

12 Kadosh or Holy?

MAN MAY MAKE HIMSELF KADOSH

LOOK AT WHO MESSIAH IS COMING WITH ON HIS RETURN!!!
DEUTERONOMY (DEVARIM) 33:2 AND SAID YHVH, FROM SINAI CAME AND ROSE UP FROM SEIR FOR THEM: HE SHONE FORTH FROM MOUNT PARAN, AND HE CAME WITH TEN THOUSANDS OF SET APART (KADOSH) ONES (NOT SAINTS). FROM HIS RIGHT HAND CAME A FIERY DIRECTIVE FOR THEM. FROM THIS SCRIPTURE WE SEE THAT THOSE COMING WITH MESSIAH ARE KADOSH, WHICH MEANS WE WHO DESIRE TO SERVE MESSIAH MUST BE KADOSH, A STATE OF BEING CEREMONIALLY CLEAN. THE WORD SAINT IS NOT A CORRECT TRANSLATION FOR THE WORD KADOSH. IT HAS NO SCRIPTURAL STANDING FROM THE HEBREW TEXT, THE ORIGINAL LANGUAGE. IT ALSO IMPLIES THAT SOMEONE IS ELEVATED IN HIERARCHICAL PRESTIGE, OR IRRATIONAL REVERENCE OR DEVOTION. WE ONLY BECOME CLEAN (KADOSH) FOLLOWING THE TORAH. BEING KADOSH IS A CONDITION OR STATE OF PURITY THAT A PERSON OR THING IS IN. THIS THEN IMPLIES THAT WE MUST HAVE AN UNDERSTANDING OF TORAH, AND WALK IN ACCORDANCE WITH ITS TEACHINGS TO BE WITH MESSIAH YAHSUAH, WHO IS YHVH. THIS MEANS WE WILL COMPLY WITH THE COVENANT MADE BETWEEN YHVH AND YISRAEL AT MOUNT SINAI, THE MARRIAGE CONTRACT. IT IS BECAUSE OF THIS MUTUAL CONTRACT OF ENTERING INTO MARRIAGE, THAT WE ARE ONE-ECHAD. IF WE BREAK THIS MUTUAL LOYALTY COVENANT IT IS CAUSE FOR REJECTION. EXODUS (SHEMOT) 19:5-6

"HOLY" IS A MAN MADE WORD, MAN CANNOT MAKE HIMSELF OR ANYTHING HOLY, WHICH IMPLIES A MAN'S ACCENTION TO PIETY, THIS IS NOT RECOGNIZED IN TORAH, OR THE SCRIPTURES. MAN RETURNS TO DUST AND WHAT HE MAKES RETURNS TO DUST. HOLY AND KADOSH ARE AS DIFFERENT AS NIGHT AND DAY. SET APART (KADOSH) MEANS, YOU ARE FOLLOWING GUIDING RULES FROM THE TORAH, BOOK OF INSTRUCTION AND HAVE WALKED IN THOSE DEFINED WAYS LEVITICUS (VAYIQRA) 11 THROUGH 19 AND ARE **TOHAR**-CEREMONIALLY PURE OR CLEAN. JUST AS YHVH OUR ELOHIM IS KADOSH. OUR DESIRE IS TO REMAIN KADOSH, SO WHEN WE ARE NOT KADOSH WE ARE **TAME**-UNCLEAN OR **CHALAL**-DEFILED.

EZEKIEL (YECHEZKEL) 22:26 HER (YISRAEL'S) PRIEST'S (TEACHER'S) HAVE VIOLATED MY LAW (TORAH) AND PROFANED MY HOLY (KADOSH) THINGS. THEY HAVE NOT DISTINGUISHED BETWEEN THE KADOSH AND KADOSH AND THE COMMON-PROFANE (H2455 CHOL) NOT HAVE THEY DIVIDED BETWEEN UNCLEAN (TAME) AND CLEAN (TAHOR) THESE NOT HAVE THEY TAUGHT. AND FROM MY SABBATHS THEY HAVE HIDDEN THEIR EYES AND I AM PROFANED AMONG THEM. PROFANE YHVH IN THE

