

"Again, the kingdom of heaven is like a merchant in search of fine pearls,  
46 and upon finding a single pearl of great value,  
he went and sold all that he had and bought it.  
Matthew 13:45

7th May 2022      6th Iyyar 5782



Kedoshim - 'Holy Ones'.  
Leviticus 19:1 - 20:37

Shabbat Shalom Talmadim,  
Blessings for a great Shabbat, and for the week ahead. From Shabbat to Shabbat may the name of the Lord be praised.

Leviticus 19:1

**19 Adonai said to Moshe, 2 “Speak to the entire community of Isra’el; tell them, ‘You people are to be holy because I, Adonai your God, am holy.**

In last week's parsha, Acharei Mot, we revisited the priestly garments and specifically the fabric of linen which YHVH had specified for the making of the undergarments especially, and the additional accessories worn by the priest. We see that within the law, there was to be no mixing of the materials and we were introduced to the word 'Shatnez' which relates to the prohibition. The wool and the linen, though kosher, could not be woven together. They could however, be worn separately. This shows us that YHVH continues to maintain the creation model, that everything is made according to its own kind.

Gen 1:20 Then God said, "Let the waters swarm *and* abundantly produce living creatures, and let birds soar above the earth in the open expanse of the heavens." 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed according to their kind, and every winged bird according to its kind; and God saw that it was good *and* He affirmed and sustained it. 22 And God blessed them, saying, "Be fruitful, multiply, and fill the waters in the seas, and let birds multiply on the earth."

In this new world, there were no hybrids and no genetic modifications like there are today. Our world is saturated with all types of hybrid species, from foods to animals. The experiments to create resistant species continue as our world becomes increasingly populated and fragile.

We read of the first hybridisation of man in the Genesis 6:3

**3** Then the Lord said, “My Spirit shall not strive *and* remain with man forever, because he is indeed flesh [sinful, corrupt—given over to sensual appetites]; nevertheless his days shall yet be a hundred and twenty years.” **4** There were Nephilim (men of stature, notorious men) on the earth in those days—and also afterward—when the sons of God lived with the daughters of men, and they gave birth to their *children*. These were the mighty men who were of old, men of renown (great reputation, fame). **5** The Lord saw that the wickedness (depravity) of man was great on the earth, and that every imagination or intent of the thoughts of his heart were only evil continually. God once saw that what He created was good but fall of man, disrupted the balance and the purity of the cosmos. Beings from another world began to inhabit the world YHVH had created for us. Man became corrupt and wicked, and in certain parts of his population a mutant species arose.

We have to remember, that YHVH saw all that was going on. An omnipotent and omniscient God of course, knew all that was happening and most of all what would happen and what would be the outcome in the end.

Despite the great flooding of the earth, and Noah’s prodigy populating the earth again, God chose Abraham to create a seed that would produce a new strain of humanity. These people would be a separate people in God’s eyes. He would have a plan for their multiplication and their redemption from a corrupt populous.

The Holy Bible records this process in the pages between Genesis and Revelation. The Bible truly is, in this respect, God’s own story.

The sacred text reveals a process in which human beings can become a separate species within the make up of the cosmos.

The promise of God declares that these people, will to Him, become a Royal Priesthood and Holy Nation.

**1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.**

**Exodus 19:6..you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”**

**Deut 14:2 for you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his treasured possession.**

The Hebrew word ‘Kadosh’ is used to describe something separate or ‘holy’.

Being Holy, and separated in the way God desires is part of a protocol that He has set. Only that which He has made Holy can come into His presence.

The idea of being born again creates a process in which, through the righteousness of Christ, we can all embark on our journey of grace, and through faith and patient endurance we will as believers become a completely new creation. There are other aspects of this ‘new creation’ we can look at, but for this study I want to focus our thoughts on what it really means to be holy.

In our various traditions of the Christian faith, we reflect the idea of holiness and separation in many ways. Religious orders have created sects and observances that they believe will help to separate a person from society or a way of life. Celibacy and the sacrifice of relationships is often seen as part of the devoted life. Observing such protocols can be for life or for a season. Fasting in many ways is also a way of separating oneself from the draw of everyday life. The discipline of the body and mind thus can also be seen as a type of separation, and indeed where the Bible tells us

that we are transformed by the renewing of our mind, is also part of the same process of changing the person into the new creation.

