

Leviticus 27 - Redeeming Persons and Property Dedicated to God

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This is viewed as an addendum or a postscript by many expositors (J.A. Seiss doesn't even include it!). It does seem strange that this book should end with a chapter on vows rather than with an account of a special demonstration of God's glory and holiness. But our promises to God must be just as inviolable as His covenant with us! Vows are voluntary, but if a promise is made to God, it is essential that it be fulfilled!

Ecc 5:2: Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

Prov 20:25: It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

Vows are voluntary, but if made, they must be taken very seriously!

Deut 23:21-23:

21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

Leviticus 27

(A) Regulations regarding what could be given (27:1-25)

(a) Gender and age criteria regarding the giving of silver (27:1-8)

1 Again, the LORD spoke to Moses, saying,

1 Again, the LORD spoke to Moses, saying,

1 The LORD told Moses,

1 And the LORD spake unto Moses, saying,

2 "Speak to the sons of Israel and say to them, 'When someone makes **an explicit vow**, he *shall be valued* according to your assessment of persons belonging to the LORD.

2 "Speak to the sons of Israel and say to them, 'When a man makes a difficult vow, he *shall be valued* according to your valuation of persons belonging to the LORD.

2 "Tell the Israelis that when a person makes a special vow based on the appropriate value of people who belong to the LORD,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

- "...a explicit vow" - to single out something of particular value to the individual

— Remember how David would not offer to God something that did not cost him anything (2 Sam 24:24)

- This assumes that someone dedicated to the Lord would be redeemed with money given to the priests for the ministry of the sanctuary

— In the case of Samuel (1 Sam 1-2) the lad was actually given to the high priest by Hannah and trained to serve, but this was not the general rule

3 If your assessment is of a male from twenty years even to sixty years old, then your assessment shall be fifty shekels of silver, by the shekel of the sanctuary.

3 If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary.

3 if your valuation of the vow is for a male from 20 to 60 years old, the valuation is to be 50 shekels of silver, according to the shekel of the sanctuary.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

- In estimating the redemption value, it had nothing to do with the "worth" of the individual; it had to do with how much work they would have been able to do

— A shekel was the equivalent of a month's income for a worker, but we really don't know how much buying power it had.

— Here for a person 20-60 it was about four years' income.

4 Or if the person is a female, then your assessment shall be thirty shekels.

4 Or if it is a female, then your valuation shall be thirty shekels.

4 If she is a female from 20 to 60 years old, then your valuation is to be 30 shekels, according to the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if *the person* is from five years even to twenty years old, then your assessment for a male shall be twenty shekels, and for a female, ten shekels.

5 If it be from five years even to twenty years old then your valuation for the male shall be twenty shekels and for the female ten shekels.

5 If a person is from five to 20 years, then your valuation for a male is to be 20 shekels and for a female ten shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 But if *the person* is from a month even up to five years old, then your assessment shall be five shekels of silver for a male, and for a female your assessment shall be three shekels of silver.

6 But if *they are* from a month even up to five years old, then your valuation shall be five shekels of silver for the male, and for the female your valuation shall be three shekels of silver.

6 If a person is from one month to five years old, then your valuation for a male is to be five shekels of silver, and for a female your valuation is to be three shekels of silver.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 If *the person* is from sixty years old and upward, if a male, then your assessment shall be fifteen shekels, and for a female, ten shekels.

7 If *they are* from sixty years old and upward, if it is a male, then your valuation shall be fifteen shekels, and for the female ten shekels.

7 If a person is 60 or more years old, then your valuation for a male is to be fifteen shekels and for a female ten shekels.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he is poorer than your assessment, then he shall be presented before the priest, and the priest shall assess him; according to the means of the one who vowed, the priest shall assess him.

8 But if he is poorer than your valuation, then he shall be placed before the priest and the priest shall value him; according to the means of the one who vowed, the priest shall value him.

8 But if he is too poor to be valued, then cause him to stand before the priest and let the priest set a value on him according to the ability of the one making the vow.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

(b) Giving dedicatory animals (27:9-13)

9 'Now if it is an animal of the kind that one can present as an offering to the LORD, any such *animal* that one gives to the LORD shall be holy.

9 'Now if it is an animal of the kind which men can present as an offering to the LORD, any such that one gives to the LORD shall be holy.

9 "If it's an animal from which they make an offering to the LORD, everything that he gives to the LORD from it will be holy.

9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

- Animals could also be dedicated and then redeemed

10 He shall not replace it nor exchange it, a good for a bad, or a bad for a good; yet if he does exchange animal for animal, then both it and its substitute shall become holy.

