

# Leviticus

## Lesson 19

### 2. Laws for the Unfaithful Servants

#### a) Appointed Enemies

As we ended the last lesson, we began the law of the servants of the LORD. His first section covered the laws for the faithful servants, which include the keeping of the commandments concerning idols, sabbaths, and the daily walk in Jewish life. Now we come to the laws for the unfaithful servants. First, we see the appointed enemies. Chapter 26, verse 14. *“But if you do not obey Me and do not carry out all these commandments, if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant, I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up.”* (26:14).

When Israel fails to keep the commandments, the statutes, and breaks the LORD’s covenant, the LORD makes three serious promises. The promises are prophecies that will come true because the LORD knows the future of His nation; His nation will turn from Him.

First, “*sudden terror*” will come on the unfaithful servants. “*Sudden*” means *immediate, without warning*. The penalty for being unfaithful servants has been spoken by the LORD. The people of the Nation of Israel are without excuse. He will bring upon the unfaithful a “*sudden terror*.” “*Terror*” means *something that intimidates, filled with great fear*.

Second, “*consumption and fever that will waste away the eyes and cause the soul to pine away*.” “*Consumption*” means *wasting of the body by disease*. “*Fever*” means *the unusual heating of the body by illness*. To “*pine*” means *to cause to starve*.

Third, “*sow … seed uselessly*” means the nation of Israel will not reap a reward from the seeds they have planted. The enemies of Israel will reap the reward.

The LORD will not forget these three promises. They will come upon the nation at the LORD’s order. We will see the fulfillment of these prophecies in Second Kings and many of the Old Testament prophecy books with the LORD’s sending of Assyria and Babylon to take a ten percent remnant of faithful Israel away from the Promised Land and bless them while killing the remaining ninety percent of unfaithful and burying them in the dirt of the land.

#### b) Appointed Punishments

Continuing, the LORD states His appointed punishments for the unfaithful Nation of Israel. Verse 17. *“I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. If also after these things you do not obey Me, then I will punish you seven times more for your sins.”* (26:17-18).

We have the unique blessing of having the whole Bible that tells of the fulfillment of these punishments. The LORD will use Assyria and Babylon as Israel’s enemies. Interestingly, these two nations were the closest known relatives of Abraham’s family from the Tower of Babel area. Both were descendants of Noah’s son, Shem, and so is the Nation of Israel. Cousins against cousins. In 722 BC, Assyria will finish taking over the Northern Kingdom of Israel. In 586 BC, Babylon will finish taking over the Southern Kingdom of Judah. The two will rule over the Jews and fulfill this promise.

In this passage, the LORD says, “*and you will flee when no one is pursuing you*.” If Assyria and Babylon are being sent by the LORD as Israel’s enemies, how can the LORD say the Jews will flee with no one pursuing them. The answer with both nations is the same and clearly revealed in Second Kings and the Old Testament prophecy books. Both nations came to take the people away, but the

people of Israel did not want to be taken away. Jeremiah, living in the city of Jerusalem, begged the Jews to open the gates and go to Babylon with Nebuchadnezzar, but they refused. Many Jews ran to Egypt and other nations instead of following the LORD's instruction through Jeremiah to go with Nebuchadnezzar. Here is what the LORD said to the Jews about that through Jeremiah.

*"The LORD has spoken to you, O remnant of Judah, 'Do not go into Egypt!' You should clearly understand that today I have testified against you.<sup>20</sup> For you have only deceived yourselves; for it is you who sent me to the LORD your God, saying, 'Pray for us to the LORD our God; and whatever the LORD our God says, tell us so, and we will do it.'<sup>21</sup> So I have told you today, but you have not obeyed the LORD your God, even in whatever He has sent me to tell you.<sup>22</sup> Therefore you should now clearly understand that you will die by the sword, by famine and by pestilence, in the place where you wish to go to reside."* (Jeremiah 42:19-22).

