

The stated mission of Messianic Apologetics is: “Addressing the Theological and Spiritual Issues of the Broad Messianic Movement.”

Throughout the history of Messianic Apologetics (and its predecessor, the Theology News Network/TNN Online), we have had to field many, many questions. These questions have served as the basis for various articles, newsletters, books, commentaries, and an extensive FAQ database.

What is today's Messianic movement? What are the issues involving Jewish outreach and evangelism? Why are so many non-Jewish Believers being guided into a lifestyle of Torah observance? The list of potential inquiries goes on and on...

The following volume is a paperback compilation of all of the significant Frequently Asked Questions which we have featured on our website from 2000-2018. We trust that this reference source will serve as a welcome edition to your home or congregational library!

FAQ

FROM THE MESSIANIC APOLOGETICS ARCHIVES (2000-2018)

FAQ

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J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

Frequently Asked Questions

FROM THE MESSIANIC APOLOGETICS ARCHIVES

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Abbreviations and Special Terms

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as TWOT for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

Introduction

Ever since the Lord launched me into ministry, actually starting when I was in college, I have wanted to be able to answer the many questions and issues which have either been directed to me, or I have seen many people struggle through. Over the past two-and-a-half decades (2000-present), this has resulted in me being a prolific researcher and writer. For certain, I have had to navigate through many different perspectives and approaches, and like many, have also had to change, or at least modify, my own theological positions. In addition to various books and commentaries, Outreach Israel Ministries and Messianic Apologetics has done its best to facilitate addressing the many Frequently Asked Questions present within the Messianic world of ideas.

Very early on, in the 2000s, the main difference between an Article we would write or an FAQ entry, usually involved how an FAQ could be addressed much more succinctly, perhaps only in a few paragraphs. As our ministry advanced, and as new developments began to affect the Messianic community, FAQ entries started getting longer and longer. Some FAQ entries, on some controversies, would be adapted from our commentaries. Some topical FAQ entries would find themselves reproduced in our *Messianic Helper* series. By the 2010s, some FAQ entries would find themselves employed for different podcasts or video teachings. And then there would be the various open files and legal pads, with many topics listed for potential FAQ entries. Some of these would be user-submitted, and some of these would be things I would add, as I would see potential needs having to be discussed.

For a number of years, many people would contact us and request, if we were ever planning to release a printed volume of the many FAQ entries we had released over the years. My consistent response was that it would not seem very logical to do this, as new FAQ entries and topics were being added all the time. For many of us, though, it was the lockdowns throughout 2020, which changed our approach to many matters! I actually did find myself with a little bit of extra time, and thought it prudent to finally consider what it might mean to compile the Messianic Apologetics FAQ list into a single volume, desktop reference. I trust that this resource has been able to help those who wanted to be able to have a printed archive, to which they can turn, and to access our Frequently Asked Questions from 2000-2018.

This past Summer 2024, I conducted a refresh and smoothing over of the material in this volume. There has been some light updating here and there. Most of this has been done, because I have started a new, expanding Volume II of Frequently Asked Questions, and with it a new stage of ministry work.

J.K. McKee
Editor, *Messianic Apologetics*
September 2024

A

Abomination of Desolation

What do you believe the Abomination of Desolation will be? Do you believe the Temple will be rebuilt?

Yeshua indicated in His Olivet Discourse that the Abomination of Desolation would be the key sign to occur, indicating that His return is near (Matthew 24:15). We largely believe that the Abomination of Desolation will be when the antimesiah/antichrist “will put a stop to sacrifice and grain offering” (Daniel 9:27, NASU) on the Temple Mount, will proclaim himself to be a god (2 Thessalonians 2:4), and the false prophet will erect an image of him (Revelation 13:14). The antimesiah will demand worship, and those in the city of Jerusalem at this time are commanded by Him to flee (Matthew 24:16-20).

Some in the Messianic community think that the Temple does not have to be rebuilt in order for these prophecies to take place, and only an “altar” will be erected. They perhaps only view the Temple as being skin to the “holy place” of the Temple Mount. Is this what Paul said, per the specific vocabulary employed in his letter to the Thessalonians? In the Hebrew Scriptures, the Temple of God is usually designated the *beit-YHWH*, the House of the LORD, and the Tabernacle is called the *mishkan YHWH*. The Greek Septuagint rendered *mishkan* as *skēnē*, “tabernacle” or “dwelling,” and *beit* as either *oikos*, meaning “house,” or as *naos*, “temple.” Paul said that the antimesiah “will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God” (2 Thessalonians 2:4, NASU). Paul said that this would take place in *ton naon tou Theou*, or the Temple of God.

