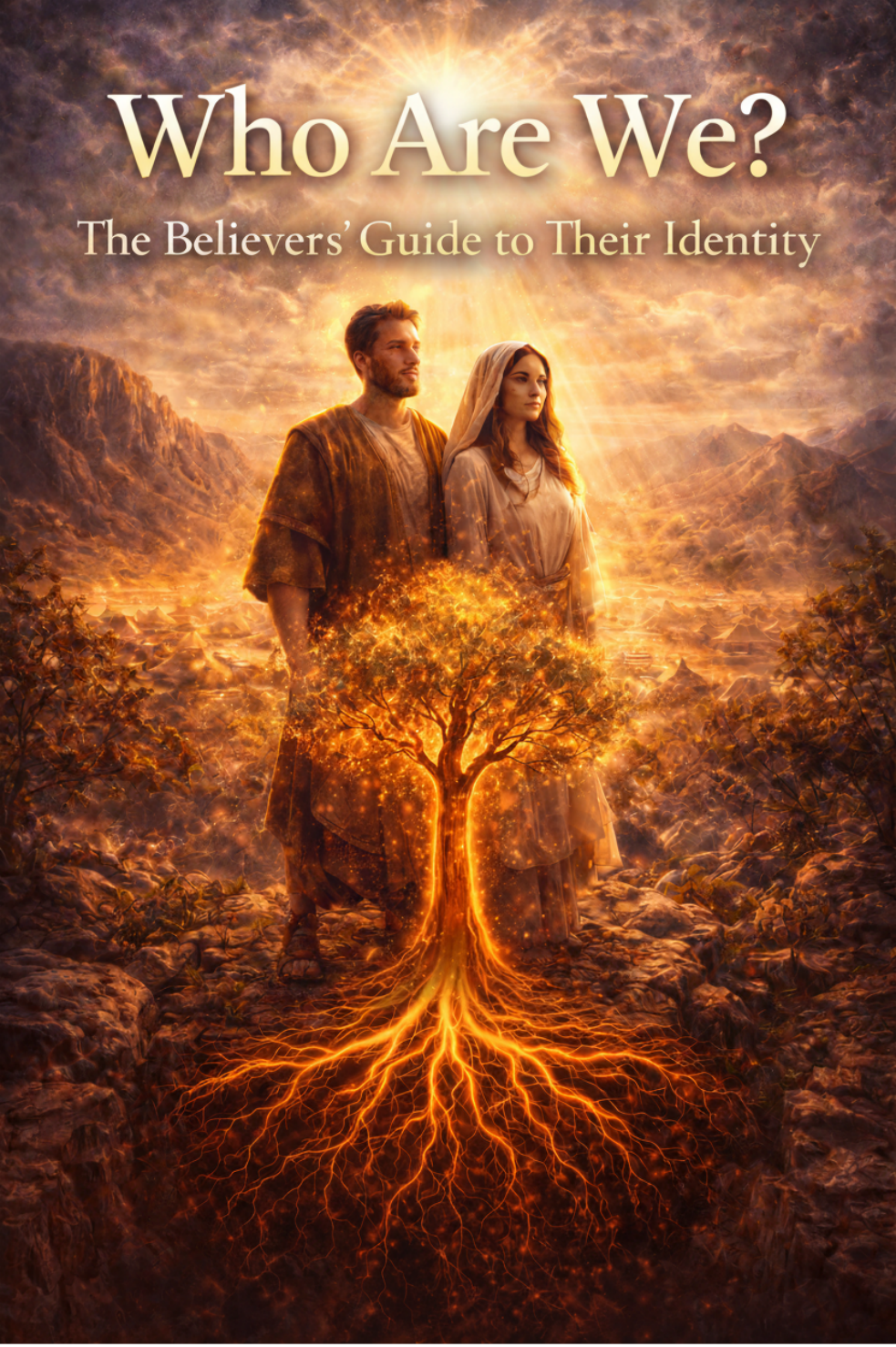
Who Are We?

The Believers' Guide to Their Identity



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Robert Houtman

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Introduction

A believer's identity is being a member of the body of Yeshua (Jesus) (1 Corinthians 12:27), but what does that actually mean? Who are we, really? And what does that mean for how we are to live our lives in a world that, for the most part, denies Yeshua and YHWH (God)? While most believers have been taught, or at least it has been implied to them, that there's a sort of dividing line between the "Old Testament" and the "New Testament," the truth is that not only is there no dividing line, but both of these parts of scripture are inextricably intertwined. And in their intertwining is the key to our identity in Yeshua.

A Note on the Usage of YHWH and Yeshua

Throughout this book, the name YHWH will be used for our Father in heaven, the Creator of the universe. The name Yeshua will be used

for His Son, our Messiah. The reason for these names being used vice the word God or the name Jesus is simply to recognize our Father and His Son by their original, Hebrew names. The use of these names is not to say that there is anything wrong with true believers using God or Jesus.

As far as the name YHWH specifically, there is contention among experts as to how our Father's name is spoken. Some say Yahweh and some say Yehovah or Jehovah. Based on the lack of definitive and conclusive evidence to decide one pronunciation or the other, simply the transliterated letters Y-H-W-H are used in this book.

The transliterated name Yeshua is an abbreviated version of the full Hebrew name Yehoshua, which would be translated to English as Joshua. Yehoshua, in Hebrew, means "YHWH saves," as the first three Hebrew letters are the same as those in YHWH and the last three mean salvation. The abbreviated form, Yeshua, means "to save."

You may find that some individuals are hard over on the use of the Hebrew names but, as you will find as a theme throughout this book, the reader should study scripture for him- or herself and let the Holy Spirit be his or her guide in the matter. No one should guilt you or shame you into doing anything or believing anything. Additionally, while the etymology of the name Jesus as the name for our Savior is questionable to me, the fact that this name wields spiritual power is evidence to me that from the mouth of a true believer it is a valid name for our Messiah. For example, Catholic exorcists use this name with success to deliver people from demons. Derek Prince, a protestant preacher who also had a prominent and successful deliverance ministry, also used the name Jesus to deliver people.

You are invited to search scripture and let the Holy Spirit lead you to the names to use for our Father and our Messiah. Not only will you come to the right answer because the Holy Spirit is leading, you

will have the confidence to use those names because you studied them for yourself. No one will be able to use their educational background, religious status, guilt, or shame to convince you otherwise. That will be true conviction, and what is better to be convicted of than the names of who you live for?!

Who this Book is For

While this book is primarily intended for believers, those who have already given their life to Yeshua, that doesn't mean it can't be useful to non-believers as well. Perhaps you're curious about following Yeshua, or perhaps you're just interested in faith, or religion in general. In either case, this book can provide some context and connection to scripture about what it means to be a believer and be in the assembly of Yeshua.

For the believer, this book is intended to give you an understanding of who you are according to scripture. It will connect patterns and specific statements made in YHWH's Word to provide the knowledge needed to know how YHWH views you as a faithful and obedient follower of Him. It will remove the confusion caused by seemingly contradictory statements in scripture and doctrines taught in Christianity today, and allow the puzzle pieces, so to speak, to fall into place of the whole picture given to us by YHWH in His Word.

Purpose of this Book

Christianity has historically taught doctrines that are not in alignment with scripture. While it's hard to say specifically why these doctrines were developed, and the motivation behind them, they prevent be-

lievers from fully understanding YHWH's Word because they don't allow the believer to make as many connections to themselves in scripture and connections across books, chapters, and verses. Not only that, those doctrines provide a foundation from which it is impossible to know what YHWH desires and expects from His people today.

The most fundamental doctrine causing confusion and lack of understanding is the division between what are called the Old Testament and New Testament. It causes the believer to create a separation of scripture when the truth is that the writings of the New Testament are simply a continuation of the Old Testament. This division inevitably leads to a believer understanding that the followers of YHWH in ancient history are completely separate and distinct from today's believer when the truth is exactly the opposite.

This book not only removes these divisions and distinctions, it proves why they never should have existed in the first place. By doing this, the believer can feel comfortable knowing who they are in Yeshua and what YHWH desires of them. They can understand that while mainstream Christianity may label those that know and follow these things "cultish," their foundations are fully scriptural vice from the traditions of men. In these pages are not the doctrines of men, they are the truth of YHWH given to us through His Word. Once we know the truth of YHWH, we are able to understand what it means to love Him and to love our neighbor, which is not entirely clear by reading just the writings in the New Testament. You have to start from the Old Testament, looking at the New Testament in light of what you find there.

Format

When writing on the subject of this book, it became obvious that there is a need to have a basic idea of what's being discussed in order to fully comprehend the most in-depth scriptural basis for it. Before we can get into things like specific Greek and Hebrew words and how their usage throughout scripture proves the conclusions provided in this book, the reader must first have a general idea of the conclusions being presented. Otherwise, there is a potential to cause confusion or lose the overall message.

As a result, this book is essentially three books in one. To start, the very shortened and simplified overview of the topic at hand is presented. This "mini-book" is called The Honey, not only because the message is sweet like honey but also because in scripture honey is often connected to milk. We read from Paul that higher level, easier to understand scriptural messages are considered the "milk" of the Word (1 Corinthians 3:1-3, Hebrews 5:12-14). Therefore, the next "mini-book" is called The Milk, because it provides a more detailed version of The Honey without getting into the deeper, in-depth study of things like specific Greek and Hebrew word usage.

The final "mini-book" is called The Meat. This is the most in-depth analysis and explanation of scripture regarding the topic that provides the reader the utmost confidence that the conclusions made in this book are scripturally accurate. A definition of word usage is provided, along with identification of patterns involving YHWH's people throughout scripture, and what that all means for believers today. Additionally, for reference, an exhaustive list of scriptural usage for the Hebrew words which are used to define Foreigner, Visitor, and

Sojourner, as described in the Background Elements section of The Meat, is provided in an appendix at the end of this book in order to provide the reader with an easy way to verify the basis for connecting the Hebrew to the English.

Approach Taken

In order to provide confidence in the truth and accuracy of what you've come to believe, it has to be based entirely in scripture. Adding in doctrines or traditions of men will muddy the water, at best, and lead to completely false beliefs, at worst. To gain assurance in your beliefs, you then verify that other verses or ideas in scripture, those that were not necessarily involved in the formation of the belief, do not contradict the belief you formed.

It's vitally important to be extremely diligent in both the formation of your beliefs and the verification of them. This cannot be something done in haste, and must include all aspects of the scripture you're using. Sticking to an English translation, or translations, when doing this will inevitably lead to a misunderstanding or an inability to make connections that exist between verses. Digging in to the original language scripture was written in, and the meanings of the words used, as well as pulling in other translations, like the Septuagint for example, is necessary to form accurate beliefs and see all connections.

That is the approach that was taken to form this book. You are welcome, actually you are **encouraged**, to review scripture and verify this book's accuracy. In fact, true discipleship demands this. Ask the Holy Spirit to lead you in this endeavor, for without Him, we could never hope to find the Truth. Then, the reader will have no doubt

that whatever conclusion is come to regarding the validity of what's written on these pages, that conclusion will be the truth.

The Honey

All throughout history, YHWH had chosen people, and they were chosen based on their faith and obedience. From Noah to Abraham to Jacob (Israel), YHWH came into covenants with, led, and blessed those faithful to Him. Yeshua did not start something new when gathering His assembly, when creating His body of believers (Matthew 16:18). He renewed, or made new, something that had been broken due to unbelief and to rebellion.

In the beginning, YHWH had Adam and Eve as His chosen, in addition to being His first created. He had a deeply intimate relationship with them, bringing animals in His creation to them to have them named (Genesis 2:18-20), walking with them in the garden regularly (Genesis 3:8), and having direct conversations with them (Genesis 3:9-13). Giving in to temptation, they transgressed a commandment from YHWH and part of the judgment imposed was expulsion from the garden to prevent them from living eternally (Genesis 3:22-24).

Eventually, all their descendants became totally depraved and rebellious against YHWH except for one man: Noah (Genesis 6:5-6, 8).

He was righteous and blameless, and just as Adam and Eve walked with YHWH in the garden, Noah walked with YHWH spiritually (Genesis 6:9). We don't have a lot of details about people still faithful and obedient to YHWH from Adam to Noah, except for a statement that Enoch also walked with YHWH (Genesis 5:22), but we do know that when it came to Noah's generation, he was righteous and blameless in it.

Based on the fact that Noah and his family were the only remnant of people saved from destruction by the flood that covered the whole earth (Genesis 6:13, 7:1-4), we can assume that there was not a line of physical descendants from Adam and Eve that continued in faithfulness and obedience to YHWH. If there was such a line, with how long people lived at that time, they would have been included in that remnant along with Noah because they would have also been considered righteous and blameless. Noah's righteousness, which allowed him to have an intimate relationship with YHWH, is what saved him and his family, and on the back end of total destruction, of YHWH's renewing of the earth through a flood. It was with Noah that YHWH came into the first covenant explicitly stated in scripture.

YHWH established the covenant represented by the rainbow with Noah, all his descendants, and every living creature on earth after Noah and his family exited the ark. It is a covenant that promises there will never be another flood that destroys all living things on earth (Genesis 9:8-16). While there were commandments given to Noah and his family prior to this covenant being established, it is a covenant requiring nothing from man and only requiring YHWH to not use a flood to destroy all life on the earth again.

Same as with Adam and his descendants at the time of Noah, after the flood man once again descended into rebellion against YHWH. From the descendants of Noah's son Ham, specifically, there

came multiple pagan nations, including Canaan, Egypt, and Babylon. Canaan's sins were so pervasive that YHWH drove them out of their land and destroyed their idols and places of pagan worship (Leviticus 18:24-25, Numbers 33:50-53). Egypt's pagan gods were shown to be impotent by God during the plagues (Exodus 7-14), but unfortunately the Israelites had picked up some of their pagan worship practices while they were living in Egypt and started worshipping YHWH with them (Exodus 32:1-4). Babylon also worshipped false gods and were judged for it by YHWH (Jeremiah 50:1-3).

The next major figure in scriptural history is Abraham. Again, it was through faith and obedience that Abraham, who was previously called Abram, was chosen by YHWH to establish a new covenant with. This was the first covenant established with a specific group of people among all the other people of the earth, since the covenant with Noah was established with all people based on him being the father of all people that came after the flood, which includes even us today.

