

# FAQ VOL II

A WORK IN PROGRESS

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**MESSIANIC APOLOGETICS**

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# Frequently Asked Questions

VOLUME II

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latest update 29 November, 2024

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A planned resource by Messianic Apologetics, a division of Outreach Israel Ministries  
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***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.***

# 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)

# 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.