

## Leviticus 24-27 Chapter Study

### INTRODUCTION

We'll be finishing up Leviticus tonight, then getting in to the first chapters of Numbers.

For those who are new to CC, our plan of study is to cover 2 OT books, then a book of the NT.

So far we've looked at Genesis, Exodus, Matthew, and now, we're wrapping up Leviticus.

When we've finished Numbers in a few weeks, we'll be studying Mark.

Now, one of the things I've enjoyed in the past is allowing some time for questions at the end of study. We haven't done that in a while, so if time allows we'll take a few minutes to throw it open to questions at the end.

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Someone asked me last week why seem to be rushing to finish Leviticus.

The Children's classes are trying to parallel where we are in our study. So I gave Suzanne a schedule of how long we'll be in each book.

Usually, I don't know how long it will take to get through a book, we just study through and end where we end, based on the time we have each night.

But now I'm more locked in to staying on the schedule.

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Also, we're summarizing a good portion of what we find in these last chapters of Leviticus because it's a repeat of material we've already looked at. We see that in our first chapter tonight -

### VIII. CEREMONIAL & MORAL LEGISLATION Ch 24

#### **A. *Tending the Golden Lamp Vs. 1-4***

In vs. 1-4, God tells Moses how the golden lamp in the tabernacle in the tabernacle is to be tended.

That is the daily duty of the high priest and he is only to use the purest olive oil.

#### **B. *Tending the Table of Showbread Vs. 5-9***

In vs. 5-9, instructions are given for how to bake the memorial loaves that go on the table of showbread across from the golden lampstand.

The best flour was used to make 12 loaves which were stacked in two columns of 6 each. They were to be replaced once a week.

The lampstand represented the Nation of Israel as they gave light to the world by the presence and power of the Holy Spirit.

The Table of showbread represented the Nation in their unity before the Lord.

#### **C. *A Case of Blasphemy Vs. 10-16***

Now we have an interesting little story in the middle of the giving of the Law.

**<sup>10</sup>Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this Israelite woman's son and a man of Israel fought each other in the camp. <sup>11</sup>And the Israelite**

woman's son blasphemed the name of *the LORD* and cursed; and so they brought him to Moses. (His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.) <sup>12</sup>Then they put him in custody, that the mind of the LORD might be shown to them.

It's not clear if the man's Egyptian father was with them or if he'd remained behind in Egypt.

In Exodus 12:38 we read that when the Jews left Egypt a "mixed multitude" of other nationalities went out with them, so it's possible this man was among them.

In any case, these 2 guys came to blows and 1 of them profaned the name of God in some manner – exactly how isn't made clear.

The point is, it was a clear violation of the laws regarding the misuse of God's name which had just recently been given.

They arrested the guy and waited to hear from Moses what God's counsel for his punishment would be.

<sup>13</sup>And the LORD spoke to Moses, saying, <sup>14</sup>"Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him. <sup>15</sup>"Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin. <sup>16</sup>And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of *the LORD*, he shall be put to death.

This man's blasphemy, coming so soon after the giving of the law prohibiting it, was an indication of a waywardness of heart that could only bring great spiritual corruption and harm to the camp of Israel.

The only remedy was to take the guy outside the camp and have as many people as possible participate in his execution.

Do you think this would put a caution in their minds about blasphemy?

#### **D. Penalties for Violent Crimes Vs. 17-23**

<sup>17</sup>'Whoever kills any man shall surely be put to death. <sup>18</sup>Whoever kills an animal shall make it good, animal for animal.

<sup>19</sup>'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—<sup>20</sup>fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him. <sup>21</sup>And whoever kills an animal shall restore it; but whoever kills a man shall be put to death. <sup>22</sup>You shall have the same law for the stranger and for one from your own country; for I *am* the LORD your God.'"

This establishes the principle of *lex talionis*, or equal justice, not vengeful retribution.

What marks this as so radically different from the legal milieu of the day was that the same law was to be applied to foreigners as to the Jews.

This was simply unheard of in the ancient world.

**23**Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

## **IX. THE SABBATICAL YEAR & THE YEAR OF JUBILEE Ch 25**

In this chapter, God installs a practice in the economic system of Israel that was another unique innovation – one which would help ensure the fair & equitable distribution of wealth.

It was a healthy check on the tendency toward greed that can overpower some.

It was *the Law of the Sabbath year*.

**1**And the LORD spoke to Moses on Mount Sinai, saying, **2**“Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD. **3**Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; **4**but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard. **5**What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for it is a year of rest for the land.* **6**And the sabbath *produce* of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, **7**for your livestock and the beasts that *are* in your land—all its produce shall be for food.

Every 7<sup>th</sup> year, the fields were to lie fallow & not be replanted with seed.

The people were to harvest only what came up out of its own accord.

