



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. נֶכָר, *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.