

**THE PROHIBITION OF TRANSVESTISM IN DEUTERONOMY 22:5,
IMPLICATIONS TO CONTEMPORARY CHRISTIAN IN KUMASI.**

BY

BAWUAH SAMUEL

(50000136)

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DECLARATION

I hereby declare that this thesis is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

Signature: Date:

Bawuah Samuel
(Student)

Signature: Date:

.....

Very Rev. Emmanuel Twumasi Ankrah
(Supervisor)

Signature: Date:

.....

Dr. S. A. Adubofour
(Head of Department of Theology)

DEDICATION

In the first place I dedicate this work to the Almighty God who gave me wisdom to come out with this work. Also, I dedicate it to my beloved Parents, Mr. & Mrs. P. K. Mensah, Prophet Maxwell Oppong Agyei, Mr. & Mrs. Osei-Wusu, Pastor Charles Emmanuel Osei, Pastor Paul Ampong and my family members.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This Chapter is the general overview of the research, which considered the background of the study, the problem statement, objective, research question, and methodology, significance of the study, scope of the study, definition of terms, chapter's organization and conclusion.

1.1 Background

There are about 613 Old Testament laws. Scholars are divided as to whether it is to be observed by New Testament believer or not. How should contemporary Christians apply the Old Testament laws? Definitely the commands in the Law of Moses are very important, for they form a substantial part of God's written revelation for Human Beings. Nevertheless the Old Testament contains many laws that seem uncommon to modern Christians, eg. "Thou shalt not seethe a kid in his mother's milk" (Exodus 34:26) "neither shall a garment mingled of linen and woolen come upon thee." (Leviticus 19:19). "Thou shalt make thee fringes upon the four quarters of thy vestures, wherewith thou coverest thyself." (Deuteronomy 22:12).¹

Whereas modern Christians tend to reject many laws of the Old Testament, they accept others, the ten commandments especially, as the conduct of moral behavior for them eg., "Love thy neighbor as thyself" Leviticus 19:18; "thou shalt not murder," (Exodus 20:13) "thou shalt not commit adultery," (Deuteronomy 15:18). What reason accounted for Christian's adherence to some laws and ignores others? How can we know the valid ones and the invalid ones? Today many believers make this decision

¹ Daniel J. Hays, Applying the Old Testament law today, *Bibliotheca Sacra* 158 (2001), (2001 Dallas Theological Seminary, Gordon College), 21.

based merely on whether a law seem to be applicable. Inadequately is this haphazard and existential approach to interpreting the Old Testament laws. Then how should Christians interpret the law? That is the question that has left many New Testament scholars and modern Christians rejecting totally or totally ignoring the Old Testament and branch into what we call antinomianism².

Due to these difficulties in the interpretation and application of the Old Testament laws with which Deuteronomy 22:5 which is our text of discussion has become important as to how today Christian or modern Christian will be able to apply them or as to its implications for contemporary Christian in Kumasi.

Scholars used traditional approach to group the Mosaic Laws into forms. The law of Moses has been group and emphasizing the distinction between moral, civil, and ceremonial laws by most of evangelical scholars. Moral laws are defined by them to mean those laws that deal with timeless truths regarding God's intention for human ethical behavior. "Love your neighbor as yourself" an example of a moral law. Laws that deal with Israel's legal system are termed by them to be Civil laws; these include the issues of land, economics, and criminal justice. Deuteronomy 15:1 is an example of a civil law, "At the end of every seven years you must cancel debts." Sacrifices, festivals, and priestly activities are also termed as Ceremonial laws. Deuteronomy 16:13 an example, this verse instructed the Israelites to "celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress." To know that whether a particular law applies to our contemporary time, this distinction traditional approach has put between moral, civil, and ceremonial laws are critically important. According to this system of interpretation, the moral laws are universal and timeless. Still Christians apply them

² Hernando D. James, *Dictionary of Hermeneutics A concise Guide to Terms, Methods and Expressions*, (Gospel Publishing House Springfield, Missouri 02-0453, U.S.A, 1995), 142.

as law to today. On the other hand, civil and ceremonial laws applied only to ancient Israel. They are not applicable at all to Christian today.³

This method has found to be weak and many evangelical scholars see this approach inappropriate due to some number of issues eg. That the distinctions they make between the laws are human imposed not Biblical. Additionally it is also difficult to determine which group is a particular law. Now for example Deuteronomy 22:5 which of this category can it is found? Moral, civil or ceremonial and what is its implication for a contemporary Christian in Kumasi?

The controversy surrounding Deuteronomy 22:5 has caused a lot of scholars to try to exegetically and morphologically analyze it. Having examined some of the works on this text (Deuteronomy 22:5), I have realized that there is the need for a relook at the text for suitable interpretation for contemporary Christians in Kumasi.

Many Christians in Kumasi seem to overlook this verse of scripture for the reason that it is the law and we are not under the law. For example Solomon Olusola Ademiluka in his article, “the prohibition of transvestism in Deuteronomy 22:5 as a basis for the controversy among churches in Nigeria on female wearing trousers”⁴ he interviewed some Pastors and leaders of some churches who also confirmed that we are New Testament believers therefore we are not obliged to observe the Old Testament laws because we are under grace and not the law.

Claude is of the view that the Deuteronomy 22:5 is much more than a simple prohibition of particular wardrobes, and therefore it was not addressing the issue of

³ Daniel J. Hays, Applying the Old Testament Law Today, *Bibliotheca Sacra* 158: 629 (2001), 22.

⁴ Solomon Olusola Ademiluka, *the prohibition of transvestism in Deuteronomy 22:5 as a basis of controversy among churches in Nigeria on female wearing trousers*, (The Old Testament Society of Southern Africa OTSSA)

women wearing masculine garments. Because the culture of ancient Israel the clothing of men was less associated with gender than was the clothing of women.⁵

He further noted that Deuteronomy 22:5 is a prohibition against Israelite men and women wearing the garment which would identify them as Ashera worshipers. So far as those garment were dedicated to Ashera. Also one needs to note that the servants of Ashera array in identical garments and Israelite who wore those garments committed abomination against יהוה. The natural order is violated Transvestism and as such, followers of יהוה should not be practiced it. Deuteronomy 22:5 command is prohibiting a specific kind of transvestism, one in which male dress like female and vice versa and identifies themselves as Ashera's servants, becoming prostitutes in the temple of יהוה, and thus brought impurity to the ritual of the worship of the God of Israel.⁶ If that is what Claude is saying then one can conclude or assert that whether it was a particular wardrobes or with a deeper implication of idol worship of Asherah, then there was a prohibition of transvestism anyway because wearing those identical clothing or cross-dressing is to worship Asherah as he noted in his article.

Even before I go into the subject of my research, the extract above taken from the conclusion remarks of Claude Mariottini's article on transvestism in ancient Israel which is clear that transvestism or cross-dressing has been a prohibition of God on his children. So with this one would assert that the implication of Deuteronomy 22:5 to our generation or the contemporary Christian in Kumasi would be that it is still prohibited in our time. See what John Wesley also said, transvestism is the forbidden, both for decency sake, therefore man should not confound those sexes which God has put distinction, that all appearance of evil might be avoided, such change of garments carrying the sign of effeminacy in man, of arrogance in women, of lightness and

⁵ Claude Mariottini, *Transvestism in ancient Israel*, (2009), 1.

