

פָּרֻשָׁת

כִּי תֵצֵא

Parashat Ki Tetze

*Devarim / Deuteronomy 21:10-25:19, Isaiah 54:1-10
Luke 23:1-25*

What the Torah's has to say about Transvestism, Transgenderism, and Transexuality

In this week's Torah Portion, Moses enumerates many laws that relate to topics of family relationships, interpersonal ethics, forbidden mixtures, and sexuality. We read something of particular interest due to our culture today according to *Devarim / Deuteronomy 22:5*, ה לא-יהיה כלי-גבר על-אשה ולא-ילבש גבר שמלת אשה כי תועבת יהוה לא-יהיה כלי-גבר, "A woman shall not wear a man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the Lord your God. (NASB) We note that the NASB translated this verse saying, "A woman shall not wear a man's clothing" but the Hebrew text states the following, לא-יהיה כלי-גבר, לא-אשה saying כלי-גבר where the word כלי can means, "vessel, receptacle, piece of equipment, implement, ornament, garments." This word כלי is used as a subject to mean "vessel, weapons, armor bearer, and article" in *Vayikra / Leviticus 6:28, Judges 18:11, 1 Samuel 14:7, and Vayikra / Leviticus 11:32*, respectively. The Word is also used as a direct object to mean "vessels, utensils, weapons, and articles," in *Shemot / Exodus 37:16, 30:26-28, Bereshit / Genesis 27:3, and Vayikra / Leviticus 13:52*, respectively. The phrase לא-יהיה כלי-גבר על-

אִשָּׁה therefore states a man's equipment / weapons / articles /clothing is not to be upon a woman. These things speak of not just clothing but also of job description! The statement speaks of a man's vestments, they are for men and not for women. It is interesting how the Scriptures make the connection to warfare as a man's occupation and not a woman's. The Lord uses some of the strongest words against those who do such things saying כִּי תוֹעֵבַת יְהוָה אֱלֹהֶיךָ “*this is an abomination to Hashem your God.*” This means that a woman is not to put on men's clothes and go among the men. The idea is related to the question of why would a woman dress up as a man? The Sages also derive from the scriptures that any action typically performed by women for beautification is prohibited for men as well. (see *Talmud Bavli Shabbat 94b, Sifrei Devarim 226:1*) The verse continues saying, וְלֹא-יִלְבַּשׁ אִשָּׁה גִבּוֹר שְׂמֹלֶת אִשָּׁה “*a man is not to put on women's clothes.*” We note based upon this one verse, women are not to put on men's clothes, they are not to take up weapons and go to war, and that a man's attire may not be on a woman. When we think about our culture today, this is kind of backwards based on cultural norms today right? Something interesting to note, the second part of the text states וְלֹא-יִלְבַּשׁ meaning a man is not to “wear” a woman's clothes. We note that Moshe could have written that a man should not adorn himself, but instead he says a man is not to “wear” women's clothing. This is a significant observation as it shows the heart of the matter, one's intent.

Rashi makes these observations concerning this verse saying the following:

Rashi on Devarim / Deuteronomy 22:5, Part 1

לֹא-יְהִיָּה כְּלִי-גִבּוֹר עַל-אִשָּׁה *THE APPAREL OF A MAN SHALL NOT BE ON A WOMAN* — so that she look like a man, in order to consort with men, for this can only be for the purpose of adultery (unchastity) (cf. *Sifrei Devarim 226:1; Nazir 59a*).

Rashi on Devarim / Deuteronomy 22:5, Part 2

וְלֹא-יִלְבַּשׁ גִּבּוֹר שְׂמֹלֶת אִשָּׁה *NEITHER SHALL A MAN PUT ON A WOMAN'S GARMENT* in order to go and

stay unnoticed amongst women. Another explanation of the second part of the text is: it implies that a man should not remove the hair of the genitals and the hair beneath the arm-pit (Nazir 59a).

