



**Parsha Acharei Mot / After the Death
Parsha Kedoshim / Set-apart Ones
VaYiqra / Leviticus 16:1 ~ 20:27
Beit Emet Congregation ~ Jerusalem Israel & Vancouver, WA
Ben Ehrhardt, Shamash
4/23/10
www.hearoisrael.org**

Again this week, we have a “double” Torah portion to study together. The combined title of this week’s *parsha* is “**Acharei Mot – Kedoshim**”.

Acharei Mot (*Aleph-chet-reish-yud ~ mem-vav-tav*) literally means “**after the death**”. This is referring, of course, to the deaths of Nadab and Abihu, Aharon’s two eldest sons, when they offered strange fire to YHVH. If you’ll remember, from two weeks ago, we read about this horrific event. There’s something else of interest here. The numeric value of the letters in “**Acharei Mot**” total 665, which also equals the Hebrew word “**mitsnepheth**” from **Shemot / Exodus 28:37**, which is the “**turban**” or “**mitre**” worn on the head of the High Priest.

When we read of their death, we talked about how, in the Torah, there is no time. We need to remember as we read, that the words that YHVH spoke to Moshe, and he recorded, came in large “*clusters*”. In fact, the narrative of **VaYiqra (Leviticus)** covers the time span of only a few days, as we’re seeing.

The first two chapters of this week’s *sidrah*, or Torah lesson, revolve around Yom Kippur and the slaughterings, offerings and rituals. Let’s look at this, as we begin with **VaYiqra / Leviticus 16:1-4**; ***And YHVH spoke to Moshe after the death of the two sons of Aharon, as they drew near before YHVH, and died. And YHVH said to Moshe, “Speak to Aharon your brother not to come in at all times to the Set-apart Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement. With this Aharon should come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. He should put on the set-apart linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban – they are set-apart garments. And he shall bathe his body in water, and shall put them on.***

So, following the deaths of Nadab and Abihu, YHVH gives instructions, through Moshe, that the High Priest (*Kohen HaGadol*) can only enter inside the veil, the Holy of Holies, once a year, at Yom Kippur. It’s interesting that when he comes into the Holy of Holies, part of his prescribed clothing is this “**mitsnepheth**” or “**turban**”, according to **verse 4**. He wears, on his head, a reminder of his sons’ disobedience.

And from the congregation of the children of Yisra'el he takes two male goats as a sin offering, and one ram as a burnt offering. And Aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house. And he shall take the two goats and let them stand before YHVH at the door of the Tent of Meeting. And Aharon shall cast lots for the two goats, one lot for YHVH and the other lot for Aza'zel. And Aharon shall bring the goat on which the lot for YHVH fell, and shall prepare it as a sin offering. But the goat on which the lot for Aza'zel fell is caused to stand alive before YHVH, to make atonement upon it, to send it into the wilderness to Aza'zel.

While I do not intend to give a Yom Kippur teaching here, I do need to say a few things about the offerings. First, back in **verse 3**, we're told there was the bull for a **"sin offering"**, a **"chatta'ah"**. This offering was for the Priest and his house. The **"bull"** (**"baqar"**) represents strength, our strength. All of us must come before YHVH having laid down our strength; in fact, we offer our strength to Him, Ahmei? This is why the affliction, the weakening and humbling of our being, through fasting, is so important. But, that's another teaching. Secondly in **verse 3**, we have the **"ram"** (**"ayil"** in Hebrew) as the **"burnt offering"** (The **"olah"** or **"ascension"**). **"Ayil"** (the **ram**) literally means **"righteous"** or **"upright"**. The picture here is that only the upright and righteous may ascend to YHVH; and, we offer that to Him also. Why? Because, we can only be righteous because of Him.

Then, we have the **"two goats"** (**sa'iyrim**). Lots were cast for the goats; one lot for **YHVH** and one for **"Aza'zel"**. Who or what is **"Aza'zel"**? The suggested meanings are many indeed. Strong's Concordance equates it with the goat, referring to **"Aza'zel"** as the **"scapegoat"**. According to Gesenius' Hebrew-Chaldee Lexicon, it simply means to **"cast out"** or **"remove"**. The Hebrew sages teach that it means the **"desert"**, where the scapegoat is released, or the **"cliff"** from which the scapegoat is thrown. However, from the context in Scripture, this definitely seems to be referring to someone or something with a proper or capitalized name. According to the Book of Enoch, Chapter 10, **"Aza'zel"** was the leader of a group of **"fallen Malakim"** or **"messengers"** called **"the watchers"** who mated with the daughters of men, resulting in the race of giants known as the **"Nephilim"**. It is written in Enoch that he and the watchers (*some 200 in total*) were largely responsible for initiating the violence and evil in the world that ended up causing Elohim to destroy the earth with the flood in Noah's time. This name or word **"Aza'zel"** literally means in Hebrew **"arrogant towards El"**. It is further written that he was bound and is being held in outer darkness, in an **"opening in the desert"** awaiting the judgment and being cast into the **"lake of fire"**. Yes, the Book of Enoch also speaks of the **"lake of fire"** as does **Revelation**. In Modern Hebrew, the word **"aza'zel"** means **"hell"**.

