

**Message #51****Leviticus 27:1-8**

It has often been said by those in combat that “there are no atheists in foxholes.” Many promises and vows are made to God in the heat of combat. If God would just get them out of this jam, then they will spend the rest of their lives living for the glory of God.

In the O.T. there was what is called a “vow.” A vow was not something commanded by God. A vow was not part of the Law. God never demanded that people make vows and promise to do something or give something. A vow could be made, however, if one “willingly” or “voluntarily” decided to make a vow. Typically, a vow turned out to be some special offering of thanksgiving for something positive that God had done or given (Ps. 50:14; 61:5, 8; 65:1; 66:13; 116:14, 18). It was not a sin to refrain from making a vow (Deut. 23:22). However, once one makes a vow, it is a sin not to keep it (Deut. 23:21-23; Eccl. 5:4-6). It was not wrong to make a vow; in fact, it was, at times, a mark of personal spirituality and holiness. Sometimes one needed some special answer to prayer or one was overwhelmed with something God had done, so a promise was made that a person would do something for God or give something to God.

This final chapter of Leviticus deals with vows and tithes (promises and money) which are above the normal required offerings described in Leviticus 1-7, which are obviously a part of holiness. Leviticus 27:2-8 involves human vows. Leviticus 27:9-13 involves animal vows. Leviticus 27:14-25 involves inanimate object vows.

**GOD’S LEADERS WERE RESPONSIBLE TO EVALUATE THE VALUE OF THE HUMAN VOW AND THOSE WHO MADE THE VOW WERE EXPECTED TO KEEP IT.**

What does come out of this is that no vow was to be taken lightly. If a person or a parent promised to do something or to give something to God, it was not to be just overlooked.

Now this first section deals with the promise or vow of a person to God. This is apparently the type of vow in which a person is vowed to God. One promised that one would serve God. The value of the vow was, in part, determined by gender and by age. Now a shekel was approximately one month’s wage, so if a vow were valued at 50 shekels, it would be worth more than four years service.

**VALUE #1** – The value of a male 20-60-years-old is 50 shekels. **27:3**

Dedicating one’s self to God may have involved the taking of a Nazarite vow (Num. 6:1-21). In this instance, a man or woman made a vow or promise that he would dedicate himself or herself to God for service.

The value of this age category is higher probably due to the great work that could be carried out. This group of men could do heavy work around the tabernacle; taking care of the sacrificial animals and lifting heavy objects.

**VALUE #2** - The value of a female 20-60-years-old is 30 shekels. **27:4**

Women are important to the work of God. They may not be as strong as some of the men, but they were very valuable. In fact, their value to God's work is above some of the value of certain men.

**VALUE #3** - The value of a male 5-20-years-old is 20 shekels. **27:5a**

This was comparable to nearly two years of work.

**VALUE #4** - The value of a female 5-20-years-old is 20 shekels. **27:5b**

This was comparable to nearly one year of work.

**VALUE #5** - The value of a male from 1 month to 5-years-old is 5 shekels. **27:6a**

This was comparable to 1/2 year of work.

**VALUE #6** - The value of a female from 1 month to 5-years-old is 3 shekels. **27:6b**

This was comparable to 1/4 year of work.

**VALUE #7** - The value of a male 60 years and over is 15 shekels. **27:7a**

This was comparable to a little over a year of work.

**VALUE #8** - The value of a female 60 years and over is 10 shekels. **27:7b**

This was comparable to a little under a year of work.

**VALUE #9** - The value of a poor person in any age bracket is pronounced by a priest in accordance with his means. **27:8**

The holier we become the more we will be people of our word. We will sense the value of what we promised to do and we will see it through.