

# The Book of Numbers

## Lesson 18

### Chapters 29 - 30

In the last chapter, Moses set forth a reminder as a warning to the Nation of Israel concerning the appointed times of offerings that were required by the LORD perpetually. We discovered the morning and evening offerings, the Sabbath offering, the Feast of Unleavened Bread offering and the First Fruit offering. As we examined each of those offerings we discovered a pattern that was consistent throughout the entire lot. With each animal that was mentioned, the flour/grain, beaten oil and wine requirements were the same across all the offerings. Here is what we discovered.

Each Lamb	Each Bull	Each Ram	Each Goat
Required: 1/10 ephah of flour ¼ hin of beaten oil ¼ hin of wine	Required: 3/10 ephah of flour ¼ hin of beaten oil ½ hin of wine	Required: 2/10 ephah of flour ¼ hin of beaten oil 1/3 hin of wine	Required: ¼ hin of wine

These proportions and requirements never changed. For example, if you had one lamb, the requirement of 1/10 ephah flour, ¼ hin beaten oil and ¼ hin of wine was necessary for every lamb offered. Said another way, if you had seven lambs, each lamb had the same proportions of flour, oil and wine for each animal.

#### Morning Offering

We discovered that every day an offering was to be made with one lamb with flour, oil and wine in the morning and one lamb with all its requirements in the evening.

#### Sabbath Offering

We discovered that on each Sabbath two lambs with their requirements were to be offered in sacrifice in addition to the daily morning and evening offerings.

#### Monthly Offering

We discovered that each month, two bulls, one ram, seven lambs and one goat, all with their requirements were to be offered in addition to the morning and evening offering. In addition, a Sabbath offering could be required when the Sabbath fell on the first of the month.

#### Feast of Unleavened Bread

We discovered that each day for seven days after the Passover, two bulls, one ram, seven lambs and one goat, all with their requirements were to be offered in addition to the morning and evening offering. This was in addition to the morning and evening and the Feast of Unleavened Bread offerings. Furthermore, at least one Sabbath offering would be required depending on when the Passover fell in the week; therefore, in certain years two Sabbath offerings could be

required. The monthly offering would never be required during this feast because Passover always occurred on the 14<sup>th</sup> of the month and the feast begins on the 15<sup>th</sup> and ends on the 21<sup>st</sup>.

### Feast of First Fruits

We discovered the two offerings that were required during the Feast of First Fruits. After the week that the harvest was in the storehouse, a Sabbath would be celebrated as usual with the morning, evening and Sabbath offerings. Then, on Sunday following the Sabbath, a wave offering was required consisting of one bull, two rams, one lamb and one goat with all their required flour, oil and wine. That Sunday was also a day of holy convocation with no work, and leavened bread was to be included. Fifty days later, including the first Sunday just mentioned, an offering of two bulls, one ram, seven lambs and one goat was required with the correct portions of flour, oil and vine for each offering. That day was to be a second holy convocation and no work was to be done. This day was also called Pentecost. Depending on when the harvest could be taken out of the field, at least one monthly offering and sometimes two could be required during this feast.

Charting it another way is most helpful.

	Lambs	Bulls	Rams	Goats	Leavened Bread	Unleavened Bread
Daily - Morning	1					
Daily - Evening	1					
Sabbath	2					
Monthly	7	2	1	1		
Feast of Unleavened Bread	7	2	1	1		2 loaves
Feast of First Fruits – Sunday after first Sabbath	1	1	2	1	2 loaves	
Feast of First Fruits – 50 <sup>th</sup> Day (Pentecost)	7	2	1	1		

With that as a review, we continue in chapter 29 with three more important and required offerings.

### Warnings for Appointed Times of 1<sup>st</sup> Day Seventh Month Offering - Annually

**Num 29:1** 'Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets. **29:2** 'You shall offer a burnt offering as a soothing aroma to the LORD: one bull, one ram, *and* seven male lambs one year old without defect; **29:3** also their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram, **29:4** and one-tenth for each of the seven lambs. **29:5** 'Offer one male goat for a sin offering, to make atonement for you, **29:6** besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD.

