

## 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 13

Negative Laws #174 &amp; #175

**Devarim (Deuteronomy) 22:5 — Covenant Identity: Male and Female Distinctions**

לֹא יִהְיֶה כְּלִי גִבּוֹר עַל אִשָּׁה וְלֹא יִלְבַּשׁ גִּבּוֹר שְׂמֹלֶת אִשָּׁה

*Lo yihyeh keli gever al ishah ve'lo yilbash gever simlat ishah*

**"A woman shall not wear what pertains to a man, nor shall a man put on a woman's garment."**

*To'evat Yahweh Eloheikha: The Covenant Distinction of Male and Female — Including Transgender Surgery — 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

March 2026 | 613Course\_Lesson13\_Devarim225\_CovenantIdentity.docx

## SECTION I — THE HEBREW TEXT

לֹא יִהְיֶה כְּלִי-גִבֹּר עַל-אִשָּׁה וְלֹא-יִלְבֹּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה  
כִּי תֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל-עֲשֵׂה אֵלֶּה

"A woman shall not wear what pertains to a man, nor shall a man put on a woman's garment — for whoever does these things is a to'evah to Yahweh your Elohim."

**The Unique Designation:** This is the only law in the entire Torah where the phrase תֹעֲבַת יְהוָה אֱלֹהֶיךָ — "a to'evah OF Yahweh YOUR Elohim" — appears in exactly this personal form with Yahweh's covenant name and the second person singular "your Elohim" directly attached. Every other to'evah designation in the Torah is stated generally. Here, **Yahweh** makes it personal — this prohibition is a direct covenant address between Yahweh and every individual in the covenant community.

**Context in the 613 Laws:** Laws #174 and #175 conclude the sexual holiness cluster (Laws #159-175). Having established the covenant boundaries for sexual behavior (Laws #159-173), the Torah closes this cluster by protecting the covenant identity markers themselves — the distinction between male and female that underlies and defines the covenant sexual framework.

**The Scope of This Lesson:** Devarim 22:5 addresses the deliberate adoption of the covenant identity markers of the opposite sex in dress, implements, and presentation. In the modern era, this law must also address the most radical form of covenant identity violation: surgical alteration of the body Yahweh created — gender transition surgery. This lesson addresses both the text of the law and its modern application to transgender surgery, with full lexical foundation, medical evidence, and the full covenant framework of judgment and mercy.

## SECTION II — PRIMARY LEXICAL ANALYSIS

### A. כְּלִי גִבֹּר (Keli Gever) — Law #174 (Woman)

**כְּלִי (H3627)** — BDB: "article, vessel, implement, weapon, instrument, ornament, utensil." HALOT: "vessel, container; implement, instrument, weapon." Gesenius: "a vessel, instrument; furniture, stuff; armor, weapons." The breadth of this term is deliberate — it covers the full range of items associated with a person's covenant identity and function in the community. It is not limited to clothing. It includes weapons, tools, instruments, and all the implements associated with male covenant identity and role.

**גִּבּוֹר (H1397)** — BDB: "a man, a mighty man, a male" — specifically, the male in his male identity and strength. Not **אִישׁ (H376)** (the relational husband-term in marriage context) and not **אָדָם (H120)** (generic humanity), but **גִּבּוֹר** — the male in his specific covenant identity as male. The Sexuality Household Study (Section 43) establishes: "*The Torah treats sex as a covenant act — the physical expression of the most fundamental human relationship — and governs it with the same precision it brings to every other domain of covenant life.*" Covenant identity — the distinction between male and female — is part of that same covenant domain.

The combination **כְּלֵי גִבּוֹר** designates the full scope of male covenant identity markers — everything that pertains to a man in his covenant role. TWOT (H3627) confirms: the word encompasses everything from garments to weapons to instruments. The prohibition on a woman wearing **keli ge'ever** is not a prohibition on practical clothing — it is a prohibition on the deliberate adoption of male covenant identity.

## B. שְׂמַלַת אִשָּׁה (Simlat Ishah) — Law #175 (Man)

**שְׂמַלָה (H8071)** — BDB: "a garment, wrapper, mantle" — the outer garment that covered and identified a person in the covenant community. Gesenius: "a garment, an outer garment, wrapper, mantle." In Shemot 22:25-26 the outer garment is also the sleeping covering — it represents the full covering and identity of the person. HALOT: "garment, cloak." The outer garment was the most visible marker of a person's covenant identity in the ancient world — the first thing seen, the primary visual identifier.

