

The Book of Leviticus, Teacher's Guide

Lesson 12: Be Holy as the Lord Is Holy

Leviticus 19:1–20:27

Teaching Aim (Teacher Orientation)

What is doctrinally at stake here is nothing less than the nature and reach of holiness. Many people imagine holiness as a religious specialty, confined to worship services and private devotion. Leviticus 19 explodes that notion. It plants holiness in the harvest field and the marketplace, in courtrooms and payrolls and conversations, and it roots all of it in the character of God Himself. Your students must grasp that holiness is not a slice of life but the whole of life set apart for a holy God. And they must grasp that this call is not a dusty relic of the Old Covenant. Peter lifts Leviticus 19:2 straight into the New Testament and lays it on the church (1 Peter 1:15–16). The command to be holy because God is holy is as binding on us as it was on Israel.

Chapter 20 demands particular care, and the teacher's task is to handle it with both clarity and compassion. The abiding moral truths here, that God alone is to be worshiped, that the occult is forbidden, that God designed sexual intimacy for the lifelong one-flesh union of one man and one woman, are reaffirmed throughout the New Testament (1 Corinthians 6:9–11; Ephesians 5:31; 1 Timothy 1:9–10). These do not change, because they flow from the unchanging character and creative design of God. But the civil penalties attached to them under Israel's law, the death sentences and cuttings off, belonged to Israel as a theocratic nation under the Old Covenant. They are not bound on the church, which does not wield the sword against sinners but proclaims the gospel to them. Failing to make this distinction produces either a harsh legalism that wants to impose Israel's penalties, or a careless relativism that discards God's moral standards along with the penalties. Both miss the mark.

The aim for the student's formation is to produce whole-life holiness energized by belonging to God rather than fear of rules. A student who sees that the same God governs his worship and his wages, his bed and his business, his speech and his service, will not be able to compartmentalize his faith. And a student who learns to hold God's moral standards firmly while extending the compassion of Christ to strugglers, remembering that the gospel says "such were some of you" but "ye are washed" (1 Corinthians 6:11), will be both faithful and Christlike. Holiness grounded in the character of a gracious God produces neither pride nor harshness, but a life increasingly and gladly set apart.

Question 1

Student Question:

Leviticus 19:2 commands, “Ye shall be holy: for I the LORD your God am holy,” and 1 Peter 1:15–16 quotes it for Christians. What does it mean that this call to holiness is timeless, and how does grounding holiness in God’s own character (rather than in mere rules) change how we pursue it?

Commentary and Teaching Notes

“Ye shall be holy: for I the LORD your God am holy” (19:2). Everything in these two chapters hangs on this sentence. Notice first to whom it is spoken. God tells Moses to speak it to all the congregation, not merely to priests. Holiness is the calling of every believer, the laborer no less than the Levite. There is no second-tier holiness for ordinary people. The whole congregation is summoned.

Notice next the ground of the command. It is not, be holy because holiness works better, or because the community will function more smoothly. It is, be holy because I am holy. The standard of human holiness is the character of God. We are to reflect Him. This means holiness is fundamentally relational before it is regulatory. It flows from belonging to a holy God and bearing His likeness, not from grinding through a checklist.

This is why the command is timeless. The reason behind it never changes, because God never changes. He was holy in Moses’ day; He is holy now. So when Peter wanted to call Christians to holy living, he did not invent a new motive. He quoted Leviticus 19:2 directly, “Be ye holy; for I am holy” (1 Peter 1:15–16). The same God, the same holiness, the same call, carried straight across the covenants. This is one of the clearest places where an Old Testament command is explicitly laid on the church.

Grounding holiness in God’s character rather than in rules transforms how we pursue it. Rules can be kept grudgingly, externally, with a divided heart. But when holiness means reflecting the God we love and belong to, obedience becomes worship. We do not keep honest scales merely because false ones are forbidden, but because the God whose name we bear is true. We do not love our neighbor merely because a law commands it, but because the God we resemble is love.