Given the differences between *skēnē*, *oikos*, and *naos*, Paul chose *naos* meaning “Temple.” It should be prerequisite that in order for the Abomination of Desolation to occur, that the Temple should be rebuilt in Jerusalem. A minimalist interpretation, however, would allow for the Tabernacle to be erected on the Temple Mount, in a similar manner to how it was employed during the reign of King David, prior to the construction of the First Temple. In many cases, those claiming that the Temple does not have to be rebuilt (or even a Tabernacle installed) are making hastily drawn conclusions about prophecy, and are trying to force current events to fit their approach to what has been foretold, rather than let events play out naturally.

Acts 8:27, 36, 38

I have heard that it would be improper to view the Ethiopian whom Philip encountered in Acts 8 as a “eunuch,” and instead that we should think of him as a “believer” from the Aramaic Peshitta. The Torah prohibits a eunuch from approaching the appointed place. Can you assist me with this?

The scene of Acts 8:25-40 should surely be well known to Bible readers, as Philip had been declaring the good news to Samaritans, and was then commanded to go down to Gaza, to speak the message to a court official of Ethiopia, who had come to Jerusalem to worship (Acts 8:26-27). Philip ran alongside this Ethiopian's chariot, speaking to him as he was contemplating his personal reading of Isaiah 53:7-8 (Acts 8:32-33), clarifying how these passages spoke of Yeshua of Nazareth. The Ethiopian official eagerly received the message, and as a result was immersed with water (Acts 8:34-38). Following this, Philip was supernaturally transported to Azotus (Acts 8:40), with the Ethiopian continuing his journey home in a spirit of rejoicing, as a new follower of the Messiah (Acts 8:39).

Most Bible readers see the Ethiopian's status as a *eunouchos*, and think nothing of it. As is recorded in Acts 8:27, 36, 38,

“So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship...As they went along the road they came to some water; and the eunuch said, ‘Look! Water! What prevents me from being baptized?’...And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him” (Acts 8:27, 36, 38, NASU).

The hesitancy to recognize the Ethiopian as some sort of “eunuch,” is often made from how the Torah prohibited a eunuch from entering into the assembly: “No one who is emasculated or has his male organ cut off shall enter the assembly of the LORD” (Deuteronomy 23:1, NASU). Proponents of an original Aramaic New Testament might argue that the Ethiopian official was a “believer” of some sort.¹ The HRV Scriptures renders Acts 8:27, 36, 38 with “believer” instead of “eunuch”:

“And he arose, went and he met a believer who had come from Ethiopia, an official of Kandake, queen of the Ethiopians. And he was in authority concerning all of her treasure and had come to worship in Yerushalayim...And as they went on the way, they arrived at a certain place in which there was water, and that believer said, Behold, water. What is the obstacle so that I may be immersed?...And he commanded that the chariot stop, and the two of them descended into the water and Philip immersed that believer” (Acts 8:27, 36, 38, HRV Scriptures).²

Notwithstanding some of the Ancient Near Eastern factors involved with the Deuteronomy 23:1 prohibition, perhaps in that God did not want members of Canaanite sexual cults to enter into the *qehal YHWH*³—without any

¹ James Scott Trimm, trans., *The Hebraic-Roots Version Scriptures* (Northriding, South Africa: Institute for Scripture Research, 2006), 1388 fn#1229.

² “believer” also appears in Andrew Gabriel Roth, ed. and trans., *Aramaic English New Testament* (Netzari Press, 2008), pp 326, 328; the traditional “eunuch” is used in the Lamsa version.

³ Jeffrey H. Tigay, *JPS Torah Commentary: Deuteronomy* (Philadelphia: Jewish Publication Society, 1996, pp 210-211).

consideration for other factors, the Ethiopian being some kind of a “believer” might on the surface appear to make sense. However, many interpreters of Acts—particularly those who read the text in an historically conscious manner—have had to weigh in more thoroughly both the background of the Ethiopian, as well as the relationship of Isaiah 53:7-8 to other passages within the immediate text of Isaiah.

