

Day 147 - SATURDAY: May 6th

Leviticus 27

Leviticus 27:1-34 NKJV

Now the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'When a man consecrates by a vow certain persons to the LORD, according to your valuation, if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary. If it is a female, then your valuation shall be thirty shekels; and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels; and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver; and if from sixty years old and above, if it is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. 'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest

shall value him. 'If it is an animal that men may bring as an offering to the LORD, all that anyone gives to the LORD shall be holy. He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be holy. If it is an unclean animal which they do not offer as a sacrifice to the LORD, then he shall present the animal before the priest; and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be. But if he wants at all to redeem it, then he must add one-fifth to your valuation. 'And when a man dedicates his house to be holy to the LORD, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand. If he who dedicated it wants to redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his. 'If a man dedicates to the LORD part of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed shall be valued at fifty shekels of silver. If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money due according to the years that remain till the Year of Jubilee,

and it shall be deducted from your valuation. And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him. But if he does not want to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore; but the field, when it is released in the Jubilee, shall be holy to the LORD, as a devoted field; it shall be the possession of the priest. 'And if a man dedicates to the LORD a field which he has bought, which is not the field of his possession, then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day as a holy offering to the LORD. In the Year of Jubilee the field shall return to him from whom it was bought, to the one who owned the land as a possession. And all your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel. 'But the firstborn of the animals, which should be the LORD's firstborn, no man shall dedicate; whether it is an ox or sheep, it is the LORD's. And if it is an unclean animal, then he shall redeem it according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation. 'Nevertheless no devoted offering that a man

may devote to the LORD of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted offering is most holy to the LORD. No person under the ban, who may become doomed to destruction among men, shall be redeemed, but shall surely be put to death. 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 to the LORD. If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the LORD. He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be redeemed.' "

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

Daily Deep Dive:

We now come to the last chapter of Leviticus. This will be our 4th completed book! (Genesis, Job, Exodus and Leviticus).

Here is the UCG reading plan for this final chapter: "Based on the redemption amounts, some might think God is

sexist and ageist. But God does not play favorites. The amounts here have only to do with a practical valuation of how useful the various classes of people would be in carrying out the heavy work of the tabernacle.

Certain dedicated property could be redeemed through paying the valuation plus an additional one fifth. This could even be done with tithes of produce (verses 30–31), but not with the tithe of livestock (verses 32–33). "Every tenth animal was part of the tithe that belonged to God. The owner was not allowed to adjust this procedure so that the animal for the tithe was small, weak, or sickly, nor could he substitute a poor animal for a better one" (Nelson Study Bible, note on verses 32–33).

Some today have taken the verses regarding the redeeming of tithes to mean that it is permissible to borrow from their monetary tithes and pay them back by adding a fifth. Yet this is not at all what is meant here. The regulation is about exchanging, not borrowing. Tithes were owed directly to God as the firstfruits of increase. It was not permissible to borrow from them. God said in Exodus 22:29 that the people were not to delay in turning over their firstfruits to Him. Consider that if someone owed some carrots as a tithe, he could redeem them by adding one fifth to their

evaluation and paying that in cash. But he could not simply eat the carrots and later grow new carrots to replace them, giving the new ones plus one fifth. That was not allowed. And it would still be wrong today. (To learn more about the subject of tithing, download the free booklet, [What Does the Bible Teach About Tithing?](#))” [END]

Verse 2 – Ellicott’s commentary states: “no vow mentally made or conceived was deemed binding. It had to be distinctly pronounced in words. The form of the vow is nowhere given in the Bible. Like many other points of detail, the wording of it was left to the administrators of the law. They divided vows into two classes: (1) Positive vows, by which a man bound himself to consecrate for religious purposes his own person, those members of his family over whom he had control, or any portion of his property, and for this kind of vow the formula was “Behold I consecrate this to the Lord”; and (2) Negative vows, by which he promised to abstain from enjoying a certain thing, for which the formula was, “Such and such a thing be unlawful to me for so many days, weeks, or for ever.” [END]

