



קדשים Kedoshim Holy

Leviticus 19.1-20—20.27 / Amos 9.7—15 / Luke 16—17

קדוש Kadoshe Sacred/Holy/Set Apart “Be holy; for I

יהוה YHVH the LORD your God am קדוש,” Leviticus 19.2. This is a main theme of the Bible and one reason Jewish children are taught the book of Leviticus from age five. As an earthly father hopes the best for his children, so our heavenly Father hopes the best for us, and that is to be קדוש. ישראל Yisra’el Israel left Egypt’s paganism and slavery and now they are on their way to faith and freedom in a new Land. God calls them to be קדוש, but old habits die hard. In the same way, we have left the world’s slavery and death and are on our way to faith and freedom in a Heavenly Land, Hebrews 11.13-16, in ישוע Yeshua Jesus/salvation. God is calling us to be קדוש, but old habits die hard.

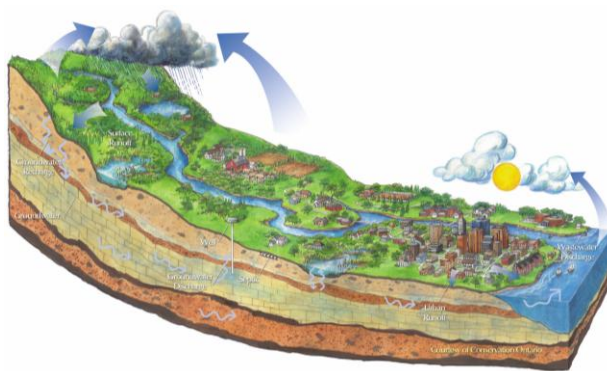
God’s standard to be קדוש hasn’t changed from the Old Covenant to the New Covenant:

- Romans 12.1 Our bodies are to be a living sacrifice, ἅγιος hagios holy
- Ephesians 1.4 We were chosen to be ἅγιος in God’s sight
- Ephesians 5.27 The Church, too, is to be ἅγιος
- 1 Peter 1.14-16 Quoting Leviticus 19.2, we are to be ἅγιος

But how does one determine holiness? קדוש also means set apart. Every cult is set apart, but we don’t think of cults as קדוש. What then is the standard of holiness?



Pure Word



Polluted Word



← 3,500 Years →

תורה, the Written Word “The תורה [Torah](#) Law/Instruction of יהוה is perfect, converting the soul,” [Psalm 19.7](#). If we want the freshest water, we go to the mountains. We know that as the water runs through cities it gets polluted. For the purest description of קדוש, we go to תורה from Mt. Sinai and the rest of Scripture, trying to understand it in its original context of language and culture. We know that after the Word travels through cultures it gets polluted.



In [Romans 11.11-24](#), Paul explains that we are wild olive branches grafted into the cultivated olive tree of ישראל. The root is ἄριστος and so the branches are קדוש. The best place to learn what קדוש means is תורה. God puts His Tabernacle into the middle of a mud puddle—humanity—and gives us תורה so that we may know how to be קדוש and how to approach a קדוש God.

“No More Law” [Leviticus 18 and 19](#) are filled with commands such as, “Do not pervert justice” and “Do not turn to idols.” Have these commands all passed away with the New Covenant? Is it OK for a believer in שווע to pervert justice or to serve idols? Why do people in the Church often say, “No more Law”?

[Hebrews 8.8-12](#) quotes [Jeremiah 31.30-33](#) in saying that the New Covenant is God’s תורה written on our hearts. The תורה-observant Apostle Paul says in [2 Timothy 3.16](#) that all Scripture is God-breathed. When he wrote this, the only Scripture was the Old Testament. Yet somehow the modern church thinks תורה doesn’t count anymore. “Maybe just the Ten Commandments and a few others, but surely not ALL!”

It is a non-sequitur to say, “Works of תורה won’t save us, [Ephesians 2.8-9](#), therefore תורה is passé.” It is true that works of תורה do not save, now or ever. But the New Covenant is the Spirit of God living inside us, so that תורה is written on our hearts, no longer just on stone or parchment. Instead of a sin nature that hates תורה, our new Spirit strives to keep it.



