

# Women, Wives and Yahweh

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word *Yahshua* for *Jesus*, *Yahweh* and *Elohim* for *God* and the *LORD* and *Anointed* for *Christ*.)

There are a few difficult verses in Yahweh's Word that have been used to constrain Christian women, thereby restricting the performance of the Body of the Christ. Yahweh's will is that male and female build up the Church.<sup>1</sup> Females, as a whole, in the natural world have been restrained by the males because they are physically stronger. This male domination hinders the mouth, hands and feet of Christ because half of the world's population is female. Yahweh does not look on the appearance of the outward man but on the heart from which flow the issues of life. Some women readily accept their lower class position thereby relieving themselves of certain undesirable responsibilities, while others have been taught that their position in the Church is the will of Yahweh as illustrated by a few verses. Other women, whose societies do not hinder them, have served Yahweh by believing Yahweh's Word and allowing Him to energize in them His fullness. These women do not walk in the ordinary but in the extraordinary, exercising their supernatural ability given to them by Yahweh. They are women of faith in whom Yahweh is well pleased.<sup>2</sup>

When attempting to understanding difficult verses in the Word of Yahweh, we must first point out the clear verses. We will first examine a female, which is not to be confused with the position of a wife, and her role with Yahweh. A woman who does not get married is not under the rules of a wife. Neither is a man who is not married, under the same rules as a husband. We must first distinguish the difference between women and wives. The Hebrew word that is translated women, wives and female is the same word, 'ishshah' (ishshaw').<sup>3</sup> The Hebrew word that is translated man and husband is the same word, 'iysh' (eesh).<sup>4</sup> Bible translators, who usually are always males, elect which way to translate the words, which as we will see is not necessarily the way Yahweh uses the words. Their Bible translations may have a male bias, which can lead us in a false direction.

For example, let us observe 1 Timothy 2:12 as translated by the majority of all Bible translations; "I do not permit a woman to teach or to have authority over a man; she must be silent" (NIV). The Greek word translated women is 'gune,'<sup>5</sup> which means a woman of any age, whether a virgin, or married, or a widow. This same word was translated wife 92

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<sup>1</sup> So, ye, also—since ye are, envious, of spirits, unto the upbuilding of the assembly, seek to be pre-eminent. 1 Co. 14:12

<sup>2</sup> But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto God—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh. He. 11:6

<sup>3</sup> 0802 אִשָּׁה 'ishshah *ish-shaw*', irregular plural אִשִּׁים *nashiyim naw-sheem*' Translated in the KJV as wife 425 times and woman 323 times.

1) woman, wife, female 1a) woman (opposite of man) 1b) wife (woman married to a man) 1c) female (of animals)

<sup>4</sup> 0376 אִישׁ 'iysh *eesh* AV-man 1002, men 210, one 188, husband 69, any 27, misc 143; 1639

1) man 1a) man, male (in contrast to woman, female) 1b) husband

<sup>5</sup> 1135 γυνή *gune goo-nay*' translated in the KJV as women 129 times and wife 92 times. 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

times in the KJV of the Bible. This same verse could be translated, “But, teaching—unto a wife, I do not permit, nor yet to have authority over a husband,—but to be in quietness.” Has the translation of ‘gune’ from women to wife changed the meaning of this verse? Absolutely! Another example of misdirection in Bible translation is Romans 16:1; “I commend to you our sister Phoebe, a servant of the church in Cenchrea.” The Greek word translated servant is ‘diakonos,’<sup>6</sup> which was translated ‘minister’ 20 times in the KJV of the Bible. I believe diakonos was translated servant instead of minister because Phoebe was a woman rather than a man. The Rotherham Bible translated it correctly; “And I commend to you Phoebe our sister,—being a minister of the assembly which is in Cenchreae.” Phoebe was a minister of the Church in Cenchrea!