So this opening command frames the entire study. Holiness is the whole congregation reflecting the whole character of God across the whole of life. It is not a burden imposed from outside but a likeness growing from within, the family resemblance of those who belong to a holy Father.

Doctrinal / Christian Living Issues

- Holiness is commanded of the whole congregation, not only of priests; there is no two-tier holiness.
- The ground of the command is God’s own character, making holiness relational before it is regulatory.
- The command is timeless because God is unchanging; Peter quotes Leviticus 19:2 for the church (1 Peter 1:15–16).

- Grounding holiness in God's character turns obedience into worship rather than mere rule-keeping.
- Old Testament moral commands rooted in God's character carry into the New Covenant (Romans 15:4).

Discussion Prompts

- Why does it matter that God grounds holiness in His own character rather than in benefits to us?
- How does Peter's quotation of Leviticus 19:2 settle the question of whether this call applies to us?
- How does seeing holiness as family resemblance change the way you pursue obedience?

Question 2

Student Question:

Where in your life have you treated holiness as a list of rules to keep rather than a reflection of the God you belong to, and how might seeing it as the latter reshape your obedience?

Commentary and Teaching Notes

It is dangerously easy to turn holiness into a list. Many sincere believers have reduced the rich call of Leviticus 19 to a set of boxes to check, and in doing so have drained the life out of it. They obey, but coldly. They keep rules, but their hearts are far away. They are, in the end, more concerned with the list than with the Lord.

The trouble with rule-keeping as an end in itself is that it can coexist with a heart that does not love God at all. The Pharisees proved this. They tithed their herbs meticulously and neglected justice, mercy, and faith (Matthew 23:23). Their lists were full; their hearts were empty. Rules without relationship breed pride, comparison, and quiet contempt for those who keep fewer of them.

Leviticus 19:2 offers the cure. Holiness is reflecting the God we belong to. When obedience flows from love for a holy God rather than fear of breaking a rule, everything changes. The motive shifts from self to God, from avoiding punishment to honoring the One we love. The same actions become acts of devotion rather than transactions of compliance.

This question invites honest self-examination. Where have we been keeping the list while losing the Lord? The answer is often found in the joylessness of our obedience, or in the comparison we make with others, or in the resentment we feel toward the commands. Seeing holiness as reflecting a beloved God reframes obedience as the glad expression of belonging.

Doctrinal / Christian Living Issues

- Rule-keeping as an end in itself can coexist with a heart far from God.

- Pharisaism shows the danger of full lists and empty hearts (Matthew 23:23).
- Holiness as reflection of a beloved God turns obedience into devotion.
- Joyless, comparing, or resentful obedience often signals rule-focus rather than God-focus.

Discussion Prompts

- Where has your obedience felt like checking boxes rather than reflecting God?
- What signs in your own heart reveal rule-focus rather than God-focus?
- How would obeying out of love for a holy God change your experience of His commands?

Question 3

Student Question:

In Leviticus 19, holiness governs the field (gleanings for the poor), the market (honest weights), the court (impartial justice), and the workplace (prompt wages). What does this teach us about how far God's holiness is meant to reach into ordinary life?

Commentary and Teaching Notes

Read Leviticus 19 slowly and you cannot miss how earthy it is. After the towering command to be holy, God does not send Israel into the clouds. He sends them into the field. “When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field... thou shalt leave them for the poor and stranger” (19:9–10). Holiness shows up in how a farmer harvests.

Then God walks into the marketplace. “Ye shall do no unrighteousness... in meteyard, in weight, or in measure. Just balances, just weights... shall ye have” (19:35–36). The merchant’s scales are a matter of holiness. Then into the courtroom, “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty” (19:15). Justice must be blind to status. Then to the payroll, “The wages of him that is hired shall not abide with thee all night until the morning” (19:13). Pay your workers promptly, for the day laborer needs his wages to eat.

