

Leviticus 27 Heb. 12:18-29

Jesus

Theme of Leviticus: Holiness
1-17 Rituals for Holy Worship. 18-27 Practices for Holy Walking

I. Redeeming Persons Vowed to the LORD

The LORD Takes our Vows Seriously, So should we...

1 Samuel 1:11 [Hannah's glorious vow] Then she **made a vow** and said, "O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life

Judges 11:30 [Jephthah's rash vow] And Jephthah **made a vow** to the Lord, and said, If You will indeed deliver the people of Ammon into my hands, 31 then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the Lord's, and I will offer it up as a burnt offering ...**34** When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she was his only child..

Should Christians make Vows?

The religious leaders of the day advocated keeping a vow if it was a public vow using God's name; however, if the vow was made in the course of everyday conversation, referencing only "heaven" or "earth" or "Jerusalem," it was not really binding. IOWs *People had a loophole...*

Matthew 5:33 [To these Jesus answered] ...you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' 34 But I say to you, do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. 36 Nor shall you swear by your head, because you cannot make one hair white or black. 37 But let your '**Yes' be 'Yes,' and your 'No,' 'No.'** For whatever is more than these is from the evil one.

Jesus condemns frivolous/thoughtless vows as evil
Cross my heart/Swear on a stack of Bibles/My mother's life

Psalms 15:4 [Who may dwell in Your holy hill?] He who...fears the Lord; He who **swears to his own hurt and does not change...**

IOWs Our Word as Christians filled w/the Spirit of Truth Should be Our Bond
Yes means yes. No means no. Done

- **Context Ch. 27: Voluntarily Vows** and the cost of redemption

1 Now the LORD spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'When a man **consecrates by a vow** [dedicates] **certain persons to the LORD...**

- **Consecrates:** Dedicate by vow yourself/another for service in tabernacle
- **Issue:** Only Levites were to serve in the tabernacle. A price could be paid to redeem
- **Redeem:** Buy the person back from service in tabernacle to be at home w/family
- **Priests:** Use the redemption money for actual service in/of the tabernacle

Redemption Price Paid

The person would not remain bound to the vow

Vv 1-8 When a man consecrates by vow certain persons to the LORD
They shall pay the Priest as Follows...

3 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. 4 If it is a **female**, then your valuation shall be **thirty shekels**; 5 and if from **five years old up to twenty years old**, then your valuation

AGE	MALE	FEMALE
0-4	5 shekels	3 shekels
5-19	20 shekels	10 shekels
20-59	50 shekels	30 shekels
60 and over	15 shekels	10 shekels

for a male shall be **twenty shekels**, and for a **female ten shekels**; 6 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; 7 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**.

- **Differing Values:** Depending on Physical Ability to serve.
- **Young men highest value.** \$4000-14,000

8 '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.

The Priest could make concessions for the poor

II. Redeeming Property Consecrated to God by a Vow

vv 9-13: People voluntarily vowing animals to the LORD

9 '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**. 10 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. 11 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**; 12 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. 13 But if he wants at all to redeem it, then he must **add one-fifth** to your valuation.

- **Vow to give an animal to the LORD**

1. Change of mind: Pay value plus 20% to priest. Keep animal
2. Exchange: Pay value of 1st AND 2nd plus 20%. Keep first animal/Give second

If one simply wanted to give their unclean animal [a donkey, for example] to the LORD, he could give it to a priest, who would use it or sell it, giving the money to the tabernacle treasury; but if they desired to keep the animal, while still consecrating it with a vow to the LORD, they had to pay the price of the animal plus 20%. IOWs You could give your donkey and use him too, *but it would cost you the value of the donkey plus 20%*. [Guzik]

vv 14-15: People voluntarily vowing their Houses to the LORD

14 '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. 15 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.

- **Context:** House dedicated by vow for use of the priests for God's work
- **Redeem the house back?** Priests valuation of house plus 20%
- **Full amount** given to Tabernacle Treasury/Vow fulfilled.

The redeemed house once again belongs to the person who made the vow
High price to pay for reneging

vv 16-21: People voluntarily vowing family land later allotted by Joshua

16 '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. 17 If he dedicates his field from the **Year of Jubilee**, according to your valuation it shall stand. 18 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. 19 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. 20 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; 21 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.

- **Redemption Price of Land based on**

1. Potential for Production
2. Number of yrs. till Year of Jubilee

vv 22-25: People voluntarily vowing Land not of that *allotted* later by Joshua

22 'And if a man **dedicates to the LORD a field** which he has bought, which is **not the field of his possession**, 23 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. 24 **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. 25 And all your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.

- **Redemption Price based on**

1. Priests Valuation plus 20%
2. Number of yrs. till Year of Jubilee

vv 26-27: Redemption of the Consecration Vow of the Firstborn

26 '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. 27 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.

- **Firstborn** Lamb, Calf, Son automatically belonged to God

Of the Firstborn: No Man shall Dedicate
IOWs It already belongs to God

Exodus 13:1 Then the Lord spoke to Moses, saying, 2 "Consecrate to Me **all the firstborn, whatever opens the womb** among the children of Israel, both of **man and beast; it is Mine.**"

- **Clean Firstborn animal:** Must be sacrificed to the LORD. It is His
- **Unclean Firstborn animal:** Could be sold or redeemed. Value plus 1/5th

vv 28-29: No Redemption for Persons/Things Devoted to the LORD

28 '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**. 29 **No person under the ban**, who may become **doomed to destruction** among men, **shall be redeemed, but shall surely be put to death.**

Every Devoted Thing is *Most Holy to the LORD*
IOWs Devotion Goes Beyond Consecration

Devoting often had the meaning of destroying the item [or executing the person] so that it could not be used by anyone else, and all of its value was given to God. Therefore if something was already declared a devoted offering, it could not be given in a vow. It already belonged to God and was most holy to the LORD. [Guzik]

Joshua 6:17 Now the city shall be doomed/accursed [Devoted] by [to] the Lord to destruction, it and all who are in it..

