



## The Gentile Believer in a Jewish Movement

### I. Introduction

- A. Why this teaching?
  - 1. To help alleviate confusion about where Gentiles fit in a Jewish movement
  - 2. Success and vitality of the Messianic Jewish Movement
  - 3. Realization of full potential and calling of every believer in the Movement
  - 4. Encourage you to find and embrace your calling
- B. In Messiah, Jew and Gentile...
  - 1. One new man / unity (Ep. 2:15)
  - 2. Jews do not lose their Jewishness
  - 3. Gentiles do not have to become Jew in order to be saved. (Acts 15)
  - 4. No difference regarding salvation (Col.3, Gal.3)
  - 5. Fellow-citizens in the Household of God (Ep. 2)... fellow-members of the Body, fellow-partakers of the promise in Messiah

### II. Gentiles in the Torah

- A. Exodus 12—Context
  - 1. Israel: unique, chosen people
  - 2. Mixed multitude came out of Egypt (Ex. 12:38)
    - a. Israelites—overwhelming majority
    - b. Gentiles—small minority
  - 3. Immediately following the Exodus, the Gentile's relationship to God was not a foregone conclusion
- B. Exodus 12:43-49
  - 1. Foreigner
    - a. נֶכֶר, *nechar*
    - b. outsider—from a foreign land
    - c. sacrifices are unacceptable (Lev. 22:25)
  - 2. Temporary Resident
    - a. תּוֹשָׁב, *toshav*
    - b. Temporary relationship
    - c. Similar to employee/employer (Lev. 25:39)
  - 3. Sojourner (who sojourns among you)
    - a. גֵּר, *ger*
    - b. sojourns with Israel
    - c. like a native of the land
    - d. The "Stayers," "Remainers," "Abiders"
    - e. Circumcision—permanent commitment; not to be accepted, but because he has joined himself to Israel
    - f. Not individual commitment—but an entire household
    - g. Not just invitation, but expectation to live as native-born

- C. The Sojourner (גֵּר, *ger*)
  - 1. Like the native-born
    - a. Keeps Shabbat (Exodus 23:12)
    - b. Keeps Yom Kippur (Leviticus 16:29)
    - c. Love as a fellow-neighbor in Israel (Leviticus 19:34)
    - d. Acceptable offerings (Numbers 15:14-15)
  - 2. Differences from Israel (two examples)
    - a. May eat dead animals (Deuteronomy 14:21)
    - b. Can never be a king in Israel (De. 17:15, cf. De.1:16, Lev. 25:47)
    - c. A distinction remains between sojourner and native-born within Israel
    - d. Perspective: exclusive commands also for women, men, Levites, priests

### III. The True Gerim

- A. Caleb
  - 1. A Kenizzite—a Gentile (Numbers 13:6, 32; Joshua 14)
  - 2. Specific sojourning—with Judah
- B. Rahab
  - 1. Her family came to live among Israel
  - 2. Progeny—David, Yeshua
- C. Ruth
  - 1. Ruth 1:7-18
    - a. Ruth's connection to God: relationship with Naomi
    - b. Motivation: Not "Jewish roots"—love!
      - i. Not general love for the Jewish people
      - ii. Love for a specific Jewish person or family
    - c. A sojourner has a change of relationship
      - i. Moabites—Deuteronomy 23:3
      - ii. Ruth 2:10-12

### V. Gentiles of the Future

- A. Foreigners (Ezekiel 44:9)
  - 1. Same as in Torah
  - 2. Uncircumcised in heart and flesh
- B. Sojourner (Ezekiel 47:21-33)
  - 1. "who stay in your midst, who bring forth sons..."
  - 2. Generational intentions

### 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?
  - 1. Within the mishpachah (family) of a Messianic Jewish community, there is no calling for "foreigners" or "temporary residents."
  - 2. Adonai is calling the gerim—the sojourners—back into a truly "Ruth-like" relationship with the (Messianic) Jewish people.
  - 3. What brings you through the door is one thing; what keeps you there is another—it is a calling.