Abraham's faithfulness to YHWH was seen in his obedience to YHWH's commandments (Genesis 12:4, 26:5) and his belief in YHWH's word (Genesis 15:6). We don't see the specific phrase that Abraham "walked with YHWH," but we do see an allusion to it when YHWH appears to him to establish the covenant of circumcision (Genesis 17:1). It was with this covenant that YHWH renamed Abraham and his wife Sarah (Genesis 17:4-5, 15) and promised to make many nations and kings from them (Genesis 17:6, 16). This is also the first covenant YHWH made requiring something of man. If they were not circumcised, they would be cutoff from everyone else and therefore would no longer be a part of the covenant (Genesis 17:14).

In this covenant, YHWH established another remnant of chosen people just like Noah and his family: Abraham and his family. Abraham had a deeply intimate relationship with YHWH, where

He visited Abraham multiple times and conversed, even to discuss impending judgments on pagan cities so sinful they had to be destroyed (Genesis 18:17-21). Just as in Noah's descendants though, the majority of Abraham's descendants turned away from YHWH in rebellion. Ishmael became the father of many pagan nations and from his line came the Muslim religion, and from Isaac's son Jacob came the Israelites who, despite also entering into a covenant with YHWH, began worshipping pagan gods and even sacrificing their children to them (Jeremiah 32:35).

Before this, but after their deliverance from Egypt, YHWH came into a marriage covenant with Israel in the wilderness at Mount Sinai. The marriage contract, or terms of union, was that they would obey His commandments. These were commandments intended not only to identify the things that were sinful (1 John 3:4), they were intended to make Israel a holy, or set-apart, nation (Deuteronomy 4:6, 28:1). Most of all, Israel agreeing to this marriage contract (Exodus 19:8) established YHWH as their head, or leader, to submit to in obedience just as in a marriage between a man and woman the man is the head (1 Corinthians 11:3).

By following His commandments, Israel was going to be a nation separate from all other nations; separate from the ones that remained in rebellion to YHWH. That's not to say the commandments were solely to be obeyed by Israel. The commandments and the consequences of disobedience to them are the basis of YHWH's entire creation, embedded in how it operates, and verses in scripture even show judgments imposed on non-Israelites for not following them (2 Kings 17:24-26). Also, as we noted earlier, even before the commandments were given at Mount Sinai, people like the Canaanites were given consequences for sinning. If the commandments were only established at Mount Sinai and only with Israel, how could the people

of Canaan have been sinning? What was the measure of righteousness or goodness against which they were being judged? Likewise, how could the overwhelming majority of mankind, in their rebellion against YHWH, have the judgment of death imposed on them justly through the flood if the definition of sin had not yet been given?

Unfortunately, Israel also turned against YHWH in rebellion by not following His commandments, which was a requirement in order for them to remain in covenant with Him (Deuteronomy 4:25-27, 28:48, 61, 63, 30:17-18, Jeremiah 3:8). They were split into two kingdoms, both equally adulterous to YHWH, and He divorced the northern kingdom, which was still called Israel, but remained in the marriage covenant with the southern kingdom, which was called Judah (Jeremiah 3:8-10). The reason for the preservation of this remnant of Israel was to maintain a kingship lineage from David to our Messiah, Yeshua, as YHWH promised He would (1 Kings 11:35-36). Yeshua is the Son of David (Matthew 1:1), and was the heir to his throne, becoming the King of YHWH's chosen people (Luke 1:32-33).

When Yeshua came and performed His earthly ministry, He came to this remnant of Israel, called Judah, to find those still faithful and obedient to YHWH or to cause repentance in those who were in rebellion to Him so they could once again be faithful and obedient. He came to find a remnant of the remnant! In fact, because Judah had been conquered and dispersed after Israel was split, He actually came to find a remnant of the remnant of the remnant! Through His ministry, He found those people. He found His sheep (Matthew 10:5-6, 15:24, John 10:27), and also sheep of a different fold, a non-Israelite fold, who heard and knew His voice (John 10:1-16). This remnant grew as more and more people joined it, still filled with the faithful and

obedient the same as in every previous remnant chosen by YHWH throughout history.

Believers today, true believers obedient and faithful to Yeshua, can trace their identity all the way back to this remnant of a people, named Israel by YHWH, and can even trace their identity back to Abraham, before Israel (Galatians 3:29, Romans 4:19). We **are** Israel, a renewed Israel, not some other body of people new and different from Israel. We are grafted into the olive tree of **Israel**, the faithful and obedient Israel, not some other, new tree root (Romans 11:17).

By recognizing this as our identity, we can see the scripture from a whole new perspective. We can identify and connect with all the faithful and obedient remnants, we can understand what obedience to YHWH means, and we can recognize the struggles and challenges all YHWH's people have had with rebellion to Him. Every situation and every promise becomes applicable to us, rather than to a distant, ancient people disconnected from us. The whole book, from Genesis to Revelation, becomes our story and our history from which we can learn what YHWH expects of us and how to be His people; both what to do and what not to do!

The Milk

In this portion of the book, we will expound upon what was covered in The Honey portion. We will continue with a deeper look at the pattern of YHWH's relationship with His people. This relationship sometimes included entering into a covenant with them, but that wasn't the main focus. The main focus was faithfulness, which means faith in **and** obedience to Him, whether in a covenant with Him or not. We'll also go more into depth in this portion of the book on the history of Israel, the covenant Israel came into with YHWH, their transgression of that covenant, and YHWH's plan for a restoration, or renewal, of that covenant. Along the way, we'll get some more details on who was a member of Israel from the beginning, and what that means for us as believers today.

Before Israel

We saw in The Honey that YHWH's people were defined by their intimate relationship with Him, not exclusively by a covenant rela-

tionship. This intimate relationship was based on faith and obedience to Him, or faithfulness. In fact, when faith is spoken of in Hebrew, the meaning **includes** obedience, because if a person has no obedience to whatever he or she has faith in, they don't really have faith in it, do they? This is why James wrote that faith without works is dead (James 2:17). It's why Paul wrote that obedience comes from faith (Romans 1:5). It's why the writer of Hebrews went on for almost a whole chapter about all the examples of people in scripture that took action, as commanded by YHWH, based on their faith in Him (Hebrews 11).

Noah walked with YHWH because of his faithfulness. He built the ark because of his faithfulness. He was saved from destruction because of his faithfulness, and all this occurred **before** YHWH's covenant of the rainbow that He made in the presence of Noah. Sometimes believers have a tendency to focus on the covenants in scripture, but all of the covenants were entered into **after** faithfulness was demonstrated at some level by the people with which, or in the presence of which, YHWH made them.

Abraham's faithfulness of traveling from his home as commanded (Genesis 12:1-4) and following YHWH's commandments, His Torah before it was even given at Mount Sinai (Genesis 26:5), led to the covenants of blessing (Genesis 15) and circumcision (Genesis 17:1-14). His faithfulness of bringing his son of promise to the altar of sacrifice as commanded by YHWH led to the promise of our Messiah Yeshua coming from his descendants (Genesis 22, Acts 3:25, Hebrews 6:14).

Even in the case of Israel, there was a level of faithfulness demonstrated before the covenant at Mount Sinai was entered into. From Israel the man, who was also called Jacob, following YHWH's commands in faith (Genesis 31:3-18) to Israel the people following His commands in their exodus from Egypt (Exodus 12), their faithful

obedience in their relationship with YHWH occurred **before** the covenant at Mount Sinai. No, the obedience of Israel the people was not perfect, and no, they were not called righteous and blameless in scripture before the covenant was made, but we'll get into that in the next section. Part of the reason for YHWH entering into the covenant with them, despite their disobedience, is Him fulfilling His promises to Abraham, Isaac, and Jacob. Another part of the reason is that YHWH has the right, in His sovereignty, to have mercy and compassion on whom He chooses (Romans 9:15, Exodus 33:19). The fact of the matter is though, that it took some level of faith for Israel to call out to YHWH for deliverance (Exodus 2:23-25) and some level of obedience for them to prepare for and execute their exodus from Egypt as He commanded.

The other thing to recognize before we get more into the specifics of Israel is a key pattern with mankind, regarding the faithful and unfaithful, throughout history. From Adam all the way to Yeshua, the number of unfaithful and disobedient increased while the number of faithful and obedient decreased. Two, Adam and Eve, went to none when they sinned. Their descendants grew to millions, if not billions, while there were only a faithful few, such as Enoch and possibly his son Methuselah, until it was only Noah.

Saved from the destruction of the wicked with his family through the flood, which also included the rebellious son Ham, while repopulating the earth this rebellion once again grew. Through the events of the tower of Babel, and the scattering of man to all the ends of the earth, mirroring the diaspora of the rebellious kingdom of Israel which we'll get into shortly, we then see one man walking with YHWH through faith: Abraham. He was the son of an idolatrous man named Terah (Joshua 24:2). Finally, a man whose family can start growing into a righteous multitude, right?

Unfortunately, no, that wasn't to be the case. Ishmael was sent off into the wilderness with his mom out of the spite of Sarah, Abraham's wife. Of Isaac's two sons, Esau's faithlessness lost him his birthright and his descendants continued in his rebellion. While his other son, Jacob, became Israel and fathered the twelve tribes, the majority of those tribes grew in rebellion as well. In fact, even the remaining tribes as a whole, following Israel's split into two kingdoms, were rebellious and received associated consequences for it until Yeshua came as the only completely faithful man in all of history.

Throughout all this, there was never, **ever**, a continuous line of righteous descendants, a genetic line of obedience, traceable back to Adam. As Paul said, "all have sinned," (Romans 3:23) and everyone is bound together in disobedience (Romans 11:32). In other words, the story of YHWH's people has always been one of YHWH's mercy and man's repentance, no matter who they were.

Israel

The origin of Israel occurred around 1700 BC, when Jacob was around 100 years old. While on the way back to his homeland, after sending his family on across a river, he encountered a man. The account of this event is lacking in detail, except to say Jacob and this man wrestled all night until daybreak (Genesis 32:24-26). After this wrestling match, the man gives Jacob a new name, Israel, which means "struggles with God" (Genesis 32:28). This is not just a reference to the all-night wrestling match, but also a prophetic characterization of what would become YHWH's relationship with the first group of people that scripture calls His people.

For this book, the important things to recognize about this event is 1) YHWH did not have a group of people He specifically called

chosen until Israel, and 2) that this name, Israel, was not given by a man, like when parents name their children. All throughout scripture you can see that name-giving is quite a significant action. The same thing happened with Abraham and Sarah. YHWH renamed both of them, from Abram and Sarai, after the birth of Ishmael and before entering into the covenant of circumcision (Genesis 17:5, 15). We also see YHWH bringing the animals to Adam and Adam naming them (Genesis 2:19). The act of naming in scripture is a sign of authority of the individual naming over whatever is being named.

In other words, Jacob was given a new name by YHWH, which indicated being chosen by YHWH from among all other men. Therefore, anyone can be given a new name by YHWH to show they are chosen by Him. In fact, we see later on in scripture that this exact action is prophesied by Yeshua Himself for believers (Revelation 2:17).

This matter of being chosen by YHWH wasn't made plain immediately, however. While He did give Jacob promises similar to those He gave Abraham, that he would be the father of a nation and even a **congregation of nations** (Genesis 35:11), Israel wasn't called a "chosen people," a "treasured nation," or "holy nation," until they had entered into the covenant with YHWH (Exodus 19:5-6). They also were given a stipulation by YHWH when He called them that. In order for them to **be** His chosen people, they must follow His commandments, according to the covenant He made with them, and they must obey Him fully.

The time from Jacob being renamed until YHWH calling Israel His chosen people ended up being anywhere from 200 to 400 years, depending on who you ask. The Israelites settled in the land of Goshen, Egypt, after a famine caused them to seek food (Genesis 47:27). They fully integrated into the society there, even though they were settled in their own region of Egypt. This is evident as we see them in the

wilderness returning to the pagan ways they learned in Egypt (Exodus 32:4), and from other references to their adultery in Egypt (Ezekiel 20:8, 23:8, 19).

YHWH heard His people cry out because of their oppression and sent a man, Moses, to deliver the Israelites. Moses was not confident in his ability, so YHWH allowed his brother, Aaron, to assist (Exodus 4:10-14). Through Moses, YHWH told Pharaoh to let His people go (Exodus 5:1). Pharaoh's denial resulted in multiple plagues, culminating in the final plague of the death of every firstborn son in Egypt. When this plague occurred, in the middle of the night, it caused Pharaoh and the people of Egypt to immediately demand the Israelites leave, since they all had lost their firstborn sons (Exodus 12:30-33). The firstborn sons of the Israelites were passed over by YHWH's messenger of destruction, protected from death, because the Israelites followed YHWH's commandment to apply blood to their door posts and headers (Exodus 12:5-7).

One of the interesting parts of this exodus though, is who joined the physical descendants of Jacob. Those not blood related to Jacob left with those who were. Non-Israelites saw what YHWH could do, what He **did** do, and decided to join the winning side, so to speak. This group that joined the physical descendants of Jacob were referred to as the "mixed multitude" (Exodus 12:38). Many believers are not aware of this fact. I know I wasn't because it's not something that's typically focused on when teaching about the events of the exodus from Egypt.

The whole assembly, composed of those blood related to Jacob and those not, escaped Pharaoh and his army, transiting through the sea and into the wilderness together. The Israelites were immediately given a commandment by YHWH. Not only were they commanded to observe one of the feasts of YHWH, called Pesach or Passover, they were told that both the sojourner, meaning those not blood related

to Jacob, and the native, meaning those blood related to Jacob, shall follow the same Law (Exodus 12:49).

YHWH leads this group through the wilderness and they end up stopping at Mount Sinai. It was at this mountain that YHWH took His next step in the relationship with His people, just as He had previously with Noah and Abraham. They had cried out to Him in Egypt and He heard them (Exodus 2:23-25). They had faith and obedience enough to follow His commandments given to protect their children and escape from Egypt (Exodus 12:3-38), and now it was time to enter into a covenant.

This was not just any covenant, however. It was the most intimate one: a marriage covenant. The Law YHWH gave at Mount Sinai was more than a much needed reset back to His instruction, His Torah, which had existed since the beginning of time and was woven into His creation. It was a *ketubah*. In the Jewish marriage tradition, the marriage contract is called a *ketubah*. It was an agreement made between the bride and groom stating the obligations that each must meet or the opposite party will have legal grounds for divorce. The assembly at Mount Sinai, both sojourner and native, agreed to follow this contract as given by YHWH (Exodus 24:3, 7-8).