⁶ Claude Mariottini, *transvestism in ancient in Israel*, (2009), 2.

petulancy in both: and also to cut all suspicions and evil occasion, which this practice opens a wide door to.⁷

The issue is that, all the commentaries consulted agree from that verse to establish distinction between the sexes. Should such distinction be maintained in contemporary Christian in Kumasi is what the researcher will investigate to see whether the verse (Deuteronomy 22:5) establishes such distinction and rightly prohibit transvestism. The verse does not necessarily forbids that for the reason of heathen idolatrous practices as some commentaries say but for distinction of the sexes. If so then what does it imply to the contemporary Christian in Kumasi and the growing fashion of cross-dressing? There are two groups divided about the laws in the Old Testament and for that matter Deuteronomy 22:5 as we seek to understand its implications for the contemporary Christian in Kumasi. One group which says that the verse has a very great implication for the modern Christian in the growing fashion of world and the other group which totally reject any form of implication and application.

Those who reject the literal meaning of this verse stand on the fact that “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree:” (Galatians 3:13) and debates so strongly that we are no more under the law and that the law is a schoolmaster and so many other phrases. But checking and reading through the scriptures Jesus never condemned the law neither did he say it is no more relevant but he came to fulfil it and to give man power to do what God wants us do. “But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name” (John 1:12). These people branch into a doctrine called antinomianism belief which is heretical that under the gospel dispensation of grace, the moral law is of no

⁷ Wesley John, *John Wesley's Notes on the Whole Bible the Old Testament*, (2002), 299.

use or obligation because faith alone or knowledge alone is necessary for salvation. This false doctrine holds that your spiritual condition is not connected to or affected by your physical life or moral behavior.⁸ Those who favor the literal interpretation of that verse also hold that “All scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16, 17). And that, “Knowing this first, that no prophecy of the scripture is of any private interpretation” (2 Peter 1:20). They hold that the law or the moral law is of great relevance to a contemporary Christian as to grace and without proper understanding and application of the moral law affects one’s spiritual condition.

These are the controversies that the research will examine critically to expand it so that contemporary Christian in Kumasi may know and take decision as to which part they have to be, whether for or against transvestism.

This research will aim at solving the controversy of women in trousers and men in skirts with proper exegetical, morphological and syntactical analysis of Deuteronomy 22:5.

1.2 Statement of the Problem

The researcher wants to seek a deepened understanding of the implication of the prohibition of transvestism in Deuteronomy 22:5. The researcher also is searching for the reasons why there are different translations from the various versions and interpretation by various commentators. Does the word talk about clothing? What actually did Moses mean?

⁸ Galyn Wiemers, *Framework of Christian faith*, (Last Hope Books and Publication), 413.

1.3 Objective

The major objective of this work is to examine the rendering of the text (Deuteronomy 22:5) as in the English and the Asante Twi translations. Apart from the main objective, specific objectives such as: the exegesis of Deuteronomy 22:5 will be done, Also the prohibition of transvestism in Deuteronomy 22:5, then the implication of the text for the contemporary Christian in Kumasi and the relevance of the text to contemporary Christian in Kumasi.

1.4 Research Questions

The work attempts to answer one major question: that is, what is the appropriate rendering of the text (Deuteronomy 22:5) in the English and Asante Twi Bible translations? Apart from the major question specific questions such as: what is the appropriate rendering of the text in English and Twi? Also did Deuteronomy 22:5 prohibit transvestism? Again what is the implication of the text for the contemporary Christian in Kumasi? And lastly how relevant the text is for contemporary Christian in Kumasi?

1.5 Methodology

Techniques and a procedure are methods for data-gathering, to describe approaches to, kinds and paradigms of research are the aim of methodology.⁹ In view of this definition the researcher would employ qualitative research method in this work. In Qualitative research it tends to apply a more holistic and natural approach to the resolution of a problem.¹⁰ Considering the nature of my research problem the

⁹ Louis Cohen, Lawrence Manion, and Keith Morrison, *research methods in education*, (Rutledge Taylor & Francis e-Library 2007), 47.

¹⁰ Lynn Silipigni Conaway & Ronald R. Powell, *Basic Research Methods for Liberians*, (Greenwood Publishing Group), 77.

qualitative research method will be best and appropriate because the qualitative research method as the definition show deals with solving a problem from its natural approach. Also qualitative research tends to give more attention to the subjective aspects of human experience and behavior.¹¹ The researcher will further employ historical critical method. Qualitative method is historical investigation that was grounded in axioms and presuppositions not only about history but all human experiences.¹² Identification, location, evaluation, and synthesis of data from past is called Historical studies. This relates these past happenings to the present and to the future are also what historical research does.¹³

This method helps to understand the behavior of the clergy, Christians, Non-Christian and the general public on the issue of prohibition of transvestism in Deuteronomy 22:5 and its application. Firstly, the text will be placed in context. Secondly, an exegesis of the text will be done to determine the textual meaning and its implication to the contemporary Christian in Kumasi.

As these facts were established the researcher used specific research instrument such as interview and literature study. Interview will help the researcher to ascertain the philosophy behind why people cross-dress in Kumasi.

1.6 Significance of the Study

The research is intended to solve the religious controversy on transvestism. Also academically it will add to knowledge concerning the debate on transvestism. To ensure social cohesion and to reduce economic burden which comes as a result of high demand on cloths when transvestism is promoted in the society.

¹¹ Ibid p.77.

¹² James D. Hemando, *Dictionary of Hermeneutics*, (Gospel Publishing House, Springfield, Missouri 02-0453), 24

¹³ Peter white, *BATA 301 Research Methodology*, (Lecture notes week 5, slide 9)

1.7 The Scope of the Study

There has been a lot of arguments surrounding the Old Testament scriptures and the laws in it as to its relevance to a contemporary Christian but the researcher seeks to examine and limit himself to the prohibition of transvestism in Deuteronomy 22:5, its relevance to contemporary Christian.

1.8 Definition of Terms

There are some terms when understood will help to understand the researcher and what he seeks to produce in this work. Terms such as transvestism and prohibition will be defined.

1.8.1 Transvestism

Habit of wearing the clothing or garments of the other gender.¹⁴ Collins Cobuild defines transvestism as the practice of wearing cloth normally worn by the person of the opposite sex, usually for pleasure.¹⁵ Deducing from this two definitions one gets an understanding that transvestism is the same as cross-dressing that is men in women clothes and women in men clothes.

1.8.2 Prohibition

To prohibit is to forbid, disallow, or to proscribe officially; to make something illegal or illicit. In Hebrew, one prohibits, or say do not, by using the word אַל or לֹא plus the imperfect. There are two form of this prohibitions in the Hebrew Bible. The Normal prohibition which uses אַל plus the Imperfect: example אַל תִּשְׁמֵר Do not keep. And the

¹⁴ Nugent, Pam, M.S *psychology Dictionary*, April 2013.

¹⁵ The New Encyclopedia Britanica, *Transvestism*, (Chicago, 1768), 992.

Strong (emphatic) prohibition which uses אִל plus the imperfect: example אִל תִּשְׁמַר plus the Imperfect “Do not ever keep”.¹⁶ In the Bible there are number of these prohibitions which will be dealt with in detail in the preceding chapter.

