

Leviticus 27

Verses 1-8

Again, the Lord spoke to Moses, saying, 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. 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. ⁴ Or if it is a female, then your valuation shall be thirty 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. 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. 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. 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.

When a man makes a difficult vow, he *shall be valued* according to your valuation of persons belonging to the Lord

Persons who were devoted to God by a vow were expected to be redeemed by the payment of money because only a Levite could work in the tabernacle or temple.

See Pic 2705

Price paid to a priest when a person was devoted to God by a vow

Age	Men shekels	Value	Women shekels	Value
Up to 5 years	5	\$3	3	\$2
5 to 20	20	\$12	10	\$6
20 to 60	50	\$30	30	\$18
Above 60	15	\$9	10	\$6

The average wage of a worker in Biblical times was about one shekel per month. So these figures are very large.

The lower price for women should not be construed as an insult.

These values were based on the amount of physical work one could accomplish.

Verses 9-13

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. 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. 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. ¹² The priest shall value it as either good or bad; as you, the priest, value it, so it shall be. ¹³ But if he should ever *wish to* redeem it, then he shall add one-fifth of it to your valuation.

Now if it is an animal

This concerns a special vow to the Lord as in verses 1 thru 8

But here it is an animal that is vowed to the Lord

He shall not replace it or exchange it

Once an animal was vowed, the decision could not be revoked.

If a substitute was offered, the penalty required that both animals be forfeited.

If, however, it is any unclean animal of the kind

An unclean animal could not be sacrificed but it could be used or sold by the priest.

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

If the giver wanted to redeem the unclean animal he could do so by paying the value of the animal plus 20 percent.

Verse 14-15

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. 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.

Now if a man consecrates his house as holy to the Lord

This also concerns a special vow to the Lord but it is a house instead of himself, his children or an animal.

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.

One reason for the monetary penalties for things vowed to God may have been to discourage rash and thoughtless vows.

Verses 16-25

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. ¹⁷ If he consecrates his field as of the year of jubilee, according to your valuation 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 valuation. 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. ²⁰ Yet if he will not redeem the field, but has sold the field to another man, it may no longer be redeemed; 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. 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, 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. 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. ²⁵ Every valuation of yours, moreover, shall be after the shekel of the sanctuary. The shekel shall be twenty gerahs.

If a man consecrates to the Lord part of the fields of his own property

Normally, land could not be sold on a permanent basis, because it would always revert back to its owner at the Jubilee.

But there was one exception to this rule.

See verses 20 & 21

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

Devoted lands could be redeemed by paying the price of the land (from the time of the redemption until the Jubilee) plus 20%

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

If the person who made the vow sells his field to another man (this would be reneging on his promise to God) it will remain with the buyer until the Jubilee. However, the land would not go back to the original owner at the Jubilee but would become the property of the priest. This was the only legal way that land would not revert to its original owner at the Jubilee.

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

A shekel that had become worn through time, weighed less than the twenty gerahs (the standard weight of the shekel)

Verse 26-27

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. 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.

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

The firstborn of an ox, sheep and goat already belonged to God (it had to be sacrificed and could not be redeemed – bought back with money) so they could not be given to God under a vow.

See Numbers 18:17

Verse 28-29

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

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

As was mentioned in verses 20 & 21 the man who made a vow and then sold the field broke his promise to God. In this case the land could not be redeemed (bought back) because it became the property of the priest at the Jubilee.

Anything devoted to destruction is most holy to the Lord. No one who may have been set apart among men shall be ransomed; he shall surely be put to death

This means that anyone who was condemned to death for a capital offense, such as murderers, sodomites, idolaters, and the Canaanites (whom God had ordered to be destroyed), could not be redeemed.

However, the Jews as a nation had long periods of time in which they pretty much ignored the law and even more so when it came to capital punishment.