Here we arrive at the beginning of the Feast of Trumpets on the first day of the seventh month. It was to be a day of worship with a holy convocation and no work. For the rest of the world, Israel's seventh month was the first month of the civil year in almost every country. The name of that month would become Tishri many many years later. It was the first month for Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses and all the world until the exodus. When the Nation of Israel arrived at Mount Sinai, the LORD instructed the congregation to make the month of their departure from Egypt the first month of their new religious years. The month will come to be known as Nissan many years later. All the rest of the world remained on the old calendar. This seventh month, (originally the first month) was celebrated as the first month of the creation of the world. The tradition of every culture that held to the creation story celebrated the seventh day of the LORD's rest after the six days of creation as the first day on the calendar of the world and it came to be known as Tishri 1.

First day of creation	No date
Second day of creation	No date
Third day of creation	No date
Fourth day of creation	No date
Fifth day of creation	No date
Sixth day of creation	No date
Seventh day of creation	Tishri 1, Year 1

At the time of the exodus, no culture in the world doubted the creation of the world in six days with a Sabbath's rest on the seventh day. However, the name of the Creator varied extremely as time passed, but the actual creation was not disputed.

	Lambs	Bulls	Rams	Goats
Trumpets Offering – Tishri 1	7	1	1	1
In addition to the required monthly offering	7	2	1	1
Daily - Morning	1			
Daily - Evening	1			
Sabbath (if the 1 <sup>st</sup> falls on a Sabbath)	2			

This makes our combined chart of appointed times look like the following chart.

	Lambs	Bulls	Rams	Goats	Leavened Bread	Unleavened Bread
Daily - Morning	1					
Daily - Evening	1					
Sabbath	2					
Monthly	7	2	1	1		
Feast of Unleavened Bread	7	2	1	1		2 loaves
Feast of First Fruits – Sunday after first Sabbath	1	1	2	1	2 loaves	
Feast of First Fruits – 50 <sup>th</sup> Day (Pentecost)	7	2	1	1		
Trumpets Offering – Tishri 1	7	1	1	1		

### Warnings for Appointed Times of 10<sup>th</sup> Day Seventh Month Offering - Annually

**Num 29:7** 'Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work. **29:8** 'You shall present a burnt offering to the LORD *as* a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect; **29:9** and their grain offering, fine flour mixed

with oil: three-tenths of an ephah for the bull, two-tenths for the one ram, <sup>29:10</sup> a tenth for each of the seven lambs; <sup>29:11</sup> one male goat for a sin offering, besides the sin offering of atonement and the continual burnt offering and its grain offering, and their drink offerings.

On the 10<sup>th</sup> day of the seventh month, Tishri 10<sup>th</sup>, also called the Day of Atonement, required another offering. It was to be a day of holy convocation with no work. Its offering is explained in the following chart.

	Lambs	Bulls	Rams	Goats
Trumpets Offering – Tishri 10	7	1	1	1

The addition of this offering makes our combined chart look like the following.

	Lambs	Bulls	Rams	Goats	Leavened Bread	Unleavened Bread
Daily - Morning	1					
Daily - Evening	1					
Sabbath	2					
Monthly	7	2	1	1		
Feast of Unleavened Bread	7	2	1	1		2 loaves
Feast of First Fruits – Sunday after first Sabbath	1	1	2	1	2 loaves	
Feast of First Fruits – 50 <sup>th</sup> Day (Pentecost)	7	2	1	1		
Trumpets Offering – Tishri 1	7	1	1	1		
Day of Atonement – Tishri 10	7	1	1	1		

### Warnings for Appointed Times of 15<sup>th</sup> Day Seventh Month Offering - Annually

Num 29:12 'Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to the LORD for seven days.

On the 15<sup>th</sup> day of the seventh month, five days after the Day of Atonement this Feast of Tabernacle or *Sukkot* began with a holy convocation followed by a feast for seven days. It was a celebration of the fact that the LORD provided shelter for the Israelites in the wilderness. The menu changed each day.

### Seven Days – Day 1

Num 29:13 'You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect; <sup>29:14</sup> and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, <sup>29:15</sup> and a tenth for each of the fourteen lambs; <sup>29:16</sup> and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 1	14	13	2	1

### Seven Days – Day 2

Num 29:17 'Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect; 29:18 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 29:19 and one male goat for a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings.