Living by the Spirit, Living by תורה Here's an example of how the two intersect: When I'm having a conversation, I may think of a fun story to tell and sometimes I get a "witness" that I shouldn't continue. I'm on a roll, I want to tell the story, but I have this sick feeling in my stomach that I know I shouldn't continue. I usually want to rebel at that point, "Why shouldn't I tell this story? It's interesting and there's nothing wrong with it!" If I continue to tell the story, I get an empty, homesick-type feeling. I know I've ignored the Holy Spirit and I realize the story was unnecessary, anyway. Then I feel guilty and pray and ask forgiveness for willfully ignoring the prompting of the Spirit, or I will stop hearing, period. But if I just stop telling the story, no one cares! It's like the story disappeared down some hole. It's humiliating for me, "That was an interesting story, and nobody cares that I'm not continuing!" But I have peace that I did the right thing. Sometimes I listen, sometimes I don't. To listen and obey is to be קדוש. This process is called sanctification. Like [Hebrews 10.14](#) says, ישוע our High Priest has made perfect forever those who are being made ἁγιαζῶ *hagiazō* separated from profane things/dedicated to God, which root word is ἅγιος holy/קדוש.

תורה written on stone or parchment is a dead letter that stirs our sinful passions.

תורה written on our hearts is the desire to obey. "For they will all know Me, from the least of them to the greatest," [Hebrews 8.11](#). Be קדוש, because God is קדוש.

Missing ישוע, Missing תורה Moses tells ישראל in [Deuteronomy 18.15-19](#) that God will raise up a Prophet like him from among their brothers, speaking God's Word, and they must listen. The Jews watched for several omens on יום כפר:

- In [Leviticus 16.8](#), one goat is for יהוה and one is the עזאזל *azazel* scapegoat. The עזאזל picked by the Priest's right hand is considered a bad omen.
- A red cord is tied around the neck of the עזאזל and portion is tied to the door of the Temple. If the cord on the Temple turns white, it symbolizes that God has forgiven sin that year. Isaiah may have been referring to this in [Isaiah 1.18](#).
- The Western Lamp of the menorah is to remain lit continually, [Leviticus 24.2-3](#).
- The doors of the Temple were huge, about 75' tall, 25' wide. Compare the large doorway to the Tabernacle with the people in courtyards that look like specks. These doors were shut every night. If they opened of their own accord, that was considered a bad omen.



40 Years of Bad Omens The Talmud says in [Yoma 39b](#) that during the last 40 years of the Temple, in other words from the time of the death and resurrection of **ישוע** about 30 AD until the Temple's destruction in 70 AD:



“Our Rabbis taught: During the last forty years before the destruction of the Temple the lot [‘For the Lord’] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: Open thy doors, O Lebanon, that the fire may devour thy cedars.”

Josephus confirms the Temple doors opening on their own in [Jewish Wars 6.5.3](#),

Moreover, the eastern gate of the inner (22) [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them.

Christians don't normally care what the Talmud says. For Christians then to use a passage from the Talmud such as *Yoma 39b* to argue that the Jewish rejection of **ישוע** led to 40 years of bad omens is not appreciated by many Jews. Some Jews argue that the bad omens were the result of a moral decay among the people of **ישראל**, which they would say includes many Jews in **ישראל** turning to faith in **ישוע**.

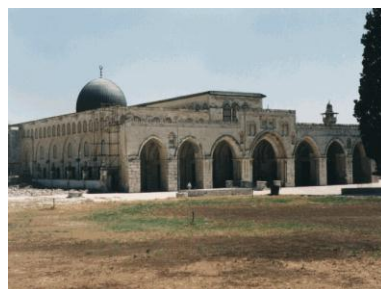
So who is right? Is it right to turn to **ישוע** or is it a sign of moral decay? As C.S. Lewis said, every person has to make this decision for him- or herself. **ישוע** says that He is God. That means one of three things: 1) He is the Lord 2) He is a liar, the greatest liar ever to live 3) He is a lunatic, the craziest lunatic ever to live. Lord, liar, or lunatic. Those are the three choices. “Good man” or “Prophet” doesn't work, because neither a good man nor a prophet would lie to us nor be confused about his identity.

Be קדוש Right after saying to be קדוש, the next command is [Leviticus 19.3](#), to fear Mother and Father and to keep the Sabbaths. Parents have a high calling in God's eyes. Society influences children to think otherwise, so part of a parent's job is to counter those influences. Sabbaths is plural. The meaning is considered to be not just the fact that one occurs every week, but that other days are also considered Sabbaths. For example, because of commands given in [Leviticus 23.5-8](#), the 1st and 7th days after Passover are called special Sabbaths, [John 19.31](#). [Isaiah 58.13-14](#) describes honoring the Sabbaths.