The process of purification is synonymous with holiness. Holiness unto God, in a way, creates a pathway for others too, who seek nearness to Him. The holy person, somehow is seen to have access to the divine, and thus audiences with the pious and the devout are often sought. Ultimately the condition of holiness places the holy into a place of intimacy with YHVH, and thus the purification of the bride and her state of divine holiness makes her holy as God is Holy.

'Be holy as I am Holy', the Lord says.

Isaiah 38 speaks of the road that the holy will walk upon.

And a highway will be there; it will be called the 'Way of Holiness'.

It will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it.

In ancient cultic goddess practices, young women would dedicate themselves to the service of the goddess. This gave birth to sects of cult prostitutes who would provide sexual services in order for one to draw nearer to a specific goddess. These cult prostitutes were given reverence and treated with respect. The word 'Kadushah', refers to a sacred prostitute.

Rahab, the mother of Boaz, was a Canaanite prostitute and may well have been a kadushah. It was considered by Josephus that Rahab's dwelling in which the two spies sent out by Joshua, found safety, was in fact an inn as well as a brothel, a place where many conversations would have been overheard.

We often forget that the pursuit of holiness is actually a command. Let us read these passages:

**Leviticus 11:45**

**For I am the LORD, who brought you up out of the land of Egypt so that I would be your God; therefore be holy, because I am holy.**

**Leviticus 19:2**

**"Speak to the whole congregation of Israel and tell them: Be holy because I, the LORD your God, am holy.**

**Leviticus 20:7**

**Consecrate yourselves, therefore, and be holy, because I am the LORD your God.**

To be unholy is to associate oneself with the profane.

**Leviticus 11:44**

**For I am the LORD your God; consecrate yourselves, therefore, and be holy, because I am holy. You must not defile yourselves by any creature that crawls along the ground.**

This leads us to the main focus in Acharei Mot and in this week's parsha. Both parshas spend a considerable amount of time on sexual observances that are prohibited.

**Leviticus 18:24** "Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. 25 Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. 26 But you must keep my decrees and my laws. The native-born and the foreigners residing among you must not do any of these detestable things, 27 for all these things were done by the people who lived in the land before you, and the land became defiled. 28 And if you defile the land, it will vomit you out as it vomited out the nations that were before you. 29 "Everyone who does any of these detestable things—such persons must be cut off from their people.

**30 Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am the Lord your God.”** were introduced to a number of prohibitions regarding sexual observances.

In Parsha Kedoshim which means ‘Holy Ones’, an extensive list of rules must be observed in order for YHVH’s presence and benevolence to remain. Once again the verse highlights the deviant practices which God commands His people to refrain from.

**22 “You are to observe all my regulations and rulings and act on them, so that the land to which I am bringing you will not vomit you out. 23 Do not live by the regulations of the nation which I am expelling ahead of you; because they did all these things, which is why I detested them. 24 But to you I have said, “You will inherit their land; I will give it to you as a possession, a land flowing with milk and honey.” I am Adonai your God, who has set you apart from other peoples. 25 Therefore you are to distinguish between clean and unclean animals and between clean and unclean birds; do not make yourselves detestable with an animal, bird or reptile that I have set apart for you to regard as unclean. 26 Rather, you people are to be holy for me; because I, Adonai, am holy; and I have set you apart from the other peoples, so that you can belong to me.**

Friends, the call to holiness, has never been a suggestion from God. Let us remind ourselves that it is a command. Why? Because YHVH desires to be intimate with His creation again. However, the fall of man came about because they changed, ultimately their allegiance, and listened to another voice instead of His. They lost their trust in God and that, if nothing else, is grounds for divorce. God cast His creation out of His presence.

Profanity or the unholy, simply cannot exist in the same space as the divine. YHVH thus decided to make for Himself a new partner, the Bride of Messiah. She will be by the word purified and made holy or separate to Him alone.

She will be made up of holy ones who have been shaped and conformed to the image of Christ, by the renewing of their minds and by the hands of the Holy Spirit. Being born again is the spiritual process of how all this begins.

Finally let us look at the word ‘Kodesh’. Strong’s 6944 means: set apart or sacredness, and is found in the name of the Holy Spirit, -the Ruach Hakodesh: the divine spirit, breath or wind of God.

**It is written with the Quoph, Dalet and the Shin.**



The Quoph, represents the sun on the horizon, a circle, something final or in the future but also behind.