### c) Appointed Plagues

The LORD promises the appointed plagues. Verse 19. *"I will also break down your pride of power; I will also make your sky like iron and your earth like bronze. Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit. If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins."* (26:19-21).

When famine came upon the Jews, it was because of their unfaithfulness to the LORD and His commandments and statutes. One example found in Second Kings among the many is as follows.

*<sup>25</sup> There was a great famine in Samaria; and behold, they besieged it, until a donkey's head was sold for eighty shekels of silver, and a fourth of a kab of dove's dung for five shekels of silver. <sup>26</sup> As the king of Israel was passing by on the wall a woman cried out to him, saying, 'Help, my lord, O king!' <sup>27</sup> He said, 'If the LORD does not help you, from where shall I help you? From the threshing floor, or from the wine press?' <sup>28</sup> And the king said to her, 'What is the matter with you?' And she answered, 'This woman said to me, 'Give your son that we may eat him today, and we will eat my son tomorrow.' <sup>29</sup> So we boiled my son and ate him . . .'* (2 Kings 6:25-29).

### d) Appointed Hostilities

The LORD promises his appointed hostilities against the unfaithful servants. Verse 22. *"I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted. And if by these things you are not turned to Me, but act with hostility against Me, then I will act with hostility against you; and I, even I, will strike you seven times for your sins."* (26:22-24).

An example of the LORD fulfilling this promise is found in Second Kings.

*"The king of Assyria brought men from Babylon and from Cuthah and from <sup>b</sup>Avva and from Hamath and Sephar-vaim, and settled them in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities. <sup>25</sup> At the beginning of their living there, they did not fear the LORD; therefore the LORD sent lions among them which killed some of them."* (2 Kings 17:24-25).

### e) Appointed Vengeance

The LORD promises appointed vengeance for the unfaithful servants. Verse 25. *"I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands. When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied. Yet if in spite of this you do not obey Me, but act with hostility against Me, then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins."* (26:25-28).

This promise was brought against the Jews, as told by Isaiah.

*"For behold, the Lord GOD of hosts is going to remove from Jerusalem and Judah Both supply and support, the whole supply of bread And the whole supply of water..."* (Isaiah 3:1-2).

*"Moreover, He said to me, "Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror,<sup>17</sup> because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity."* (Isaiah 4:16-17).

### **f) Appointed Desolation**

Then the LORD promises the appointed desolation. Verse 29. *"Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. I will make the land desolate so that your enemies who settle in it will be appalled over it. You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste."* (26:29-33).

We have already seen an example for the eating of children. Let us focus here on the scattering of the Jews among the nations and the Promised Land's desolation. Zechariah tells the fulfillment of this promise.

*"Then the word of the LORD came to Zechariah saying,<sup>9</sup> "Thus has the LORD of hosts said, 'Dispense true justice and practice kindness and compassion each to his brother;<sup>10</sup> and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.'<sup>11</sup> But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing.<sup>12</sup> They made their hearts like flint so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the LORD of hosts.<sup>13</sup> And just as He called and they would not listen, so they called and I would not listen," says the LORD of hosts;<sup>14</sup> "but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate."* (Zechariah 7:8-14).

Zechariah is not prophesying at this point; he is reporting what has already occurred. The Jews had become unfaithful to the LORD, breaking His commandments and statutes.

### **g) Appointed Sabbaths**

The LORD promises the appointed sabbaths. Verse 34. *"Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it."* (26:34-35).

The story of the fulfillment of this promise began with the death of Solomon. At his death, his son became king. Within the year, the United Kingdom of Israel was divided into the Northern Kingdom of Israel and the Southern Kingdom of Judah. They would remain separate until both were carried away into exile to fulfill the sabbaths' appointed times according to the years of their unfaithfulness. The Northern Kingdom will immediately become unfaithful to the LORD upon her separation from the southern king. She will change the feast days and holy days in defiance of the LORD's commands and statutes. From Solomon's death to the Northern Kingdom's fall, three-hundred and ninety unfaithful years will pass (Ezekiel 4:5). The land will be desolate for that time in sabbath rest. For the Southern Kingdom, it was unfaithful for forty years and remain desolate for forty years of sabbaths rest (Ezekiel 4:6). With the fall of the Northern and Southern Kingdoms, these promises will be fulfilled against unfaithful Israel.