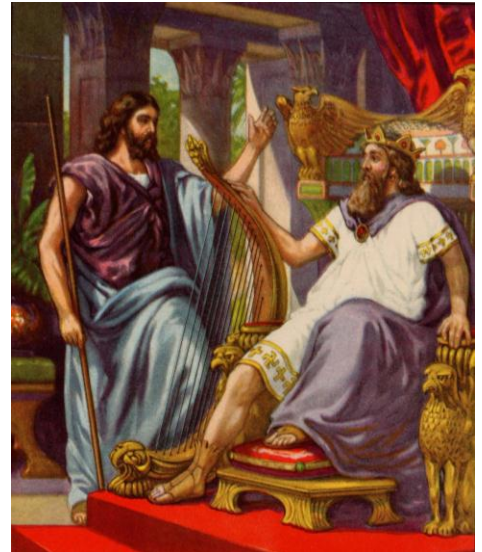
His City is קדוש God wants us to be קדוש and He has designated a city to be קדוש:

- [Isaiah 52.1](#) Jerusalem is the עיר הקדש *eer hakodesh* Holy City.
- [Jeremiah 31.40](#) Tells of a time when the whole city of Jerusalem, including what is unclean now, will be קדש ליהוה *kodesh la-YHVH* Holy to the LORD.
- [Daniel 9.16](#) Daniel prays that God will turn away his anger מעירך ירושלים הר-קדשך *mayeerkha Yerushaliym har-kadshaykha* from Your City Jerusalem, Your Holy Mountain.
- [Joel 3.17](#) God will dwell in Zion and call it הר-קדשי *har kadshee* My Holy Mountain, and Jerusalem will be קדוש.
- [Zechariah 8.3](#) God will return to Jerusalem, which will be called City of Truth, the Mountain of יהוה of Hosts, and the הר הקדש *har hakodesh* Holy Mountain. The verses before this say that God burns with jealousy for Zion.
- [Matthew 4.5](#), [Matthew 27.53](#), and [Revelation 11.12](#) call Jerusalem the Holy City.
- [Revelation 21.2 and 10](#) call the New Jerusalem from Heaven the Holy City.

Most individuals and nations do not agree. On the holiest site of the holy city, the Temple Mount, sits the Muslim Dome of the Rock (below left), adjacent to the Al Aqsa Mosque (below right). Muslims believe the first Jerusalem Temple, as built by Solomon, was originally the Al-Aqsa Mosque, begun by Jacob and completed by Solomon. A 240-meter inscription around the mosque in part quotes from the Quran, Sura 4.171, which states that Allah has no son. Besides passages in the Old Testament which speak of God's Son, such as [Isaiah 9.6](#) and [Proverbs 30.4](#), the entire New Testament is about God's Son, ישוע. Allah has no son. The God of the Bible has a Son. Can Allah be God? If not, how long will God allow this dome and mosque to remain in the Holy City?



Nations Join In Everyone wants to tell **ישראל** how to make Jerusalem an “international” city, Washington, London, Paris, Berlin, and Moscow among them. Yet these cities weren’t even a dream when God was making covenants with Abraham, Isaac, Jacob, Moses, and David. Benjamin Disraeli, Britain’s prime minister at the turn of the 20th century, said after detractors heckled him as a Jew when he rose to speak in parliament, “My people were kings in Jerusalem while you were still scratching around in the fields for mushrooms.”



ישראל is the only country in the world with a 4,000-year-old title deed published worldwide, [Genesis 15](#), and Jerusalem is the only city God specifically names as **קדוש**.

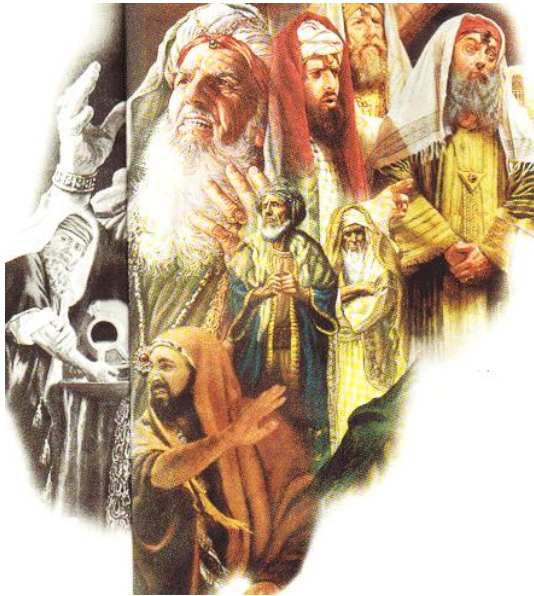
תורה is **קדוש** God declares **תורה** to be one of His **קדוש** gifts to us, light and truth, and there’s no indication that He has changed His mind:

