

## MIQDASH BETHEL COVENANT ASSEMBLY

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## TORAH LAW EDUCATIONAL COURSE

## The 613 Mitzvot of Yahweh

Bereishit • Shemot • Vayikra • Bamidbar • Devarim | The Tanakh Writings

## LESSON 06

Negative Laws #163 &amp; #164

## Vayikra (Leviticus) 18:10 — Son's Daughter / Daughter's Daughter

וְעָרוֹת בַּת-בִּנְיָ אוֹ בַת-בִּתְּךָ לֹא תִגְלֶה

*Ve'ervat bat-bincha o vat-bitcha lo t'galeh***"You shall not uncover the nakedness of your son's daughter or your daughter's daughter."***The Granddaughter as Covenant Flesh: Yahweh's Strongest Kinship Reasoning, and the Covenant Mercy of Return***Four Spheres: Individual • Community • Nation • World****Authority: The Tanakh — The Word of Yahweh Alone**

Standard: Devarim 19:15 — Two or Three Witnesses

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## SECTION I — THE HEBREW TEXT

וְעֹרֹת בֵּית-בִּינְךָ אוֹ בֵּית-בִּיטְחָךָ לֹא תְגַלֶּה עֲרֹתָן כִּי עֲרֹתְךָ הֵנָּה

*Ve'ervat bat-bincha o vat-bitcha lo t'galeh ervatahn ki ervatcha henah*

**"You shall not uncover the nakedness of your son's daughter or your daughter's daughter, for their nakedness is your own nakedness."**

**Two Laws — One Verse:** Law #163 covers the son's daughter (paternal granddaughter — **בַּת-בִּינְךָ bat-bincha**). Law #164 covers the daughter's daughter (maternal granddaughter — **בַּת-בִּיטְחָךָ vat-bitcha**). Both are explicitly stated in the Written Torah text. This lesson expounds both as written — no inference, no reading between the lines. **Yahweh** named both lines explicitly, protecting both.

**Yahweh's own reasoning is embedded in the verse itself:** **כִּי עֲרֹתְךָ הֵנָּה (ki ervatcha henah)** — "for their nakedness is your own nakedness." The Sexuality Household Study (Section 35) documents this verse in the complete arayot list: "V. 10 — Son's daughter or daughter's daughter: You shall not uncover the nakedness of your son's daughter or your daughter's daughter." This is the only verse in the arayot list where **Yahweh** embeds His own stated reason directly into the prohibition. He does not merely forbid — He explains the covenant-flesh logic: the granddaughter's nakedness is the grandfather's own nakedness.

**Context in the 613 Laws:** Laws #163 and #164 sit within the broader arayot cluster (Laws #159-175) that forms the covenant holiness framework for sexual relations. They are among the clearest applications of the **she'er besaro** principle of Vayikra 18:6 — the granddaughter is the most direct covenant flesh extension of the grandfather's own body, two generations removed.

### A. Lexical Analysis of Key Terms

**בַּת-בִּינְךָ (bat-bincha) — Law #163:** "Daughter of your son" — **בַּת (H1323)** (daughter, BDB: "daughter, girl") + **בֵּן (H1121)** (son, BDB: "son, child") + second person masculine singular suffix (**-ךָ, kha**, "your"). Paternal granddaughter. The son's daughter bears the grandfather's covenant line through the son.

**בַּת-בִּיטְחָךָ (vat-bitcha) — Law #164:** "Daughter of your daughter" — **בַּת (H1323)** (daughter) + **בַּת (H1323)** (daughter) + second person masculine singular suffix. Maternal granddaughter. The daughter's daughter bears the grandfather's covenant line through the daughter.

**כִּי עֲרֹתְךָ הֵנָּה (ki ervatcha henah) — Yahweh's Stated Reason:** **כִּי (H3588)** — BDB: "that, because, for" — the causal conjunction. **עֲרֹתְךָ (H1323)** — "your nakedness" — BDB H6172 (ervah) + second person masculine singular suffix. **הֵנָּה (H2007)** — "they are" — third person feminine plural demonstrative pronoun. The granddaughters' nakedness is the grandfather's own covenant nakedness. To violate her is to violate one's own

covenant body. The Torah treats the act as self-violation — a violation of one's own flesh in its most extended covenant form.

