

# 119

## MINISTRIES

*“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”*

### **Parashah Points: Kedoshim – The Royal Law**

Welcome to another episode of Parashah Points—short thoughts from the weekly Torah Portion.

This week’s Parashah Point comes from Kedoshim (Kid-oh-sheem), which is Hebrew for “holy ones,” and it goes from Leviticus 19:1 to Leviticus 20:27.

This Torah portion gives instructions for holiness and ethical behavior. It also lists the penalties for various transgressions of God’s laws governing sexual relationships that were listed in the previous parashah.

There’s a lot we can talk about in this Torah Portion. Today we’re going to talk about the royal law.

#### **Leviticus 19:18**

[You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord \(YHWH\).](#)

In James’ epistle, James exhorts believers not to discriminate against their poor brothers and sisters, as that would be a violation of what he calls the “royal law.”

#### **James 2:8-9**

[If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors.](#)

Here James is quoting Leviticus 19:18, which is found in this week’s Torah Portion. His point is simple: If you truly love your neighbor, you will not show partiality. Everyone—whether rich or poor—is deserving of honor and respect.

Yeshua said that this commandment is the second greatest commandment of the Torah—the greatest commandment being to love God with all our heart, mind, soul, and strength. It’s from these two commandments that the entire rest of the Torah hangs, according to Yeshua. It appears that James calls

this commandment the “royal law” because it’s the foundation of all other laws in the Torah concerning our fellow man.

True Torah observance, according to the Messiah and James, must be on the basis of love for God and love for our neighbor. If not based on love, it is not really true Torah observance.

For instance, the Pharisees kept many of the commandments in the Torah, but they neglected some very important parts of the Torah—namely justice, mercy, and faithfulness. “[The weightier matters of the Torah](#),” as Yeshua puts it (Matthew 23:3). For more on this, we might recommend our teaching “[Weightier Matters](#).”

While the Pharisees certainly had an appearance of religiosity in their observance of the lighter commandments, they dishonored God because they didn’t have genuine love for their neighbor at the forefront of their Torah observance.

### **Matthew 23:27-28**

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

Yeshua’s rebuke of the Pharisees is not unlike the prophet Isaiah’s rebuke of the Israelites in his day. In both cases, the judgment concerns religious hypocrisy:

### **Isaiah 1:13-17**

Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them. When you spread out your hands; I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; **seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.**

Now obviously, God doesn’t hate the Sabbath and feast days and offerings that He commanded us to keep in His own Word. But He does hate religious hypocrisy.

### **Consider our teaching:**

“*Does YHWH Hate His Appointed Times? (Isaiah 1:14).* “

He hates it when people profane His name by having an appearance of godliness, but not seeking justice and righteousness; putting on a religious show while not showing love toward our neighbor.

This is perhaps a relevant word for many of us who have come to appreciate certain commandments in the Torah—namely, things like the Sabbath, feast days, and dietary instructions. We have come to understand that these things have not been done away with, but that we’re meant to keep them as believers. While these things are good and important, we must always remember to keep the royal law as our foundation so that we don’t end up being religious hypocrites.

Thank you for joining us for another Parashah Point!

*We pray you have been blessed by this teaching.*

*Remember, continue to test everything.*

*Shalom! For more on this and other teachings, please visit us at [www.testeverything.net](http://www.testeverything.net)*

**Shalom, and may Yahweh bless you in walking in the whole Word of God.**

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