

Shalom AZ Ministries

In Pursuit of Israel's Redemption



Holy: From the Center to the Edges

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Devotion and Discussion Questions

Key Texts (TLV): Leviticus 19:1-18; Deut. 6:5; 1 Pet. 1:13-16; Is. 1:18-19; Luke 17:3

“Love ADONAI your God with all your heart and with all your soul and with all your strength.” (Deut. 6:5) And again, *“You are to love your neighbor as yourself. I am ADONAI.”* (Lev. 19:18) These two commands—the two halves of the *V’Ahavta*—are the foundation upon which the Torah, the Prophets, and the Writings hang. Leviticus 19 matters deeply because it shows us that loving God and loving people are not disconnected commands. The God who calls us to draw near to Him also calls us to reflect His heart toward others.

Leviticus 19 opens with this sweeping command: *“Speak to all the congregation of Bnei-Yisrael and tell them: You shall be kedoshim, for I, ADONAI your God, am holy.”* (Lev. 19:2) This is not just for priests, Levites, or spiritual leaders. It is for the whole circle of God’s people. Holiness is not merely what happens in the Sanctuary. It is not sanctimonious religious performance. Holiness is belonging wholly to ADONAI so that His character reaches every part of us—from the center of our hearts to the edges of our fields.

1. HOLY AT THE CENTER — WHOLLY HIS

When ADONAI says, *“You shall be kedoshim, for I, ADONAI your God, am holy,”* He is not first calling us to religious performance. He is calling us to resemblance through relationship. God is holy because He is in a category of One. He is compassionate like none other, gracious like none other, patient like none other, loving like none other, true like none other, just like none other. His holiness is the fullness and perfection of His character. His perfect love, perfect justice, perfect mercy, and perfect “slow-to-angerness” are held together in perfect balance.

That is why Leviticus 19 repeatedly says, *“I am ADONAI,”* or *“I am ADONAI your God.”* The commands flow from His character. *“This is who I am; therefore, this is how My people are to live.”* We often think holiness means having less and less sin, and certainly holiness produces purity. But having less sin is not what makes us holy. Being wholly His leads to less sin. The canvas must belong to the Master Artist alone. Some of us want God to remove anger, pride, lust, insecurity, bitterness, and fear, but we still want control of the canvas. Holiness begins when we say, *“Lord, the center is Yours. My heart is Yours. My will is Yours. My identity is Yours. I am wholly YOURS! Paint what You desire.”*

2. Holy in the Middle — God Shapes Our Daily Life

Leviticus 19 immediately moves from the command to be holy into ordinary, daily realities. *“Each one of you is to respect his mother and his father, and keep My Shabbatot. I am ADONAI your God.”* (Lev. 19:3) Holiness begins at home. Before public ministry, visible gifting, or platform spirituality, there is the question of how we honor those closest to us. Then ADONAI points again to Shabbat—not merely as ritual rest, but as the meeting place of loving God and loving people. We honor Him by trusting Him, and we bless others by extending rest, dignity, and refreshment.

Then comes the shalom offering, the fellowship offering, which was not to be treated casually or dragged into the third day as spoiled leftovers. There is a picture here: fellowship with God is not meant to be lived off old memories. Yesterday's intimacy cannot sustain today's obedience. We need a fresh drawing near, a fresh attentiveness, a fresh surrender. Peter says it this way: *"So brace your minds for action. Keep your balance. And set your hope completely on the grace that will be brought to you at the revelation of Yeshua the Messiah."* (1 Pet. 1:13) Some believers are trying to live holy lives with unguarded minds. But holiness in the middle of life means our thoughts, rhythms, worship, family life, and responses under pressure are increasingly shaped by Him.

3. HOLY AT THE EDGES — THE CHARACTER OF GOD REACHES OTHERS

Leviticus 19 gives one of the most striking pictures of holiness in the Torah: *"When you reap the harvest of your land, you are not to reap to the very corners of your field... Instead, you are to leave them for the poor and for the outsider. I am ADONAI your God."* (Lev. 19:9–10) Holiness is demonstrated in what I intentionally do not keep for myself. ADONAI says, "I blessed your field. I gave increase. I gave harvest. But if you pick it clean with no concern for the needy, you do not reflect Me." Holiness leaves room for others. Holiness makes provision for the vulnerable. Holiness creates dignity for the poor. Holiness sees the outsider.

This holiness continues into honesty, justice, wages, speech, conflict, and the condition of the heart. *"You are not to hate your brother in your heart. Instead, you are to firmly rebuke your neighbor... You are not to take vengeance, nor bear any grudge... but love your neighbor as yourself. I am ADONAI."* (Lev. 19:17–18) Love is not pretending wounds do not matter. The LORD Himself says, *"Come now, let us reason together."* (Is. 1:18) Yeshua says, *"If your brother sins, rebuke him; and if he repents, forgive him."* (Luke 17:3) Holiness is not merely avoiding bad things. Holiness is becoming like Him—in public and private, in worship and work, in thought and speech, in relationships and resources, in suffering and in blessing.

CONCLUSION

God is still calling for a people who are holy from the center to the edges. Not people who merely look religious in the center while the edges remain selfish, bitter, fearful, greedy, deceptive, harsh, or closed off. Not people who sing in the Sanctuary but exploit in the marketplace. Not people who quote Scripture but curse their enemies and discard the vulnerable. He is calling for a people whose center belongs to Him, whose daily life is shaped by Him, and whose edges reveal Him.

So the question is simple: Who has the center of your life? What is shaping your middle? What do the edges reveal? Have you given Him the whole canvas—or only the visible part? Have you picked your field clean, or are there holy corners where mercy lives? Peter says, *"Like obedient children, do not be shaped by the cravings you had formerly in your ignorance. Instead, just like the Holy One who called you, be holy yourselves also in everything you do."* (1 Pet. 1:14–15) Today, the Lord is saying, "Give Me the center. Give Me the middle. Give Me the edges." If you will surrender the whole field, the Master Artist knows what to paint.

DISCUSSION QUESTIONS:

1. What part of the phrase “Holy: from the center to the edges” challenges you most personally?
2. Why is it important to understand holiness as belonging wholly to ADONAI, not merely trying to sin less?
3. What daily rhythms, thoughts, or relationships might God be asking to reshape in you?
4. Where are the “corners of your field”—the places where God may be calling you to leave room for others?
5. How does Peter’s command to “brace your minds for action” help us resist going back to old patterns?

CLOSING PRAYER:

ADONAI, You are holy, and there is none like You. You are compassionate, gracious, patient, loving, truthful, forgiving, and just beyond compare. Forgive us for reducing holiness to outward appearance while keeping parts of the canvas for ourselves.

Make us holy as You are holy. Let Your character be seen in us from the center of our hearts to the edges of our lives. Shape our thoughts, our homes, our rhythms, our relationships, our resources, and our responses under pressure. Teach us not to go backward, but to set our hope fully on the grace revealed in Yeshua. Let Your compassion be seen in us, Your truth be heard in us, Your justice flow through us, and Your mercy reach through us

B'Shem Yeshua, In the name of Yeshua, amen.