## B. The Both-Lines Principle

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The verse explicitly covers **both** lines — paternal (*bat-bincha*) and maternal (*vat-bitcha*). **Yahweh** did not say simply "granddaughter" — He named both lines specifically. This ensures that no grandfather can claim one line is exempt while the other is covered. The Torah's protection extends through both the son's line and the daughter's line equally. No granddaughter — from any child — is outside the covenant protection of this law.

The Sexuality Household Study (Section 35) documents this verse in the complete arayot framework. Additionally, Vayikra 18:17 names the granddaughter a second time — in the prohibition on a man having relations with a woman and her daughter or granddaughter — providing a second, independent Written Torah witness to the protection of both granddaughter categories within the same chapter.

## C. The Grandfather as Covenant Protector — Not Predator

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In the Torah's covenant family structure, the grandfather stands as the elder covenant protector of the family line. Bereishit 18:19 establishes the patriarch's covenant role: ***"For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh."*** The Sexuality Household Study (Section 44) states: *"All covenant authority in the Tanakh comes embedded in covenant responsibility... The patriarch who builds that household with genuine love, honest provision, and consistent covenant faithfulness is living the covenant life the Torah was given to produce."*

A grandfather who violates his granddaughter has inverted his entire covenant role. He has taken what **Yahweh** placed in his care for protection and used it for violation. He has committed both a capital covenant crime and a desecration of the covenant family line he was designed to preserve and protect. The language of the verse — "their nakedness is your own nakedness" — makes this inversion explicit: he has violated himself by violating her.

## D. The Modern Reality — Confirmed by Independent Science

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The Sexuality Household Study (Section 41) establishes: *"The Torah's sexual framework is, among other things, a comprehensive public health system that modern medicine has spent two centuries independently confirming."* This applies with full force to grandfather-granddaughter incest. Modern clinical psychology documents what the Torah designated as covenant-violating centuries before these fields existed:

- Severe complex PTSD — with symptoms that persist across decades, not merely years
- Disrupted attachment — particularly severe when the violator was the child's primary protector and source of safety
- Destruction of the capacity for healthy covenant relationships — the victim's foundational experience of trust is corrupted at its source
- Intergenerational transmission — the documented pattern of trauma cycling across generations when not addressed

Yahweh designated these acts as deserving the most severe covenant consequence before modern medicine had the tools to quantify what they do to a child. The clinical evidence is the independent scientific witness that confirms what the Written Torah already said. The Two/Three Witness standard (Devarim 19:15) applied to science: the Torah and the clinical data arrive at the same conclusion from completely different directions.

## D. The Covenant Mercy of Yahweh — Sincere Repentance

Even where the Torah states the judgment of death, the covenant mercy of **Yahweh** is always extended to a person who sincerely repents. This is not a contradiction of the law — it is a covenant truth that runs through the entire Tanakh and must be stated plainly in every study.

Yechezkel (Ezekiel) 18:21-23 establishes this directly: ***"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he shall live. Do I have any pleasure in the death of the wicked,' declares the Lord Yahweh, 'rather than that he should turn from his ways and live?"***

This is the covenant position of **Yahweh** Himself — not a weakening of the law, but the full covenant framework. The death penalty is the Torah's declaration of the **gravity** of the sin. Yahweh's mercy through genuine repentance is the Torah's declaration of His **covenant character**. Both are true simultaneously. The Hoshea narrative is the clearest demonstration: **Yahweh** pursued covenant restoration with Yisra'el after centuries of spiritual adultery — not because the sin was less serious, but because His covenant love is greater than His judgment, for those who genuinely return.

