



The Gentile Believer in a Jewish Movement

I. Introduction

- a. Review: first nine sessions
 - i. The Scriptures were written and are best understood with a Hebrew mindset
 - ii. The Covenants of Scripture were made with the people of Israel alone
 - iii. Torah was designed to keep the Jewish people from assimilating into the nations; Torah remains a Jewish obligation today
 - iv. Several historical surveys: the Jewish people were oppressed (often by the Church), but also willfully assimilated, opening themselves up to Hellenistic philosophy and mystical superstitions
 - v. Our position: the Messianic Jewish movement is neither a Christianity, nor a Judaism, but a prophetic, end-time movement that will lead to the fulfillment of Israel's ultimate purpose: to bring the Good News of Yeshua to all the nations
- b. Until now, primarily a Messianic Jewish perspective. In this session, we address topics that pertain directly to Gentiles in the Movement
- c. The purpose of this session is to encourage you who have attached yourselves or are in the process of attaching yourselves to Messianic Jewish believers, and to show that you do indeed have a place and a purpose.

II. Gentiles—The Nations (גוֹיִם, *goyim*)

- a. Concern about the term “gentile”—that it means “heathen” or “pagan”
- b. First Scriptural occurrence, Genesis 10
 - i. Singular: גוי, *goy*; Plural: גוֹיִם, *goyim*
 - ii. “These are the families of the sons of Noah, according to their genealogies, by their nations (גוֹיִם, *goyim*); and out of these, nations (גוֹיִם, *goyim*) were separated on the earth after the flood.” (Gen.10:32)
- c. Modern Jewish vernacular, “goy” is derogatory or pejorative
 - i. “And I will make you a great nation (גוי, *goy*)...” (Gen.12:2)
 - ii. “Goy” simply means “nation”—it is not a bad word
- d. Equivalent in the Greek—ἔθνος, *ethnos*
 - i. In the Greek Scriptures, “one who is not Jewish”
 - ii. Occasionally means “pagan” or “heathen”
- e. Scriptural examples
 - i. Negative usage: “If he refuses to listen to them, tell it to the congregation; and if he refuses to listen even to the congregation, let him be to you as a Gentile (ἐθνικός, *ethnikos*) and a tax collector.” (Matthew 18:17, NAS)
 - ii. Neutral usage (ethnicity) “...Is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also.” Romans 3:29
- f. There is nothing bad about the term “Gentile”

III. Gentiles in the Torah

- a. Exodus 12—Context
 - i. Israel: unique, chosen people
 - ii. Mixed multitude came out of Egypt (Ex. 12:38)
 - 1. Israelites—overwhelming majority
 - 2. Gentiles—small minority
 - iii. Immediately following the Exodus, the Gentile’s relationship to God was not a foregone conclusion
- b. Exodus 12:43-49
 - i. Foreigner
 - 1. נָכַר, *nechar*
 - 2. outsider—from a foreign land
 - 3. sacrifices are unacceptable (Lev. 22:25)
 - ii. Temporary Resident
 - 1. תּוֹשָׁב, *toshav*
 - 2. Temporary relationship
 - 3. Similar to employee/employer (Lev. 25:39)
 - iii. Sojourner (who sojourns among you)
 - 1. גֵּר, *ger*
 - 2. sojourns with Israel
 - 3. like a native of the land
 - 4. The “Stayers,” “Remainers,” “Abiders”
 - 5. Circumcision—permanent commitment; not to be accepted, but because he has joined himself to Israel
 - 6. Not individual commitment—but an entire household
 - 7. Not just invitation, but expectation to live as native-born
- c. The Sojourner (גֵּר, *ger*)
 - ii. Like the native-born
 - 1. Keeps Shabbat (Exodus 23:12)
 - 2. Keeps Yom Kippur (Leviticus 16:29)
 - 3. Love as a fellow-neighbor in Israel (Leviticus 19:34)
 - 4. Acceptable offerings (Numbers 15:14-15)
 - iii. Differences from Israel (two examples)
 - 1. May eat dead animals (Deuteronomy 14:21)
 - 2. Can never be a king in Israel (De. 17:15, cf. De.1:16, Lev. 25:47)
 - 3. A distinction remains between sojourner and native-born within Israel
 - 4. Perspective: exclusive commands also for women, men, Levites, priests

IV. The True Gerim

- a. Caleb
 - i. A Kenizzite—a Gentile (Numbers 13:6, 32; Joshua 14)
 - ii. Specific sojourning—with Judah
- b. Rahab
 - i. Her family came to live among Israel
 - ii. Progeny—David, Yeshua
- c. Ruth
 - i. Ruth 1:7-18
 - 1. Ruth’s connection to God: relationship with Naomi
 - 2. Motivation: Not “Jewish roots”—love!
 - a. Not general love for the Jewish people

- b. Love for a specific Jewish person or family
- ii. A sojourner has a change of relationship
 - 1. Moabites—Deuteronomy 23:3
 - 2. Ruth 2:10-12

V. Gentiles of the Future

- a. Foreigners (Ezekiel 44:9)
 - i. Same as in Torah
 - ii. Uncircumcised in heart and flesh
- b. Sojourner (Ezekiel 47:21-33)
 - i. “who stay in your midst, who bring forth sons...”
 - ii. Generational intentions
- c. The Foreigner Who Has Joined Himself to Adonai (Isaiah 56:3-7)—
הַנִּכְרְ הַנִּלְוָה אֶל־יהוָה, *HaNechar HaNilvah El Adonai*
 - i. **Let not the foreigner** who has joined himself to Adonai **say, “Adonai will surely separate me from His people.”** ...the foreigners who join themselves to Adonai, to minister to Him, and to love the name of Adonai, to be His servants, every one who keeps from profaning the Shabbat and holds fast to My covenant [Torah]; even those I will bring to my holy mountain and make them joyful in My house [the Temple] of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar (cf. Numbers 15:14-16); for My house [the Temple] will be called a house of prayer for all the peoples.”
 - ii. Joined to Adonai, but not *in spite* of Israel—in essence, a sojourner
 - iii. Dedicated not only to Adonai or His commands, but also to His people and the covenant of national distinction (Torah)
 - 1. Context of vs. 4-5 (about the eunuch) and 8-10ff may indicate that this whole first section of chapter 56 is primarily meant to provoke Israel to jealousy, not necessarily as a positive statement for Gentiles
 - 2. Chapter 56’s foreigner is also clearly distinct from the foreigner in 60:10 and 61:5, who is depicted in a subservient role to Israel

VI. The Fate of the Sojourner

- a. Can or should Gentiles still sojourn with Israel?
- b. Israel’s historical, national unfaithfulness is an obstacle to true sojourning
- c. The Messianic Jewish Movement—conducive to the return of the sojourner?
- d. Within the Movement, should Gentile believers be foreigners, temporary residents, or sojourners?
 - i. Within the mishpachah (family) of a Messianic Jewish community, there is no calling for “foreigners” or “temporary residents.”
 - ii. Adonai is calling the gerim—the sojourners—back into a truly “Ruth-like” relationship with the (Messianic) Jewish people.
 - iii. What brings you through the door is one thing; what keeps you there is another—it is a calling.
- e. The question before you: in relation to the Messianic Jewish movement, what kind of Gentile are you, and what kind of Gentile is Adonai calling you to be?