

Leviticus 27 – Biblical Banking

Intellectual Property of John Marsing - www.MyHebrewBible.Com

Table of Contents

Introduction.....	1
Lev 27 Rules concerning Valuations	1
Related Documents / Topics	4
Modern Capitalism and Its Risks:.....	4
Leviticus 27:30-33 Tithe ^{by Carl and Julie Parker link}	4

Introduction

While reading this, it occurred to me that it was describing a banking system. I felt it was crucial to the discussion of the article because the *moshav* needs to have some control over the community not unlike how the county does with its power to hold the title of the property. This is tied in with **lending, valuation, jubilee** etc. It is important to understand that YHVH is the title holder to the land of Israel (*Haaretz Yisrael*) (and of course ultimately all the earth) but by covenant, the people of Israel were given equitable interest in that land. It's after that pattern that the various Torah Gated Community / Moshav throughout America (or wherever Israel is) should be patterned. The elders of the Moshav would be in many ways, be functioning as priests as is described in this chapter.

Lev 27 Rules concerning Valuations

¹ And YHVH spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, When a man shall make a singular **יַפְלֵא** *yaf-Li* [H6381] vow **נָדָר** *Ne-der*, ^A the persons *shall be* for YHVH by thy estimation

בְּעֵרְכָּךְ *be'er-ke-Cha* ^B

The estimation of the person

³ And thy estimation shall be of the male from twenty²⁰ years old even unto sixty years⁶⁰ old, even thy estimation shall be fifty⁵⁰ shekels **שֶׁקֶל** *She-kel* of silver **כֶּסֶף** *Ke-sef*, after the shekel of the sanctuary

הַקֹּדֶשׁ *hak-Ko-desh*. ⁴ And if it *be* a female, then thy estimation shall be thirty³⁰ shekels. ^C ⁵ And if *it be* from five⁵ years old even unto twenty²⁰ years old, then thy estimation shall be of the male twenty shekels, and for the female ten¹⁰ shekels. ⁶ And if *it be* from a month old even unto five⁵ years old, then thy estimation shall be of the male five⁵ shekels of silver, and for the female⁵ thy estimation *shall be* three³ shekels of silver. ⁷ And if *it*

^A See Word-Study-H5087-nadir-vow-H5088-neder-H5139-nazi-H5144-nazar, article #[183](#).

^B See Word-Study-H6187-erek-estimation, article #[185](#).

^C Are we the female who as being bought by the death of Yeshua for the benefit of his bride...Israel?

be from sixty⁶⁰ years old and above; if *it be* a male, then thy estimation shall be fifteen¹⁵ shekels, and for the female ten¹⁰ shekels. ⁸ But if he be poorer מָדַח *mach* than thy estimation, then he shall present himself וְהֵעִמִּידוּ *ve-he'e-mi-Do* before the priest, and the priest חֵכֶהֶן *hak-ko-Hen* shall value יַעֲרִיכֵנּוּ *ya-'a-ri-Chen-nu* him; according to his ability that vowed shall the priest value him.

of a beast given by vow

⁹ And if *it be* a beast, whereof men bring an offering unto YHVH, all that *any man* giveth of such unto YHVH shall be holy. ¹⁰ He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. ¹¹ And if *it be* any unclean beast, of which they do not offer a sacrifice unto YHVH, then he shall present the beast before the priest: ¹² And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be. ¹³ But if *he* will at all redeem גָּאֵל *ga-'Ol* יִגְאָלֶנָּה *yig-'a-Len-nah* ^D it, then he shall add a fifth^{1/5th} part thereof unto thy estimation.

of a house

¹⁴ And when a man shall sanctify יַקְדֵּשׁ *yak-Dish* אֶת- *'et-* [H6942] his house *to be* holy unto YHVH, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand יָקוּם *ya-Kum*. ¹⁵ And if he that sanctified it will redeem his house, then he shall add the fifth^{1/5th} part of the money of thy estimation unto it, and it shall be his.

