

# *Shiur L'Yom Sheni<sup>1</sup>*

[Monday's Study]

READINGS:     ***Torah Kedoshim:***                     Leviticus 19:1-10  
                  ***Haftarah:***                                     Ezekiel 20:1-9  
                  ***B'rit Chadasha:***                         I Peter 1:1-2

***Every one of you shall revere his mother and his father and keep My Sabbaths:  
I am the Holy One your God.  
[Leviticus 19:3]***

Today's Meditation is Psalm 119:161-168;

**This Week's Amidah Prayer Focus is Petition No. 5, *Rofei*, the Prayer for Healing.**

***Daber el-kol-adat B'neiYisra'el*** – *Speak to the entire witness throng of B'nei Yisrael ... v'amarta aleihem and say to them ... kedoshim tiheyu ki kadosh ani* – you are to become/be holy ones, for I am holy. Leviticus 19:2.

Welcome to the study of the 30<sup>th</sup> of the 54 parshot of Torah – parsha *Kedoshim*. This is the parsha in which the Holy One will finally teach us *the weightier matters of Torah*. Hold on your hats and your hearts as He teaches us *what loving our 'neighbor' and loving 'the stranger' looks like* through His Eyes, and how wisdom and compassion, patience and passion, flow together in perfect harmony in the day-to-day operation of His Kingdom. This is the parsha of *holy ones arising* – and *learning the Kingdom of Heaven's love languages!*

Our Bridegroom-King knows all our spots and wrinkles very well. He is intimately familiar with every one of our blemishes and stains. He knows that even on our best day the closest imitation of righteousness we can muster is as blood-soaked rags. He knows our works are all just a load of wood, hay and stubble - and that we are but ashes. And yet, He looks at us, and all His compassions are aroused within Him. And instead of *ashes* He prophesies over us *'BEAUTY'*. And He actually believes His Words have within them the inherent power to bring to pass exactly what He prophesies. From our ashes, he calls forth *BEAUTY*. I therefore call the theme of parsha *Kedoshim* *'Beautiful People, Arise!'* Our Bridegroom-King deserves a BEAUTIFUL PEOPLE. He deserves a people who think BEAUTIFUL THOUGHTS. He deserves a people whose mouths pour forth BEAUTIFUL WORDS. He deserves a people whose days on earth are filled with BEAUTIFUL DEEDS, reflecting a lifestyle of BEAUTIFUL LOVE. So He looks at you and me today, and He speaks to something deep within your soul and mine, saying: “Beauty ... *Arise!!!*”

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## *Arise ... and SHINE!*

The subject matter of *Kedoshim* - and indeed the central revelation of the Torah - is that our Bridegroom-King's Grand Plan of Redemption involves getting ordinary people like us to *arise, shine, and reflect His Glorious Light upon the earth for all to see*. This is not primarily a matter of *verbal testimony* - it is primarily a matter of *lifestyle*. See **Matthew 5:16**. Our Great King has not just called us *out of darkness* - He has called us *into His Glorious Light*. **Isaiah 42:6-7**; **I Peter 2:9**. We are to be as the patch of ground at Horeb that was awash in the flames of the burning bush. Just as that little piece of ordinary earth became holy *ground* when it was bathed in Divine Light, so we ordinary folk are by His Light transformed into holy *people*. We are to be ever awash in the reflected light of our Bridegroom-King's joyful countenance. Is this not part of the Aharonic Blessing [See **Numbers 6:25(a)** - *May the Holy One make His Face shine upon you ....*]. Is not this the intended effect of every impartation of Divine Wisdom [see **Ecclesiastes 8:1** - *A man's wisdom makes his face shine, and the sternness of his face is changed*. See also **Daniel 12:3** - *Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever*. Is not this also the heart of the message of Yeshua [See **Matthew 5:14-16**] and also of Shaul of Tarsus [See **Philippians 2:12-15**]? But the kind of shining and glowing to which we are called is not just an aesthetically appealing phosphorescence that brightens our countenances a little bit. Neither is it merely a whimsical occasional physical phenomena of glowing like the Aurora Borealis. The kind of shining and glowing to which we are called is intensely *practical, functional, and permanent*.

