

## Kiddush Hashem – Sanctifying God’s Name

*"You are to keep My commands and do them; I am the Lord. You must not profane My holy name; I must be treated as holy among the Israelites. I am the Lord who sets you apart, the One who brought you out of the land of Egypt to be your God; I am the Lord."* – Leviticus 22:31-33 HCSB

Kiddush [Hashem](#) means to “sanctify God’s Name” and can be done in three principal ways. First, a [tzaddik](#) should live his or her life in such a manner that when the unbelieving witness his behavior they should be compelled to think, “If this is what association with [Yeshua ben Adonai](#) means, then I too want to be His disciple.”<sup>1</sup>

Second, a tzaddik should so live his or her life that other children of God will want to imitate them and thus be drawn into a closer [d'vekut](#) with God.<sup>2</sup>

Third, a tzaddik should ultimately be willing to set aside his life if that is what is required to bring glory and love to the name of his God.<sup>3</sup>

When a tzaddik acts in a way that reflects well on God and God’s people, we can say, “That was a real Kiddush Hashem.”

Our desire to sanctify His name, to make it holy in the minds and hearts of all those around us, should be such a compelling passion that we should beg for opportunities to do so. We should pray to [Elohim](#) that we be allowed to “nekadesh et shimch’a ba-olam”, “make Your Name holy in the world.”<sup>4</sup>

We need to pay careful heed to the association of obedience to treating God as Holy. [Yahweh M'kadesh](#) was very clear in His directions in this regard. This is, after all a very simple and straightforward concept. My children make me proud when they are obedient, kind and considerate of others. They shame me when they are selfish and unruly. Our Father in Heaven is no less emotionally involved in His children’s lives.

*Chillul Hashem*, on the other hand means to “desecrate God’s Name.” When we act with callous disregard of others and thus cause others to think poorly of the tzaddikim, we are bringing shame to the cause of Christ.<sup>5</sup>

When other Christians are embarrassed to identify themselves as such because of the poor reputation that has been garnered by the “tares”<sup>6</sup> among us, then those miscreants are guilty of Chillul Hashem.

When we fail to stand up for our Master and identify ourselves with His cause out of fear, then we are guilty of Chillul Hashem.<sup>7</sup>

Kiddush or Chillul. It is our choice in everything we do. If a doctor uses his God-given skills to murder or torture, then he is guilty of Chillul and will be held accountable. But when God has given us skills, talents or opportunities and we squander them, we are equally guilty.<sup>8</sup>

Each of us must live lives dedicated to the principle of Kiddush Hashem.<sup>9</sup>

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<sup>1</sup> Matthew 5:16

<sup>2</sup> Hebrews 10:24

<sup>3</sup> Philippians 1:20

<sup>4</sup> Matthew 6:9

<sup>5</sup> Romans 2:24

<sup>6</sup> Matthew 12:24-30, 36-43

<sup>7</sup> Matthew 10:32-33

<sup>8</sup> Jeremiah 25:14; Matthew 12:36; 16:27; Revelation 2:23; 20:12-13

<sup>9</sup> Titus 2:14