No person/place/people group devoted to destruction shall be redeemed
It already belongs to the LORD/Must be dealt w/accordingly

- E.g. Persons sentenced to death could not be redeemed
- E.g. Peoples devoted to the LORD *for destruction [Amalek] could not be redeemed*
- **Explanation:** Heavy penalty [losing the kingdom] for King Saul letting Agag live

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 to the LORD.**

- **Tithe:** heb. *ma-aser*. Lit. Ten or tenth.
 1. **Pre-Law:** Abram to Melchizedek Gen 14:20. C.f. Heb. 7:9. Gen 28:22
 2. **Law:** Here
 3. **Post-Law...**

Luke 11:42 "But woe to you Pharisees! For you **tithe mint** and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, **without leaving the others [tithing] undone.**

All the Tithe of the Land is the LORD's

So God just laid claim. **He just came and laid claim to a tenth of everything**, of the firstfruits, the first tenth belongs to God. Whatever's left is yours. There wasn't any quibbling about it; **it's just first tenth belongs to God.** [Smith]

Malachi 3:8 "Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In **tithes and offerings.**

31 If a man wants at all to redeem any of his tithes, he shall **add one-fifth to it.**

IOWs if you want to hold back God's tenth of good seed you would pay Him [priests] in silver what the seed is worth plus 20%

32 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.** 33 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.' "

Whatever passes under the Rod?

According to Jewish commentators, this expression is an allusion to the way in which animals were selected for the tithe. The animals were counted as they passed single file under the staff of the herdsman. *Every tenth animal* was marked with a red colored stick, to show that it had been **chosen for the tithe.** [Peter-Contesse].

And so as you're passing them [under] the rod the tenth shall be the Lord's. And you shall not search whether it is good or bad, neither shall you change it: because if you change it,

then both the one that was supposed to be the Lord's, and the one you changed it for, **both belong to God**; it shall not be redeemed. [Smith]

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

So God is asking quite a bit. But look what He's giving, three seven-day vacations during the year, and every seventh year off. Plus His presence. I'd say that you're getting a pretty good deal. Now if you do your part, God does His part. "If you will obey, this is what I'll do." [Smith]

READER, thou hast now gone through the whole of this most interesting book; a book whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of Divine justice, the sinfulness of sin, the exceeding breadth of the commandment, and the end of all human perfection.... By this law then is the knowledge, but not the cure of sin.... We see then that Christ was the END of the law for righteousness (for justification) to everyone that believeth. [Clarke]

Hebrews 12:18-29 Don't fall short of the Grace of God...

...18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." 21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")

All this fear did not succeed in promoting holiness among the people of Israel. It did not succeed in changing the heart of Israel. 40 days later, they worshipped a gold calf and said it was the god that brought them out of Egypt. [Guzik]

Grace changes everything. A correct understanding of the Grace of God leads to a Godly fear of God then obedience to God proving our love for God. The law can't do that. [NJC]

You have not come to Mt Sinai burning with fire...

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...

You *did not* come to Mount Sinai: Law/Shadow/Temporal
You *here* at Mount Zion: Grace/Reality/Eternal

22b ... to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

You have come to the Reality of better things..
To Mount Zion/To the city of the Living God/To the Heavenly Jerusalem...

25 See that you do not refuse Him who speaks For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from **Him who speaks from heaven...**

Hebrews 2:2b [...if by the Law every transgression/disobedience received a just reward] **3 how shall we escape if we neglect so great a salvation...**

26 whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." **27** Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

Jesus voice shook the earth as the Law was given to men
Jesus will again shake both Earth/Heaven/All that is not of Him

Only things unshakable will remain
Those in Christ/In His Kingdom will not be shaken

28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

Grace says: I could have consumed you for your sin
Instead, I consumed My Son for your sin. What say you?

- King Jehoram of Israel recruits Jehoshaphat King of Judah to attack Moab
- The King of Edom joins them against Moab. 3 Kings against 1
- God tells Israel to dig ditches in valley between them and Moab. Next morning...
- Water supernaturally fills the ditches/Sun rises/Ditches are shining red like blood

Moab believes the 3 kings/armies killed one another
Moab moves in then realizes *they are surrounded...*

2 Kings 3:26 And when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men who drew swords, to break through to the king of Edom, but they could not. **27** Then **he took his eldest son** who would have reigned in his place, and **offered him as a burnt offering upon the wall**; and there was **great indignation** against Israel. **So they [recoiled and] departed from him and returned to their own land.**

God the Father expects a response to His sacrificing His own Son for you
Great indignation of our own sin/Greater understanding of His Grace

There's nothing amazing about Grace as long as *there is nothing fearful about God's holiness* [Davis]

God's holiness represents absolute perfection, moral purity, and justice. Throughout the Bible, encounters with God's holiness [like Isaiah in the temple or Gideon at the altar] result in fear because human depravity is exposed. When you recognize the immense chasm between our human imperfection and Jesus divine perfection, the natural response is dread. Second response is gratitude...

I could have consumed you for your sin. Instead...
I consumed My only Son for your sin...So you can trust Me in your suffering

29 For **our God is a consuming fire.**

We leave the Book of Leviticus Proclaiming *Thank You LORD for Your Amazing Grace*