

## ~EUNUCH (325)

[Hebrew, *sa-ris'*, Greek, *eu-nou'khos*]

- The Hebrew word *sa-ris'* and the Greek word *eu-nou'khos* apply, when used in a literal sense, to a human male who has been castrated. Such were appointed in royal courts as attendants, or caretakers, of the queen, the harem, and the women.
- And let the king appoint commissioners in all the jurisdictional districts of his realm, and let them collect together all the young women, virgins, beautiful in appearance, at Shushan the castle, at the house of the women in charge of Hegai the kings **eunuch**, the guardian of the women, and let there be a giving of their massages. (**Esther 2:3**)
- And when the turn of each young woman arrived to go in to King Ahasuerus after it had happened to her according to the women's regulation for twelve months, for that was the way the days of their massage procedure were gradually fulfilled, six months with oil of myrrh and six months with balsam oil and with the massages of the women. (**Esther 2:12**)
- Then on these conditions the young woman herself came in to the king. Everything that she would mention would be given her, to come with her from the house of the women to the king's house. (**Esther 2:13**)
- In the evening she herself came in, and in the morning she herself returned to the second house of the women in charge of Shaashgaz the kings **eunuch**, the guardian of the concubines. She would not come in anymore to the king unless the king had taken delight in her and she had been called by name. (**Esther 2:14**)
- And when the turn of Esther the daughter of Abihail the uncle of Mordecai, whom he had taken as his daughter, arrived to come in to the king, she did not request anything except what Hegai the kings **eunuch**, the guardian of the women, proceeded to mention, all the while Esther was continually gaining favor in the eyes of everyone seeing her. (**Esther 2:15**)
- And Esther's young women and her eunuchs began to come in

and tell her. And the queen was very much pained. Then she sent garments to clothe Mordecai and to remove his sackcloth off him. And he did not accept them. ([Esther 4:4](#))

- At this Esther called Hathach, one of the king's **eunuchs**, whom he had made to attend upon her, and she proceeded to give him a command concerning Mordecai, to know what this meant and what this was all about. ([Esther 4:5](#))
- So Hathach went out to Mordecai into the public square of the city that was before the king's gate. ([Esther 4:6](#))
- Hathach now came in and told Esther Mordecai's words. ([Esther 4:9](#))
- Because of their closeness to the king's household, **eunuchs** of ability often rose to high rank. In a broad sense the term also denoted any official assigned to duties in the court of the king, not indicating that these men were literal **eunuchs**.
- Under the Law covenant, a **eunuch** was not allowed to become part of the congregation of God's people.
- No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Yehowah. ([Deuteronomy 23:1](#))
- There is, accordingly, no indication that any of the Israelites or alien residents among them were made **eunuchs** for service in the palace of Israelite kings.
- Under the Law, slaves were to be circumcised, not castrated. However, it was the custom of Eastern pagan nations to make **eunuchs** out of some of the children taken captive in war.
- The court official who was in charge of the treasury of the queen of Ethiopia and to whom Philip preached is called a **eunuch**. He was a proselyte to the Jewish religion who had come to Jerusalem to worship God. But since a castrated person was not accepted into the congregation of Israel under the Law, the term *eu-nou'khos* would apply here not literally but in its sense of court official.
- However, Yehowah's angel spoke to Philip, saying; Rise and go to the south to the road that runs down from Jerusalem to Gaza.

This is a desert road. (**Acts of Apostles 8:26**)

- With that he rose and went, and, look! An Ethiopian **eunuch**, a man in power under Candace queen of the Ethiopians, and who was over all her treasure. He had gone to Jerusalem to worship. (**Acts of Apostles 8:27**)
- But he was returning and was sitting in his chariot and reading aloud the prophet Isaiah. (**Acts of Apostles 8:28**)
- So the spirit said to Philip; Approach and join yourself to this chariot. (**Acts of Apostles 8:29**)
- Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said; Do you actually know what you are reading? (**Acts of Apostles 8:30**)
- He said; Really, how could I ever do so, unless someone guided me? And he entreated Philip to get on and sit down with him. (**Acts of Apostles 8:31**)
- Now the passage of Scripture that he was reading aloud was this: As a sheep he was brought to the slaughter, and as a lamb that is voiceless before its shearer, so he does not open his mouth. (**Acts of Apostles 8:32**)
- During his humiliation the judgment was taken away from him. Who will tell the details of his generation? Because his life is taken away from the earth. (**Acts of Apostles 8:33**)
- In answer the **eunuch** said to Philip; I beg you, About whom does the prophet say this? About himself or about some other man? (**Acts of Apostles 8:34**)
- Philip opened his mouth and, starting with this Scripture, he declared to him the Good News about Jesus. (**Acts of Apostles 8:35**)
- Now as they were going over the road, they came to a certain body of water, and the **eunuch** said; Look! A body of water, what prevents me from getting baptized? (**Acts of Apostles 8:36**)
- With that he commanded the chariot to halt, and they both went down into the water, both Philip and the **eunuch**, and he baptized

him. ([Acts of Apostles 8:38](#))