Mankind or human beings, were made male and female and not husband and wife; “And Elohim created the man [adam]<sup>7</sup>, in his own image, In the image of Elohim, created he, him,—Male [zakar] and female [neqebah], created he, them” (Gn. 1:27); “male and female, created he them,—and blessed them, and called their name Adam [adam], in the day they were created” (Gn. 5:2). Genesis chapter 2 is not an explanation of the creation of mankind, which had been done in Genesis 1:26-31, but an unveiling of the husband and wife relationship. The conclusion of Genesis chapter 2 is, “For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. And they were both of them naked, the man and his wife,—and put not each other to shame.” Genesis chapter 2 was not written to men and women who elect not to marry. A female [neqebah]<sup>8</sup> did not come from the rib of male [zakar]<sup>9</sup> but a wife [ishshah] came from the rib of her husband [iysh]. Yahweh did not place women under the control of men. Wives however have voluntarily submitted themselves to their husbands as husbands do to their wives. The husband is the head of their one body as Christ is of his Body. The head (husband) serves in a greater capacity than the body (wife), as Christ also does to the Church.

In the animal world, culturally speaking, a female is physically weaker than a male, which has in the past allowed men to rule over women by their strength. Weaker men have also been placed under the same yoke as women when they have encountered stronger men. The strong have ruled whether male or female. Queens as well as Kings have conquered the weak. This tyranny, otherwise known as the survival of the fittest, is the result of the sins of Adam and Eve, committed in the Garden. This system was never part of Yahweh’s original design. Neither was the system of a monarchy, polygamy or divorce, even though they were all allowed by Yahweh in our present fallen world.<sup>10</sup> In the Garden of Eden,

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<sup>6</sup> 1249 diakonov diakonos *dee-ak’-on-os* was translated in the KJV minister 20 times and servant 8 times.

<sup>7</sup> 0120 אָדָם ‘adam *aw-dawm*’ mankind

<sup>8</sup> 05347 נִקְבָּה n@qebah *nek-ay-baw*’ Gn. 1:27

<sup>9</sup> 02145 זָכָר zakar *zaw-kawr*’Gn. 1:27

<sup>10</sup> 1Sa 8:5-7 and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations...And Yahweh said unto Samuel, Hearken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them.

Adam was not the ruler over Eve. Neither in Paradise will the resurrected be husbands and wives but they will be as the heavenly messengers, as explained by Yahshua.<sup>11</sup>

The curse for wives and not women was produced by Eve's disobedience; "Unto the woman [ishshah, which should have been translated, wife], he said, I will, increase, thy pain of pregnancy, In pain, shalt thou bear children,—Yet, unto thy husband, shall be thy longing,<sup>12</sup> Though, he, rule<sup>13</sup> over thee" (Gn. 3:16). The husband and wife become one body. As with any institution, there must be one with the final say on important matters when there is a disagreement between two. Which in the case of marriage is the husband. A possible explanation for this choice is that the wife, in this world, may be more easily deceived because of the way she was made.<sup>14</sup> This does not mean that the husband does not have his faults. His fault, as illustrated by Adam, is not accepting responsibility for his sins.<sup>15</sup> Also the husband, although not deceived by the serpent, allowed his wife to sin and in addition, followed her into the sin with his eyes wide open! The story of David and

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Mt. 10:2-9 And Pharisees coming near were questioning him—whether it is allowed a husband to divorce a wife, testing him. But, he, answering, said unto them—What unto you did, Moses, command? And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Yahshua, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he [[them]]; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, Yahweh, hath yoked together, let, a man, not put asunder.

<sup>11</sup> Mt 22:30 For, in the resurrection, they neither marry, nor are given in marriage, but, as messengers in the heaven, are they.