### **h) Appointed Decay**

The LORD ends His promises to the unfaithful servants by announcing the appointed decay. Verse 36. *"As for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall. They will therefore stumble over each other as if running from the sword, although no one is pursuing; and you will have no strength to stand up before your enemies. But you will perish among the*

*nations, and your enemies' land will consume you. So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.*" (26:36-39).

Ezekiel foretells this when he says, "*Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror,<sup>17</sup> because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity.*" (Ezekiel 4:16-17).

Ezekiel goes on to report the word of the people in Jerusalem at the time of the fall. "... *Thus you have spoken, saying, "Surely our transgressions and our sins are upon us, and we are rotting away in them; how then can we survive?"* (Ezekiel 33:10).

Those who are unfaithful to the LORD and ignore His commands will rot away in their sin the Promised Land and die.

### 3. Laws for the Repentant Servants

#### a) The One Who Confess – Remembered

But the LORD is good all the time. He is always willing to accept and protect those who repent. The LORD gives the laws for the repentant servants. First, the LORD addresses the one who confesses will be remembered. Verse 40. "*If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me— I also was acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.*" (26:40-42).

Simply, for those who confess their sins against the LORD, He will remember them, and He will remember His original covenant, which made allowances for their confessed sins, and He will protect the land.

#### b) The One Who Amends – Remembered

Second, the LORD addresses the one who amends will be remembered. Verse 43. "*For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes. Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the LORD their God.*" (26:43-44).

Sins against the LORD must be confessed, but they also must be amended. Unfaithfulness must be changed to faithfulness. Rebellion against the commands and statutes of the LORD must be changed to total acceptance of the commands and statutes of the LORD. Faithfulness brings the LORD forgiveness. With forgiveness, the LORD remembers the promises He made in His covenant.

#### c) The One Who Establishes – Remembered

The LORD is the one who establishes. He is the One who remembered His covenant. Verse 45. "*But I will remember for them the covenant with 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. These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.*" (26:45-46).

The LORD established the promise for the Nation of Israel, first with Abraham, then with Isaac, and finally with Jacob. Had Israel remained true and faithful to these commandments, ordinances, statutes, and laws given in this book, Israel would have been protected by the LORD

from the day they entered the Promised Land until today. The rest of the history concerning Israel found in the Bible records the unfortunate truth, Israel did not remain faithful. All the warnings and promises in this book of what the LORD will do to Israel if she became unfaithful have come true. Israel knew better. Still, today, Israel is in rebellion against the LORD, and He is allowing her enemies to encroach on her land. Yet, Israel is without excuse. In verse 46 of this chapter, the LORD says, “*These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.*” From chapter 1, verse 1 through chapter 26, verse 46, all Israel had to do to be blessed beyond all comprehension was to stay faithful to the LORD's words within the book. The words are not difficult. Neither are the commands, statutes, ordinances, or laws. Only one more thing needs to be added to everything that has been said in this book - the law of the valuation of everything in Jewish life.

## XXII. The Law of the Valuation

### A. The Valuation of Persons for Redemption

In this final chapter of Leviticus, the LORD gives the law of the valuation of all things important to Him. Throughout the book, the LORD speaks of the redemption of this or that, the firstborn, the slave for release, the refund of sold property, and more. But what were those values to be? In chapter 27, the LORD provides the list of those values that could be applied when following the laws presented previously in the book. First, we come to the valuation of persons for redemption. Chapter 27, verse 1. “*Again, the LORD spoke to Moses, saying, Speak to the sons of Israel and say to them, 'When a man makes a difficult vow, he shall be valued according to your valuation of persons belonging to the LORD.'*” (27:1-2).

