

Leviticus 19:15

Authorized King James Version (KJV)

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Analysis

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

This verse falls within the section on **Various Laws of Holiness**. Wide-ranging ethical and ceremonial laws, including the command to 'love your neighbor as yourself' (19:18).

What Leviticus portrayed through types and shadows, Christ fulfilled in reality through His incarnation, perfect life, atoning death, and resurrection.

Historical Context

Wide-ranging ethical and ceremonial laws, including the command to 'love your neighbor as yourself' (19:18). Chapters 17-27, often called the 'Holiness Code,' expand covenant obligations beyond ritual to encompass all of life—sexuality, economics, justice, and relationships. The repeated refrain 'I am the LORD' grounds these laws in God's character and covenant relationship with Israel. Israel received these laws while encamped at Sinai, before entering Canaan. The laws prepared them for life in the promised land, distinguishing them from Canaanite practices and establishing their identity as God's holy nation. The portable

tabernacle, central to Levitical worship, accompanied them through wilderness wanderings and eventually found permanent form in Solomon's temple. Ancient sacrificial texts from cultures surrounding Israel demonstrate the widespread practice of animal sacrifice, but Israel's system uniquely emphasized moral atonement over magical efficacy.

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse reveal God's character, and how should that revelation shape your relationship with Him?
2. What does this verse teach about the seriousness of sin, the cost of redemption, or the beauty of holiness?
3. How does this verse help you understand both God's justice and His mercy in salvation?

Interlinear Text

לֹא תַעֲשֶׂה וְלֹא

H3808

Ye shall do

no unrighteousness

לֹא בִּמְשֻׁפֵּט עַל

H5766

לֹא בִּמְשֻׁפֵּט עַל

H3808

תַּשְׁאַל

H5375

תַּשְׁאַל בְּמִשְׁפֵּט תַּשְׁאַל בְּמִשְׁפֵּט

בָּאָדָם כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה

the person

of the poor

H3808

נֹתֵן כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה

H1921

בָּאָדָם כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה כַּאֲלֹהָה

the person

of the mighty

H1419

בְּמִשְׁפֵּט תַּשְׁפַּט כְּמִתְּבָבָה

but in righteousness

shalt thou judge

thy neighbour

H6664

H8199

H5997

Additional Cross-References

Deuteronomy 1:17 (Judgment): Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

Proverbs 24:23 (Judgment): These things also belong to the wise. It is not good to have respect of persons in judgment.

Deuteronomy 27:19 (Judgment): Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Leviticus 19:35 (Righteousness): Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Psalms 82:2 (Righteousness): How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Proverbs 18:5 (Righteousness): It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

Deuteronomy 16:19 (Righteousness): Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Exodus 18:21 (Parallel theme): Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

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