Rashi on Devarim / Deuteronomy 22:5, Part 3

לֹא-יִהְיֶה קָלִי-גִבֹּר כִּי תוֹעֵבָת FOR [ALL THAT DO SO ARE] AN ABOMINATION [UNTO THE LORD THY GOD] — *This implies that the Torah forbids only the wearing of a garb that leads to abomination (unchastity) (cf. Sifrei Devarim 226:1).*

Rashi draws out an interesting idea on the phrase לֹא-יִהְיֶה קָלִי-גִבֹּר “the apparel of a man shall not be on a woman.” He draws the conclusion that the reason why a woman would want to put on men’s clothing would be to consort for the purpose of adultery. We note that the word for adultery is Zanah in the Hebrew bible. The same word is also used to refer to “fornication,” and “prostitution,” under the context of idolatry. In the Hebrew Bible’s concept of Idolatry, the prohibition against Idolatry is due to God’s people being espoused to the Lord God in heaven. Zannah means “to go whoring, to be a harlot, to commit fornication, to serve other gods.” This term was the regular word for prostitution throughout Hebrew history. This is how Rashi understood the reason why women would put on men’s clothes, in order to commit fornication, to sin sexually. It is how the context, *Devarim / Deuteronomy 22:13-30* (specifically see *Devarim / Deuteronomy 22:22*), describe fornication and adultery with the death penalty. These verses are juxtaposed right next to the command not to cross dress in this week’s Torah Portion. (*Devarim / Deuteronomy 21:10-25:19*) Rashi’s commentary goes on in relation to the second part of the verse saying, וְלֹא-יִלְבֹּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה “neither shall a man put on a woman’s garment.” His conclusion is the reason a man would do such a thing would be to go and stay amongst women unnoticed. This again is connected to sexual sin as Rashi also comments on a man removing genital and arm-pit hair like women do. We note some truth concerning what Rashi is saying here in regards to the gender dysphoria that is taking place in the woke-liberal-community today. A simple

search on transmen and prisons generates several reports on transmen being sentenced to a women's prison. The end result was women in the women's prison becoming pregnant. Notice this is exactly what is taking place and sits as a modern-day proof for what the Torah is saying concerning these things. In addition, transvestism and transgenderism are connected to homosexuality as one wanting or desiring someone of the same "birth-gender." I am reminded of another example of why the Torah states these things dealing with war and women. The Sages connect this to women having children, and refer specifically to having legitimate children. The idea is if a woman joins men in going to war she will come to engage in illicit sexual relations on the way. I have friends who have served in the military, and they have stated first hand accounts that this is exactly what happens. Again this is a modern-day proof of what the Torah is speaking about! Note the connection to sexual sin in relation to the wearing of the clothes of the opposite sex. This is the major idea behind the taking on the clothing, or even the actions of the opposite sex can lead to sexual sin. (*Ibn Ezra on Devarim / Deuteronomy 22:5 Part 1*) There are many modern day examples of these truths that are being taught according to the Torah.

Finally, Rashi looks at the third part of this scripture which states, אֵלֶּה כִּי תוֹעֵבֶת יְהוָה אֲלֵהֶיךָ כָּל-עֲשֵׂה אֵלֶּה "because this is an abomination unto the Lord your God to all who do these things." Note the word תוֹעֵבֶת means "abomination" or "the thing that God despises" and is generally a reference to ritual imperfection or pagan practice. We note how this trans-lifestyle (wearing the cloths of the opposite sex) receives the same phraseology as that of homosexuality, as being an abomination before God. Some will argue that this is not a sin since the Torah does not use the word for sin. This word תוֹעֵבֶת however describes a practice which disqualifies a person for the service of God. Remember that the Torah connects our lives to the priesthood, to holiness, and warns of the dangers of idolatry and sexual sin. This action of transgenderism, transsexuality, wearing of the cloths of the opposite sex, is directly connected to morality, and is the reason why Moshe also talked about sexuality in the very same chapter in the Torah (*Devarim / Deuteronomy 22*). The Torah speaks of such people who do these things as not being fit for the Divine Service. This is paralleled to what is written, "and they shall not profane the Name of

their God.” (Vayikra / Leviticus 21:6) If we consider the significance of these things, is it really possible to serve God, to be a part of His people, to be a child of God, when one is embracing and living a lifestyle that is called תועבת (abomination) by God? How relevant is this today in our culture which glorifies these things?

