

March 1, 2020 - Deut. 21:10 – 22:5 - Rights of Wives; Rebellious Sons; Clothing
 Torah Reading: Deuteronomy 21:10 – 22:5 - Rights of Wives; Rebellious Sons; Clothing
 Psalm 129-132
 Haftarah: Isaiah 2:4-7 + 5:1-6

The Rights of a Captive Wife

Rashi and the rabbis saw each of the issues discussed in this chapter as all connected:

A Woman Captured in War - Deuteronomy 21:10-15

In the Ancient Near East, a female captive became the slave of the victor, who had the sole and unchallengeable control of right to her person. The laws in this chapter changed this custom.

Deuteronomy 21:10 - "When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;"

This would be during a "discretionary" war, not the war to conquer Canaan, because there would be no captives at all.

Deuteronomy 21:11-14 - "Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her."

Whether a virgin, wife, or widow, according to the Jewish writers, even though she was another man's wife.

This was allowed, like divorce (**Deuteronomy 24:1**), because of the "hardness of their hearts," as Jesus said:

- **Matthew 19:8** - "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

As with slavery, there were almost prohibitive restrictions applied.

First, there is no instant gratification - she first must be allowed to grieve for her dead parents (or her husband) for a month before she could have sex.

The delay was for kindness to the female captive, as well as a prudent measure to test the strength and genuineness of her master's affections.

“The wisdom and humanity of Moses,” says Philo, “are very remarkable in this law, whereby the soldiers are forbidden to indulge a hasty and brutal passion, are kept a whole month in abstinence, and thereby have an opportunity given them of knowing the temper and disposition of the woman, for whose misfortune in captivity a compassionate provision is made, by allowing her so long a time of separation and mourning.”

Second, she must become a proselyte and then become your legal wife, not a slave or even a concubine. Then if for some reason she displeases you, you can't make her remain as a slave or just sell her like property - she must be set free to go wherever she wants, apparently at your expense.

(Actually there is some controversy about this. Some rabbis said an Israelite soldier might lie once with a Heathen woman taken captive, to gratify his lust, but might not repeat it; and the Talmud agrees; yet others including Josephus and Philo say that this would be unlawful, and that he might not touch her until certain conditions were fulfilled, and they were married.)

Why all these restrictions? To discourage this whole idea.

This is not a command to take a wife in this way, but a concession to human nature and an opportunity to restrict abuses.

In fact, all these issues in this chapter are connected, according to Rashi:

Scripture [in permitting this marriage] is speaking only against the evil inclination [which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly.

She is to "shave her head and let her nails grow" so that she should become repulsive [to her captor, to induce him to change his mind about marrying her]. — [Sifrei 21:7, Yev. 48a]

"pare her nails" is a sign of mourning in some cultures, but this is interpreted by the rabbis as "let her nail grow."

Shaving the head was a customary sign of purification (Leviticus 14:8; Numbers 8:7)

"and weep for her father and her mother": to see her weeping and see her unsightly appearance - all this, so that she should become despicable to him. — [Sifrei 21: 9]

The Targum of Jonathan adds she would: "weep for the idols of the house of her father and her mother"

"bemoan her father and her mother a full month" - The normal period was 30 days (see **Numbers 20:29** - Israel mourned for Aaron 30 days) But Maimonides says she was to stay in his house three months, one month of mourning, and two after that, and then he

was to marry her. The reason of this the Targum of Jonathan explains, by paraphrasing the words thus, "and shall stay three months, that it may be known whether she is with child."

And she shall remove the garment of her captivity: [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them. — [Sifrei 21:8] Possibly she would put on instead the sackcloth of mourning.

[The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, "If a man has [two wives - one beloved and the other despised]" (**verse 15**); [moreover] he will ultimately father through her a wayward and rebellious son (see **verse 18**). For this reason, these passages are juxtaposed. — [Tanchuma 1]

This could be interpreted spiritually as discouraging any forcible conversion by the sword. Especially, you are prohibited from making any "gain" from this kind of action.