Now, let's go back to **Vayiqra 16:9-10**; ***"And Aharon shall bring the goat on which the lot for YHVH fell, and shall prepare it as a sin offering. But the goat on which the lot for Aza'zel fell is caused to stand alive before YHVH, to make atonement upon it, to send it into the wilderness to Aza'zel."*** We see that this goat is an atonement. The Hebrew reads **"I'kaphar ala'ah"**, which means **"to atone by it"**. Then, we read in **verses 20-22**; ***"And when he has finished atoning for the Set-apart Place, and the Tent of Meeting, and the altar, he shall bring the live goat. Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra'el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness."***

This **"scapegoat"** is to bear all of the sins of Yisra'el upon its head and carry them to a **"land cut-off"**. This is how David could write, in **Tehillim 103:10-13**; ***He has not done to us according to our sins, Nor rewarded us according to our crookednesses. For as the heavens are high above the***

earth, So great is His kindness toward those who fear Him; As far as east is from west, So far has He removed our transgressions from us. As a father has compassion for his children, So YHVH has compassion for those who fear Him.

Aza'zel is spelled "Ayin-zayin-aleph-zayin-lamed". The numeric value these letters in Aza'zel is 115 which equals "***nisah***", "***to tempt***". Who tempted Yahshua in the "***wilderness***"? It's also interesting that the Children of Yisra'el were tried by Elohim and tempted by others in the "***wilderness***", the home of Aza'zel. So, the rabbis teach that one goat was slain for our sin and on the second, or "***scapegoat***" was placed all of our guilt. Then it was sent to "***Aza'zel the tempter***". Thereby, all our former guilt is placed on him who tempted us. And, at the judgment, all the guilt is placed upon the one responsible for the temptation and accusation. That's Elohim's perfect justice. Ahmein?

If you have any doubt about this, just look at what **Yeshayahu / Isaiah 14:7-19** says regarding satan when YHVH sets all to right; "***All the earth is at rest and at peace, they shall break forth into singing. Even the cypress trees rejoice over you, and the cedars of Lebanon, saying, 'Since you were cut down, no woodcutter has come up against us.' The grave from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the sovereigns of the gentiles. All of them respond and say to you, 'Have you also become as weak as we? Have you become like us? 'Your arrogance has been brought down to the grave, and the sound of your stringed instruments; the maggot is spread under you, and worms cover you.' How you have fallen from the heavens, O Helel, son of the morning! You have been cut down to the ground, you who laid low the gentiles! For you have said in your heart, 'Let me go up to the heavens, let me raise my throne above the stars of El, and let me sit in the mount of meeting on the sides of the north; let me go up above the heights of the clouds, let me be like the Most High.' But you are brought down to the grave, to the sides of the Pit. Those who see you stare at you, and ponder over you, saying, 'Is this the man who made the earth tremble, who shook reigns, who made the world as a wilderness and destroyed its cities, who would not open the house of his prisoners?' All the sovereigns of the gentiles, all of them, were laid in esteem, everyone in his own house; but you have been thrown from your grave like an abominable branch, like the garment of those who are slain, thrust through with a sword, who go down to the stones of the pit, like a trampled corpse.***"