SEVENTHY DAY AND YISRAEL BRINGS ON THE DAY OF THE LORD (YHVH), "(LORD is not in heb.text)" EZEKIEL (YECHEZKEL) 39:7 THEY PROFANE THE NAME WHILE DWELLING SAFELY, SEE VERSE :26, THIS IS AFTER, YISRAEL HAS BEEN BROUGHT BACK AND SAFELY DWELLING IN THE LAND. EZEKIEL (YECHEZKEL) 44:23, AND MY PEOPLE THEY (THE PRIEST -TEACHER) SHALL TEACH THE KADOSH AND COMMON AND THE UNCLEAN AND CLEAN TO MAKE THEM KNOW THESE. SECOND CORINTHIANS 12:21, AND I SHALL MOURN FOR MANY WHO HAVE SINNED BEFORE AND HAVE NOT REPENTED OF THE UNCLEANNESS-G169 IMPUITY EITHER MORAL OR PHYSICAL, FORNICATION-PORNEIA-HARLOTRY-ADULTRY-INCEST AND IDOLATRY, AND LICENTIOUSNESS-FILTHY AND WANTONNESS, WHICH THEY HAVE PRACTICED. ACTS 10:9 THE BEGINNING OF PETERS DREAM AND HE BECAME VERY HUNGRY AND SAW HEAVENS OPEN AND SOMETHING LIKE A SHEET LET DOWN TO EARTH AND IT CONTAINED ALL KINDS OF FOUR FOOTED ANIMALS AND CREEPING THINGS AND BIRDS. VERSE 13 A VOICE CAME TO HIM RISE PETER; KILL AND EAT. SINCE PETER WAS HUNGRY HE COULD HAVE RISEN AND EATEN, PETERS REPLY WAS NOT SO MY LORD (ADONIA) FOR I HAVE NEVER EATEN ANYTHING COMMON OR UNCLEAN. AND A VOICE SPOKE TO HIM A SECOND TIME "WHAT ELOHIM HAS CLEANSED YOU MUST NOT MAKE COMMON. NOW IN VERSE 19 WHILE PETER THOUGHT ABOUT THE VISION THE SPIRIT SAID BEHOLD THREE MEN ARE SEEKING YOU. VERSE 20 ARISE AND GO DOWN AND GO WITH THEM, NOTHING DISCRIMINATING-G1252 BECAUSE I HAVE SENT THEM, VERSE 28 YOU UNDERSTAND THAT IT UNLAWFUL FOR A JEWISH MAN TO UNITE WITH OR TO APPROACH ONE OF ANOTHER RACE AND TO ME ELOHIM SHOWED, NOT ONE COMMON OR UNCLEAN TO CALL A MAN.THIS IS THE PROPER TRANSLATION ORDER FROM THE INTERLINEAR GREEK.

THESE VERSES ARE DEFINING A NEW WAY FOR PETER AND OTHER APOSTLES TO WORK WITH THE PEOPLE OF THE NATIONS. THIS IS BEING CONSIDERED IN ACTS 15 WITH THE COUNCIL AT YERUSHALYIM DISCUSSING THE JEWISH BROTHERS BRINGING IN TO THE MEETINGS-SYNAGOGUES THE CIRCUMCISION QUESTION AND PARTS OF THE ORAL TRADITIONS IN OTHER WORDS MAKING JEWS OF THEM. AND VERSE 17 IS DEFINING THE ONES COMING IN AS BEING CALLED, AND VERSE 18 THROUGH 21 GIVES THE MINIMUM REQUIREMENT FOR PEOPLE OF THE NATIONS TO ASSEMBLE WITH THE BRETHREN AND VERSE 21 THEY WILL HEAR MOSHE READ ON THE WEEKLY SHABBAT, LEARNING THE DIFFERENCE BETWEEN CLEAN AND UNCLEAN AND THE TORAH PARSHAS PROCLAIMING YAHVAH IN EVERY CITY.

AND THEY WOULD HAVE HEARD THE FOLLOWING SCRIPTURES ON THE CLEAN AND UNCLEAN ISSUE, BEGINNING IN LEV. 11 THROUGH 20:27, FIVE TORAH PARSHAS.

VAYIQURA-LEVITICUS 19:1-2, YHVH SPOKE THESE WORDS TO MOSHE, SAYING ALL THESE WORDS TO THE EDAH-ASSEMBLY OF THE SONS OF YISRAEL SAYING YOU ARE TO BE KADOSH, FOR I YHVH YOUR ELOHIM, I AM KADOSH.