"because thou hast humbled her" - "lain with her," a phrase used of unlawful commerce with a woman, of defiling her, or violating her chastity (see **Genesis 34:2**, **Deuteronomy 22:24-29**, **Judges 19:24**, **Ezekiel 23:10,11**).

Two Wives, Beloved and Despised

Deuteronomy 21:15-17 - "If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated": Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."

Rather, "If a man has had two wives..." - not necessarily at the same time.

"hated" here just means less loved.

The rabbis say that this is connected to the previous case of a captive woman taken as a wife, which the man later takes no pleasure in, and lets her go. Her son would stay with him, and he was not to deprive that son of his status and inheritance as first-born.

This would then be another discouragement on the practice of taking a captive wife.

The Stubborn and Rebellious Son

Deuteronomy 21:18 - "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:"

The rabbis relate this to the marriage of a woman taken captive, because often from such marriages wicked and rebellious children have sprung, and which they exemplify in the case of Absalom, whose mother they say David took in war and married.

It's the final chapter of a tale of a lust-filled soldier turned insensitive and cruel father, who drives his captive wife away, and then raises a son in his own self-seeking image, whose rebellion ends in stoning.

The atmosphere for this whole story was established by the savage environment of a discretionary war of expansion.

"when they have chastened him" - The Jews understand this of scourging or beating by the order of the sanhedrin.

They must warn him in the presence of three [people, not to steal, nor to eat a certain quantity of meat and drink a certain quantity of wine (see further in Rashi)], and then they must have him flogged [by the court] (San. 71a; see Sifrei). The wayward and rebellious son incurs punishment only if he steals [money from his father], consumes [at one meal] a tartemar [a weight equal to half a maneh] of meat, and drinks [at the same meal] half a log of wine, as it is said [referring to him], "a glutton and a guzzler (זֹלֵל וְסֹבֵא)" (verse 20) The wayward and rebellious son is executed on account of [what he will become in] the end—the Torah penetrates to his ultimate intentions. Eventually, he will squander his father's money, seek what he has become accustomed to, not find it, and stand at the crossroads and rob people [killing them, thereby incurring the death penalty. Says the Torah, "Let him die innocent [of such crimes], rather than have him die guilty [of such crimes]." - [San. 72b]

This sounds a little like the "pre-crime" division in the film *Minority Report*, that tracks down criminals before they commit their crimes.

Deuteronomy 21:19 - "Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;"

Deuteronomy 21:21 - "And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Interestingly, the rabbis go on to limit the hypothetical applicability of this case until it becomes an impossibility.

The harshness of the law led these Sages to conclude that "there never was nor ever will be a stubborn and rebellious son," i.e. this Torah law was a matter of theory rather than practice. (Sanhedrin 71a)

They applied these restrictions:

- Both parents must consent;

- The boy must be within three months of his bar mitzvah in order to receive this penalty, not a day younger or older (younger than that, he was still a minor; older, he was not a child)
- He must have stolen money from his parents, used it to buy a tremendous amount of meat and expensive wine, eaten and drunk it in one go, in a place other than his parents' house, and so on.
- Since it says "he will not obey our voice" rather than "voices" both parents need to have identical voices, a similar appearance and equal height.

A Zohar Story

According to the Zohar (Zohar Balak 197b), after delivering this commandment to Moses, God told him "write!" To which Moses responds: 'Master of the universe! Leave this out. Will there ever be a father who would do this to his son?!'

"God tells Moses, 'I understand your view, yet you should still write it and you will be rewarded. You know [a lot], but I know more.' Moses would still not budge. He cannot accept this seemingly horrible law.

Only after God shows Moses the deeper mystical interpretation of this Torah law, as it describes the dramatic history of the rebellious Jewish people, does Moses acquiesce. He transcribes the law into the biblical text. Only after learning that this law was attempting to convey mystical, rather than literal, truths does Moses find comfort with this mandate.

One interesting message from this: before we can deem a child to be rebellious, we must first examine all angles of his relationship to his parents.