Let's look at **VaYiqra / Leviticus 17: 1-16**; **And YHVH spoke to Moshe, saying, "Speak to Aharon, to his sons, and to all the children of Yisra'el, and say to them, 'This is the word which YHVH has commanded, saying, "Any man from the house of Yisra'el who slaughters a bull or a lamb or a goat in the camp, or who slaughters it outside the camp, and does not bring it to the door of the Tent of Meeting, to bring an offering to YHVH before the Dwelling Place of YHVH, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people, in order that the children of Yisra'el bring their slaughterings which they slaughter in the open field. And they shall bring them to YHVH at the door of the Tent of meeting, to the priest, and slaughter them as peace offerings to YHVH. And the priest shall sprinkle the blood on the altar of YHVH at the door of the Tent of Meeting, and shall burn the fat for a sweet fragrance to YHVH. And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations." ' And say to them, 'Any man of the house of Yisra'el, or of the strangers who sojourn among you, who offers a burnt offering or slaughtering, and does not bring it to the door of the Tent of Meeting, to do it to YHVH, that man shall be cut off from among his people. And any man of the house of Yisra'el, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people. For the life of**

the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.’ Therefore I said to the children of Yisra’el, ‘No being among you eats blood, nor does any stranger who sojourns among you eat blood.’ And any man from the children of Yisra’el, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust, for it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra’el, ‘Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.’ And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean. And if he does not wash or bathe his body, then he shall bear his crookedness.”

Up until this time, our forefathers, Avraham, Yitzaq and Ya’aqob along with their children I’m sure, had set up altars at various places in the sojournings to make offerings to Elohim. It sounds also like some had made offerings to demons, or false mighty ones (*remember there was also a mixed multitude with them*). Here, with the consecration, or setting-apart, of the Priesthood and the inauguration of the Tent of Meeting, YHVH’s Dwelling Place, He establishes that from this point on, **“slaughterings”** (**“qorbanot”**) or **“drawing near”** can only take place where YHVH dwells and has placed His Name. For the forty years in the wilderness, that Place moved about with the Children of Yisra’el. Then, after they came into the Land, Elohim placed his Name and ordered His Dwelling Place to be in Shiloh. There it stayed for 369 years; until He told King David to move it to the City of David, next to Jerusalem, where He would await the building of the Hekal or Solomon’s Temple.

For now, YHVH has seen fit to remove, at least until Mashiach returns, His Dwelling Place and altar from our sight. Have we no place to make our offerings? Where does YHVH dwell now? We read what Yahshua said, as translated from the Aramaic Peshitta, in **Yochanan 14:15-17**; **“If you love Me, keep My commandments. And I will ask of my Father, and He will give you another Redeemer, who will be with you forever. The Spirit of the Truth, He who the world is unable to receive, because it does not see Him or know Him. But you know Him, for He dwells with you and He is in you.”** And, **verses 23-26**; **“He who loves me keeps my word, and my Father will love him and we will come to him and we will make our dwelling with him. But, he who does not love me will not keep my word. And this word which you hear is not mine; rather, it is of the Father who sent Me. These things I have spoken among you while I am with you. But the Redeemer, Ruach HaKodesh, the One whom the Father will send in My Name will teach you everything. And He will remind you of everything that I said to you.**

Then Sha’ul declares in **Ephesians 3:14-19**, from the Peshitta; **And I bow my knees to the Father of our Master Yahshua HaMashiach, from whom the whole family in heaven and on earth is named. That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit; that in your inner man, the Mashiach may dwell by faith, and in your hearts by love while your root and your foundation increases greatly in strength; and that you may be able to explore, with all the set-apart believers, what is the height and depth and length and breadth, and may know the greatness of the Mashiach’s love; and that you may be filled with all the fullness of Elohim.**

Regardless of what others might say, we are to walk in Torah. Let’s read just a few verses from **VaYiqra 18**, specifically **1-5**; **And YHVH spoke to Moshe, saying, “Speak to the children of Yisra’el, and say to them, ‘I am YHVH your Elohim. Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kena’an, where I am bringing you, and do not walk in their laws. Do My right-rulings and guard My laws, to walk in**

them. I am YHVH your Elohim. And you shall guard My laws and My right-rulings, which a man does and lives by them. I am YHVH. We are not to walk in the culture of Mitzrayim, which we are being called to leave; or, in all of the current culture of the land Israel (*Kena'an, the land we are being called to*). We are instructed here to walk in Yah's Torah (*His Instructions*), "**which a man does and lives by them**".

With these words, Moshe lays out the basic family law of the Torah, or the "*Laws of Family Purity*" in **Chapter 18**, including the fundamental laws of incest and the various forbidden relationships, including mother and son, father and daughter, brother and sister, adultery, forbidden intercourse during a wife's monthly period, prohibition of homosexuality, bestiality, etc.