1.9 Organization of Chapter

Chapter One deals with the general overview of the issues under discussion, problem statement, objectives, methodology, the scope, the significance of the study, organization of the chapters as well as definition of the terms. Chapter Two constitutes the analysis the syntax, morphology and the exegesis of Deuteronomy 22:5, transliteration and translation of the text. Chapter Three dealt with brief history of transvestism. Chapter Four dealt with data analysis from the interviews. Chapter Five also dealt with the summary, conclusion and recommendations.

1.10 Conclusion

In conclusion the chapter covers the general overview of the whole work. That includes background, problem statement, objective, research question, methodology, significance, scope, definition of terms, and organization of chapters.

CHAPTER TWO

¹⁶ Bangsund C. James, *You can read Biblical Hebrew Simple Lessons and a Basic Dictionary*, (Tanzania, Research Institute of Makumira University College, 2015), 144.

SYNTAX, MORPHOLOGY AND EXEGESIS OF DEUTERONOMY 22:5.

2.0 Introduction

This chapter covers the exegesis of the text (Deuteronomy 22:5) and the translation of the text into English language and its Asante Twi text to find out an appropriate rendering of the text both in the English and Asante Twi languages respectively. The words of the text will be taken one by one to seek its root and it will be morphologically and synthetically analyzed from the time the Book of Deuteronomy was written up till now.

2.1 The Text in Hebrew

כב דברים פרק כב (Deuteronomy 22:5).

(ה) לֹא־יִהְיֶה כְּלִי־גֶבֶר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גֶּבֶר שְׂמֹלֶת אִשָּׁה כִּי תוֹעֵבֶת יִהְיֶה אֱלֹהֶיךָ כְּלִי־עִשָּׂה אֱלֹהִים:

2.2 Word by Word Exegesis

לֹא־יִהְיֶה is a negative permanent prohibition word in the Hebrew text Strong (emphatic) prohibition which uses לֹא plus the imperfect: example לֹא תִשְׁמֵר plus the Imperfect Do not ever keep.¹⁷

כְּלִי־גֶבֶר This is a construct Relationship; a Hebrew has both an absolute state and a construct state. The construct state of a noun represents a shortening of the man as strong, distinct from non-combatant, children, and women whom he is to defend.¹⁸

The root word something means apparatus (as an implement, utensils, dress, vessel or

¹⁷ Bangsund C. James, *You can read Biblical Hebrew Simple Lessons and a Basic Dictionary*, (Tanzania, Research Institute of Makumira University College, 2015), 144.

¹⁸ Gesenius William, *Hebrew and English Lexicon of the Old Testament* (Oxford, Clarendon Press, 1974), 150.

weapons)¹⁹ and is masculine noun. The root from “gabar” which means: appropriately, a brave man or combatant but commonly a person simply or male.²⁰ גָּבַר male as distinct from such more universal words of man as אָדָם etc. Specifically this word, relates to a male at the height of his powers. As such it depicts humanity at its most competent and capable level.²¹ Then the proper meaning of the word כְּלֵי-גָבַר is dress of men or men cloth. The reason is that the word must be put in context with what the verse is talking about.

עַל-אִשָּׁה The עַל- which is in construct state to אִשָּׁה is a preposition which means above, over, upon or against but in this our text the word properly fit the context is “upon” אִשָּׁה is woman, wife or female. A feminine singular noun.

וְלֹא-יִלְבַּשׁ The וְ is inseparable conjunction which means “and” the לֹא which is in construct state with the imperfect יִלְבַּשׁ means “Not” which in the Hebrew text is a Strong (emphatic) prohibition. יִלְבַּשׁ is an imperfect of verb לָבַשׁ which means to clothed, wrap around, array in a garment or to clothe oneself or wear. So this can be translated as thou shalt not wear or do not put on or thou shalt not clothe etc.

שִׁמְלֹת Meaning wrapper, mantle. Usually a small piece of cloth worn as outer garment. The word comes from a root word שָׂמַלַהּ which mean wrapper or garment but the word is שִׁמְלֹת which have feminine plural ending ת which makes that word there becomes or been translated as “women wrappers or cloth or garment. The word is also not designated for only women cloth but also a word generally for clothes. Twenty-nine times used and usually it has a literal meaning, example in Genesis 9:23 Noah was covered in his drunkenness with שִׁמְלֹת by Shem and Japheth.

¹⁹ Strong James, S.T.D, LL.D, *A concise Dictionary the Words in the Hebrew Bible in the Authorized English Version*, (Strong Dictionary, Madison, NJ, 1890), 259.

²⁰ Ibid, 259.

²¹ Robert Laird, *The Theological Wordbook of the Old Testament*, (Moody Press, Chicago, 1980)

אִשָּׁה The meaning is woman opposite to man; wife or woman married to a man, female which originated from אִישׁ which means man. A feminine singular noun. The noun connotes one who is a female human being regardless of her age or virginity. It appears therefore in correlation to "man" (ish) she shall be called Woman, because she was taken out of Man" (Gen 2:23). This is its meaning in its first biblical usage: "And the rib, which the Lord God had taken from man (adam), made he a woman, and brought her unto the man" (Genesis 2:22). Here the stress is on identification of womanhood rather than a family role.²²

וְ primitive particles (the full form of the prepositional prefix) indicating a causal relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjunction or adverb (as below); often largely modified by other particles annexed. Usage because, that, for, when, in, so, then.

תּוֹעֵבָה is a feminine noun which is from the root word תָּעַב which is feminine active participle meaning something disgusting and as a noun an abhorrence or abominations.

הָיָה: "Lord." YHWH the Tetragrammatons' appears without its own vowels, and its exact pronunciation is debated (Jehovah, Yehovah, Jahweh, Yahweh). The Hebrew text does insert the vowels for 'adonay', Jewish students and scholars read the Tetragrammaton as 'adonay' everywhere they see the Tetragrammaton. The word occurred 6,828 times. The word appears in every period of biblical Hebrew. The divine name YHWH appears only in the Bible. Its precise meaning is much debated. This is God personal name by which He related specifically to His chosen or covenant people. Its first appearance in the biblical record is Gen 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that the

²² Vine's Expository Dictionary of Biblical Words, (Thomas Nelson Publishers, 1985), 456.

Lord God made the earth and the heavens." Adam apparently knew Him by this personal or covenantal name from the beginning.²³

אֱלֹהִים The root is Elohim (אֱלֹהִים) which mean God. And is the plural but is translated God not gods. The form in plural may mean that, it had a polytheistic or at least less monotheistic overtone yet its use in the Old Testament to refer to Israel's God, is always singular.²⁴

כָּל-עֲשֵׂה In a construct state. כָּל- means "all of" or "all that". עֲשֵׂה which is from the root word עָשָׂה to do or make, accomplish.

אֵלֶּה these (the same in most translations).

This demonstrative pronoun serves as the plural of "zeh" When it stands alone, without an accompanying noun or pronoun, it has the sense of "these things" (Deuteronomy 18:12).

It is generally in apposition with a substantive, with or without a suffix (Exodus 10:1). It may also stand in the predicate position as an adjective, in which case the verb "to be" is understood (Genesis 2:4) "These are the generations". It takes the article only after substantives which are themselves determined by the article.²⁵

סוֹף פְּסוּקָה (Soph Pasuq) "End of a verse" meaning a completion of statement and a thought.