The phrase "If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother," hints to one possible reason for this son becoming stubborn and rebellious. In his home, there was not one voice, but two distinct and possibly opposing voices, with no unity. There was no mutual respect in the home.

Cursed is Everyone Who Hangeth on a Tree

Deuteronomy 21:22-23 - "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance."

The Jewish translation has "pole" in place of "tree."

Rashi - Our Rabbis said: All who are stoned [by the court] must [afterwards] be hanged, for the verse (23) says, "a hanging [human corpse] is a blasphemy of God." [Thus, we find that the sin of blasphemy is connected with hanging,] and a blasphemer is punished by stoning. [Consequently, our Rabbis taught that all those stoned must be hanged.] - [San. 45b]

Jews to this day say that whoever suffered his dead to remain unburied a night transgressed a negative command, unless he kept him for his honor, to get for him a coffin and shroud.

Maimonides (Hilchot Sanhedrin, c. 15. sect. 9) says the tree on which he is hanged is buried with him, that there may be no remembrance of the evil, and some say, "this is the tree on which such an one was hanged."

Why is this called a blasphemy or "accursed?"

Rashi - This is a degradation of the [Divine] King in Whose image Man is created, and the Israelites are God's children. This is comparable to two identical twin brothers. One [of them] became king, while the other was arrested for robbery and hanged. Whoever saw him [the second brother, suspended on the gallows], would say, "The king is hanging!" [Therefore, the king ordered, and they removed him (Reggio ed.).] - [Sanh. 46b]

Remarkable! - The accursed hanged man on a pole is mistaken for the King!

- **Galatians 3.13-14** - "Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "Cursed is everyone who hangs on a tree" — in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith."

Ignoring People's Needs - Don't 'Hide Yourself'

Deuteronomy 22:1 - "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother."

"hide thyself from them": - by covering one's eyes, pretending not to see it.

See **Exodus 23:4-5** - "If you encounter your enemy's stray ox or donkey, you must return it to him. If you see the donkey of one who hates you fallen under its load, do not leave it there; you must help him with it"

Deuteronomy 22:2 - "And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again."

Maimonides says the the time limit for large cattle, as oxen, is 12 months; for lesser cattle, as sheep, goats, etc. three months.

Deuteronomy 22:4 - "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again."

Help is still to be continued, even, as Maimonides says, "though it was an hundred times."

Rashi - However, if the owner walks away, sits down, and says, "Since the commandment is incumbent upon you, if you want to load, [go ahead and] load!" you are exempt. — [B.M. 32a]

Gender-Restricted Clothing

This could be related to the previous discussion of wives and rebellious sons - the preservation of men's and women's roles could be seen as essential to rearing a God-fearing family.

Deuteronomy 22:5 - "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."

These are not matching phrases. The first clause talks of *kli gever* - an "item" or "appurtenance" while the second clause uses the word *simlat* meaning "dress" or "garment."

"that which pertaineth to a man" = *keli* - in this context the meaning is nebulous in that it may mean a variety of things such as armor, bag, carriage, furniture, instrument, jewel, sack, stuff, thing, vessel, weapon, implement, baggage, boat, seat.

One argument (Targum of Pseudo-Jonathan) is that this refers to the *tsitsit* (tallit or prayer shawl) and *tefillin* (phylacteries or prayer amulets worn by traditionally observant Jews).

Rabbi Eliezer ben Jacob, quoted in the Talmud (B. Naz. 59a), sees the verse as "proof that a woman may not go forth with weapons to war." He reads *kli gever* as the homograph *kli gibbor*, meaning a "warrior's gear."

Yael in the Book of Judges kills General Sisera with a tent pin instead of a sword in order to comply with this law. It would have been "unlady-like" for her to use a sword — worse, a violation of the law — because a sword is a man's tool and so the righteous woman of valor finds an alternate weapon. (So Judith, I guess, gets a pass?)

A Guard Against Adultery

The majority Rabbinical opinion is that this prohibition is not for any of the reasons stated above, nor directed at transgender cross-dressing, or casual exchanges of clothing by men and women, or a judgment on particular unisex styles. It's all about

preventing adultery and fornication.

