



PITWM VERSE BY VERSE

LEVITICUS 19:1-4, 9-18

LESSON: HOLY AS I AM HOLY—February 1, 2026

INTRODUCTION:

The book of Leviticus is almost completely concerned with rules and regulations that the Lord handed down to Moses to give to the Israelites. It is the third Book of the Law. God ordered Moses to assemble the chosen people so He might restate to them what He hoped they would become—a holy people reflecting God's pure character.

LESSON: I. LEVITICUS 19:1-4

19:1 And the Lord spake unto Moses, saying,— The LORD said (this) to Moses.

19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Moses is to 'Speak this to all the Israelites. God commands him to tell the congregation of the children of Israel (this): "*Be holy, because I am holy. I am the LORD (who is) your God.*"

- **Be holy (19:1-2).** "Holy" means separated for a specific use; set apart unto God.

19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Every one of you must respect his mother and his father. You must do the right things meaning keep my Sabbath Days. I am the LORD (who is) your God.

- **Honor parents (19:3).** All shall fear the parents. The word "*fear*" means to revere, reverence, and respect.
- **Honoring the Sabbath (19:3).** The Lord placed the Sabbath for man and not man for the Sabbath. "The Sabbath" was a day on which labor ceased and rest prevailed. As New Testament Christians we are to rest in Christ. The Lord places this command to His people.

19:4 Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God. Do not turn to images; idols (of false gods). Do not make gods out of metal for yourselves. I am the LORD (who is) your God.

- **Avoiding idolatry (19:4).** Turn not your eyes to them, much less your heart to idolatry. The word "idol" means false gods that have no power.

NOT APART OF THE LESSON: VERSES 5-8

19:5 If you offer a sacrifice of peace offering to the LORD, you must do it in the right way, so that the LORD will accept it on behalf of you. **19:6** You must eat it on the day that you sacrifice it, or on the next day, and if some remain until the third day, it shall be burnt in the fire. **19:7** And if some remain until the third day, Do not eat it, because it is not clean, it shall be burnt in the fire. God will not accept it. **19:8** Whoever eats it will be responsible; will bear his iniquity, because he hath profaned the hallowed; he made something holy to the LORD that was not holy; he hath profaned it. And that soul; person shall be cut off from among his people.



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II. LEVITICUS 19:9-10

19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. When the land comes into harvest there were steps in harvesting the grain. "Gleaning" was God's plan: farmers weren't allowed to pick their fields bare during the harvest. They had to leave the corners of the property, and couldn't harvest with more than one pass through the field. This would leave enough "leftovers" for the poor that needed food. Ruth and Naomi were two people who benefited from this law.

19:10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God. This shows us that they were not to be greedy, but willing to share what they had been blessed with. ¹"Grape" signifies fallen fruit of any kind; and "vineyard" meant a fruit garden of any kind. "The poor" - are the poor Israelite - "the stranger" is probably the foreigner coming into the land of Israel, who couldn't possess land of his own. So, God had made provisions for the poor and the stranger by leaving gleanings for them. God was their provider and authority, and He said "thou shalt not!..." And in following God's Word, they had to obey Him. **He is the Lord** and there is none other!

III. LEVITICUS 19:11-14

PROHIBITIONS

19:11 Ye shall not steal, neither deal falsely, neither lie one to another. Dishonesty in human relationships was and still is prohibited. The corner of the field was not to be deprived from the poor or the stranger. Because some landowners didn't want to follow the law, this showed that the poor and stranger were robbed; were dealt falsely with in what God's Law had provided for them. We have to remember that this was not only stealing from and lying to the poor and stranger, but from their blessing God would hold back from the owners of the land.

19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. It is bad to tell a lie, but it is much worse to swear it. "Swear" means to vow or guarantee and give your word. "Profane" means to be disrespectful or be blasphemous. God's name is not to be lightly used in oaths when done falsely. We saw this in Ananias and Sapphira when they held back a portion of the offering they vowed to give. We are to maintain a very reverent regard to the sacred name of God and not to call Him to be witness either to a lie or in brazen disrespect. To swear falsely by His name was to disregard the holiness of God's name and thus profane it. **He is Lord!**

OPPRESSION

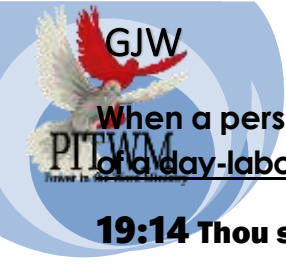
19:13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. We find, here, another type of stealing. Stealing is not just against God's law, but man's law, as well. "Defraud" means to deceive, cheat, take advantage of. ²In those days, people were paid daily. The principle is that you keep your word and don't take advantage of your employees by holding on to their wages for your own benefit.