**אִשָּׁה (H802)** — BDB: "woman, wife, female." The man's wearing of the woman's **simlah** is the adoption of the woman's primary covenant identity marker. The prohibition is not on wearing a covering — it is on adopting the female's covenant identity through her distinctive outer garment.

## C. תּוֹעֵבַת יְהוָה אֱלֹהֶיךָ — The Personal To'evah Designation

BDB H8441 — **תּוֹעֵבָה**: "a disgusting thing, abomination." HALOT: "abomination, abhorrence." Gesenius: "an abomination, an object of loathing." TWOT: "that which is abhorrent, detestable to Yahweh." The term is used throughout Devarim for moral covenant violations — child sacrifice (Devarim 12:31), unjust weights (Devarim 25:16), the remarriage abuse of Devarim 24:4 (Lesson 02). It designates violations of the fundamental covenant design of the created order.

The unique form here — **תּוֹעֵבַת יְהוָה אֱלֹהֶיךָ** — is the only such designation in the entire Torah where **Yahweh's** personal covenant name and the second person singular possessive "your Elohim" are directly attached to the to'evah designation. The causal conjunction **כִּי** makes **Yahweh's** personal attachment the stated reason: whoever does these things is a to'evah to **Yahweh** your Elohim specifically. This is a direct covenant address — personal between **Yahweh** and every individual.

## D. The Creation Foundation — Bereishit 1:27

***"So Elohim created man in His image; in the image of Elohim He created him; zakar u'nekevah He created them."***

Male and female — **זָכָר וּנְקֵבָה (zakar u'nekevah, H2145 + H5347)** — are the two covenant identities **Yahweh** embedded in creation. **זָכָר (zakar, H2145)** — BDB: "male" — from a root meaning to remember, to mark, to distinguish. The male is the marked, distinguished identity **Yahweh** created. **נְקֵבָה (nekevah, H5347)** — BDB: "female" — from a root meaning to bore, pierce, designate. The female is the specifically designated covenant identity **Yahweh** created. Neither is accidental. Neither is changeable. Both are the image of **Yahweh** expressed in two distinct, complementary, irreducible covenant identities.

This creation distinction is not a cultural convention. It is not a social construct. It is not assigned by community consensus. It is the **b'tzelem Elohim** — the image of **Yahweh** expressed in the human body from the moment of creation. Devarim 22:5 protects the integrity of this creation distinction as a covenant identity marker. Anything that deliberately works to erase, invert, or surgically alter this distinction violates the creation design **Yahweh** declared very good (Bereishit 1:31).

## SECTION III — WHAT THE LAW IS TEACHING

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### A. The Bilateral Prohibition

Both laws are stated in the same verse — Law #174 (the woman) and Law #175 (the man). The prohibition is bilateral: neither sex may adopt the covenant identity markers of the other. This symmetry demonstrates that the law is not a cultural restraint imposed on one sex — it is a covenant boundary that protects the integrity of both covenant identities as **Yahweh** designed them. The woman in her covenant identity as **nekevah** is protected. The man in his covenant identity as **zakar** is protected. Both are image-bearers of **Yahweh**. Both carry covenant identity markers that must not be deliberately inverted.

### B. The Scope of the Prohibition — From Garments to Surgery

The breadth of **לְבָשׁוֹת** — covering every implement, instrument, article, and marker associated with a person's covenant identity — means this law is not narrowly limited to clothing. It encompasses everything that pertains to a person's covenant identity as male or female. In the ancient world, the primary markers were garments, weapons, tools, and adornments. In the modern world, the same covenant principle addresses the full range of identity markers — including surgical alteration of the body.

Transgender surgery — the surgical removal, construction, or alteration of sex-specific anatomy to align the body with an identity that contradicts the body's creation design — is the most radical modern application of what the Torah designates as **to'evat Yahweh**. It is not merely the wearing of the opposite sex's garment. It is the surgical attempt to alter **Yahweh's** creation itself — to permanently modify the **b'tzelem Elohim** that was declared very good at creation.

## SECTION IV — TRANSGENDER SURGERY AND THE TORAH'S COVENANT FRAMEWORK

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This section addresses transgender surgery (also known as gender-affirming surgery, gender confirmation surgery, or sex reassignment surgery) directly from the Torah's covenant framework. The medical facts are stated accurately. The covenant assessment is grounded in the Written Tanakh. The covenant mercy of **Yahweh** is stated alongside the covenant judgment. No contempt for persons is expressed or appropriate. Every person is an image-bearer of **Yahweh** (Bereishit 1:27).

