

## Leviticus 27

### Extraordinary Vows and Redemptions

**Friday, February 9, 2024 □ Read Leviticus 27**

Questions from the Scripture text: Who speaks to whom in v1? To whom is he to speak (v2)? What may a man consecrate, in what way, to Whom? What was the valuation for whom in v3? What, for whom, in v4? And what for which two groups in v5? And what for which two groups in v6? And what for which two in v7? What accommodation does v8 make? What else may be brought in v9? What does it become? Since it is holy, what mayn't he do (v10)? And if he wants to offer a different one, what happens to both? What might keep it from being offered (v11)? To whom must he present it? What does the priest do (v12, cf. v8)? And what if he wants the animal back at that point (v13)? What else may a man dedicate (v14)? What must the priest do? And what if the man wants the house back (v15)? What else may a man dedicate (v16)? How is it valued? When may he consecrate the field for that much (v17)? But how much in other years (v18)? And what if he wants it back (v19)? What happens if he doesn't buy it back; what happens in the Jubilee (v20–21)? What other sort of field may a man consecrate (v22)? Who calculates the value in what way (v23)? What happens in the Jubilee at that point (v24)? Of what does v25 define the value? What may not be consecrated in v26? Whose is it already? What must be done if it's unclean (v27)? What new category does v28 introduce? What may not be done with those? And what about a person who is in that category (v29)? What else in the land is consecrated (v30)? What if the man wants it back (v31)? And what else is to be consecrated, selected in what way (v32)? What mayn't he do; what occurs to both if he wishes to replace its offering (v33)? Who commanded whom, for whom, and where (v34)?

**If God has prescribed His public worship, how can a believer respond to special providence or moments of inflamed love and thankfulness?** Leviticus 27 prepares us for the evening sermon on the Lord's Day. In these thirty-four verses of Holy Scripture, the Holy Spirit teaches us that believers may vow unto God to devote themselves to His service, but they must take these vows very seriously.

Extraordinary vows. The word translated "consecrates" in the NKJ of v2 ordinarily means to work a wonder or perform a marvel. Its use here, in connection with a man making a vow, does not mean that a man can work wonders like God can. Rather, it teaches us that there are going to be times in a believer's life, when he has reason or desire to devote himself or what he has to God. If it's a clean animal, it will be offered as a sacrifice. If it's an unclean animal, it will be sold, and the proceeds will support the priesthood and their work. If it's a person (even himself), that person will enter into the service of the tabernacle.

Whatever is vowed, the idea is that this is extraordinary—above and beyond the offerings by which one draws near in ordinary worship, and above and beyond even the freewill offerings that are a part of that system. The believer ought to live in the expectation that God, Who continually does good to us and continually refreshes and encourages our hearts in Himself, will sometimes do for us something so unusual (or move us in such an unusual way) that we will wish to respond with a special or unique offering of ourselves. Note that the tithe is already holy to Yahweh (v30–31) and would not be considered an extraordinary vow (though it may be redeemed with the extra one-fifth of the value, cf. below).

Valuations of redemption. For various reasons, it may become necessary or desirable to recover the animal, person, field, etc., that had been dedicated in the vow. In that case, the person who had made the vow could add one-fifth to the valuation and pay to redeem from the indentured servitude. This language of "redemption" strongly ties ch27 with ch25 in the theme of being able to redeem. There are implications here for what Christ has done and the greatness of the value of His offering Himself for us.

The valuations attached to the various people in v3–7 might rub a contemporary westerner the wrong way, being loosely attached to the amount of productivity one might expect out of that demographic. But compared with values of slaves from other near-eastern cultures of the time, the valuations are all very high across the board. We can even see this implied by v8. This was not to be an expression of thanks and love that only the rich could offer unto God. For the poor who wished to do this, the priest was to set a value for their sacrificial giving.

There is something sweet here about the value that the Lord places upon His people and their service to Him, as well as their willingness to give themselves, their families, and their property to Him. Let us learn, here, to see that our God treasures us. And, let us learn to offer ourselves in His service as that which is most valuable to give Him. Though we have not priests on earth, our Priest in heaven has servants (deacons) who oversee ministry to the saints and can employ us or our resources for the good of His flock.

Faithfulness to our vow. v10, 33 show us how seriously we should make and keep our vows to the Lord. Those two texts deal with a situation where a man has vowed one animal, but decides that he wishes to keep it and attempts to make a switch. In this case, he is to forfeit both animals. Even worse, the forfeiture hinders him from giving freely, with a heart full of love and thanksgiving.