## *A Process of Discovery*

The kind of holiness the Holy One has in mind for us is not something that is *achieved*; it is instead something that is *discovered* and *nurtured*. The Covenant Call of Torah is a call to a journey of great discovery. All along the Torah journey, holiness is *found in plain view*. As those who elect to participate in His Glorious Redemptive Plan find these *kedusha treasures*, they *pick them up, put them on, and wear them like garments*.

With a little practice, holiness can be encountered in the course of the simplest of actions - actions such as *honoring one's father and mother, and learning - the hard way - to love one's neighbor as one's self despite his/her faults*. Holiness is found in *respecting and in doing whatever small thing one can to help the widows the Holy One brings into our acquaintance, the foreigners He causes to cross our path, the poor men and women or children we come to know, and the fatherless children the Holy One gathers around us*. Holiness is found in refusing to even allow oneself to desire, much less try to take possession of, anything take does not

belong to you. Holiness is found in rejecting hate and condemnation, no matter what the provocation. Holiness is found in forsaking all falsehood and all deception. Holiness is *the lifestyle of a bondservant* – one who has, for love of a worthy Master, voluntarily dedicated his mind, his mouth, and his members to faithfully observing all the Master's statutes and judgments and making them come alive in every arena of life.

The Holy One sees holiness in terms of very, very practical life issues. And He considers our quest for holiness in these very practical areas of mundane life far more important to the accomplishment of our purpose on earth than how well we may sing, preach, teach, dance, write or play music, pray, prophesy, or evangelize.

### ***1. Insights From the Hebrew Adjective Kadosh and Its Verb Root***

The Hebrew word our English Bibles translate as ‘holy’ is *kadosh*. This Hebrew adjective is first used in Exodus 3:5, where the Holy One Himself employed it to describe the ground surrounding the burning bush. The Holy One told Moshe to take off his sandals, because the place where he was standing was *adamah kodesh* – *i.e. holy ground*. The Hebrew adjective *kadosh* is derived from the Hebrew verb root *kadash*. That verb is first used in Genesis 2:3, to describe what the Creator did to the Seventh Day. He not only blessed it, He *kadash*-ed it. Our English Bibles translate this to mean He ‘*made it [i.e. the Seventh Day] holy*. The verse goes on to explain that the process by which He accomplished this *kadash*-ing of the Seventh Day was to make it a day of resting from all His creative endeavors. We can see, therefore, that at a minimum to be holy means not to be like other people – but indeed to be *so clearly different from other people that a more respectful way of approaching and regarding and behaving toward you is appropriate*. He wants you to be different like the ground touched by the flame of the burning bush. He wants you to be different like the special day of His Delight, when He put aside all ordinary endeavors just to marvel at and meditate upon and enjoy His Creation.

Are you ready for the kind of Holiness He has in mind for you? I warn you, it will change your life forever if you get ahold of it. And you will never be the same again if you let His Vision for your life in real time get ahold of you.

### ***2. Insights from the Hebrew Pictograph***

The first letter of the Hebrew word *kadosh*, which our English Bibles translate as ‘holy’, is the *qof*. This Hebrew *consonant* pictures either a marked-off enclosure or the back of a man’s head. Let’s see what we find if we work with the latter – *the back of a man’s head*. Picture in your mind a man looking at and intently focused upon something in front of him. In the pictograph of the letter *qof* we see such a man’s profile. At what is this man looking so intently? That is shown by the next two letters. The second Hebrew letter in the word *kadosh* is the *dalet*. The shape of

that letter is a picture/hieroglyphic for a *doorway, entry-point, or passageway*. So we see our man looking intently through a doorway, or passageway – into what? That is shown by the third letter in the Hebrew word *kadosh* – *i.e.* the *shin*. This letter represents *flames of fire* ascending to heaven<sup>2</sup>.

The picture created by the combination of these hieroglyphic letters is that of a man (us) staring intently through a doorway (the Torah, and its embodiment, Yeshua the Living Torah), into the flames of the Holy One's consuming fire. It is a picture one would see if approaching the door/opening of the *Mish'kan*; others, ahead of us in approach, but not yet inside the opening, would be staring through the doorway at the holy fire on the brazen altar. Their faces would glow with the reflection of the billowing flames of the Holy One's eternal fire. Think of Moshe's face glowing when he returned to camp from spending 40 days and nights with the Holy One on the mountain. This effect is what is sometimes called the '*contagion of holiness*'.