Do you see what God is doing? He is refusing to let holiness stay in the sanctuary. He drives it into the field, the market, the court, and the workplace, into the most ordinary transactions of daily life. The same God who is worshiped at the altar is honored or dishonored in how a man weighs his grain and pays his workers. There is no secular zone.

This is a stunning rebuke to the way we so often partition life. We can be scrupulous about worship and careless about wages, devout on the Lord’s Day and dishonest on Monday. Leviticus 19 will not allow it. The holiness of God reaches as far as life itself, into every field and ledger and conversation.

And the New Testament agrees entirely. Whether we eat or drink or whatever we do, we are to do all to the glory of God (1 Corinthians 10:31). Our work is to be done as unto the Lord

(Colossians 3:23). The reach of holiness in Leviticus 19 is the reach it still has, the whole of life set apart for a holy God.

Doctrinal / Christian Living Issues

- Holiness governs the field, market, court, and workplace, not only worship.
- God forbids false weights, partial justice, and withheld wages as violations of holiness (19:13, 15, 35–36).
- Gleaning laws reveal God's heart for the poor and the stranger woven into everyday economics.
- There is no secular zone; the same God governs altar and ledger alike.
- The New Testament extends the same reach: do all to God's glory (1 Corinthians 10:31; Colossians 3:23).

Discussion Prompts

- List the ordinary arenas Leviticus 19 names; which surprise you as matters of holiness?
- How does the gleaning law reshape our thinking about wealth and the poor?
- Where have you unconsciously drawn a line between 'religious' life and 'ordinary' life?

Question 4

Student Question:

Which 'ordinary' area of your life, your work, money, or treatment of those with less, have you been keeping outside the reach of God's holiness, and what is one step toward bringing it in?

Commentary and Teaching Notes

Leviticus 19 makes it impossible to keep God at the church door. So the question becomes personal and specific. Which ordinary area of your life have you been quietly keeping outside the reach of God's holiness? For many of us it is precisely the areas Leviticus names, our work, our money, our treatment of those with less.

Perhaps it is work. We give God our Sundays but run our business by the world's rules the rest of the week, cutting corners, shading the truth, treating people as means to an end. Perhaps it is money. We would never steal, but our spending, our generosity, and our honesty in financial matters have never really been surrendered to God. Perhaps it is our treatment of the poor and the stranger, the very people the gleaning laws protect, whom we find easy to overlook.

The reason these areas stay outside is usually that surrendering them is costly. Holiness in business may cost a sale. Holiness in money may cost comfort. Holiness toward the poor may cost time and inconvenience. So we leave a wall standing, a zone where our faith does not reach.

But Leviticus 19 tears down that wall, and the gospel gives us power to keep it down. This question asks the student to name the specific area and one concrete step toward bringing it under God's holiness. Naming it is half the battle. The God who claims the whole of life is gentle enough to start with one field at a time.

Doctrinal / Christian Living Issues

- We often keep specific ordinary areas (work, money, the poor) outside God's holiness.
- These areas stay outside because surrender is costly.
- The gleaning laws confront our treatment of the poor and the stranger.
- Bringing one area in begins with naming it and taking one concrete step.

Discussion Prompts

- Which area, work, money, or treatment of those with less, have you kept walled off?
- What makes surrendering that area costly for you?
- What is one concrete step this week toward bringing it under God's holiness?

Question 5

Student Question:

Leviticus 19:18 commands, "Thou shalt love thy neighbour as thyself," which Jesus names the second greatest commandment (Matthew 22:39). How does the surrounding context (no grudges, no gossip, leaving gleanings, fair wages) show us what this love actually looks like in practice?

Commentary and Teaching Notes

At the center of Leviticus 19 stands a command so weighty that Jesus would later place it second only to loving God. "Thou shalt love thy neighbour as thyself: I am the LORD" (19:18). When a lawyer asked Jesus for the greatest commandment, He answered with love for God and then added, "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:39). The whole law and the prophets hang on these two.