Another traditional component of the Jewish marriage was the process of cleansing prior to the ceremony. The bride and bridegroom would separately conduct a *mikvah*, or ritual bath, to represent becoming spiritually pure before entering into marriage. We see this also in the events at Mount Sinai when the whole congregation of Israel, both blood related and not blood related to Jacob, washed their clothes and consecrated themselves before YHWH came down (Exodus 19:10-17).

Finally, once the ceremony is complete, a Jewish wedding had a traditional wedding feast. We see this event as well on Mount Sinai.

Following the giving of the Law by YHWH, Moses, Aaron, Aaron's sons Nadab and Abihu, and seventy elders of Israel went up the mountain and ate and drank with YHWH (Exodus 24:9-11).

When it comes down to it, we have a group of people that was delivered from Egypt by YHWH. This group included both physically descendent Israelites, who are those descended from Jacob, and not physically descendent Israelites, who would commonly be called former Gentiles today. They all entered into a marriage covenant with YHWH at Mount Sinai, where YHWH's Law was the contract that the bride, Israel, was to follow.

If Israel transgressed this contract, YHWH would have legal grounds for divorce from His people. Before entering the Promised Land, this whole group was commanded to carefully follow the Law (Deuteronomy 31:12), and even those not physically descended from Jacob entered into the covenant in the same exact way as those directly descended from Jacob (Deuteronomy 29:10-13). And you don't have to take my word for it, because YHWH called Himself a Husband to Israel (Jeremiah 31:32), so even He saw the covenant at Mount Sinai as a marriage to His people.

Adultery

It wasn't long after they entered into the marriage covenant that Israel stumbled. Claiming that Moses had been too long on the mountain, they convinced Aaron to make a golden calf (Exodus 32:1-4), something they learned to worship from being among the Egyptians. Before the proverbial ink was dry on the marriage contract, they had violated commandment number one and committed adultery against YHWH. What's worse is they invoked His name when worshiping the calf (Exodus 32:5).

At this point, according to the contract, YHWH was well within His rights to invoke the death penalty for the adulterous people (Leviticus 20:10, Deuteronomy 22:24). However, Moses successfully pleaded for Israel to be saved. He interceded for the people (Deuteronomy 32:11-14), and YHWH did not even divorce them at that time, let alone kill them. He did not carry out the judgment of death, but instead provided them an opportunity to repent. This was one of the first of many merciful acts of YHWH with His people (Exodus 33:19).

While everyone participated in the making and worshiping of the golden calf, some repented and turned back to YHWH. As a result, YHWH had mercy on them and remained in the covenant with them. Some, about 3,000, did not repent though, and they were killed because they made that decision (Exodus 32:28). Remember that number: about 3,000!

So, the marriage covenant remained in force with those who repented. However, Israel had not learned her lesson to continue in faithfulness to YHWH from there on out. Quite the opposite, in fact. The rest of Israel's story is one of nearly constant adultery, with YHWH being merciful over and over and remaining in covenant with them.

A turning point in their story comes when, under the kingship of Solomon, they once again turned to other gods and worshiped them (1 Kings 11:4-8). This time it was Solomon himself who turned, the king who was called the wisest man who ever lived (1 Kings 3:12). Israel was only three kings in, from Saul, the first, to David and then his son Solomon, and at this point, YHWH laid out the next step for His chosen people.

Due to Solomon's transgression and his leading the nation to do the same, Israel was divided into two kingdoms (1 Kings 11:11, 30-32).

The northern kingdom, consisting of ten tribes, maintained the name Israel but was also called Ephraim at times and referred to by its capital, Samaria. YHWH preserved the rest of Israel for the sake of David, which became the kingdom of Judah. Judah was also, at times, referred to by its capital, Jerusalem.

This division did nothing to change the people's character. Not that it was intended to, but YHWH did speak to some kings directly in an effort to get them to repent and turn back to Him and His ways. He wanted, most of all, the personal, intimate relationship with His people that He had with men like Noah and Abraham. Now, His people all still struggled with faithfulness to Him. Both the northern kingdom and Judah continued to transgress YHWH's Law, with some kings being faithful and trying to return their kingdom to His ways and others going even further down the path of evil.

Before the kingdom was split, YHWH had made a promise to a man after His own heart, King David (1 Samuel 13:14, Acts 13:22). YHWH maintained His line of kingship descending from David, per His promise to him (2 Samuel 7:12, 16, 1 Kings 11:36), by remaining in marriage covenant with the kingdom of Judah despite their continued adultery (Jeremiah 3:10-11). However, He could not continue in marriage with the northern kingdom in her adultery. He gave her a certificate of divorce, and the people were scattered among all the other nations (2 Kings 17:6, Jeremiah 3:8). In fact, this was actually the fulfillment of a curse which was caused by their transgression of YHWH's Law (Deuteronomy 28:64), and through this action, He rejected all the descendants of Israel and banished them from His presence (2 Kings 17:20). Remember, being **called** YHWH's chosen people was always dependent on them **following His commandments**.

Restoration and Renewal

At this point, for all intents and purposes, the northern kingdom of Israel ceased to exist. The people integrated with all the other nations of the world, losing their identity and further adopting the pagan customs of those nations just like they had done in Egypt. Eventually, there became no way for one to distinguish a northern kingdom Israelite from an Assyrian, Babylonian, or the people of any other nation (Hosea 1:9, 8:8).

Yet, there was a prophetic promise given of marrying Israel (Hosea 2:16). In fact, multiple prophecies were given by multiple prophets indicating a reuniting of the two kingdoms: one who was still married to YHWH, Judah, and the other who was now divorced, Israel. How could this be? What would be the mechanism for not only a reuniting but a remarriage?

Ezekiel had two related prophecies involving Israel's restoration and being brought back together with Judah. The first involved gathering the scattered people of Israel and bringing them back to their land (Ezekiel 36:24-28). He then prophesied with two sticks, one representing Judah and one representing Israel. That prophecy included Israel being gathered together once again and brought into her own land along with being one nation with Judah, never to be divided again (Ezekiel 37:18-22). He prophesied that David would be king over the reunited, which is a clear reference to when Yeshua became King after His resurrection (Acts 2:30, 1 Corinthians 15:24-25, 1 Timothy 6:14-15, Revelation 1:5, 19:16).

Hosea's life itself actually ended up also being a prophecy related to Israel's restoration. He was commanded by YHWH to take a prostitute as a wife, having children of adultery as a mirror of Israel being

an adulterous nation (Hosea 1:2). He married Gomer and had multiple children with her, with the meaning of their names representing YHWH's judgment on the people and His subsequent relationship to them (Hosea 1:6-9). Yet even in this, YHWH told Hosea that not only would Israel be once again called His sons, they would also be reunited with Judah (Hosea 1:10-11).

Other prophets, like Zechariah, also prophesied of a reuniting. For instance, in a prophecy associated with Yeshua's triumphal entry into Jerusalem both Judah and Ephraim, the northern kingdom, are mentioned. They were prophesied to be fit together like a bow after the blood of the covenant releases man from the waterless pit that symbolizes death (Zechariah 9:11-13).

This all sounds great! It's a promise of redemption and reunification. There clearly was to be another marriage with Israel according to prophecy, and a reunification of His chosen people, but how can this be done? Israel was adulterous and the blood of animals could never fully atone for this (Hebrews 10:4). Even if Israel remarried after YHWH's divorce, without a way for complete redemption they would just be in the same situation that happened originally with Israel's sin.

The only answer is that YHWH Himself, or a completely sinless Man, had to die. Since YHWH is immortal, and the Creator and King of everything, He cannot die. It needed to be His Son. His Son's death would be the redemption for man's sin (Hebrews 9:11-14), since He would live without sin before being crucified (2 Corinthians 5:21), and His death was prophesied through the events of Isaac nearly being sacrificed by his father Abraham as YHWH commanded (Genesis 22:1-18, Acts 3:25-26, Galatians 3:16). He is the only Man who is sinless, which is the only condition that would allow for the permanent resurrection that He had. Death could not hold Him (Acts 2:24) because it had no legal grounds, no sin, to justify holding Him.

In addition to being the redemption of mankind, Yeshua's death was a complete releasing of both Israel and Judah from the covenant of marriage with YHWH. YHWH had given a certificate of divorce to Israel (Jeremiah 3:8), but according to the Law, there were still stipulations to being divorced. For instance, a husband and wife could not remarry after divorce if the wife had been with another man. That is an abomination to YHWH (Deuteronomy 24:4). Israel had been with another man, spiritually, in its adultery against YHWH, and thus, a remarriage to Israel would be an abomination.

However, if a spouse dies, the bonds of marriage are nullified and the surviving spouse is free to remarry without violating YHWH's Law (1 Corinthians 7:39, Romans 7:1-6). Yeshua was anointed by YHWH, and the people proclaimed Him as their King just days prior to His crucifixion (John 12:12-15, Matthew 21:4-9, Mark 11:8-11, Luke 19:36-38, Zechariah 9:9-13), and as their King, Yeshua was the representative, the embodiment, of all YHWH's chosen people. As the Son of David, who was king of Israel prior to the split into two kingdoms, Yeshua represented the northern kingdom, who had long since been divorced by YHWH, and He also represented Judah, who still remained and was mercifully still in covenant with YHWH despite its continued adultery and transgression of the Law. Subsequently, through His death, Yeshua released all of Israel, both Ephraim and Judah, from marriage to YHWH, which Paul was alluding to in his letter to the believers in Rome (Romans 7:1-6).

Following His resurrection, Yeshua appeared to Miriam, of Magdala, and told her He had to ascend to YHWH (John 20:11-17). On the evening of the day He appeared to Miriam and after, Yeshua appeared multiple times to His disciples, talking to them and even eating with them (John 20:19-23, 21:1-14). Whereas when He saw Miriam and told her not to touch Him since He hadn't yet ascended,

after this ascension He had at least one of His disciples touch Him to prove not only that He was really resurrected but that He still had a physical body (John 20:24-28).

This was the relationship YHWH always wanted with His people, a deep, intimate, personal relationship, and it was only possible through His Son's sacrifice. Yeshua loved His disciples so much that after death and resurrection He took the time to talk with them, continue to help them understand why He went through what He did and how it connected to scripture, and He even had meals with them.

Throughout His ministry, Yeshua continuously connected marriage to the events that would come. He spoke of only drinking wine once YHWH's kingdom comes (Matthew 26:29, Mark 14:25, Luke 22:18), which was a traditional practice to finalize a marriage agreement, a betrothal. He told the disciples He was going to prepare a place for them (John 21:2-4), which was the act of a bridegroom upon his betrothal to his bride. He spoke of parables that included virgins with lamps waiting for the bridegroom (Matthew 25:1-13). He alluded to being a thief in the night (Matthew 24:42-43), which was what a bridegroom was likened to when he came to retrieve his bride, in the night, at the end of the betrothal period. Following His resurrection, He also gave John a prophetic vision that included His marriage and marriage supper (Revelation 19:7, 9), and another reference to being a thief (Revelation 16:15).

By now, it should be obvious that the prophesied remarriage of Israel is to be fulfilled through a marriage to Yeshua. It is a renewal of the original *ketubah* entered into at Mount Sinai, but this time entered into with YHWH's Son, Yeshua. Once He was resurrected, Yeshua was able to marry a renewed and recombined Israel, as was prophesied, in His immortal form. The marriage would be better than the previous one in that through Yeshua's blood there was now an eternal

covering of sin compared to the continuous covering required through the blood of animals, but the *ketubah* is the same since YHWH's Law is perfect (Psalm 19:7). Did this marriage happen already though? Or is this some future event?

What we find in scripture is that there was something important that happened mere weeks after Yeshua's resurrection, and only days after He finished appearing to the disciples and went up to heaven. A group of believers, following Yeshua's direction (Acts 1:4-8), had remained in Jerusalem. While they were there, on the day appointed by YHWH as Shavuot (Exodus 34:22) which is commonly called Pentecost today among the majority of Christians, the Holy Spirit was given to them (Acts 2:1-4) as promised previously by Yeshua during His ministry (John 16:7-15). And wouldn't you know it, there were about 3,000 that turned to Yeshua as a result of this event, the same number of Israelites who were killed for not repenting at Mount Sinai!

You find this Feast of Shavuot in scripture, but not with a very specific date each year to observe it. In one commandment, seven weeks are counted starting from the first day of harvesting the standing grain (Deuteronomy 16:9-11). Another just gives offering instructions for when the Shavuot offering is given at the end of the seven weeks (Numbers 28:26-31). Elsewhere, we get a little more detail on how to observe this feast, but it's still based on the timing of the first day of harvest and the day after the Shabbat that followed it (Leviticus 23:15-21).

While each of these references require the timing of when the standing grain is first harvested, eventually this feast ended up being held on a certain day of the third Hebrew month of Sivan. This may have been to make it easier to schedule and therefore plan for in a year, or perhaps it was due to the people becoming less agriculturally focused over time, but whatever the reason, we're talking about this

timing because there is a Jewish tradition in their rabbinical writings that the events at Mount Sinai we covered earlier actually occurred during that year on this particular feast day. In other words, traditionally, the entering into the marriage covenant between Israel and YHWH was memorialized in the Feast of Shavuot.

If this is, in fact, true, that would mean the giving of the Holy Spirit to that group of believers in Jerusalem, over a thousand years after the first marriage of Israel and YHWH, was the subsequent entering into the renewed marriage covenant of the remnant of Israel, a renewed Israel, and Yeshua. While believing this is true takes faith, there are some verifiable circumstances that give us some confidence it is true. First, as a part of the betrothal process in ancient Jewish customs, a payment was made by the bridegroom's parents to the bride's family when the betrothal was agreed to. In the same way, as Paul describes, the Holy Spirit filling the believers at Shavuot was an earnest payment of what's to come (Ephesians 1:13-14). Namely, it's a payment pointing to the future completion of the marriage ceremony with His people when Yeshua returns, in physical form.