	Lambs	Bulls	Rams	Goats
Day 2	14	12	2	1

### Seven Days – Day 3

Num 29:20 'Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect; 29:21 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 29:22 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 3	14	11	2	1

### Seven Days – Day 4

Num 29:23 'Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect; 29:24 their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 29:25 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 4	14	10	2	1

### Seven Days – Day 5

Num 29:26 'Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect; 29:27 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 29:28 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 5	14	9	2	1

### Seven Days – Day 6

Num 29:29 'Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect; 29:30 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 29:31 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offerings.

	Lambs	Bulls	Rams	Goats
Day 6	14	8	2	1

### Seven Days – Day 7

**Num 29:32** 'Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect; **29:33** and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; **29:34** and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 7	14	7	2	1

### Eighth Day

**Num 29:35** 'On the eighth day you shall have a solemn assembly; you shall do no laborious work. **29:36** 'But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect; **29:37** their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance; **29:38** and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

	Lambs	Bulls	Rams	Goats
Day 8	7	1	1	1

This makes our combined chart of required offerings look like the following the chart.

	Lambs	Bulls	Rams	Goats	Leavened Bread	Unleavened Bread
Daily - Morning	1					
Daily - Evening	1					
Sabbath	2					
Monthly	7	2	1	1		
Feast of Unleavened Bread	7	2	1	1		2 loaves
Feast of First Fruits – Sunday after first Sabbath	1	1	2	1	2 loaves	
Feast of First Fruits – 50 <sup>th</sup> Day (Pentecost)	7	2	1	1		
Feast of Trumpets – Tishri 1	7	1	1	1		
Day of Atonement – Tishri 10	7	1	1	1		
Feast of Tabernacle Offer - Tishri 15						
Day 1	14	13	2	1		
Day 2	14	12	2	1		
Day 3	14	11	2	1		
Day 4	14	10	2	1		
Day 5	14	9	2	1		
Day 6	14	8	2	1		
Day 7	14	7	2	1		
Day 8	7	1	1	1		

### Other Offerings – At Will

**Num 29:39** 'You shall present these to the LORD at your appointed times, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.'" **29:40** Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses.

Here we see Moses mention six different kinds of offerings presented by individuals. The offerings mentioned in previous verses were for the Nation of Israel as a whole and the animals

were taken from the backlog of animals, grain, oil and wine given by the individuals of the camp. Those offerings in the last chapter were given to represent all of Israel. A morning offering was not offered by every tribe or every person; rather, a morning offering of one lamb was offered each morning for the entire nation. In this passage, the offerings were for individuals and hundreds of them might be offered every day.

### **Votive Offering**

The Hebrew word for “votive” is *nehder* and it means *vow*. Moses is about to speak about *vows* in chapter 30. It is important to understand that when a person made a *vow*, an offering was made to the LORD to represent the making of the *vow*. That is what the word *votive* means. It is from the 1500s and it comes from the Latin *votivus*, and it pertains to *a gift given in fulfillment or promise of a vow*. It was not an offering required by the Law. It was a dedicatory offering that proclaimed the intent of the vow made by a person. The only regulation we have for a votive and the other personal offerings is as follows.

**Deuteronomy 12:5** " But you shall seek *the LORD at the place which the LORD your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come.* <sup>6</sup> "And there you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the first-born of your herd and of your flock.<sup>7</sup> "There also you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you. <sup>8</sup> "You shall not do at all what we are doing here today, every man *doing* whatever is right in his own eyes; <sup>9</sup> for you have not as yet come to the resting place and the inheritance which the LORD your God is giving you. <sup>10</sup> "When you cross the Jordan and live in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies around *you* so that you live in security, <sup>11</sup> then it shall come about that the place in which the LORD your God shall choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD.

In other words, the only regulation for this *vow* offering is for it to be given *to the LORD* in the **“place in which the LORD your God shall choose for His name to dwell.”**

### **Freewill Offering**

The “votive” offering was given because of a desire to make a personal *vow*; a “freewill” offering was given upon *the impulse of a stirred heart and willingness of the spirit*. The Tabernacle complex was constructed from the *freewill offerings* of the people whose hearts were stirred to give gold, silver, acacia wood, thread and material. The prime example of this is found in Exodus 35:21.

**Exodus 35:21** And everyone whose heart stirred him and everyone whose spirit moved him came *and* brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments.