Next, we move on to **Parsha Kedoshim**, where we read in **VaYiqra / Leviticus 19:1-2**; **And YHVH spoke to Moshe, saying, "Speak to all the congregation of the children of Yisra'el, and say to them, 'Be (Kedoshim) set-apart ones, for I YHVH your Elohim am (kadosh) set-apart.'"**

"**Kedoshim**" (*Kuf-dalet-shin-yud-mem*) literally means "**set-apart ones**". Now "**kadosh**" or "**set apart**", Strong's word # 6918, is spelled "*kuf-dalet-vav-shin*". "**Kadosh**", like many Hebrew words, has multiple spellings and pronunciations depending on whether it is used as a noun, adjective, etc. or in the past, present or future tense and whether it is singular or plural. However, the root word is always the same, "**kadash**", #6942, spelled "*kuf-dalet-shin*" and means "**to set apart**" or "**consecrate**". So "**kadash**" is "**to set apart**" and "**kodesh**" is "**to be set apart**" and "**kedoshim**" are "**those who are set-apart**". I just want you to understand how this works. OK. So, what's the difference between "**to set-apart**" and "**being set-apart**"? The difference is the "**vav**". Remember, the Hebrew letters have meanings. It's a picture language, right? **Kadash** is "*Kuf-dalet-shin*"; these letters have meaning; "*kuf*" means to "**surround**" or "**touch**", "*dalet*" is the "**door**" and "*shin*" the letter that represents the name "**El Shaddai**". So, "**kadash**" (*to set yourself apart*) means "**to touch the door of El Shaddai**". The "**vav**" means "**hook**" or "**connection**" (remember the "**vav**" was the hook that connected the curtains to the columns in the Tent of Meeting). When you add the "**vav**", **you are Kadosh** and thereby as you touch the door, you are connected to El Shaddai (*Elohim Sufficient*). Remember too, that the letters are also numbers. The numeric value of "**kadash**" (*kuf-dalet-shin*) is 404 and equals "**shining**". But, when you add the "**vav**" and become "**set apart**", the value changes by 6 (man) to 410 which equals "**splendor**" and "**freedom**". And, the numeric value of the title of our parsha, "**Kedoshim**" is 454; which equals, from **B'midbar / Numbers 7:2**, "**HaMatot**" or "**the tribes**" and **Debarim / Deuteronomy 10:19**, "**v'Ahav-tam**" (**and you shall love**).

Now that we have a little more understanding about being set-apart, let's read on, starting with **VaYiqra / Leviticus 19:1-10**; **And YHVH spoke to Moshe, saying, "Speak to all the congregation of the children of Yisra'el, and say to them, 'Be set-apart, for I YHVH your Elohim am set-apart. Each one of you should fear his mother and his father, and guard My Sabbaths. I am YHVH your Elohim. Do not turn to idols, and do not make for yourselves moulded mighty ones. I am YHVH your Elohim. And when you bring a peace offering to YHVH, bring it for your acceptance. 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. So if it is eaten at all on the third day, it is abominable, it is not accepted, and he who eats it bears his crookedness, because he has profaned the set-apart offering of YHVH, and that being shall be cut off from his people. 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. And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YHVH your Elohim.'**

In these first ten verses, YHVH repeats three of the Ten Commandments. He goes on to instruct us regarding offerings made to Him; focusing on the "*peace offering*". If you'll remember, the "*peace*

offering” or “**shelem**” in Hebrew is a voluntary offering of thanksgiving. As with many offerings, after the offering is made, the priest receives his portion and then the one bringing the offering gets his portion. He is to eat it preferably that day. If his family cannot finish it, they are entitled to eat the rest of it on the second day. But, by the third day it will likely begin to spoil; and since it is a set-apart offering, that cannot be. So, any leftover must be burned completely with fire. Anything that is set-apart to Elohim cannot be allowed to spoil or become unclean. Lastly here we see that we are to provide opportunity for the poor among us to work in order to meet their needs.

Let’s move on to **verses 11-19**; *‘Do not steal, do not lie, do not deceive one another. And do not swear falsely by My Name and so profane the Name of your Elohim. I am YHVH. 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. Do not curse the deaf or put a stumbling- block before the blind, but fear your Elohim. I am YHVH. 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. Do not go slandering among your people. Do not stand against the blood of your neighbor. I am YHVH. Do not hate your brother in your heart. Reprove your neighbor, for certain, and bear no sin because of him. Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbor as yourself. I am YHVH. 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.’*