10 He shall not replace it or exchange it, a good for a bad, or a bad for a good; or if he does exchange animal for animal, then both it and its substitute shall become holy.

10 He is not to substitute it or exchange it—the good with the bad or the bad with the good. If he ever makes an exchange of an animal for an animal, then it and what's being exchanged is holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

- A proposed exchange and the defective original were kept. This was one of the sins in Malachi's day (Mal 1:13-14)

11 If, however, it is any unclean animal of the kind which one does not present as an offering to the LORD, then he shall place the animal before the priest.

11 If, however, it is any unclean animal of the kind which men do not present as an offering to the LORD, then he shall place the animal before the priest.

11 If any animal is unclean, which cannot be brought to the LORD as an offering, make the animal stand in the presence of the priest,

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall assess it as either good or bad; as you, the priest, assess it, so shall it be.

12 The priest shall value it as either good or bad; as you, the priest, value it, so it shall be.

12 then the priest will evaluate it as to whether it is good or bad. According to your—that is, the priest's—valuation, so it is to be.

12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

13 But if he should ever *want to* redeem it, then he shall add a fifth of it to your assessment.

13 But if he should ever *wish to* redeem it, then he shall add one-fifth of it to your valuation.

13 If a kinsman redeemer decides to redeem it, then he is to add a fifth to your valuation."

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

(c) Giving a house (27:14-15)

14 'Now if someone consecrates his house as holy to the LORD, then the priest shall assess it as either good or bad; as the priest assesses it, so shall it stand.

14 'Now if a man consecrates his house as holy to the LORD, then the priest shall value it as either good or bad; as the priest values it, so it shall stand.

14 "If a person consecrates his house to be holy to the LORD, then the priest is to set a value for it as to its worth, whether good or bad. As the priest sets value on it, so it will stand.

14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

- Property could also be dedicated and redeemed, but the owner had to add 20% to the evaluation when he gave redemption money to the priest

15 Yet if the one who consecrates *it* should *want to* redeem his house, then he shall add a fifth of your assessment price to it, so that it may be his.

15 Yet if the one who consecrates it should *wish to* redeem his house, then he shall add one-fifth of your valuation price to it, so that it may be his.

15 And if he that consecrated it wishes to redeem his house, he is to add one fifth to your valuation, after which it is to belong to him.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

(d) Giving fields (27:16-25)

16 'Again, if someone consecrates to the LORD part of the field of his own property, then your assessment shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.

16 'Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.

16 "If a person consecrates to the LORD a portion of the field from his inheritance, then your valuation is to be based on its capacity for yielding a harvest. Each omer of barley is to be valued at 50 shekels of silver.

16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

17 If he consecrates his field as of the year of jubilee, according to your assessment it shall stand.

17 If he consecrates his field as of the year of jubilee, according to your valuation it shall stand.

17 If he consecrates his field in the year of jubilee, it is to be based on your valuation.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him proportionate to the years that are left until the year of jubilee; and it shall be deducted from your assessment.

18 If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation.

18 If he consecrates his field after the jubilee, then the priest is to account to him the silver according to the years that remain until the year of jubilee, with a deduction corresponding to your valuation.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 If the one who consecrates it should ever *want to* redeem the field, then he shall add a fifth of your assessment price to it, so that it may belong to him.

19 If the one who consecrates it should ever wish to redeem the field, then he shall add one-fifth of your valuation price to it, so that it may pass to him.

19 "If the one who consecrated the field intends to redeem it, then he is to add one fifth of your valuation to it in silver, then it is to be established as his.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 Yet if he does not redeem the field, but has sold the field to another person, it may no longer be redeemed;

20 Yet if he will not redeem the field, but has sold the field to another man, it may no longer be redeemed;

20 But if he won't redeem the field, but instead sells it to another person, then it is not to be redeemed anymore.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 and when it reverts in the jubilee, the field shall be holy to the LORD, like a field banned from secular use; it shall be for the priest as his property.

21 and when it reverts in the jubilee, the field shall be holy to the LORD, like a field set apart; it shall be for the priest as his property.

21 When the field is released in the jubilee, it will be holy to the LORD. As a field that's devoted, it is to belong to the priest as his inheritance.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own property,

22 Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own property,

22 If he consecrates a field that he had bought and that isn't part of his inheritance,

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 then the priest shall calculate for him the amount of your assessment up to the year of jubilee; and he shall on that day give your assessment as holy to the LORD.

23 then the priest shall calculate for him the amount of your valuation up to the year of jubilee; and he shall on that day give your valuation as holy to the LORD.