Rashi - "A man's attire shall not be on a woman": making her appear like a man, thereby enabling her to go among men, for this can only be for the [purpose of] adultery. "Nor may a man wear a woman's garment": to go and abide among women. Another explanation: [In addition to not wearing a woman's garment,] a man must also not remove his pubic hair or the hair of his armpits [for this is a practice exclusive to women]. "Because... is an abomination": The Torah forbids only [the wearing of] clothes that would lead to abomination [i.e., immoral and illicit behavior]. — [Nazir 59a]

Only a few sources spell out what is meant by "women's clothing" and "men's clothing." Women normally wear colorful clothes; men wear white. A medieval law code says puts it: "A woman should not dress in clothes specifically for men *lefi minhag hamaqom* (according to the local fashion)."

The intent of the law, in this view, is to prevent men and women from associating with what would normally be a single-sex group of the other gender under false pretenses for purposes of, or in circumstances that are liable to lead to, heterosexual adultery. Cross-dressing in other circumstances might not be prohibited, at least if it can be assured that the "abhorrence" will not result.

Jewish legal tradition permits cross-dressing for purposes that do not involve such deception, such as wearing costumes for celebrating Purim for the purpose of gaiety (*simha*), not for adultery. (Shulhan Arukh, OH 696:8).

Referring to Rashi's other reason concerning hair, the Shulhan Arukh (Yore De`a) says that the prohibition of a man wearing *simlat isha* "women's dress" or "women's fashion" refers to wearing a women's hairstyle, which, depending on local custom, means specifically to shave one's underarm or pubic hair. Men may not shave their armpits and genital regions as women do unless it is customary locally for men to do that. Men may however shave arm and leg hair in any case.

It seems that this law is focused on deception for illicit purposes. Indeed this law appears in Deuteronomy in the context of laws against deceit.

A further reason for this prohibition is because cross-dressing was a custom in some idolatrous worship.

Philochorus of Athens, a Greek historian, affirmed that men sacrificed to Venus in women's garments, and women in men's; and for this reason, because she was thought to be both male and female; and Servius says, there was an image of Venus in Cyprus with a woman's body and garment, and with the sceptre and distinction of a man, to whom the men sacrificed in women's garments, and women in men's garments. This was true also for earlier worship of Inanna/Ishtar in Sumer and Babylon.

Other interpretations:

Targum Pseudo-Jonathan (ad loc.) interpreted the verse as referring to male ritual clothing, such as tefillin (phylacteries) and tzitzit (ritual blue fringes).

Rabbi Eliezer ben Yaakov (Sifre 226, b. Nazir 59a) understood the prohibition to be against women wearing armor (or bearing weapons) and going into war.

A similar statement is also related to customs of the time:

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 **Corinthians 11: 14**)

The word for "man" is not the normal "*ish*." Instead the word is *gever*, from a root that means "to be strong, prevail." "*Ish*, *adam* and *enoch*" all can also mean human or person but can be gender neutral. *Gever* often denotes a man who is considered manly, meaning an adult male who acts in ways that conform to cultural expectations of masculine behavior by displaying qualities such strength, courage, virility, and/or fortitude. "A strong man, a warrior, emphasizing strength and ability to fight"

The biblical prohibition is against a man wearing a woman's outer garment; the biblical prohibition for women, however, encompasses much more and includes objects like weapons, armor or scepters of authority.

- an example would be the bow and arrow of Artemus/Athena the huntress.

See <https://www.thetorah.com/article/the-prohibition-of-cross-dressing>

According to the Talmud (Sukkah 5b) the two cherubim on the Ark of the Covenant each had the face of a child - one a boy and the other a girl. Their wings spread heavenward as their eyes gazed at the *kapporet* - the mercy seat. (Normally, angels were neither male nor female).

The idea of the Bride and the Bridegroom and marriage as a picture of God's love for Israel.

- **Psalm 85:10** - "Love and truth have met, justice (righteousness) and peace have kissed."