But what does this love actually look like? We are tempted to make it a warm feeling. Leviticus 19 refuses such vagueness. It surrounds the command with concrete instances. Love your neighbor means leaving the gleanings so the poor can eat (19:9–10). It means paying the laborer's wages the same day (19:13). It means not cursing the deaf or tripping the blind (19:14). It means judging fairly (19:15), not gossiping (19:16), not nursing hatred or grudges in the heart (19:17–18).

In other words, biblical love is not primarily a sentiment but a way of treating people, especially the vulnerable. It is generosity to the poor, honesty in dealings, protection of the weak, fairness

in judgment, restraint of the tongue, and release of grudges. Love is what holiness looks like when it is aimed at a neighbor.

This is profoundly clarifying. We often claim to love people while treating them carelessly. Leviticus 19 measures love not by our feelings but by our actions, our wages and words and grudges. The neighbor knows he is loved not when we feel warmly toward him but when we deal justly, speak kindly, and refuse to harbor bitterness against him.

And this is exactly the love Jesus embodied and commands. He did not merely feel compassion; He healed, fed, touched, forgave, and laid down His life. When He tells us to love our neighbor as ourselves, He fills the command with the concrete content Leviticus already gave it. To grasp 19:18 in its context is to know that love is something we do, not merely something we feel.

Doctrinal / Christian Living Issues

- Leviticus 19:18 is the second greatest commandment, affirmed by Jesus (Matthew 22:39).
- The surrounding verses define love concretely: generosity, honesty, protection of the weak, fairness, restrained speech, released grudges.
- Biblical love is primarily a way of treating people, not merely a feeling.
- Love is measured by actions toward the vulnerable, not by sentiment.
- Jesus embodies and fills out this love, making it the pattern for His people (John 13:34–35).

Discussion Prompts

- What concrete behaviors does Leviticus 19 attach to loving your neighbor?
- How does defining love by action rather than feeling challenge you?
- Where do you claim to love someone while treating them carelessly?

Question 6

Student Question:

Who is the 'neighbour' you find hardest to love as yourself right now, and what would the concrete love described in Leviticus 19 look like toward that specific person?

Commentary and Teaching Notes

Love of neighbor is easy to affirm in the abstract and hard to practice toward a particular person. So this question gets specific. Who is the neighbor you find hardest to love as yourself right now? Almost all of us have a name that comes to mind, a difficult relative, a hostile coworker, a person who has wronged us, someone whose very presence stirs resentment.

Leviticus 19 is remarkably honest about this difficulty, because it sets the command to love right beside the command not to hate, not to avenge, and not to bear a grudge (19:17–18). God knows that the neighbor is often someone against whom we are tempted to nurse a grievance. The command to love is given precisely in that hard context.

And the chapter gives us the concrete shape of that love. Toward the difficult neighbor, love looks like refusing to gossip about them (19:16), refusing to let hatred fester in the heart (19:17), and releasing the grudge we have been holding (19:18). It even includes the loving honesty of 19:17, rebuking a neighbor frankly rather than letting resentment grow silently into sin.

This question asks the student to take the actual person and imagine the concrete love of Leviticus 19 aimed at them. Not warm feelings on demand, which we cannot manufacture, but the doable acts of love, stopping the gossip, dropping the grudge, dealing honestly, treating them justly. Love practiced toward the hard neighbor is where holiness becomes most real, and most like Christ, who loved us while we were yet His enemies (Romans 5:8, 10).

Doctrinal / Christian Living Issues

- Loving the difficult neighbor is the hard, concrete edge of the command.
- Leviticus sets love beside prohibitions of hatred, vengeance, and grudges (19:17–18).
- Concrete love toward a hard neighbor: stop the gossip, drop the grudge, deal honestly, judge fairly.
- Christ loved us as enemies, modeling love toward the undeserving (Romans 5:8, 10).