<sup>12</sup> (2352a) תְּשׁוּקָה (*teshûqâ*) desire, longing. This noun appears only three times in the OT, once in #So 7:10 [H II]. The woman says of her beloved: 'I am my beloved's and his 'desire' is for me.' The two remaining references are #Ge 3:16 and #Ge 4:7. In the latter passage God is speaking to Cain and says to him that sin is like a crouching beast 'hungering, intent upon' Cain. In the former passage God says, 'Your 'desire' shall be to your husband and he shall rule over you.' This is obviously neither an intensification nor a warping of a pre-existing hierarchy between the sexes for no such hierarchy is alluded to. There are two differences between the Gen passage {#Ge 3:16} and that in the Song of Solomon. In the former the reference is to the wife's desire for her husband. In the latter it is the bridegroom's desire for the bride. Second, in the Gen passage the reference to 'desire' is in a context of sin and judgment. In the latter, the reference is in a context of joy and love.

<sup>13</sup> 04910 מָשַׁל *mashal* usually receives the translation 'to rule,' but the precise nature of the rule is as various as the real situations in which the action or state so designated occur. It seems to be the situation in all languages and cultures that words for oversight, rule, government must be defined in relation to the situation out of which the function arises. This will be illustrated by examining in order the first several appearances of *mashal* in the Bible. The sun and moon are said 'to rule over the day and over the night'. {#Ge 1:18} They are merely the most prominent luminaries over day and night. Eve, standing for all wives, was given to understand that in the home the husband 'shall rule over thee'. {#Ge 3:16} Such leadership as is appropriate-and it varies greatly-for a man to give his family is meant. Cain was told by God that he ought to master sin in his life, 'Do thou rule over him'. {#Ge 4:7} Management over all the material goods of a master, as his steward, and management of all the personnel of the enterprise is indicated in the case of Abraham's 'servant' (Eliezer of Damascus? #Ge 15:2): 'his eldest servant of his house, that ruled over all that he had'. {#Ge 24:2} Direction of affairs of a large family as 'firstborn-designate' is indicated by Joseph's version of the sheaves-at least so his angry brothers interpreted the vision: 'Shalt thou indeed reign over us'. {#Ge 37:8} *mashal* is used of Joseph's administration of Egypt as Pharaoh's prime minister. So Joseph claimed he had been made 'a ruler throughout all the land of Egypt'; {#Ge 45:8} and his brothers agreed, 'he is governor over all the 'land of Egypt'. {#Ge 45:26} The word occurs only once in Exo and there of the rule of law [very significant] over citizens of the Mosaic, Israelite civil commonwealth 'to sell her he shall have no power'. {#Ex 21:8} The word is not in Lev or Num, but in #De 15:6 Moses asserts that the nation Israel shall reign over other nations, under certain conditions-some sort of national subservience to a superior nation-and twice he uses *mashal*, once Qal perfect and once Qat imperfect. Context seems to mean that the rulership is in being the lending nation rather than the borrowing one.

<sup>14</sup> Ge 3:13 Then said Yahweh Elohim to the woman, What is this that thou hast done? And the woman said, the serpent, deceived me, so I did eat. 1Ti 2:14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression;

<sup>15</sup> And the man said,—The woman whom thou didst put with me, she, gave me of the tree, so I did eat. Gn. 3:12

Bathsheba, Solomon and his wives and Ahab and Jezebel illustrate this weakness in the husband.<sup>16</sup>

Women have held high positions under Yahweh even while under a male controlled environment. Miriam the prophet, sister of Aaron, was a spokesman for Yahweh.<sup>17</sup> Deborah was also a prophet who judged the whole nation of Israel for 40 years and led an army into battle.<sup>18</sup> Huldah the prophet, wife of Shallum, spoke Yahweh's message to King Josiah.<sup>19</sup> Mary was chosen to give birth and raise the Messiah. (Mary, a woman, believed the messengers words while Zachariah, a man acting as High Priest, did not.) Elizabeth, filled with spirit, prophesied to Mary. Anna, a prophet, served Yahweh in the temple rendering divine service night and day (Lk. 2:36-37). Paul speaking unto the Roman Church said, "And I commend to you Phoebe our sister,—being a minister [diakonos]<sup>20</sup> of the assembly which is in Cenchreae" (Rm. 16:1). Yahweh promised that, "I will pour out my spirit upon all flesh, and your sons and your daughters, shall prophesy" which occurred in Acts 2. Males and females are members of Christ's Body, acting as his hands, feet and mouth. Yahweh looks at the heart and not the outward appearance of an individual whether they are male or female; "For ye, all, are, sons of Yahweh, through the faith in Christ Yahshua; For ye, as many as, into Christ, have been immersed, have put Christ, on: There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Yahshua" (Gal. 3:26-28).