The Sexuality Household Study (Section 46) states: *"Yahweh's covenant with Yisra'el did not end when Yisra'el committed adultery against Him — spiritually, repeatedly, across centuries. Yahweh pursued covenant restoration through every prophet He sent. The word to every person in covenant community who has violated the arayot violations including grandfather-granddaughter incest is the same word Yahweh gave through Hoshea: return. The door of covenant restoration is the same door that stands open before Yisra'el in every prophetic book. What Yahweh requires is not performance — it*

*is the sincere turning of the heart, the genuine abandonment of the covenant violation, and the humble return to the covenant structure He designed." That is **Yahweh's** covenant: judgment is real, mercy is greater, and repentance is the bridge between the two.*

**Yechezkel (Ezekiel) 18:23 — JPS 1985**

***"Is it My desire that a wicked person shall die? — says the Lord Yahweh. It is rather that he shall turn back from his ways and live."***

Witness: Yahweh's own stated desire — not the death of the wicked, but that the wicked turn and live. The judgment of the law establishes the gravity. The mercy of Yahweh through repentance establishes the covenant character. Both stand together in every lesson of this course.

## SECTION II — TWO/THREE WITNESS CORROBORATION

Reference	Teaching / Witness
<b>Vayikra (Lev.) 18:6</b>	General principle: None shall approach his own flesh (she'er besaro). The granddaughter is she'er besaro. First witness establishing the foundational principle.
<b>Vayikra (Lev.) 18:10</b>	Laws #163 & #164 — primary text. Yahweh's own reasoning embedded: their nakedness is your own nakedness. Second witness — the law itself with its stated covenant reason.
<b>Vayikra (Lev.) 18:17</b>	"...of her son's daughter or her daughter's daughter." The granddaughter is named a second time within the same chapter — a second, independent Written Torah witness to the protection of both granddaughter categories. Third witness.
<b>Vayikra (Lev.) 20:17</b>	Capital consequences for uncovering the nakedness of a close relative — the legal penalty framework that governs both Laws #163 and #164 within the broader arayot structure.
<b>Bereishit (Gen.) 2:23-24</b>	One-flesh covenant — the granddaughter is flesh of the grandfather's flesh, two generations extended. Corroborating creation witness establishing the covenant-flesh basis for Yahweh's reasoning.
<b>Bereishit (Gen.) 18:19</b>	The patriarch commanded his children and household to keep the way of Yahweh. The grandfather as covenant protector — not predator. The standard he violated when he commits Laws #163 or #164.
<b>Yechezkel (Ez.) 18:21-23</b>	Yahweh does not desire the death of the wicked but that the wicked turn and live. Even for capital-level violations, the door of sincere repentance remains open. Corroborating mercy witness.
<b>Modern Clinical Data</b>	Severe complex PTSD, disrupted attachment, intergenerational trauma transmission — documented clinical consequences of grandfather-granddaughter incest. Independent scientific confirmation of the Torah's capital designation. (Sexuality Household Study Section 41)

## SECTION III — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	The Grandfather's Covenant Duty	The grandfather's role is covenant protection of the family line — not exploitation of it. His granddaughters are his covenant flesh (ervatcha henah). He bears absolute protection responsibility as the elder covenant head.	Vayikra 18:10; Bereishit 18:19
INDIVIDUAL	The Granddaughter's Covenant Status	The granddaughter is a full covenant person — image-bearer of Yahweh (Bereishit 1:27), protected by Written Torah, with covenant rights that cannot be violated without invoking Yahweh's own judgment.	Bereishit 1:27; Vayikra 18:10
INDIVIDUAL	Both Lines Protected Equally	The Torah names both the son's daughter and the daughter's daughter explicitly. Neither line is exempt. No grandfather can claim one granddaughter is protected while another is not.	Vayikra 18:10
INDIVIDUAL	Sincere Repentance — The Covenant Mercy	Even for capital violations, Yahweh's covenant mercy is extended to sincere repentance (Yechezkel 18:21-23). The grandfather who has committed this violation and genuinely repents — full accountability, genuine remorse, broken relationship with the	Yechezkel 18:21-23