2.3 Transliteration of Deuteronomy 22:5

Lo-yihyeh keli-gever ve isha al lo-yilbas gever simlat ish ki to'abat YHWH eloheyka kol- ose eleh.

2.4 My Translation of Deuteronomy 22:5

²³ Ibid, 457.

²⁴ VanGemeren A. Willem, *New international Dictionary of Old Testament theology and Exegesis, volume 1*(USA, Zondervan, Grand Rapids, Michigan 49530), 405.

²⁵ Robert Laird, *The Theological Wordbook of the Old Testament*, (Moody Press, Chicago, 1980)

The woman shall not wear man clothing, neither shall a man put on a woman's cloth:
Because everyone that do so are abhorrent unto the Lord thy God.

2.5 Twi Translation of Deuteronomy 22:5

Ξβαα νηψζ ξβαριμα αταδεζ νσο ξβζριμα νηψζ Ξβαα ατααδεζ, ζφιρι σζ ωξν α
ξψξ σαα νο νψιναα ψζ Αουραδε μο Νψανκοπζν ακψιωαδεζ.

CHAPTER THREE

BRIEF HISTORY OF TRANSVESTISM OR CROSS-DRESSING

3.0 Introduction

Before one can talk well about a topic or issues, there is a need to assess the history behind the topic or that particular issue. To talk about transvestism, one must ask why such prohibition occurred in the Bible. Was it a practice at that time? This and many others such questions pop up anytime the topic of cross-dressing or transvestism is mentioned. Because of these probing questions the researcher seeks to explore the history of transvestism or cross-dressing. This chapter dealt with the definition of transvestism or cross-dressing, the historical background of cross-dressing, the philosophy and psychology behind cross-dressing, the modern trends of cross-dressing and conclusion.

3.1 Definition of Transvestism

According to medical definition of transvestism it is clothing in the opposite sex dress. Transsexualism and homosexuality are distinct from transvestism. Psychiatrist considered it as paraphilia. Cross-dressing is another name.²⁶

The practice of wearing clothing normally worn by a person of the opposite sex, usually for pleasure is transvestism.²⁷

Merriam Webster defines transvestism as the practice of adopting the dress, the manner, and sometimes the sexual roles of the opposite sex.²⁸

The behavior and personality expression characterized by the desire to wear the clothing of the opposite sex is the definition of transvestism. transvestism comes from

²⁶ Shiel C. William Jr., *Medical Definition of Transvestism*, medterms medical Dictionary, 2018.

²⁷ Cobuild Advanced English Dictionary. HapperCollins Publisher, <https://www.collinsdictionary.com/dictionary/english/transvestism> (assessed on 15th April 2019)

²⁸ Merriam Webster Dictionary 1992 (Lexicon Publication, INC), 1050.

the Latin, “trans” connotes across, and “vesta” connotes clothing, therefore the literally cross-dressing.²⁹ According to Brett Genny transvestism or cross-dressing is individuals who wear clothing and take on an appearance and behavior considered by a given culture to be appropriate for another gender but not one's own, have often been misunderstood and maligned, especially in societies with strict, dichotomous gender roles.³⁰ I see from all these definitions given above that all agree that transvestism is the clothing and appearing in the cloth peculiar to the opposite sex. Therefore transvestism is the same as cross-dressing therefore the researcher will use Transvestism and Cross-Dressing interchangeably. If that is the case then when did this (transvestism) started? What is the history behind transvestism? Why did the Bible prohibit transvestism as far as the time of Moses thus Deuteronomy 22:5?

3.2 Historical Background of Transvestism

The history of transvestism cannot be talked about without referring to the account in Deuteronomy 22:5. Because the question one might ask is why such prohibition? What was happening at that time that caused that prohibition? Etc. now if the history of transvestism is been traced to the Deuteronomy, then I cannot also talk about it without dealing with the author of Deuteronomy because scholars are divided as to who wrote Deuteronomy. Some scholars assert that Deuteronomy was written at King Josiah's time when he was spurring for revival that the priest forges the book and brought it to him and told him it was found in the Temple³¹. Others who are the vast

²⁹ From *The Introduction to the Subject of Transvestism or Femmephilia (cross-dressing)*, (foundation for full expression, Los Angeles, California 90036)

³⁰ Beemyn Genny Brett, *Cross-Dressing*, (gltq, inc. 2015), <http://www.gltq.com>

³¹ Rowley & Black, *Peake's Deuteronomy*, Commentary on the Bible, (Thomas Nelson and Sons LTD, London), 269.

number of scholars also advocate Mosaic authorship of the book of Deuteronomy³². Why should the author of Deuteronomy be treated here? Because knowing when Deuteronomy was written will help us to know when to trace the history of transvestism.

3.2.1 The Authorship of Deuteronomy as the Trace of History of Transvestism.

Deuteronomy was almost universally held by both Jews and Christians as written by Moses until the rise of liberal criticism in the 19th century AD. The critics (Liberal Scholars) have never agreed on who wrote Deuteronomy except that most agree it was not Moses³³. According to majority of these critics Deuteronomy was written in the seventh century B.C. these scholars give about four (4) reasons for the given of such date to the book of Deuteronomy.

That at the “the book of the Law” that was discovered in the Temple (2 Kings 22) at the reign of Josiah the King, the Liberal Scholars assume that “the book of the law” is Deuteronomy and that it had been written in the name of Moses as a pious fraud, hid in the Temple so that at its “discovery” it could be used to effect the reforms King Josiah later carried out³⁴.

Israel was commanded by God to have central sanctuary (Deuteronomy 12:1-14)³⁵ this they thought to be a thinly disguised reference to Jerusalem and a polemic against worship at the “high places” says the Critics. The argument is that neither Jerusalem nor high places were prominent during Mosaic period.

³² Peake S. Authur, *Deuteronomy*, A Commentary on the Bible, (Thomas Nelson and Sons LTD, London), 232.

³³ Deere S. Jack, *Deuteronomy*, The Bible Knowledge Commentary, (USA, Victor, Cook Communications Ministry, 2000), 259.

³⁴ Sanford, Allan & Frederic, *Survey of the Old Testament*, (Cambridge U.K, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan 49503), 114.

³⁵ Deere S. Jack, *Deuteronomy*, the Bible Knowledge Commentary, (USA, Victor, Cook Communications Ministry, 2000), 259.

Also there are some issues in Deuteronomy that is obviously post Mosaic, example in chapter 34 which records the account of the death of Moses.³⁶

Furthermore Deuteronomy includes several predictions of the dispersion and subsequent regathering of Israel. (4:25-31, 28:20-60, 29:22-28, 30:1-10, 32:23-43)³⁷

These are the arguments of those who advocate for the seventh century dating of the book of Deuteronomy. But the scholars who hold to the Mosaic authorship also have given answers to the points raised by these critics of Mosaic authorship. These are the answers:

However, examining these four arguments none is decisive. Is virtually impossible to know whether “the Book of the Law” discovered in the in the temple in Josiah the King time was the entire Pentateuch, the Book of Deuteronomy, or a portion of either. If it was Deuteronomy, does it follow that “the Book of the Law” was a pious fraud “planted” in the temple to effect a reform? In the ancient Near East, law codes were often laid aside or ignored and it is entirely possible that this could have happened with a portion or all of the Pentateuch. Especially to King Manasseh and Amon this could be possible, who preceded Josiah and promoted idolatry in the temple! In the ancient Near East the production “pious frauds” was virtually unknown. The critics cited parallels from the much later Greco-Roman period.

