

181128-4 Leviticus 27, Vows Regulated– Craig Thurman

What follows in this last chapter of Leviticus (vss.1-29) primarily concerns the redemption of the thing vowed. Vows are freewill acts.

Le 7:16 But if the sacrifice of his offering be a vow, or a voluntary offering ...

Le 22:18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering ...

De 23:23 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.

Very likely vows were made for many reasons, good or evil, for blessings received, for the hope of securing blessings, or to afflict one's self.

Le 5:4 ... if a soul swear, pronouncing with his lips to do evil, or to do good...

Nu 30:1 And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

...

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

1Sa 1:11 (Hannah's vow) And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

2Sa.15.7 (Of Absalom) And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur (2Sa.13.37, Absalom was self-exiles for his failed coup attempt against his father, David) in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

Jud.11.30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.

The law of Moses does not command the children of Israel to make vows, but it does regulate those who make them.

De 23:22 But if thou shalt forbear to vow, it shall be no sin in thee.

Our Lord Jesus said it were better not to vow.

Mt.5.33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear (ἐπιορκέω, perjure) thyself, but shalt perform (give, deliver) unto the Lord thine oaths (ὄρκος):

for swear, ἐπιορκήσεις, 2ps. fut. ind. of ἐπιορκέω, ἐπι at, among, upon, with, in (sense of duration) + ὀρκίζω [verb], adjure, charge & ὄρκος [noun], oath; the noun, ἐπίορκος, is tss. in 1Ti.1.10, perjured persons.

thou shalt perform, ἀποδώσεις, 2ps. fut. ind. act. of ἀποδίδωμι, ἀπό from, since, of, out of, off + δίδωμι to give; KJV, to pay, perform, reward, make payment, render, deliver again, restore, sell and yield.

34 *But I say unto you, Swear not at all; neither by heaven; for it is God's throne:*

swear, ὀμῶσαι, aor. infin. of ὀμνύω, and always tss. with the English word, swear.

35 *Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.*

36 *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.*

37 *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh (or, but exceeding these, yea & nay, [is]) of evil.*

more, περισσος, acc. sing. neut. of περισσός; KJV, more, greater, beyond measure, vehemently, much more, more abundantly, advantage, overmuch, superfluous, exceedingly, very highly.

Read also Ec.5:1-7; Lev. 5.4-6, 10 ... *and it shall be forgiven him.*

Men should refrain from making vows.

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow (as we shall see, to commit one's self to service, or a child, a manservant, maidservant for a priest's service.),

shall make a singular, יִפְלֵא, yaph-lee, Hiphil (causative active) fut. 3psm. of פָּלַא; to be singular, hard (Ge.18.14), wonderful (Ps.98.1), marvelous (Dan.11.36), separate (Nu.6.2); J. P. Green Sr. Interlinear Bible has makes a difficult [vow].

a vow, נֶדֶר, ne-der, masc. sing. noun, and always tss. into English with the word vow, as is also the verb, נָדַר, na-dar.

the persons (vowed) shall be for the LORD by thy estimation.

estimation, עֵרָךְ, masc. noun tss. *to set in order, to estimate, to value, a suit* [meaning, *an order of apparel or garments*], a taxation, a price, a proportion, an equal (meaning in *rank*); the verb, עֵרַךְ, is tss. *to order, prepare, put or set in array, to equal, esteem, handle, to value*; the noun, vss. 2, 3, 5, 6-8, 12, 13, 15-19, 23 (twice), 25 (twice), 27 (twice); the verb, vss. 8 (twice), 12, 14 (twice).

So someone vows another, perhaps, a son or daughter, self, or servant to do something. There was the vow of the Nazarite. (Nu.6.2) And there was the vow of the Levite. (1Sa.1.11)

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.

The price of a man in his prime is equal to what an homer (10 ephahs) of barley seed could yield in harvest; 50 shekels of silver. (v.16)

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

There are these evaluations:

Age Male Female

1mo. - 5 yrs.	5 shekels	3 shekels
5 - 20	20	10
20 - 60	50	30
60+	15	10

A purchase price may be paid to satisfy the vow.

9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth (יָתַן, Qal, 3psm. of נָתַן, to give, dedicate) of such unto the LORD shall be holy.

Animals, clean and unclean can be dedicated to the LORD; but no dogs.

De 23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

hire, אֶתְנָן, eth-nan, masc. sing. noun; KJV, the hire, reward; the verb תָּנָה, twice only: to hire.

price, וּמְחִיר, vum-cheer, masc. sing. noun, מְחִיר; KJV, a price, the worth, the sold, gain.

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.

he shall ... alter it, יַחֲלִיפֵנוּ, Hiphil (causative active) fut. 3psm, w/ 3psf. suff. of the root חָלַף; KJV, to strike through, go on forward, pass away, grow up, to be over, change, pass on, to cut off, to abolish, to renew.

change, יָמַר, Hiphil (causative active) 3psm. of מָוַר; KJV, to change, remove; vss. 10, 33 (twice each)

exchange, וּתְמוּרָתוֹ, fem. sing. noun w/3psm. suff., מָוַר.

So, no exchange is allowed unless both the original animal and the one to be substituted in its place are holy.

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

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

If the one that makes a vow of an unclean beast to the LORD (priesthood), and desires to keep it, he may add to the valuation $1/5^{\text{th}}$ more to redeem it for himself.

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

15 And if he that sanctified it will redeem his house,

That is, he wants the house back for himself. To redeem it from that vow ...

then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD (by a vow) 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.