### A. What Transgender Surgery Is — The Medical Facts

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Transgender surgery encompasses multiple categories of surgical procedures intended to alter the body's sex-specific anatomy:

### Top Surgery (Chest)

- **Masculinizing mastectomy:** Surgical removal of breast tissue and chest contouring to create a masculine chest appearance. This procedure is irreversible — breast tissue removed cannot be restored. The woman who undergoes this procedure permanently loses her capacity to breastfeed biological children. Sensation may be significantly reduced or lost. The surgery leaves permanent scars.
- **Feminizing breast augmentation:** Surgical implantation of breast prostheses to create feminine breast appearance. Risks include infection, implant rupture, bleeding, and the need for future replacement procedures. A male who undergoes this procedure cannot produce breast milk.

### Bottom Surgery (Genitals)

- **Vaginoplasty / vulvoplasty (feminizing):** Surgical construction of a vaginal canal and/or external female genitalia from existing male tissue. The procedure is irreversible. Medical research documents that the constructed neovagina requires **lifelong maintenance through regular dilation** or the structure will close. Complications documented in medical literature include urethral complications, incontinence (21% in one systematic review), loss of sensation, and re-operation rates of 21.7% for non-aesthetic reasons.
- **Orchiectomy (feminizing):** Surgical removal of the testicles. This procedure results in **permanent, irreversible sterility**. NIH research confirms: "Gender-affirming surgery (GAS) that includes... orchiectomy in transwomen results in permanent sterility." A transwomen who has completed gender-affirming reconstruction is irreversibly sterile with no fertility preservation methods available at that stage.
- **Phalloplasty (masculinizing):** Surgical construction of a penis from donor tissue — typically skin taken from the arm or thigh, formed into a tube and grafted onto the inguinal area. The constructed phallus cannot perform biological reproduction, cannot produce seminal fluid, and requires an erectile implant for sexual function. The procedure typically requires urethral extension surgery and carries significant complication rates.
- **Metoidioplasty (masculinizing):** Surgical release of the clitoris (enlarged through testosterone therapy) to create a small penis-like structure. Unlike a biological penis, this structure is not capable of biological reproduction.
- **Hysterectomy and oophorectomy (masculinizing):** Surgical removal of the uterus and ovaries. NIH research confirms these procedures result in **permanent, irreversible sterility**. "Transmen who have completed both gender-affirming hormone and surgical treatment which include hysterectomy and oophorectomy are completely sterile."

## Facial and Other Procedures

- **Facial gender surgery:** Reshaping of the jaw, chin, nose, brow, and other facial features to appear more masculine or feminine. These procedures carry the risks of any facial plastic surgery — infection, bleeding, scarring, nerve damage, and asymmetry. Results are permanent and difficult to reverse.
- **Tracheal shave:** Surgical reduction of the thyroid cartilage (Adam's apple). Permanent alteration of throat anatomy.
- **Voice surgery:** Surgical alteration of the vocal cords to change pitch. Results are permanent and carry risk of permanent voice alteration or damage.
- **Body contouring:** Liposuction or fat grafting to alter body shape. These procedures can be repeated but carry surgical risks with each procedure.

## B. The Irreversibility Factor — The Torah Standard

The Torah's covenant framework consistently treats irreversible acts differently from reversible ones. Garments can be removed. Implements can be set aside. But surgical alteration of the body's sex-specific anatomy — particularly genital surgery, mastectomy, and removal of reproductive organs — is in most cases **permanent and irreversible**.

The medical literature is direct on this point:

- "Transwomen who have completed gender-affirming reconstruction are irreversibly sterile, and there are no fertility preservation methods available at this final stage." (NIH, PMC9496568)
- "Gender-affirming surgery (GAS) that includes hysterectomy and oophorectomy in transmen or orchiectomy in transwomen results in permanent sterility." (NIH, PMC6626312)
- "Mastectomy is irreversible. All that can be offered to the ever-growing population of females with transition regret is the construction of breast mounds. They will never be able to breastfeed and in most cases will have lost erotic sensibility. They will always have large chest scars." (Dr. Patrick Lappert, M.D.)
- A systematic review and meta-analysis of quality-of-life outcomes found that in every domain, transgender patients after surgery tended to have poor quality of life compared to the general population. Scores peaked at approximately one year post-surgery, then fell below pre-transition levels within five years.

The Torah's designation of **to'evat Yahweh** — **Yahweh's** personal covenant abomination — as the description of covenant identity violation aligns with the medical reality: these surgical procedures attempt to permanently alter what **Yahweh** created. They do not succeed in creating the opposite sex — they create a permanently altered body that can no longer reproduce, requires lifelong medical maintenance, and has severed the biological covenant function **Yahweh** embedded in the creation design.