Yahweh commanded the Israelites that their children, males as well as females, be taught the Word of Yahweh.<sup>21</sup> This commandment required all Hebrews to be schooled, in order that they could read and understand Yahweh's will. Mothers, as well as Fathers taught

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<sup>16</sup> Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other elohims,—his heart therefore was not sound with Yahweh his Elohim, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. 1 Kg. 11:4-8

<sup>17</sup> Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. Ex. 15:20

<sup>18</sup> And, Deborah, a woman who was a prophetess, wife of Lapidoth, she, was judging Israel, at that time: she used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice. Jud. 4:4-5

<sup>19</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, wife of Shallum son of Tikvah, son of Harhas keeper of the vestments, she having her dwelling in Jerusalem, in the new city,—and they spake unto her. And she said unto them, Thus, saith Yahweh, Elohim of Israel, Say ye unto the man who hath sent you unto me: 2 Kg. 22:14-15

<sup>20</sup> 1Th 3:2 And sent Timothy—our brother, and God's minister [diakonos] in the glad-message of the Christ...

1Ti 3:8 ¶ Ministers [diakonos], in the same way,—dignified, not double-tongued, not, to much wine...

1Ti 3:12 Let, ministers [diakonos], be husbands of, one wife, over children, presiding, well, and over their own houses;

1Ti 4:6 ¶ These things, submitting to the brethren, thou shall be, a noble, minister [diakonos] of Christ Yahshua... diakonos usages Matt 20:26; 22:13; 23:11; Mark 9:35; 10:43; John 2:5, 9; 12:26; Rom 13:4; 15:8; 16:1; 1 Cor 3:5; 2 Cor 3:6; 6:4; 11:15, 23; Gal 2:17; Eph 3:7; 6:21; Phil 1:1; Col 1:7, 23, 25; 4:7; 1 Tim 3:8, 12; 4:6

<sup>21</sup> Now, therefore, O Israel, what is, Yahweh thy Elohim, asking of thee...Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children, by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Dt. 10:12, 11:18-19).

their children the Word of Yahweh. The nation of Israel was the forerunner for the world's educational system.<sup>22</sup> Later on in Jewish history, only the fathers taught their children but this was not a commandment of Yahweh.

Yahweh is an Elohim of justice, righteousness and lovingkindness.<sup>23</sup> Righteousness is doing what is right. Yahweh spoke to Israel, "Judges and officers, shalt thou appoint thee, in all thy gates, which Yahweh thy Elohim is giving unto thee, by thy tribes,—and they shall judge the people, with righteous judgment. Thou shalt not wrest judgment, thou shalt not take note of faces,—nor shalt thou accept a bribe, for, the bribe, blindeth the eyes of wise men, and perverteth the words of righteous men. What is right, what is right, shalt thou pursue,—that thou mayest live, and possess the land, which, Yahweh thy Elohim, is giving unto thee" (Dt. 16:18-21). Loving our neighbor, whether male or female, as ourselves is doing what we would want someone to do for us. Yahweh is fully aware that we live in a fallen world. Even though something is allowed in a society does not mean that this is Yahweh's perfect will. Slavery was present in the Old Testament as well as the New Testament. Yahweh gave instructions to the masters and the slaves alike, which implies that it was acceptable with Yahweh, when it was obviously not part of His perfect will,<sup>24</sup> Women could not inherit land unless there were no sons in the family.<sup>25</sup> Divorce was allowed in the Hebrew culture because of the hardness of their hearts. The above examples are illustrations of what was allowed in an evil world even though they are not necessarily right. In the majority of countries slavery is now abolished, women can own land and women are the teachers of the children. This is right and just! Righteousness and justice pleases our Father and our Lord.