Again, YHVH repeats more of the Ten Commandments, along with others. I’m just touching lightly on these, as there is more I need to share with you today. However, I found **verse 14** very interesting. We’re not to “curse” the “deaf”. “Curse” here is “**qahalal**” or “**feel contempt for**” or “**treat as insignificant**”. And, “deaf” is “**cheresh**” or “**silent**”. So, we’re not to treat with contempt, or as insignificant, those who are deaf or silent to what we say to them, as in what we believe. Also, we are not to throw “**stumbling blocks**”, “**mik’shol**” or “**give occasion to stumble**” in front of those who are “**blind**”, “**iv’vare**” or “**have scales over the eyes**”. Elohim works differently in each of us according to His **purpose**. So, let’s be careful how we treat those who don’t “get it” just yet. The main theme here is in the second half of **verse 18**; *And you shall love your neighbor as yourself.*

YHVH also, speaks here of “**shatnez**” or not mixing the seed of plants and animals or mixing fibers in the fabrics that we wear, between plant and animals.

Now, **verses 20-25**; *‘And when a man has intercourse with a woman who is a female servant, engaged to a man, and who has not at all been ransomed nor redeemed, there should be an inquiry. But they are not put to death, because she was not free. And he shall bring his guilt offering to YHVH, to the door of the Tent of Meeting, a ram as a guilt offering. And the priest shall make atonement for him with the ram of the guilt offering before YHVH for his sin which he has done. And the sin which he has sinned shall be forgiven him. 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. And in the fourth year all its fruit is set-apart – praises to YHVH. And in the fifth year you eat its fruit, so that it increases its yield to you. I am YHVH your Elohim.’*

The last part here is very interesting. As our forefathers were going to come into the Land, they were to treat the fruit of the trees as “**uncircumcised**” for three years. The fruit of the fourth year was completely YHVH’s. Then, in the fifth year they could eat of the fruit; after, of course, the first-fruits belonging to Elohim. I’ve often wondered if this is because the former farmers may have fertilized with

human waste, as done today in some countries. This practice has been proven to cause *ecoli* bacteria in the fruit. Plus, there's that whole "food sacrificed to idols" thing also.

Let's finish the chapter and read **verses 26-37**; ***'Do not eat meat with the blood. Do not practice divination or magic. Do not (naqaph) cut the (pe'ah) corner of your head, nor (shaqath) destroy the (pe'ah) corner of your beard. And do not make any cuttings in your flesh for the dead, nor put (qa qa) tattoo marks on you. I am YHVH. Do not profane your daughter by making her a whore, so that the land does not whore, and the land becomes filled with wickedness. Guard My Sabbaths and reverence My set-apart place. I am YHVH. Do not turn to mediums, and do not seek after spiritists to be defiled by them. I am YHVH your Elohim. Rise up before the grey-headed. And you shall favor the face of an old man, and shall fear your Elohim. I am YHVH. And when a stranger sojourns with you in your land, do not oppress him. 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 YHVH your Elohim. Do no unrighteousness in right-ruling, in measurement of length, in weight, or in measuring liquids. Have right scales, right weights, a right Ephah, and a right hin. I am YHVH your Elohim, who brought you out of the land of Mitsrayim. And you shall guard all My laws and all My right-rulings, and do them. I am YHVH.'*** "

What I found very interesting in our parsha, this week, was best summed up by Rabbi Avraham Greenbaum, when he wrote, "The code of Holiness contained in our parsha is not one that requires its followers to separate from the material world and live apart in ascetic communities such as in monasteries and the like. On the contrary, true KEDUSHAH comes to a person precisely through living his or her life with family, friends and associates, within the wider community and in the workaday world. Making a living within the boundaries of the halachah, taking into account the needs of the needy, dealing correctly in business, abstaining from all theft and corruption, from hatred, vengeance, etc. etc. It is precisely through keeping these commandments in our everyday material lives, while actually dealing with all that we have to deal with each day, that we become purer." All of this fits so well with the "Counting of the Omer" that we're in the middle of right now. Rabbi Greenbaum adds, "This 'purity' is the **KEDUSHAH**, the 'holiness' which is the defining attribute of the path of life set forth in our parsha. In mystical writings, KEDUSHAH is particularly associated with the mental and spiritual faculties of CHOCHMAH [wisdom], BINAH [understanding] and DA'AS [knowledge], while the very foundation for their healthy functioning is the purity of YESOD, or 'moral purity'."

