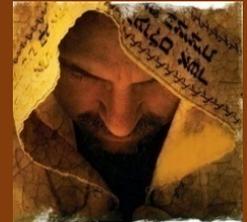


Jews For Yeshua

www.JewsForYeshua.com

To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



ON BECOMING A EUNUCH In Summary

Are you struggling with sexual addiction? Are sexual matters dominating your thoughts and life in a way that causes you to feel impure, in a way that is destroying your relationships, or in a way that is preventing you from giving your Heavenly Father and your Master Yeshua your all? Are you considering becoming a Eunuch for the Kingdom of **יהודה**, but uncertain if this is a biblically acceptable thing to do or not? Then perhaps this brief article will help you in your decision.

After reading the article, if you would like to know more about my personal life story and testimony in the Master Yeshua of how I became a Eunuch for the Kingdom, and of how it has provided me complete victory over my addiction and benefitted me and prospered my spiritual life and walk in Torah, then please feel free to obtain a copy of our book entitled, "On Becoming a Eunuch" which is available at our website located at: www.amazon.com and www.barnesandnoble.com.

Some people, in misunderstanding the Scriptures, mistakenly believe it to be a sin to be a Eunuch. Others believe that being a eunuch just means being an official of the court or some other person of high estate or authority.

The Hebrew word for Eunuch "Sah-reece" means, "a man without testicles"; and it just happens that eunuchs were frequently used in the king's courts and as guards to the harems, and in other high positions and places of honor in various magisterial positions because they were not distracted by sexual matters, were not motivated by sexual enticements, and could be trusted to not contaminate the King's seed with their own seed, ensuring that all of the King's children were indeed his own.

Below you will find the various places in Scripture that speak about Eunuchs. Out of them all you will find that the only prohibition concerning eunuchs, is the same one concerning anyone with a scab, a broken bone, one limb longer than the other, a skin rash, etc... and that prohibition is the prohibition against a priest with any of these physical imperfections from approaching the altar to present the sacrifices or offerings upon it.

Take note also, that only descendents of Aaron can approach the altar, and that those who are not descendents of Aaron cannot approach the altar under any circumstance, and can neither eat of the holy sacrifices eaten in the holy place, even if they have no blemishes and are perfectly upright in their walk in Torah; but that eunuchs who are descendents of Aaron are allowed to eat of the holy sacrifices, and to eat them in the holy place, but are only forbidden to approach the altar and the veil.

Here are the verses.

V'yikra (Leviticus) 21:16-24,

21:16 And יהוה spoke to Moses, saying,

21:17 "**Speak to Aaron**, saying: '*No man of your descendants* in succeeding generations, **who has any physical imperfection, may approach to offer the bread of his God.**

21:18 '**For any man who has a physical imperfection** shall not approach, a man blind or lame man, who has a marred face or any limb too long,

21:19 'a man who has a broken foot or broken hand,

21:20 'or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, **or who is a eunuch.**

21:21 '*No man of the descendants of Aaron the priest, who has a physical imperfection, shall come near to offer the offerings made by fire to יהוה.* He has a defect; he shall not come near to offer the bread of his God.

21:22 '**He may eat the bread of his God, both of the most holy and of the holy;**

21:23 '*only he shall not go near the veil or approach the altar,* because he has a physical imperfection, lest he profane My sanctuaries; for I יהוה sanctify them."

21:24 And Moshe (Moses) told it to Aaron and his sons, and to all the children of Israel.

In this passage it is clear that any priests with any kind of physical imperfection was not allowed to approach the veil or the altar; **but that he was still allowed to eat of the holy offerings and sacrifices; and to be a citizen of Israel and member of the community.**

With the above passage making it clear that being a eunuch does not mean excommunication, but only limited participation of duties of an official nature among fellow priests in the Temple, we have now a foundation to better understand what **D'varim (Deuteronomy) 23:1-8** is, and is not, saying.

23:1 "*If a man's testicles are damaged (or removed)* **AND his penis is cut off**, he may not be included in the assembly of יהוה.

23:2 "*No one of illegitimate birth shall enter the assembly of יהוה;* none of his descendants, even to the tenth generation, shall enter the assembly of יהוה.

