



# LEVITICUS 19:9-18, 33-37

## LESSON: OBEDIENCE AMONG NEIGHBORS

November 20, 2022

### INTRODUCTION:

**Chapter 19:1-8** 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. Revelation has a direct purpose, 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.

- **Be holy (vv.1-2).** God called Moses to speak to the congregation of Israel to be a holy people for He, the Lord our God is holy. "**Holy**" means separated for a specific use; set apart.
- **Honor parents (v.3).** All shall fear the parents. The word "**fear**" means to revere, reverence, and respect.
- **Honoring the Sabbath (v.3).** The Lord has 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.
- **Avoiding idolatry (v.4).** Turn not your eyes to them, much less your heart to idolatry. The word "**idol**" means false gods that have no power.
- **God’s instruction for worship (vv.5-8).** To worship God, there was the sacrifice of a "*Peace Offering*" that would be accepted by the Lord. This would include a lamb, a goat, or a bullock. All had to be eaten within two days or it would not be accepted. No decay was to be allowed to enter into the peace offering. Whatever was left was to be burned. If any was eaten on the third day, they were guilty and that person would be cut off from the Israelites because he has desecrated what was holy.

### LESSON I. COMPASSION FOR THE LESS FORTUNATE LEVITICUS 19:9-14

#### LAW OF GLEANINGS

**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 any poor people 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. <sup>1</sup> "*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 in, who could possess no land of his own in the land of Israel. 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, they had to obey Him. He is Lord and there is none other!

#### PROHIBITIONS

**19:11** Ye shall not steal, neither deal falsely, neither lie one to another. Dishonesty in human relationships was and 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.

<sup>1</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3291/eVerseID/3291/RTD/Barnes>  
[www.pitwm.net/pitwm-versebyverse.html](http://www.pitwm.net/pitwm-versebyverse.html)





## PITWM VERSE BY VERSE

**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 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. <sup>2</sup>In 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. When a person works for wages, they expect to be paid. <sup>3</sup>They were also not to keep the wages of a day-labourer 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.
- This one is in respect to insulting the physically disadvantaged.

"*Curse*" means an invocation 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 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!

## II. COMPASSION IN ATTITUDES LEVITICUS 19:15-18

**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* "*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!

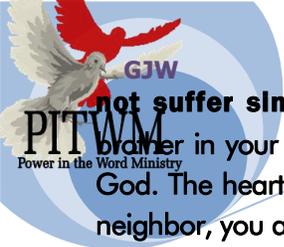
### LOVE

**19:17** Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and

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

<sup>3</sup> <http://bible.cc/leviticus/19-11.htm>





## PITWM VERSE BY VERSE

**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 or it may result in bitter feelings that overflow into sinful actions. In this way you will not share in his guilt. <sup>4</sup>By 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 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 Lord!

### NOT APART OF THE LESSON:

### SYNOPSIS OF LEVITICUS 19:19-32

- <sup>5</sup>Each species was told to reproduce "after its kind"— SEPARATION (v. 19).
- Sexual morality is demanded— SEXUAL ACTIVITY (vv. 20-22).
- The law of the harvest in Canaan— FRUIT (vv. 23-25).
- The eating of blood was forbidden— PAGAN PRACTICES (vv. 26-29).
- Honor of the Sabbath and the Sanctuary— THE SABBATH AND THE SANCTUARY (v. 30).
- Avoid "familiar spirits" and "wizards"— THE OCCULT (v. 31).
- Honor the aged— HONOR (v. 32)

### BACK TO THE LESSON

## III. COMPASSION IN PERSONAL DEALINGS LEVITICUS 19:33-37

### OPPRESSION

**19:33 And if a stranger sojourn with thee in your land, ye shall not vex him.** If a stranger comes to live or stopover in the Israelite's land, they were to treat the stranger living among them just like they treat any other by not vexing, irritating, or mistreating them with hard and grievous words saying *'you were once an idolater and now you come to learn the law.'* They are to be welcomed that they might be brought to the knowledge and worship of the true God.

**19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.** The Israelites were enjoined to treat the stranger not as aliens, but as friends, as if they were born among them on the grounds that they themselves had been strangers in Egypt and knew what it was like living in a foreign land. God had favored them while living there until Joseph died. Then it was much different. Loving the stranger is what the Lord was and still is calling for. *"I am the LORD your God"* was said in the 10<sup>th</sup> verse. He is Lord and there is none other! He is the true God of the Israelites and all those who believe in His Son Jesus as the Way, Truth, and Life!

### INJUSTICE

**19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.** They are not to use dishonest standards in decisions in four areas: judgment, meteyard, weight, or measure. *"Judgment"* means their legal rulings or verdicts. *"Meteyard"* means in their measurement. *"Weight"* means their bulk or mass

<sup>4</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3299/eVerseID/3299/RTD/Clarke>

<sup>5</sup> <http://www.family-times.net/commentary/leviticus-19-1/>





## PITWM VERSE BY VERSE

of a thing. *"Measure"* means quantity or capacity. In other words, be honest when ruling on a matter; weigh and measure anything in length, weight, or volume. <sup>6</sup>God states things so simply. Manufacturers have the responsibility to produce high quality, fairly priced products, and pay a wage reasonable to the work performed regardless of race or gender. Certainly the manufacturer has a rightful claim to a profit, but he is not to increase his measure of profit at the expense of the consumer, the public at large, or nature.

**19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.** <sup>7</sup>For many people the only way they know God is by Christians they do business with. Christians should not be like the rest of the world, cheating to get ahead. The use of scales and weights in business must be done in an honest manner. <sup>8</sup>The "*ephah*" is here taken as the standard of dry measure, and the "*hin*" as the standard of liquid measure. Everything that God does is right and proper. So His people should only do things that are right and proper, too. He therefore adds, "*I am the LORD your God, which brought you out of the land of Egypt.*" He does not want them to forget it.

**19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.** <sup>9</sup>Moses did not make up these laws. They are God's laws. They teach His people how they must behave. And they show that God's standards are perfect. They were not only to look upon them but they were also to obey them. He is Lord!

### SUMMARY:

There are various situation 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 (vv9-10). 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 (vv11-12). 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 (vv13-14). (**19:9-14**).

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. 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 (vv16). 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 (**19:15-18**).

The focus is now on the stranger coming in or living among the Jews. As they sojourned there, they are not to be vexed. The Israelites should certainly know about the favor of God when they once lived among the Egyptians until a certain point of time when oppression came (vv33-34). The opposite of how they were treated is called for now. Be aware of the injustice by doing righteously in your legal rulings, your weights, and measure of things. God left with them to do business as well as treating people right by observing and obeying all of His statutes and all of His judgments. He is the true and only God they are to follow (**19:33-37**).

### APPLICATION:

Living life has to be God's way. How we act and perform before others is not only seen by the people we are before, but also seen by God Himself. Acting with compassion will go a long way which shall become a lifestyle. It has to be confirmed in the heart and not a pretense of the flesh.

<sup>6</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3317/eVerseID/3317>

<sup>7</sup> <http://www.lovetheLord.com/books/leviticus/47.html>

<sup>8</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3318/eVerseID/3318/RTD/Barnes>

<sup>9</sup> <http://www.easyenglish.info/bible-commentary/leviticus-17-22-lbw.htm>