		violation — stands before the same Yahweh who declared 'I desire that he turn and live.'	
COMMUNITY	Report and Respond — No Silence	The covenant community is obligated to respond to reports of grandfather-granddaughter incest with the full seriousness the Torah assigns — capital covenant crime. Family loyalty cannot silence covenant accountability.	Devarim 19:15; Vayikra 18:29
COMMUNITY	Protect the Child First — Always	The covenant community's first obligation is the protection of the granddaughter — not the reputation of the family, not the protection of the elderly perpetrator, not the comfort of the adults who would prefer silence. The Torah places the granddaughter within the protected covenant flesh precisely to ensure this.	Vayikra 18:10; Devarim 19:15
COMMUNITY	Care for the Violated	The granddaughter who has been violated is not defined by what was done to her. She is an image-bearer of Yahweh (Bereishit 1:27) whose covenant dignity is intact even when violated. The covenant community's care for her must reflect this — providing safety, covenant support, and the framework for healing.	Bereishit 1:27; Hoshea 2:14-20
NATION	No Mitigation for Kinship	National law that treats family connection as a mitigating factor in incest	Vayikra 20:17; Devarim 27:22

		<p>cases violates Yahweh's covenant standard. Closeness of blood increases the gravity of the offense under Torah — it does not reduce it. The grandfather's protective role makes his violation worse, not less serious.</p>	
NATION	Mandatory Reporting Reflects Torah Standard	<p>In nations with mandatory reporting laws for child sexual abuse, these laws partially reflect the Torah's covenant protection framework for vulnerable persons within family structures. Covenant communities must comply with and exceed these standards — reporting is the minimum, not the ceiling.</p>	Vayikra 18:10; Devarim 19:15
WORLD	Universal Covenant Protection	<p>The granddaughter prohibitions are not culturally specific. They are covenant law grounded in Yahweh's creation design — the family as the protected first institution. All nations are accountable to this standard, whether they acknowledge Yahweh or not.</p>	Vayikra 18:24-28; Bereishit 1:27
WORLD	Land Covenant Consequences	<p>Vayikra 18:27-28 — the land vomits out the nations for these acts. Nations that normalize, conceal, or fail to prosecute grandfather incest face the covenant land-level consequences Yahweh specified. This is not hypothetical — it is</p>	Vayikra 18:27-28

		Yahweh's declared covenant law for all nations.	
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## SECTION IV — THREE-RELIGION AUDIT

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### Judaism

**Upholds Torah:** Both granddaughter prohibitions are fully maintained in halakhic law as part of the arayot framework. No halakhic authority disputes them. The Torah's covenant-flesh reasoning — "their nakedness is your own nakedness" — is preserved in Jewish legal tradition. **Departs from Torah:** Where institutional authority has been used to protect perpetrators of child sexual abuse — including grandfather incest — from accountability within some Orthodox communities, this represents a catastrophic departure from the Torah's karet mandate. Institutional protection of abusers is the opposite of the covenant community's obligation.

### Christianity

**Upholds Torah:** All major Christian traditions prohibit grandfather-granddaughter incest as gravely sinful. **Departs from Torah:** The documented institutional concealment of child sexual abuse — including by family members exploiting family loyalty to protect grandfathers and fathers — represents a departure from the Torah's covenant protection standard. The absence of the Torah's explicit covenant framework — which places these violations in the capital offense category and requires community response — has left many Christian communities without the covenant legal tools to respond with the urgency the Torah requires.

### Islam

**Upholds Torah:** The Islamic mahram (forbidden relationship) framework explicitly prohibits sexual relations between a grandfather and granddaughter, covering both paternal and maternal lines. An-Nisa 4:23 lists granddaughters among forbidden categories, directly paralleling the Torah's protection of both lines. **Consistent with Torah:** On this specific question — the granddaughter prohibition — all three traditions uphold the Torah without notable departure. This three-tradition convergence is itself a world-level Three-Witness confirmation of the law's universal covenant force.

## STUDY REVIEW & DISCUSSION QUESTIONS

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### Individual Level

1. The Torah states its own reasoning in Vayikra 18:10: **כִּי עֲרוֹתֶךָ הֵנָּה** — "their nakedness is your own nakedness." What does this covenant-flesh reasoning communicate about the grandfather's responsibility toward his granddaughters? How does it connect to the one-flesh covenant of Bereishit 2:23-24?
2. Law #163 covers the son's daughter and Law #164 covers the daughter's daughter. Why does the Torah explicitly name both lines rather than simply saying "granddaughter"? What covenant principle does the explicit naming of both lines establish?
3. Yechezkel 18:21-23 establishes that Yahweh extends covenant mercy to sincere repentance even for capital-level violations. What does sincere repentance require from a grandfather who has committed this violation? What is the difference between sincere repentance and attempting to avoid consequences?