Captured and enraptured by the flame, a people such as is described in the pictographic mural above would now have *one priority and one passion*, and would as a consequence *not be distracted or disturbed by the things that distract and disturb ordinary people who have not had the encounter with Holiness*. They would look different, transformed – *holy*. Now we are getting somewhere.

### ***The Essential Beginning Point of Kingdom Holiness***

In *Kedoshim* the Holy One is going to get specific about what the kind of holiness that makes us holy as He is holy looks like in real time. He also is also going to get specific about *what kinds of thoughts, attitudes, conversations and behaviors will cause the Divine light of holiness which we are supposed to reflect on earth to begin to flicker, to wane, and then to go out*.

The first words the Holy One utters after He commissions His People to arise and be/become holy are:

***Ish imo v'aviv tira'u v'et-Shabtotai tish'moru***

*Every person must respect his mother and father, and cherish/treasure/guard My Sabbaths.*

***ani Adonai Eloheichem***

*I am Adonai Your God.*

**[Leviticus 18:3]**

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<sup>2</sup> Other sources may state that the pictograph of the *shin* is an *open mouth [perhaps human, perhaps a beast or predator] with teeth showing*. The essence of an open mouth with teeth showing and of flames of fire is the same, however – both represent agents that *consume*. The Holy One is said to be a 'consuming fire'. Deuteronomy 4:24 and 9:3. The prophet Joel, however, pictures locusts as being agents of consumption. **Joel 1:24, 2:25**. In Hebrew, the identity of the agent is not the most important thing – it is the process that is important. In other words, action and effect are more important than the identity of the actor.

The Holy One insists that ‘holiness’ must begin with an attitude of respect for our father and our mother [Leviticus 19:3(a)] and carefully treasuring and observing the Holy One’s love gift of Sabbaths [Leviticus 19:3(b)]. Why does the Holy One attach such significance to these two foundational, definitional aspects of practical *kedusha*? What does one’s attitude toward, speech about, and conduct involving, one’s parents, or what one chooses to do on a day the Holy One has set aside for us as a Sabbath have to do with being *a light to the world*? The secular world as well as the icons of organized religion, through their emphasis on “youth programs”, “youth groups”, and “youth camps” - shout defiantly “ABSOLUTELY NOTHING”. The Holy One our God, however, says “Would you believe **EVERYTHING**”. Just as the reverential fear of the Holy One is *the beginning of wisdom*, the according of honor to one’s mother and father and the treasuring and keeping of the Holy One’s designated Sabbaths are *the beginning-points of holiness*. The Holy One knows that from these two things – reverencing father and mother and treasuring His Sabbaths - the *contagion of holiness* will burst forth and infect all areas of human life. But He wants us to know that without these two foundations in place holiness has no root structure - and is always going to be *superficial at best and artificial at worst*.

### ***Honoring Father and Mother Is More Important Than You Think!***

The Holy One’s perspective is that beautiful people must first overcome ugliness and pettiness and become beautiful *in the home* - in the most vulnerable of circumstances. The first relationships we have – and the most meaningful ones from the standpoint of building a foundation of holiness – are the relationships we have with the two people who were responsible for bringing us into the world – i.e. our father and with our mother. Our relationships with these two people are often the most emotionally charged relationships in life. We love them – then we hate them. We clamor for their attention and affection – then we are embarrassed by their embrace. We cringe at their disapproval; then we chaff at their discipline, and rebel against their authority. We resent their manipulation – be it real or imagined. In some cases, we spend years shuddering under their tyranny, and/or squirming under their abuse. Whether our friends think they are ‘good’ parents or not does not matter. We have to live with them. We have to deal with them. We have to grow up with or without, and because of or in spite of, them.

Eventually every fiber of our being, as well as the talking heads of our society, tell us to *resent* our parents – indeed their whole generation and its values. Our egos, urges and appetites challenge us to consider them “prudes” and “old fuddy-duddies”, and to congratulate ourselves and our chosen group of peers on being so

much “more enlightened” and “in tune with reality”<sup>3</sup> than they are. The Holy One says “be careful now - this is a test, and how well or how badly you handle it will determine how well or badly you will steward the holiness I am trying to bring forth from you”.