23:3 "An Ammonite or Moabite shall not enter the assembly of יהוה"; even to the tenth generation none of his descendants shall enter the assembly of יהוה forever,

23:4 "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

23:5 "Nevertheless יהוה your God would not listen to Balaam, but יהוה your God turned the curse into a blessing for you, because יהוה your God loves you.

23:6 Do not seek out shalom or prosperity with them for as long as you live.

23:7 "You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were an alien in his land.

23:8 "The children of the third generation born to them may enter the assembly of יהוה.

In this verse the Hebrew word for eunuch does not appear, and neither does the word used in the English translations. This is because this **verse 23:1** is not referring to eunuchs (to those who have no testicles); but to those who have had all of their genitalia removed.

To this end, the consequences are more impacting upon those who fall into this category; but only to the extent of entering into the magistrate.

Also, as a reminder, concerning **V'yikra (Leviticus) 21:16-24** mentioned earlier, it has already been established that Eunuchs are a part of the assembly, and that among the priests who were eunuchs in the assembly, it was even allowed for them to eat of the holy offerings in the holy place. So this passage in **D'varim (Deuteronomy) 23** is speaking concerning a class outside of that of being a eunuch.

The Robert Jamieson Commentary states:

Deut. 1-3. He that is wounded in his stones and has his private member cut off shall not enter into the congregation of יהוה...

"To enter into the congregation of יהוה" means either admission to public honors and offices in the congregation and nation of Israel, or, in the case of foreigners, incorporation with that nation by marriage.

The Torah and Testimony Ministry Commentary

These judgments were given by Adonai through Moshe to address different questions that had arisen from among the lower Bet Din's (courts) of Israel, and that Moshe had to inquire of Adonai about in order to determine a clear answer.

As such, **D'varim (Deuteronomy) 23:1** is the answer to a question not concerning a eunuch who has no testicles, which question is already answered in **V'yikra (Leviticus) 21:16-24**, but

concerning one who has no testicles **AND** has had his penis cut off. The answer in this case, [unlike the eunuch who is only forbidden from approaching the altar and the veil as a priest], is that they may not hold any office of magistrate, may not be an Elder, or if a Levite, may not hold any priestly position.

Sometimes it helps to remember that the root of the word congregation is "congress". A congress is wherever the Elders of a nation, of a community, or of place of worship are assembled.

Sometimes the people are assembled with this "congress of elders" in order to receive instruction from them, as like in the case of a church or of a synagogue or when at Mt. Sinai; and sometimes it is only the Elders of the nation who are assembling together, such as when Yeshua assembled with His Talmidim (Disciples), when Moshe assembled with the Elders, or when we hold a session of Congress in our own state or nation.

As such, the question here is not whether these people can be citizens, or whether they can join an assembly to learn "from" the "congress of Elders"; but is, rather, addressing specifically whether these individuals who have had their genitalia completely removed can be "office holders" within the "Congress of Elders".

Now, **D'varim (Deuteronomy) 23:2** is concerning those born outside of marriage, such like as in the case of prostitution or incest, or as a result of a forbidden marriage, such as with a foreigner who was not a convert. In this case, the answer is that their descendents cannot marry into Israel, hold any office of magistrate, or have the position of Elder for 10 generations from that point in time.

These restrictions above in **23:2** are based upon illegal sex acts, and upon marriages with unconverted foreigners, but in **verses of 23:3-6** the Ammonites and Moabites were specifically forbidden these privileges as a people for 10 generations perpetually throughout time because they refused to sell bread and water to Israel for their journey, and hired Balaam to try and curse Israel.

In addition to the above restrictions, Israel is also forbidden, for as long as they live, to seek out any covenant of peace with them (due to their attempt to curse Israel) or to engage in commercial activity with them (due to their refusal to sell Israel food and water for their journey out of Egypt).

Then in the last two verses of **23:27,28** we see the restrictions being applied to the Edomites and Egyptians who were forbidden to be magistrates or elders for 3 generations.

Other Passages Where Eunuchs are Mentioned

II Melechim (II Kings)

9:32 And he lifted up his face to the window, and said, "Who is on my side? Who?" And there looked out to him two or three eunuchs.

20:18 And of your sons that shall come forth from you, which you shall beget, they shall be taken away; and they shall be eunuchs in the palace of the king of Babylon.