The whole book of Song of Solomon is about this.

- **Proverbs 30:18-19** - "There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man (*gever*) with a maid."

The Origins of Male and Female

When God creates light from darkness:

The Ikar Siftei Hachamim on Genesis 1:4: “[A]ccording to the simple understanding of the text, it is implied that at first they [light and darkness] were mixed together as one...” (Ikar Siftei Hachamim Gen 1:4). Similarly, Rashi explains God's division of light from darkness by saying, “[God] saw that [the light] was good, and that it was not seemly that light and darkness should function together in a confused manner” (Rashi Gen 1:4 (DH – And God saw)).

In the same way, when God created Adam, it says "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." (Genesis 5:2) So the rabbis implied that Adam was created originally androgynous. The genders were as yet mixed and not differentiated. The rabbis tried to picture this difficult idea:

Genesis Rabbah 8.1:

Said R' Shmuel bar Nachmani: In the hour when the Holy One created the first human, He created [for] him a double-face/di-prosopon/ du-par'tsufin, and sawed him and made him backs, a back here and a back [t]here, as it is said, "Back/achor and before/qedem You formed me" [Ps 139:5]. (i.e. this creature had a face in front and another behind, one of a male, and the other of a female. They objected to him: But it says, "He took one of his ribs/ts'la'ot . . ." [Gn 2:21]! He said to them: [It means] "[one] of his sides/ sit'rohi", just as you would say, "And for the side/tsela` of the Tabernacle/ mishkan" [Ex 26:20]

According to this midrash, Adam's creation did not precede that of Eve, and the two were created together, like all the other creatures that were created male and female. The creation of Eve is not presented as an act of detracting from and harming another complete creature, but as an act of separation, just as the creation of the upper and lower waters and of light and darkness were acts of detachment between two elements that had previously existed in an admixture. The existence of both genders in a single body vividly expresses the notion that the mating between the two sexes reconstructs the original perfection that existed during the time of the Creation, thus enabling us to understand those dicta in praise of marriage which assert that man is incomplete without a wife (Gen. Rabbah 17:2).

- <https://jwa.org/encyclopedia/article/eve-midrash-and-aggadah>

After this separation, Adam is now defined in relation to the woman, just as the woman is defined in relation to him.

The love flowing between the members of the Godhead - Father, Son and Holy Spirit - can now be reflected in this new relationship between Adam and Eve. In fact Jewish tradition says there are always three participants in a marriage and in procreation - the husband, the wife and the Shekinah.

Androgyns and 'TumTums'

One scholarly point of view is to see the verse, "male and female God created them" is

a merism, a figure of speech in which a totality is expressed by two contrasting parts. For example, “old and young”, as the Joel foresees: “The old shall dream dreams, and the youth shall see visions.” That is to say: old, young, and everyone in between. Similarly, “near and far,” as in Isaiah’s call: “Greetings of peace to those near and far.” And those in between. So when we learn that God created the human being as “male and female” it includes every combination in between.

In rabbinic literature, an androgynous person has both male and female genitals. (Babylonian Talmud, Tractate Hagigah, 4a.)

One opinion in Tractate Bikkurim indicates that the androgynos has elements of the male, elements of the female, elements of both, and elements of neither. The other opinion insists that the androgynos is its own sex—a category unto itself.

"An androgynous, who presents both male and female physical traits, is in some ways like men and in some ways like women. In some ways, they are like both men and women, and in other ways, like neither men nor women." (Bikkurim 4:1)

Tumtum came from the word *Atum* which means blocked or covered. It is not clear what the actual anatomy of a Tumtum is. However, it would seem that according to medieval commentator Rashi, a Tumtum may have exposed testicles and an unexposed penis. Maimonides explains that a tumtum is an individual "in whom neither masculine or feminine [genitalia] are discernible."

Tumtum is not defined as a separate gender, but rather a state of doubt. In traditional observant Judaism, gender plays a central role in legal obligations. A Tumtum must be either male or female, but since we do not know which one, the strictest gender-dependent obligations or prohibitions are taken on. To this end, positive commandments from which women are exempted are considered binding on a Tumtum.

