

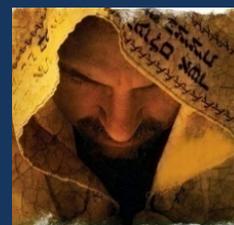
Jews For Yeshua

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*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*

*Blessed are those Who Die in Yeshua from now on
Revelation 14:13*



ON BECOMING A EUNUCH

This article was originally written to inform those considering surgical castration of the gravity of the decision so that they could better determine if it is something they want to do for themselves. The article therefore contains a considerable amount of my history beginning from adolescence onward to bring out the severity and history of my addiction, my attitude towards the addiction, my determination in overcoming my addiction, and the actions I took to overcome my addiction.

The book also now has a dual purpose added of communicating to men with sexual addiction a way that they can permanently, and very effectively, overcome their addiction down to the deepest core of their thoughts through the procedure of surgical castration. I say dual, because this is a solution that is my hope and prayer will be made available to both law abiding men seeking to overcome a destructive addiction in their life, as well as made available to those whose addictions have progressed to repeated criminal behavior of a sexually driven nature.

Concerning this latter group, Europe has utilized surgical castration for its sexual offenders for over 40 years with tremendous success, reducing recidivism rates across the board for all classes of sex offenders to less than 3%. This compares to anywhere from 3% to 5% in America for incest and exhibitionistic cases, to as much as 30% for the violent rapist.

Sexual addiction, like any addiction, also has its victims. It doesn't matter if the activity of the addiction is lawful or unlawful. It doesn't matter if the addict is one serving time for doing what society deems to be a sex crime, or whether it is someone who has destroyed their own or another's relationship and/or marriage, and/or left a trail of broken hearts, broken families, and/or tears in their wake.

I regret that I myself was so caught up in my own misery and inner-conflict that it wasn't until 1986 that I realized that my addiction was even a real problem; and until 1990 that I was able to realize that the recipients of my actions were now unwilling victims rather than consensual partners and peers.

I have learned many lessons as a result of my past and God has taught me how to be a better person as a result. Following is a list of some of the problems I have overcome through the

lessons I have learned in life through the Testimony of Yeshua, and through the commandments of God, as a Jewish believer in the Messiah Yeshua.

1986- I overcame 13 years of drug abuse

1991- I quit smoking

1999- I overcame about 20 years of sexual addiction, and all other sexually related problems

I am now married to the most beautiful woman I know, with two of the most precious gifts of step-daughters anyone could ever hope for, and who I love as my own. I don't deserve what I have, but neither do I take what I do have for granted.

Sincerely, Shad Meshach.

Introduction

*Two men went up to the Temple to pray,
one a Pharisee and the other a tax collector.*

*The Pharisee stood and prayed in this manner,
"God, I thank You that I am not like other men,
extortionists, unjust, adulterous, or even as this tax collector.
I fast twice a week, and I give tithes of all I possess."*

*And the tax collector, standing far off,
would not so much as raise his eyes to heaven,
but beat his breast, saying,
"God be merciful to me a sinner."*

*I tell you,
this man went down to his house justified rather than the other;
for everyone who exalts himself will be brought low,
but he who humbles himself will be exalted. Luke 18:13.*

*This is my story and my plea of,
"God, be merciful to me a sinner".*

To understand why surgical castration is so effective, it is important to understand that we are chemically driven creatures just much as we are psychologically driven creatures.

In fact, in the case of the addict, and in the case of many other types of disorders, the psychological processes of our minds can, and often do, take a back seat to any bio-chemical imbalances of our bodies. And quite often a psychologically balanced mind is dependent on a bio-chemically balanced process within the body.

There are, no doubt, those who can benefit and learn to control their addictive behavior and thoughts through psychology and/or other types of self-help and support group programs.

But for those whose addictions are too severe to benefit from these traditional methods, as was the case with me; or for those who do not have the tremendous amount of time or finances available to pursue these traditional methods that may or may not produce the desired results being sought, surgical castration is a viable option that is both affordable and effective.

The procedure, likewise, empowers the addict to not just control their addictive behavior, but to virtually eliminate the very impulses and thoughts that propel them into that behavior.

Following is a look inside the mind and life of a sex addict, of how he became the person he was, and how God showed him the way to overcome. That person is me. This is a true account of how I overcame a sexual addiction which had destroyed my life, and harmed a

multitude of others.