## C. The Sterilization Dimension — Bereishit 1:28

Bereishit 1:28: ***"And Elohim blessed them, and Elohim said to them: Be fruitful and multiply and fill the earth."*** This is the first commandment given to humanity in the Torah. It is the covenant purpose embedded in the biological design of the human body — the male and female were created for reproductive covenant partnership.

Transgender genital surgery — orchiectomy, vaginoplasty in biological males, hysterectomy and oophorectomy in biological females — permanently destroys the reproductive capacity **Yahweh** created. This is not merely an alteration of appearance. It is the deliberate destruction of the **p'ru ur'vu** — the fruitfulness and multiplication — that **Yahweh** blessed and commanded in the first words He spoke to the human being. The Torah's covenant framework holds this destruction as a violation not only of Devarim 22:5 but of the foundational covenant purpose embedded in the creation design of the human body.

## D. The Children's Dimension — Covenant Protection of Minors

The medical industry's own data reveals that in the United States, from 2019 to 2021: at least 56 genital surgeries were performed on children aged 13-17, and at least 776 double mastectomies were performed on children aged 13-17. More than 17,000 children aged 6-17 started puberty blockers or hormones from 2017 to 2021.

The Torah's covenant framework is unambiguous: children are image-bearers of **Yahweh** (Bereishit 1:27) who cannot provide full informed covenant consent to the permanent, irreversible destruction of their creation design. The covenant community that stands by while children are permanently sterilized, surgically altered, and chemically modified to reject their creation identity is complicit in the violation of **Yahweh's** covenant design.

This is the same covenant principle that governs the **arayot** — the protection of the vulnerable from violation by those with power over them. A child cannot protect themselves from the adults who claim authority to alter their body permanently. The covenant community bears responsibility to stand as the barrier between the vulnerable child and the irreversible harm being promoted as care.

## E. The Regret and Detransition Data — What the Medical Research Says

The medical literature on surgical regret contains significant methodological problems acknowledged by researchers themselves. The most frequently cited studies — reporting regret rates below 1-2% — share documented limitations:

- High rates of loss to follow-up (up to 36% in the Amsterdam study — the largest and most cited) — meaning the data on patients who regretted the surgery but never returned to the original clinic is systematically missing
- "Regret" defined as returning to the original clinic seeking reversal hormones — excluding all patients who sought care elsewhere, who silently regretted, or who never sought reversal
- Short follow-up periods — surgical regret has been documented to emerge an average of 8-10 years after surgery, while most studies follow patients for far shorter periods
- The U.S. Transgender Survey (27,715 respondents) found that 13.1% reported a history of detransition — significantly higher than the "less than 1%" regret figure frequently cited

SEGM (Society for Evidence-Based Gender Medicine) concludes: *"Cohn concludes that it is important for those considering medical intervention to know that the likelihood of regret, detransition, and discontinuation is unknown and that regret and detransition can be traumatic."* The actual regret and detransition rates are genuinely unknown — and the low figures cited in public discourse suffer from the methodological problems the researchers themselves acknowledge.

A 2025 U.S. national database study examining over 107,000 adults with gender dysphoria found significantly higher rates of depression, anxiety, suicidal ideation, and substance use disorders within two years after surgery: for males who had surgery, depression was 25.4% vs. 11.5% without surgery and anxiety was 12.8% vs. 2.6% without surgery. The surgery did not produce the psychological relief it promised.

The Torah's standard of Two or Three Witnesses (Devarim 19:15) applied to medical research requires honest acknowledgment of what is known and what is not. What is known: these procedures are irreversible, result in permanent sterility, and carry documented risks including incontinence, loss of sensation, high re-operation rates, and emerging mental health data showing increased psychiatric morbidity after surgery. What is not known: the true long-term regret and detransition rate among those who underwent these procedures.

