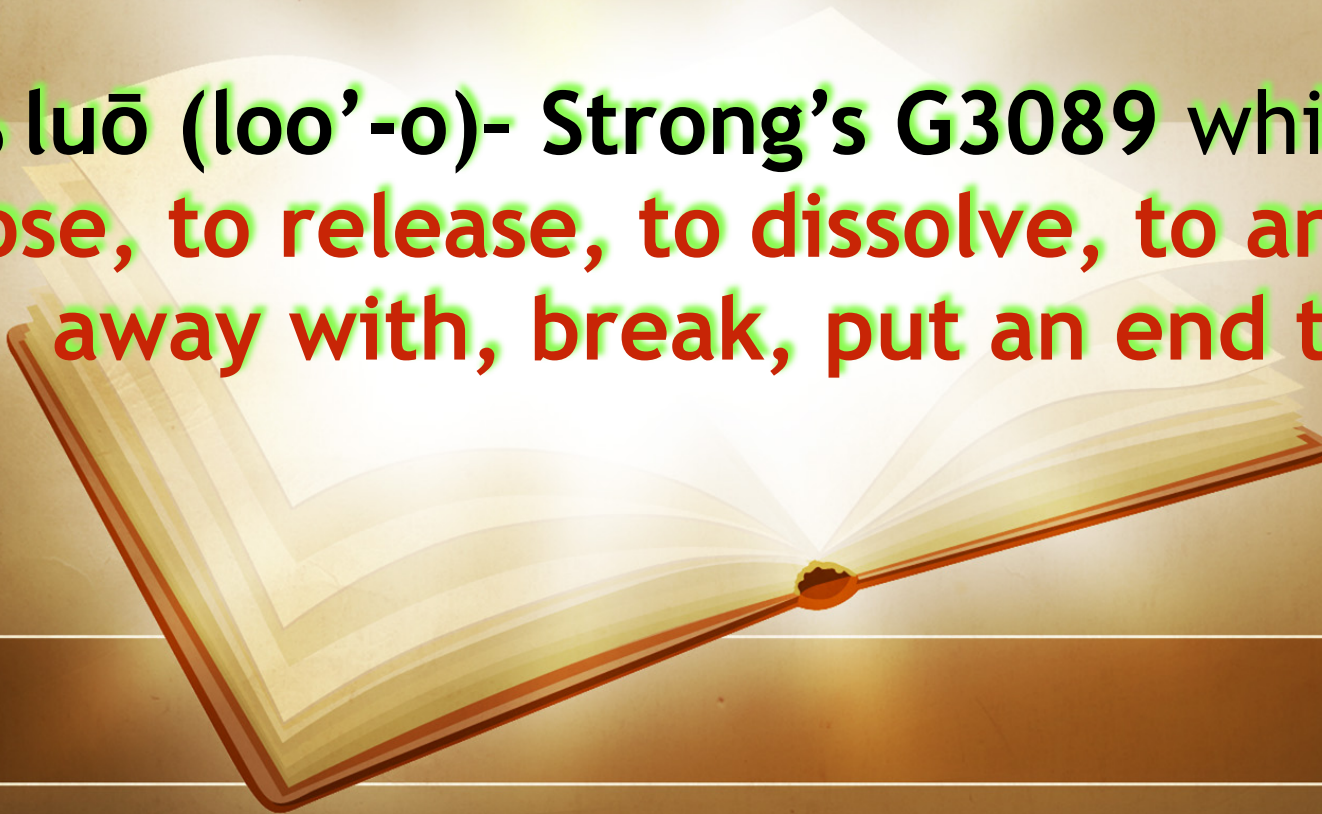




2 - ἀπαλλάσσω apallassō (ap-al-las'-so)- Strong's G525 which means, '*to remove, release*', which comes from two words - ἀπό apo (apo')- Strong's G575 which is a preposition that carries the meaning, '*from, away from, against*', and ἀλλάσσω allassō (al-las'-so)- Strong's G236 which means, '*to change, alter*'



3 - λύω luō (loo'-o)- Strong's G3089 which means,  
'to loose, to release, to dissolve, to annul, to do  
away with, break, put an end to'.





While I must make it clear, that these 3 words are not always used in a negative sense, what I do want to point out here, is that, as antonyms for the word τηρέω tēreō - Strong's G5083, which clearly implies that we **'hold fast to, and take careful care of the commands of Elohim'**; we can see how mainstream traditions and dogmas of man have done the exact opposite, by teaching a complete removal of the need to guard the commands and a doing away with, or putting an end to, what Scripture clearly commands us not to!!!



Our Husband and Head, **יהושע** Messiah, washes us,  
His Bride, through His Word, which we are to  
meditate upon, day and night, in order to be  
prosperous and successful in all we do, not turning  
to the right or left, but guarding to do all He has  
commanded, thus showing that we are a cleansed  
Bride!