One of the verses used to silence women in the Church is 1 Corinthians 14:34-35; "As for the women [gune], in the assemblies, let them be silent, for it is not permitted them to be speaking; but let them be in submission,—even as, the law, saith. If, however, they are wishing to learn something, at home, their own husbands, let them question; for it is a shame for a woman [gune] to be speaking in assembly." The Greek word translated women is gune which should have been translated wives because of its context of marriage, which is evidenced by the term husband. Our context begins in verse 29 and is addressed to the prophets. The wives being addressed here are the wives of the prophets and not women in general. Women are prophets also as illustrated above. As the prophets prophesy in the Church, their wives are to be quiet concerning what they prophesied. These same wives and all individuals in the Church are supposed to covet to prophesy and speak in tongues and interpret in order that the Church may be built up.<sup>26</sup> The verse should

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<sup>22</sup> [http://en.wikipedia.org/wiki/History\\_of\\_education](http://en.wikipedia.org/wiki/History_of_education)

<sup>23</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

<sup>24</sup> Col. 3:22; "For I brought thee up out of the land of Egypt, and, out of the house of slaves, I ransomed thee,—and I sent before thee, Moses, Aaron and Miriam" (Mic. 6:4).

<sup>25</sup> Nu. 36

<sup>26</sup> Pursue love; nevertheless be envious of the spiritual,—and, rather, that ye may be prophesying. 1 Co. 14:1  
So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues; 1 Co. 14:39

be translated as, “As for the wives [of the prophets], in the assemblies, let them be silent, for it is not permitted them to be speaking; but let them be in submission,—even as, the law, saith. If, however, they are wishing to learn something, at home, their own husbands [aner], let them question; for it is a shame for a wife [of a prophet] to be speaking in assembly.”

The other verse used to silence women is 1 Timothy 2:11-12; “Let, a woman [gune], in quietness, be learning in all submission; But, teaching—unto a woman [gune], I do not permit, nor yet to have authority over a man [aner]<sup>27</sup>,—but to be in quietness.” Gune should have been translated wives here also because of the context. These women are compared to Eve who was the wife of Adam and also these women were bearing children, which illustrates that these females were married. The verses should have been translated as, “Let, a wife, in quietness, be learning in all submission; But, teaching—unto a wife, I do not permit, nor yet to have authority over a husband,—but to be in quietness.” This translation agrees with the institution of marriage as the husband being the head of the wife.

Another element to consider is that these Christians were living under Roman rule. If the Romans constrained their women, and they had slaves under their control, then the Christians could be upsetting the Romans by allowing their wives or servants to be unconstrained. This could then lead to their persecution. This is very common in Muslim countries. This chapter begins with, “I exhort, therefore, first of all, that there be made—supplications, prayers, intercessions, thankgivings, in behalf of all men, In behalf of kings, and all them who are, in eminent station; in order that, an undisturbed, and quiet life, we may lead, in all godliness and gravity” (1 Ti. 2:1-2). I believe that the instruction given in 1 Timothy 2 was possibility given to please the Romans, who were their masters, in order that the believers could live an undisturbed and quiet life. Paul’s goal for the Church was that the Word of Yahweh be not defamed. This is illustrated in 1 Timothy 6:1, where Paul says, “Let, as many as are servants under a yoke, be counting, their own masters, worthy, of all honor, lest, the name of Yahweh and the teaching, be defamed. Paul states in Titus 2:4-5, “That they may constrain the young women [wives] to be, lovers of their husbands, lovers of their children, soberminded, chaste, workers at home, good, submitting themselves to their own husbands,—that, the word of Yahweh, be not defamed.” Under Roman rule, and the majority of all civilizations at that time, slaves and women were subordinate to men. Polygamy and divorce were also allowed for men in these civilizations by Yahweh but Yahweh’s desire is that there be no slavery, polygamy, divorce and that women be equal with men (Gal. 3:26-28).