It is my account of how I had tried all of man's solutions from counseling, to psychotherapy, to pharmaceuticals, alternative lifestyles and the like; all to no avail. And how it was not until I combined my faith in Yeshua, with a cure prescribed by Yeshua Himself, of becoming a eunuch, that I gained the victory over my bondage and was set free in Him.

Today, I am joyfully married with two step children, and am free of all forms of sexual addiction since Memorial Day, May 30, 1999.

My story is told shortly after my surgery in 1999, and from the perspective of the lifestyle and influences I had grown up around prior to my entry into the Messianic Jewish faith.

It was a lifestyle of the ugly world of addiction; but if you relate best to the tax collector in the Scripture quoted above, then you will understand from this testimony the power of God to change lives; and,

*Truly I say to you, there is joy in the presence of the angels of God over even one sinner who repents. **Luke 15:10***

This is my testimony of the power of God to change lives, and appropriate to be shared in this age of sexual addiction and looseness.

As it is written,

*Those who are well have no need of a physician, but those who are sick. **Mattit'yahu (Matthew) 9:12,13***

*He who overcomes, and keeps My works until the end, to him I will give power over the nations. **Revelation 2:26***

*To he who overcomes I will make a pillar in the Temple of My God. **Revelation 3:12***

So, Why Would Anyone Want to Become a Eunuch?

There are many reasons. The most common reason is medical. For example, some become eunuchs as a result of treatment for testicular cancer, from injury to a testicle, or other medical condition. Another reason is as one step in a gender change operation. A third and lesser-known reason is simply the desire to modify one's body in this radical way as part of a fetish interest.

There are also men, like myself, who want to become a eunuch, because they want to gain control of their sexual impulses by eliminating the testosterone production in their body. At a more personal level, I wanted the surgery in order to grow closer to God and to improve the quality of my life.

As a result of my voluntary surgical castration, I went from being a completely dysfunctional

social deviant whose life was controlled by addiction, to being a healthy, functional, productive member of society who is now at peace with himself and with God.

In the following summarization of my life and struggle, I will describe the background, the events, and the thought processes that led to this rather extreme decision in my life.

The Background

My sexual desires, from age fourteen onward, had dominated my life so completely that I couldn't function healthily or normally. I couldn't hold down a job or develop long term relationships. I had trouble focusing on my goals and commitments. I had come to the point where I realized that I had an addiction, and that I needed to find a way to overcome it.

I came to hate my addiction. I did have other goals in life I wanted to do. My greatest goal was to grow closer to God and to develop a greater spiritual life.

Other goals were to have a family, to own my own business, to go out and do normal things like camping and hiking, to enjoy good friendships, and simply to be able to be with people without my addiction dominating every thought. I also wanted the opportunity to reach out to others to help them with their life problems.

But I couldn't achieve any of my goals because I was as controlled by my addiction as if I had a ball and chain attached to my leg.

It began when I was 8 years old when I entered in at the half way point of the sexual revolution of the 60's and 70's. It began with common activities like playing doctor, and exploring the differences between one's own body and that of the opposite gender. I grew up in a home where we went to church, but at age 10, after my father was killed by a drunk driver in a motorcycle accident, we no longer went to church.

It is at this point that my experimentation with the opposite gender began to go beyond simple "curiosity"; and began to escalate into more daring activities such as, "Truth, Dare, or Double Dare", strip poker, spin the bottle, and skinny dipping.

Within a year or two after my father's untimely death, I remember my mother purchasing a book called, "The Joy of Sex" around the same time that another relative of mine was introducing me to "Playboy", "Penthouse" and "Hustler" magazines. It was the generation where having a Playboy emblem on your T-shirt was the "in" thing to do.

My home, likewise, was filled with nude, hand carved statues which my father, who was an ardent collector of fine art, had purchased in Europe and in other places. One of his favorite statues in his "art" collection was one that doubled as a whiskey dispenser.

It was a statue of a young boy peeing in a pond, and you would simply place your shot glass under the boy's appendage, and whiskey would proceed to be dispensed from it into the shot glass.

I grew up with no concept in my early years of nudity or sex as shameful or wrong in any capacity. Even in public, I recall seeing many times on the news whole groups of adults

streaking down the street expressing their right to free speech while the cameras rolled on filming their bare butts in mass.

By the time I had reached my early teens, I had already been exposed to all these influences, as well as to alcohol, marijuana, mushrooms, and LSD.

My peers frequently skinny dipped, and "sex", "drugs", and "rock and roll" were the "in" things to do.

As I grew into my late teens, my activities came to include public sex; and eventually as a young adult, threesomes.