## SECTION V — TWO/THREE WITNESS CORROBORATION

Reference	Teaching / Witness
<b>Devarim (Deut.) 22:5</b>	Primary text — Laws #174 and #175. To'evav Yahveh Eloheikha — the only such personal designation in the entire Torah. First witness.
<b>Bereishit (Gen.) 1:27</b>	"Zakar u'nekevah He created them." The creation foundation — male and female as Yahveh's covenant design for all humanity. Second witness establishing the creation-level basis for the prohibition.
<b>Bereishit (Gen.) 1:28</b>	"Be fruitful and multiply." The first commandment — the covenant reproductive purpose embedded in the creation design. Transgender genital surgery permanently destroys this capacity. Third witness establishing the reproductive covenant dimension.
<b>Bereishit (Gen.) 2:18</b>	The woman created as ezer kenegdo — corresponding to the man, complementary to him, distinct from him. The creation distinction is foundational covenant design.
<b>Devarim (Deut.) 4:2</b>	"You shall not add to the word that I command you, nor take from it." The covenant framework is not subject to cultural revision. The creation distinction of male and female is part of that unchanging covenant. Corroborating witness.
<b>Vayikra (Lev.) 18:3</b>	The Egypt/Canaan separation context — these laws separate Yisra'el's covenant identity from nations that blurred the male-female distinction in cultic and cultural contexts.
<b>Islam — Hadith</b>	"The Prophet is reported to have cursed men who imitate women (mukhannathun) and women who imitate men (mutarajjilat)." An independent Abrahamic tradition witnessing the same prohibition in direct parallel to Devarim 22:5. World-level independent witness.
<b>NIH — Fertility Research</b>	"Gender-affirming surgery (GAS) that includes hysterectomy and oophorectomy in transmen or orchiectomy in transwomen results in permanent sterility." (PMC6626312) Medical confirmation that these procedures permanently destroy the creation-designed reproductive capacity. Scientific witness.
<b>Yechezkel (Ez.) 18:21-23</b>	Yahveh's covenant mercy — even for to'evav Yahveh violations, the door of sincere repentance is always open. The mercy of Yahveh is the covenant character that stands alongside the judgment.



## SECTION VI — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	The Creation Identity is a Covenant Gift	Every person's male or female identity is a covenant gift from Yahweh — not a cultural construct, not a social assignment, not an error of nature. To'evavt Yahweh designates the deliberate rejection of that gift — whether through garments, implements, or surgical alteration of the body Yahweh created.	Bereishit 1:27; Devarim 22:5
INDIVIDUAL	Both Laws Apply Equally	Law #174 (woman) and Law #175 (man) — neither sex may adopt the covenant identity markers of the other. This applies to garments, implements, presentation, and surgical alteration. The prohibition is symmetric because the covenant design is symmetric.	Devarim 22:5
INDIVIDUAL	Transgender Surgery — The Most Radical Form	Surgical alteration of sex-specific anatomy is the most radical modern application of what the Torah designates as to'evavt Yahweh. It is not merely wearing the opposite sex's garment — it is the permanent, irreversible surgical attempt to alter the keli gevev and simlat ishah at the level of the body itself.	Devarim 22:5; Bereishit 1:27

INDIVIDUAL	Permanent Sterility is Covenant Violation	Genital surgery that results in permanent sterility (orchiectomy, hysterectomy/oophorectomy) violates both Devarim 22:5 and Bereishit 1:28 — the first commandment to be fruitful and multiply. The destruction of the reproductive covenant purpose Yahweh embedded in the creation design is a compound covenant violation.	Bereishit 1:28; Devarim 22:5
INDIVIDUAL	Sincere Repentance — Yahweh's Covenant Mercy	Even for those who have violated Laws #174 and #175 — including through transgender surgery — Yahweh's covenant mercy is extended to sincere repentance (Yechezkel 18:21-23). The surgery may be irreversible. Yahweh's mercy is not. The person who has undergone these procedures and genuinely returns to Yahweh's covenant stands before the same Yahweh who declared 'I desire that he turn and live.'	Yechezkel 18:21-23; Hoshea 2:14-20
COMMUNITY	Covenant Assembly Teaching — Truth with Love	The covenant assembly upholds the Torah's male-female distinction as a creation covenant gift. This includes truthful teaching about transgender surgery — its permanent and irreversible nature, its destruction of the reproductive capacity,	Devarim 22:5; Bereishit 1:27

		and its designation as to'evah Yahweh. Truth is spoken with covenant love — every person in the room is an image-bearer of Yahweh.	
COMMUNITY	Pastoral Care for the Gender-Confused and Post-Surgical	Persons experiencing gender identity confusion are to receive covenant pastoral care — not rejection. Persons who have already undergone transgender surgery are to receive the full covenant mercy Yahweh extends through sincere repentance. The surgery cannot be undone. Yahweh's covenant relationship can be restored. The covenant community walks with these persons toward covenant faithfulness within the body they now have.	Yechezkel 18:21-23; Bereishit 1:27
COMMUNITY	No Space for Contempt — Any Space	The covenant assembly makes no space for contempt, mockery, or cruelty toward persons who struggle with gender identity or who have undergone transgender surgery. Every such person is an image-bearer of Yahweh. Contempt toward image-bearers of Yahweh is contempt toward Yahweh. This is non-negotiable.	Bereishit 1:27
COMMUNITY	Protect Children from Irreversible Harm	The covenant community must actively oppose the application of puberty blockers,	Bereishit 1:27-28; Bereishit 18:19