of a field, and the redemption thereof, adjustments made for the Jubilee

¹⁶ And if a man shall sanctify unto YHVH *some part* of a field מְשֵׁדֶה *mis-se-Deh* of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty⁵⁰ shekels of silver. ¹⁷ If he sanctify his field from the year of jubilee הַיָּבֵל *hai-yo-Vel*, according to thy estimation it shall stand. ¹⁸ But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. ¹⁹ And if he that sanctified the field will in any wise redeem it, then he shall add the fifth^{1/5th} part of the money of thy estimation unto it, and it shall be assured וְקָם *ve-Kam* ^E to him. ²⁰ And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. ²¹ But the field, when it goeth out in the jubile, shall be holy unto YHVH, as a field devoted חֵרֵם *ha-Che-rem*, ^F the possession thereof shall be the priest's. ²² And if *a man* sanctify unto YHVH a field which he hath bought, which *is* not of the fields of his possession אֲחֻזַּתוֹ *a-chuz:za-To*, [H272] ²³ Then the priest אֵת shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto YHVH.

^D See Word-Study-H1353-geullah-H1350-gaal-G1290-diaspora, article #175.

^E See Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand, article #385.

^F See Word-Study-H2764-cherem-devoted-to-destruction-H2763-charam, article #187.

of thy **הַעֲרֹכָדְךָ** *Mich-Sat* unto him the worth **מְכֹסֶת** *et' אֶת* *hak-ko-Hen* Then the priest **לוֹ לֹ** *lo -ve-chish-shav* shall reckon **וְחָשַׁב** ²³
et' אֶת *ve-na-Tan* and he shall give **וְנָתַן** *,hai-yo-Vel* of the jubile **הַיָּבֵל** *she-Nat* even] unto the year] **שָׁנָתְךָ** *ad' up* **עַד** *,ha-'er-ke-Cha* estimation
 unto the **לִיהוָה** *Ko-desh* as] a holy thing] **קֹדֶשׁ** *,ha-Hu* as **הַהוּא** *bai-Yom* in that day **בַּיּוֹם** *ha-'er-ke-Cha* thine estimation **הַעֲרֹכָדְךָ**
.Yah-weh LORD

²⁴ In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. ²⁵ And all thy estimations shall be according to the shekel of the sanctuary: twenty²⁰ **גֵּרָה** *ge-Rah* shall be the shekel.

The firstling's of the beasts are YHVH's and cannot be sanctified

²⁶ Only the firstling of the beasts, which should be YHVH'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* YHVH'S.^G ²⁷ And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth^{1/5th} *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

No devoted thing unto YHVH may be redeemed

²⁸ Notwithstanding no devoted thing, that a man shall devote unto YHVH of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto YHVH. ²⁹ None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death **מוֹת** *Mot* **יוֹמָת** *yu-Mat*.

The tithe may not be changed

³⁰ And all the tithe **מֵעֵשֶׂר** *ma'Sar*^H of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* YHVH'S: *it is* holy unto YHVH. ³¹ And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth^{1/5th} *part* thereof. ³² And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth **יַעֲבֹר** *ya-'a-Vor* under **תַּחַת** *Ta-chat* the rod^I **הַשֶּׁבֶט** *hash-Sha-vet*^J, the tenth shall be holy unto YHVH. ³³ He shall not search whether it be good or bad, neither shall he change **יִמְרְנוּ** *ye-mi-Ren-nu* it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. ³⁴ These *are* the commandments, which YHVH commanded Moses for the children of Israel in mount Sinai.

^G Exo 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. See also Exo 13:12-13, Exo 22:30; Num 18:17; Deu 15:19

^H See Word-Study-H4643-maaser-tithe-tenth-G536-aparce-G1181-dekate-G1182-dekatos, article #189.

^I See Word-Study-H4294-matteh-rod-branch-tribe-and-H7626-shevet-staff-sceptre-tribe, article #665.