Discussion Prompts

- Who is the neighbor you find hardest to love right now?
- Which concrete act from Leviticus 19 could you aim at that person this week?
- How does Christ's love for us as enemies empower love for the difficult neighbor?

Question 7

Student Question:

Leviticus 19 repeatedly forbids gossip, talebearing, grudges, and hatred in the heart (19:16–18). What does it reveal about God's holiness that He cares so deeply about our speech and our hidden attitudes, not just our outward actions?

Commentary and Teaching Notes

We tend to grade sin by its visibility. Outward acts feel serious; inner attitudes feel minor. But Leviticus 19 will not let us off so easily. In a tight cluster of verses, God forbids talebearing, hatred in the heart, vengeance, and grudges (19:16–18). He cares not only about what our hands do but about what our tongues spread and our hearts harbor.

Look closely. "Thou shalt not go up and down as a talebearer among thy people" (19:16). Gossip is a holiness issue. "Thou shalt not hate thy brother in thine heart" (19:17). Hidden hatred, which no one else can see, is named and forbidden. "Thou shalt not avenge, nor bear any

grudge" (19:18). The grudge we silently nurse violates the holiness of God as surely as any outward act.

What does this reveal about God? It reveals that His holiness reaches the heart. He is not satisfied with managed external behavior while resentment simmers within. He is, as Jesus would later make explicit, concerned with anger and contempt, not merely murder (Matthew 5:21–22), and with the heart's lust, not merely the outward act (Matthew 5:27–28). The Sermon on the Mount is not a new ethic; it is Leviticus 19 brought to full flower.

This is humbling, because most of us can keep our hands cleaner than our hearts and tongues. We may never strike a neighbor, yet we slander him over coffee. We may never take revenge, yet we rehearse the grievance for years. Leviticus 19 exposes these hidden sins to the light of God's holiness and calls them what they are.

Yet there is mercy in this exposure. A God who cares about the heart is a God who wants to heal us all the way down, not merely to civilize our behavior. He forbids the grudge because the grudge poisons us. He forbids the gossip because it corrodes community. His concern for our hidden attitudes is the concern of a physician who will not ignore the disease beneath the symptom.

Doctrinal / Christian Living Issues

- God's holiness reaches speech and hidden attitudes, not only outward acts (19:16–18).
- Gossip, heart-hatred, vengeance, and grudges are explicitly forbidden as holiness issues.
- Jesus brings this inward focus to full flower in the Sermon on the Mount (Matthew 5:21–22, 27–28).
- We often keep our hands cleaner than our hearts and tongues.
- God's concern for the heart is the mercy of a physician treating the disease, not only the symptom.

Discussion Prompts

- Why does it matter that God forbids hidden hatred and gossip, not just outward harm?
- How does Jesus' teaching in Matthew 5 build on Leviticus 19?
- Where are your hands cleaner than your heart and tongue?

Question 8

Student Question:

Where have you allowed a grudge, a critical tongue, or a quiet hatred to take root, and what would it look like to surrender that hidden sin to God's holiness this week?

Commentary and Teaching Notes

If God's holiness reaches the heart and tongue, then most of us have hidden work to do. This question presses the point home. Where have you allowed a grudge, a critical tongue, or a quiet hatred to take root? These sins are insidious precisely because they are hidden. No one sees the grudge. No one hears the bitterness rehearsed in the mind at night.

A grudge feels almost righteous. We tell ourselves we are simply remembering a real wrong. But Leviticus 19:18 names the grudge as sin, because it holds the offender in a debtor's prison of our own making and slowly poisons us. The critical tongue feels like honesty, but it tears down. The quiet hatred feels justified, but it corrodes the soul that harbors it.