Jerusalem was not mentioned anywhere in Deuteronomy concerning the command in Deuteronomy 12 for a central sanctuary. If Deuteronomy were a forgery for the purpose of effecting reform by eradicating the high places in favor of the centralization of worship at Jerusalem, therefore is unthinkable that Jerusalem would not be mentioned. It is doubtful moreover that a forger would have left 27:18 in the book if Jerusalem centralize worship was his main concern, for this verse contains

³⁶ Ibid, p259.

³⁷ Ibid p259.

building an altar on Mount Ebal and offer sacrifices there and to write the Law on a stone there.

Additions from post-Mosaic it is clear that certain editorial comments were added after Moses' death (apart from chapter 34, others like 2:10-12, 20-23, 3:13b-14). The presence of these additions however does not prove that Moses did not write the bulk of Deuteronomy, nor violence was done to the verbal inspiration of the Bible.

The presence of predictions concerning the dispersion and regathering of the nation which was the critic's argument also originates from a bias against supernatural predictive prophecy. In conclusion there are no substantial reason for not taking Deuteronomy for what it claim to be, Moses' words to the nation at the end of the 15th century B.C as Israel was about to enter the Promised Land.³⁸

Now that the authorship of Deuteronomy is settled the researcher can trace the history of transvestism. The researcher traced the history of transvestism right from the time of Moses to the industrialization period. Though it is a very long period but the research summarized the silent points in this period.

Some questions have been raised above about why such prohibition in Deuteronomy. Was it because there was such practice at that time? Peter C. Craigie asserts that it is possible that transvestite practices were associated with the cults of certain deities.³⁹ This throws light on the fact that such practice has been there at the time of Moses and is always associated with idol worship which God detest and warn His people to desist from. Now to further talk about Mosaic era and the practice of transvestism, J. A. Motyer said this: "The extremely forceful language regarding inappropriate clothing for men and women (the Lord your God detests anyone who does this)

³⁸ Ibid p259-260

³⁹ Craigie C. Peter, *The Book of Deuteronomy*, (U.S.A, William B. Eerdmans Publishing Company, Grand Rapids, Michigan 49503, 1976), 228.

sounds strange to us but there are two likely reasons for the uncompromising prohibition.

First, there was probably a serious moral issue at stake here. Sexual promiscuity was rife in Canaan, and transvestite practices were all part of the corrupt and immoral context of the land Israel was about to inherit. This prohibition is a warning to the Hebrew people not to identify with the degrading sexual and homosexual practices of the Canaanites.....secondly; he further said that it is also likely that there were religious reason for this regulation. Some pagan religions in the Near East demanded that the men and women exchanged their clothing as part of their fertility rites.”⁴⁰

This support the fact that transvestism has been a practice since the time of Moses and that is why it propelled this prohibition. Virtually almost all the commentaries I have consulted are given proof that tranvestism has been in practice since Moses time.

3.2.2 History of Transvestism from Biblical Time to Present

Expression of religious devotion and sexual and gender variance is transvestism has been present all over the world for thousands of years. Cross-dressed priestesses and Castrated of the Great Mother may date back to the Stone Age, have been recorded in Mesopotamian temple records as early as 3000 B.C.E, records are also in Babylonia, Assyria, and Akkadia. Astarte, Dea Syria, Artemis, Atargatis, Ashtoreth or Ishtar, Cybele, Hecate, and Diana at Ephesus were all served by transsexual priestesses. Hatshepsut the Egyptian ruler (1540–1481 B.C.E) as a woman became pharaoh of Upper and Lower Egypt and ruled for twenty years wearing a ceremonial beard, male headdress, and male kilt.

⁴⁰ Motyer & Stott, *The Bible Speaks Today*, The Message of Deuteronomy, (England, Inter-Varsity Press, 1999), 213-214.

Ancient religious ceremonies in China and Japan cross-dressing and transsexualism were part. Ashurbanipal (668–627 B.C.E), the Assyrian king who was last, women's clothing was his attire some 2700 years ago. Deuteronomy and Leviticus in the Bible prohibit cross-dressing, distinguish the Hebrews probably in part from their goddess-worshipping contemporaries. Greece in ancient times, Dionysus the cult had both male and female cross-dressed followers.

Northern America, the Crow, Hopi, Zuni, Navajo, Lakota, western Great Lakes nations and Canada to the Pacific Northwest, Louisiana, and Florida honored "two-spirit" cross-dressed and lived as a gender other than the one in which they were born. Europeans who colonized North America enacted and encouraged the persecution of two-spirit people in their own communities, and this derogatory term *berdache*, from the French word for male prostitute, to describe them. Two-spirit people were most often males living as females, perhaps because downward gender mobility was easier to achieve than upward transformation, though some tribes reported women who hunted and fought as men, such as the Crow warrior and chief Barcheeampe.⁴¹

Women who became warrior men were known as "manly-hearts," to Native American, sometimes they, too, were known as *berdache*. Cross-dressing and gendered work were both crucial to cross-gender male-to-female identity, whereas fewer examples of female-to-male cross-dressing are available. Two-spirit male-to-female people usually married, served as powerful and respected religious figures, and were accepted as women. They performed certain ceremonial functions such as handling the dead, tending to the sick, cutting ritual lodge poles, and carrying provisions for war parties. Manly-heartedness was most common among postmenopausal women, as the combination of menstrual blood and reproductive

⁴¹ Nanda Serena, *Neither Man nor Woman the Higras of India*, (Wadsworth Publishing Company, New York), 18.

fertility among younger women seems to have linked them more forcefully to female status than males were linked to male gender identity and roles through male biology.⁴²

Sumptuary laws in medieval and Renaissance time restricted the wearing of certain fabrics, furs, and clothing styles to members of particular genders, classes, and ranks. In England sumptuary legislation during the reign of the Tudor kings enforced legibility and hierarchy, and Elizabeth I (1558–1603) appears to have issued more proclamations having to do with dress than in any time in English history.⁴³

Jacobean England prohibited excessiveness in dress, and James I (1603–1625) instructed the clergy to express disapproval at women wearing clothing resembling male attire. Joan of Arc in France was burned at the stake in 1431 for refusing to stop dressing as a man. Carnival celebrations cannot be separated from cross-dressing it was a vital part of it throughout Europe into the sixteenth century, and peasant rebellions such as the 1631 anti-enclosure riots in England seemed to favor cross-dressing as well. On the other end of the social scale, the French Chevalier d'Eon (1728–1810) became the eighteenth century's most celebrated and well known male to female cross-dresser, and the Jacobite Pretender Bonnie Prince Charlie (Charles Edward, 1720–1788) seems to have cross-dressed as well.⁴⁴

Sumptuary laws prohibited cross-dressing on the street though; transvestism was a theatrical convention in Europe during the Renaissance because many laws prohibited women on the stage through the seventeenth century. Juliet Shakespeare's play was played by a boy actor, as were Desdemona and Ophelia.

⁴² Kulick Don, *The Gender of Brazilian Transgendered Prostitutes*, (Wiley, American Anthropological Association, 1997), 579.

⁴³ Riley A. Emily, *Female Cross-Dressing in Young Adult Fiction: Protagonists' Changing Perceptions of Women and Femininity*. 2006. 4.