This Sabbath year became a real test of the people’s faith in God for they had to depend on God’s favor in the production of food when they hadn’t done any preparation for it.

In numerous studies that have been done, it’s been discovered that when fields, orchards, & vineyards are placed on this 7 year cycle, that year in which the ground is not tilled allows the soil to *replenish naturally*, the plants to *maximize their fruitfulness*, and the top soil is renewed & not washed off in the spring & winter rains.

This 7 year cycle negates the need for fertilizer, and the crops tend to be more hardy and pest & blight resistant.

Just as man needs a rest 1 *day* out of every 7, so the land needs a rest 1 *year* out of every 7.

From the time of King Saul until the Babylonian captivity, the people of Israel neglected the Sabbath year.

This is why they were exiled from the land for 70 years in Babylon.

That was the amount of time they owed the land its rests according to 2 Chr.

36:21

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In vs. 8-17 God gives instructions for a *special* Sabbath year, called the *Year of Jubilee*.

**8**And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. **9**Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. **10**And you shall consecrate the fiftieth year, and proclaim liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. **11**That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of your untended vine. **12**For it *is* the Jubilee; it shall be holy to you; you shall eat its produce from the field. **13**In this Year of Jubilee, each of you shall return to his possession. **14**And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another. **15**According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. **16**According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number of *the years* of the crops. **17**Therefore you shall not oppress one another, but you shall fear your God; for I *am* the LORD your God.

Every 50<sup>th</sup> year was a special year in which slaves were given their freedom, all lands reverted to their original owners, and debts were cancelled.

In the allotment of the land under Joshua, each family was given a specific plot of land.

The Jews were to understand that *the Land belonged to God* and that He had given their specific allotment to them and their descendants forever.

Lands could not be sold or lost through debt.

*They could be rented out*, and a man could become like an indentured servant through debt, but every 50 years, all lands were returned to their original owners and all debtors were discharged of their debts.

This meant that all financial transactions in Israel were calculated based on how close the next Year of Jubilee was.

It kept greed in check because it made the amassing of vast fortunes difficult.

It also meant that slavery was only a temporary institution in the nation of Israel – another revolutionary concept in the ancient world.

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In a prophetic sense, the Year of Jubilee pictures the Millennium, when the land reverts back to its true owner – God, and all debts are cancelled and justice and freedom prevails on Earth.

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**18**So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety. **19**Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.

**20** And if you say, “What shall we eat in the seventh year, since we shall not sow nor gather in our produce?” **21** Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years. **22** And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of the old harvest*.

This is a simple and straight-forward promise – trust God!

It meant that by faith they would leave off the plowing and sowing in the beginning of the 7<sup>th</sup> year.

**23** The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me. **24** And in all the land of your possession you shall grant redemption of the land.

This is referring to the practice of Jubilee.

Interesting that God says the land is His, and yet, even though He is giving it to them, they are still strangers and visitors who are merely traveling through.

God says that because for the People of God in every age, this world is NOT our home – Heaven is our real home!

And while this Earth belongs to God – at best it is but a temporary dwelling place, a path, and trail, that is leading us to the glory of our eternal home.

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**Hebrews 11:13-16** • **13** These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth. **14** For those who say such things declare plainly that they seek a homeland. **15** And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. **16** But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

One of the greatest yearnings of the human heart is the longing for fulfillment, for satisfaction.

There’s an inner hunger that isn’t satisfied by food.

People pursue all kinds of things in their pursuit of the elusive goal of being finally satisfied.

Success in business, in sports, fame, wealth, sex, romance, entertainment, pleasure.

There is seemingly an endless number of ways people try to scratch the itch of being satisfied.

And while they may find a moment or two in which they think they’ve finally laid hold of the prize, they can never hang on to it – it always slips away.

The reason for that is because God didn’t make us for this world – He made us for Himself and this world is simply the stage on which He intends us to find Him. Christian – listen you will never find satisfaction in the offerings of this world – never!

Yes, there are joys to experience here, but all of them are only meant to whet

our appetite for the ultimate Joy of our real home in heaven.  
**Psalm 16:11 • You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.**

Christian – remember, you are a stranger, a traveler here. This world is not your home. Don't try to find satisfaction in the things of this world.

**1 Peter 2:11 • Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul.**

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**<sup>25</sup>If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold. <sup>26</sup>Or if the man has no one to redeem it, but he himself becomes able to redeem it, <sup>27</sup>then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession. <sup>28</sup>But if he is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.**

If a man who'd fallen into debt had rented out his land to another to pay off his debt, a relative, known as the *goel*, the *kinsman-redeemer*, could redeem the land for him before the Year of Jubilee.

If somehow the man who'd leased out his land acquired the money to redeem it from the one he'd leased it to, the renter had to give it back.

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Can you think of a story in the Bible that tells about a kinsman-redeemer who redeemed land for a relative?