Dealing with people presents the necessity to make difficult decisions. When money is involved, the decision becomes especially difficult. The LORD does not leave the valuation for man to decide; the LORD tells the value so Israel will be fair and never wrong anyone.

#### 1. The Male Twenty to Sixty

In verse 3, the LORD tells the value of the male between twenty and sixty years of age. “*If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary.*” (27:3).

#### 2. The Female Twenty to Sixty

Verse 4 gives the value of a female between twenty and sixty years of age. “*Or if it is a female, then your valuation shall be thirty shekels.*” (27:4).

#### 3. The Male Five to Twenty

In verse 5a, we see the value of a male between five and twenty years of age. “*If it be from five years even to twenty years old then your valuation for the male shall be twenty shekels...*” (27:5a).

#### 4. The Female Five to Twenty

In verse 5b, we see the value of a female between five and twenty years of age. “*...and for the female ten shekels.*” (27:5b).

#### 5. The Male One Month to Five

Verse 6a tells the value of a male between one month and five years of age. “*But if they are from a month even up to five years old, then your valuation shall be five shekels of silver for the male,*” (27:6a).

#### 6. The Female One Month to Five

Verse 6b tells the value of a female between one month and five years of age. “*... and for the female your valuation shall be three shekels of silver.*” (27:6b).

#### 7. The Male Sixty and Upward

Verse 7a indicates the value of a male older than sixty years of age. *“If they are from sixty years old and upward, if it is a male, then your valuation shall be fifteen shekels ...”* (27:7a).

### 8. The Female Sixty and Upward

Verse 7b indicates the value of a female older than sixty years of age. *“... and for the female ten shekels.”* (27:7b).

### 9. The Poor

The LORD does not give the value of a poor man. He allows the priests to determine the value. Verse 8. *“But if he is poorer than your valuation, then he shall be placed before the priest and the priest shall value him; according to the means of the one who vowed, the priest shall value him.”* (27:8).

When the LORD says, *“according to the means of the one who vowed,”* this is a reference to the price the poor man accepted to sell himself as a hired man. The priest would use the purchase price and calculate the years until the Jubilee determined the refund amount to redeem the man and give him freedom.

## B. The Valuation of Animal for Redemption

### 1. The Clean Animals

Then the LORD turns to the valuation of animals for redemption. He begins with the clean animals. Verse 9. *“Now if it is an animal of the kind which men can present as an offering to the LORD, any such that one gives to the LORD shall be holy. He shall not replace it or exchange it, a good for a bad, or a bad for a good; or if he does exchange animal for animal, then both it and its substitute shall become holy.”* (27:9-10).

The redemption of a clean animal must be with another clean animal. Both are holy because they can be offered as offerings on the Brazen Altar if desired.

### 2. The Unclean Animals

Unclean animals can be redeemed. Verse 11. *“If, however, it is any unclean animal of the kind which men do not present as an offering to the LORD, then he shall place the animal before the priest. The priest shall value it as either good or bad; as you, the priest, value it, so it shall be. But if he should ever wish to redeem it, then he shall add one-fifth of it to your valuation.”* (27:11-13).

The LORD allows the priest to put a value on an unclean animal. Once the value is set, the redemption value must be paid with a one-fifth bonus added to the price.

## C. The Valuation of Property for Redemption

### 1. The Consecrated Home

Now the LORD turns to the valuation of property for redemption. The consecrated home comes first. Verse 14. *“Now if a man consecrates his house as holy to the LORD, then the priest shall value it as either good or bad; as the priest values it, so it shall stand. Yet if the one who consecrates it should wish to redeem his house, then he shall add one-fifth of your valuation price to it, so that it may be his.”* (27:14-15).

One-fifth of the priest's value must be added to the redemption price. This valuation is especially important in one of the forty-eight Levitical cities when the year of Jubilee occurs.