Carnal Christians have a tendency to want to be in control of others. This was also true in the time of Moses. Moses was so burdened down by the cares of the people that he asked

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<sup>27</sup> 435 ανηρ aner an'-ayr was translated man 156 times and husband 50 times in the KJV of the Bible.1) with reference to sex 1a) of a male 1b) of a husband 1c) of a betrothed or future husband

Yahweh to slay him.<sup>28</sup> Why was he so burdened? People wanted counsel from Yahweh, which requires the person to have the spirit of Yahweh, which only a few had. He was overwhelmed! Yahweh solved the problem; “Then Yahweh, came down, in the cloud, and spake unto him, and took of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the spirit rested upon them, they prophesied, and then did so no more. Now there were two men left behind in the camp—the name of the one, was Eldad, and, the name of the other, Medad, so then the spirit, rested on them—they, being among them who were written, though they had not gone forth unto the tent,—but they prophesied in the camp. And there ran a young man, and told Moses, and said,—Eldad and Medad, are prophesying in the camp! Then responded Joshua, son of Nun, the attendant of Moses from his youth, and said,—My lord Moses, forbid them! But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them” (Nm. 11:24-29)! Christian men and women repeat Joshua’s mistake by also forbidding women to walk in their full service to Christ after they have been filled with spirit. We should agree with Moses and say, “Oh would that, all the people [men and women] of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them.” Yahweh has poured out His spirit!

The Old Testament does not say one word about women not teaching etc. On the contrary Hebrew women were educated according to the commandments of Yahweh. They were judges, prophets, queens etc. in their Hebrew society. The Old Testament does give instructions for husbands and wives but no where are unmarried women and men constrained in the things of Yahweh. Why should they be? The more able bodied people there are, the lighter the task becomes. Christ asked Yahweh to send more laborers into the harvest!<sup>29</sup> We have one verse out of thousands that appears to constrain married women. As for me, I will live by the thousands of clear verses that do not hinder women in their position in the Body of the Christ. If Christ has appointed women and men as apostles, prophets, evangelists, pastors and teachers, who am I that I would bind or hinder his ministers. We also need as many people as possible teaching the Word of Yahweh. In the U.S.A. society, there are no restrictions on women. In other societies where they hold restrictions on women then it may be prudent to observe their customs. We must be willing to obey the voice of Christ. He knows our environment and he as our Head will direct us individually. The call to all women who live in a free society is that they fulfill their mission as Yahweh has placed them in the Body of the Christ.<sup>30</sup> To those women whose

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<sup>28</sup> And Moses said unto Yahweh—Wherefore hast thou let thy servant come to grief, and wherefore have I not found favour in thine eyes,—that thou shouldest lay the burden of all this people, upon me? Did, I, conceive all this people, or, I, beget them,—that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers? Whence should, I, have flesh to give to all this people,—for they keep weeping by me, saying, Oh give us flesh, that we may eat! Unable, am, I, by myself, to carry all this people,—for they are too heavy for me. But, if, in this way, thou art going to deal with me, slay me, I beseech thee, slay, if I have found favour in thine eyes,—and let me not see my grief. (Nm. 11:11-15)

<sup>29</sup> Lu 10:2 And he was saying unto them—The harvest, indeed, is, great, but, the labourers, few; beg ye, therefore, of the Lord of the harvest, that he would thrust forth, labourers, into his harvest.

<sup>30</sup> But, now, hath Yahweh set the members, each one of them in the body, even as he pleased. 1 Co. 12:18

societies or husbands constrain them we say “render to Caesar what belongs to Caesar” and render to Yahweh to the best of your ability; “for it is, Yahweh, who energiseth within you, both the desiring and the energising, in behalf of his good pleasure” (Phil. 2:13).