Another circumstance giving us confidence in this belief is that the rabbis who wrote of this view, studying scripture in depth and writing about it over the centuries, were not believers in Yeshua as the Messiah. In fact, quite the opposite. This may sound counterintuitive, but it's this fact that helps us to know they had no motivation to connect the giving of the Holy Spirit in Jerusalem to the marriage at Mount Sinai. We know through scripture that the Holy Spirit was given on Shavuot, but the unbelieving rabbis that determined that the marriage at Mount Sinai coincided with Shavuot came to that conclusion independently, rather than out of a desire to connect the two events.

Additionally, as far as the significance of what happened at Mount Sinai, while the rabbis would certainly be motivated to find any way

in scripture to elevate their people's status with YHWH in their own minds, simply being the only people in the world to be in covenant with YHWH would suffice for that desire. In other words, they wouldn't have to impose something as intimate as a marriage covenant into what occurred at Mount Sinai, so there's no reason to think they created that view without finding a basis for it in scripture. Furthermore, there's enough language in the plain reading of scripture that we have already referenced to support that YHWH Himself saw the covenant between them as a marriage covenant. His wording of calling Himself a Husband and calling Israel adulterous are enough to show us this.

To answer our question of whether or not the marriage to Yeshua has already occurred, what we see at that Shavuot was a part of the betrothal process rather than the full completion of the marriage. In the same way, as believers receive the Holy Spirit today they become a part of that betrothal. On Mount Sinai, we see all of the marriage process, from betrothal where the people agreed to do all that YHWH says (Exodus 19:8) to the marriage supper where the representatives of the people ate with YHWH (Exodus 24:8-11). What we have yet to see in the marriage to Yeshua is His return and the subsequent marriage supper, which even John prophesied as a future event (Revelation 16:15, 19:7, 9).

Remnant

Something not to gloss over when it comes to this betrothal in Jerusalem on Shavuot is the actual connection of those believers to Israel. For whatever reason, Christianity has sought to distance itself from Israel over time. It proudly claims Pentecost, Shavuot, as its defining and even foundational historic event, when every individual

present and filled with the Holy Spirit on that day actually came from a tribe of Israel. Either Christianity has chosen to ignore this fact, or it has chosen to see this event as the point at which those individuals ceased to be Israel and began being "the church."

We'll get into grafting next, but we have to understand who those believers actually were before we can understand what believers today are grafted into. Is it Israel? Or is it some new entity called "the church" that hadn't existed prior to that monumental event on the Shavuot following Yeshua's resurrection?

Obviously, we know and understand through scripture that Yeshua's disciples were all descended from Jacob, meaning each one came from a tribe of Israel. We see some non-Israelites coming to Yeshua during His ministry, but the core twelve disciples were all of Israel. Yeshua also stated that His ministry was dedicated to the lost sheep of the house of Israel and initially ordered His disciples not to go elsewhere (Matthew 10:6, 15:24). His sheep are His people, and He calls them Israel.

Yeshua's parables included references to sheep and returning them to the fold. In one parable, a response to the Pharisees commenting on Him welcoming sinners, He talks about the joy and excitement finding a lost sheep and bringing them back (Luke 15:3-6). The sheep is returned to the fold from which they strayed, not taken to a brand new fold with a different name.

In another illustration, Yeshua states that He is the Shepherd through whom is the only way to be saved. His sheep only listen to Him, and they know Him. His goal is to bring His sheep back in, as well as sheep from another fold who listen to His voice, and in the end there is one Shepherd and **one** flock (John 10:6-18).

From Yeshua's perspective there is only one flock of sheep, His, and that flock clearly started from those true believers in YHWH that

continued to be faithful to Him despite the influence of the thieves and robbers that had entered the fold without going through the gate (John 10:1-5). His intention was to continue Israel, a renewed Israel of those faithful and obedient to Him, not to replace it by getting rid of it and starting something new. Leading up to His death, the separation of His sheep from the thieves and robbers became more and more apparent. In fact, it was this separation that resulted in His crucifixion since those that were not His sheep were the ones calling for His death (Matthew 27:15-23, Mark 15:6-15, Luke 23:13-25).

Those calling for His death were all physically descended from Israel, the same as His sheep. They did not believe in Him though, and these are the people Paul talked about having been broken off due to unbelief (Romans 11:19-20). If they were broken off based on unbelief, then Yeshua's disciples were the branches in Paul's illustration that remained because of their belief in Him. There is no statement in scripture that they were grafted on to some new tree, which means, by definition, that they are the remnant of Israel (Isaiah 10:22, Romans 9:27).

Grafting

We've therefore determined logically that those receiving the Holy Spirit on the Shavuot following Yeshua's death were the remnant of Israel, but there are other scriptural references that further connect Paul's statements about the olive tree to Israel. Paul was very familiar with scripture, being a former Pharisee himself (Acts 23:6), and the use of the image of an olive tree was not something he came up with on his own. We see this imagery connected to Israel elsewhere in scripture as well.

In one of the psalms of David, he connects himself, who YHWH called a man after His own heart (1 Samuel 13:14, Acts 13:22), to the olive tree (Psalm 52:8). Not only that, he talks about the olive tree flourishing in the temple, the House of YHWH. David was connecting not only Israel, of which he is a member and in fact their representative as king, but also the presence of YHWH with the olive tree.

We also see the olive tree connected to Israel by YHWH Himself in a prophecy of rebuke and judgment on Judah (Jeremiah 11:11-17). Almost with a feeling of solace, He reminisces about Israel being a flourishing olive tree, beautiful and with well-formed fruit. In the next sentence, in His anger at their adulterous behavior, He continues the imagery by stating He will set it on fire and consume its branches. Jeremiah's prophecies were of the first destruction of Jerusalem and the temple, another event that involved the preservation of a remnant of Israel.

Paul continued in using the olive tree as a representation of faithful Israel when writing to the believers in Rome (Romans 11:16-24). This particular part of his letter was the continuation of a line of thought that started a couple chapters earlier. He was clearly concerned for his unbelieving Israelite brethren, lamenting the fact that all the promises believers were reaping the benefits from were actually initially given to the physical descendants of Israel (Romans 9:1-5).

Paul goes on to explain that the unbelieving Israelites he mourns for are not proof of a failure of YHWH to fulfill promises, but that the promises were fulfilled by the fact that Yeshua came as a descendant of Abraham, Isaac, and Jacob (Romans 9:7). Even more, he states that those who are now called Israel did not all physically descend from Israel, and those now called Abraham's children are not all physically his descendants (Romans 9:6-7). His whole point is that it's not about

physical descendants of one man or another, it's about YHWH's mercy (Romans 9:16).

In YHWH's mercy, desiring all to be saved (1 Timothy 2:4), He provided a way to give everyone mercy by allowing everyone to be disobedient (Romans 11:32). In Israel specifically, His plan included that remnant of faithful, those that repented and believed in Yeshua as their Messiah (Romans 9:27). In fact, Paul connects quite a few dots in scriptural prophecy, including those relating to this remnant as well as the fact that non-Israelites would become Israel (Romans 9:23-29). These non-Israelites include descendants of the divorced northern kingdom of Israel since they had become indistinguishable from the non-Israelite nations, and thus, their inclusion back into Israel is fulfillment of the prophecies we read earlier about the two kingdoms being made one once again.

It's easy to get twisted up in this whole line of thought from Paul because he uses the name Israel to talk about the remnant of believing Israel as well as the unbelieving Israel, the broken off branches. For example, he states that Israel, despite pursuing righteousness, did not obtain righteousness (Romans 9:31). In this example, he's referring to the unbelieving Israel who attempts to obtain righteousness strictly through obedience to the Law rather than with faith in Yeshua. It's important to look at the context of how he's talking about Israel each time he uses it so we don't get confused and start creating false doctrine.

Paul's lead up to his olive branch imagery makes it clear that while the unbelieving Israelites are no longer considered Israel, YHWH has not forgotten them and will restore them should they repent and believe in Yeshua as Messiah (Romans 11:23-24). They focused on establishing their own righteousness instead of accepting YHWH's, and we should continue to pray for them, that they should believe in

Yeshua and accept His righteousness as their own (Romans 10:1-3, 2 Corinthians 5:21). However, while their disobedience resulted in them being broken off from the root of Israel, their repentance and subsequent faithful obedience will result in them being grafted back into the root. By the same token, as believers today it is still possible for us to become a broken off branch, same as the unbelieving Israelites (Romans 11:19-21).

As we can see, the olive tree represents faithful and obedient believers in Yeshua, and by extension YHWH, and these believers are called Israel. During Yeshua's ministry, the separation between the faithful and unfaithful of Israel occurred, with the faithful, those believing in Him, becoming the remnant of Israel and the unfaithful being broken off from the root. This remnant entered into the marriage covenant in betrothal to Yeshua when the Holy Spirit filled them during the Shavuot following His resurrection. Subsequent to this, all believers are grafted into that olive root upon their acceptance of Yeshua as their Messiah and through their faith and obedience to Him.

Paul

We've covered Paul's olive root explanation, but there is another letter of his that confirms the fact that believers today are Israel. In his letter to the church in Ephesus, he echoes what he wrote to Rome, that believers are saved because of YHWH's love for us and His mercy, a gift from Him rather than anything that we did ourselves (Ephesians 2:4-10). He continues by pointing out that those who used to be non-Israelites before becoming believers were "alienated from the commonwealth of Israel" at that time. Upon their belief and transition to faithfulness in Yeshua, they were brought near to Israel (Ephesians 2:11-13). In other words, they were made a part of Israel.

Where there was once division between Israel and non-Israel, in Yeshua that division was destroyed and we all became one (Ephesians 2:14-16). Not only that, those who were once non-Israelites have now become fellow citizens, and by being citizens are therefore called Israel (Ephesians 2:19-20). No longer are we strangers and foreigners, which are terms used throughout scripture in reference to those not descended from Israel. More on that when we get to The Meat portion of this book.

The message from Paul, through multiple letters to believers, is clear. Israel is not, and never has been, simply a lineage of people descended from one man. He confirms that Israel is the body of true believers in YHWH and Yeshua, those obedient and faithful to Them. Once we understand that, the fact that non-Israelites like the Moabitess Ruth and the Canaanite prostitute Rahab are in the lineage of our Messiah Yeshua makes sense (Matthew 1:5). Once we understand that, the fact that when Yeshua said He was sent only to the house of the lost sheep of Israel (Matthew 15:24), yet ministered to a Roman centurion (Matthew 8:5-13), a Syrophoenician woman (Mark 7:24-30), and multiple Samaritans (John 4:1-42, Luke 17:11-19), makes sense.

The inclusion of non-Israelites, people from nations other than Israel, was not an afterthought by YHWH that occurred once the Jews rejected His Son, Yeshua. They were included in Israel since the beginning of its existence. They joined the physical descendants of Jacob in their exodus from Egypt. The only difference between before Yeshua's resurrection and after is that now people from those other nations are actively sought out for inclusion into Israel. They are not a replacement of those physically descended from the man Jacob who was renamed Israel by YHWH Himself. They are added to the body of true believers, who are now, and always have been, called Israel.

If you are a true, faithful, obedient follower of Yeshua, you became a part of Israel, a renewed Israel, and therefore are an Israelite!

The Meat

In this final, most in-depth portion of the book, we will go all the way down deep into what hopefully to this point has become the obvious truth about the believer's identity. The idea in this section is to show that this truth flows through every aspect of scripture, even down to the specific words used in the original Hebrew language. We'll go through some key words used, patterns shown in scripture that YHWH uses with His people, and how these things and everything else we've covered in previous portions of this book show that there is one message threaded throughout scripture from Genesis all the way to Revelation. That message is as much to us as believers today as it was to the disciples during and after Yeshua's ministry.

Background Elements

Definition/Explanation of Key Terms

For the purpose of clarity and ease in understanding, it's necessary to define some key terms that will be used. These definitions are not to unduly shape the basis of the beliefs this book lays out. Rather, as will be realized through reading how these terms are defined and why, they are meant to provide a consistent terminology with which to present the topic at hand; consistent in English and consistent with the words used in the original language of scripture. Additionally, it's important to remember that since all of scripture is YHWH-breathed (2 Timothy 3:16-17) we are confident that the specific usage and context in which the original Hebrew and Greek words are used provides us the ability to draw conclusions and understanding of what YHWH intended these words to mean in His scripture.

Israel/Israelite

The name Israel was originally given to Jacob by the "man" he wrestled with at the ford of Jabbok (Genesis 32:22-30). In this account, it is clear according to the Hebrew that Jacob wrestled with Elohim in some way. Elohim is the Hebrew word that mankind typically translates to the generic term of "God." A second account of Jacob being renamed is also recorded, and this time it is clear that YHWH, specifically, was the one doing the naming (Genesis 35:10-13).

Subsequently, the descendants of Jacob were also called Israel, which in Hebrew means "struggles with El." El is another Hebrew word that gets translated to the generic term of "God." Jacob fathered twelve sons, which were the fathers of the twelve tribes of Israel (Genesis 35:23-26). They and their families ended up in the region of Egypt

called Goshen (Genesis 47:27). They multiplied there and largely integrated with the Egyptians (Exodus 1:7), even to the extent that they began worshipping the Egyptians' pagan gods (Exodus 32:1-6).

Upon their liberation from the oppression of the Egyptians, the physical, bloodline descendants of Jacob were joined by "a mixed multitude," meaning those not born among the Israelites were a part of their exodus from Egypt (Exodus 12:38). These were non-Israelites that chose to leave their homes in Egypt and join the Israelites. Scripture is not very specific regarding who exactly these people were, whether they were native Egyptians or foreigners that had settled among the Egyptians, but later we will find out how these people were to be regarded among the physical descendants of Jacob according to the commandments of YHWH. For now, it's important just to remember that the name Israel, or the term Israelites, included physical descendants of Jacob as well as those not physically descended from Jacob.

Sojourner/Visitor/Foreigner

As far as these terms go, definition is necessary in order to more easily discuss the central message of this book. It's not necessarily that they need to be re-defined according to their usage or meaning today. It's that their context for the purpose of this discussion needs to be specified in order to reduce confusion and prevent having to be too verbose, which would otherwise be required in order for accuracy. By the end of the book, you will understand why these particular words were chosen and why their associated Hebrew words should always be translated to their own, specific English words in order to maintain the distinction that is held to in the original language of scripture. That is

not, by the way, how most, if not all, English translations are written today.

