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Vows Concerning Animal Sacrifices

27: 9-13

Vows concerning animal sacrifices DIG: What is the difference between a ritually clean and unclean animal? What do you see as the purpose of these vows concerning animal sacrifices?

REFLECT: What is something you have personally given to the Lord? Have you ever wanted it back? At what cost? How is this similar to things dedicated here in this chapter?



If the **vowed animal** was ritually **clean** (to see link click [Bk](#) - Ritually Clean and Unclean Animals), the **Israelites** could not **exchange it** (give an **animal** of a different type) or **substitute it** (give an **animal** of the same type). It would have been especially tempting to **substitute** sick or deformed **animals** of a lesser value (a **bad one for a good one**), as did the people in **Malachi's** day. **From farthest east to farthest west my name is great among the nations. Offerings are presented to My Name everywhere, pure gifts; for My Name is great among the nations,"** says ADONAI-Tzva'ot. But you profane it by saying that the table of ADONAI is polluted, so that the fruit and food offered deserve contempt. You also say, 'It's all so tiresome!' and sniff scornfully at it," says ADONAI-Tzva'ot. "Then you bring animals that were taken by violence, or they are lame or sick. This is the sort of offering you bring. Am I supposed to accept this from you?" asks ADONAI. "Moreover, cursed is the deceiver who has a male animal in his flock that is damaged, but vows and sacrifices to ADONAI

anyway. For I am a great king,” says ADONAI-Tzva’ot, “and my name is respected among the nations (Mal 1:11-14).

Vowing animal sacrifices (27:9-10): Animals could also become candidates for **vows**. If a ritually **clean animal** was **vowed**, it could not be **exchanged** for another **animal**. If what he vowed is an animal that is acceptable as an offering to the LORD, such an animal given to God becomes **holy** (meaning that it was now **God’s**). If the offeror tried to **substitute** an **inferior animal**, the penalty was very high – then both **animals** were to be given to **God**. He must not exchange it or substitute a good one for a bad one, or a bad one for a good one; if he should substitute one animal for another, both it and the substitute become the property of the **priesthood**.

Vowing an unclean animal (27:11-13): Vows concerning **animals** harmonizes with the rest of **Leviticus** because the distinction between ritually **clean** and **unclean animals** affected the ruling. If a ritually **unclean animal** (for example the one that was disqualified from sacrifices in 22:20-25) was **vowed** to the LORD, it could be **redeemed** for the fair market value plus an additional **twenty percent**. The animal had to be brought to the **priest** to judge if its quality was good or bad.⁵⁴⁵ If what he vowed is a ritually **unclean animal** (like a donkey), one that is not acceptable as an offering to ADONAI – the animal must be presented to the priest, who will judge its quality as good or bad. The assessment of the priest was final, even if it exceeded the fair market price for the animal. At that point, the animal became the property of the **priesthood**, but the original owner had the right to **redeem** it. If the person wants to **redeem** it, whatever value the priest then sets, that is what it will be. If the owner wishes to **redeem** the animal (perhaps because it was well trained), he must add a fifth to its value. The addition of **twenty percent** was probably to discourage the **Israelites** from taking such **vows** lightly.⁵⁴⁶ Therefore, a ritually **clean animal** could not be **redeemed**, but since ritually **unclean animals** are never fit for sacrifice, they were always **redeemable**.

Dear Heavenly **Father**, Praise **Your** great “chesed” steadfast love. **Yeshua** fell face down and prayed, saying: **My Father, if it is possible, let this cup pass from Me! Yet not as I will, but as You will** (Matthew 26:39). Knowing the terrible suffering **He** would have to endure to take the punishment for the sins of the world as **the Lamb of God** (John 1:29), **Messiah** prayed again for the **Father** saying: **My Father, if this cannot pass away unless I drink it, let Your will be done. And He prayed a third time, saying the same words once more** (Matthew 26:42, 44c). **Father**, You knew how exceedingly horrible the crucifixion would be, yet **Your** matchless mercy and grace allowed **Yeshua** to go thru with the suffering. **Yeshua** could have backed out, but I worship **You** for your selfless love

*that knew **You** could not be **redeemed** . . . for no one else could bear the sin punishment for those who love **You**. What immense love! I want to thank **You** with my life of love for what you have suffered in my place on the cross. I desire to live totally for you in all I do, say and think. I look forward to living with **You** in heaven for all eternity where I will continue to praise **You** forever! In **Yeshua's** name and power of **His** resurrection. Amen*