### 2. The Consecrated Fields

#### a) The Homer of Barley

The LORD moves to the consecrated fields. An example is the homer of barley. Verse 16. *“Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.”* (27:16).

Once again, when part of the field is consecrated to the LORD, it means it is set aside to use the Levites. To redeem the field, the value is prorated based on the number of years until the year of Jubilee. In the case of a homer of barley seed, it is fifty shekels of silver.

### b) The Year of Jubilee

#### (1) For the First Year

The LORD is more specific with the valuations of the field and sets limits. He speaks of the Year of Jubilee and addresses the value for the first year. Verse 17. *"If he consecrates his field as of the year of jubilee, according to your valuation it shall stand."* (27:17).

In the year of Jubilee, when all property reverts to its original family owners, the owner can set the price for the sale of the grain of the fields per year, and that value will stand until the following Jubilee.

#### (2) For Forty-Nine Years

But what happens if the owner wants to end the grain contract sometime in the next forty-nine years and make it his own. The priest will calculate to prorate the refund. Verse 18. *"If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation."* (27:18).

### 3. The Redeemed Fields

#### a) The Value of the Field

Things become more expensive if the owner wants to redeem the field that has been set aside for use by the Levites. Verse 19. *"If the one who consecrates it should ever wish to redeem the field, then he shall add one-fifth of your valuation price to it, so that it may pass to him."* (27:19).

The original price is set in the Year of Jubilee, and the refund will be prorated based on the number of years until the next Jubilee. The redemption will be required one-fifth of the value remaining to be added to the price.

#### b) The Restriction on the Field

The LORD places a restriction on the field. Verse 20. *"Yet if he will not redeem the field, but has sold the field to another man, it may no longer be redeemed..."* (27:20).

Only the selling of the produce of the field can be redeemed. If the land has been sold, and not just the grain that is expected to grow on the land, the land cannot be redeemed.

#### c) The Return of the Field

All is not lost for the man who sold the field and wants it back. The return of the field will come, but with a caveat. Verse 21. *"... and when it reverts in the jubilee, the field shall be holy to the LORD, like a field set apart; it shall be for the priest as his property."* (27:21).

The sold property will revert to the original owner in the year of Jubilee; however, the original owner will be required to allow the Levites to use the field for their food needs.

### 4. The Purchased Fields

#### a) The Valuation of the Field

What happens if a man purchases a field from another Jew and then consecrated that land to use the Levites. How will the valuation of the field be made? Verse 22. *"Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own property, then the priest shall calculate for him the amount of your valuation up to the year of jubilee; and he shall on that day give your valuation as holy to the LORD."* (27:22-23).

The LORD will allow the priest to value the land based on the value established in the Jubilee year. Then, upon setting it aside for the Levitical use, the priest will prorate the cost based on the Jubilee value, and that will be the price until the next Jubilee year when all things are once again valued anew.

### b) The Return of the Field

In the Year of Jubilee, the return of the field occurs to the original owner. Verse 24. *"In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs."* (27:24).

## D. The Value of the Valuations for Redemption

### 1. The Shekel

How will all the valuations be determined? In what currency will the value of the valuations for redemptions be placed? Verse 25. *"Every valuation of yours, moreover, shall be after the shekel of the sanctuary. The shekel shall be twenty gerahs."* (27:25).

The shekel of the holy sanctuary is the currency used for all valuations.

### a) The Firstborn Clean Which Cannot Be Redeemed

However, some animals cannot be redeemed. Specifically, the firstborn of clean animals that belong to the LORD. Verse 26. *"However, a firstborn among animals, which as a firstborn belongs to the LORD, no man may consecrate it; whether ox or sheep, it is the LORD'S."* (27:26).

Because the firstborn of all clean animals belongs to the LORD, they must be given to the LORD. The LORD will give them as food to the Levites.