This is why these commands of how we love and treat our brothers are sandwiched between the last chapter of **Parsha Acharei Mot** and **VaYiqra, Chapter 20**, which is the conclusion of **Parsha Kedoshim**. Both of these chapters speak to "sexual purity". Indeed, this goes beyond purity to the protection of the family, as **Chapter 20, verses 1-5** state; ***And YHVH spoke to Moshe, saying, "Say to the children of Yisra'el, 'Any man of the children of Yisra'el, or of the strangers who sojourn in Yisra'el, who gives any of his offspring to Molek, shall certainly be put to death. The people of the land shall stone him with stones. And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My set-apart place and to profane My set-apart Name. And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, then I shall set My face against that man and against his clan, and shall cut him off, and all who go whoring after him, even go whoring after Molek – from the midst of their people.'***"

YHVH mentions Molek 4 times in these five verses. He's stressing this for a reason. The Ammonites, Carthaginians and at various times, some Yisra'elites offered and then burned their first-born children

to this idol (see **Jeremiah 7:31** and **Ezekiel 25 & 26**). Its name Molek (*mem-lamed-kaf*) is also pronounced “**Melek**” or “**King**”. It is speculated by the sages that the reason for these offerings of the “first-born” were a perversion of YHVH’s Torah regarding the first-born of B’nei Yisra’el, as mentioned in **Mikah 6:7**; “**Shall I give my first-born for my transgression, the fruit of my body for the sin of my being?**” This idol, usually cast in brass, had the body of a man and the head of an ox. The Carthaginians called this idol “**Saturn**” and yes, that’s where the Greek name for the planet Saturn came from. Most parents would say, “*Well, I would never do such a thing.*” What innocent parents may not realize when they submit their children to television, video, magazines and the other communications media of contemporary society is that they may also be exposing those children to a kind of Molek-worship. Thus most secular TV and other media show images of the uncovered human form, most of which are very erotic. In fact, the networks and movie producers use these tactics to compete for audiences and ratings. Today images of the uncovered form are so universal that few people can remember the world just fifty years ago, when anything approaching this was still considered shocking.

“**Kedoshim**” YHVH is calling us to be **kedoshim**, *set apart*. Did you know that part of the Hebrew wedding ritual is called “**kedushim**”? The betrothal period, or the “**consecration**”, the “*setting apart*” of the Bride is called the “**kedushim**”. Folks, YHVH wants us to be His Bride. And now, because of that hunger in your heart for Torah, for Him, now is the time of “**kedushim**”.

During the traditional Hebrew wedding service, and interestingly, also while a Yisra’elite lays tefillin, he recites **Hoshea 2:19-20**; “**And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. And I shall take you as a bride unto Me in trustworthiness, and you shall know YHVH.**” He wants us as His Bride forever in righteousness, right-ruling, kindness, compassion and trustworthiness. It’s also interesting that the word for “**adultery**” in Hebrew, “**na’aph**” is the same word for “**idolatry**”.

Everything Elohim does is for a **purpose**. As we search and pray to know His will; as we work out our own salvation with fear and trembling; we need to understand His **purpose**. With all that we, returning Yisra’el, have to learn, it’s easy to lose sight of His **purpose**. This *parsha* takes us back to His **purpose**. What is His **purpose**? The **purpose** of the Creation, the **purpose** of the Torah and the **purpose** of Yisra’el was to have a “**set-apart people**” ~ “**kedoshim**”. The **purpose** behind every *command*, every “**mitzvah**” is “**set-apartness**”; to become “**kadosh**”, to be His “**set-apart ones**”. YHVH promised us something, through the prophet, in **Yirmeyahu 31:31-33**, when He said; “**See, the days are coming,**” declares YHVH, “**when I shall make a renewed covenant with the house of Yisra’el and with the house of Yehudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,**” declares YHVH. **For this is the covenant I shall make with the house of Yisra’el after those days, declares YHVH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.**” Remember a few weeks ago we learned that “**inward parts**” (“**qereb**” in Hebrew) is the seat of understanding and emotion. So we will understand His Torah. And, He says that He will write Torah on our Hearts. The Hebrew word here for “**write**” is “**chatab**” and means to “**engrave**”. The process of engraving means that whatever is engraved literally becomes part of the material that it is engraved on.

As Sha’ul (Saul) would say, “**Behold, I show you a mystery.**” That’s code for, “**Behold, I show you the ‘sod’ or the ‘hidden’ thing**”. Well, I want to show you a “**mystery**” today. An old friend, Ed Nydle, once showed me how YHVH works with man in patterns of “**fours**”, in “**squares**”. Squares do not occur naturally in nature. The earth is round and all things that occur in nature simply do not have

right angles. Right angles simply don't happen on their own. But, along comes man. He builds buildings that have right angles. Man likes things square. Over the years, a large percentage of us here at Beit Emet, and those we've taught at conferences around the country, are, or have been, in construction. We know, you better make it square up and be plumb.