Surrendering these hidden sins is hard because they have become comfortable, even satisfying. We have nursed them so long they feel like part of us. To release a grudge can feel like losing something we are owed. To silence the critical tongue can feel like losing a way we have made ourselves feel superior.

Yet this is exactly where holiness must reach if it is to reach the heart. The question invites the student to name the specific grudge or attitude and to surrender it to God's holiness this week. Confession, forgiveness, and the deliberate release of the grievance are the path. The God who forbids the grudge stands ready to free us from it, replacing the poison with the peace of a heart no longer at war.

Doctrinal / Christian Living Issues

- Hidden grudges, critical speech, and quiet hatred are real sins that poison the one who holds them (19:17-18).
- These sins feel righteous or justified, which makes them hard to surrender.
- Releasing them can feel like loss, but holiness must reach the heart.
- Confession, forgiveness, and deliberate release are the path to freedom.

Discussion Prompts

- What hidden grudge or critical attitude is God bringing to mind?
- What makes that grudge feel justified, and why is it still sin?
- What concrete step of release or forgiveness will you take this week?

Question 9

Student Question:

Leviticus 20 addresses Molech worship, the occult, and serious sexual sin, attaching grave civil penalties under Israel's law. Carefully distinguish the abiding moral truths in these chapters (which the New Testament reaffirms regarding the worship of God alone and His design for sexuality and marriage as the union of one man and one woman) from the civil penalties of Israel's national law (which are not bound on the church). Why does this distinction matter, and how do we hold to God's unchanging moral standards with both clarity and compassion?

Commentary and Teaching Notes

Now we come to the heaviest matter in the lesson, and it requires careful handling. Leviticus 20 turns to grave sins, the sacrifice of children to the false god Molech (20:1-5), the consulting of mediums and the occult (20:6, 27), and a series of sexual sins that violate God's design (20:10-21). To each, Israel's law attached severe civil penalties, often death or being cut off from the people. To read this chapter rightly, we must distinguish two things that are woven together here, the abiding moral truth and the civil penalty.

The moral truths in this chapter do not change, because they flow from the unchanging character and creative design of God. That God alone is to be worshiped and that the occult is forbidden are reaffirmed in the New Testament (1 Corinthians 10:20-21; Galatians 5:19-21; Acts 19:18-19). That God designed sexual intimacy for the lifelong one-flesh union of one man and one woman, established at creation when God made them male and female and joined them as husband and wife (Genesis 2:24), is likewise reaffirmed by Jesus and the apostles (Matthew 19:4-6; 1 Corinthians 6:9-11; Ephesians 5:31; 1 Timothy 1:9-10). These standards are not Israelite peculiarities. They are God's moral order for all people, and the New Testament upholds them with full clarity.

The civil penalties, however, belonged to Israel as a theocratic nation under the Old Covenant. Israel was a nation-state whose civil and religious life were one, and God gave it a body of national law, including capital penalties, to govern it as His holy people in the land. The church is not such a nation-state. It does not wield the sword against sinners. It proclaims the gospel, disciplines its members spiritually, and leaves civil justice to the governing authorities God has appointed (Romans 13:1-4). So when we read of stoning in Leviticus 20, we do not conclude that Christians are to impose these penalties. The penalties were for Israel and have passed with the Old Covenant (Colossians 2:14-17), even as the moral truths they protected remain.

Why does this distinction matter so much? Because confusing the two produces two opposite errors. One error keeps the penalties and becomes harsh, wanting to punish sinners as Israel's civil law did, which is not the church's calling and not the spirit of Christ, who came not to condemn but to save (John 3:17). The other error throws out the moral truth along with the penalty, concluding that since we no longer stone, these behaviors must no longer be sin. Both are wrong. The faithful path holds the moral truth firmly while releasing the civil penalty entirely.

