

Chapter 27

How some vowes of diuers persons may be redemed, but some may not be changed. 28. Al, one way or other, muft be difcharged. 30. Tithes alfo muft be payed, either the fame that are due or more.

And our Lord fpake to Moyfes, faying: ² Speake to the children of Ifrael, and thou fhalt fay to them: The man that fhall haue made a vow, and ^a) bound his foule to God, by eftimation he fhall geue the price. ³ If it be a man from the twentieth yeare vntil three fcore, he fhall geue fiftie ficles of filuer, after the meafure of the Sanctuarie: ⁴ if a woman, thirtie. ⁵ But from the fift yeare vntil the twentieth, a man fhall geue twentie ficles: a woman tenne. ⁶ From one moneth vntil the fift yeare, for a man fhall be geuen five ficles: for a woman three. ⁷ One that is three fcore and aboue a man fhall geue fiftene ficles: a woman tenne. ⁸ If he be poore, and not able to pay the eftimation he fhall ftand before the prieft: and as much as he fhall efteme, and fee him able to pay, fo much fhall he geue. ⁹ But the beaft, that may be immolated to the Lord, if a man doe vow it, fhall be holie, ¹⁰ and can not be changed, that is to fay, ^b) neither a better for a bad, nor a worfe for a good. And if he change it: both it felf that was changed, and that for the which it was changed, fhall be confecrated to the Lord. ¹¹ The vncleane beaft, which can not be immolated to the Lord, if anie man vow it fhall be brought before the prieft. ¹² Who iudgeing whether it be god or euil, fhall fet the price. ¹³ Which if he that offereth wil geue, he fhall adde aboue the eftimation the fift part. ¹⁴ If a man vow his houfe, and fanctifie it to the Lord, the prieft fhall confider it, whether it be good or bad, and

The fifth part.
Of vowes and
Tithes.

^a Becaufe no other but the tribe of Leui could ferue about the tabernacle, and yet others might defire to ferue there, they might in fteed therof geue a price & haue the reward of their good wil.

^b The thing that is vowed, if it may be performed, pleafeth God better, then a change.

according to the price, which he shal appoint, it shal be fold. ¹⁵ But if he that had vowed, wil redeme it, he shal geue the fift part of the eftimation besides, and shal haue the houfe. ¹⁶ And if he vow the field of his poffeffion, and confecrate it to the Lord, the price shal be eftemed according to the meafure of the feede. If the ground be fowed with thirtie bushels of barly, let it be folde for fiftie ficles of filuer. ¹⁷ If he vow he field immediatly from the yeare of Iubilee, that is beginning, how much it can be worth, at fo much it shal be eftemed: ¹⁸ but if sometime after: the priest shal account the money according to the number of yeares, that remaine vntil the Iubilee, and there shal be diminished of the price. ¹⁹ And if he that had vowed, wil redeme his field, he shal adde the fift part of the eftemed money, and shal poffeffe it. ²⁰ And if he wil not redeme it, but it be fould to any other man, he that had vowed it, can redeme it no more: ²¹ for when the day of Iubilee commeth, it fhall be sanctified to the Lord, and the poffeffion confecrated pertaineth to the right of the priestes. ²² If the field be bought, and being not of his auncestors poffeffion be sanctified to the Lord, ²³ the priest fhall account the price according to the number of yeares, vnto the iubilee: and he that had vowed, fhall geue that to the Lord. ²⁴ But in the Iubilee, it shal returne to the former owner, that fould it, and had it in the lotte of his poffeffion. ²⁵ Al eftimation shal be weighed by the ^aficle of the sanctuarie. A ficle hath twentie oboles. ²⁶ The ^dfirst borne, which pertaine to the Lord, no man may sanctifie and vow: whether it be oxe, or sheepe, they are the Lordes. ²⁷ And if it be an vncleane beaft, he that offereth it shal redeme it, according to thy eftimation, and shal adde the fift part of the price. If he wil not redeme it, it shal be fould to an other for how much foeuer it was eftemed by thee. ²⁸ Anie thing that is ^bconfecrated to the Lord, whether it be man, or beaft, or field, shal not be fould, neither

^a A ficle was about 15. d. obolus three farthings.

^b A vow made approued and confecrated to God, can not be changed by anie man. *Theodoret. q. vlt. in Leuit.*

can it be redemed. Whatfoeuer is once confecrated, shal be holie of holies to the Lord. ²⁹ And any confecration, that is offered of a man, shal not be redemed, but dying shal die. ³⁰ Al tithes of the land, whether of corne, or of the frutes of trees, are the Lordes, and are sanctified to him. ³¹ And if anie man wil redeme his tithes, he shal adde the fift part of them. ³² Of al the tithes of oxen, and sheepe and goates, that paffe vnder the sheepearde rodde, euerie tenth that commeth shal be sanctified to the Lord. ³³ It shal not be chosen neither good nor bad, neither shal it be changed for an other. If anie man change it: both that which was changed, and that for which it was changed, shal be sanctified to the Lord, and shal not be redeemed. ³⁴ These are the precepts, which our Lord commanded Moyse vnto the children of Israel in the mount Sinai.

ANNOTATIONS

- 26 The first borne.) God here forbiddeth to vow the first borne, and geueth the reason, for that *they are the Lordes*, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie grateful to God, appeareth not only in this chapter, and in manie other places of Moyse
- Num. 6. 30.*
Deut. 23.
Psal. 21. 49.
75. 115. 131.
- law, but also in the law of nature. *Gen. 28.* Iacob vowed, and God accepted thereof. *Gen. 31. v. 13.* And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth voves. It is certaine also & manifest *1. Tim. 5.* that widowes did lawfully vowe chastitie in the primitive Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most learned and most godlie fathers, haue euer from Christs time both taught and practiced religious voves, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath benne, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Collegies, Hospitals, and the like, being no way bound therto but of mere deuotion. See *Annotations. 1. Tim. 5.*
- Vowes are properly of things not commanded.
- And are grateful to God.
- Also in the new Testament.