I recall in my teenage years of engaging in sexual acts in public parks with one of my girlfriends.

On one occasion I was in a park with a girl friend when another couple came up and joined us by our side. On another occasion in the same park, a vehicle with several people drove by us and clapped, whistled, and hooted, cheering us on as they drove by.

I also, on several occasions, was molested by both men and women while I was a teenager. And ultimately, I became an exhibitionist.

My exhibitionistic activities occasionally caused trouble for me, but the only ones who ever seemed to have a problem with this activity of mine were the police. And my peers always saw the police as "the enemy", which I was quite amenable to.

My attitude towards judicial officials as "the bad guys" began when I was 10 years old, shortly after the drunk driver, who had killed my father in a drunk driving incident, was released from the courts with little more than a small fine.

I knew that what the drunk driver had done was wrong, and I knew that it was wrong for him to be released from the courts virtually unpunished.

So, combining my experience with how I saw the police in the news interact with the "freedom of speech streakers" and others, it appeared to me that the police were the "bad guys".

So skinny dipping, smoking marijuana, drinking beer, public sex, and so on, were seen as only issues of concern among "the bad guys", and after all, me and my friends never killed anybody's dad, or let the killer go free, right? And so the faulty reasoning blinded us to our own errant ways.

Rebellious activities in America's secular society like "streaking," skinny-dipping, strip poker, and the many forms of experimentation of the 70's all seemed like the "in" thing to do at the time, whether in public or in private.

And I gave no thought to any of it as being possibly morally wrong except to people of the "police community" who had no credibility in my eyes concerning right and wrong after letting the killer of my father go.

The lure of my activities with my peers, or even by myself, came from getting away with something, and from the mutual excitement shared with my peers. It all appeared like harmless fun at the time, with an undercurrent of adolescent rebellion against authority.

But as I became older, it became less of a joke. I came to the point where I wanted to stop the behavior as many of my peers had done as they became older and matured, but what had earlier been childish fun, now revealed the ugly face of addiction.

Sexual immorality wasn't something I did for thrills anymore, it was something I was compelled to do, just like others may be compelled to overeat, overwork, drink, smoke, engage in pornography, or eat chocolate. This was my addiction. I hated it with every fiber of my being, and I desperately wanted to change.

I had no idea what to do to change, however. Even in light of about 1500 hours of psychological counseling and self-improvement programs invested in over a 20-year period of time, I had gained no power to overcome my addiction.

I'd attempted many times to change my behavior by changing my thinking, but nothing was able to stand against the powerful effects of the male hormone of testosterone on the brain; and I had no clue at the time that any of my addiction had anything to do with testosterone.

Meeting the Savior

My desire to change my life in general came around age 16 or so while I was in a juvenile detention hall, and some Christians came in and sang songs with us and invited us to accept Christ as our Savior. I was very touched that perfect strangers would come into the juvenile jail there and sing songs with us, when not even my own relatives would visit me. So touched, that I accepted their invitation.

After the meeting, I went back into my cell, and I prayed to God to forgive me of my sins, whatever they might be, and for Christ (who I know now by His Hebrew birth name "Yeshua") to come into my life and heal me.

Soon, if not immediately thereafter, I felt a serene presence overwhelm me that is very difficult to express in words. I describe it as an unearthly, supernatural type of cleansing, comforting warmth, beginning in my chest area, and then filling my whole body.

A warmth not natural to the biological processes of the body. A warmth and softness that I had never experienced up until that time, and which I never experienced again in the 20 years leading up to the time of this writing. It was a warmth, and a cleansing, that caused me to feel "clean", and forgiven.

And though no one other than law enforcement, or people I had associated with them, had ever told me that any of my behavior was wrong; it was at this point that I started feeling the need to change something in my life.

I still had no conviction or concept of exhibitionism as being "wrong", only a need to want to control it, and to at least maintain it in a way that law enforcement couldn't harass me for it.

But it was only a conviction from within; and absent a clear knowledge of my behavior as wrong, I was doomed to a life of ever increasing addiction and moral decay. No one had ever told me of any need to change, only to believe that Christ is the Messiah.

So I received little guidance from others, though I do remember one couple kicking me out of their house upon learning of my addiction that I had been hiding from them. But at that time in my twisted way of thinking, this reaction of theirs just made them like the police to me. I reasoned that I was supposed to be under grace, and acceptable as I was.

But like the police, I was only under grace and acceptable if I went by their rules; otherwise, they would just condemn me like the police who let the killer of my father go.