A similar situation arises in v19–21, where a man "sells" a field that had been devoted already. In this case, the field does not come back to him at the Jubilee. It continues in the possession of the one to whom it was sold until the Jubilee, in accordance with the instruction in 25:28. But, rather than return to him at the Jubilee, the land of his family's inheritance is forfeited by his deception and becomes permanently "devoted" (v21, cf. v28, and "ban" in v29 is the same word). "Devoted" things are forfeited in an irredeemable way. When God's law devotes someone to death for a crime, no money can buy him out of his sentence. This is how seriously God takes the vow and any deceitfulness to try to get out of it.

Knowing about this in advance helps him take the vow seriously when he is making it, and then not look back once it is made. (In a similar way, in Matt 5:31–32, we saw how the impermissibility of divorce helps us take marriage more seriously when we enter into it and not look back once we are married).

Denying ourselves and making self-sacrificial promises and gifts to the Lord is a part of the believer's life. We see this in Ac 5:1–2, where the rest of the context (Ac 5:3–11) reminds us that God is just as serious about our cheerful generosity and honesty in this now as He was in Leviticus 27. So, let us be cheerful and generous and honest in devoting ourselves and our things to the Lord!

In what ways do you draw near to God and give of yourself as He has commanded? What are other ways that you might devote yourself to Him and His service for a time, in response to a great providence, or when His heart moves you to a moment of greater love? How does this passage teach you to be very careful vowing such a thing to God, and then very careful to fulfill it?

Sample prayer: Lord, thank You for giving Yourself to us in Christ. Grant that we would gladly and cheerfully give ourselves to You. Help us to have wisdom and grace for making and paying vows of love and thanksgiving to You. And make us honest in fulfilling them, we ask through Christ, AMEN!

Suggested songs: ARP116B "I Still Believed" or TPH61B "O Hear My Urgent Cry"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Leviticus 27. These are God's words. Now, you always spoke to Moses saying, speak to the children of Israel. And so to them, when a man consecrates by a vow Certain persons to Yahoo according to your valuation. If your valuation is of a male from 20 years old up to 60 years old, Then your valuation shall be 50 shekels of silver.

According to the shock of the sanctuary. If it is a female then, Evaluation shall be 30 seconds. And then from five years old up to 20 years old.

Then your valuation for a male shall be 20 shekels and for a female 10 shekels. And if from a month, old up to five years old, then your valuation. For a male, she'll be five shekels of silver and for a female, your valuation, she'll be three circles of silver.

And they're from 60 years old and above, if it is a male, then your valuation shall be 15 shekels. And for a female 10 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 them. If it is an animal, that men may bring is an offering to Yahweh or that anyone gives to your face shall be holy. You shall not substitute it or exchange it. Good for bad or bad for good and if he had all exchanges animal for animal, Than 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 Yahweh, then he shall present the animal. Before the priest. Then the racial 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 Yahweh, 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 1/5. Of the money of your valuation to it and it shall be his If a man dedicates to y'all by part of a field of his possession. The near field, then your valuation shall be according to the seed for it.

Um, or a barley seed. Shall be valued at 50 shekels of silver. If he dedicates this field from the year of Jubilee, according to your valuation, it shall stand. But if he dedicate this 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.

That shall not be redeemed anymore. But the field when it is released in the Jubilee, Shall be holy to y'all as a devoted field. That shall be the possession of the priest. And if a man dedicates to your field, which she 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, y'all play. In the year of Jubilee, the field shall return to him from him. It was bought. To the one who owned the land is a possession.

All your valuations shall be according to the second law. Thanks worry. 20 garages to the circle. But the firstborn of the animals, which Should be the Lords for should be always firstborn. No man shall dedicate whether it is an officer sheep, it is Yahweh's. And if it is an unclean animal, then he shall redeem it according to your valuation.

And you shall add one-fifth to it for if 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 Yahweh 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 Yahweh.

No person under the man 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 as Yahweh, it is Holy To y'all.

If a man wants it all to redeem, any of his ties, he shall add one-fifth to it. And concerning the tithe of the herd or of the flock. Or whatever passes under the rod, the tenth The tenth one shall be holy to Yahweh. He shall not inquire. Whether it is good or bad.

Nor shall he exchange it? If he exchanges, it changes it at all it, then both it. And the one exchanged for it shall be, holy it shall not be redeemed. These are the Commandments which Yahwee amended Moses. For the children of Israel. On Mount Sinai. Amen, that sends this reading of Inspired and iner and toward The Lord having given his people.

A regular way. Of Drawing Near to him by offering. He makes now and Allowance and accommodation a way for them. In times of extreme gratitude or Love towards him. To consecrate. Uh, something else, uh, house or a land. Um, was a house or a field or An animal or even.