And holding the moral truth firmly must go hand in hand with the compassion of Christ. The same New Testament that names these sins clearly also says, of people who once practiced them, "and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus" (1 Corinthians 6:11). That is the gospel's posture, clear about the sin and lavish with the grace. We do not soften God's design, but neither do we wield it as a club. We speak the truth in love (Ephesians 4:15), holding out to every struggler the cleansing

and transformation that are in Christ. Clarity without compassion is harshness; compassion without clarity is not love at all. The holiness of God requires both.

Doctrinal / Christian Living Issues

- Leviticus 20 weaves together abiding moral truth and civil penalty; the two must be carefully distinguished.
- The moral truths (worship God alone, reject the occult, God's design for sexuality as the one-man-one-woman marriage union) flow from God's unchanging character and are reaffirmed in the New Testament (Matthew 19:4–6; 1 Corinthians 6:9–11; 1 Timothy 1:9–10).
- The civil penalties belonged to Israel as a theocratic nation under the Old Covenant and are not bound on the church (Colossians 2:14–17).
- The church does not wield the sword against sinners; it proclaims the gospel and disciplines spiritually, leaving civil justice to the governing authorities (Romans 13:1–4).
- Confusing the two produces harshness (keeping the penalties) or compromise (discarding the moral truth); both are errors.
- God's moral standards must be held with clarity and compassion together, offering the cleansing of Christ to every struggler (1 Corinthians 6:11; Ephesians 4:15).
- We speak as those who were ourselves washed, not as judges above the sinner (Titus 3:3–5).

Discussion Prompts

- Practice stating the difference between an abiding moral truth and a civil penalty in your own words.
- How does 1 Corinthians 6:9–11 model both clarity about sin and the lavish grace of the gospel?
- What does it look like, practically, to hold God's design with both firmness and compassion toward those who struggle?

Question 10

Student Question:

Looking across these two chapters, where holiness touches worship, work, money, speech, justice, sexuality, and love of neighbor, name one specific way the holy God who set apart Israel is forming you, through Christ, to be wholly set apart for Him.

Commentary and Teaching Notes

We have walked through worship and work, money and speech, justice and sexuality and love of neighbor, and everywhere we have met the same refrain, be holy because the LORD your God is holy. The capstone question gathers it all and turns it forward. The God who set Israel apart

now, through Christ, is setting you apart wholly for Himself. Where is that work happening in you?

This is the great movement from Leviticus to the gospel. The same call to holiness that thundered to Israel comes to us in Christ, but now with new power. We are not left to manufacture holiness by gritted-teeth effort. We are made holy in Christ, washed and sanctified (1 Corinthians 6:11), and the Spirit works that holiness out through every area of our lives, the very areas Leviticus 19 named.

So the question asks for one specific way. Perhaps Christ is forming your speech, draining the gossip and grudges. Perhaps your work or money, bringing your business under His lordship. Perhaps your treatment of the poor, awakening generosity. Perhaps your purity, your worship, your love of a difficult neighbor. Holiness is not advanced by vague resolve but by the Spirit's specific work in actual areas of life.

The aim is that each student leaves not merely informed about Israel's holiness code but personally pressed by the holy God who is at work in them. Be holy, for I am holy, is not a museum piece. It is the living call of a living God who, having set us apart in Christ, is patiently and powerfully making us like Himself, in every field and ledger and conversation, until the whole of life is His.

Doctrinal / Christian Living Issues

- The capstone gathers the whole-life reach of holiness: worship, work, money, speech, justice, sexuality, love.
- Holiness under the New Covenant is empowered by Christ and the Spirit, not gritted-teeth effort (1 Corinthians 6:11).
- The Spirit works holiness out in specific, actual areas of life, not vague resolve.
- Be holy for I am holy is a living call, forming us into God's likeness across all of life (1 Peter 1:15-16).

Discussion Prompts

- Across all the areas studied, where do you sense Christ most at work setting you apart?
- What is one specific area you want to offer to His sanctifying work?
- How does being made holy in Christ change holiness from burden to gift?