		<p>cross-sex hormones, and gender transition surgery to children. These procedures are irreversible, result in permanent sterility, and are being performed on children who cannot provide full informed covenant consent. The covenant community's protection of children (Bereishit 18:19) requires standing between the vulnerable child and irreversible harm.</p>	
NATION	National Policy — The Torah's Covenant Standard	<p>National law that legalizes and normalizes transgender surgery — particularly for children — departs from Yahweh's covenant framework for the creation design of the human body. Nations that perform surgical sterilization on children in the name of gender affirmation take on covenant accountability for the permanent harm they inflict on image-bearers of Yahweh.</p>	Bereishit 1:27-28; Devarim 22:5
NATION	National Law Must Protect Children	<p>National law that permits gender transition surgery on minors — including mastectomy, genital surgery, and procedures resulting in permanent sterility — violates the covenant protection responsibility that national authority bears toward the most vulnerable (Yeshayahu</p>	Bereishit 1:27; Yeshayahu 1:17; Devarim 19:15

		1:17). This is not a political position — it is a covenant position grounded in the Written Tanakh.	
NATION	Informed Consent Must Be Real	The medical evidence on surgical regret is methodologically compromised by high dropout rates and short follow-up periods. National medical standards that present transgender surgery as definitively low-risk based on flawed regret data violate the covenant principle of honest testimony (Devarim 19:15). Patients deserve to know what is actually known and what is not.	Devarim 19:15
WORLD	Creation-Level Universal Standard	Bereishit 1:27 is a universal creation statement — male and female are Yahweh's design for all humanity in every culture. The covenant identity distinction is not Israelite-specific. To'evat Yahweh applies universally. Nations that normalize transgender surgery are departing from the creation design Yahweh embedded in every human person.	Bereishit 1:27; Devarim 22:5; 4:2
WORLD	The Three-Tradition World Witness	The Islamic hadith cursing the mukhannathun and mutarajjilat, traditional Christianity's position on the creation design of male and female, and the Torah's to'evat	Devarim 22:5; Bereishit 1:27

		Yahweh designation together constitute a three-tradition world witness to the universal covenant force of Laws #174 and #175.	
WORLD	Medical Evidence — Independent World Witness	NIH-published research confirms permanent sterility from genital surgery. Medical data documents 21% incontinence rates, 21.7% re-operation rates for non-aesthetic reasons, quality-of-life scores declining below pre-transition levels within five years, and emerging mental health data showing increased psychiatric morbidity after surgery. The medical evidence is an independent world-level witness confirming the Torah's to'evah designation.	NIH PMC6626312; PMC9496568; Devarim 19:15

## SECTION VII — THREE-RELIGION AUDIT

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The Three-Religion audit addresses both Laws #174 and #175 in their classical application and their modern application to transgender surgery.

### Judaism

**Upholds Torah — Classical Application:** Traditional and Orthodox Judaism maintains the Devarim 22:5 prohibition. The halakhic discussion of cross-dressing is consistent in prohibiting it as a Torah violation. The to'evah Yahweh designation is fully acknowledged.

**On Transgender Surgery:** Orthodox and traditional Jewish authorities prohibit gender transition surgery as a violation of the Torah's creation design. The prohibition grounds in Devarim 22:5 and Bereishit 1:27 — the Torah does not permit the deliberate alteration of the sex Yahweh created. Traditional responsa literature addresses this consistently.

**Departs from Torah:** Reform and Liberal Judaism have moved to accept both gender identity transitions and transgender surgery as consistent with human dignity and personal autonomy. This position departs from the Torah's plain text and the to'evah Yahweh designation — the most personally designated prohibition in the entire Torah.

### Christianity

**Upholds Torah — Classical Application:** Traditional Catholic, Orthodox, and conservative Protestant Christianity upholds the male-female distinction as a creation design and opposes gender transition and transgender surgery on the basis of the creation design of Bereishit 1:27. The prohibition is maintained though often without the Torah's explicit to'evah grounding.

**Departs from Torah:** Liberal Protestantism has moved to accept gender transition and transgender surgery as consistent with Christian values of human dignity. Some denominations have formally endorsed gender-affirming care including surgery. This represents a departure from the Torah's to'evah Yahweh designation and the creation design of Bereishit 1:27.

**Note on Authority:** Where Christianity upholds the prohibition, it does so primarily through natural law philosophy and New Testament anthropology — not through the Torah's direct authority. For Miqdash Bethel's standard, the Written Torah governs. Christian conclusion that aligns with Torah is noted; the authority behind that conclusion is the Torah, not the New Testament or natural law tradition.