The Greek noun *eunouchos* has a variety of meanings, including: “**a castrated male person, eunuch,” “a human male who, without a physical operation, is by nature incapable of begetting children, impotent male,” “a human male who abstains** fr. marriage, without being impotent, **a celibate**” (BDAG).⁴ In all probability, the first definition is what is intended for Acts 8:27, 36, 38, but this is not entirely required. Noting how Candace or *Kandakē* was not a proper name, but rather the “title of the queen of Ethiopia” (BDAG)⁵—the NEB having “This man was a eunuch, a high official of the Kandake, or Queen, of Ethiopia, in charge of all her treasure”⁶—it has been suggested how the Ethiopian being a “eunuch,” similarly could have only been in a titular sense.⁷

It is certainly not inappropriate, with “Candace” being a title like “Pharaoh” or “Caesar,” to suggest how “eunuch” might have also been a title to represent a high office in Ethiopia.⁸ However, most Acts examiners consider the Ethiopian official to have been a physical eunuch of some sort—having either a natural deformity or an unnatural operation—who likely went to Jerusalem to seek after Israel’s God, and was seemingly turned away from the Temple complex per the Torah’s prohibition. Ben Witherington III thinks that “at the most he might have been permitted in the Court of the Gentiles, or in some of the local synagogues.”⁹ Some First Century Jewish thought on the status of eunuchs, as seen in the works of Philo and Josephus, was hardly positive:

“But the law, being most especially an interpreter of equal communion, and of courteous humanity among men, has preserved the honor and dignity of each virtue; not permitting any one who is incurably sunk in vice to flee to them, but rejecting all such persons and repelling them to a distance. Therefore, as it was aware that no inconsiderable number of wicked men are often mingled in these assemblies, and escape notice by reason of the crowds collected there, in order to prevent that from being the case in this instance, he previously excludes all who are unworthy from the sacred assembly, beginning in the first instance with those who are afflicted with the disease of effeminacy, men-women, who, having adulterated the coinage of nature, are willingly driven into the appearance and treatment of licentious women. He also banishes all those who have suffered any injury or mutilation in their most important members, and those who, seeking to preserve the flower of their beauty so that it may not speedily wither away, have altered the impression of their natural manly appearance into the resemblance of a woman” (Philo *Special Laws* 1.324-325).¹⁰

“Let those who have made themselves eunuchs be had in detestation; and do avoid any conversation with them who have deprived themselves of their manhood, and of that fruit of generation which God has given to men for the increase of their kind: let such be driven away, as if they had killed their children, since they beforehand have lost what should procure them; for evident it is, that while their soul is become effeminate, they have withal transfused that effeminacy to their body also. In like manner do treat all that is of a monstrous

⁴ Frederick William Danker, ed., et. al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition (Chicago: University of Chicago Press, 2000), 409.

⁵ *Ibid.* 507.

⁶ Also W.A. Beardslee, “Candace,” in George Buttrick, ed., et. al., *The Interpreter’s Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 1:498; “Candace,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 2:591; Ben Witherington III, “Candace,” in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 1:837.

⁷ “the Candace, queen of the Ethiopians” (RSV/NRSV); “the Kandake (which means ‘queen of the Ethiopians’)” (TNIV); “the Kandake, or queen, of Ethiopia” (CJSB).

⁸ Tim Meadowcroft, *The Message of the Word of God* (Downers Grove, IL: InterVarsity, 2011), 209.

⁹ That there is some variance in what it means to be a “eunuch,” is clear enough from Yeshua’s own word, “For there are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it” (Matthew 19:12, NASU). Lattimore offers a unique rendering of Matthew 19:12: “For there are sexless men who have been so from their mother’s womb, and there are sexless men who have been made sexless by other men, and there are sexless men who have made themselves sexless for the sake of the Kingdom of Heaven. Let him who can accept, accept.”

¹⁰ Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 297.

¹¹ Philo Judaeus: *The Works of Philo: Complete and Unabridged*, trans. C.D. Yonge (Peabody, MA: Hendrickson, 1993), 565.

nature when it is looked on; nor is it lawful to geld men or any other animals" (*Josephus Antiquities of the Jews* 4.290-291).¹¹

The Ethiopian, still being wooed by the Lord, was searching for truth, as was demonstrated by his deep pondering over the scroll of Isaiah. Certainly, the good news of Yeshua as the sacrificed lamb of Isaiah 53:7-8, was powerful enough to save even this eunuch from Ethiopia, as one can see some fulfillment of Psalm 68:31 in view: "Envoys will come out of Egypt; Ethiopia will quickly stretch out her hands to God" (NASU). More significant to the context of this Ethiopian eunuch recognizing Yeshua as Redeemer, is how Isaiah 53:7-8 and Yeshua's Messianic fulfillment, was directly related to further Isaianic expectations. It has been noted how in the future eschaton, eunuchs will have a place in worship (Isaiah 56:3b-6), and that the author of Acts, Luke, in recording the scene of the Ethiopian eunuch, recognized this reality as beginning to take place.¹² Recognizing the Torah prohibition of Deuteronomy 23:1,¹³ examiners have focused readers' attention on Isaiah 56:3-6¹⁴ and how eunuchs will be welcomed in during the Messianic Age:

"Let not the foreigner who has joined himself to the LORD say, 'The LORD will surely separate me from His people.' Nor let the eunuch say, 'Behold, I am a dry tree.' For thus says the LORD, 'To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast My covenant, to them I will give in My house and within My walls a memorial, and a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, every one who keeps from profaning the sabbath and holds fast My covenant'" (Isaiah 56:3-6, NASU).

