

Giving to the Lord
Leviticus 27
Leviticus series #21
October 21, 2022

PreSermon Comments

- Jude, Advent

Leviticus Review

The Five Offerings

1. Burnt offering | Wholehearted devotion to God
2. Grain offering | Abundant life is provided by God
3. Fellowship offering | Shalom is found in fellowship with God
4. Sin offering | Purification in order to come close to God
5. Guilt offering | Relational reconciliation with God's people

Priesthood and Purity

1. Priesthood established | Tabernacle worship begins
2. Priesthood violated | Nadab and Abihu's failure
3. Food laws | Eating and drinking as worship
4. Ritual purity | No residue of death in God's presence
5. Day of Atonement | Ultimate purification

Holiness Code

1. Life is sacred | The life is in the blood
2. Holy sexuality | Set apart to display the gospel
3. Whole-life holiness | Every aspect belongs to God
4. Blasphemy | Honoring God with your words
5. Sacred Time | Enjoying time with God

*Final promises and consequences for faithfulness or disobedience

The End of Leviticus

Leviticus 26 ⁴⁶ These are the statutes, ordinances, and laws the LORD established between himself and the Israelites through Moses on Mount Sinai. ^{27:1} The LORD spoke to Moses: ² "Speak to the Israelites and tell them: When someone makes a special vow to the LORD...

Richard Hess

If 26:46 forms a concluding comment on Leviticus, ch. 27 constitutes an addendum. It deals with special gifts, vows, and things dedicated to the Lord...Unlike previous sacrifices, those in ch. 27 are not obligatory for all Israel, nor are they breaches in the sanctity of the congregation. Instead they are vows and gifts that individuals take on in the course of their dealings with God. They describe the free acts of dedication to God by those who wish to perform them...Thus, the gifts noted here describe a proper “addendum” to the people of God, who rejoice in their salvation and express that joy to God.

Dedicated Persons

Leviticus 27 ¹The Lord spoke to Moses, saying, ²“Speak to the people of Israel and say to them, If anyone makes a special vow to the Lord involving the valuation of persons, ³then the valuation of a male from twenty years old up to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary. ⁴If the person is a female, the valuation shall be thirty shekels. ⁵If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels. ⁶If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be three shekels of silver. ⁷And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels. ⁸And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.

- So what is going on here? Don't gloss over! ***Silver shekels***

Devoted People

- Above and beyond “normal” devotion
- Redemption price to change status
- Redemption price based on physical capacity

Jay Sklar Moderns may be tempted to assume that these prices are related to a person's intrinsic value, which, if true, would mean that males were of greater intrinsic value than females of the same age...A better explanation is that prices are related to a person's ability to perform physical labour in an agrarian society. To put it in blunt modern terms: a tractor that can harvest fifty acres a day simply costs more than a tractor that can harvest thirty acres a day. Since people aged twenty to sixty are in the prime of life, their price is highest, and since males are typically physically stronger, pound for pound, than females, their price is higher (especially since females also had extra time demands in terms of bearing and raising children). In short, this chart reflects ‘labour value’, not intrinsic value.

- Jacob Milgrom says women have extremely high value compared to other ANE cultures

Dedicated Possessions

1. Various animals | 27:9-13
 - a. *Both clean and unclean. Unclean donkeys used for work, others for sacrifice.
2. House and land | 27:14-25
 - a. Land reverts back in the year of jubilee
3. Permanent devotion | 27:26-29
 - a. Some things have no redemption price, they're forever devoted to the Lord
4. Produce/flock tithes | 27:30-33

Considerations

1. Everything belongs to God
2. Time and treasure are key
3. Redemption is costly
 - a. Rashly getting into something
 - b. Huge cost to get out
 - c. Metaphor for the **GOSPEL!**

Precious Redemption

1 Peter 1 ¹⁸For you know that you were redeemed from your empty way of life inherited from your ancestors, not with perishable things like silver or gold, ¹⁹but with the precious blood of Christ, like that of an unblemished and spotless lamb.

1. Your rash vow got you enslaved to the Devil
2. Jesus paid our redemption price with his own blood

(big idea) Does God truly have your heart's deepest devotion?

- What in your life would be different?
- How would you spend your time? Your treasure?
- Have you counted the cost of following Jesus?

Scripture Reading

Leviticus 27 ²⁸“Nothing that a man permanently sets apart to the Lord from all he owns, whether a person, an animal, or his inherited landholding, can be sold or redeemed; everything set apart is especially holy to the Lord. ²⁹No person who has been set apart for destruction is to be ransomed; he must be put to death. ³⁰Every tenth of the land’s produce, grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord. ³¹If a man decides to redeem any part of this tenth, he must add a fifth to its value. ³²Every tenth animal from the herd or flock, which passes under the shepherd’s rod, will be holy to the Lord. ³³He is not to inspect whether it is good or bad, and he is not to make a substitution for it. But if he does make a substitution, both the animal and its substitute will be holy; they cannot be redeemed.” ³⁴These are the commands the Lord gave Moses for the Israelites on Mount Sinai.

Bonus Quotes

Michael Morales Not only does this final chapter serve to keep the book from ending negatively with the divine threats of Leviticus 26, but it also serves to bring out the theme of redemption...Out of the reality that Israel has been redeemed by and therefore already belongs to YHWH, the book closes with the topic of the free-will dedication [of one’s self and/or one’s belongings to God]...The redemption of such persons and belongings, then, both imitates the activity of God and reminds the Israelite of the high cost of redemption, along with the gravity of what it means to belong to YHWH.

Jacob Milgrom When male and female valuations are compared, the results show that women, as a class, must have been considered an indispensable and powerful element in the Israelite labor force (Fig. 10). Meyers cogently argues that the variation in the female percentage of the combined value of a male and a female in each group reflects realistically the value of the woman’s productivity relative to the male’s. Obviously, children below the age of five would contribute little to the labor force; and especially in view of their high mortality rate, their valuations would be low. In the next age group, five to twenty years, the percentage of the woman’s value is at its lowest, which one would expect since it coincides with her highest childbearing years, with their attendant mortality risks. In the following years, the woman’s relative worth increases, reaching its maximum in the senior years when male efficiency declines, whereas the female is able to continue her domestic responsibilities and register a minimal decrease in productivity. Above all, the high relative percentage of women, at or near 40 percent, demonstrates without a doubt that they achieved a high status in Israelite society.

Richard Hess Unlike previous sacrifices, those in ch. 27 are not obligatory for all Israel, nor are they breaches in the sanctity of the congregation. Instead they are vows and gifts that individuals take on in the course of their dealings with God. They describe the free acts of dedication to God by those who wish to perform them.

Richard Hess The differences in value between genders do not necessarily reflect social status or an innate productive capacity. Rather, the demands of childbearing (and raising) for women would have reduced the available time for them to work. In this regard, the values placed on women remain surprisingly high.