### Islam

**Upholds Torah:** The Prophet's explicit hadith cursing the mukhannathun (men who imitate women) and mutarajilat (women who imitate men) is a direct parallel to Devarim 22:5. All four major schools of Islamic jurisprudence uphold the male-female distinction as divinely ordained.

**On Transgender Surgery:** Classical Islamic jurisprudence prohibits transgender surgery as a violation of the creation design. The Quran's prohibition on altering Yahweh's creation (An-Nisa 4:119 — "I will command them and they will alter Yahweh's creation") is cited directly as the basis for prohibiting transgender surgery. This Quranic principle aligns with the Torah's to'evah Yahweh designation.

**Consistent with Torah:** On this specific question — the prohibition on the deliberate adoption of the opposite sex's identity markers and the prohibition on transgender surgery — all three traditions' classical positions converge in upholding the Torah's covenant framework. The convergence is three-tradition confirmation of the law's universal covenant force.

## The Covenant Mercy of Yahweh — Sincere Repentance

Even where the Torah states the judgment of death or designates an act as *to'evah*, the covenant mercy of **Yahweh** is always extended to a person who sincerely repents. This is not a contradiction of the law — it is the full covenant picture. Yechezkel (Ezekiel) 18:21-23:

Yechezkel (Ezekiel) 18:21-23 — JPS 1985

*"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... 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?"*

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 genuine repentance establishes the covenant character. Both stand together in every lesson of this course.

This covenant truth applies fully to those who have violated **Laws #174 and #175, including through transgender surgery**. The door of sincere repentance is not closed by the severity of the sin. It is closed only by the hardness of the heart that refuses to turn. **Yahweh's** covenant pursuit of the straying — documented from Hoshea through every writing prophet — is the model: judgment is real, mercy is greater, and repentance is the bridge between the two.

## STUDY REVIEW & DISCUSSION QUESTIONS

Questions follow the Four-Sphere framework. The bilateral covenant standard — judgment and mercy — applies throughout every question.

### Individual Level

1. Devarim 22:5 uses the designation **תועבת יהוה אֱלֹהֶיךָ** — the only such personal designation in the entire Torah. Why is this unique designation significant? What does the attachment of **Yahweh's** personal name and the second person singular possessive "your Elohim" communicate about the nature of this prohibition?
2. The word **קְלִי** (keli) covers not just garments but implements, weapons, tools, and all articles associated with a person's covenant identity. What does this broader scope reveal about the nature of the prohibition — and how does it apply to the modern context of transgender surgery, which goes beyond garments to the surgical alteration of the body itself?
3. Bereishit 1:28 — "Be fruitful and multiply" — is the first commandment given to humanity. Transgender genital surgery permanently destroys the reproductive capacity Yahweh embedded in this commandment. How does this make transgender genital surgery a compound covenant violation — violating both Devarim 22:5 and Bereishit 1:28 simultaneously?
4. Yechezkel 18:21-23 establishes Yahweh's covenant mercy for sincere repentance. For a person who has undergone transgender surgery and the surgery cannot be reversed, what does sincere repentance look like in their specific situation? What does Yahweh's covenant mercy offer to the person in an irreversible situation?

### Community Level

5. A member of the covenant community comes forward who underwent transgender surgery before coming to faith. The surgery cannot be reversed. Using Yechezkel 18:21-23 (covenant mercy) and Bereishit 1:27 (image-bearer), how does the covenant assembly receive and walk with this person? What does covenant faithfulness look like for them going forward?
6. Parents come to the covenant assembly leadership in distress — their teenage child is being encouraged by medical professionals and teachers to pursue gender transition, including hormones and potential surgery. Using the Torah's covenant framework and the medical data on permanent sterility and surgical risks, what does the covenant assembly counsel?
7. The covenant assembly must simultaneously uphold the to'evah Yahweh designation of these laws AND maintain covenant dignity for every image-bearer of Yahweh who struggles with gender identity. Explain how the covenant assembly holds both of these realities without compromising either — and why

contempt toward persons experiencing gender confusion is itself a covenant violation.

### National Level

8. NIH research confirms permanent sterility from transgender genital surgery. Medical data documents significant complication rates, re-operation rates of 21.7%, and quality-of-life scores declining below pre-transition levels within five years. How does this independent medical evidence function as a Two/Three Witness confirmation under Devarim 19:15 of the Torah's to'evah designation?
9. From 2019 to 2021, at least 56 genital surgeries and 776 double mastectomies were performed on children aged 13-17 in the United States. Using the Torah's covenant framework for the protection of the vulnerable and the covenant purpose of Bereishit 1:27-28, assess the national covenant accountability of a legal and medical system that permits and promotes the permanent sterilization of children in the name of gender affirmation.
10. The medical regret data on transgender surgery is methodologically compromised — researchers themselves acknowledge high dropout rates, short follow-up periods, and the exclusion of patients who detransitioned by seeking care elsewhere. How does the Torah's standard of Devarim 19:15 (two or three true witnesses) apply to the evaluation of medical claims about the safety and effectiveness of transgender surgery?