In the Nation of Israel, most of the “freewill” offerings were given at Pentecost or the *Feast of Weeks*/

**Deuteronomy 16:10** "Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you ...

### **Burnt, Grain and Drink Offerings**

Animals, grain and wine were brought to the priests by individuals for various reasons. Not all of those offerings were used on the day they were brought. Rather the animals would go into pens from which 10% of the best of the best would be chosen for the daily, Sabbath, monthly and other required feast offerings for the nation of Israel. The remaining stock of animals, grain and wine were distributed to the Levites for their livelihood. But the animals were not originally given for the purpose of the required offerings of the Tabernacle; they were given because of the requirement of the LORD in life events. For instance, when a mother lamb, goat, bull or ram had her first male offspring, it was taken to the Tabernacle. When a couple gave birth to their first child, it was redeemed with a price of an unblemished lamb, goat, bull or ram given to the Tabernacle. At the time of the death of the patriarch of the family, the firstborn son who inherited the father's estate tithed on all that was inherited, and an offering was also given to redeem all the humans that were now under his care. At the time of harvest, a tithe of grain, oil, wine, vegetables etc. was taken to the Tabernacle. Everything was given to the Tabernacle but not everything was offered as a sacrifice at the Tabernacle. Only the best of the best was offered there, and the rest was sent to feed the Levites.

On a side note, the sin offering was different from these mentioned here. When a person sinned, he would make an offering and he would stand there to transfer his sin to the animal just before it was slain and offered on the altar. That offered sacrifice was transacted immediately when given. It was not postponed or ignored in any way, the offering was not given to feed the Levites.

### **Peace Offering**

The peace offering was given to express thanksgiving to the LORD in gratitude for a blessing received. It was also given at the completion of a vow. (The votive offering was given at the beginning of the vow.) It was also given when a blessing came from the LORD as a result of a “freewill offering” previously given.

### **Final Instructions – Vow and Oath of Man**

**Num 30:1** Then Moses spoke to the heads of the tribes of the sons of Israel, saying, "This is the word which the LORD has commanded. **30:2** "If a man makes a vow to the LORD, or

takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.

What is the difference between a “vow” and an “oath?” As we have already mentioned, a “vow” was *a gift given to the LORD in fulfillment or promise of a something the person wanted to do*. It was not an obligation or requirement of the LORD. An “oath” was a solemn appeal to God, by using God’s name, the name of the LORD, to swear that you will complete your promise no matter what. Your oath is a “binding obligation.” If you take an oath and say, “So help me God,” you have entered into a “binding obligation.” The failure to keep the oath could lead to drastic consequences. Therefore, a man should be extremely careful before a “vow” or “oath” is taken. If he makes one, he will be bound by it.

The classic example of the drastic consequences of a flippant vow or rash oath is found in Judges 11. There we meet Jephthah. After he was born, his mother became a harlot and gave birth to many sons. When those sons were grown, they hated Jephthah and made him leave the homestead. He struggled to survive with a band of hooligans in the land of Tob and made quite a name for himself. One day his half-brothers were in need of his help and came to him. The Ammonites had decided they wanted to take back the land that King Sihon and his Amortite tribe had stolen from them. This was the same Sihon that Moses and the Israelites defeated when they crossed the Arnon River. When the Israelites defeated Sihon they took the land; the tribe of Reuben inherited the land the Ammonites had decided they wanted it back. They had not controlled the land for 300 years and for some reason they were stirred that it was time to reclaim it. The Reubenites needed a fearless leader and they thought they had one in their half-brother. The deal was made. If Jephthah led them to victory, then his brothers would make him their chief. They agreed. It was time to go into battle against the Ammonites and here is the rash vow that Jephthah made to the LORD and the terrible consequence of his words.

**Judges 11:30** And Jephthah made a vow to the LORD and said, "If Thou wilt indeed give the sons of Ammon into my hand,<sup>31</sup> then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the LORD'S, and I will offer it up as a burnt offering."<sup>32</sup> So Jephthah crossed over to the sons of Ammon to fight against them; and the LORD gave them into his hand.<sup>33</sup> And he struck them with a very great slaughter from Aroer to the entrance of Minnith, twenty cities, and as far as Abel-keramim. So the sons of Ammon were subdued before the sons of Israel.<sup>34</sup> When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him with tambourines and with dancing. Now she was his one *and* only child; besides her he had neither son nor daughter.<sup>35</sup> And it came about when he saw her, that he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you are among those who trouble me; for I have given my word to the LORD, and I cannot take *it* back."