Looking back now I realize that their reactions to my behavior were actually proper in light of the fact that my sexual addiction was still a current behavior in my life, and a behavior that I had been dishonestly hiding from them.

But I knew I believed in God, and I did sense that I was supposed to overcome this addiction of mine, but I had no idea why, and did not even realize that the conviction was from God.

Eventually, however, I had read the Holy Scriptures enough to realize that my desire to overcome my addiction was indeed a conviction from God, and that it is also part of what God wanted for my life. And so for the first time, I began to realize that the "grace, come as you are, and stay as you are" doctrine of christianity, was not of God, but of man.

I learned that grace was not a license to excuse sin, or to remain as I was and continue a life of sin. And that likewise, that what God called sin, and what man called sin, were often two different things.

That man defined sin basically the same way that police defined it, as a violation of human laws and cultural traditions. All of which I already knew from my experiences in life were full of hypocrisy, double standards, inconsistency, corruption, and imbalance.

For example, in man's eyes, right and wrong were often defined in terms of consensual relations versus non-consensual, so that if a woman consented to sleeping with 5 men at one time, it was considered morally, culturally, and legally acceptable, but if she did not consent, to sleeping even with just one man, then it was wrong.

To me, that was like saying that if I consent to having you rob and kill me, it's okay, but if I do not consent, then it's a crime. The standard of consent versus non-consent to determine right or wrong seemed an absolutely senseless and unreliable standard to me for determining morality.

The Scriptures, however, based right and wrong on a person's actions in light of God's eternal standard and Wisdom. This made much more sense to me as a standard. I mean, if something is truly right, then it has to be right forever. And if something is truly wrong, then it has to be wrong forever. Otherwise, how could it be truth?

And every time I would go to an assembly, I would sing songs with the adherents just like I did

as a juvenile, sensing that there was some truth to what they were sharing with me, but not entirely certain how to filter it all out.

So I continued to fellowship with professing believers and to study the Scriptures. I learned that the grace of God is not a license to stay as we are, or to continue in sin, but rather is the Mercy of God. That is, that His grace is His willingness and commitment to forgiving us when we repent and stop sinning.

I also learned that God has a Law of commandments that defines for us, in truth, what sin is.

That is, what is right and what is wrong in His eyes. The Law of which, human religions never shared with me except in negative light.

The Struggle

I also became familiar with the Scriptures and what they teach overall, and came across some significant passages. One passage in particular stuck with me for several years through my trial and error experimentations. It was about overcoming sin, and was the passage that ultimately led me to the solution of surgical castration.

The passage is located in **Mattit'yahu (Matthew) 5:29-30**, where Yeshua said,

5:29 *"If your right eye causes you to sin, then pluck it out and cast it from you, for it is more profitable for you that one of your members perish than for your whole body to be cast into hell.*

5:30 *And if your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish than for your whole body to be cast into hell."*

Other Scriptures also mentioned the blessings that eunuchs who are faithful to His covenant(s) will receive, and stated that eunuchs are children of God and not rejected.

So, I decided to try castrating myself. I wasn't sure how to do it. I had heard of people tying rubber bands around their privates until they simply fell off. I didn't have any rubber bands, so I tried it with a piece of string. But that method was far too lengthy and painful. I wanted something quicker.

I decided next to try something thinner and tougher, like fishing line or cheese-cutting wire. But when it came down to actually pulling the string, I couldn't bring myself to do it. I was too concerned about bleeding, infection, and well, what if it didn't work?

Another option I considered was acquiring a paper cutter like what is used in offices, and using it like a guillotine to remove my privates in their entirety; even considering an actual guillotine, so that all I would have to do would be to flip a switch and it would all be over.

Those ideas led me to the same conclusions as the string and fishing line did, too much effort and/or resolve or courage was required, and where does one find a guillotine anyway?

I also learned later through further Scripture study that removing the appendage between the testicles was a violation of God's commandments, that it was only lawful to remove the testicles. So I momentarily gave up and put my energies instead into designing a "chastity suit."

The chastity suit was actually quite clever and practical, the best of my ideas so far. The idea was to put it on, lock the padlock at the waist, and then leave the key at home when I left the house. That way I was safe throughout the day until I returned back home. Once back home I was again safe from my addiction.

It was quite effective when I wore it, the difficult part was consistently to wearing it. Because I lived alone it was difficult to put on my chastity suit consistently. It was easy for me to talk myself out of it when I had confidence in my ability to resist temptation on any given day.