¹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3291/eVerseID/3291/RTD/Barnes>

² <http://www.calvaryfullerton.org/Bstudy/03%20Lev/2009/03%20Lev%2019.htm>

<http://www.pitwm.net/pitwm-sunday-school.html>





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When a person works for wages, they expect to be paid. ³They were also not to keep the wages of a day-laborer over night, but to pay him every day before sunset (Deuteronomy 24:14-15).

19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. This is the third "Thou shalt not":

- First was concerning the law of gleaning. Landowners were to leave leftovers in the field for the poor and stranger (v.10).
- Second was in respect to paying wages of the hired servant (v.13).
- This one is in respect to insulting the physically disadvantaged (v.14).

"Curse" means an invocation (petition) for harm to come upon another. The deaf and blind are the ones that cannot help themselves; they cannot vindicate themselves. The deaf and blind were not to be teased, taken advantage of, or have an obstacle placed before them. **The point is** to not be the one to mistreat with harm or place stumbling blocks in front of those that are helpless or vulnerable, but to be the one who is merciful because you fear God. God sees and hears every disadvantaged act toward the deaf and blind, and will punish every act of wrong done toward them. To fear God is to honor and reverence Him. And treat others respectfully. **He is Lord!**

IV. LEVITICUS 19:15-16

19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour. Justice and righteousness must prevail in the Israelite legal system and even in the case of a neighbor. Judges, and all in authority, are commanded to give judgment without partiality. The poor and the great are to be treated the same in a court of law. We are told to judge righteously with our neighbor. Judgment should be made impartially by weighing out the facts. If God is no respecter of persons, then neither should we be a respecter of persons.

FALSE WITNESS

19:16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the LORD. "Up and down" means to go about. Proverbs 18:8 says "*The words of a talebearer [are] as wounds, and they go down into the innermost parts of the belly.*" "Thou shalt not" is the command of God. In this case, they were not to go about spreading or sowing discord; spreading bad rumors among people, and neither stand by while a neighbor's life is in danger because you said something falsely or was silent when false rumors were spread. Therefore, the innocent person's blood is in danger of being shed. The Lord knows what secrets lay within a person. **He is Lord!**

V. LEVITICUS 19:17-18

LOVE

19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Hate is the opposite of what God is, therefore, "thou shalt not" have hate for your brother in your heart. Harboring hate in your heart is a sin. Therefore, sinning against your brother is sinning against God. The heart is where God is to live. This matter must be settled before moving on with God. When rebuking your neighbor, you are to reason frankly with him

³ <http://bible.cc/leviticus/19-11.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>





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or it may result in bitter feelings that overflow into sinful actions. In this way you will not share in his guilt. ⁴By no means permit him to go on without counsel and advice in a way that is leading him to perdition (punishment in hell). In a multitude of cases timely reproof has been the means of saving the soul. If possible, speak to him privately; if not, write to him in such a way that he himself alone shall see it.

19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. God's law to His children was: *"thou shalt not"* get back at, retaliate nor hold ill-will against any Israelite; any of their own people. Just because something was done toward them, they were not supposed to avenge it. Romans 12:19 *"Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, "Vengeance [is] mine; I will repay, saith the Lord."* They were to bless their own people as they themselves were blessed. Now love comes into play. Romans 12:20 *"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."* They were to love their neighbor as they loved themselves. In turn they were following after God which meant they honored and revered Him **He is the Lord!**

SUMMARY:

God called Moses to speak to the congregation of Israel to be a holy people for He, the Lord our God is holy meaning set-apart unto God. Every one of you must respect his mother and his father, and keep my sabbaths! Why? Because *"I am the Lord your God."* God says *"Do not turn (from me) to images (of false gods). Do not make gods out of metal for yourselves. I am the LORD (who is) your God"* **(19:1-4).**

There are various situations of how to treat your neighbor in this lesson. It deals with the landowner being a provider at harvest time leaving the leftovers for others. The law of gleaning was this act used for the care for the poor and the stranger **(19:9-10)**. As they dealt with people there was to be no dishonesty in any way. There was to be no stealing or false dealings, and no swearing or profaning God's name in any way **(19:9-12)**.

When a person worked for wages, the owner was not to withhold or defraud the worker's pay. The hired servant was protected. The deaf and blind were not to be taken advantage of. In dealing with legal matters, there was to be no partiality; no respecter of the poor or mighty; and no oppression of the neighbor by judging him unfairly **(19:13-15)**. Those who were talebearers, always spreading false information among their people would be known as false witnesses, which would cause great harm. Lying falsely against a fellowman could cause his death **(19:16)**. Love is the key. Hate was not to be a factor against your brother. Always speak to your neighbor in a frank and concerned manner when you disapprove of something with them. If it can't be handled then, the Lord would avenge the matter that you need resolved **(19:17-18)**. **(19:13-18)**.

REMEMBER, HOLY AS I AM HOLY!