Benson’s commentary states: “Although vows of this kind were not usual, yet there want not instances of persons who devoted either themselves or their children, and that

either more strictly, as the Nazarites and the Levites, (1 Samuel 1:11,) and for these no redemption was admitted, but they were in person to perform the service to which they were devoted; or more largely, as some who were not Levites might yet, through zeal for God, or to obtain a blessing which they wanted, devote themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which was forbidden, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome to the sanctuary, an exchange is allowed, and the priests are directed to receive a tax for their redemption. A book of rates is, accordingly, provided here, by which the priests were to be guided in their valuation.” [END]

Verse 8 – I have been blown away by God’s mercy toward the poor throughout this book. This should make us all very aware of what an amazing, loving, understanding God we serve. He is not harsh, he’s compassionate!

Verse 11 – Benson’s commentary: “Either for the kind or for the quality of it; if it were such a one as might not be

offered. In the case of any unclean beast; that is, which was not allowed to be offered in sacrifice, such as a horse, camel, &c., it was to be valued by the priest, and then the owner had liberty to leave the beast at the priest's disposal, or to redeem it by paying the price set upon it, with a fifth part more. This served as a proper check to men's levity and fickleness in making vows and religious resolutions. It put them in mind not to be rash in opening their mouths to God, and made them feel the inconvenience of repenting of their vows." [END]

Verse 16 – Benson's commentary states: "This intimates that it was not lawful for a man to vow his whole field or estate, because God would have no man's family made beggars to enrich his sanctuary." It continues: "That is, it shall be valued according to the quantity of seed required to sow it. *A homer of barley-seed shall be valued at fifty shekels* — That is, so much land as a homer of barley would sow was to be rated at fifty shekels" [END]

Verse 22 – Keil & Delitzsch Bible Commentary on the OT states: "If on the other hand any one dedicated to the Lord a "field of his purchase," i.e., a field that had been bought

and did not belong to his patrimony, he was to give the amount of the valuation as estimated by the priest up to the year of jubilee "on that day," i.e., immediately, and all at once. This regulation warrants the conclusion, that on the dedication of hereditary fields, the amount was not paid all at once, but year by year. In the year of jubilee the field that had been vowed, if a field acquired by purchase, did not revert to the buyer, but to the hereditary owner from whom it had been bought, according to the law in Leviticus 25:23-28." [END]

Verse 26 – No man can dedicate what already belongs to God.

Verse 28 – John Gill's commentary states: "his is a different vow from the former, expressed by "sanctifying"; for though "sanctifying" and "devoting" were both vows, yet the latter had an execration or curse added to it, by which a man imprecated a curse upon himself, if that itself, which he devoted, was put to any other use than that for which he devoted it; wherefore this sort of vow was absolute and irrevocable, and what was vowed was unalienable, and

therefore not to be sold or redeemed as afterwards expressed, whereas things sanctified might:" [END]

Verse 29 – Ellicott’s commentary states: “that is, every one banned from amongst men, or every human being banned, is not to be redeemed. Like the cattle and the patrimonial estates, when once devoted to God by a vow of banning, the man thus banned by a vow comes irretrievably under the class of “most holy unto the Lord,” or one irrevocably withdrawn from the power of man.”

JFB commentary states: “shall surely be put to death—This announcement imported not that the person was to be sacrificed or doomed to a violent death; but only that he should remain till death unalterably in the devoted condition. The preceding regulations were evidently designed to prevent rashness in vowing”

Verse 32 – JFB commentary states: “This alludes to the mode of taking the tithe of cattle, which were made to pass singly through a narrow gateway, where a person with a rod, dipped in ochre, stood, and counting them, marked the back of every tenth beast, whether male or female, sound or unsound.”

This is a very fair system of God. Had God required that the first animal be given, and someone only had 5 animals, they would actually be giving 20% of their animals. By taking the 10th, God ensured no more than a 10th (10%) would be given.