So, although the chastity suit was a potentially great idea, it was of limited effectiveness in the absence of a girlfriend, a partner, a wife, or a live-in friend to hold me accountable for wearing it every day regardless of my mood.

I was running out of brilliant ideas, and beginning to lose hope in my future, wondering if I'd ever be able to bring myself under control and have a productive life, or realize any of my goals in life.

Light at the End of the Tunnel

Then I learned about the female hormone progesterone, produced by a woman's body during pregnancy and lactation, and the synthetic version of the hormone, Depo-Provera, often prescribed to women for birth control because it "tricks" the body into believing it is pregnant, thereby tricking the body into not ovulating.

When a male takes Depo-Provera, the hormone "tricks" the body in a similar way. It tricks the endocrine system into believing that the body has sufficient blood testosterone levels, so that the testicles stop producing testosterone. This, naturally, results in the loss of sexual desire; and that desire was precisely what I needed to lose.

You see, throughout all my experimentation, I learned that sexual desire dwells only in a certain part of the brain just like language, math, and motor skills do, and learned that this portion of the brain remains dormant until it is activated by the presence of testosterone. This helped me to understand why it was that my addiction was only appealing to me when I was aroused, but otherwise, I wanted nothing to do with it.

So I considered the potential benefits of Depo-Provera. I thought again about the Scripture in which Yeshua teaches that it's better to cut off a member of your body that causes you to sin than for your whole life to be destroyed.

I also thought about the promises given to eunuchs, and felt that this medication might be a chance to find out what it might feel like to be castrated; chemically castrated that is, and thus to be finally without the addiction that controlled my life.

So I began taking Depo-Provera. Within five days, and quite to my amazement, I did indeed lose my desires. Although I could still become voluntarily interested in sexual activity, the compulsive nature of my addiction was completely gone; and the minor interest I could muster up was quite appropriate and easy to control.

I was astonished that I could actually be without any sexual thoughts, and without the compulsions and the careless and destructive behaviors they propelled me into. I could now pass by former temptations, and be in previously high-risk situations, without experiencing even the slightest degree of temptation.

I was also amazed to discover that my addiction of the past now seemed like a strange and foreign thing. I could no longer relate to it at all, almost as if it were the behavior of another person entirely. The medication seemed to be the ultimate answer to my prayers, a dream I thought would never come true.

The Potential Side Effects and Ultimate Cost

But there were concerns about side effects. Side effects like the danger of strokes, blood clots in the lungs, diabetes, breakthrough bleeding, and fluid build-up in the tissues.

I carefully considered the risks. Less than one half of one percent of those on the medication encounter the serious side effects; and I decided, that for me, the benefits far outweighed the risks. After evaluating the pros and cons, I chose to remain on the medication as a transition step while I researched surgical castration.

The first step was to find out the requirements that might qualify me as a candidate for castration. I learned that all I needed was a doctor willing to do the surgery, and the money to pay to have the procedure done.

And although some form of counseling was recommended, it wasn't required. More important was that I knew without a doubt in my mind that this was what I had to do.

So I decided to seek counseling anyway just to make sure I hadn't overlooked anything. I talked with fellow believers, friends, psychologists, and with my associates in group therapy. I read articles about surgical castration and its aftereffects. I studied statistics on the recidivism rates of convicted "sex" offenders who were castrated in Europe, and saw that recidivism rates were less than 3% across the board, regardless of the nature of the original "sex" crime. This compares to up to 35% for some categories of rape in American prisons, and more than 50% recidivism for all categories of crime in general.

I reviewed my own thinking processes, and the conclusions I'd reached over the years. I already knew from the Depo-Provera that I could easily live without sexual activity and desire. The hardest decision to make was whether I could live without having children. This was a difficult dream to give up, but I knew what I had to do.

In the end I decided I wanted to do it. I wanted it with all my soul.

The Search

I had to find a doctor who would do it. The highly unusual motive behind my wanting to be castrated didn't fit with current medical practice. The usual motive is to remove cancerous or otherwise damaged tissue, or as part of the sex change process, both of which are acceptable in the medical community.

However, being castrated just for the sake of eliminating sexual desire, even though it would improve the quality of my life and help me to grow closer to God; these were unacceptable motives to the physicians I spoke with.

This is probably because it is not yet a common motive, therefore causing doctors to fear potential lawsuits. Doctors have no problem with removing organs in the case of cancer, because that is a life threatening condition. Or with performing a sex change, because that doesn't limit the patient's sexuality (so they erroneously think), it just changes their "outward" appearance of gender.