⁴⁴ Leslie Feinberg, *Transgender Warriors Making History from Joan of Arc to Dennis Rodman*, (Boston, Beacon Press 25 Beacon Street, Boston Massachusetts, 1996), 71-75.

Women's vocal ranges were traditionally appropriated by boys and castrati (castrated male singers) in Church music, constituting a kind of auditory and sometimes visible theatrical transvestism. Castrati such as Farinelli (1705–1782) became superstars in their day, with their extraordinary soprano voices in demand throughout Europe. The baroque castrati and the Victorian operatic "trouser role," where women played male characters ranging from Mozart's baroque Cherubino to Strauss's modern Octavian, carried the long-established theatrical tradition of *en travesti* into the twentieth century, and this tradition helps explain why theatrical drag, or transvestism staged as theater, is generally more tolerated than public street transvestism.

Insurgents in Scotland in 1800 and 1900, Ireland, and England featured men dressed as women. Women dressed as men fought in the Revolutionary and Civil Wars in U.S.A, some as decorated officers. Roselle Club and the Twelve-thirty Clubs these two nightclubs in Chicago were closed down by police in the 1930s because they contained too many women in men's clothes.⁴⁵ 20th century famous passing women include Billy Tipton, a well-known jazz pianist and saxophonist who began passing as a man in 1933 and was only revealed to be biologically female at his death in 1989.⁴⁶

3.3 Philosophy of Cross-Dressing

Every effect has a cause. Transvestism as an effect has a cause or the philosophy behind it. The question one may ask is why people cross-dress. What will make man or woman prefer the cloth of the opposite sex? There must be something behind the practice of cross-dressing.

⁴⁵ Hill B. Darryl, *Sexuality and Gender in Hirschfield's Die Tranvestiten: A Case Study of the "Elusive Evidence of the ordinary"*, (College of Staten Island, City University of New York), 321-327.

⁴⁶ Gale Thomas. *Transvestism*, Encyclopedia of Sex and Gender: Culture Society History, (UK, Cambridge University Press. 2007), 358-359.

There was a philosophy of men being the higher person than women. Thus women were seen by some prominent Church fathers as inferior and were proper on the part of the women to aspire for better level of humanity. And this can be done when woman dress and take the male role in the society. Because of these thought of the medieval period, there were countless number of transvestite saint recorded in history. Psychologists prove the psychopathology of transvestism. That it is improper for man to wear or prefer wearing the cloth of the opposite sex. They view the practice as mental derailment which needs attention. It must be brought to bear that there is so little documentation about female cross-dressing. This is because women cross-dressing were accepted at the medieval period.

However, male transvestites seem to have several etiological factors in common. (1) The mother has an unconscious wish to feminize her little boy, perhaps as an unconscious expression of her own homosexuality. (2) In such cases the father is either a co-conspirator by being silent and passive about the matter or is altogether absent. (3) Transvestites themselves suffer from castration anxiety, for which they compensate by making themselves into phallic women. (4) Transvestism actually is an efficient way of handling very strong feminine identification without having to succumb to the feeling that one's masculinity is being submerged by feminine wishes. There are other reasons behind the practice such as convenience. Women who cross-dress or practice transvestism often argue on the point that they found the wearing of men's cloth convenient and easy movement in it.

3.4 The Modern Trend

In modern times transvestism is not different from that of the medieval period where male cross-dressing was frowned upon and female cross-dressing is however accepted and practice. Currently women wear trousers or pants are seen everywhere. But before, society has a strong case against women cross-dressing and cross-dresser mostly on women putting on pants or trousers. This led to some series of battles from Broome to liberation movements where women fought for emancipation. From that time women gained the liberty to wear the kind of attire they wanted while for men it was seen as debasement when he cross-dresses. The modern time has a certain paradigm shift where fashion is served as a god in the modern generation. It is fashion that determines what even Christians wear. We are in a generation of unisex where what men wear is not necessarily for men but women too can wear.

3.5 Conclusion

History has records of the fact that transvestism has been a practice since even from the time of Moses to the present time. And though some period of time it was accepted but in other time it was frown upon. According to this chapter it seems women's cross-dressing is almost accepted whiles men cross-dressing is rejected and is seen as insanity and unacceptable in society. It was also seen that our distortion of our theories of women inferiority to men caused women to cross-dress which society couldn't say anything about it. But the conclusion is that if it was a practice in the time of Moses and God prohibits it then it is a serious case for contemporary Christian in Kumasi.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

Chapter four presents the views of the Pastors on Deuteronomy 22:5. It shows the view of some Pastors on the verse ranging from their understanding of Deuteronomy 22:5, the implication of Deuteronomy 22:5 to contemporary Christian in Kumasi and the relevance of the verse to a contemporary Christian in Kumasi.

4.2 Range of Pastors interviewed

Because of the nature of this research topic the researcher did random picking of the people or Pastors he interviewed. Pastors were interviewed from Churches like Methodist, Harvesters, Deeper Christian Life Ministry, Bright and Pure Holiness Church, Assemblies of God, Calvary Charismatic Center. And one Para-Church group Pastor.

4.3 The Analysis of Data

To answer the research questions asked earlier on in the study and to meet the objectives of this research, eight (8) Pastors were chosen and interviewed for the purpose of the study. At least one (1) Pastor was interviewed from these churches mentioned. Three questions were asked each of the eight (8) Pastors during the interview:

4.4 Responses from Interview

4.4.1 What is your understanding of Deuteronomy 22:5? Various Pastors submissions

According to Paul Agyei the word of God is the same today and as God never changes his word also does not change so he accepts and affirms what the Bible says in Deuteronomy 22:5. He further said that Deuteronomy 22:5 stands to object transvestism but stress on the fact that if skirt and blouse cannot be worn by man so as the woman cannot wear pairs of trousers. Paul Agyei again argues on the word “abomination” in the Deuteronomy 22:5 that in Breman town it is abomination to keep goat in the town and in fact there has not been any goat in the town since because it is abomination. Now then why is it that God is saying it is abomination to Him for men to cross-dress by wearing skirt and blouse and women to cross-dress by wearing trousers we take it light? Even the abomination of an earthly King is upholding how much more the abomination of the Heavenly King.⁴⁷

According to Richard Duah there are various clothing peculiar to the sexes so the bible is telling us that there shouldn't be transvestism or cross-dressing. He asserts that trousers initially were made for men according to history of trousers but now women are wearing it which is going against this scripture (Deuteronomy 22:5) which is abomination to God. He further asserts that things that are for men should be for men and things that are for women should be for women.⁴⁸

Osei-Wusu also is of the understanding that scripture is about dressing and it is necessary distinction are made between what the male should put on and what the

⁴⁷ An interview with Pastor Paul Agyei of Bright and Pure Holiness Church, interviewed on 28/04/2019 at his church at Bremang 12:00 Noon.