### Community Level

4. A member of the covenant community reports that a grandfather is sexually abusing his granddaughter. Using Devarim 19:15, what is the community's covenant obligation? What does the community do with the grandfather — and what does the community owe the granddaughter?
5. Family pressure to remain silent about incest — to protect the family's reputation or the elderly perpetrator — is a form of covenant complicity. Using Vayikra 18:29 (karet) and Devarim 27:22 (the covenant curse), how should covenant community leadership respond to this pressure?
6. The granddaughter who has been violated is an image-bearer of Yahweh (Bereishit 1:27). What specific covenant obligations does the community have toward her — in terms of protection, support, and the framework for healing — based on the Torah's covenant character?

### National Level

7. The Torah places closeness of blood as an aggravating factor in the arayot violations — not a mitigating one. How should this Torah principle inform national sentencing guidelines for incest crimes? What is wrong with a national legal framework that treats familial connection as a reason for leniency?
8. The Sexuality Household Study (Section 41) documents that the Torah's sexual framework is confirmed by modern clinical science — including the severe and lasting harm of grandfather-granddaughter incest. How does this clinical evidence serve as an independent scientific witness under the Devarim 19:15 standard?

## World Level

9. Vayikra 18:17 names the granddaughter protection a second time in the same chapter. This double occurrence within the same chapter is a Two-Witness confirmation within the Written Torah itself. What does this tell us about the weight **Yahweh** placed on protecting the granddaughter category specifically?
10. All three traditions uphold the granddaughter prohibition without notable departure. How does this three-tradition convergence — when understood as an independent Three-Witness confirmation — establish the universal, world-level covenant force of Laws #163 and #164?

## SCRIPTURE INDEX — LESSON 06

Reference	Teaching / Witness
<b>Bereishit (Gen.) 1:27</b>	Humanity created in the image of Yahweh — the granddaughter is an image-bearer whose covenant dignity is inviolable.
<b>Bereishit (Gen.) 2:23-24</b>	One-flesh covenant — the covenant-flesh basis for Yahweh's reasoning in Vayikra 18:10.
<b>Bereishit (Gen.) 18:19</b>	The patriarch commanded his household to keep the way of Yahweh — the grandfather as covenant protector, not predator.
<b>Vayikra (Lev.) 18:6</b>	General principle — she'er besaro — none shall approach his own flesh. The foundation governing both Laws #163 and #164.
<b>Vayikra (Lev.) 18:10</b>	Laws #163 & #164 — primary text. Son's daughter and daughter's daughter. Yahweh's own reasoning: their nakedness is your nakedness.
<b>Vayikra (Lev.) 18:17</b>	Second mention of granddaughter in the same chapter — a second Written Torah witness confirming the protection of both granddaughter categories.
<b>Vayikra (Lev.) 18:24-28</b>	Land vomits — world-level covenant consequence of the arayot violations.
<b>Vayikra (Lev.) 18:29</b>	Karet — whoever commits these acts without repentance shall be cut off from among the people.
<b>Vayikra (Lev.) 20:17</b>	Capital consequence for uncovering the nakedness of a close relative — the penalty framework governing both Laws #163 and #164.
<b>Devarim (Deut.) 19:15</b>	Two or three witnesses — governs all covenant adjudication.
<b>Devarim (Deut.) 27:22</b>	Covenant curse at Har Eival — communal declaration of covenant consequences for incest.

<b>Yechezkel (Ez.) 18:21-23</b>	Yahweh's covenant mercy: He desires the wicked to turn and live. The door of repentance is always open.
<b>Hoshea (Hosea) 2:14-20</b>	The covenant pursuit of restoration — the mercy framework for the violated and for the genuinely repentant.

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***“Is it My desire that a wicked person shall die? — says the Lord Yahweh. It is rather that he shall turn back from his ways and live.”***

Yechezkel (Ezekiel) 18:23

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**Authority: The Tanakh — The Word of Yahweh Alone**

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**Next: Lesson 07 — Law #167 — Vayikra 18:16 — Sister-in-Law / Levirate Tension**