But in my case, I wanted to eliminate my sexual identity entirely, which is something most doctors could not relate to. It doesn't make any sense to most doctors, or for that matter, to most people.

The initial result was to find no doctors who were willing to do it. Finally I spoke with a friend who suggested I explore resources on the Internet. After wandering through numerous websites that featured castration as a form of voluntary body modification and learning that there are even stranger things out there than my simple desire to be rid of my testosterone, I struck gold.

I found a physician in Philadelphia, Dr. Felix Spector, who understood my motives and was willing to perform the surgery.

"All you have to do is be serious about it, and have sixteen hundred dollars to spend", Dr. Spector told me when I spoke with him on the phone.

Without hesitation I immediately replied, *"I'm serious about it all right. It's something I've wanted to do now for eight years."*

The Procedure

Dr. Spector went on to describe the surgery and what I might expect. He explained that the procedure was permanent and irreversible, and asked if I had considered the fact that I would never be able to have children.

This was, as I noted earlier, the most difficult part of the decision. But, as I explained to Dr. Spector, I was blessed in the situation I found myself in. My fiancée already had two children who were like my own children. She was aware of what I was going through, and was entirely supportive. So yes, I was ready to give up biological parenthood.

Dr. Spector then explained that there would be eventual bone loss from the absence of testosterone (just as post-menopausal women are subject to bone loss from the absence of

the female hormone, estrogen).

Kosher, Calcium supplements with Vitamin D added for superior absorption would be available when that started to happen (I use "Freeda" Brand calcium supplements which can be purchased at www.koshervitamins.com). This would also prevent the need to reintroduce testosterone back into my body.

Dr. Spector also warned me that there might be some enlargement of the breasts.

He stated that the procedure itself would be done as an outpatient surgery in the physician's office and would likely take about two or three hours. Dr. Spector suggested one or two days of rest and recuperation at home would likely follow the procedure.

I would also have to be on antibiotics for a few days before the surgery and a few days afterwards. I asked about the payment, and Dr. Spector said that he accepted cash and money orders only.

It was all set! So I began investigating plane tickets, accommodations, and other trip plans.

Then about two days before my fiancée and I left for Philadelphia, it dawned on me at that time just how serious my decision really was. I had carefully thought through the whole issue over a period of eight years. But now, with my plane ticket in hand, the reality of the decision hit me as it never had before.

We took a flight there on Memorial Day weekend arriving on the morning of the 1st day (Sunday), and returning later that same day.

Dr. Spector welcomed us to his office located in an older urban apartment building, and introduced us to his two assistants.

We filled out the paperwork, gave Dr. Spector the bank draft for sixteen hundred dollars, and confirmed that there were no further unanswered questions.

I then undressed, put on a surgical gown, and lay back on the table. His assistants covered me with beta dyne from stomach to knees to sterilize the surgical area.

At this point I achieved another milestone in my consciousness, I realized that not only was this a serious decision, it was easily the most serious decision I'd ever made in my life, and probably ever would make. The reality of it all hit me crystal-clear and all at once.

I realized at this point how easy it would be for someone who wasn't truly committed to rise up off the table and leave. In fact, I was so struck by this possibility that I had to ask Doctor Spector if anyone had actually walked out. He laughed and said, "Yep, many times." I wasn't surprised. But I wasn't about to rise up and leave, so I knew I was prepared.

As for anyone who has concerns about whether they're prepared or not, if they don't know now, they will know then. I was at peace within myself.

As for my fiancée, she had gone out to explore the neighborhood while I was in surgery. The surgery was completed sooner than expected. It took only about an hour and a half instead of the estimated two to three hours.

After the surgery was over, Dr. Spector gave my fiancée and me a whirlwind tour of the city. He drove us by many of the historical landmarks, and along the Delaware River, and then dropped us off downtown to sight-see on our own.

We stopped to see the Liberty Bell which drew my interest because of the newfound freedom it represented to me. Just as the famous bell marked the beginning of our nation's freedom, it now marked the beginning of my new life and freedom.

My mind filled with joy as I gazed at the bell.

Then me and my fiancée strolled on and sat down in the park where I shed a few healthy tears for the loss of the biological children I would never have. Later Dr. Spector returned to take us to the airport to catch our flight home. I thanked my God and my Savior. I had never had any greater joy in my life than at that moment in time.