While the identity of an androgyn is acknowledged to be ambiguous, a tumtum is declared to have a specific sex that is merely hidden externally.

Jewish legal tradition identifies other genders: the *aylonit*, who identified as female at birth, but at puberty, develops male characteristics; and the *saris* (also the word translated “eunuch”) who appears as male at birth, but later takes on more typically female biology.

Modern Jewish thought allows gender reassignment surgery in these cases.

None of these relates to modern transgender people born with clearly unambiguous male or female genitalia and other characteristics who want to change their sex for psychological reasons, or who feel their real identity is a different gender.

However, Jewish mystical literature has hints of this idea.

The kabbalah teaches that Abraham’s son, Isaac, was ensouled as a woman, but born

as a man for the purpose of carrying forward the family's unique covenant with God.

Similarly, rabbinical tradition suggests that Jacob's daughter, Dinah, was conceived with the soul of a man, but through Divine intercession, was transitioned into a woman.

Specifically, this is in the Babylonian Talmud, Berakhot 60a; and Tanhuma [ed. Buber], Vayeze 19, commenting on **Genesis 30**: Both Leah and Rachel are pregnant. Leah knows she is pregnant with a boy, but to spare her sister from humiliation, she prays for her own fetus, destined to be a male, to become a female instead. Rachel then subsequently gives birth to a boy. The Targum and others explain that both sisters were pregnant, and due to Leah's prayers, the fetuses switched wombs, with the physical female Dinah being born to Leah and the physical male Joseph to Rachel. But the souls remained their original genders.

Transgender people, who contend they are trapped in the wrong gender, and androgyns and tumtums , who were born with indeterminate genders, might fall under the general classification of "eunuchs." If so, perhaps they also participate in the blessing promised to eunuchs under the New Covenant:

- **Isaiah 56:3-5** - "...neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

(Eunuchs are discussed further in Deuteronomy 23)

Things to Consider

Male and female gender has a limited shelf life.

Jesus said:

- **Matthew 19:12** - "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

"In Christ," Paul writes, "there is neither Jew nor Greek, neither slave nor free, nor male and female" (**Galatians 3:28**).

Because it is the Last Days, Paul instructs men who have wives to live as if they do not have wives, "because the forms of this world are passing away" (**1 Corinthians 7:29–31**).

In the Kabbala, the Shekinah, which it names the Matriona, a feminine figure, is in exile

with Israel and "lies in the dust" along with the whole universe." But when the Matrona shall return to the place of the Temple and the King shall be wedded with her, then all will be joined together without separation... there shall be completeness above and below."

Adam and Eve, who were separated into two genders for God's purposes, would in the kingdom of Heaven become like the angels in heaven,"who neither marry nor are given in marriage."

The Marriage Supper of the Lamb will be the culmination of the male and female gender, when it will have fulfilled its purpose.

See:

Gender Transgression - Ancient Near east - Hebrew Bible

http://www.oxfordbiblicalstudies.com/article/opr/t453/e14?_hi=0&_pos=1

Gender and Sexuality: Ancient Near East

<http://www.oxfordbiblicalstudies.com/article/opr/t453/e48>

Cross Dressing and Deuteronomy 22:5

<https://www.beki.org/dvartorah/crossdressing/>

Sex Reassignment Surgery and Deuteronomy 23:2 (23:1)

<https://www.beki.org/dvartorah/sex-reassignment-surgery-and-deuteronomy-232-231/>

Gender variance in spirituality

https://nonbinary.wiki/w/index.php?title=Gender_variance_in_spirituality

Responding to the "Clobber Passages" in Jewish and Christian Scripture

<https://www.genderspectrum.org/blog/responding-to-the-clobber-passages-in-jewish-and-christian-scripture/>

The Passionate Torah

<https://www.mobt3ath.com/uplode/book/book-61417.pdf>

Sex Difference in Christian Theology: Male, Female, and Intersex

<https://books.google.com/books?id=DaC4BwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>