^J **passeth under the rod:** The Rabbins say, that when a man gave the tithe of his sheep or calves, he shut them in one fold, in which was a narrow door, to let out but one at a time. He then stood by the door, with a rod dipped in vermilion [is a brilliant red or scarlet pigment] in his hand, and as they passed he counted them with the rod; and when the tenth came he touched it, by which it was distinguished as the tithe calf, sheep, etc. Jer 33:13; Eze 20:37; Mic 7:14 Source TSK

Eze 20:37 And I will cause you to **pass under the rod**, and I will bring you into the **bond** **בְּמַסְרֵת** *be-ma-So-ret* H4562 KJC:1 of the **covenant** **הַבְּרִית** *hab-be-Rit*:

Related Documents / Topics

- Related to this topic is usury see Exo 22:25
- Lev 25:35-37 and Deu 23:19-20 which forbids the practice.
- “Word-Study-H5392-neshek-usury-H5391-nashak-bite-usury-lend”, Article #309

Modern Capitalism and Its Risks:

http://stevenmcollins.com/html/what_kind_of_captivity.html

Modern nations have forsaken God’s laws to large degrees. While vestiges of God’s laws remain in Western societies, economic and commercial practices have completely adopted the banking-based capitalism born in ancient Babylon. There are no “years of release” or “Jubilee Years,” so people are going further into debt, gradually becoming economic serfs who scramble to pay their debt obligations. Millions of debtors have lost assets in bankruptcy proceedings. Let’s focus on events in modern America. The US government is so hopelessly in debt that it maintains an image of solvency only via a myriad of accounting tricks (putting much of the deficit “off budget,” hiding the real costs of spending programs by placing their real costs in future budget years, hiding the real rate of inflation via “hedonic” CPI calculations, etc.). Many state and local governments, businesses and private citizens are also oppressed by huge debt obligations. A future economic crisis could result in a massive transfer of assets and properties from debtors to their creditors (as Proverbs 22:7 warns). When this happens, many millions of Americans will become virtual economic slaves (as did the ancient Israelites) as money-lenders seize people’s homes and properties.

ToDo: comment on the above paragraph

Leviticus 27:30-33 Tithe by Carl and Julie Parker

Leviticus 27 Redeeming what is YHVH’s

The teachings of vows and the redeeming of vows are placed at the very end of Leviticus and handled differently than the other instructions of YHVH. "Up to this point in the Book of Leviticus, the Torah has described all types of offerings that can be brought in forms of life: animal and vegetable (grain). The only form of sacrifice that has not been discussed is one measured in the value of human life. Here the Torah introduces human life as a subject for offering, but stated that it must be in the form of a monetary payment to help support the Temple treasury, not for the Altar.

Regarding the valuation of human beings, the next sections deal with the holiness of the nation of Israel and the land of Israel. The effect of this holiness was revealed in the laws of the Jubilee/Yovel, which prevented land from being sold in perpetuity; it must be returned in the Jubilee Year. Here the Torah speaks of the holiness inherent in the individual person and the value of his soul. YHVH’s teaching assesses the payment depending on age and gender.

Yeshua is our payment for the vows we spoke through the generations. On the night He was betrayed, the High Priest or Kohan determined what His Soul was worth thirty pieces of silver. This payment was given to the Kohan, who did not put it into the Temple. Yeshua at His trial "remained silent." He paid our redemption price and our death according to YHVH's will. (Matthew 27:1-9; Jeremiah 32:6-9; Zechariah 11:12-13)

"What are you willing to give me if I hand him over to you?" So they counted out for him thirty silver coins. When Judas, who had betrayed him, saw that Yeshua was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, "It is against the law to put this into the treasury, since it is blood money." So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day. Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter's field, as the Lord commanded me."

A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to YHVH; it is holy to YHVH.

The teaching of the Tabernacle opened with the command for the Children of Israel to bring their freewill offerings to help set up the Mishkan (Exodus 25:1-2). Now at the close of the teaching of the Tabernacle we have instructions for the tithe again. In earlier teachings, the tithe was the first commandment for the Tabernacle after the teaching of the Sabbath. The silver collected became the foundation of the Tabernacle. This represented redemption, just as tithing is a redemptive act of the people of God. Once the Tabernacle was/is built, the tithe is then used for maintaining it. This commandment to tithe is important for the continued provisions for the daily upkeep and operations of the Kingdom of YHVH and for the priesthood. The priesthood survived on the tithes.