Sojourner

Sojourner will be the word used when in Hebrew a verse contains the word *ger* (Strong's H1616). The context of this word in scripture, no matter where you look, is that these people are not "native born" Israelites. The scriptural distinction between native born and not native born is important to understand when it comes to the sojourner. The idea behind the word used for native, *ezrach* (Strong's H249), is one arising from the soil. Israel was given a certain area of land, the Promised Land, and a sojourner was someone that came into that land from elsewhere and settled. In other words, *ezrach* evokes the idea of a person who is born to an Israelite. Simply by being born to an Israelite, this individual is already considered a member of this group called Israel. To put that idea simply, the only difference between a native and a sojourner among Israelites is one generation.

When looking at the Septuagint version of scripture, the version translated to Greek around the third to second century BC, *proselutos* (Strong's G4339) is used for this Hebrew word. This Greek word is where we get our English word proselyte, or convert. Still today, in Judaism, the term convert is used synonymously with *ger* and their scholarly writings consider a convert to Judaism someone who "always had the heart of a Jew." Once converted, they are indistinguishable from any Jew that is bloodline-related to a Jewish ancestor.

While a convert is called a sojourner, their children would then be called a native since, once converted, a sojourner is as much an Israelite as any physical descendant of Israel. There's no distinction between the two. So, when the word *ger* is used in scripture, it represents a

member of the body of Israel. They are subject to YHWH's commandments just the same as the native born Israelites (Deuteronomy 31:12) and YHWH commanded for them to be treated no different than the native born Israelite (Leviticus 19:34). They were just as much an Israelite as those native born, to the point where scripture even calls them part of Israel (Exodus 12:19).

Visitor

Visitor will be the word used when translating the Hebrew word *toshab* (Strong's H8453). This individual, according to scripture, is one that is not fully integrated into Israel like a sojourner, but lives among them and follows certain commandments (Numbers 35:15) but not others (Exodus 12:43-45). The visitor was allowed certain benefits while living among the Israelites (Leviticus 25:6), but was not an integral member of Israel, and therefore did not bear the title of Israelite.

Foreigner

Foreigner will be the word used when in Hebrew a verse contains the word *nokri* (Strong's H5237) or *nekar* (Strong's H5236). The use of these words, across the entirety of scripture, denotes a people completely outside of the Israelites. It's very clear when you analyze the usage of these Hebrew words that these people are those that do not live among the Israelites, are not subject in any way to YHWH's commandments, and are therefore treated and considered very differently than either the visitor or the sojourner. To put it plainly, and more spiritually, this group of people are those that have nothing to do with YHWH or His people.

Furthermore, use of these Hebrew words in scripture is sometimes associated with things that are actively against, or in rebellion to, YHWH. For example, *nokri* is used with *elohim*, or gods, to refer to foreign gods (Genesis 35:2). These foreign gods are associated with harlotry, or adultery, against YHWH (Deuteronomy 31:16), and as a result, we see elsewhere in scripture these Hebrew words used synonymously with warnings against being seduced by an adulteress (Proverbs 6:24, 7:5). As you can see, when coming across these words while studying YHWH's Word, we are meant to understand a completely different idea than a sojourner or visitor; namely, one that is apart from YHWH, if not actively against Him.

Clearly, it can be understood that in order to properly interpret scripture, these Hebrew words cannot be translated interchangeably to English words like foreigner, alien, stranger, or visitor. However, that is not how many, if not all, English translations are written today. In order to come to the correct conclusion from scripture as to the subject of this book, we will be using the above terminology specifically for those Hebrew words associated with them.

Gentile

The last term to discuss is Gentile. There is a lot of confusion among believers today as to this word and how it relates to them. Somehow, despite the scriptural evidence, the majority of believers still consider themselves Gentiles, even calling themselves Gentile believers. The first thing to understand about this word itself though, is that it is not actually scriptural. You cannot find this word in either the Hebrew or Greek, whether translated or transliterated from these languages.

The word Gentile was actually created as a part of the Latin Vulgate translation of scripture and was meant to distinguish Israel/Jews from non-Israel/non-Jews. The original Greek and Hebrew words of scripture are inconsistently translated to Gentile, and whenever something like that occurs you must ask yourself why. The answer, in this case, is that the translators interpreted those original words based on what they believed to be the context of their usage and decided to use the word Gentile vice another, more general term.

The original Hebrew words are *goy* (Strong's H1471) or *goyim,* in the plural, and in Greek it's *ethnos* (G1484) or *ethnon/ethne,* in the plural. All of these words simply mean nation, or nations, and sometimes they are even used to refer to the nation of Israel. For example, in both the Hebrew manuscripts and the Greek Septuagint translation, these words are used when scripture talks about other nations seeing Israel as a "great nation" when they follow YHWH's commandments (Deuteronomy 4:6).

To let the reader determine context rather than the translator, we will avoid the use of the word Gentile and retain the original intention of scripture by using the word nation, or nations. If a distinction between the nation of Israel and the other nations is necessary outside of quoting scripture, we will instead specify non-Israel, or non-Israelite, nations rather than calling them Gentile nations. The goal of avoiding the use of Gentile is to prevent confusion as we get to the conclusion of the subject of this book. Additionally, believers should not consider themselves, or call themselves, Gentiles once they become a part of the body of Yeshua, and cutting this word out of our vocabulary is the easiest and simplest way to encourage this viewpoint.

Patterns

We have almost covered everything necessary to prepare ourselves for this portion of the book. For the last background element we need, we will start from the beginning of scripture and identify patterns YHWH has used with His people throughout history. This will show how He leads them, guides them, and, in general, has a relationship with them in order to help us understand that regardless of whether or not His people had a name like Israel He always interacted with them the same way. While we alluded to some patterns in The Honey and The Milk, the patterns we will cover in The Meat will go into much greater detail.

Pre-Israel

Obedience

Before Jacob was renamed Israel, there were people that were YHWH's. Their faith and obedience were what made them His, and why He considered them righteous (Hebrews 11:4-5, 7-8, 16-17). Today, mainstream Christianity focuses so much on creating a clear and distinct separation from Israel and the Law given to Moses that the people pre-Israel and pre-Mosaic Law are clung to and connected with based more on their being pre-Law than anything else. They are used as examples to have Christians live by and identify with based mainly on scripture not specifically stating that they followed the Law YHWH gave to Moses. The obedience part of their righteousness is

then left nebulous, making it hard for believers to understand how to put that part into practice in their own lives.

While there is no specific scriptural statements as to the people of YHWH, pre-Israel, following commandments that are similar to those given to Moses, there is enough allusion to following those types of commandments to believe that they were passed down orally through the generations starting with Adam and Eve. For example, despite there being no verse stating YHWH commanded offerings to be made, Cain and Abel clearly knew how to give them (Genesis 4:2-5) without being killed by YHWH for doing it wrong as Aaron's sons were (Leviticus 10:1-2). Also, had there been no definition of right and wrong given to man, would YHWH be just (Deuteronomy 32:4) to destroy all mankind in a flood with the exception of Noah and his family (Genesis 6:5)? We know that the Law of YHWH is what defines sin today (Romans 7:7), so there had to be some definition of sin known by man before the flood or there would be no standard to hold mankind to in order to justify their death. Related to the flood, how could there be clean and unclean animals (Genesis 7:1-3, 8-9) if there were nothing to define them yet since the Law hadn't been given?

Finally, YHWH states that Abraham, hundreds of years before Moses and Mount Sinai, kept His charge, commandments, statutes and laws (Genesis 26:5). Yes, the Hebrew word translated to law in that verse is *torah*, the same Hebrew word for the Law given to Moses at Mount Sinai. Furthermore, those four things that YHWH said Abraham kept, His charge, commandments, statutes, and laws, were **in addition to** obeying YHWH's voice. These days, the majority of Christianity suggests, if not outright states, that the obedience to His voice portion is the only obedience He expects of us today, since their view is that the Law given to Moses was done away with.

The other thing to recognize is how easy it would have been back then to pass down a set of commandments orally. From Adam to Abraham, for example, based on the lifespans of people throughout that time, it was possible for any commandments given to Adam by YHWH to be passed down to Abraham through only three people, not including Adam or Abraham. One possible path for this was that face to face Adam spoke them to Methuselah, who spoke them to Noah, who spoke them to Shem, who then passed them on to Abraham. In fact, based on when Shem was born, he could have even received them personally from Methuselah, cutting out Noah and reducing the number of people required to two: Methuselah and Shem. Whether or not this actually occurred is up for conjecture, but it is more than plausible. It would also make more sense as to why YHWH would consider Noah and Abraham obedient. Yes, we can read in scripture that they listened and obeyed for a few major events in their lives, but Noah, for example, was considered righteous **before** being told to build the ark (Genesis 6:8-9). What was he obedient to in order for YHWH to give him this consideration if it wasn't the commandments of YHWH passed down from generation to generation?

Interaction and Preservation

Prior to Israel and the Law, there were patterns in how YHWH interacted with and preserved His people. The first pattern pertinent to the subject of this book was mentioned in the previous section and included Him choosing His people based on their faith and obedience. Obviously, a person can't be His if they don't believe in and obey Him. Remember, this is what the Hebrew meaning of faith is: belief **and** obedience.

The other pattern applicable to the subject at hand is the preservation of His people. This pattern is the preservation of a small portion of people that were obedient to Him from a greater group of people that were not. The small portion preserved were those that either had remained faithful or repented after rebellion and turned back to Him, while the greater group had turned away and remained disobedient.

The first and most obvious example of this was the preservation of Noah and his family through the flood (Genesis 6-8). Adam and Eve were YHWH's original people. While they disobeyed a commandment of His and were subsequently expelled from the Garden of Eden (Genesis 3), there's no evidence to show they continued in disobedience following their expulsion. As their descendants grew however, disobedience among them grew to the point where only Noah, out of everyone on earth, was considered righteous. Only a remnant, eight people out of millions, or potentially billions based on the time from creation to the flood, were preserved by YHWH to begin multiplying a faithful people once again.

On a smaller scale, we also see the remnant group of Lot and his family preserved from the destruction of Sodom and Gomorrah (Genesis 19:1-29). Abraham became aware of the impending destruction of the cities through the visitation of messengers from YHWH. Abraham questioned Him regarding this judgment, asking if the destruction would still occur if a minimum of ten righteous individuals lived in the cities (Genesis 18:23-33). While the number of righteous did not meet this threshold, the salvation of Lot and his family showed that YHWH considered them righteous enough to be saved from physical destruction, and they became a remnant of His people that were saved from the destruction of those cities.

Israel

Obedience

Did YHWH's expectation or requirement of His people change once He started calling them Israel? To believe so is to believe in an almighty, all righteous YHWH that changes His standards depending on who someone is or what their name is. And to believe **that** is also to believe that YHWH has no standards, no requirements, for someone to be righteous or holy. In fact, because He is the Creator of everything it would mean that there is no way for anything to be holy except for Him to call it holy simply based on how He felt on any given day, and that is the absolute antithesis of being the just YHWH that we know He is (Deuteronomy 32:4, Numbers 23:19, Psalm 33:5, 50:6, Isaiah 30:18, John 5:30, Acts 10:34, 1 John 1:9).

No, with Israel, YHWH's standard continued to be faithfulness to Him. Yes, eventually He gave the nation of Israel the Law (Exodus 20:3-23:19). However, you may notice something interesting about when this occurred. Whether you start from Jacob's renaming at Jabbok or you start from when he returned from Paddan-aram, there's quite a few chapters in scripture between his renaming and the giving of the Law. Not to mention the fact that within those chapters there's an over 400 year period in which the Israelites lived in Egypt. In other words, the name Israel and the Law are not synonymous with each other. One does not presuppose the other.

Given the fact that YHWH clearly did have commandments all the way back to Adam and Eve, and that we know it would not have been that hard to pass these down in the generations based on

how long people lived at that time, we can also reasonably assume Abraham passed these down to his descendants. We already see man's longevity decreasing significantly around this time however, making it harder to maintain the purity of anything passed down orally since a grandfather could no longer speak it directly to the fourth and fifth generation...or in the case of Adam to Lamech, Noah's father, to the seventh generation! Then, you throw in the fact that the Israelites were now living, working, and completely integrating into a purely pagan society like Egypt and there's no hope, over the course of about 400 years, that any commandments are retained, let alone followed, among the group. It's no wonder that YHWH had to give them His standards, His commandments, again at Mount Sinai. He always required their obedience, but over time they lost the knowledge of the commandments that they were required to be obedient to.

Interaction and Preservation

Whereas prior to Israel we saw patterns of YHWH saving a small group of people from among the population of the whole earth, we see this pattern repeated, often, amongst the nation of Israel itself. The first such example occurred immediately upon the giving of the Law...the first time (Exodus 32:26-28). When Moses took too long on Mount Sinai for the people's liking, they reverted back to the pagan practices they picked up in Egypt and started worshiping a golden calf. He then gave them a choice to repent and return to YHWH or to continue to be against Him, and those who chose to continue in rebellion were slain, about 3,000 in all. Now, only those who had faith in YHWH, a remnant, remained.

Those remaining then continued in the wilderness, another situation YHWH used to test the Israelites' obedience (Deuteronomy

8:2). The final test of obedience for this wilderness group was when they came to the Promised Land. This is the next example of a portion, or remnant, of the Israelites being saved. Some spies were sent into the land and most of them feared those who dwelled there. Instead of entering as YHWH commanded, the people refused out of fear, showing their unfaithfulness and disobedience. As a result, the children crossing into the Promised Land were the remnant that was allowed to take part in YHWH's promise, while their unfaithful and disobedient parents instead received the judgment of death (Deuteronomy 1:37-40).

Two other major examples of Israel remnants being preserved by YHWH include the preservation of the Kingdom of Judah and the first destruction of Jerusalem and the temple. In the former case, the nation of Israel had split into two kingdoms (1 Kings 12:16-20): the northern kingdom which retained the name Israel, and the remaining tribes who were now called Judah. Israel was judged and scattered while the Kingdom of Judah, the remnant, was preserved. In the latter case, it was a remnant of the Kingdom of Judah that was saved from the judgment of destruction. This destruction was the result of continued disobedience, and adultery against YHWH by worshiping other gods (Jeremiah 29:4-11, 2 Kings 25:8-12).