Here, the Hebrew term *saris*, while often involving some sort of removal of the male testicles, can also be closely involved with some sort of high role as an official: "The noun, meaning '(court) official,' has its origin in the Akkadian title *ša r̩eši* (*šarri*) 'the one of the (king's) head.' The meaning 'eunuch' arose with the practice of utilizing castrated men in key positions in the various nations of the ancient near east (e.g. in Persia, Esth 2:3ff; Esth 4:4ff)" (TWOT).¹⁵ So, it might not always be that a "eunuch" was one who had his testicles removed or made inoperative in some fashion, although they frequently were.

The importance of Isaiah 56:3-6, which is obviously located rather close in proximity to the Messianic prophecy fulfilled by Yeshua in Isaiah 53:7-8—and would have been quite easily to access in a Hebrew scroll of Isaiah—is something which many are agreed was an ancillary thought present in the composition of Luke.¹⁶ Recognizing the Deuteronomy 23:1 prohibition on eunuchs entering into the assembly, and also the negative views as stated by Philo and Josephus, examiners have drawn attention to Isaiah's expectations of eunuchs indeed being later welcomed into the people of God.¹⁷ Those who were once excluded, were now decisively included,¹⁸ as realities of the future Messianic Age were steadily breaking in via the First Century activity of the gospel.

Those who think that the "eunuch" of Acts 8:27, 36, 38 was not a eunuch of some sort, have done so at the expense of severing the Ethiopian's pondering over Isaiah 53:7-8 from Isaiah 56:3-6, in which the work of the Messiah would decisively welcome in eunuchs and foreigners to the Kingdom of God. Perhaps they did this,

¹¹ Flavius Josephus: *The Works of Josephus: Complete and Unabridged*, trans. William Whiston (Peabody, MA: Hendrickson, 1987), 123.

¹² Darrell L. Bock, *Baker Exegetical Commentary on the New Testament: Acts* (Grand Rapids: Baker Academic, 2007), pp 341-342.

¹³ Also to be considered for the Second Temple era could be 1QSa 2.6, 8 in the DSS:

"No man with a physical handicap—crippled in both legs or hands, lame, blind, deaf, dumb, or possessed of a visible blemish in his flesh...may enter to take a place in the congregation of the men of reputation" (1QSa 2.6, 8; Michael Wise, Martin Abegg, Jr., and Edward Cook, trans., *The Dead Sea Scrolls: A New Translation* [San Francisco: HarperCollins, 1996], 146).

¹⁴ Witherington, *Acts*, 299.

¹⁵ R.D. Patterson, "saris," in R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 2:634-635.

¹⁶ Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 495.

¹⁷ F. Scott Spencer, *Journeying through Acts: A Literary-Cultural Reading* (Peabody, MA: Hendrickson, 2004), pp 103, 104.

¹⁸ Cf. Meadowcroft, 215.

without considering the relationship of Isaiah 53:7-8 and related prophecies to the scene. While nothing more is stated in the Biblical text regarding the Ethiopian eunuch, the Second Century Christian apologist Irenaeus acknowledged this Ethiopian as having returned to his country, and becoming a strong evangelist:

“Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet, when he and this man were alone together? Was it not He of whom the prophet spoke: ‘He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the mouth?’ ‘But who shall declare His nativity? for His life shall be taken away from the earth’ [Acts 8:32; Isaiah 53:7, 8]. [Philip declared] that this was Jesus, and that the Scripture was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be baptized, he said, ‘I believe Jesus Christ to be the Son of God’ [Acts 8:37]. This man was also sent into the regions of Ethiopia, to preach what he had himself believed, that there was one God preached by the prophets, but that the Son of this [God] had already made [His] appearance in human nature (*secundum hominem*), and had been led as a sheep to the slaughter; and all the other statements which the prophets made regarding Him” (*Against Heresies* 3.12).¹⁹

¹⁹ Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers*, Vol. I (Grand Rapids: Eerdmans, 1975), 433.

