

# FAQ VOL II

A WORK IN PROGRESS

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# Frequently Asked Questions

## VOLUME II

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<p><b><i>Frequently Asked Questions, Volume II is a multi-year work in progress. Please note how the text may be corrected, updated, or amended, before final publication. Page numbers are also likely to be altered.</i></b></p>
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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: <i>Anchor Bible Dictionary</i>	IVPBBC: <i>IVP Bible Background Commentary (Old &amp; New Testament)</i>
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
ANE: Ancient Near East(ern)	JBK: <i>New Jerusalem Bible-Koren</i> (2000)
Apostolic Scriptures/Writings: the New Testament	JETS: <i>Journal of the Evangelical Theological Society</i>
Ara: Aramaic	KJV: King James Version
ASV: American Standard Version (1901)	Lattimore: <i>The New Testament</i> by Richmond Lattimore (1996)
ATS: ArtScroll Tanach (1996)	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
b. Babylonian Talmud ( <i>Talmud Bavli</i> )	LES: <i>Lexham English Septuagint</i> (2019)
B.C.E.: Before Common Era or B.C.	LS: <i>An Intermediate Greek-English Lexicon</i> (Liddell-Scott)
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	LSJM: <i>Greek-English Lexicon</i> (Liddell-Scott-Jones-McKenzie)
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
C.E.: Common Era or A.D.	LXX: Septuagint
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	m. Mishnah
CGL: <i>Cambridge Greek Lexicon</i> (2021)	MT: Masoretic Text
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Holladay)	NASB: <i>New American Standard Bible</i> (1977)
CJB: <i>Complete Jewish Bible</i> (1998)	NASU: <i>New American Standard Update</i> (1995)
CJSB: <i>Complete Jewish Study Bible</i> (2016)	NBCR: <i>New Bible Commentary: Revised</i>
DRA: Douay-Rheims American Edition	NEB: <i>New English Bible</i> (1970)
DSS: Dead Sea Scrolls	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
EDB: <i>Eerdmans Dictionary of the Bible</i>	NETS: <i>New English Translation of the Septuagint</i> (2007)
EJ: <i>Encyclopaedia Judaica</i>	NIB: <i>New Interpreter's Bible</i>
ESV: <i>English Standard Version</i> (2001)	NIDB: <i>New International Dictionary of the Bible</i>
Ger: German	NIV: <i>New International Version</i> (1984)
GNT: <i>Greek New Testament</i>	NJB: <i>New Jerusalem Bible-Catholic</i> (1985)
Grk: Greek	NJPS: <i>Tanakh, A New Translation of the Holy Scriptures</i> (1999)
HALOT: <i>Hebrew &amp; Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)	NKJV: <i>New King James Version</i> (1982)
HCSB: <i>Holman Christian Standard Bible</i> (2004)	NRSV: <i>New Revised Standard Version</i> (1989)
Heb: Hebrew	NLT: <i>New Living Translation</i> (1996)
HNV: <i>Hebrew Names Version of the World English Bible</i>	NT: <i>New Testament</i>
IDB: <i>Interpreter's Dictionary of the Bible</i>	
IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>	
ISBE: <i>International Standard Bible Encyclopedia</i>	

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)

# Isaiah 3:12, Women Ruling

**Isaiah 3:12 serves as direct condemnation of a society or religious community, which allows females to rule or lead.**

**The following material has been adapted from “Men and Women: Answering Messianic Questions,” appearing in *Men and Women in the Body of Messiah: Answering Crucial Questions*.**

Frequently heard among evangelical complementarians, is the thought that when females are seen to take positions of leadership in the Bible, it is because males have not done their job. So, any scene where it is witnessed that females have had to step up and take the lead, did not take place because a female was genuinely endowed by God with a gift of leadership, but instead took place in order to shame the males who should have been leading.

There are various culturally-conditioned statements appearing in the Tanach, which are reflective of how in the patriarchal Ancient Near East, women were not the equals of men, and were inherently weaker and defenseless (i.e., Isaiah 19:16; Jeremiah 50:37; 51:30; Nahum 3:13). Yet, in the discussions and debates over men and women in the Body of Messiah, many of us have doubtlessly witnessed a passage like Isaiah 3:12 invoked, repeated, and then embellished and even exaggerated:

“O My people! Their oppressors are children, **and women rule over them**. O My people! Those who guide you lead you astray and confuse the direction of your paths” (Isaiah 3:12, NASU).

Almost no one in the contemporary Messianic movement (at least to my knowledge), has really bothered to recognize that there is a textual issue present, regarding the reading of “women,” in Isaiah 3:12. As indicated by the Left of Center *New Interpreter’s Study Bible*,

“[B]ased on the LXX, it is probably better to read the Hebrew *noshim*, as ‘creditors,’ instead of *nashim*, ‘women.’ If *women* is retained, however, note how Israel’s male-centered worldview lodged legitimate authority only in the hands of men.”<sup>1</sup>

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<sup>1</sup> Susan Ackerman, “Isaiah,” in Walter J. Harrelson, ed., et. al., *New Interpreter’s Study Bible*, NRSV (Nashville: Abingdon, 2003), 963.

The more conservative NET Bible notes the presence of “an emendation (with support from the LXX) of... (*nashim*, ‘women’) to... (*noshim*, ‘creditors’; a participle from... *nasa*).”<sup>2</sup> Isaiah 3:12 is notably rendered in the NET Bible as,

“Oppressors treat my people cruelly; creditors rule over them. My people's leaders mislead them; they give you confusing directions” (Isaiah 3:12, NET Bible).

The 2021 NRSVue similarly has, “My people—their oppressors extort them, and creditors rule over them.”

This follows a reading of the Hebrew *n-sh-y-m* as *noshim*. This was translated into the Greek Septuagint as *apaitountes*, “extortioners” (LXE) or “creditors” (NETS).

Recognizing the textual issues in the MT, and how it was translated in the LXX, is not something that most of today’s Messianic people are going to do. However, the original reading of Isaiah 3:21 being *noshim*, indicates that **Isaiah 3:12 should not and cannot be used to speak against female leaders in the Body of Messiah.**

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<sup>2</sup> *The NET Bible, New English Translation* (Dallas: Biblical Studies Press, 2005), 1268.