So, the value of a parcel is according to how many homers (not omers) can be sown in it, and an homer is valued at 50 shekels. i.e., if a field could be sown with 2 homers of seed, then the value of it shall be 100 shekels of silver. Notice that the price for 1 homer is the same as the price of a man in his prime. (cf. vs.3)

And omer is a 1/10th part of an Ephah. (Ex.16.36) And an Ephah is a 1/10th part of an homer. (Ez.45.11) It might be that the value of real estate was based on what an homer of barley seed could produce in one season. Also, this is the full value at the beginning of a fifty-year Jubilee. That price is reduced the further one comes into Jubilee.

Being the parcel of property was restored to the natural heir, 'strictly speaking, it was not the field itself, but the produce of its harvests up to the next year of jubilee, that was vowed ...' *Commentary on the Old Testament*, Keil & Delitzsch, p.643

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

In other words the parcel stands at its full value of 50 shekels.

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

shall be abated, וַיִּגְרַע, Niphal (simple passive) pret. 3psm. of גָּרַע; KJV, *to be taken, diminished, minished, restrained, withdrawn, clipped, abated, kept back, make small.*

Ten years into the Jubilee the same parcel would be worth 40 shekels.

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 (or simply, and it shall be his, וְיָקָם לוֹ).

and it shall be assured to him, וְיָקָם לוֹ; יָקָם is Qal pret. 3psm. of יָקָם, koom; in Lev. 25.30, *shall be established*; Nu.30.4, *shall stand*.

Le 25:30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be

established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

A man that would redeem this size of a parcel at the very beginning of Jubilee would pay 50 shekels + 1/5th part (20%) or 10 shekels, or a total of 60 shekels. A man that would redeem the same size plot of ground 10 years into Jubilee (40 yrs.) would pay 40 shekels + 1/5th part again (20%), or 8 shekels, which totals 48 shekels.

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

devoted, הִקְדַּשׁ, a masc. noun; vss. 28 (twice, devoted thing), 29, devoted; also tss. a cursed thing.

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

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

In other words, someone bought a parcel and would vow it to the LORD's service. The value of the parcel is set according to the years remaining to Jubilee. That price he must pay all at once, *in that day*, if he would redeem it to himself to be used in the time remaining to Jubilee. Otherwise the parcel is surrendered until Jubilee. At which time the parcel is restored to the original owner.

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

A gerah is 1/20th a shekel; a bekah is ½ a shekel. (Ex.38.26)

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.

The Israelite cannot vow to the LORD what is already His.

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.

then he shall redeem, Qal pret. פָּדַיָהּ; KJV, to redeem (50), deliver (5), rescue (2), ransom (1); vss. 29.

If the priest cannot use the animal, and it was not redeemed, then he may sell it for the price set.

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.

devoted thing, חֵרֵם, che-rem, a masc. noun tss. devoted, cursed, accursed, dedicated, and others; vs. 21, a field that is devoted.

Nu 18:14 Every thing devoted in Israel shall be thine.

The devoted things are the LORD'S. If men vow in this manner it is inalterable. These are persons, animals or things given to the service of the Lord: the things of the city of Jericho were put under the ban & to be destroyed completely. No man should claim anything of these for his own. But Achan did. (Jos. 6.17, *accursed* is the same Hebrew for *devoted* [see your margin reference; 17; 7.1, 1-13, 15]; Saul and the children of Israel sinned against the LORD for failing to *utterly destroy* Amalek (the Hebrew verb, חֵרֵם, *to devote, to utterly destroy, consecrate, utterly make away*). This is also called the *dedicated*. This is the priest's part.

Ez.44.29 They (the priests) shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

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

shall be redeemed, יִפְדֶּה, yi-pa-deh, Niphal (simple passive) fut. 3psm. of פָּדָה; KJV, to redeem (50), deliver (5), rescue (2), ransom (1); vss. 27.

To remove a devoted thing from the LORD requires either its death or destruction. Achan's sin in the *accursed thing*. (Jos.6.17, ect.) Saul's failure to utterly destroy Amalek was to take to Himself an *accursed thing*. (1Sa.15.21)

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.

The tithe is the LORD's, and the LORD received it for the Levites.

Nu 18:21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

...

24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

And that tithe of the tithe which the Levites pay is to the high priest.

Nu.18.28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

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

The tithe refers to that portion with which the Israelite was increased, whether grain, fruit, or animals.

De 14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

Nu.18.25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

Though tithes could not be something dedicated by a vow, because it was already the LORD's, they could be redeemed by adding a fifth part to the value of the tithe.

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.

rod, שֵׁבֶט, common noun, scepter, tribe, rod, pen, dart, staff.

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 (v.10, מִוֶּרְחַק) thereof shall be holy; it shall not be redeemed.

The rod could also be called a staff which the herdsmen used to indiscriminately mark every 1/10th animal to the LORD.

Jer 33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant ...

Whether it was a good or bad beast, fit or unfit, the tithe was the LORD's. It was not to be changed *at all*. But if changed, both the original and that to be exchanged was to be holy.

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

To try to sum up this 27th chapter:

Singular vows might be promises of special services, probably to the priesthood, between Jubilees. In order to end the vow a payment of the value + 20% was added. This might have been paid into the treasury, or designated to a priest. Things which were the LORD's could not be vowed, and *devoted* things were unredeemable.

To try to sum up the Book of Leviticus:

The Levitical system was only a pattern of things that are real. The blood of bulls and of goats was never intended to be a sufficient means for removing the sins of men before an eternal, just, and holy God. (He.10.4) But it pointed to the One that would come and *once for all* put away sins by the sacrifice of Himself. (He.9.26) Studying these things has led to a greater appreciation of the work of Jesus Christ.