Since its formation, Israel had a habit of giving in to the temptation of worshiping other gods than YHWH. According to YHWH, through a parable given to Ezekiel after Israel split into two kingdoms, both the northern kingdom, here called by her capital city of Samaria, and the other kingdom, here called by her capital city of Jerusalem, were guilty of adultery against Him all the way back to when they were in Egypt before the exodus (Ezekiel 23:8, 19). In fact, this parable gives some very harsh language against both kingdoms, making it clear that

the things they were doing when the prophecy was given were even worse than when they were in Egypt (Ezekiel 23:1-21).

Once delivered by YHWH from slavery in Egypt, at Mount Sinai He reiterated the requirements, the commandments, for them to be in a relationship with Him (Exodus 20). Having them ceremonially cleanse themselves (Exodus 19:10-14), YHWH renewed His relationship with them, but no sooner was that done than they returned to the pagan ways they had adopted in Egypt (Exodus 32:1-6). Only this time, they called their pagan gods YHWH, the Name of the one who brought them out of Israel (Exodus 32:4-5).

Continuing throughout scripture with the history of Israel, you find that their leaders were sometimes righteous and faithful to YHWH and sometimes they weren't. There were certainly times of more faithfulness to Him, but very rarely, if ever, were they completely faithful. They nearly always kept some aspect of pagan worship in their culture.

As a result, it got to be enough for YHWH and he split the kingdom of Israel into two (1 Kings 11:11-13, 30-32). Still, He gave the opportunity for repentance, turning back to Him, and blessings from obedience to Him (1 Kings 11:38-39). In the end however, the people didn't change. They continued in disobedience and YHWH divorced the northern kingdom, called Israel, Samaria, and sometimes Ephraim (Jeremiah 3:8-10). She was conquered and her people were dispersed among the rest of the nations of the world (2 Kings 17:5-23).

YHWH kept a remnant of Israel intact, however. He maintained the kingdom of Judah in order to fulfill a promise He made to David and keep a line of descendants to our Lord and Savior, Yeshua (1 Kings 11:36). Despite the fact that Judah was just as guilty as Israel, YHWH maintained His relationship with her and allowed her to continue to

exist in order to fulfill His greater plan of mankind's salvation and His promises to Abraham and David.

As Judah continued, she did not learn any lessons from the fall of her sister, Israel. The parable given to Ezekiel recounted Judah's desire to once again commit adultery against YHWH, this time with the kingdom of Babylon (Ezekiel 23:14-16). Just like Israel, this became enough for YHWH, and He had to impose judgment on Judah. As a result, Judah was conquered by Babylon, and Jerusalem, along with the temple, was destroyed (2 Kings 25:1-21, 2 Chronicles 36:17-21, Jeremiah 52:3-30).

YHWH still maintained His overall plan, however. He preserved a remnant of Judah from destruction, those that were captured and carried away by Babylon. Those that remained in Jerusalem were destroyed according to the judgment imposed on them for continued rebellion (Jeremiah 24:1-10). As a note to keep in mind, these scriptural accounts of the first destruction of Jerusalem are nearly identical to those of its second destruction.

From Adam to the End

Adam through pre-Law Israel

Now, we need to use these background elements, along with other major scriptural events, to help us understand what occurred from Mount Sinai to Yeshua's resurrection, and beyond, and how it applies to us as believers today. We now know that from creation to Mount Sinai, YHWH had people faithful to Him. Descendent from Adam

and Eve, while all of mankind had become evil and disobedient, Noah and his family remained faithful to YHWH.

While judgment was to be poured out on the rest of mankind, YHWH led Noah to build a vessel of protection to save his family and start a repopulation of man and animals on the earth. If we were to pull forward another theme that becomes more evident later on in scripture, Noah and his family were escaped fugitives, or refugees. They escaped the judgment given to the wicked people of the world, which had become nearly all of mankind. The Hebrew word *paliyt* (H6412) is used in scripture for refugee and it first occurs in reference to a survivor that informed Abram that his nephew, Lot, had been taken captive. Later, we will get into more examples of the refugee theme threaded through scripture, including how it's incorporated into the Greek texts.

Even in the family of Noah, we can see the wives of Noah's sons as being similar to non-Israelite people. While they were not of physical lineage of Noah, they were still preserved from destruction in the flood. The whole family were refugees from the destruction, not just those blood-related to Noah. After the flood, once again over time the majority of mankind, descending even from the righteous Noah, became evil and disobedient against YHWH, turning to other gods.

Beginning with one of Noah's sons, Ham, we can see unrighteousness again creep in to mankind. Rather than take care of his father out of respect in a moment of Noah's vulnerability, Ham exploited that vulnerability and as a result his son, Canaan, was cursed by Noah (Genesis 9:22-27). That lineage became the Canaanites, who lived in Sodom and Gomorrah and the Promised Land, and YHWH eventually poured out judgment on them as well (Genesis 10:18-19, 19:24, Deuteronomy 20:16-18).

Centuries later, in Abraham, YHWH once again found a faithful and obedient man to not only be in relationship with but also fulfill His plan of redemption for man's sin. With Abraham, He made promises and entered into covenants, and to Abraham's lineage He restored His Law, the definition of righteousness and the foundational elements by which He created everything. Yes, man was still sinful, and most had no desire to repent and turn back to YHWH. However, in Abraham's lineage He had chosen a people to take custody of His standard of righteousness, His Law, to pass it down from generation to generation. Again, in this situation we can see the people of Abraham's household as being similar to non-Israelite people. Regardless of whether they were born to Abraham or bought from a foreigner, they were entered into the covenant with YHWH; a covenant established physically through the act of circumcision (Genesis 17:12-13, 23, 27).

Descendent from Abraham was Jacob, and it was to Jacob's descendants that YHWH chose to reiterate His Law at Mount Sinai. During a famine, Jacob, who was renamed Israel by YHWH, was allowed to settle in Goshen, a region in Egypt, with his sons. This was because Joseph, one of Jacob's sons, was highly favored by Pharaoh (Genesis 47:1-6). The settling of the Israelites in Goshen was prophesied by YHWH to Abraham when He told Abraham that his descendants would be **sojourners** in a land that wasn't theirs (Genesis 15:13-14).

Israel came to the end of his life while in Goshen, and one of his last acts was to bless Joseph's sons and make them his own. These were children Joseph had with an Egyptian woman while he was in Egypt. Despite being from a foreign land and a foreign wife, Ephraim and Manasseh were made a part of Israel and called Israelites (Genesis

48:3-6), which is yet another example of non-Israelite people being made a part of, and indistinguishable from, Israel.

Over their time in Egypt, the Israelites became integrated with the Egyptians and their practices. However, as Pharaohs transitioned from one to another, their status as being favored by the Egyptian king disappeared. They were turned from citizens into subjects and oppressed with forced labor (Exodus 1:8-11). Eventually, YHWH liberated them from this slavery through a man named Moses and his brother Aaron.

We see Moses referenced in scripture by John, a disciple of Yeshua, and in this reference we can see the connection to the theme of refugees we alluded to earlier. John recorded Stephen's reference to the prophecy of Israel ending up in Egypt, which Stephen used when he was pleading to other Jews (Acts 7:5-7). Later, during the same speech, Stephen talked about Moses fleeing to Midian as a result of being found out for his murder of an Egyptian (Acts 7:27-29).

We don't see the specific word for refugee in the Greek language John wrote Acts in, but the idea is nonetheless there since Moses was indeed a refugee. In fact, only a few verses later, we can see the idea of being a refugee connected to the believers in Jerusalem right after Stephen's death by stoning (Acts 8:1-3). They were recorded as being scattered as a result of persecution, so they were refugees, or survivors, and as survivors they went out preaching the gospel (Acts 8:4). The more you study scripture, the more you realize that these types of connections are not coincidental.

Back in Egypt, during the liberation of the Israelites by YHWH, we again see non-Israelites being joined to YHWH's people and being called Israelites. During their exodus from Egypt, a mixed multitude joined the Israelites (Exodus 12:38). These were non-Israelites that left Egypt and went into the wilderness with Israel. They were a part of

the congregation, or assembly, and were indistinguishable from Israel as time went on.

During the exodus, in fact, is when we first see a feast of YHWH commanded and who are commanded to keep it (Exodus 12:43-49). In the giving of the commandment for Passover, or Pesach in Hebrew, we see a delineation between a foreigner and a visitor, who are not allowed to keep it, and a sojourner, who is allowed to keep it (Exodus 12:43-45, 48). In fact, we see that YHWH commands that the **same Law** applies to both the native born Israelite and the sojourner that lives among them (Exodus 12:49). After the whole Law was given, He doubles down on this, and tells the Israelites that they are to love the sojourner that comes and lives among them the same as they love each other. The basis for this commandment is that they were once sojourners as well, in Egypt (Leviticus 19:34). Even more than that, in this reference to their time in Egypt, YHWH specifically commands that they must **treat the sojourner as native born**.

Israel at Mount Sinai until First Destruction of Jerusalem

Once at Mount Sinai, when YHWH reiterated His whole Law to them, the assembly of Israel committed to doing everything YHWH commands, which included those sojourners (Exodus 19:7-8). They all ceremonially cleansed themselves in preparation for entering into that covenant with YHWH (Exodus 19:10-14), and as we saw in The Milk, this was part of the marriage ceremony between Israel and YHWH. Once the covenant was made with YHWH's Law being the *ketubah*, or the requirements to be in compliance with the covenant, it was made clear to the assembly that both the native born Israelite

and the sojourner were to read and carefully follow those terms. They were to carefully follow YHWH's Law (Deuteronomy 31:12). The sojourner, who was originally a non-Israelite, had entered into the covenant in the exact same way as the native born Israelite, and **all** became YHWH's people (Deuteronomy 29:10-13).

Elsewhere in scripture, we see this emphasized and reiterated as well. The sojourner was required by YHWH to be given the same justice as the native born (Malachi 3:5). The native born was required by YHWH to love the sojourner just as the native born loved their own (Deuteronomy 10:18-19, Leviticus 19:34). In other words, love your neighbor as yourself. Sounds familiar, right?

The sojourner was also required to be cut off from the assembly of Israel if they had leaven in their home during the feast of unleavened bread, same as the native born (Exodus 12:19). In order for them to be cut off from the assembly of Israel, they had to first be considered a part of the assembly of Israel. The sojourner was also specifically called a part of all Israel in scripture, and even participated in the giving of blessings and cursings on Mount Gerizim and Mount Ebal (Joshua 8:33).

There are many more examples of how the sojourners **were** Israel, which you can find in the appendix of this book, and it shows that the mainstream understanding of who scriptural Israel was is flawed. Israel wasn't just Jews, a name which many today confuse as being a name for all of Israel, and Israel wasn't just people that were physically descended from Jacob, who was named Israel by YHWH. Israel has always included those who were not physically descended from Jacob, and it's important to recognize that going forward. It is key to understanding what happened during Yeshua's ministry and after His death and resurrection as His disciples grew His assembly.

A lot of times, believers don't understand this because they were never taught that people not physically descended from Jacob were so commonly added to Israel. They look at additions like Rahab and Ruth as exceptions to the rule of who was called Israel. Thus, they consciously create a separation between themselves as believers and Israel.

If we take a moment to look at YHWH's Law specifically, we can see it provided multiple things when He gave it at Mount Sinai. It defined sin (1 John 3:4), it provided a method to cover those sins through sacrifices (Leviticus 17:11) so He could be in a relationship with man, but most of all, it pointed to His plan to redeem mankind: His Son, Yeshua (Matthew 26:28, Ephesians 1:7, Hebrews 9:14, 1 Peter 1:18-19, 1 John 1:7, Revelation 1:5). Without YHWH's Law, there would have been no way to identify Yeshua when He came because there would have been no standard by which to measure a fully righteous Son of YHWH. Not only that, the feasts commanded by YHWH showed how the redemption of man would occur, and during the year Yeshua resurrected, the feasts that occur in the spring were fulfilled at the exact times YHWH commanded they be observed.

However, giving His Law to His people did not change their nature. Calling His people His elect, His chosen, and His prized possession also did not change their nature, and it didn't protect them from judgment for disobedience. Man was still rebellious and sinful, and despite having YHWH's Law many still chose to disobey it and worship other gods. As it had been for generations before though, through the major judgments for disobedience there were still small groups of His people, remnants that either remained faithful and obedient to Him or at least heeded the warnings He gave through His prophets and repented, turning back to Him. YHWH always

had refugees or survivors like Noah, who continued on as His people, protected through judgment.

Immediately upon giving the Law at Mount Sinai, even while Moses was up talking with YHWH, the Israelites returned to the gods they began worshipping in Egypt (Exodus 32:1-5). They violated the *ketubah*, committing adultery against YHWH even though He was a Husband to them (Jeremiah 31:32). Through the pleading of Moses, YHWH was merciful on them and many escaped the judgment of destruction by repenting and turning back to Him. They were refugees, or survivors, of judgment, the same as Noah's family and all the other examples we've covered so far.

Israel continued through the wilderness, a journey intended to humble them and know what was in their heart; to see whether or not they would trust YHWH follow His commands (Deuteronomy 8:2). It was a journey of forty years, which mirrors the forty days Yeshua was in the wilderness being tempted and the forty years between Yeshua's death and the second destruction of Jerusalem. In both cases, the wilderness and the death of Yeshua and destruction of Jerusalem, at the end of the forty years another judgment on YHWH's people occurred.

Before leaving the wilderness and entering the Promised Land, the older generation had to pass away as a judgment for their disobedience to YHWH (Numbers 14:29, 35). The younger generation, along with Caleb and Joshua, were the remnant, or refugees, that continued into the Promised Land as YHWH's people (Numbers 14:30-31). Again, this is another example of the disobedient receiving judgment and the obedient continuing on as YHWH's people.

As time went on, the pattern continued. YHWH's people became disobedient, turning to other gods. They transgressed YHWH's Law and, as we saw in The Milk portion of this book, it got to the point

where YHWH could no longer remain in covenant with all of Israel. Their adultery had become too much. He separated His people into two kingdoms and divorced the northern one, which was called Israel, and sometimes Samaria or Ephraim (Jeremiah 3:8-10).

The result was a dissolution of that portion of His people and a scattering of them to the nations. About ten tribes in all, they lost their identity as YHWH's people and became integrated into the rest of the nations of the world. In effect, even for those who physically survived being conquered by Assyria, the judgment imposed and carried out was spiritual death, similar to the judgment of the wicked in Noah's day and the judgment of the disobedient Israelites before entering the Promised Land. The survivors died spiritually in that they were no longer a part of YHWH's people because of their disobedience. They were separated from Him. YHWH had rejected all the descendants of Israel and banished them from His presence (2 Kings 17:20).