⁴⁸ An interview with Pastor Richard Duah a Youth leader of Deeper Christian Life Ministry, interviewed on 28/04/2019 in his house at Afrancho.

female also should put on especially with respect to their journey through the wilderness. He also asserts that the Bible must be wholly accepted or must be wholly rejected. Considering his understanding there is a range of acceptance of female transvestism which seems to be a breach on the verse which should be applied to both whether male or female should not be accepted.⁴⁹

Another Man of God Erick Owusu Agei also is of the view that before we can apply this we need to ask what are men clothes and women clothes? After identifying the clothes for each sexes then that we can know how to deal with this text. He asserts that when a man puts on the clothes that has women's design he will be thought of to be mad and it is also bad when women wear clothes with men design. He was contending on the basis of design. On the issue of women wearing pairs of trousers he argues that now we have women trousers so if you see that and accuse her of being cross-dresser then you have not been fair to her. To him his understanding of Deuteronomy 22:5 though he accepts what the Bible is saying but must be applied according to design.⁵⁰

According to Paul Ampong he understand that at that time in the life of the Israelite who had have been chosen by God to be a nation but from Abraham to the time of their Exodus from Egypt they were a family. But here they were being chosen to be a nation of God so every law given to them is a model to us and God's mind for humanity. So God's intention for man is that we don't mix the sexes. Every creature according to Paul Ampong was given permanent dress code except man who was created in the image of God and because of our ability to think. So it is the

⁴⁹ An interview with Pastor Howard Osei-Wusu of KCNI a Para-Church group in Kumasi on 28/04/2019 at his house in Breman

⁵⁰ An interview with Rev. Erick Owusu, Agei of Methodist Church interviewed on 29/04/2019 in his house at Stadium.

expectation of God for us to think and cover ourselves but there must be distinction between male clothing and women clothing.⁵¹

Stephen Kofi Agyin is of the view that in God's creation He brought some differences and features that distinguishes the sexes. That is women has some features that men do not have and vice versa. Because of that unique feature and distinction of man and woman that nature has placed within the sexes must be mentioned. He further contended that even in the society some years past, there was a way that each of the sexes dressed. So to him from the Scripture in Deuteronomy 22:5 God was insisting that that differences which He Put between the male and female must be maintained through the kind of clothes male and female wear.⁵²

Emmanuel Oppong Badu he also understands Deuteronomy 22:5 to mean that Moses was giving law to the children of Israel about how they should do their things or conduct themselves. To him he understands that the environment and the society Moses found himself made him make that statement. To him every culture has their particular dressing, what might be men clothing in a certain culture might be for women in another culture. To him this is exclusively Israel's culture.⁵³

To Douglas Owusu there are certain laws it was given to the children of Israel because they were coming from Egypt and have copied their culture so God was giving them a culture and part of this is Deuteronomy 22:5 and it was exclusively for them. Coming to our time according to him if the world is doing it to them it is acceptable but to Christianity we must talk against it because it is not part of our culture that God has given us. But he is of the view that when one comes to church with it we must not drive them away but we shouldn't encourage old members to

⁵¹ Interview with Pastor Paul Ampong of Deep Christian Life Ministry on 29/04/2019 at his house in Pakoso

⁵² Interview with Rev. Agyin of Harvesters on 07/05/2019 at his office in Batama.

⁵³ Interview with Rev. Emmanuel Oppong Badu of Assembly of God on 02/05/2019 at CSUC Campus

wear it. If one is not in the Lord and is practicing transvestism, when such individual comes to the Lord there must be a teaching which helps those individuals to make changes in their way of dressing because it is not acceptable. He said he personally supports what the Bible is saying in Deuteronomy 22:5. In our generation there are women trousers which if given to man to wear he cannot wear so we should move to where the Scripture said there should be modesty because if we use the Deuteronomy we cannot control what the people wear but in the New Testament we use (1Timothy 2:9) it can control what our women wear.⁵⁴

4.4.2 What is the implication of Deuteronomy 22:5 to a contemporary Christian in Kumasi? Various Pastors submission

When women dress that way because of their shapes which is protruding, they gain attention of the guys or the men according to Douglas Owusu. Secondly he asserts that many women who cross-dress most especially in trousers and any other ungodly dressings come to the Church and gets marriage whiles the one who has been dressing well it force them also to change the way they dress. He further asserts that if the church fails to practice what the Bible says it will attack the faith of the true believers why because when those obeying what the Bible is saying and sits in the church without being noticed they turn to also do the same or dress the same. To Emmanuel Oppong Badu the implication of Deuteronomy 22:5 is to know what society one finds him or herself and dress according to what is for men and women. But he quickly remarked that now we have trousers for Men and women so on must wear what is appropriate for him or her. Stephen Kofi Agyin also says that Deuteronomy 22:5 implies that a contemporary Christian in Kumasi must avoid the sin of lust and

⁵⁴ An interview with Prophet Douglas Owusu of Calvary Charismatic Center on 27/05/2019

idolatry which these practice opens us to. We should obey what the Bible is saying. He further said by doing so it will make everything beautiful as God intended it to be. He continued by saying that 1Timothy 2:9 puts it beautifully that if a woman dress so tightly to review her shape where is that principle in 1Timothy 2:9? To him what God wants us to do we have thrown it away and we must need of going back for them. To Paul Among the contemporary Christian must not dodge this imperative of the Scriptures and give any interpretation to the text which is contrary to what the Scripture is saying in Deuteronomy 22:5. As one who studied Textile they know that it is not trousers that keep one warm in template areas so we shouldn't use such flimsy excuses to sideline what Deuteronomy 22:5 is saying. To him Deuteronomy 22:5 is applicable to today or contemporary Christian in Kumasi. For Erick Owusu Agyei Deuteronomy 22:5 implies that contemporary Christian in Kumasi must go back to the Bible and establish God's distinction which He created from the beginning. To Erick the distinction created by God between male and female must be maintained and we shouldn't distort it. Howard Osei-Wusu is of the same view as Paul Among that fashion cannot determine what a Christian should wear because they change some design on male or female clothes and call it for example women trousers and men skirts is not acceptable. Similarly Duah agrees with Paul Among and Howard Osei-Wusu and contend that if we claim to be Spiritual Israelites then the text is applicable to us because Israel was on the journey to the promise land when this law was given to them so if we also are the Spiritual Israel on the journey to the heavenly city are to practice what the physical Israelites was commanded by God to practice. Again he said because it is a commandment, failure to obey will incur judgment. For Paul Agyei because it is an abomination to God the contemporary Christian in Kumasi must not practice transvestism. Contemporary Christian in Kumasi must not think of

the frequency at which the verse or the statement occurred in Scripture but so far as it is written in the Scriptures it demands believers' obedience. He further argue that Christianity is a culture by itself and it supersedes any other culture.

4.4.3 Is Deuteronomy 22:5 relevant to a contemporary Christian in Kumasi?

Various Pastors submissions.