The Scriptures we are looking at for this week are from *Devarim / Deuteronomy 22:1-11*.

ספר דברים פרק כב

א לא-תראה את-שור אחיך או את-שיו נדחים והתעלמת מהם השב תשיבם לאחיך: ב ואם-לא קרוב אחיך אליך ולא ידעתו ואספתו אל-תוף ביתך והנה עמך עד דרש אחיך אתו והשבתו לו: ג וכן תעשה לחמורו וכן תעשה לשמלתו וכן תעשה לכל-אבדת אחיך אשר-תאבד ממנו ומצאתה לא תוכל להתעלם: ד לא-תראה את-חמור אחיך או שורו נפלים בדרך והתעלמת מהם הקם תקים עמו: ה לא-יהנה כלי-גבר על-אשה ולא-ילבש גבר שמלת אשה כי תועבת יהנה אליהך כל-עשה אלה: ו פי יקרא קן-צפור | לפניך בדרך בכל-עץ | או על-הארץ אפרחים או ביצים והאם רבצת על-האפרחים או על-הביצים לא-תקח האם על-הבנים: ז שלח תשלח את-האם ואת-הבנים תקח-לך למען ייטב לך והארכת ימים: ח [שלישי] כי תבנה בית חדש ועשית מעקה לגגך ולא-תשים דמים בביתך כי-יפל הנפל ממנו: ט לא-תזרע כרמך פלאים פן-תקדש המלאה הזרע אשר תזרע ותבואת הפרם: י לא-תחרש בשור-ובחמר יחדו: יא לא תלבש שעטנז צמר ופשתים יחדו:

Devarim / Deuteronomy 22:1-11

1 “You shall not see your countryman’s ox or his sheep straying away, and avoid them; you shall certainly bring them back to your countryman. 2 And if your countryman is not near you, or if you do not know him, then you shall bring it to your house, and it shall re-

main with you until your countryman looks for it; then you shall restore it to him. 3 You shall also do this with his donkey, and you shall do the same with his garment, and you shall do likewise with any lost property of your countryman, which has been lost by him and you have found. You are not allowed to avoid them. 4 You shall not see your countryman's donkey or his ox fallen down on the road, and avoid them; you shall certainly help him raise them up. 5 "A woman shall not wear a man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the Lord your God. 6 "If you happen to come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs in it, and the mother sitting on the young or on the eggs, you shall not take the mother with the young; 7 you shall certainly let the mother go, but the young you may take for yourself, in order that it may go well for you and that you may prolong your days. 8 "When you build a new house, you shall make a parapet for your roof, so that you will not bring guilt for bloodshed on your house if anyone falls from it. 9 "You shall not sow your vineyard with two kinds of seed, otherwise all the produce of the seed which you have sown and the yield of the vineyard will be forfeited to the sanctuary. 10 "You shall not plow with an ox and a donkey together. 11 "You shall not wear a material of wool and linen combined together. (NASB)