- [Numbers 15.40](#) We are to do the **מצוות** *mitsvot* commandments (**מצוה** *mitzvah* command) to be **קדוש**. Being **קדוש** is different from being righteous, which only comes by faith. The **מצוות** generally are the 613 laws of the **תורה**.
- [Isaiah 8.20](#) Without **תורה** there is no **אור** *ore* light.
- [Isaiah 51.3-4](#) **יהוה** will comfort Zion, His **תורה** will go out from Him, and His **משפט** *mishpat* judgment will be a **אור**.
- [Psalm 119.142](#) God’s **תורה** is **אמת** *ehmet* truth.
- [Proverbs 6.23](#) **תורה** is a **אור**.
- [Lamentations 2.9](#) When there is no **תורה** the prophets have no vision.
- [Matthew 5.16](#) Good works bring praise to God.
- [Matthew 5.18](#) **ישוע** says νόμος *nomos* Law will not pass away before heaven and earth pass away. νόμος is the New Testament word for **תורה**.
- [John 5.46](#) **ישוע** says that belief in Moses—**תורה**—leads to belief in Him. By dismissing **תורה**, the Church is undercutting faith in **ישוע**.
- [John 17.17](#) **ישוע** prays, “Your λόγος *logos* word is truth.”
- [1 Peter 2.9-12](#) A ἄγιος nation practices good works, which glorify God.

God gives us **תורה** to be **קדוש**. **ישוע** agrees. Why say, “No more Law”?

קדוש is Not the Same as Righteous Much of the confusion about תורה comes from believing that Jews thought that תורה could make them righteous. Some did, no doubt, but their own prophet states otherwise, [Habakkuk 2.4](#), that the righteous shall live by his faith. This verse is foundational in the Reformation, but Habakkuk wrote it 2,000 years before the Reformation.

Hebrews explains holiness vs. righteousness. [Hebrews 9.13](#): the sacrifices ἁγιαζω the σάρξ *sarx* flesh/body. [Hebrews 9.14](#): the blood of Christ purges the conscience from dead works to serve the living God. [Hebrews 10.14](#): By one sacrifice, ישוע has made *perfect forever* those who are *being made holy*.” קדש is a lifelong process.



Another way to explain this is two analogies ישוע gives in [Matthew 23.25-28](#) for how His audience is hypocritical. First, they clean the outside of the cup and dish, but ignore the inside. Secondly, they look clean, but inside they are like graves, full of death. Obedience to תורה gives a pleasing appearance and makes one קדוש as in sacred/holy/set apart. But only faith and grace can clean out our insides and make us righteous before God. If you've been in the Church long enough, you know that what ישוע says to the Jews He is saying to the Gentiles just as clearly.



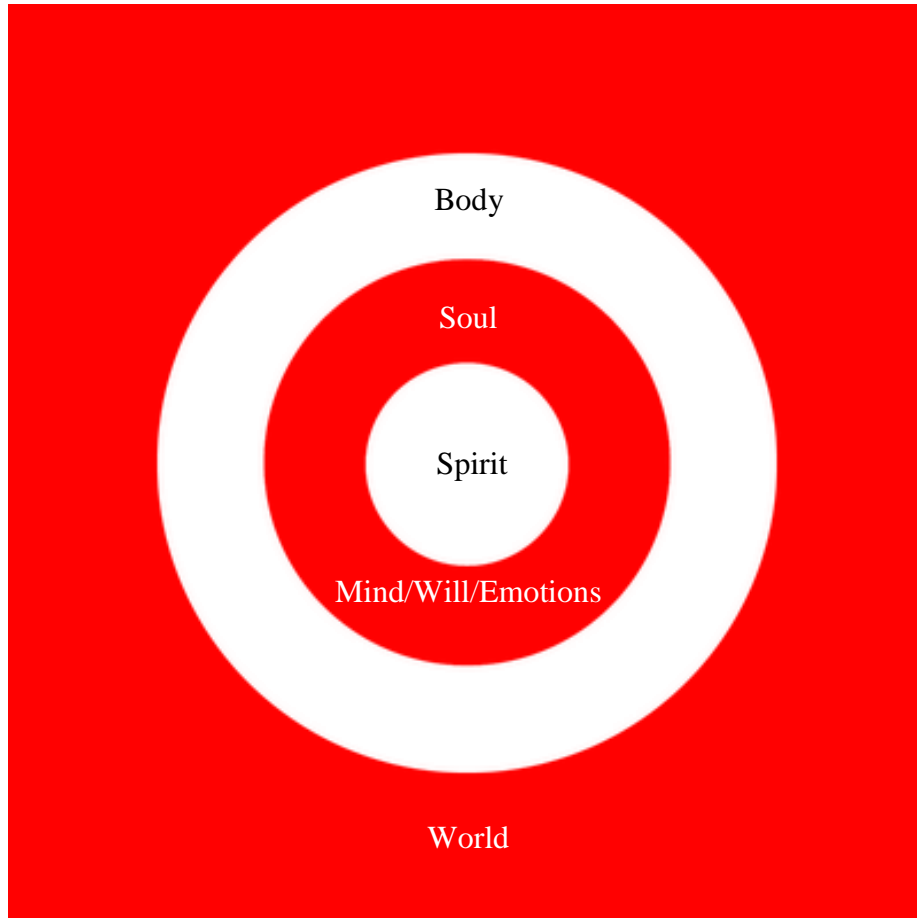
By focusing on comparatively minor aspects of תורה and ignoring justice, mercy, and faithfulness, [Matthew 23.23-24](#), the Pharisees earned their condemnation. The question: Is the Church doing any better? ישוע calls His audience to a clearer understanding of תורה. Today the Church wants to throw it out! If we are arrogant toward the Jew, how are we any different from the Pharisee in [Luke 18.9-14](#)? The Pharisee is guilty, but the despised tax collector goes home justified before God. May God give forgive us!