Unless we learn to respect and honor our parents – the first authority figures He puts in our lives – the Holy One knows that we will never really be able to respect and honor anyone else, *including Him*, either. Unless and until we come to grips with, accept and embrace the fact that HE is the one who chose who our parents would be, that HE intentionally placed us in their lives, their households, and under their “authority”, that HE thinks our relationship with them is the first and primary ‘crucible’ of our decision to submit to HIS Lordship over our lives, we simply need not apply for the job of “*light to the nations*”. “Blowing off” our parents, and failing to respect them, will negatively *affect every relationship we ever have*. If we allow ourselves to “blow off” our parents, or either of them, we will eventually do the same with our spouses, with our friendships, and with the Holy One Himself. In other words, if a young person wants to know how a potential mate he/she is considering will talk to and treat him/her after the initial infatuation begins to wane, all the young person has to do is look at how the other party presently talks to and behaves toward his/her father and mother. All the young person has to do is watch the other person’s facial expressions when his/her father says something he/she does not like. If a person does not show honor and respect for his/her father and mother, it is guaranteed that when it comes down to it, he/she will also not, honor or respect whoever his/her mate is at the time either.

### ***How You Respond to the King’s Call to Sabbath Reveals How You Really Feel About His Leadership***

Then there is the second foundational issue of *kedusha* [Covenant-based holiness] – the curriculum for the course I call *Kedusha 201*. The Holy One says this involves *sh’mar-ing* His *Shabbatot* [Sabbaths]. This includes all the Sabbaths of the Kingdom, namely: [a] the weekly *Shabbat*, [b] the work stoppages spelled out in Leviticus 23 in connection with the *Moed’im* [festivals] and *Yom Kippur*, [c] the *Shemittah* [7<sup>th</sup> year ‘sabbatical’ of the land], and [d] the *Yovel* [the 50<sup>th</sup> year “Jubilee”, where a cessation from labor is prescribed as an incident of reclaiming one’s inheritance]. But why? Wouldn’t we be more “holy” if we demonstrated our zeal for God by ignoring His call to come away with Him? Wouldn’t we get more accomplished for Him and His Kingdom if we just hit the accelerator and never stopped? *No*, the

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<sup>3</sup> A word of loving caution to all who *encourage* this attitude in our children by speaking negative things about one or both of a child’s parents, either in conversing with the child, or in conversations with others which the child may overhear. This kind of speech is destructive of the most basic relationship the Holy One established – and is therefore potentially destructive for *all* the child’s relationships.

Holy One says. The Shabbat concept is *foundational*. How we relate to the Sabbaths established by our King provides an essential litmus test as to how we really feel about the quality and wisdom of His leadership. Consider the psalmist, who speaks of the Great Shepherd who *makes his sheep lie down in green pastures*. **Psalm 23:2(a)**. To lie down when the urge of the flesh, occasioned by the lust of the eyes for the green pastures that surround us, is to graze requires a great inner peace and sense of higher priority. The preceding line of the Psalm says ‘*The Holy One is my Shepherd; I shall not want*’. The question is this: “Do we trust His leadership enough to rest when He says it is time to rest- even when there are things that our eyes tell us need to be done? If we do trust His leadership, we will know He has it all in control, and just enjoy His company while we rest. If we do not trust His leadership however we will rationalize, resist, and find a reason to believe it is more important that we just keep on grazing when He is calling us apart from ordinary activities to spend special time with Him

To *sh’mar* the Holy One’s Sabbaths does not mean to hold ‘religious services’ on them. Sabbaths are supposed to be about being with the Holy One, not about participating in meetings of men. Sabbaths are organic, not organizational. They are inspirational, not institutional. They are covenantal, not congregational. That does not mean one should not gather with others and observe the Sabbath together, of course; but it does mean to keep the Sabbath the focus rather than the assembly. Some people, you see, have come to value the meetings they hold on Sabbath above the Sabbath itself. This is idolatry. This is conduct unbecoming a Bride-People. To *sh’mar* merely means to *cherish* something; to *prize* it, to *treasure* it, to *cling to it*, to *stand watch over it*, and to *safeguard it as one would a sacred trust*. To *sh’mar* the Sabbaths of the Holy One therefore means to *cherish, prize, treasure, cling to, stand watch over* and *safeguard as a sacred trust* our Bridegroom-King’s appointed Sabbaths. That means to esteem the special holiness and blessing that the Holy One has infused in those days as being more important than every other possible activity – and hence to put our creative endeavors on pause. It means to stop, breathe, remember and acknowledge the holiness of, and join Him in resting on, His Sabbaths. In other words, to *sh’mar* the Sabbaths of the Kingdom means to make them a major focus of our lives and reckoning of time. It means that we look forward to them, structure and plan our life around them, and spend time meditating upon and delighting in their holiness. To *sh’mar* His Sabbaths means to fully enjoy them –such that not one ounce of the blessing He has spoken over them gets wasted or returns to Him without accomplishing its objective.