The After-Effects

The after-effects of my castration, both immediate and long-term, were truly amazing. Within a couple of hours after leaving Dr. Spector's office, about the time my fiancée and me arrived at the Liberty Bell, and the anesthesia had worn off, I could feel the results of the monumental change I had brought upon myself.

To my surprise I was able to sense beyond a shadow of a doubt that I was now permanently cured of the addiction that had kept me enslaved to its passions for more than 20 years. It was as if something had literally "left" my body.

Naturally I was sore, and it was difficult to walk that first day. The second day the discomfort was great enough that I was tempted to take some pain pills, and I slept most of the day.

When I returned to work the third day I was able to walk almost normally, only a little bow-legged and with minimal awkwardness; and I needed no more painkillers. By the fourth day, I was fine.

But even through the first day or two of post-surgical discomfort, I realized that the effects of the surgery were far more powerful than the effects of the "chemical castration" I'd experienced with Depo-Provera.

Before I tried the medication, you will recall, I had no self-control at all over my addiction. My thoughts had come up of their own free will, often like a flood that I simply could not hold back.

Then with the prescription of Depo-Provera, those thoughts came to mind only when I invited them, and I was no longer caught up in the storm that my addiction had previously caused inside me.

In my thirties, I engaged in sexual activity as much as 3 to 5 times a day. This dropped to about once a week on the medication.

The surgery, however, brought an even more dramatic change. After the surgery I had no interest at all in sexual activity. There were no desires or interest at all. No need to control them, or restrain them, or cautiously invite them in. No awareness of their threat, no more storm lurking on the edge of all that I did.

Even when old memories came to mind, I couldn't imagine why they had once seemed so important. It was almost like being a pre-pubescent child again: Sex? How strange! Why would anyone want to do that!

The few memories I did have were like going from a full blown live action motion picture, to an old, faded, still frame picture from the 1800's.

What I felt after the castration was like an absence, the absence of a lifetime of dirty residue that had cluttered and contaminated all that I did. I felt as though I'd been "cleansed," like a plumbing system that had been replaced with new piping. The sexual part of me was gone, and I felt clean.

There were other remarkable changes as well. Immediately after the surgery, my body seemed to go through an upheaval of adjustment, which gradually tapered off.

I experienced a temporary loss of coordination so that I dropped things more frequently than normal. I found I became irritated more easily and my stress seemed to linger longer than before. But these effects passed within two weeks.

My reactions were also slower, and my thinking didn't seem as clear as before. I found I kept missing my turns when I was driving. But after a couple of months these effects passed as well.

I also noticed that my hair grew more slowly than it had before, and that my body odor had diminished dramatically before leveling back off to normal several months later.

All of my initially experienced physical responses were no longer present after a few months.

However, every couple of weeks or so, for about two months following the surgery, I did have intense dreams concerning addictive behavior. But upon waking, the thoughts totally evaporated, as if they were unable to exist at all outside the deepest recesses of my subconscious.

Also, about two years after the surgery, I came to experience a significant loss in short term memory that I was only able to initially correct through the use of colloidal silver, and in the long term, through the consumption of lots of raw fruits and vegetables. So if you do not eat healthy, your short term memory may deteriorate during what is known as Andropause, which is the male version of menopause, and caused by the absence of testosterone in the blood of a man, even as menopause is caused by the absence of estrogen in the blood of a woman.

But now, in this paragraph I am adding about 20 years after the castration, my memory is still as sharp as ever, so eating healthy, and taking colloidal silver on occasion, definitely made a difference in keeping my memory intact through my Andropause.

But I must say at this point, that even if I had not been able to compensate for this side effect through good dieting practices and colloidal silver, I still would not have regretted my choice for surgery. Losing my short term memory to be able to free of sexual addiction would still have been of priceless value to me.

In addition to these things, I also discovered a positive change in my prayer life.

Back when I was wrestling with my addiction, it had not been easy for me to pray, even when I wanted to. But since the surgery, prayer has just flowed through me like a spring of fresh water.

And last but not least, I no longer needed to wear my clever, but now obsolete, "chastity suit" to prevent me from doing things I didn't want to do. Needless to say, I was very pleased with the results of my surgical castration.

I personally would recommend the surgery over the use of Depo-Provera as a safe and effective way to eliminate a troublesome sex drive. It is far superior in its effects, and without any potentially dangerous side effects.

If others, however, should choose to use Depo-Provera, either before surgery or even in place of it, I would want to warn them that the medication must be the cancer-fighting formula (which comes in 400 mg. vials), not the contraceptive formula (which comes in 150 mg. vials).