So if someone criticizes you for studying Hebrew Roots, practicing aspects of תורה that seem foreign, and asks:

“Don't you know that the Law doesn't make anyone righteous?”
You can respond, **“Exactly! God gives us the Law to know how to be holy.”**

A Picture of Our Struggle Another way of explaining the difference between righteousness and holiness is a diagram of the human spirit, soul, and body. Before salvation, the spirit, mind, and body all conspire together to send us to death.

תורה doesn't help, because knowledge of the commandment in a person who hates God just creates the desire to break the commandment, as explained in [Romans 7.7-25](#).



Salvation occurs when God's Spirit comes to live in us when we trust in the sacrifice of ישוע to atone for our sin. We are made righteous at that point. Then God's Spirit begins to push outward, changing the mind, will, and emotions, even affecting the body's health and appearance. תורה becomes a lifeline in knowing how to please God. This is the process of sanctification, becoming קדוש.

Meanwhile, the world is pushing in from the outside with the lust of the flesh, the lust of the eyes, and the pride of life. The forces clash. But if we are truly saved, the Spirit of God will overcome in us as described in [Romans 8.1-17](#).

Blessed is the man
who does not walk in the counsel of the wicked
or stand in the way of sinners
or sit in the seat of mockers.

But his delight is in the תורה of יהוה
and on his תורה he meditates day and night.

He is like a tree planted by streams of water
which yields its fruit in season
and whose leaf does not wither.
Whatever he does prospers.

~[Psalm 1.1-3](#)~



“Likewise every good tree bears good fruit, but a bad tree bears bad fruit.
A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.
Every tree that does not bear good fruit is cut down and thrown into the fire.
Thus, by their fruit you will recognize them.”

~ישוע in [Matthew 5.17-20](#)~

Glossary, in order of appearance

קדוש	<i>kadoshe</i>	sacred/holy/set apart
יהוה	<i>YHVH</i>	the LORD/God's holy Name
ישוע	<i>Yeshua</i>	Jesus/salvation
ἅγιος	<i>hagios</i>	holy
תורה	<i>Torah</i>	Law/Instruction/first five books of the Bible
ישראל	<i>Yisra'el</i>	Israel
ἁγιαζῶ	<i>hagiazō</i>	separated from profane things/dedicated to God
עזאזל	<i>azazel</i>	scapegoat
עיר הקדש	<i>eer hakodesh</i>	holy city
קדש ליהוה	<i>kodesh la-YHVH</i>	holy to the LORD
מעירך ירושלם הר-קדשך	<i>mayeerkha Yerushaliym har-kadshaykha</i>	from Your city Jerusalem, Your holy mountain
הר-קדשי	<i>har kadshee</i>	My holy mountain
הר הקדש	<i>har hakodesh</i>	holy mountain
מצוות	<i>mitsvot</i>	commandments
מצוה	<i>mitsvah</i>	commandment
אור	<i>ore</i>	light
משפט	<i>mishpat</i>	judgment
νόμος	<i>nomos</i>	Law
λόγος	<i>logos</i>	word
σάρξ	<i>sarx</i>	flesh/body