So, YHVH uses this to teach us and deal with us. He gives us "**tzit-zit**" (*fringes*) for the "*four corners*" of our garment, to remind us of His Torah. Interestingly, He commanded us to place "**techelet**", or a thread of blue, running through these "*tzit-zit*". Techelet comes from the Hebrew root word "**takelyth**" which means "**purpose**". And, while we have been scattered throughout the entire earth, YHVH says that He will gather kol Yisra'el from the "*four corners*" of this round earth. Elohim "**dwells**" with man in perfect squares. If you'll read the dimensions in Scripture, you will see that the Kodesh Kodeshim (*Holy of Holies*) in both the Mishkan (*Tent of Meeting*) and the Beit Ha Mikdash (*the Temple*) were perfect squares. **Revelation 21:9-16** tells us; ***And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, "Come, I shall show you the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim, having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal, and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are those of the twelve tribes of the children of Yisra'el: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb. And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall. And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: two thousand two hundred kilometers – the length, and the breadth, and height of it are equal.*** The base of the renewed Yerushalayim is a perfect square.

Even *time* is made up of "**four parts**". Now, YHVH stands outside of time. But we, at least for now, have to deal with time. These four parts are **eternity past**, the **past**, **today** and the **future**. I'm going into **eternity past** in a minute. You see, we get things all twisted up. We tend to think that it all began in the **past**, since YHVH's purpose is to dwell among His people. We see it beginning in Gan Eden (*Garden of Eden*). The Garden was His original Dwelling Place upon the earth. But, sinful man defiled the Dwelling Place. Later, YHVH cleansed the earth and started over. But, man messed it up again. So YHVH set about to choose and consecrate a people, through Avraham, Yitzaq and Ya'aqob; a people, Yisra'el. He sowed them into slavery in order to show them, and the world, that He was their Deliverer and Elohim. He gave them His Torah, their Betrothal Ketubah and set them apart for Himself. He has a purpose. But, we couldn't remain faithful. The tribes separated into two kingdoms, The House of Yisra'el (Ephraim) replaced YHVH's **purpose** in the commands with their own, and went whoring after false elohim. They lost not only their **purpose**, but Hoshea and the other prophets tell us they lost their identity. Yehudah, while they still wandered with El (**Hoshea 11:12**), ultimately was sent into dispersion as well for their sins, and to accomplish His "**purpose**".

YHVH's **purpose** is connected to this four-fold cycle of history. It's not about a purpose-driven church. **Yeshayahu / Isaiah 46:9-10** states; ***"Remember the former events of old, for I am El, and there is no one else – Elohim, and there is no one like Me, declaring the end from the beginning, and from of old that which has not yet been done, saying, 'My counsel does stand, and all My delight I do,'"*** The **purpose** of creation will come about. The prophet Yirmeyahu is example to us. YHVH told him in **Yirmeyahu / Jeremiah 1:5**; ***"Before I formed you in the belly I knew you, and before you came out of the womb I did set you apart – I appointed you a prophet to nations."***

Elohim says in **Yeshayahu / Isaiah 55:8-11**; *“For My thoughts are not your thoughts, neither are your ways My ways,” declares YHVH. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain comes down, and the snow from the heavens, and do not return there, but water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater, so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.* Over the years, I’ve heard several different meanings for this passage. I hope you see it now, as I do, as a prophecy about Yahshua.

The word **“purpose”** in the Hebrew is **“machashabah”** (Strong’s #4284) and it means to **“plan”** or **“devise”**, with the purpose of inventing or making something. Remember the letters have meanings. **Machashabah** is spelled **“mem-chet-shin-beit-hey”**. And, the numeric value of this word for **“purpose”** is 355, which equals **“Ha Kippurim”** or **“the Atonements”** and **“b’simchah”**, **“with joy”**.