***Two Other Matters that Are Totally Inconsistent With  
the Lifestyle of Covenantal Holiness to Which He Calls Us***

The Holy One goes on to address two more very practical areas that endanger the

growth of holiness in us. The first of these areas is the area of *what forces or powers in the world we will allow ourselves to attribute value and influence to*. The second area of these areas is *what we will allow ourselves to expend physical energy and the innate creativity He has given us to produce*. The exact words the Bridegroom-King employs in this regard are: ***Al-tifnu el-ha-elilim*** – i.e. *do not turn to idols*, ***v'elohei masechah lo ta'asu lachem*** – i.e. *nor make for yourselves molded gods*: ***Ani Adonai Eloheychem*** - *I am YHVH your God*. Leviticus 19:4.

### **1. What Are Elilim [Idols] and Molded Gods [Elohei Masechah]**

English Bibles translate the first noun that we encounter in this prophetic empowerment of the Holy One as ‘idols’. The Hebrew word is *elilim*. The second noun is translated into English as ‘molded gods’. In Hebrew the phrase is *elohei masechah*. The literal translation of the Hebrew noun *elilim* is ‘nothings’. The literal meaning of the Hebrew noun phrase *elohei masechah* is *molded figurines representing the embodiment of mythical powers or authorities*.

The Hebrew mind distinguishes between *elilim* and their graven images [i.e. *elohei mesachah*]. *Elilim* are the revealing fantasies that underlie the tangible idols/*elohei mesachah*. Picture statues of mythological figures like Zeus or Aphrodite on a shelf. The idols/*elohei mesachah* are the lifeless statues themselves; the *elilim* are the real or imagined beings/life forces after the image of which the statues were molded or engraved.

*Elilim* are larger than life people or mythical creatures – the product of an overactive imagination. They are mirages created by the human *to calm them, to inspire them, to give them hope [vain though it may be] regarding their aspirations, to bring them good fortune, or to allay their fears*. It is, of course, the part about getting a calming effect, inspiration, drawing hope, building up confidence, getting good fortune, and/or allaying fears is where the problem comes in. Our sole source of all these things is supposed to be our Covenant Partner in Heaven. He is to be valued and sought by us in every situation. He is to be valued and sought after even above all His own Glorious Creation – much less above the silly things man has created – with his fallen mind or with his feeble hands.

The Holy One is supposed to be the One – and the Only One - to whom we look to calm us, inspire us, to give us hope and confidence to face every situation, and curb our fears. The Bridegroom-King knows we cannot serve two masters. And that segues us to a discussion of the verbs the Holy One employs to tell us what we are not to do with regard to *elilim* in the first instance and to *elohei masechah* in the second instance.



### **What We Are Not to Do To/In Regard To Elilim**

Our English Bibles quote the Holy One as telling us we are not to ‘turn to’ *elilim*. The Hebrew verb is *panah*. It is first used in Genesis 18:22 to describe the action of the angels who visited Avram and Sarai as they left his encampment and headed off toward Sodom. It involves the turning of the face, the gaze, and the attention from one person, object or place to another. It involves a voluntary departure and separation from the object of one’s prior focus, in order to focus one’s attention and aspirations on some other object, person or place. In other words, to ‘turn to’ *elilim* means we have to intentionally turn our faces, gaze, and attention away from the Holy One and start to think about, meditate upon, and look forward to imaginary supernatural beings or personified forces.

### **What We Are Not to Do To/In Regard to Any Elohei Mesachah**

Our English Bibles tell us what the Holy One instructed us not to do in regard to any *elohei mesachah*, or graven image, is to ‘make’ such a thing. The Hebrew verb describing the forbidden action is *asah*. That verb means to apply creative energy to raw materials so as to fashion or shape something that gives substance, shape and dimension to an intangible idea. To *asah* an *elohei mesachah* would be to take the creativity, energy, and passion He has endowed us with in order to glorify Him and represent His Majesty to the world and use it for the exact opposite.