THE TORAH PROVIDES A WAY BACK FROM TAME-UNCLEAN, EVEN TODAY WITHOUT THE TEMPLE AND KOHANIM-PRIESTS, TODAY WE HAVE MOSHIACH YAHSHUA AND TORAH, WE MUST COMPLY WITH TORAH AS TORAH IS STILL THE GUIDE, IT STILL DEFINES SIN AND THE RETURN TO KADOSH.

TO UNDERSTAND WE START WITH WORD DEFINITIONS:

TAME-UNCLEAN

OCCURS 87 TIMES IN 78 VERSES, TRANSLATED AS UNCLEAN, FROM HEB. #2931, HEB. 2932 TRANSLATED UNCLEAN 194 TIMES IN 158 VERSES, FROM THE ROOT OF 2930, 159 TIMES IN 141 VERSES, DEFILED POLLUTED UNCLEAN, THE ROOT MEANS TO BE FOUL IN A CEREMONIAL SENSE, CONTAMINATED, TO MAKE SELF UNCLEAN.

DAVAH PRIME ROOT H.1738 ONE TIME LEV.12:2, TO BE SICK AS IN MENSTRUATION-INFIRMITY. NADDAH FROM 5079 32 TIMES 24 VERSES LEV 12:2, ZEC.13:1, IMPURITY, MENSTRUOUS WOMAN WHO IS SET APART AS TAME-UNCLEAN OR THINGS WITH FILTHINESS.

VAYIQRA-LEVITICUS 18:24-30, DO NOT MAKE YOURSELF TAME-UNCLEAN, AS ALL THESE NATIONS ARE TAME-UNCLEAN WHICH I CAST OUT BEFORE YOU, WHAT DID THEY DO? FROM VAYIQURA-LEVITICUS 18:1-30, ALL THESE HAVE THEY DONE AND THE LAND IS TAME-DEFILED. THESE NATIONS WERE TAME AND LOST THE RIGHT TO POSSESS THE LAND GIVEN TO THEM IN, BERESHEETH-GENESIS 10:5. THE BREAKING OF THESE MISHPAT-JUDGMENTS AND CHUQ-STATUES, OF SEXUAL RELATIONS WITH NEAR OF KIN AND LIKE GENDER, AND WITH ANIMALS.

VAYIQRA-LEVITICUS 15:1-15, A DISCHARGE FROM THE BODY MAKES A MAN TAME-UNCLEAN VERSE 16-18 TELL US THAT SEXUAL RELATION MAKE US TAME-UNCLEAN, THEN HE SHALL WASH HIS BODY AND SHE ALSO AND THEY ARE TAME-UNCLEAN TILL SUNDOWN. AND VERSE :19-24, DO NOT COME NEAR FOR SEXUAL RELATION DURING NADDAH-MENSTRUATION TIME OF A WOMAN SHE IS TAME-UNCLEAN, AT THE END OF THE SEVEN DAY CYCLE, SHE SHALL BATH AND BE TAHOR-CLEAN AT SUN DOWN, IN A NORMAL MONTHLY CYCLE. :25-33 DESCRIBE THE TIME

THAT IS NOT A NORMAL CYCLE, AT THE END OF BLOOD FLOW ADD 7 DAYS, :29 THE EIGHTH DAY MAKE THE OFFERINGS :30.

VAYIQURA-LEVITICUS 13-14 THE TORAH OF TSARAATH-LEPROSY, IN FOLLOWING TORAH, SHEMOT-EXODUS 23:25, YHVH WILL TAKE SICKNESS AWAY FROM US, HEALING IS IN KEEPING TORAH.

VAYIQURA-LEVITICUS 12:1-4, THE TORAH OF CHILD BIRTH. FOR A MAN CHILD, 7 DAYS AS IN HER CUSTOMARY IMPURITY, ON THE EIGHT DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED . THE BLOOD OF PURIFICATION CONTINUES FOR 33 MORE DAYS.

FOR A FEMALE CHILD 12:5-8, 14 DAYS AS HER CUSTOMARY IMPURIT, CONTINUE IN THE BLOOD PURIFICATION FOR 66 MORE DAYS , AND FOR A MALE OR FEMALE VERSE :6-:8.

TIMTHEOUS ALEF-FIRST TIMOTHY 2:15, SHE SHALL BE PRESERVED IN CHILDBEARING (AND DUTIES OF CHILD REARING) AND IF THEY CONTINUE IN TRUST AND IN LOVE (LOVE OF THE MOADIM) AND PURIFICATION (KADOSH) WITH SOUNDNESS OF MIND.