There were numerous laws that demanded the death sentence

See Chart 2710 Death Penalty

Chart 2710

	Sins that brought the death penalty	Scripture
1	Attacking one's parents to cause them bodily harm	Exodus 21:15
2	Kidnapping	Exodus 21:16
3	Cursing one's parents	Exodus 21:17
4	Sorcery	Exodus 22:18
5	Sacrificing to idol gods	Exodus 22:20
6	Breaking the Sabbath	Exodus 31:14.
7	Incest (specifically with a daughter in law)	Lev. 18:9-17
8	Sacrificing your child to Moloch, a pagan god	Leviticus 20:2
9	Adultery	Leviticus 20:10-11
10	Homosexuality	Leviticus 20:13
11	Marriage to both a mother and her daughter	Leviticus 20:14
12	Bestiality	Leviticus 20:15-16
13	Being a medium or spiritist	Leviticus 20:27
14	Prostitution, if a priest's daughter	Leviticus 21:9
15	Blaspheming against God	Leviticus 24:16
16	Murder	Lev. 24:17
17	Trespassing in God's holy things and places	Numbers 1:51; 3:10
18	Contempt for the final decisions of the high court	Deuteronomy 17:8-12
19	False Prophecy	Deuteronomy 18:20
20	Giving false testimony in a capital case	Deut. 19:15-19
21	Pretending to be a virgin if you are not	Deuteronomy 22:13-21
22	Rape of a betrothed or married woman	Deuteronomy 22:23-29

8 of the 22 were sexual sins

36%

Verses 30-33

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. ³¹ If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it. ³² For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the Lord. 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.'

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

One could redeem the tithe of his crops and fruit trees but he could not redeem the tithe of his flocks and herd. If someone did so there was a surcharge of 20%.

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

A person giving a tithe was not allowed to select the animals given.

Whatever passes under the rod refers to the custom of counting animals by making them pass single file out of an enclosure and marking each tenth animal with a rod dipped in coloring material.

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.

Animals used as a sacrifice had to be without blemish or spot.

However, when tithing they did not have to be concerned about whether it was good or bad. It was simply every 10th animal that was marked during the counting process.

Verse 34

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

The time at Sinai started in Exodus 19 when Israel came to Mount Sinai after being in the wilderness for 3 or 3.5 months.

They will remain there for about 11 months

During this time the people received the Law, the Tabernacle was built, and the Priesthood was established.

It started on 4-1, or 4-15 in 1446 BC and ended on 2-20-1445 BC

See chart 2715 About 11 months at Sinai

Time at Sinai

Scripture	Event	Year 1 - 1446	Place
Ex 19:1	In front of the mountain	4th month	The Desert of Sinai
Ex. 19 thru 39	Law and the Tabernacle	9 months	The Desert of Sinai

Scripture	Event	Year 2 - 1445	Place
Exodus 40:1	Set up the Tabernacle	1-1-02	The Desert of Sinai
Leviticus 1-27	Offerings/Priesthood/Festivals	1st month of 02	The Desert of Sinai
Num 9	Passover	1-14-02	The Desert of Sinai
Numbers 1:1	Census	2-1-02	The Desert of Sinai
Num 10:11	Leave Sinai	2-20-02	At Sinai about 11 months

Here is a brief outline of Exodus 19 thru Leviticus 27

Starting In the book of Exodus

See pic 2720

In the book of Exodus

- 1 The 10 commandments were given
Exodus 20
- 2 Various religious and civil laws were given
Exodus 21 - 23
- 3 The tabernacle and its furnishings were made
Exodus 25 - 39
- 4 Then the Tabernacle was set up
Ex. 40

Then in the book of Leviticus

See pic 2725

In the book of Leviticus

- 5 Moses instructed them on the different offerings
Lev. 1 - 7
- 6 The priesthood was instituted
Lev. 8-9
- 7 Various religious and civil laws were given
Lev. 17 - 19
- 8 And The festivals and other religious days were commanded
Lev. 23

13 months after the exodus Israel had everything they needed to love and serve God.

They will leave Sinai in 20 days in chapter 10 of the book of Numbers.