

Valuations & Redeeming That Which Is Set-Apart To YHWH

Leviticus 26:46-27:34

Reading Questions

1. What is the vow being spoken of in Leviticus 27:2?
2. What two groups of people valued in Leviticus 27 have the same value?
3. What is this “altering” or “replacing” or “exchanging” spoken of in Leviticus 27:10? What does this mean?
4. Why is a value placed only on the unclean animals in Leviticus 27:11-12?
5. What does it mean in Leviticus 27:15 to redeem the house?
6. How often is the Jubilee and what is the Jubilee?

Reading Answers

1. I'm not 100% certain, but it appears to be some kind of vow of setting a person apart or dedicating a person to **יהוה** perhaps. The reason I guess this is what the vow is about is because in the following verses we see a valuation in silver being given for persons of various ages for both male and female. That seems to imply that since the person cannot be offered in the same way that an animal offering is given, perhaps they are valued in silver and that amount of silver is given instead. Of course, however, I do not know if this is accurate or that I understand this kind of vow fully.
2. Females 5-20 years old are valued at the same as females 60 years old and above – 10 sheqels. However, we should not necessarily draw conclusions from these valuations which are not specifically stated in the Scriptures. I just wanted to point out this interesting similarity. It is also interesting to note that between these age groups, the men are valued differently while the women are valued the same. The men from 5-20 are valued at 20 sheqels, but from 60 and above 15 sheqels. But again, we should not necessarily draw conclusions from these valuations that are not stated in the Scriptures. **יהוה** values all of us very much.
3. The translation of the ISR Scriptures 1998 (TS1998) version of this verse is as follows:

Leviticus 27:10 - *'He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is set-apart.*

We know from verse 9 the vow being spoken of is a vow of some kind to give an animal to **יהוה**. Let's suppose someone made a vow to give their lamb or their goat and that they found later that they could give another lamb or goat that they came to have possession of which was better and of higher quality. They might want to exchange the better one in place of the one they initially at first vowed to give because they want to give their best to **יהוה**. However, verse 10 is teaching that if they want to give this better or different animal in place of another, that both become set-apart, not just the first one they wanted to vow to give. So they would essentially just have to give both, they couldn't take back what they vowed to do.

4. It tells you right in verse 11 the answer – it is because an unclean animal is an animal of which they do not bring an offering to **יהוה**. In other words, the animal being vowed to be given would be offered on the altar to **יהוה**. However, we cannot offer an unclean animal to **יהוה**. That would be an abomination to sacrifice and offer an unclean animal to **יהוה**. So instead, if a vow is made for an unclean animal, it is not sacrificed and offered as an offering but instead is valued at a price and that value is paid to the priest. This should show us also that **יהוה** does not want or accept a dead unclean animal in His Set-Apart place, and therefore, neither does He want dead unclean animals in our bodies either. After all, our bodies are the dwelling place of the Set-Apart Spirit (1 Corinthians 3:16, 6:19-20).
5. Redeeming the house would be a situation where someone vowed to give their house, that house was given for the services of **יהוה**, valued at a price by the priest, and later someone wanted it back. To get it back, they would have to “redeem” it. To “redeem” it would mean to buy it back. To buy it back, they would have to pay not only the price that the priest said, but also 20% of that price on top of it (one-fifth = 20%). So if it was valued at 100 sheqels, they would have to pay 120 to get it back.
6. Once every 50 years there is a “year of Jubilee”. This year of Jubilee is when everyone would get their land returned back to them from anyone they sold it to (with some exceptions) (Leviticus 27:17-24). The purpose of them getting their land returned back to them from the person they sold it to was so that the tribes of Yisra'el would maintain their inheritance of their land. For example: What if one tribe became very, very poor and had to sell all their land? Would they then never have any land for their children and forever be homeless and servants of other tribes? The year of the Jubilee made sure that no tribe ever ended up in this situation. See related verses at the end of these study notes for “Jubilee” and [the reading notes for Week 29 of the Annual Reading Schedule, specifically the question “What is one of the main purposes of the year of Jubilee?”](#).

Reading Notes

- In Leviticus 22:23 we learned that a bull or lamb with a deformed or dwarfed limb would not be accepted for a vow. It is interesting, in light of that, that in Leviticus 27:8 the poor could give less than others if he was too poor to pay the normal value of the person involved in the vow he made. This may show that him paying less because he is poor in this case is not considered some kind of a “lesser” or “blemished” offering since this is for a vow. The other thing to take note of here, which we see elsewhere in the Torah as well, is how **יהוה** provides exceptions sometimes for poor persons who cannot complete a commandment due to them being poor and no other reason. **יהוה** is indeed very merciful!

Related Verses

Jubilee: Leviticus 25, Numbers 36:4