VAYIQURA-LEVITICUS 11:1-8, ANIMALS THAT ARE CLEAN FOR US TO EAT, THOSE THAT DIVIDE THE HOOF AND CHEWS THE CUD, MEANING CHEWING AGAIN WHAT HAS BEEN SWALLOWED. THIS LEAVES OUT THE CAMEL, RABBIT, HOG, SWINE, PORK THEY ARE TAME-UNCLEAN. VERSE 9-12 THOSE OF THE WATERS THAT MAYBE EATEN, MUST HAVE FINS AND SCALES, THIS DISQUALIFIES ALL SHELL CREATURES. THESE ARE CALLED SHEQETS-FILTHY ABOMINATION, , MORE VILE THAN EVEN THE PIG .

THOSE THAT FLY VERSE 13-19, WE MAY EAT IF THEY ARE NOT LIKE THE VULTURE OR BUZZARD IN OTHER WORDS THEY ARE NOT GARBAGE CANS. IF WE ARE NOT SURE JUST DON T EAT IT.

VERSE 24 AND 47 EXPLAINS TAME-UNCLEAN, SHEQETS-FILTHY AND ALSO WHEN YOU BECOME UNCLEAN, HOW TO RETURN TO BEING KADOSH-CLEAN.

CHALAL:

BAMIDBAR-NUMBER 31:19 OCCURS 143 TIMES IN 132 VERSES, TRANSLATED AS POLLUTED, DEFILED, PROFANE, AND BEGAN, HEBREW 2490, A PRIME ROOT TO BORE, IMPLICATION TO WOUND, TO DISSOLVE, TO PROFANE, DEFILE, A PERSON PLACE OR THING.

VAYIQURA-LEVITICUS 7:22-27, 17:12-14, NOT SHALL YOU EAT BLOOD. BERESHEETH-GENESIS 9:4, FLESH WITH THE LIFE WHICH IS THE BLOOD SHALL YOU NOT EAT.

ASHAM:

OCCURS 38 TIMES IN 34 VERSES, TRANSLATED AS GUILTY, DESOLATE, FAULTY, HEB. 816A PRIME ROOT TO BE GUILTY, VERY DILIBERATE DECEPTION LEADING TO TRANSGRESSION.

SHAGAH:

OCCURS 20 TIMES IN 15 VERSES, TRANSLATED AS SIN THROUGH IGNORANCE, ERR FROM THE WORD, WANDERED, HEB. 7686 A PRIME ROOT TO STRAY, TO MISTAKE

TAHOR:

HEB. 2889 TAHOWR, OCCURS 94 TIMES IN 87 VERSES TRANSLATED AS CLEAN, PURE. OCCURS 4 TIMES IN 4 VERSES, TRANSLATED AS GLORY, PURIFYING, CLEANSE. HEB. 2892, 2889, 2890, 2893, FROM HEB. 2891, THE PRIME ROOT, BRIGHTNESS; CEREMONIAL PURIFICATION, THE PRIME ROOT 2891 TO BE BRIGHT, TO BE PURE, MAKE SELF CLEAN- KADOSH. KADOSH IS A STATE OF KNOWING ONES POSITION RELATIVE TO THESE WORDS AND CONDITIONS LISTED, AND SHOMER-GUARDING YOURSELF THAT YOU DO NOT CAUSE SOMEONE ELSE TO BECOME TAME-UNCLEAN.

THE RETURN TO THE LAND WILL REQUIRE ONE TO UNDERSTAND AND WALK IN TORAH, THESE INSTRUCTIONS. BY NOT OBSERSERVING THESE MISHPATIM-JUDGMENTS AND SHOMER-GUARDING THE CHUQ-STATUES OR ORDINANCES, THE LAND AND IT'S INHABITANTS WOULD BE CONTINUALLY TAME-UNCLEAN. VAYIQRA-LEVITICUS 15:31 THE PEOPLE SHALL SEPARATE THE SONS OF YISRAEL FROM THEIR UNCLEANNES AND NOT THEY DIE FROM THEIR UNCLEANNES WHEN THEY DEFILE THE MISHKAN-TEMPLE WHICH IS IN THEIR MIDST. THESE CHUQ-STATUES ARE NEVER ENDING AND MUST BE OBSERVED NOW AND IN THE LAND AND WHEN WE COME IN TO THE TEMPLE.