### b) The Firstborn Unclean Which Can be Redeemed

The LORD allows for unclean animals to be redeemed. Verse 27. *"But if it is among the unclean animals, then he shall redeem it according to your valuation and add to it one-fifth of it; and if it is not redeemed, then it shall be sold according to your valuation."* (27:27).

Every firstborn animal belongs to the LORD of the clean and unclean. The firstborn clean animals cannot be redeemed; the firstborn unclean must be redeemed. To redeem the firstborn unclean animal, the value of the animal is set. One-fifth of the value is added to the price. The unclean animal can then be set for the adjusted price to anyone who wants to purchase the animal.

### c) The Devoted for Destruction Cannot be Sold or Redeemed

That which is devoted for destruction cannot be sold or redeemed. Verse 28. *"Nevertheless, anything which a man sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. Anything devoted to destruction is most holy to the LORD. No one who may have been set apart among men shall be ransomed; he shall surely be put to death."* (27:28-29).

What does this mean? How can a man be set apart for destruction and not be redeemed or ransomed? This instruction is for the persons who have broken the law of the LORD and must face the penalty of death. What are some examples of those who face the death penalty? The idolator, the child who curses his parents, and the adulterers cannot escape death's penalty. They cannot be redeemed or ransomed from the penalty. When the nation enters the Promised Land to take for their own, the LORD has set aside all the Canaanites for a penalty of death. They cannot be ransomed or redeemed. They must die.

## 2. The Tithe

### a) The Owner of the Tithe

Lastly, the LORD addresses the tithe and, specifically, the owner of the tithe. Verse 30. *"Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD'S; it is holy to the LORD."* (27:30).

The word “*tithe*” means *one-tenth of the persons goods*. As the LORD blesses in each family, a tithe is to be given to the LORD. When the increase comes, the tithe is to be given. The tithe is different from the offerings. The tithe is required, the offerings for sin are required, the offerings for thanks are voluntary. The offerings for sin are prescribed in the first seven chapters of Leviticus. They are not based on ten percent of anything. The offerings for thanks are also prescribe in Leviticus and not based on the ten percent. The tithe is based on a person’s increase.

### b) The Redemption of the Tithe

Can any portion of the tithe be redeemed? Yes. Verse 31. “*If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it.*” (27:31).

Suppose a man wants to redeem some of the sheep that are part of the required tithe; he can do so by offering the sheep's value with an additional one-fifth of the value.

### c) The Tenth of the Herd or Flock

As an example of why the situation may come that a person would want to redeem an animal that he is required to tithe to the LORD, He offers the following in the selection of the tenth of the herd or flock. Verse 32. “*For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD. He is not to be concerned whether it is good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed.*” (27:32-33).

The way the tithe of animals is determined is interesting. The herdsmen or shepherds would surround the herd or flock and begin to move toward the animals. An opening is made in the circle where the animals could begin to run out. The owner would stand at the opening with a rod. The tip of the rod had a red dye on the end. The owner would count the animals as they exited the circle, and every tenth animal he would mark with the rod and the red dye. The process was totally random based on how the animals left the circle. All the marked animals would then be gathered and taken as a tithe to the Levites regardless of being perfect or imperfect. If the owner decides to substitute a marked animal for a different one, both are holy to the LORD. The replacement animal must be given as the tithe. The substituted animal cannot be redeemed.

## XXIII. The Law of the Conclusion

Finally, we come to the law of the conclusion. Verse 34. “*These are the commandments which the LORD commanded Moses for the sons of Israel at Mount Sinai.*” (27:34).

The LORD is finished with His commandments for the Nation of Israel. He started with the required offerings and ended with the required tithe. In between, He provided everything the people of the Nation of Israel needed to be His faithful servant. In so doing, the LORD provided all the laws that would still be in place for every Jews until the death, burial, and resurrection of the LORD and the Church's establishment. These laws will guide every bit of the rest of Jewish life as recorded in the Old Testament and the New Testament's Gospels.