In the Book of Ruth, Ruth's Mother in Law, Naomi had a husband who leased his land out and then moved to Moab.

His two sons married Moabite women, then all three men of the family died. When Naomi returned to Israel and her husband's ancestral lands, her Moabite daughter in law went with her.

The two women could not afford to redeem the land, so they approached a relative named Boaz to do it for them.

Boaz fell in love with Ruth, and when he went to redeem the land discovered that there was a goel closer to Naomi than he.

When that goel realized he could only redeem the land by marrying Ruth, he withdrew his claim and passed it on to Boaz.

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Can you think of another Bible story that tells about a kinsman-redeemer who redeemed land for a relative?

Jesus! He is our kinsman-redeemer, related to us by birth as a man, who came to redeem us from the slave market of sin and to reclaim our lost heritage - Planet Earth!

**<sup>29</sup>If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it. <sup>30</sup>But if it is not redeemed within the space of a full year, then the house in**

**the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee.**

The rule of redemption with the house in a city was different because such possessions were not a part of the ancestral allotment of the family.

**<sup>31</sup>However the houses of villages which have no wall around them shall be counted as the fields of the country. They may be redeemed, and they shall be released in the Jubilee.**

Unwalled village houses were different because these were located **ON** the ancestral lands.

**<sup>32</sup>Nevertheless the cities of the Levites, and the houses in the cities of their possession, the Levites may redeem at any time.**

The Levites were not given plots of land as the other tribes were.

The only allotment they were given were these houses in the Cities of Refuge scattered throughout the land.

We'll learn all about the cities of refuge in a later study.

**<sup>33</sup>And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites are their possession among the children of Israel. <sup>34</sup>But the field of the common-land of their cities may not be sold, for it is their perpetual possession.**

Around the priestly cities of refuge were common lands that were cultivated by the priests. These lands could not be sold since they belonged to the cities.

**<sup>35</sup>If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you. <sup>36</sup>Take no usury or interest from him; but fear your God, that your brother may live with you. <sup>37</sup>You shall not lend him your money for usury, nor lend him your food at a profit. <sup>38</sup>I am the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan and to be your God.**

Those who fell into poverty through calamity, as opposed to lazy indolence, were to be shown generous charity by the community.

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In vs. 39-46, God says that while Jewish servants had to be given their freedom in the Year of Jubilee and that they had to be treated kindly, more as an *employee* than a slave – foreign slaves *could* be kept permanently.

But even they had to be treated with the dignity that affords a human being.

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In vs. 47-55, God says that any foreigner who happens to live in Israel has to abide by the rules of the Year of Jubilee.

If he has a Jewish servant, he must let him go in the 50<sup>th</sup> year and if any of the servant's close relatives wants to redeem him earlier than Jubilee, the foreign master has to let him go.

## **X. BLESSINGS AND CURSINGS Ch 26**

Now we get some general blessings for obedience & curses for disobedience.

**A. The Blessings for Obedience to God Ch 26:1–13**

**1 You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am the LORD your God.**

**2 You shall keep My Sabbaths and reverence My sanctuary: I am the LORD.**

**3 ‘If you walk in My statutes and keep My commandments, and perform them,**

**4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.**

**5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely.**

**6 I will give peace in the land, and you shall lie down, and none will make you afraid; I will rid the land of evil beasts, and the sword will not go through your land.**

**7 You will chase your enemies, and they shall fall by the sword before you.**

**8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you.**

**9 ‘For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.**

**10 You shall eat the old harvest, and clear out the old because of the new.**

**11 I will set My tabernacle among you, and My soul shall not abhor you.**

**12 I will walk among you and be your God, and you shall be My people.**

**13 I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves; I have broken the bands of your yoke and made you walk upright.**

No real comment is need here – this explains itself.

**B. The Curses for Disobedience to God Ch 26:14–39**

**14 ‘But if you do not obey Me, and do not observe all these commandments,**

**15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,**

**16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause**



**sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.**

This happened time and again in the period of the Judges.

**17 I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.**

**18 ‘And after all this, if you do not obey Me,**

Meaning if they **STILL** will not obey Him.

**then I will punish you seven times more for your sins.**

The curses of vs. 14-17 were like a first round of trouble meant to wake them up and cause them to repent of their having forsaken God.

If they fail to repent, then *even worse* will come.

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What we’re reading here is *unique to Israel* & meant to be understood as terms of God’s national covenant with them.

Each of both the blessings and curses mentioned here were visited on the land and people *in* the history of Israel.

God has not entered into such a national covenant with any other nation.

And yet, the *principles* of God’s will revealed by the Law of Moses still stand and apply in a general way to every nation and era of history.

Leviticus is a legal code that reveals the holiness of God.

That holiness imperative stands for all people and nations.