23 then the priest is to account to him the evaluated worth until the year of jubilee. Then he is to give the amount of valuation on that day as a holy gift to the LORD.

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs.

24 In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs.

24 During the year of jubilee, the field is to be returned by the one who originally sold it—that is, to the owner of the land.

24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 Every assessment of yours, moreover, shall be by the shekel of the sanctuary. The shekel shall be twenty gerahs.

25 Every valuation of yours, moreover, shall be after the shekel of the sanctuary. The shekel shall be twenty gerahs.

25 Every valuation is to be according to the shekel of the sanctuary, evaluated at 20 gerahs to the shekel.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

(B) Regulations regarding what could not be given (27:26-33)

(a) Prohibition against giving firstborn ritually qualified animals (27:26-27)

26 'However, a firstborn among animals, which as a firstborn belongs to the LORD, no one may consecrate; whether ox or sheep, it is the LORD'S.

26 'However, a firstborn among animals, which as a firstborn belongs to the LORD, no man may consecrate it; whether ox or sheep, it is the LORD's.

26 "No person is to consecrate the firstborn, because the firstborn of the animals already belongs to the LORD. Whether ox or goat, it belongs to the LORD.

26 Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

- There were three unredeemable things:

— The firstborn of the beasts (Ex 13:2; 34:19-20)

— Anything God put under a ban

— And the required tithes.

These were already the Lord's.

27 But if *it is* among the unclean animals, then he shall redeem it according to your assessment and add to it a fifth of it; and if it is not redeemed, then it shall be sold according to your assessment.

27 But if *it is* among the unclean animals, then he shall redeem it according to your valuation and add to it one-fifth of it; and if it is not redeemed, then it shall be sold according to your valuation.

27 If it's an unclean animal, then he is to ransom it according to your valuation, adding a fifth to it. If it's not redeemed, then it is to be sold according to your valuation.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

(b) Prohibition against giving items under divine ban (27:28-29)

28 'Nevertheless, anything which someone sets apart to the LORD for destruction out of all that he has, of man or animal or of the field of his own property, shall not be sold nor redeemed. Anything set apart for destruction is most holy to the LORD.

28 'Nevertheless, anything which a man sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. Anything devoted to destruction is most holy to the LORD.

28 However, any devoted thing that a person consecrates to the LORD from what he owns—whether man, animals, or inherited fields—is not to be sold or redeemed. Any devoted thing is most sacred. It belongs to the LORD.

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 No one who may have been set apart among mankind shall be ransomed; he must be put to death.

29 No one who may have been set apart among men shall be ransomed; he shall surely be put to death.

29 But anyone who is completely devoted from among human beings is not to be ransomed. He is certainly to be put to death.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

(c) Prohibition against giving tithes (27:30-33)

30 'Now all the tithe of the land, of the seed of the land *or* of the fruit of the tree, is the LORD'S; it is holy to the LORD.

30 'Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD's; it is holy to the LORD.

30 "Any tithes of the land—from grain grown on the land or from fruit grown on the trees—belong to the LORD. They are sacred to the LORD.

30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

- It seems that the Israelites paid tithes:

— A tithe to the Levites, who in turn tithed it to the Priests (Num 18:21-32)

— A tithe that was brought to the sanctuary and eaten "before the Lord" (Deut 14:22-27)

— A tithe every three years for the poor (Deut 14:28-29)

31 If, therefore, someone should ever *want to* redeem part of his tithe, he shall add to it a fifth of it.

31 If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it.

31 But if a person wishes to redeem his tithe, he is to add a fifth to it.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD.

32 For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD.

32 All the tithes from cattle and flocks that pass under the measuring rod are sacred to the LORD.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He is not to be concerned whether *it is* good or bad, nor shall he exchange it; yet if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed."

33 He is not to be concerned whether *it is* good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed."

33 He is not to examine it to see if it's good or bad or even exchange it. If he does exchange it, what has been exchanged as well as its substitute is sacred. It is not to be

redeemed."

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

(C) Conclusion (27:34)

34 These are the commandments which the LORD commanded Moses for the sons of Israel on Mount Sinai.

34 These are the commandments which the LORD commanded Moses for the sons of Israel at Mount Sinai.

34 These are the commands that the LORD commanded Moses to deliver to the Israelis on Mount Sinai.

34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

- The major lesson in this chapter is that God expects us to keep our commitments to Him and to be honest in all of our dealings with Him

— Jesus Christ paid with His own life the redemption price for sinners, and we weren't worth it

— Any sacrifice we make for Him is nothing compared to the sacrifice He made for us