The remnant of Israel, which was the kingdom of Judah, still survived however (1 Kings 11:35-36). YHWH remained in covenant with them despite their wickedness because, as we saw in The Milk portion of this book, His plan for man's redemption involved maintaining a line of people all the way from Abraham to Yeshua. The kingdom of Judah became the refugees, the survivors, that continued as YHWH's people while the majority of Israel were judged according to their wickedness.

YHWH could not let Judah's wickedness continue for long, however. He preserved them for a time, but eventually, much like the older generation in the wilderness, they had to be judged for their disobedience. For that, YHWH would use the next powerful nation following Assyria that would take the world stage: Babylon.

First Destruction of Jerusalem until the Arrival of Messiah

Up to this point in history, while Jerusalem had been attacked and the temple plundered multiple times both the city and the temple had largely remained intact. In fact, during the reign of the Assyrian empire, Jerusalem, under King Hezekiah who was one of the more obedient and honorable kings, the Assyrians attempted to take the city (2 Chronicles 32). The king of Assyria threatened to destroy the city, but it was supernaturally protected by YHWH through the "Messenger of YHWH" (2 Kings 18-19).

It wasn't Judah's, or Jerusalem's, time for judgment until a little over a hundred years later when Nebuchadnezzar, king of the Babylonian empire, conquered the kingdom and the city. The interesting thing about this particular judgment however, is that the process of preserving the remnant from destruction was slightly different than in previous cases. In this case, the refugees, or survivors, of the judgment were taken into the worldly nations to be delivered from destruction rather than remaining in proximity to those being judged and surviving through it, like in the wilderness to Promised Land transition, for instance. In that case, the older generation traveled alongside the younger, with the younger, the preserved remnant, not being pulled away from the judged, older generation but simply transitioning after their death into the land YHWH had promised the remnant's forefathers.

Loyal and obedient Israelites from the kingdom of Judah like Daniel, his companions, and Ezekiel, were taken into exile in Babylon by Nebuchadnezzar and his army. This occurred over the course of

about a decade as Nebuchadnezzar attacked Judah multiple times. Finally, in 586BC, Nebuchadnezzar lays siege to Jerusalem, successfully takes it, and destroys the city and the temple (2 Kings 24:13, 2 Chronicles 36:17-20).

Through this siege and destruction of Jerusalem and the first temple, the survivors, the remnant, of YHWH's people are preserved in Babylon. Multiple prophets, to include Jeremiah, Isaiah, and Zephaniah, all prophesied of these events. YHWH sent them as His mouthpiece in an attempt to get His people to repent and turn back to Him. They prophesied of not only the impending judgment of destruction and death, but also of the faithful remnant that would be preserved (Isaiah 10:20-22, Jeremiah 32:37, Zephaniah 3:13).

That remnant eventually returned to Jerusalem and rebuilt the city and the temple (Nehemiah 1:2-3, 2:1-8, Ezra 1:2-4, Haggai 1:1-2:9). They turned back to YHWH's Law, read it, and rejoiced in it (Nehemiah 8). They re-committed themselves to following everything written in the Law (Nehemiah 9-10), but it only took a few years for them to revert back to disobedience (Nehemiah 13:4-31).

During this process, we see the Israelites make a common error when it comes to YHWH's commandments. Upon reading the Law, they came across statements prohibiting the Ammonites and Moabites from entering YHWH's assembly because those people did not help the Israelites but rather attempted to curse them through Balaam (Nehemiah 13:1-2). Rather than do exactly what the commandment said, which is to prohibit Ammonites and Moabites from joining Israel, they kicked all those of foreign descent out of YHWH's assembly (Nehemiah 13:3). It's here where we see the same Hebrew word that was translated to "mixed multitude" when describing the people that joined the Israelites during the exodus from Egypt. In

other words, Judah kicked the mixed multitude out of YHWH's assembly.

This was clearly not YHWH's intent for Israel to do, as we saw earlier with all the references He made to incorporating the mixed multitude into Israel. It's a good example to show us that just because something is recorded in scripture as happening, even those things that YHWH's people did themselves, doesn't mean YHWH intended or directed it to happen. It's simply a record of the fact that it happened.

After Jerusalem and the temple were rebuilt, the pattern of Israel's obedience and disobedience continued. This time, it was within the smaller subset of the kingdom of Judah, who had returned to the Promised Land. They were now known as Jews based on the name of their kingdom, and they grew in number and filled the land once again. They never did reach the same power and autonomy in the world they previously knew though, as they continued to be subjects to the worldly kingdoms that ruled their region. One of these kingdoms was the Roman Empire, and it was during the reign of that kingdom that Yeshua, our Messiah, came for His earthly ministry, death, and resurrection.

Yeshua's Ministry through His Resurrection

When the Messiah finally arrived, His first mission was to provide the next opportunity for the faithful and obedient to continue to be YHWH's people. He sought repentance from the people for their disobedience. Some of this disobedience was a result of following those appointed as religious leaders among the people. The religious leaders, over time, had created and were imposing laws on top of YHWH's

commandments that were over-burdensome and at times those laws even violated YHWH's commandments (Matthew 15:1-7).

In the same way that the prophets of Israel had warned of judgment in an attempt to elicit the repentance of YHWH's people, Yeshua in His role as a prophet (Matthew 21:11, Deuteronomy 18:15) warned of impending judgment (Matthew 24, Mark 13, Luke 21). In His role as a Shepherd, He attempted to bring His sheep back to His fold (John 10:27), to build a renewed Israel. He sent His disciples to the lost sheep of Israel (Matthew 10:5-6), and He Himself said those were only the people He was sent to (Matthew 15:24).

How does this align with all that we previously covered regarding the inclusion of sojourners into the Israelites? If Yeshua was only sent to Israel, by His own admission, does that mean those who were not Israel were excluded from His kingdom? Excluded from what He was preaching throughout His whole ministry? Or, is the only reason that those who were not Israel were now included in His assembly because the lost sheep He went to during His ministry rejected Him and had Him crucified?

If that was the case, it would suggest that Yeshua's assembly is something completely different from Israel, wouldn't it? Because previously, sojourners were welcome to join Israel and required to be treated as native born. Yeshua's people would be a brand new people, with no ties to the old group, and it would leave open the possibility that all the previous expectations of YHWH for His people do not apply to Yeshua's new assembly.

Some Christians today would tell you that's exactly what it means. They would say that the "church" is a completely new body of people, Yeshua's body, and all the disobedient Jews that rejected YHWH's Son, Yeshua, and therefore the Jews that reject Him as the Messiah still today, are still waiting for the fulfillment of promises of the Old

Testament that applied to Israel. They would say that because of this distinction between the people of the "church" and the people of Judaism, the people of the "church" are under a different set of expectations from Yeshua and YHWH in terms of how they are to live their lives.

However, is that what we see in Yeshua's ministry? Absolutely not! In practically the same breath that He talked about being a shepherd and His sheep hearing and listening to His voice (John 10:1-14), He talks about sheep of another fold that He must bring in as well (John 10:16). Does He say that when He brings them in they will be in a separate pen, being maintained as a separate fold? No! He specifically says that **all** His sheep will be in **one fold**, with **one Shepherd**.

The question still remains though: is this a new fold or a continuation, or renewal, of the old? To believe Yeshua's fold is a new and different one than YHWH's people, Israel, would seem to suggest that YHWH sent Yeshua to do something different than what YHWH had done in the past. That belief does not align with Yeshua's words.

Yeshua stated that He and the Father, YHWH, are One (John 10:30). This doesn't necessarily mean They are the same person, but it does mean that They are of one accord, or one mission. He also stated that He only does what His Father does (John 5:19), meaning what Yeshua was doing was a continuation of what YHWH was doing, not a completely different thing. To be even clearer about it, He stated that He only does YHWH's will, not His own will (John 5:30), so there is no possible way that Yeshua's mission for His earthly ministry would be to do something different than what YHWH was doing with Israel, and we already saw in The Milk that YHWH was planning to bring Israel and Judah back together again in a renewed and restored Israel.

When you realize that, you start to see the patterns of the Old Testament repeated in Yeshua's ministry and beyond. He chose twelve

disciples, Jewish men (Luke 6:12-16), to build His assembly on the basis of Him being the Messiah, the Son of YHWH (Matthew 16:16-18), just like there were twelve tribes of Israel built into an assembly by YHWH. These disciples, and all the others that believed in Him at the time of His crucifixion through to the destruction of Jerusalem and the temple, became the remnant of Israel that was preserved through that impending judgment that Yeshua prophesied...but we'll get into that part of history in a moment!

We can't forget about the sojourners! Even through Yeshua's ministry and His focus on the lost sheep of the house of Israel, He added sheep not of that fold into His fold. Without recognizing the pattern of the mixed multitude and the sojourners we previously covered, those non-Jews that Yeshua ministered to would be seen as a separate and distinct group from the remnant He was gathering. They would be outsiders, and continue to be outsiders with no scripturally-based way to eventually get them into the singular fold that Yeshua stated is His.

However, just as in the mixed multitude and the sojourners of Israel's history, these non-Jewish people, of both men and women, sought YHWH and desired to be obedient to Him. They recognized Yeshua as the Messiah, the Son of YHWH (Matthew 8:5-13, Matthew 15:22-28, Luke 7:1-10, John 4:1-42), and they recognized His authority. It was their faithfulness that brought them into Yeshua's fold and thereby into the remnant of Israel; the same faithfulness that YHWH had always desired from any person in order for them to be a part of His people (2 Kings 5, Joshua 6:22-25, Ruth 1:16, Matthew 1:5).

Post-Resurrection

The apostles and all the rest of those who were faithful to Yeshua, including the mixed multitude sojourners, were the remnant that began to grow just as all the previous remnants of Israel grew. It was Yeshua's sheepfold, one fold, of which the requirement and expectation was faith and obedience to Him, the same requirement YHWH had for His people all throughout history. However, there is something important to recognize at one of the very first, defining moments of this fold's journey.

Mere weeks after Yeshua's death and resurrection, seven weeks to be exact, during Shavuot, which believers call Pentecost today, His fold was in Jerusalem for the feast and the Holy Spirit was given to them (Acts 2:1-4). Upon receiving the Holy Spirit, they spoke in different languages than their typical ones, and the unbelieving Jews that were in the vicinity were shocked and amazed when they heard it (Acts 2:5-13). Peter connected that event to prophecy that all those unbelieving Jews were familiar with, and through this whole experience thousands became believers in Yeshua as their Messiah (Acts 2:14-41). About 3,000 in fact!

The first massive conversion to following Yeshua was by a group of three thousand Jews, and through their repentance they were added to the remnant of Israel Yeshua had started during His ministry. They, as broken off, unbelieving branches, were restored into the renewed Israel that was made possible only through Yeshua's sacrifice. Not only that, it occurred through, and because of, a feast of YHWH that He had commanded **Israel** to observe. He didn't create some new holy day or festival that was separate and distinct from what He originally

gave His people because Yeshua's fold was not some new separate and distinct people.

Because this fold was not separate and distinct, these believers lived, worked, interacted with, and even attended synagogue with the Jews that remained unbelievers. This resulted in many instances of confrontation and persecution of the remnant by the unbelieving Jews that did not repent and turn back to YHWH by believing in Yeshua (Acts 4:1-3, 5:17-18, 26-27, 33, 40-41, 6:12-14, 7:54-8:3, 12:1-4, 13:50, 14:2, 5, 19, 17:5, 13, 18:5-6, 12, 20:3, 21:27-29, 23:12, 28:22). Not only that, those that were formerly Jewish religious leaders, like the Pharisees, became believers, and as a result, challenges and disagreements occurred regarding the expectations and requirements for new believers that came from non-Jewish backgrounds (Acts 15:1, 5, 21:20-21).

The remnant spread the word of YHWH (Acts 12:24) everywhere they went, which included the Jewish synagogues they still attended (Acts 13:5, 14-41, 14:1, 15:21, 17:2-4, 17, 18:4, 19, 21, 24-26, 19:8). Those that became a part of the remnant as a result of this preaching joined in observance of the Sabbath and YHWH's Feasts, regardless of whether they had a Jewish or non-Jewish background (Acts 13:42-49, 15:21, 17:2-4, 18:24-26, 19:8, 20:6-7, 16) just like the sojourners that had been joining Israel from the beginning. Unfortunately, the persecution by the unbelieving Jews eventually led to the faithful remnant of Yeshua's sheepfold distancing themselves, and by the end of the first century, the Jews banned them from synagogues and even wrote and recited curses against them, which they had incorporated into their lives as a daily or weekly occurrence.

As they spread YHWH's word verbally, the apostles also wrote letters both to individuals and to assemblies of believers in various cities and regions of the Roman Empire. The most prominent writer was

Paul, who originally was an unbelieving Pharisee and even persecuted believers to death (Acts 23:6, Philippians 3:5, Acts 7:59-8:1). Upon his conversion, Paul focused on converting other Jews to belief in Yeshua as their Messiah, however eventually, he came to the understanding that his mission was to focus on spreading the gospel to the non-Jewish.

Based on his background, Paul was extremely familiar with scripture, which for him was only the books of what we call the Old Testament today. Even with this familiarity, we don't see anywhere in Paul's letters where he suggests that non-Jewish believers are some new group of Yeshua's body of believers that are separate from the Jewish ones. In fact, what we find in his writings is completely the opposite.

It was Paul who wrote about new, non-Jewish believers being grafted into the same root as the Jewish believers (Romans 11:11-24). To start this explanation however, Paul used the same language we just went over that's all throughout the Old Testament. He described the Jewish believers at that time, such as himself, as a remnant chosen by grace (Romans 11:5). In fact, he wrote **against** seeing the body of believers as a new thing distinct from Israel, stating that YHWH didn't reject His people because as an Israelite himself, he was included among those saved through Yeshua (Romans 11:1-4).