Afterlife, negates need for resurrection

Going to Heaven makes no sense in light of the doctrine of resurrection. What is the point of the future resurrection if Believers just go to Heaven when they die?

One of the most frequent arguments against a conscious, intermediate afterlife in Heaven, is that going to be with the Lord is thought to negate the significance of the resurrection, making it a bit anticlimactic. It is very true how many of today's Believers think that salvation is to be understood exclusively in terms of "going to Heaven when you die," and the future resurrection of the body, the Millennial Kingdom, and a restored Kingdom of God on Earth, are all distant afterthoughts. But how much of this is due to much of today's popular preaching, and not a careful and reasonable reading of Scripture? Admittedly, most people are more concerned about the place they will *immediately* go after they die, which most rightly consider to be the realm of another dimension, than they are about the long term plan of salvation history. Unfortunately, the whole picture of what comes *after* the intermediate state has not been told to enough of today's Believers.

Is going to Heaven immediately after death, akin to "canceling" the significance of the resurrection? Perhaps this is best answered with another question: *What do we consider the resurrection to be?* Do we consider it to be re-creation from personal extinction—or the reassembly of a deceased human person: with the consciousness placed back into a reanimated body?

One of the most serious problems regarding the concept of psychopannychy or "soul sleep," is what happens to human memory, which is chemically stored in the brain. In holding to a monistic anthropology of the human person effectively being a body, then when a deceased body decomposes, so does a person's memory. What happens at the resurrection? *Where has the memory gone?* Psychopannychists could argue that human memory is stored in the mind of God, but then that would require them to at least accept a quasi-dualism—where the "self" or "personality" part of a deceased person has to be stored outside of the body for a time.

From a monistic perspective, the human being is entirely physical, quantitatively the same as an animal like a dog or cat. If a deceased person has completely decomposed into base atoms, has to be re-created, and then outside memories are implanted—then philosophically there is enough doubt to wonder whether or not the one who is to be "resurrected" is the same person who lived a life on Earth before. Such atoms could, after all, have become part of someone else, after decomposition has had its way and someone's remains end up in the food and water supply. In their textbook *Across the Spectrum*, Boyd and Eddy as monists have to at least acknowledge,

"Some have argued that if the self does not exist between death and resurrection, then the Lord literally re-creates us on the resurrection day. This is problematic, they argue, for it is tantamount to claiming that God creates different people who replicate us in a previous life."¹

All that they can appeal to though, as monists, is some level of mystery on how God might preserve the memories and thoughts of a person who has died. Those who believe in a conscious intermediate state, do not have

¹ "The Human Constitution Debate," in Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum: Understanding Issues in Evangelical Theology* (Grand Rapids: Baker Academic, 2002), pp 98-99.

to appeal to any degree of mystery, to know how a person remains the same in the time between death and resurrection. The anticipation of the dying Stephen, who had seen Heaven opened up, was clearly, “Lord Yeshua, receive my spirit!” (Acts 7:59, NASU). Bible readers might not be told all of the things which go on during the intermediate state, but an intermediate afterlife in either Heaven or Hell, before final rewards and punishment, undoubtedly assures us that the person who once lived an Earthly life is the same authentic one who will be resurrected—and not a copy or clone. Holistic dualism emphasizes that ideally a person is a fully embodied being, but recognizes the temporary separation of the consciousness between death and resurrection.

If anyone ever thinks that Believers looking forward to seeing the Lord in Heaven at time of death, makes the resurrection a bit of an add-on or appendage, then perhaps one really does need to think about what is stated told goes on in Heaven. Revelation 6:10, for example, includes the martyrs in Heaven entreating the Divine throne: “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” (NASU). These deceased holy ones or saints, conscious and undoubtedly having seen the Savior, **are very much eager to see salvation history progress forward.** They are eager for Yeshua to defeat His enemies, to be resurrected, and to be reunited with their loved ones who are still living on Earth. This will only take place at the Second Coming of the Messiah.

In the estimation of Bruce Milne in *The Message of Heaven & Hell*, “we [must] carefully maintain the clear New Testament focus on the parousia [or, coming] of Christ as the true goal and crowning expression of the Christian’s victory over death....For [these Believers] the focus is on the coming of the Son of Man.”² So, as exciting as going to Heaven might be, those in Heaven know that more is to come! They know that it is only at the resurrection when all the righteous, both deceased and living, can be a unified company (1 Thessalonians 4:17).

² Bruce Milne, *The Message of Heaven & Hell* (Downers Grove, IL: InterVarsity, 2002), 168.