The contraceptive form of Depo-Provera doesn't produce the desired effect. In fact, if the contraceptive form is used before the cancer-fighting form, it will neutralize or greatly diminish the effect of the proper formula. Many doctors are not aware of this.

The contraceptive formula is not sufficiently effective because its formulation is designed to be released gradually over a thirteen-week period, rather than flooding the body all at once as the cancer-fighting formula does.

Likewise, as an after-thought, I realized that this medication is likely not kosher; and as with most, if not all medicines, is probably not God's will for His people to use.

Also, now over 20 years after my use of the Depo-Provera, I continue to have break-through bleeding and fluid build-up in my tissue, in particular in the tissues of my tongue and of the inside of my nose, every time I consume any liquids that are concentrated or made from a concentrated source. I have also had some issues with clotting in my lungs, but which I have been able to control with Willow Bark supplements and a product called "Thistlyn" by "Nature's Way" company.

Now for the final insight which no doubt many of you are asking, "Can eunuchs be aroused and enjoy sexual relations". The answer to this is, possibly.

Some eunuchs lose all interest, while others are able to become mildly aroused if they choose to be. But the great news for those eunuchs who are able to still become aroused is that they become aroused only when they want to be, and do so with complete control over what kind of thoughts they will allow in, and which ones they will forbid.

The beauty about being a eunuch is that you can go the rest of your life without engaging in a single sex act, or entertaining a single sexual thought, and you would not regret or miss these things to any degree.

But if you are married and have a wife, you can also allow yourself to become aroused and experience a significant degree of sexual pleasure and satisfaction without losing a single ounce of control over your thoughts or actions.

For me, I have chosen to go without sex in my life, and I have never felt like more of a man, or been more joyful of a man.

Good News for Eunuchs in the Life Hereafter

My final thoughts were, "Our bodies are all going to perish someday. The death of the body is inevitable. So if a part of our body is causing harm to our self or others, causing a hindrance in our spiritual growth, or is causing a deterioration in our quality of life, then it only makes sense to be rid of that offending part of the body.

We do this quite regularly with such body parts as the appendix, tonsils, other organs, injured limbs, and diseased teeth.

My mother had lung cancer and had to have one lung removed. It is the same thing, you just have to do what you have to do in order to be healthy and of sound mind.

In **Mattit'yahu (Matthew) 19:12** Yeshua says,

19:12 *"There are eunuchs who are born as eunuchs from their mother's womb, and there are eunuchs who are 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 accept it let him accept it."*

And in **Yesh'yahu (Isaiah) 56:3b-56:5** it is written,

56:3b *Nor let the eunuch say Here I am a dry tree.*

56:4 *For this is what Yehovah says, to the eunuchs who keep my Sabbaths, and choose what is pleasing to me, and hold firmly to my covenant,*

56:5 *Even to them I will give within 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 will not be cut off.*

In Hebrew culture, it is a great matter to be able to carry on one's name through one's sons

and daughters, but to the eunuch who can only say,

“Here I am a dry tree, who is going to carry on my name?”

Yehovah says to those eunuchs who keep His Sabbaths and hold firmly to His covenant that He will provide them with a name greater than that which even an abundance of sons and daughters could give him. A name which cannot, and will not, be “cut off” with the passage of time, and the phrase of which was deliberately presented as a pun in this verse.

These two passages provided me great peace and comfort when I entered into my surgery, assuring me that I had made the right decision.

It is my hope and my prayer that others facing this kind of decision will also realize that surgical castration does not mean the end of your life, but the beginning of it.

Baruch b’shem haMashiach Yeshua (Blessings in the Name of the Messiah Yeshua).

*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*

Sincerely, Shad Meshach

On Eunuch's in Scripture, and Scriptures on Eunuch's

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 descendants of Aaron can approach the altar, and that those who are not descendants 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 descendants 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 Yehovah 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 Yehovah. 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 Yehovah 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 Yehovah.

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

23:3 "An Ammonite or Moabite shall not enter the assembly of Yehovah; even to the tenth generation none of his descendants shall enter the assembly of Yehovah 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 Yehovah your God would not listen to Balaam, but Yehovah your God turned the curse into a blessing for you, because Yehovah 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 Yehovah.

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 Yehovah...

"To enter into the congregation of Yehovah" 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 Beltshazzar; 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.

Yesh'yahu (Isaiah)

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

56:4 For thus says Yehovah: "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 Yehovah 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.***

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