A person unto the Lord. And the word that is translated consecrates here in verse 2 is actually from the word for working wonders. Uh, a word that is ordinarily used of God. Miracles that he works. Of course, when it's used of a man, it doesn't mean working wonders because God Alone.

Wonders, but it does mean some form of extraordinary vow. Unto the Lord's. Extraordinary promise. Unto the Lord. Uh, scriptures here. Teach us to expect that there are going to be times in God's Providence to us and God's gracious work in us in which he is going to overwhelm us with thankfulness and love to him.

And that we should be. Prepared. To devote ourselves to him in those times.

And so, the Lord gives them the Opportunity to do that. Now, with these extraordinary vows

Uh, whatever is vowed, here is above and beyond. Uh, the offerings by which one draws near. Uh, Uh, ordinary worship and even the Free Will offerings that we saw earlier in the book. Uh, that can be a part of ordinary worship and it certainly is above the ordinary tithe or the firstborn who are dedicated.

We saw that. In verse 26. The firstborn is already always, so it can't be offered and in this way Ties are already always. So verse 30 through 33. Can't be offered. In this way. Uh, and If they want to redeem. Uh a tithe. They are permitted to do that.

They can add the one-fifth. But there are, you know, whether it's a clean animal, that is devoted to the Lord. And then Uh, then it becomes A sacrifice and offering or an unclean animal. Uh, which the priest would uh, give evaluation for. And probably. Of an unclean animal that is devoted.

Uh, would be sold and the money given to the priests or perhaps if it was an unclean. Uh, Beast that can work the field. It might be used in a priest's field. Um, Or a house or a land. But if it was a person They might be devoted into the service of the priesthood and the service of the Tabernacle similar to Uh, when Samuel Uh, was dedicated by Hannah or probably uh Jeff this daughter.

Uh that's uh, what happened uh, with her. But there are these things that, that these ways that they could offer, especially unto the Lord and The Lord's work. Uh, needs the Support and help the apostles and Elders and then the poor of the congregation. Uh, we're taken care of by that, which was gathered and laid, first at the apostles feet.

And, and then at Gathered by the deacons and that continues today, we have deacons. And so we ought to expect that one of the things that's going to happen in our lives is that sometimes the Lord is going to do. Something. Uh in a way that catches our attention or he's going to work in our hearts in a way and that stirs up our thankfulness and love to him even more than in the ordinary way.

Of bringing the ties and the offerings and the Free Will offerings. Um, that we often and frequently bring to him. And that at those times we will want to do like Some were doing in Acts chapter 5, Well. This extraordinary vow that was being made was actually one in which they were giving that which was costly.

Especially if you gave yourself into the service of the Tabernacle or Or a servant or even a child, and that's actually what we're intended to see in verses 337. Now, reading it with Western eyes. Especially with. 20th or 21st century. Americanize. Um, you know, we've been Trained by the form of slavery and what happened over it in our nation and by the rise of feminism, since the middle of the 19th century to read something like that.

And say, oh, Adding they're giving values for people and the females are valued less. Uh, and we become Sanctimonious and judgmental, and we we pretend to ourselves that we're being sanctimonious and judgmental to the Israelites, but you're actually being sanctimonious and judgmental to God. He's the one who sets these values.

Uh, and yet. What we're actually intended to see is not the, the way that these values relate to one another, but the way that these values, relate to the valuations that were placed on servants and slaves, uh, in the near East at the time, And these valuations are tens, or even.

Hundreds as much. And so what the Lord is communicating here is, how greatly he uh, he values his people and Encouraging them to take vowing something like this. Very seriously. Because if you add one-fifth to To redeem to. Um, Uh, to retrieve. The person. Then that is, uh, going to be an even more significant cost.

And so the implications here are the the greatness of the cost that is paid to To redeem. Someone there are hints here. Of the greatness then of Christ's sacrifice if Not just atoning for our sin, but redeeming purchasing. Um, That which had had been lost and As we? As we go through the chapter and we come to those who are not even able to be redeemed.

Uh, towards the end because they have been devoted to destruction. We see not only high value but that Christ redeems the impossible. Christ redeems, those who are devoted to destruction, Uh, so Um, we mustn't miss That theme of the high valuation. Of that which is devoted to God and love and thankfulness our evaluation that God places upon his people when they devote themselves.

And this too, you might be able to continue Under the the leadership or the authority of the deacons in the church. Because they're going to be people needed for Distribution. They're going to be people needed to do logistical work. That facilitates Um, the work of the church, the ministry of the church.