History of Rabbinic Authority and the Tithe

With the destruction of the Second Temple in 70 CE, the priests were out of their element. It was during this time that they experienced competition for their authority. In 70 more years, their authority would be in the hands of the Rabbis. In Scripture, it was the priests that YHVH gave the authority to, not the rabbis. Rabbinic writings contain only the views of the rabbis on how the sacrifices and offerings were to be conducted; they do not contain the views of the priests who had conducted them. The rabbis rejected all Sadducean views, and the priests were primarily Sadducees. The rabbinic writings declared that the rabbis were the ones with the authority not the priests. If the Temple were ever rebuilt, the priests would have to operate under rabbinic law, whereas Scripture states that this is clearly under the domain of the priests. With the rabbinic authority in place, the rabbis laid down the law for the priests.

It was Akiba, the father of rabbinic Judaism, who put into motion the rabbinical order in place of the priests. His decisions effectively demolished the priestly authority and nullified YHVH's law of the tithe that provided for their support. Akiba authorized the law of gathering the grain far too early so that the grain not gathered was free from the tithe. He went further to maintain that the grain was free from tithes unless it was stored in a protected barn. If it was stored in a court to which two people had keys, it was unprotected and free from tithes (Mish. Ma'aserot 3.5; Mish. Ma'aser Sheni 4.8).

These interpretations effectually abolished the whole system of tithes. Abolishing the whole system of tithes effectually eliminated the livelihood of the priests, which effectually eliminated the priesthood as a competitor for rabbinic authority. In this way, Akiba was able to firmly establish his own Judaism over that of the priests to make the Torah what it "*should have been.*" It was Akiba's involvement in the Bar Kokhba rebellion that led to the never before *complete expulsion* of all Jewish people from the land of Israel for eighteen centuries.

Today we are learning to rebuild and maintain the Tabernacle of YHVH (His Kingdom), just as the Israelites did. If we are reading this lesson we are part of the remnant of Ephraim and Judah rebuilding and unifying together in a fulfillment of prophecy. We are coming back in record numbers, living out Ezekiel 37. YHVH is rebuilding David's fallen tent by placing the desire to know Torah, God's teaching and instruction, in our hearts. We are the fulfillment of Jeremiah 31:31-34. Our tenth or tithe is a command for today just as it was for the Israelites in Leviticus. It was needed to fulfill the vision, *not for the receiver but for those who gave the tithe. The tithe we give is our seed. By giving the tithe, the seeds we give bring provision into our lives.* It is like making a deposit into YHVH's bank of blessings. That is why we give with a joyful heart! Selah. (Luke 12:41-44)

The Book of Malachi is foundational to our understanding of this (Malachi 3:6-12). We are to bring the *whole tithe* in. Often we are distracted by other needy causes but the tithe must be brought in first before we give out offerings or gifts. Offerings and gifts are not tithes taken from the tithe to YHVH, but are over and above the giving of tithes. Redeeming or substituting the tithe is not an option without a cost, as every tenth unit *was* to be counted and set apart *holy* unto YHVH (Leviticus 27:31-33). This is a spiritual realm as well as a physical realm. Malachi speaks of a storehouse. We are to put our tithes into YHVH's storehouse, the place that teaches the true gospel and feeds YHVH's true manna: those who teach how to know the difference between holy and unholy, distinguish between clean and unclean, how to teach and keep YHVH's moedim (His appointed feasts), and how to keep His Sabbaths holy are true priests and prophets who serve in His Tabernacle today (Ezekiel 44:23-24; 22:26).

Yeshua is the manifestation of the spoken Word at Mount Sinai (John 1:1, 14). Yeshua spoke all the commandments to the Children of Israel at that time. Yeshua commanded us to keep His Word and again exhorted us in John 14 to keep His commandments and walk in them.

If you love Me, keep **My commandments**. And I will pray the Father, and He will give you another Helper, that He may abide with you forever -- the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you. He who has **My commandments** and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him (John 14:15-21).

If you keep **My commandments**, you will abide in My love, just as I have kept My Father's **commandments** and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is **My commandment**, that you love one another as I have loved you (John 15:10-12).

Source: <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/bechukotai.html>