We are looking at this verse from *Devarim / Deuteronomy 22:5*, ה לא-יהיה כלי-גבר על-אשה ולא-ילבש גבר שמלת אשה כי תועבת יהוה לא-יהיה על-אשה כלי-גבר 5 אלהיה כל-עשה אלה: "A woman shall not wear a man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the Lord your God. (NASB) We note that the text interestingly uses the word גבר as opposed to the word איש (ish) or אדם (Adam) which both are common or typical words used

when referring to a man or men. Here the word גִּבּוֹר means “a young strong man.” From a scientific perspective, a person who bears an X and Y chromosome is born with male genitalia as a boy, a man, masculine. On the other hand, a person born with two X chromosomes is born with female genitalia, as a girl, a woman, feminine. Transgenderism or transsexualism is the person who identifies as something other than their biological sex that is assigned to them by God at birth (what he or she was born with). This is known in the scientific community as “Gender Identity Disorder” or “Gender Dysphoria.” This is the desire to change one’s sex or to fulfill the role of the opposite gender. Those who have this mental disorder describe themselves as “trapped” in a body that does not match their gender. They will often seek hormone therapy or surgery to bring their body’s in line with their “perceived” gender. This verse from *Devarim / Deuteronomy* 22:5, הֲלֹא־יִהְיֶה כְּלִי-גִבּוֹר עַל-אִשָּׁה וְלֹא־יִלְבַּשׁ גִּבּוֹר שְׂמֹלֶת אִשָּׁה כִּי תֹזֶה, 5 עֵבֶת יְהוָה אֲלֵהֶיךָ כָּל-עֲשֵׂה אֲלֶיהָ: “A woman shall not wear a man’s clothing, nor shall a man put on a woman’s clothing; for whoever does these things is an abomination to the Lord your God. (NASB) actually speaks of Transvestism. This is the practice, especially of men, wearing clothing associated with the opposite sex for psychological gratification. These definitions are very important to keep in mind as they are all connected to human sexuality, and the Bible actually has a lot to say concerning human sexuality in terms of morality and holiness before God. Because of these things, the Torah connects homosexuality, transvestism, transgenderism and transsexualism together under the umbrella of sexual sin (fornication / adultery / prostitution) and idolatry. Note how this biblical truth on these connections also has a modern day testimony in our culture found in the acronym LGBTQ. The world groups these behaviors together because they are all connected just as the Torah suggests! This is a very significant observation don’t you think?

Some people claim that they were born this way, or consider gender dysphoria as a sort of birth defect and draw in scripture from the NT to justify these types of lifestyles. One such scripture is when Yeshua comments on one who was born blind according to *John 9*.

John 9:1-12

*1 As Jesus passed by, He saw a man who had been blind from birth. 2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. 4 We must carry out the works of Him who sent Me as long as it is day; night is coming, when no one can work. 5 While I am in the world, I am the Light of the world." 6 When He had said this, He spit on the ground, and made mud from the saliva, and applied the mud to his eyes, 7 and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he left and washed, and came back seeing. 8 So the neighbors, and those who previously saw him as a beggar, were saying, "Is this not the one who used to sit and beg?" 9 Others were saying, "This is he," still others were saying, "No, but he is like him." The man himself kept saying, "I am the one." 10 So they were saying to him, "How then were your eyes opened?" 11 He answered, "The man who is called Jesus made mud, and spread it on my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight." 12 And they said to him, "Where is He?" He *said, "I do not know." (NASB)*

Yeshua says here in *John 9* that birth defects are not the result of someone else's sin. When some suggest that they were born this way, the point is this is not the result of someone else's sin. Yeshua said, "*It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.*" (*John 9:3*) With this said, the real question is not about whether someone was born this way or whether one has gender dysphoria or not. The real question is how will the work of God be displayed in such a person. How would God be glorified in such a person? Does one simply just "love" and ignore what God has to say in the Torah and continue to walk in the way of

the nations which is always characterized as being in opposition to the truth, righteousness, and holiness of God? Does this bring glory to God? Remember the context here from the Torah, God describes these things as תועֵבָה (an abomination) this reveals to use that in order for God to glorify Himself, something must change in the behavior of the one who lives in this way. The obvious response that one must make here in relation to these lifestyles is whether one is willing to obey God's Word or simply continue to live and walk in these ways that God calls תועֵבָה (an abomination). The reason this is so is because we who are the children of God are to be both righteous and holy. Peter states in *1 Peter 2:9* *But you are a chosen race who serve as Priests for The Kingdom, a holy people, a redeemed assembly; you should proclaim the praises of him who called you from darkness into his excellent light. (NIV)* Peter derives this statement from the following passages in the Torah:

Shemot / Exodus 19:5-6

Now if you will indeed obey My voice and keep My covenant, you will be My treasured possession out of all the nations--for the whole earth is Mine. And unto Me you shall be a kingdom of priests and a holy nation.' These are the words that you are to speak to the Israelites. " ה וְעַתָּה אִם-שְׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי וְהֵייתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָּל-הָאָרֶץ: וְנַאתֶם תִּהְיוּ-לִי מִמְּלֶכֶת כְּהֹנִים וְגוֹי קְדוֹשׁ אֱלֹהֵי הַדְּבָרִים (אֲשֶׁר תִּדְבַּר אֵל-בְּנֵי יִשְׂרָאֵל:

Devarim / Deuteronomy 4:20

Yet the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be the people of His inheritance, as you are today. כ וְנַאתֶם לְקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרִזָּל מִמִּצְרַיִם לֵהָיִת לּוֹ לְעַם נַחֲלָה (בַּיּוֹם הַזֶּה:

Devarim / Deuteronomy 7:6

For you are a people holy to the LORD your God. The

LORD your God has chosen you to be a people for His prized possession out of all peoples on the face of the earth. (וּ כְּיָמַי קָדוֹשׁ אֶתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָּחַר | יְהוָה אֱלֹהֶיךָ לֵהיוֹת לוֹ לְעַם סֻגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל-פְּנֵי הָאָדָמָה:

Devarim / Deuteronomy 10:15

Yet the LORD has set His affection on your fathers and loved them. And He has chosen you, their descendants after them, above all the peoples, even to this day. (טו רַק בְּאַבְרָהָם חֶשֶׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּיִרְעָם אֶתְּךָ (רִיבֵהֶם בְּכֶם מִכָּל-הָעַמִּים כִּי־וַיִּבְחַר בְּיִרְעָם אֶתְּךָ:

Devarim / Deuteronomy 14:2

for you are a people holy to the LORD your God. The LORD has chosen you to be a people for His prized possession out of all the peoples on the face of the earth. (ב כְּיָמַי קָדוֹשׁ אֶתָּה לַיהוָה אֱלֹהֶיךָ וּבְךָ בָּחַר יְהוָה (לֵהיוֹת לוֹ לְעַם סֻגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל-פְּנֵי הָאָדָמָה:

Devarim / Deuteronomy 26:18

And today the LORD has proclaimed that you are His people and treasured possession as He promised, that you are to keep all His commandments (יח הָאָמַרְךָ הַיּוֹם לֵהיוֹת לוֹ לְעַם סֻגְלָה כְּאֲשֶׁר דִּבֶּר-לְךָ וְלִשְׁמֹר (כָּל-מִצְוֹתָיו:

Note how we are called a treasured people (סֻגְלָה מִכָּל הָעַמִּים) over and over again. The Torah states that we are the inheritance of God (לֵהיוֹת לְךָ לְעַם נַחֲלָה), literally we are whom God inherits! This again drives forward the significance of who we are and how we are to live as God inherits us according to the Scriptures. This is described as the Lord choosing us as a kingdom of priests and a holy nation (וְאַתֶּם תִּהְיוּ-לִי) (מִמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ) (כְּאֲשֶׁר דִּבֶּר-לְךָ וְלִשְׁמֹר כָּל-מִצְוֹתָיו). Be-10