- When they had come up out of the water, Yehowah's spirit quickly led Philip away, and the **eunuch** did not see him anymore, for he kept going on his way rejoicing. ([Acts of Apostles 8:39](#))
- No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Yehowah. ([Deuteronomy 23:1](#))
- Ebed-melech, the Ethiopian who rescued the prophet Jeremiah from imprisonment in a cistern, was a **eunuch** in the court of King Zedekiah.
- It would appear that the term here, too, applies in the frequent sense of officer. Ebed-melech seems to have been a man of authority. He appealed directly to King Zedekiah in Jeremiah's behalf and was given command over 30 men for the rescue operation.
- And Ebed-melech the Ethiopian, a man who was a **eunuch** and who was in the house of the king, got to hear that they had put Jeremiah into the cistern, and the king was sitting in the Gate of Benjamin. ([Jeremiah 38:7](#))
- So Ebed-melech went out of the house of the king and spoke to the king, saying; ([Jeremiah 38:8](#))
- O my lord the king, these men have done bad in all that they have done to Jeremiah the prophet, whom they have thrown into the cistern, so that he will die where he is because of the famine. For there is no bread anymore in the city. ([Jeremiah 38:9](#))
- Then the king commanded Ebed-melech the Ethiopian, saying; Take in your charge from this place thirty men, and you must get Jeremiah the prophet up out of the cistern before he dies. ([Jeremiah 38:10](#))
- Accordingly Ebed-melech took the men in his charge and went into the house of the king to beneath the treasury and took from there worn-out rags and worn-out pieces of cloth and let them down to Jeremiah into the cistern by means of the ropes. ([Jeremiah 38:11](#))
- Then Ebed-melech the Ethiopian said to Jeremiah; Put, please,

the worn-out rags and the pieces of cloth under your armpits beneath the ropes. Jeremiah now did so. ([Jeremiah 38:12](#))

- Finally they drew out Jeremiah by means of the ropes and brought him up out of the cistern. And Jeremiah continued to dwell in the Courtyard of the Guard. ([Jeremiah 38:13](#))
- Yehowah comfortingly foretold the time when **eunuchs** would be accepted by him as his servants and, if obedient, would have a name better than sons and daughters.
- With the abolition of the Law by Jesus Christ, all persons exercising faith, regardless of their former status or condition, could become spiritual sons of God. Fleshly distinctions were removed.
- For this is what Yehowah has said to the **eunuchs** that keep my Sabbaths and that have chosen what I have delighted in and that are laying hold of my covenant. ([Isaiah 56:4](#))
- I will even give to them in my house and within my walls a monument and a name, something better than sons and daughters. A name to time indefinite I shall give them, one that will not be cut off. ([Isaiah 56:5](#))
- However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. ([John 1:12](#))
- In whatever condition each one was called, brothers, let him remain in it associated with God. ([1 Corinthians 7:24](#))
- Consequently from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. ([2 Corinthians 5:16](#))
- Jesus Christ spoke of three classes of **eunuchs** at;
- For there are **eunuchs** that were born such from their mother's womb, and there are **eunuchs** that were made eunuchs by men, and there are **eunuchs** that have made themselves eunuchs on account of the kingdom of the heavens. Let him that can make room for it make room for it. ([Matthew 19:12](#))

- **Saying; For there are **eunuchs** that were born such from their mother's womb, and there are **eunuchs** that were made **eunuchs** by men, and there are **eunuchs** that have made themselves **eunuchs** on account of the kingdom of the heavens.**
- **Let him that can make room for it make room for it. Those who are said to have made themselves **eunuchs** because of the kingdom are those who exercise self-control so as to apply themselves to the service of God.**
- **The apostle Paul recommends this as the better course for Christians who do not become inflamed with passion. These, he said; could serve the Lord more constantly without distraction.**
- **But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion. (1 Corinthians 7:9)**
- **Moreover, this I say; brothers, the time left is reduced. Henceforth let those who have wives be as though they had none. (1 Corinthians 7:29)**
- **And also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing. (1 Corinthians 7:30)**
- **And those making use of the world as those not using it to the full, for the scene of this world is changing. (1 Corinthians 7:31)**
- **Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lords approval. (1 Corinthians 7:32)**
- **But the married man is anxious for the things of the world, how he may gain the approval of his wife. (1 Corinthians 7:33)**
- **And he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. (1 Corinthians 7:34)**
- **But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is**

becoming and that which means constant attendance upon the Lord without distraction. ([1 Corinthians 7:35](#))

- But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants, he does not sin. Let them marry. ([1 Corinthians 7:36](#))
- But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. ([1 Corinthians 7:37](#))
- Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better. ([1 Corinthians 7:38](#))
- Such **eunuchs** are not persons who have physically castrated themselves or have been emasculated, instead, these persons voluntarily remain in a state of singleness.
- No vow of celibacy is recommended by the Bible, and forbidding to marry is condemned as one of the marks of the apostasy. In fact, some of the apostles were married men.
- However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. ([1 Timothy 4:1](#))
- By the hypocrisy of men who speak lies, marked in their conscience as with a branding iron. ([1 Timothy 4:2](#))
- Forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. ([1 Timothy 4:3](#))
- We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not? ([1 Corinthians 9:5](#))
- And Jesus, on coming into Peter's house, saw his mother-in-law lying down and sick with fever. ([Matthew 8:14](#))

- **Now Simon's mother-in-law was lying down sick with a fever, and they at once told him about her. (Mark 1:30)**
- **After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed with a high fever, and they made request of him for her. (Luke 4:38)**

**See Also COURT OFFICIAL**