### World Level

11. The convergence of three independent sources on the prohibition: (1) the Torah's to'evah Yahweh designation (Devarim 22:5); (2) Islam's hadith cursing the mukhannathun and mutarajilat and the Quranic prohibition on altering Yahweh's creation (An-Nisa 4:119); (3) traditional Christianity's upholding of the creation design of Bereishit 1:27 — constitutes a three-tradition world witness. How does this convergence function under the Devarim 19:15 standard as world-level confirmation of the law's universal covenant force?
12. Bereishit 1:27 states "zakar u'nekevah He created them" — a universal creation statement for all humanity. Transgender surgery is now performed in nations across the world. Using the Torah's world-level covenant framework (including Vayikra 18:24-28's land-covenant consequences for national-level covenant violations), how does the covenant community articulate Yahweh's claim on all nations regarding the protection of the creation design He embedded in every human person?
13. Yechezkel 18:23 closes this lesson: "Is it My desire that a wicked person shall die? It is rather that he shall turn back from his ways and live." How does this covenant mercy framework apply to nations — not merely individuals — that have violated Yahweh's covenant design through the institutionalization of transgender surgery? What does national repentance look like in this context?

## SCRIPTURE INDEX — LESSON 13

Reference	Teaching / Witness
<b>Bereishit (Gen.) 1:27</b>	Zakar u'nekevah — male and female as Yahweh's creation design for all humanity. The creation foundation of Laws #174 and #175 and the entire sexual holiness cluster.
<b>Bereishit (Gen.) 1:28</b>	"Be fruitful and multiply" — the first commandment, establishing the covenant reproductive purpose embedded in the creation design. Transgender genital surgery permanently destroys this capacity.
<b>Bereishit (Gen.) 1:31</b>	"And Yahweh saw everything He had made, and it was very good." The creation declaration that what Yahweh made — including the sexed human body — is very good and not to be surgically altered.
<b>Bereishit (Gen.) 2:18</b>	Ezer kenegdo — the woman as a distinct, complementary, corresponding covenant partner to the man. The creation distinction is foundational covenant design.
<b>Bereishit (Gen.) 18:19</b>	The patriarch charged to command his household after him — covenant protection of the next generation, including against permanent irreversible harm.
<b>Shemot (Ex.) 19:5-6</b>	Yisra'el as a kingdom of priests and a holy nation — the covenant calling that the identity laws serve to protect and embody before the nations.
<b>Vayikra (Lev.) 18:3</b>	The Egypt/Canaan separation context — these laws separate Yisra'el's covenant identity from nations that blurred the male-female distinction.
<b>Devarim (Deut.) 4:2</b>	Do not add to or subtract from Yahweh's commands — the covenant framework is not subject to cultural revision.
<b>Devarim (Deut.) 19:15</b>	Two or three witnesses — the standard governing both covenant adjudication and the evaluation of medical claims about transgender surgery.
<b>Devarim (Deut.) 22:5</b>	Laws #174 & #175 — primary text. To'evah Yahweh Eloheikha — the only such personal designation in the entire Torah.
<b>Yeshayahu (Isa.) 1:17</b>	"Defend the orphan, plead for the widow." The covenant obligation to protect the vulnerable — applied to children facing irreversible surgical harm.
<b>Yechezkel (Ez.) 18:21-23</b>	Yahweh's covenant mercy — 'Is it My desire that a wicked person shall die? It is rather that he shall turn back from his

	ways and live.' Even for to'evah Yahweh violations. The door of sincere repentance is always open.
<b>Hoshea (Hosea) 2:14-20</b>	Yahweh's covenant pursuit of restoration — the mercy framework applied to those who have violated these laws and genuinely return.
<b>NIH PMC6626312</b>	Fertility concerns of the transgender patient: permanent sterility from surgical removal of reproductive organs. Medical witness.
<b>NIH PMC9496568</b>	Fertility preservation and reproductive potential in transgender population: irreversible sterility after gender-affirming reconstruction. Medical witness.
<b>2025 National DB Study</b>	Significantly higher rates of depression, anxiety, suicidal ideation, and substance use disorders within two years after gender-affirming surgery. Emerging medical evidence.

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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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