If a people would know God’s favor, they must seek to follow His revealed will.

If they want to experience His opposition, then all they have to do is resist His authority.

It’s been well said that while God judges individuals in the afterlife, because nations only exist in the here & now, they are judged *in* history, in *this* life.

This means that any nation which knowingly rejects the will & counsel of God will know His judgment & wrath.

Keep this in mind, and think about post 9/11 America as we read on.

**19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze.**

**20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit.**

This is the second round of trouble God will bring.

National pride over military might will diminish while environmental problems expand & crops fail.

If this round of trouble doesn’t turn people around, another will come . . .

**21 ‘Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.**

**22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number; and your highways shall be desolate.**

Nature will turn on man. I’m thinking now of the recent news of how old diseases are making a comeback and how mountain lions are killing hikers right here in our own backyards.

Again, another round of trouble comes . . .

**23 'And if by these things you are not reformed by Me, but walk contrary to Me,**

**24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.**

**25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered together within your cities I will send pestilence among you; and you shall be delivered into the hand of the enemy.**

Foreigners will invade and lay waste to large portions of the population.

This happened to Israel – and by all accounts, it's only a matter of time until we are hit with another round of terrorist attacks.

**26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.**

Meager portions – famine.

**27 'And after all this, if you do not obey Me, but walk contrary to Me,**

**28 then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.**

**29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.**

**30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you.**

**31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas.**

**32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.**

**33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.**

**34 Then the land shall enjoy its sabbaths as long as it lies desolate and you *are* in your enemies' land; then the land shall rest and enjoy its sabbaths.**

**35 As long as *it* lies desolate it shall rest—for the time it did not rest on your sabbaths when you dwelt in it.**

All of this happened to Israel because she refused to repent at the earlier warnings God gave.

Instead of turning to the Lord, she turned to her idols with ever greater abandon.

**36 'And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall fall when no one pursues.**

**37 They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no power to stand before your enemies.**

**38 You shall perish among the nations, and the land of your enemies shall eat you up.**

**39 And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away.**

In the Jewish mind, the very worst thing that could happen to them as a people would be to die off childless in a foreign land.

This would be their fate if they didn't repent and return to the Lord.

### ***C. Restoration through Confession and Repentance Ch 26:40–46***

**40 But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,**

**41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—**

**42 then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.**

**43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.**

**44 Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the LORD their God.**

**45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.'"**

**46 These are the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.**

If the people would but turn to the Lord in genuine repentance, then He would return to them and regather them into the Land.

This is also what happened after they spent 70 years in Babylon.

We are seeing a last days fulfillment of this in our own time as the Jews are returning to Israel after the dispersion by the Romans in the 2<sup>nd</sup> Century.

## **XI. VOWS & TITHES Ch 27**

<sup>1</sup>Now the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the children of Israel, and say to them: ‘When a man consecrates by a vow certain persons to the LORD, according to your valuation, <sup>3</sup>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. <sup>4</sup>If it *is* a female, then your valuation shall be thirty shekels; <sup>5</sup>and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels; <sup>6</sup>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; <sup>7</sup>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. <sup>8</sup>‘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.

Only the priests could serve the Lord in the rituals of religious service.

There was no place for ambition to be a priest in Israel because it was a hereditary office.

So what about the person from one of the other tribes who wanted to give him/herself completely to the Lord?

God placed a specific monetary value on men & women of different ages, & so capacities.

If they wanted to consecrate themselves to the Lord, they could do so by paying this amount to one of the priests.

It was simply a way for a person to symbolically give themselves over to God.

The amounts God mentions were no meager sum.

If a person gave this money to a priest it was a substantial sacrifice and would truly represent a giving of themselves.

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In vs. 9-28 we find that anything *vowed* to God, whether animals, lands, houses, or any possession, had to be given, *or* could be redeemed at an additional 20% along with the amount evaluated for it by the priest.

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

Anyone consigned to death had to be executed; there was no buying his freedom.

**<sup>30</sup>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. <sup>31</sup>If a man wants at all to redeem *any* of his tithes, he shall add one-fifth to it. <sup>32</sup>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. <sup>33</sup>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.”**

The word “tithe” means “tenth.”

One tenth of all their income, in whatever form it came, was to be given to the Lord.

If a person wanted to give *money* in place of a tithed thing, then a 20% surcharge was added to its value.

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

Remember that the entire book of Leviticus is dictated by God to Moses and given to the people of Israel while they were camped at Mt. Sinai.

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What's really mind-bending is to discover that in the Galilean schools of Jesus' day, Jewish children memorized the entire book of Leviticus during 2<sup>nd</sup> grade!  
[\[1\]](#)

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[\[1\]](#) Vander Laan, Ray – “*What is a Disciple?*” Audio message given at Willow Creek Community Church