The Daleth, represents in part, a doorway or pathway.

The Shin, represents in part, a separation, consuming and also El Shaddai.

So ‘Holy’ means: to go through the door or pathway of separation which leads to a final future destination where one is encircled and consumed by Almighty God.

This is an extraordinary place of intimacy with Him. It is the destiny of all the saints who have walked the path of holiness.

It would seem that such a path is impossible to walk. How can we indeed be holy as God Himself is Holy?

Scripture tells us that we are the work of God. It might all seem impossible for us but God knows what He is doing and He will finish what He has started. This level of holiness is our blessed

assurance in Christ. In other words, becoming Holy is what we will be if we pursue the kingdom of God. If we are in Him, or remain in Him, and He in us, then we are holy too.

Before we part, we must remember that sinfulness is embracing the unholy or the profane. The highlighting of sexual sin and the deviant acts that prevail within its practice are an abomination to God; it is parading the obscene and impure before Him. Does God view this? Does He see this with His own eyes? I would suggest that He does not need to see it; He knows what it is. Therefore He turns His face or His gaze away from it. He knows what profanity or sinfulness is, and therefore He needs only judge it.

I would think, as many of us would, that if I saw my beloved indulging in such profane acts before me, I would be deeply saddened; I would not want to see it, so how much more, a Holy God?

Matthew 6:33 'Seek first the Kingdom of God and His righteousness', Jesus taught. This will keep us on the way to holiness.

As we come toward the end of this brief study, we remember that God decided that He had to do something to restore His creation back to holiness. Holiness is the separation of something toward sacredness. The human beings were made sacred to God and He separated them out of all creation. By making things right after the fall, God provided an animal to atone for the fallen glory covering of man. Man who was now naked, had to be covered again by a temporal garment through the atoning or covering sacrifice. The word 'Ur' means nakedness and is repeated thirty times within the two parshas.

From chapter 18 in Acharei Mot, which is read in conjunction with 'Kedoshim' in non leap years, to the end of this week's parsha, God emphasises that He is 'I Am' or 'what will be' twenty four times. The Hebrew word translation for 'I AM', is Ehyer Asher Ehyer. It means that all things that were, is and is to come, is in God. This time aspect is *one* in Him and thus the promise to extract a holy and pure strain from humanity will happen.

In conclusion we find therefore that 'Holiness' —'Kedoshim', is obtained through the doorway of death —'Acharei Mot'.

The Psalmist says:

Psalm 139 23 Examine me, God, and know my heart;  
test me, and know my thoughts. 24 See if there is in me any hurtful way,  
and lead me along the eternal way.

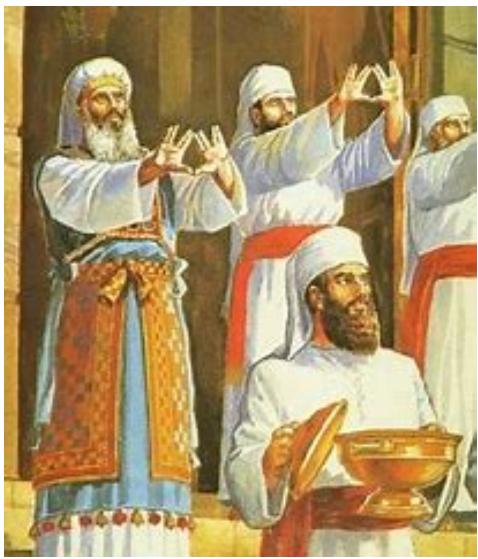
And finally,

Isaiah 57:15  
For this is what the high and exalted One says—  
He who lives forever, whose name is holy:  
"I live in a high and holy place,  
but also with the *one* who is contrite and lowly in spirit,  
to revive the spirit of the lowly  
and to revive the heart of the contrite."

Be blessed and walk in the Light of His love and may this shabbat bring harmony and peace to your week.

Numbers 6:

24 'Y'varekh'kha Adonai v'yishmerekha.  
[May Adonai bless you and keep you.]  
25 Ya'er Adonai panav eleikha vichunekka.  
[May Adonai make his face shine on you and show you his favour.]  
26 Yissa Adonai panav eleikha v'yasem l'kha shalom



[May Adonai lift up his face toward you and give you peace.]

Shabbat Shalom  
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Additional reading: 1 Samuel 18:20-42, Mt 15:10-20

### Glossary

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi , whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.