Yesh'yahu (Isaiah)

39:7 And of your sons that shall come forth from you, which you shall beget, they shall be taken away; and they shall be eunuchs in the palace of the king of Babylon.

Yerem'yahu (Jeremiah)

29:2 After that Yecon'yah (Jeconiah) the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were deported from Jerusalem;

34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

38:7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Yerem'yahu (Jeremiah) in the dungeon; the king then sitting in the gate of Benjamin;

41:16 Then took Yohanan (Johanan) the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

52:25 He also took a eunuch out of the city who was in charge of the men of war; and seven men of them who were near the king's person, who were found in the city; and the principal scribe of the host, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city.

Daniel, Shadrach, Meshach and Abednego were all Eunuchs and were provided divine protection from Adonai. Daniel was saved from the Lions, and Shadrach, Meshach, and Abednego, from the furnace of fire.

Daniel

1:3 And the king spoke to Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

1:7 To whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

1:8 But Daniel determined in his thoughts that he would not defile himself with any portion of the king's food, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

1:9 Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

1:10 And the chief of the eunuchs said to Daniel, "I fear my master the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king."

1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

Adonai and Yeshua encourage Eunuch's and promise them good things if they remain faithful to the covenant.

Mattit'yahu (Matthew)

19:12 For there are some eunuchs who were born as eunuchs from their mother's womb: and there are some eunuchs, who were made into eunuchs by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to receive it, let him receive it.

56:3 Do not let the son of the foreigner Who has joined himself to יהוה Speak, saying, "יהוה has utterly separated me from His people"; Nor let the eunuch say, "Here I am, a dry tree."

56:4 For thus says יהוה: "To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold firmly to My covenant,

56:5 Even to them I will give in My house and within My walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off.

A B'rit Chadasha (NT) Eunuch is Immersed and receives salvation.

Ma'aseh (Acts)

8:27 And he arose and went, and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who was in charge of all her treasure, and who had come to Jerusalem to worship,

8:34 And the eunuch answered Philip and said, I ask you, of who is the prophet speaking about? Of himself, or of some other man?

8:36 And as they went on [their] way, they came unto a certain water: and the eunuch said, See, [here is] water; what prevents me to from being immersed?

8:38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and Philip immersed him.

8:39 And when they had come up out of the water, the Spirit of יהוה caught away Philip so that the eunuch saw him no more: and he went on his way rejoicing.

Take note, that in all of these passages outside of Leviticus and Deuteronomy, Eunuchs are always spoken of in positive light. They were military leaders, in charge of harems, held high positions of power, were given divine protection from fire and from lions, given the promise of a name of honor that is greater than even an abundance of faithful children could bring them, and

that it is a station in life encouraged by Yeshua Himself to all those who are capable of accepting that stature.

With this, it becomes apparent that the prohibition in Leviticus is not targeting the status of eunuch as offensive or sinful, but as a physical imperfection equivalent to a broken bone or skin rash that prevents him from offering sacrifices upon the altar and from approaching the veil just like any other person with any other kind of physical imperfection is forbidden; but which does not forbid him from eating that which was offered upon the altar or from being a citizen or elder or magistrate in Israel.

This shows also, that a eunuch is in a different category than one who does not have a penis, for the one who has no penis, in addition to the prohibition against approaching the altar and veil, also cannot be an elder or a magistrate in Israel; though they can be a citizen. This no doubt is also why the one in Leviticus is specifically referred to as a eunuch, whereas the one referred to in Deuteronomy is not referred to as a eunuch.

*This is because a eunuch is specifically one who has been castrated ONLY; whereas no specific name is given to those missing their whole genitalia. However, it also needs to be made clear that even the one with missing genitalia (whether missing by way of deliberate intent, or by way of an accident) is accepted into the covenant like any other non-eunuch, Israelite, or foreign convert who repents of their sins and follows Yeshua, for the only sin that is unforgivable is that of referring to the Ruach haKadosh (the Holy Spirit) as demonic (blasphemy of the Holy Spirit). All other sins are forgivable; **Mattit'yahu (Matthew) 12:32.***

Copyright 04/30/2011 by the Torah and Testimony Revealed Ministry, 5/9/2016 Edition