For the relevance of Deuteronomy 22:5 all the pastors interviewed agreed with unison that it is relevant for contemporary Christian in Kumasi. To Howard Osei-Wusu the era of grace does not eradicate the law, what grace did was that it had removed the instant punishment and death penalty that comes through disobedience to the law but it did not make void the law. He asserts that at first when one is caught in adultery that individual must be stone to death but grace has removed that penalty and this isn't authenticating adultery to a contemporary Christian, so is Deuteronomy 22:5 we being New Testament Believers or Contemporary Christian shouldn't affect our obedience to that word of God to dress anyhow. He further argues that if Deuteronomy 22:5 is not relevant then all the other part of the Old Testament is also not relevant. Erick Owusu Agyei agrees with Howard Osei-Wusu and simple said that not only Deuteronomy 22:5 that is relevant but every portion of the Bible is relevant and he quoted 1Peter 3:3 to buttress the point that even the New Testament calls us to modesty and modesty cuts across all what Deuteronomy 22:5 commands. Information received from Paul Among was that the Israelites were model nation to the whole world therefore as a model nation whatever that was relevant to them is unavoidably relevant to us as contemporary Christians in Kumasi. He further argue that that difference God has put between the sexes must not be distorted by contemporary Christian in Kumasi. God knows that a time like this will come that is why this law was given and we must maintain this law without distortion. According to Douglas

Owusu his conversion wasn't by preaching but the dressing of a Christian that pulled him to Christ. So he asserts that if Christians are dressing well and obeying the code of dressing prescribed in the Scriptures both from Old and New Testaments many unbelievers will be encouraged to come to Christ and other believers will be also encourage to hold on to what they believe. Lust, fornication, unnecessary competition, fall, backsliding and compromise in the Church could be avoided. He further asserts that bad dressing even affects individual concentration in Church and there must also be distinction between Christians and those who are not Christians. Thus there should be difference between a harlot and a Christian. Stephen Kofi Agyin also accepts its relevance for today Christian in Kumasi because he said there is nothing new under the sun whatever is seen today has been before so if the scripture is prohibiting Cross-dressing it means it has been in the past and in our contemporary time, if it is so then Deuteronomy 22:5 is relevant to a contemporary Christian in Kumasi. Stephen Kofi Agyin further asserts that God does not change that He is immutable so is His word. It is man that changed and has changed this command from God so we must go back to what the Bible is saying for our own Good he noted. Yes is relevant said Emmanuel Oppong Badu and simple said failure to obey this command of God will put us wanting before God.

4.4 Conclusion

Several ideas of Deuteronomy 22:5 have been expressed by the interviewees but a careful study of all shows that they can be concluded in this three (3) main ideals in this chapter. Ranges from the Pastors understanding on Deuteronomy 22:5, the implication of Deuteronomy 22:5 to a contemporary Christian in Kumasi and lastly Deuteronomy 22:5 relevance to contemporary Christian in Kumasi. It was found out

that all interviewees accept this Biblical prohibition and they're unison to the text's relevance to contemporary Christian in Kumasi.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Four major types of hermeneutics have emerged from the history of biblical interpretation: the literal, moral, allegorical, and anagogical. Biblical text is to be interpreted according to the "plain meaning" conveyed by its grammatical construction and historical context this is the assertion of the Liberal interpretation.

People say often, "There are so many interpretations of the Bible, how do you know whose interpretation is right?" Or you'll hear, "Oh that's just your own interpretation," given different opinion than someone about what the Bible teaches.

The fact is there is only one interpretation that is correct: Scripture's interpretation, that is, the meaning intended by the author who first wrote that portion of Scripture.

Therefore, determining what that author was saying with a particular passage is vital to understanding what God wants you and me to hear and to know.

The above stated influenced that decision of the researcher to study into Deuteronomy 22:5 with specific objectives;

- Examine the Pastors understanding on Deuteronomy 22:5.
- Identify the implication of Deuteronomy 22:5 to a contemporary Christian in Kumasi.
- Examine the relevance of Deuteronomy 22:5 to a contemporary Christian in Kumasi.

From the research, the following findings were made after interviewing eight (8) Pastors from various selected Churches or Denominations like Methodist, Harvesters, Deeper Christian Life Ministry, Bright and Pure Holiness Church, Assembly of God, Calvary Charismatic Center. And one Para-Church group Pastor.

Firstly on the objective, the understanding of the pastors on Deuteronomy 22:5 the research revealed that the text prohibits transvestism or cross-dressing. The purpose of God is that the distinction that He put between male and female is maintained and His people not joining themselves to the idol worship practices of the Canaanites. The text was given to the Israelite after being delivered from Egypt to Canaan (the promise land) and as a model nation every word given to them is inadvertently given to us who are redeemed by the blood of Jesus from the hand of Satan, sin and its consequence and are on our way to the heavenly city.

When we look at society today our neglect of the commandments of God has brought about many hurtful experiences. Deuteronomy 22:5 stands to correct wrong practices of transvestism in contemporary Christian life. Today's Christian is commended through text and other text like 1 Timothy 2:9; 1 Peter 3:3; Nahum 1:8, 9; to cloth him/herself with appropriate code of dressing which pleases God and is not an abomination unto God. The implication of the verse (Deuteronomy 22:5) to contemporary Christian in Kumasi is to avoid being abominable to God and to stand in variance to Him and His word which will incur His wrath. Lust in the church is caused by failure to adhere to this prohibition and any other commandments outlined in the Scriptures.

The research revealed that Deuteronomy 22:5 is relevant to a contemporary Christian in Kumasi. "Grace without works is dead" as stipulated by James 2:20; this means that the contemporary Christian is expected to present themselves with difference

which will distinguish them from the world in their dressing. If the world is practicing transvestism or Cross-dressing the Contemporary Christian is to show distinction and through that the world can look at them and be convinced that we are different indeed.

5.2 Conclusion

In conclusion, this research examined the understanding of Deuteronomy 22:5 that God through Moses gave this prohibition to the Children of Israel so that they would be different, separated from the idol practices of transvestism found in Canaan.

It was also seen that failure to abide by God's directives brings many unpleasant consequences. Christians of today has the obligation to apply this text to their daily life because there will be hurtful consequence now and at judgment if we ignore what the Bible is saying.

It can also be concluded that the relevance of the text to a contemporary Christian is that God does not change so is His word. And God who was the God of the Hebrews is the same God now so if His word to them was "woman shall not wear men clothes and men shall not wear women's garment for all that do so is abhorrent to the Lord their God" is the same words to us to maintain the distinction He placed between male and female.

5.3 Recommendations

Based on the findings, the following recommendations were made:

- There should be proper interpretation to ensure proper application. Drawing from what the verse or the chapter meant to the immediate receivers and connecting it

with the historical practices will help to know what application or what the text mean to the contemporary Christian.

- Dressing is one of the problems of the contemporary Christian in Kumasi. But the Scriptures enjoin us to show differences in our dressing that the world will learn of us.
- Pastors should focus their preaching on modest dressing which encompasses a strong stand against all forms of immodest dressing and the practices of transvestism in the Church.
- Pastors shouldn't be afraid of preaching and insisting on the truth of Scriptures regardless of whether some maybe scared off from the Church.
- Christians of today should understand that what was good for Israel is good for us with the exception of the one that Christ came to deal with. If differences in dressing was recommended by God to the Israelites is also a recommendation for the contemporary Christian.

5.4 Recommendations for Further Research

Upon the research the researcher has come to understand that research about women transvestism is limited maybe due to a wide range of acceptance of it but there are many documents about men transvestism. Therefore one can pick up with the other half of Deuteronomy 22:5 talking about "Woman shall not wear men clothes" and research about it.

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Rev. Oppong, Badu Emmanuel. Of Assemblies of God interviewed on 02/05/2019 at CSUC Campus

Rev. Owusu, Agei Erick. Of Methodist Church interviewed on 29/04/2019 in his house at Stadium.

APPENDIX 1

INTERVIEW QUESTION

Q1. What is your understanding on Deuteronomy 22:5?

Q2. What is the implication of Deuteronomy 22:5 to Contemporary Christians in Kumasi?

Q3. Is Deuteronomy 22:5 relevant to contemporary Christian in Kumasi?