cause of the uniqueness of one's sins, as each life is different, even an entire world (*Talmud Bavli Sanhedrin 37A-B*), this allows God to do things in one's life to touch others that they would not otherwise be able to do. The Talmudic interpretation is that a singular man was created to teach the significance of the life of one man. These things teach us exactly what God is going to do in someone's life to bring glory to His name. The thing that God is going to do with someone having gender dysphoria disorder or transvestism disorder is in the power of God to transform a life. The power of God to turn a man from sin and rebellion and the abomination of the nations, to the path of holiness, righteousness, and truth! These things reveal how the bible's treatment of sexual sins pertaining to cross-dressing, trans-genderism, or trans-sexuality, sheds a great amount of light on this topic! Anyone who claims otherwise simply does not know their bible and the biblical historical and rabbinic background surrounding these verses. This concept of being a "*chosen people*" is well known among the pages of the Scriptures, and in the history of Israel. This phrase is designed to reveal to us that we are to worship the Lord God and Him only. We are called to fulfill the mission He has given us as His people, to proclaim the truth throughout the world. This teaches us how when one joins his or herself with the God of Israel, he or she will live according to God's Word. This is the choice that we are given as we find in Torah Portion Re'eh (See) "*I Set Before You a Blessing and a Curse...*" (*Devarim / Deuteronomy 11:26-16:17*) We are given a choice, to believe in the God of Israel and in His Messiah Yeshua, or to walk away and go in our own way. Judaism teaches when the Messiah comes, he will bring peace in our world and lead His people to true Torah values as the "*baal teshuva*" Lord of Repentance. When studying the NT text, this is exactly what Yeshua did! If we consider the entire Torah Portion, Parashat Ki Tetze, note how the commands speak of the sanctity of the body. This is how Paul understood the sanctity of the body according to *Romans 12:1-3*.

Romans 12:1-3

I Therefore I urge you, brothers and sisters, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spir-

itual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and PERFECT. 3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. (NASB)

Right away, two facts are apparent. Paul speaks about the body as being holy to be offered as a living sacrifice unto God. This is accomplished by the mercy of God upon our lives! He also speaks of a “*measure of faith.*” Notice how these two things speak to a standard by which we are to conduct ourselves in life. Second, the offering of our bodies is to be done as an act of faithfulness unto God, and faith is what is meted out by God Himself. Because each receives his measure of faith based upon God’s allotment, we are prevented from thinking of ourselves “more highly” than we ought. We mentioned earlier the real question is not about whether someone was born this way or whether one has gender dysphoria or not. The real question is how will the work of God be displayed in such a person. The response that one is to give in relation to these things is in seeking God in heaven to turn from any unrighteous and unholy ways! It is only by the mercy of God that we are able to overcome this world, through the power of God’s Spirit that dwells within. We note that unless there is a change in direction towards God’s Holiness and truth, His Spirit will not indwell within to facilitate the empowering for change and life! This is how Paul understood the work of God when he spoke to Timothy according to **2 Timothy 2:25-26**.

2 Timothy 2:25-26

25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will. (NASB)

Paul writes that God grants repentance for the purpose of learning the

truth. And knowing the truth can set us free, as Paul writes the truth helps bring us to our senses and escape the snare of the devil. The world on the other hand wants to keep us from the truth. The world wants to keep us in bondage to sin and death. Social media and the entertainment industry now celebrate “gender fluidity” as a more enlightened way of thinking than the biblical view. Based upon what we have studied in just one verse, *Devarim / Deuteronomy 22:5*, we can see the incompatibility of these lifestyles with the God of life and truth! In addition to this, one’s response to God’s Word concerning what the scriptures say has an eternal consequence. The Torah teaches us that we are made in God’s image, and God created men and women in their specific roles in order to reflect the important aspect of His character. This includes upholding His standards of purity and integrity. What Paul speaks about is that we are to be both joyful and grateful in our obedience to His commands and His standards for our lives. This is how God works in everyone’s lives for His glory regardless of the sins that one finds themselves in!