The Beautiful People our Bridegroom-King is calling forth the fix the world will accept the easy yoke He places on both their *thoughts* [which pagans ‘turn’ to *elilim*] and on their *creative energies* [which pagans use to *asah* *elohei mesochah*]. Only as, when, and to the extent our thoughts and our creative energies are surrendered to His Leadership, His Plan, and His Agenda will His Kingdom be revealed on earth and the *tikkun* [repair] process begin to bear tangible fruit.

Give this important instruction of the Holy One some consideration. Pause for a moment and ask yourself what you allow yourself to think about when you do not have to focus intently on an activity. What is your ‘default’ subject of thought? Is it worry? Is it complaint? Is it planning and strategizing your next move, your next acquisition, your next manipulation? Is it longing for something you do not have? Is it self-centered in orientation? Such default subjects of thought are not only unworthy for Beautiful People of the Holy One, they are actually unhealthy. Such uncontrolled defaults lead to ‘turning’ to *elilim*. Take control of your thought life. Actively displace your normal default subjects of thought with *thanksgiving to the Holy One*, with *meditating on the Torah*, and with *seeking wisdom, understanding and counsel from Him about the challenges, the people and the circumstances in your life*. Then give some thought to how and for what

purpose – and for whose glory - you have been using the creative talents, abilities, and energies He has given you. Have you surrendered your talents, abilities, and energies to His ‘easy yoke’? Or are you using them for selfish or frivolous purposes like ‘self expression’, self-actualization, or even making more money than you really need.

***Unmistakable Footprints That Prove That A Person  
Has Chosen the Pathway Away From the Holiness  
To Which We Are Called***

Keep in mind as you mediate on these things that the Holy One has previously made it clear that one of our primary functions as a ‘kingdom of priests’ is recognizing and acknowledging the distinction between things that are *chol* and things that are *kadosh*. To understand what failing to do what the Holy One says is essential to holiness consists of, all one has to do is consider what the opposite of holy [*kadosh*] is. In Hebrew the opposite of *holy* is *chol*. *Chol* is often translated in our English Bibles as ‘profane’, or ‘mundane’. But really all *chol* means is ‘man-initiated, man-focused, man-centered, man-pleasing, and man-powered’. The epitome of that which is *chol* is the tower of Babel. Think also of Chava’s encounter with the Serpent in the Garden and the building and worship of the golden calf.

The point is that absolutely everything that arises from the mind, imagination, or unsundered will of man is *chol*. The lives of our Bridegroom-King’s Holy ones [i.e. His *Kedoshim*] are to be the opposite of *chol*. The Beautiful People of the Kingdom of Heaven are to be – or at least be constantly engaged in the process of becoming - *God*-initiated, *God*-focused, *God*-centered, *God*-pleasing, and *God*-empowered. Our lives, our homes, our marriages, our relationships, and our businesses are to gradually be converted to ‘*chol-free*’ zones – i.e. *places where everything thought, spoken, and done is kadosh*.

This all starts, according to Torah, with *maintaining a proper relationship with one’s father and mother, and cherishing and treasuring the Holy Sabbaths He has established for us, and refusing to turn our faces or attention away from His Person to imaginary forces and powers*.

***Questions for Today’s Study***

1. *Kedoshim*, the name of the second parsha we will study this week, means “*holy ones*”. In Vayikra 19:1 the Holy One says: “Be *Kedoshim* [literally, “*holy ones*”], because I am *kadosh* (holy)”. The English equivalent of this Hebrew word, as popularized in the King James Version of the B’rit Chadasha, is “*saints*”. “Be *saints*”, the Holy One speaks prophetically over us. You may say, in false

humility, “I cannot be a *saint!*” Consider, however, if you say such a thing, that for you to say this would be like the earth saying to the Holy One, on Day 3 of Creation, “*I cannot produce plants bearing seed.*” It is equivalent to calling the Holy One a liar. He prophetically spoke over the earth “*Bring forth plants bearing seed ...*”, and He creatively empowered the earth to do just that. If the same Voice, containing the same creative power, prophetically speaks over us “Be saints (holy ones) ...” then He is creatively empowering us to do just that. It is not our *job* – it is our *nature*.