Elohim’s purpose lies in **eternity past**. It predates the laying of the foundation of the creation. **Mattityahu / Matthew** tells us that this is why Yahshua spoke in parables, in **13:34-35**; *Yahshua said all this to the crowds in parables, and He did not speak to them without a parable, so that what was spoken by the prophet might be filled, saying, “I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.”* Sha’ul says in **Ephesians 1:3-5**; *Blessed be the Elohim and Father of our Master Yahshua Mashiach, who has blessed us with every spiritual blessing in the heavenlies in Mashiach, even as He chose us in Him before the foundation of the world, that we should be set-apart and blameless before Him in love, having previously ordained us to adoption as sons through Yahshua Mashiach to Himself, according to the good pleasure of His desire,...* Again, in **Mattityahu / Matthew 25:32-34** Yahshua says; *“And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world-....’* And, **Revelation 13:7-8**; *And it was given to him to fight with the set-apart ones and to overcome them. And authority was given to him over every tribe and tongue and nation. And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.*

So, what’s the connection to us, **today**? **Romans 8:28-29**; *And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose. Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.* Sha’ul also quoted **Tehillim 96** in **Ibrim 3:7-9**; *Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tried Me, proved Me, and saw My works forty years.”* and **verses 14-19**; *For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.”* For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Moshe? And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter into His rest, but to those who did not obey? So we see that they were unable to enter in because of unbelief. You see, the **purpose** of all the commandments is to take us back to the Exodus from Mitsrayim; so that we will understand and remember that without His mighty Right Arm (Yahshua) we would still be slaves to Mitsrayim (Egypt, which means **“bondage”**).

When we understand the **purpose** for Creation, it gives our lives meaning and **purpose**. Finding our purpose is the only way we find fulfillment. This is why understanding the “**Good News**”, the “**Gospel of the Kingdom**”, which is the “**Restoration of the Kingdom to Israel**” through the re-uniting of the “**Two Houses of Yisra’el**” is so important. Being Yisra’el is not just some “*spiritual state of Yo*”. It’s “**physical**” and it’s “**real**”. It’s part of YHVH’s **purpose** in the “**Restoration of All Things**”. King David wrote in **Tehillim / Psalms 32:7-8**; “**Remember the days of old, consider the years of many generations. Ask your father and let him show you, your elders, and let them say to you: ‘When the Most High gave the nations their inheritance, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the Children of Yisra’el’**”. And, when the Kingdom split into two, and Rehab’am, King of Yehudah, was about to attack the Northern Kingdom, YHVH intervened and spoke through Shemayah in **1 Melekim 12:23-24**; “**Speak to Rehab’am son of Shelomoh, sovereign of Yehudah, and to all the house of Yehudah and Binyamin, and to the rest of the people, saying, ‘Thus said YHVH, “Do not go up or fight against your brothers the children of Yisra’el. Let every man return to his house, for this matter is from Me.” ’ ’**” So they obeyed the word of YHVH, and turned back, according to the word of YHVH.

YHVH *purposed* this plan from before the foundation of the world, in **eternity past**. **Today**, is our day of “**kedushah**” or “**set-apartness**”. The Bride, Yisra’el, must set herself apart for her Husband. This is what will connect us with our **future** in **Revelation 19:6-9**; **And I heard as the voice of a great crowd, as the sound of many waters and as the sound of mighty thunders, saying, “Halleluyah, for YHVH El Shaddai reigns! Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself.” And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousneses of the set-apart ones. And he said to me, “Write, ‘Blessed are those who have been called to the marriage supper of the Lamb!’ ” And he said to me, “These are the true words of Elohim.”**

Today, Elohim is speaking again, as He did through the prophet in **Hoshea 2:14-23**; “**Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, and give to her vineyards from there, and the Valley of Akor (Trouble) as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim. And it shall be, in that day,” declares YHVH, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’ And I shall remove the names of the Ba’als from her mouth, and they shall no more be remembered by their name. And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety. And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. And I shall take you as a bride unto Me in trustworthiness, and you shall know YHVH. And it shall be in that day that I answer,” declares YHVH, “that I answer the heavens, and they answer the earth, and the earth answer the grain and the new wine and the oil, and they answer Yizre’el. And I shall sow her for Myself in the earth, and I shall have compassion on her who had not obtained compassion. And I shall say to those who were not My people, ‘You are My people,’ while they say, ‘My Elohim!’ ”**

Family, let’s embrace His purpose for us. Let’s become “**kedoshim**”, His “**Set-apart ones**”. Let’s don’t “*feel contempt for*” or “*treat as insignificant*” those who are *deaf or silent*. And, let’s don’t “*cause to stumble*” those who have *scales on their eyes and cannot see*. Let’s truly love our neighbor as ourselves and let’s treasure every moment of the time we have. As we work to learn how to keep

more of His commands, let's not forget that ***we are to do them***; especially those pertaining to "***loving Elohim and loving our neighbor***", as on these "***two commands***" hang all the Torah and the Prophets.

Baruch HaShem YHVH!