Going on in the story, the daughter accepted her fate, was granted some time and then presented herself to her father for the fulfillment of his vow to the LORD. A tragedy in anyone’s imagination.

## Final Instructions – Vow and Oath of Woman

**Num 30:3** "Also if a woman makes a vow to the LORD, and binds herself by an obligation in her father's house in her youth, **30:4** and her father hears her vow and her obligation by which she has bound herself, and her father says nothing to her, then all her vows shall stand and every obligation by which she has bound herself shall stand. **30:5** "But if her father should forbid her on the day he hears *of it*, none of her vows or her obligations by which she has bound herself shall stand; and the LORD will forgive her because her father had forbidden her. **30:6** "However, if she should marry while under her vows or the rash statement of her lips by which she has bound herself, **30:7** and her husband hears of it and says nothing to her on the day he hears *it*, then her vows shall stand and her obligations by which she has bound herself shall stand. **30:8** "But if on the day her husband hears *of it*, he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and the LORD will forgive her.

The vow of a woman was not always as final and demanding as the vow of a man. Women, as well as children, were under the authority of a man at almost all times, be it their father or husband. Here we see the great responsibility of the father or husband to act immediately "on the day he hears *of it*." Rash statements from the lips of women, vows that were obligations, bound a woman once they were said unless the father or husband nullified them on the "day he hears" about them. She may have made the vow a week before or even before she was married, and she was moving on her intentions, but when her male authority found out, he could stop her actions that day. However, if he waited until the second day, she was still bound to her silly and rash oath. The LORD expected her to fulfill her vow unless her husband nullified it; then she was forgiven.

## Final Instructions – Vow and Oath of Widowed and Divorced Woman

**Num 30:9** "But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her.

There were women who had no male authority over them as stated in this passage. Widows and divorced women were on their own, the words of their vows or an oaths were binding in the eyes of the LORD. Therefore, if they took "the name of the LORD in vain," that is, they used the name of the LORD in a vow or oath, they were bound by it regardless of the consequences. The deadly part of "taking the LORD's name in vain" was that in a foolish vow and oath, like that of Jephthah, the vow or oath must be fulfilled – according to the command of the LORD. Therefore, the LORD warned His people in the Ten Commandments – *Thou shall not take the name of the LORD in vain.*

## Final Instructions – Vow and Oath of Woman and Authority of Husband

**Num 30:10** "However, if she vowed in her husband's house, or bound herself by an obligation with an oath, **30:11** and her husband heard *it*, but said nothing to her *and* did not forbid her, then all her vows shall stand and every obligation by which she bound herself shall stand. **30:12** "But if her husband indeed annuls them on the day he hears *them*, then whatever proceeds out of her lips concerning her vows or concerning the obligation of

herself shall not stand; her husband has annulled them, and the LORD will forgive her. <sup>30:13</sup> "Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. <sup>30:14</sup> "But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them. <sup>30:15</sup> "But if he indeed annuls them after he has heard them, then he shall bear her guilt."

We spoke about this in verses 3-8, but in verses 10 -14 we see the authority of the husband over the woman or daughter with the words emphasized when it says he can "confirm it or ... annul it."

### **Final Instructions – Vow and Oath Parameters**

**Num 30:16** These are the statutes which the LORD commanded Moses, *as* between a man and his wife, *and as* between a father and his daughter, *while she is* in her youth in her father's house.

And so, the LORD gave the parameters of the authority of the male in the house over the women. Here we see it applied to the wife or the daughter ... "in her youth." While it might seem that this was awfully stringent on the women, in reality, it was more stringent on the man. He was the one ultimately responsible to the LORD, he was the one ultimately responsible for the woman, he was the one ultimately responsible for himself. Never was a woman in such a position, never could a woman annul the silly vow of a husband or a son and be forgiven by the LORD, never did a woman rescue her husband or her son from his silly words in the sight of the LORD. Stringent maybe, but it was protection of the highest order from the lips of the LORD.