If you wonder what the significance of “saints” is in a “New Testament” era consider, just for example, I Corinthians 6:2, Ephesians 1:18, Revelation 5:8, and Revelation 19:8. Every time you see the word “saints” in these passages, substitute the Hebraic word “*Kedoshim*”, and picture people doing – as the normal course of their lives, as a lifestyle – the things mentioned in today’s aliyah (as well as the rest of the Torah).

[A] What does the Holy One mean when He describes Himself as “holy”?

[B] What does He mean when He calls on us to be “holy ones”—what do you think a “holy one” is like?

2. Beginning with chapter 18 the emphasis of the Book of Leviticus begins to shift from what goes on in and around the *Mish'kan* to what goes on in the tents and houses and streets and shops and fields and pastures of the Covenant people. Looking through verses 1-6 of chapter 19:

[A] How many instructions does the Holy One give relating to communal ritual at the Tabernacle?

[B] How many instructions does the Holy One give relating to daily life and conduct?

3. Note that many of the *mitzvot* in the first few verses of parsha ***Kedoshim*** look like the so-called “Ten Commandments” of Exodus 20, slightly reworded. Which of the “ten commandments” can you identify in Leviticus 19:1-6?

4. In today’s assigned verses from the Haftarah, the prophet Yechezkiel [Ezekiel] is prophesying to the “elders” about the sins of their fathers. In verse 5 of the parsha, he reminds them that The Holy One had spoken certain things with the words “***I am the Holy One your God [Ani Adonai Eloicheim]***”.

*It happened in the seventh year, in the fifth [month],  
the tenth [day] of the month,*

*that certain of the Zakenim of Yisra'el came to inquire of the Holy One,  
and sat before me. And the word of the Holy One came to me, saying,  
Son of man, speak to the Zakenim of Yisra'el, and tell them,*

***Thus says the Holy One GOD: Is it to inquire of me that you have come?***

*As I live, says the Holy One GOD, I will not be inquired of by you.*

*Will you judge them, son of man, will you judge them?  
Cause them to know the abominations of their fathers;  
and tell them, "Thus says the Holy One GOD: In the day when I chose Yisra'el,  
and swore to the seed of the house of Ya`akov,  
and made myself known to them in the land of Mitzrayim,  
when I swore to them, saying, I am the Holy One your God;  
in that day I swore to them,  
to bring them forth out of the land of Mitzrayim  
into a land that I had searched out for them, flowing with milk and honey,  
which is the glory of all lands".  
I said to them, "Cast you away every man the abominations of his eyes,  
and don't defile yourselves with the idols of Mitzrayim;  
I am the Holy One your God".*

What is the first mitzvah of parsha *Kedoshim* that Yechezkiel says the fathers of the elders who came to him to inquire of the Holy One failed to do?

5. In the corresponding reading from the B'rit Chadasha suggested for today, Kefa [Peter] is speaking about holiness from a Hebraic perspective:

*Petros [Kefa] an apostle of Yeshua the Messiah,  
to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia,  
Asia, and Bithynia, elect according to the foreknowledge of God the Father,  
in sanctification of the Spirit,  
for obedience and sprinkling of the blood of Yeshua the Messiah:  
Grace to you and peace be multiplied.*

[I Peter 1:1-2]

[A] To what nationality of people did Kefa address his letter?

[B] In what geographical locations did Kefa intend his letter to be distributed?

*May you allow yourself to be adorned in robes of righteousness,  
Find your place and function in His holy nation,  
Find and embrace your role in His kingdom of priests, and walk with your Bridegroom King  
in a pathway clearly distinguishable from the society in which you live.*

***The Rabbi's son***

### ***Meditation for Today's Study***

Psalm 119:161-168 [SHIN]

*Princes have persecuted me without a cause,  
But my heart stands in awe of your words.  
I rejoice at your word as one who finds great spoil.  
I hate and abhor falsehood. I love your Torah.  
Seven times a day, I praise you because of your righteous ordinances.*

*Those who love your Torah have great shalom.  
Nothing causes them to stumble.  
I have hoped for your yeshu`ah, YHVH.  
I have done your mitzvot. My soul has observed your testimonies.  
I love them exceedingly.  
I have obeyed your precepts and your testimonies,  
for all my ways are before you.*