Prayer and the preaching of the word and The, the breaking of the bread, the means of Grace, and the public worship that the diaconate was formed, uh, to support. Perhaps not in the way of servitude since we don't have that in our culture, but it might be something that you and a season or a moment of your life in which the Lord has done a great thing for you.

You come to the deacons and say, I really would like to To give five hours a week, 10 hours a week, whatever it is. Uh, put me to work, whatever the work is, this is a vow that I have taken, uh, with the Lord and I want. Uh, give myself and in this way.

Now we don't have priests and you're not going to have a valuation that you can pay to get yourself out of it. And uh and those sorts of things, you have. There is some general Equity Wisdom application there. That's something that. The deacons, hopefully. Would be able to give guidelines.

On, but just the reality that That this is something that God's people were to have on their minds and their hearts Not only devoting themselves as something valuable, but then. Then also the reality of redemption. Of the language of redeeming here in chapter 27. Only appeared elsewhere in chapter 25 with the Jubilee and It prepares This is the same language as in the Book of Ruth.

Uh, where there is a redeemer? Who pays the price and it is pointing us to Christ. Finally, not only do we see a chapter on extraordinary vows and Redemption and valuations for Redemption here, but there is also a strong emphasis on the necessity of faithfulness and keeping the vow.

If someone had vowed a particular animal, as in verse 10 or God had set apart to himself. A particular animal is in verse 33 by the tithe, they were not. Permitted to pull a Switcheroo later, and if they tried, they would forfeit both animals. If a man had devoted, A field unto Yahweh and then he unscrupulously went and sold the Or had consecrated dedicated a field into Yahweh and then Unscrupulously went and sold it.

The sale would stand. Uh, however. Long until the the Jubilee. But then at the Jubilee, it doesn't revert back to the person who sold it. It reverts forever to the priests Which is actually a very big deal since Uh, they were not, they were not permitted to sell their inheritance and their family then would be dispossessed in Israel of, uh, of that land.

And so there's A very strong emphasis in this chapter. On. Uh, the necessity of keeping the these vowels. That goes with uh, what we had just on the Lord's day about uh when we swear a vow or when we swear an oath to take it very seriously, it means that We are not to run lightly into making.

Such vows such promises such responses. Uh, to the Lord if you know, Advan in advance, how high the valuation is, if, you know, in advance that to redeem your way, out of it, you had had to have to add one-fifth if, you know in advance. Uh, that trying to wriggle out of it by dishonesty.

Is. Results in a severe penalty, then you will enter into it seriously and carefully. Uh, and you will not look back. Once you have made your value, you'll be completely committed to it. And this too in the New Testament, we see that honesty in making and paying the vows very important to remember ananias and Safira.

Dishonest about the amount that had been vowed. It was it was up to them. Uh, to devote. All are part and when they lied about it, the Lord. Uh problem they had lied to the Holy Spirit the Apostle Peter by the Holy Spirit, told him they had died not to men but to go out and so that That too helps us understand these severe penalties here.

Uh, or because this is especially something not between the Israelite and the priest. This is something between the Israelite and God the believer. And the Lord. So you need to So, one of the things that we learn here, Is the necessity of interacting with God himself. Over the good things that he does for us.

And In those times, when he opens our eyes to see, just how good and glorious, he is and stirs up our hearts to want to give Uh, an extraordinary gift to him. And not just to do it by, you know, writing a check. But to swear of out of the Lord, To make a.

To have dealings with God. In our hearts and before him as we offer himself offer ourselves To. So, His Holy Spirit, help us. Interact. Seriously, and thankfully. And devotedly. Uh, with our Uh, in all of our life. Let's pray.

Valerie. Thank you for this portion. Of your word, we pray that you would Uh, indeed. Uh, stir us. Always up to love. Uh, you and to be thankful to you, thank you for The ordinary way in which you bring us near. Uh, in the Lord Jesus Christ, we thank you for.

Have he devoted himself Uh, to a destruction that could not hold him. To redeem us. But we're devoted to a destruction that would have held us. And we pray that he would be glorified as Our Redeemer. And we pray that you would. Fill our hearts with thankfulness and love and response to him and response to you.

Help us by your spirit. We pray to have. Uh, genuine dealings with you. In our lives, and in your worship. Make us. Be those who make commitments to you and keep them. We pray that you would give us more understanding. About these things. As they are not. Um, Not well known and well practiced.

But we O Lord want to have a life that is Than interaction with you delighting in youth or responding to you. So, give that to us in both, the Um, the ordinary way and then in those great occasions. In our lives as well. We ask in Jesus name Amen.