Just as with Noah and his family, Lot and his family, the Israelites repentant of making a golden calf at Mount Sinai, the next generation of Israelites entering the Promised Land, the Kingdom of Judah after the split of the Israelites, and the group of faithful Jews captured from Jerusalem and taken into the nations before the first siege and destruction of the city and the temple, Paul is describing the faithful, believing Jews in his time as the remnant of YHWH's people, chosen by His grace. YHWH's chosen people again continued, as they had throughout history, through a group that included those who either

remained faithful to Him or repented and turned back to Him. It is this remnant into which Paul states the non-Jewish believers are grafted and Jews who repent and believe are also grafted.

This explanation by Paul gets confused today by many believers in that they believe he was maintaining a separation between the Jewish and non-Jewish believers. They read this chapter of Paul's letter to the believers in Rome as him explaining that the only reason non-Jewish believers are being grafted in was to make the unbelieving Jews jealous, and once that jealousy was fulfilled the remaining unbelieving Jews would once again be YHWH's people. In other words, their view is that despite the unbelieving Jews' disobedience at the time, and continued unbelief and disobedience to today, that group of people will still receive the promises of YHWH at some point in the future when, somehow, they will all suddenly start believing in Yeshua as their Messiah.

This view does not align with the patterns we've already identified throughout scripture. The wicked at Noah's time were all destroyed rather than suddenly coming to believe in YHWH and becoming obedient to Him. The wicked in Sodom and Gomorrah did not suddenly come to believe in YHWH and become obedient to Him. The unrepentant Israelites at Mount Sinai were destroyed, they didn't change their mind and repent. The disobedient Israelites at the entrance to the Promised Land were not eventually re-integrated as a whole into Israel to enter the land. The kingdom of Israel was not reintegrated with Judah after it was conquered and its people dispersed among the nations.

Paul does talk about unbelieving Jews being grafted back into the root, but that was dependent on their repentance and belief in Yeshua as their Messiah (Romans 11:23). He also describes it as an individual re-grafting, person by person, rather than a group re-grafting of the

whole of unbelieving Jews (Romans 11:13-14, 24). This isn't the only place Paul talks about non-Jewish and Jewish believers being one unified group of people.

In his letter to the believers in Galatia, he stated that Jews, Greeks, slaves, freemen, male, female, everyone is one in Yeshua (Galatians 3:28). In his letter to the believers in Ephesus, he stated that while previously the non-Jews were alienated from Israel, in Yeshua they are now one. The dividing wall was broken down, and they are now fellow-citizens of Israel (Ephesians 2:11-22), in clear alignment with Yeshua's own words that those sheep who were of a different fold would be brought into His fold.

When we take a look at the word Paul uses for "fellow-citizens," we find that it is also used elsewhere in scripture. This Greek word, is a compound of two other words, one of which is *polites* [G4177], which is translated to citizen. That is the same word in the Septuagint that's translated to neighbors in various key verses about how Israel was to act towards their neighbors. They were not to bear false witness against them (Proverbs 24:8) and not to commit adultery with them (Jeremiah 29:23), which are both commandments that were given to the congregation of Israel at Mount Sinai.

Additionally, in a prophecy of Jeremiah about the new covenant YHWH would make with Israel, this word was used when stating that they would not have to teach their neighbor to know YHWH because they would already know Him (Jeremiah 31:33-34). For this new covenant, by the way, YHWH stated He would make it with Israel and Judah (Jeremiah 31:31). It's the covenant that most, if not all, Christians believe is the one Yeshua said He was making with His blood (Matthew 26:28, Mark 14:24, Luke 22:20), which certainly aligns with Paul's language in his letter to the believers in Ephesus.

It is the same new covenant that Paul referenced when writing to the believers in Corinth (1 Corinthians 11:25), which included non-Jewish believers, despite the fact that non-Israelites were never referenced in that prophecy from Jeremiah. Some believers today view this lack of reference as the "valley of the church." They claim that the prophets of old like Jeremiah, who prophesied of things like the new covenant, could only see the "peaks of prophecy," which meant they could only see things associated with what they knew at the time. For them, that meant only being able to "see" Israel and Judah. The claim is that what they couldn't see was the "church," meaning non-Israel and non-Judah believers, because it was in the "valley" below the "peaks" of prophecy that YHWH them speak and write about.

Again, this is a view which maintains a separation of non-Jewish believers from Jewish believers, a view that we've already seen does not align with what's written in scripture. Any view aligned with scripture has to consider non-Jewish believers as a part of Israel, which would mean that the prophets did, in fact, prophesy about them. When they prophesied about Israel, they were prophesying about the non-Jewish/non-Israel people that would join the renewed Israel of Yeshua's sheepfold. Also, what's subtly hidden in this view is a belief that YHWH did not, or could not, give His prophets any prophecy that did not include things they didn't already know. Supposedly, if they didn't know about non-Israel/non-Jewish people eventually being considered YHWH's people at some point in the future, they couldn't prophesy about it. This belief is not only unscriptural but also suggests limits to YHWH's power.

All it takes is one verse or passage, properly interpreted, to contradict a belief in order for that belief to be disproven. For this particular belief, we need only to look as far as the prophecies of Isaiah to dis-

prove it. Isaiah prophesied of foreigners, meaning people not of Israel, joining themselves to YHWH and coming to His holy mountain, His house of prayer, to worship Him (Isaiah 56:3, 6-7). This is the same house of prayer, in fact the same exact prophecy, Yeshua referenced when driving out the money changers, buyers, and sellers in the temple courts (Matthew 21:12-13, Mark 11:15-17, Luke 19:45-46). Again, we see Yeshua alluding to non-Jewish sheep joining His fold in obedience to and worship of YHWH. In this same prophecy, these foreigners also observe His Sabbath (Isaiah 56:2, 6), which reinforces that they join Israel, the people to which the Sabbath observance commandment was given.

The last, key verse to highlight in Isaiah's prophecy that directly relates to our identity as believers is verse eight. In it, Isaiah says all these statements of foreigners joining in worship to YHWH are directly from Him, the One who gathers the dispersed of Israel (Isaiah 56:8). Isaiah wrote this after the kingdom of Israel was conquered and its people dispersed among the nations, and through these words YHWH is connecting foreigners not only to being joined to Israel, but also being those who were dispersed from Israel by Assyria. Not only that, the verse continues by stating that there would be still others gathered. Through Yeshua's reference to this prophecy we can see it connects directly to the non-Jewish believers Paul wrote of joining the remnant of Israel that was chosen by YHWH's grace (Romans 11:5).

As is clearly evident, the idea that prophets could only see the "peaks of prophecy" and were unable to see the "valley of the church" is completely unfounded in scripture. It does not align with what's written, and accepting that belief and interpreting scripture through it leads to a whole host of false doctrines. What is clearly evident in scripture, from the first verse of Genesis to the last verse of Revelation, is that believers today **are** YHWH's people, which He calls Israel,

and we are one in the body of Yeshua's assembly with no distinction between Jews and non-Jews.

Even the apostles of the New Testament knew and understood this truth, and their writings are written from that point of view. It wasn't just Paul. James wrote to the "twelve tribes of the dispersion" (James 1:1). Peter wrote to the "elect who are exiles of the dispersion" (1 Peter 1:1). John wrote that those who keep His commandments will be the ones that have the right to the tree of life and to enter New Jerusalem (Revelation 22:14).

As a believer, when you read YHWH's word from that standpoint, what you find is a personal connection to everything that's written in it. **You** are a part of the main group of people that scripture is written about: Israel. They are **your** ancestors in Yeshua. Their lessons are **your** lessons and their mistakes are **yours to learn from** directly, rather than peripherally. Their covenants are **your** covenants, and YHWH's expectations for them are His expectations for **you**. The question of what obedience to YHWH means for believers based on this revelation about our identity is a question for another book. However, as you read through scripture with this new understanding of what your true identity is, I am confident the Holy Spirit will guide you to that answer.

Conclusion

I hope this book has blessed you with, at a minimum, a view of scripture to consider and study. I claim no credit to figuring this out myself, as the only explanation I have for coming to the conclusion in these pages is that it came through the inspiration of the Holy Spirit. It took years for me to come to this understanding, through the guidance of the Holy Spirit, as I came across verse after verse that He led me to, which led to question after question that He answered through YHWH's word. While the writings and videos of other believers, both well-known and not so well-known, did have their role in the process, I was not satisfied with simply their word or their interpretation of a verse or passage. My own conviction, given by the Holy Spirit, was required in order for me to accept both the interpretation of scripture and this view to which it led.

I hope that you also do not simply take my word for it. Go to every verse referenced and ask the Holy Spirit to guide you in understanding. Study every Greek and Hebrew word discussed and see what He shows you about its use in scripture. Read from the beginning to

the end YHWH's whole word, looking at it from the point of view presented in this book to see if any of it contradicts that believers today, no matter their background whether Jewish or non-Jewish, are a continuation, a renewal, of Israel. As I said earlier in this book, it only takes one contradiction from scripture to make a belief or doctrine false. I recommend a chronological bible for your reading of scripture from beginning to end, as it lays all scripture out in time. This format reduces confusion about when things were written, when the events occurred, and who they were written about. I pray that through this reading of His word, YHWH leads you to the truth in scripture about who you are as one of His people.

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May YHWH bless you and keep you;
May YHWH cause His face to shine upon you and be gracious to you;
May YHWH lift up His countenance toward you and give you peace.
Numbers 6:24-26

Appendix

Exhaustive List of Scriptural Usage

In an effort to provide the reader with a "one-stop shop" of the Hebrew words translated to foreigner, visitor, and sojourner, this appendix is included. It lists every instance of these words along with the context of their usage. The goal is for the reader to understand that despite the fact that all English translations interchangeably translate the Hebrew words to foreigner, visitor, or sojourner, the Hebrew words are not used interchangeably in scripture. This understanding is key to the basis of the Sojourner/Visitor/Foreigner section of the Background Elements provided in The Meat portion of this book.

Note: Verses in **bold** are directly related to commandments from YHWH.

Foreigner (nokri-H5237, nekar-H5236)

nokri

Verse	Excerpt (Berean Standard Bible)	Context
Genesis 31:15	"Are we not regarded by him as outsiders?..."	Rachel and Leah complain that their father Laban has treated them like outsiders by selling them and consuming their inheritance.
Exodus 2:22	"I have become a foreigner in a foreign land."	Moses names his firstborn son Gershom to commemorate his status as an exile living in Midian after fleeing Egypt.
Exodus 18:3	"I have been a foreigner in a foreign land."	Jethro brings Moses' family to him in the wilderness, recalling the name Moses gave his son while in exile.
Exodus 21:8	"He has no right to sell her to foreigners..."	This law protects a Hebrew maidservant from being sold to a foreign nation if her master breaks faith with her.
Judges 19:12	"...the city of foreigners, where the people are not Israelites."	A traveling Levite refuses to stay in Jebus (Jerusalem) because it was still controlled by non-Israelites at that time.
Ruth 2:10	"...even though I am a foreigner?"	Ruth expresses deep humility and surprise that Boaz would show kindness to her despite her being a Moabitess.
2 Samuel 15:19	"...since you are both a foreigner and an exile from your homeland."	King David tells Ittai the Gittite that he is under no obligation to flee with him, as Ittai is a foreign mercenary.
1 Kings 8:41	"And as for a foreigner who is not of Your people Israel but has come from a distant land..."	Solomon prays that God would hear the petitions of non-Israelites who travel to the temple because of God's great fame.
1 Kings 8:43	"...do according to all for which the foreigner calls to You..."	Solomon asks God to answer the foreigner's prayer so that all peoples of the earth may know and fear the Lord.
1 Kings 11:1	"...Solomon loved many foreign women..."	The narrator details the beginning of Solomon's spiritual decline through his marriages to women from pagan nations.
1 Kings 11:8	"He did the same for all his foreign wives..."	Solomon builds high places for the various gods of his wives, leading the nation into widespread idolatry.
2 Chronicles 6:32	"...the foreigner who is not of Your people Israel..."	In this parallel to the 1 Kings account, Solomon intercedes for those outside the covenant who seek the God of Israel.
2 Chronicles 6:33	"...do according to all for which the foreigner calls to You..."	Solomon emphasizes that answering foreign seekers will prove to the world that the Temple truly belongs to God.

Verse	Excerpt (Berean Standard Bible)	Context
Ezra 10:2	"...unfaithful to our God by marrying foreign women..."	Shecaniah confesses the corporate sin of the returned exiles who had intermarried with the surrounding pagan peoples.
Ezra 10:10	"...by marrying foreign women, adding to the guilt of Israel."	Ezra confronts the assembly, charging them with unfaithfulness for violating the law regarding separate marriage.
Ezra 10:11	"Separate yourselves from the people of the land and from your foreign wives."	Ezra commands a radical act of repentance to purge the community of idolatrous influences.
Ezra 10:14	"...everyone in our towns who has married a foreign woman..."	The leadership establishes a structured legal process to investigate every case of intermarriage across the land.
Ezra 10:17	"...dealt with all the men who had married foreign women."	This verse marks the completion of the three-month investigation into the community's illegal marriages.
Ezra 10:18	"...descendants of the priests who had married foreign women..."	The record highlights that even the highest spiritual authorities had compromised by taking foreign wives.
Ezra 10:44	"All these men had married foreign women..."	This concluding verse summarizes the extensive list of those who had endangered Israel's covenant identity.
Nehemiah 13:26	"...yet foreign women drew him into sin."	Nehemiah rebukes the people by reminding them that even the wise King Solomon fell because of foreign wives.
Nehemiah 13:27	"...acting unfaithfully against our God by marrying foreign women?"	Nehemiah expresses shock that the people would repeat the very sins that led to their previous exile and destruction.
Job 19:15	"I am a foreigner in their sight."	Job laments his social isolation, noting that even his own household servants treat him like he's not of the family.
Psalm 69:8	"...a foreigner to my mother's sons..."	The psalmist describes the pain of being rejected and treated as an outsider by his own immediate family.
Proverbs 2:16	"...from the stranger with seductive words."	Wisdom is personified as a protector that keeps a young man from the lures of a woman outside YHWH's Law.
Proverbs 5:10	"...and your labors enrich the house of a foreigner."	A warning that pursuing an adulterous relationship will result in your hard-earned wealth being handed over to foreigners.

Verse	Excerpt (Berean Standard Bible)	Context
Proverbs 5:20	"...or embrace the bosom of a stranger?"	The teacher questions why a man would be captivated by an outsider when he should find satisfaction in his own wife.
Proverbs 6:24	"...from the smooth tongue of the adulteress."	Parental instruction is likened to a lamp that reveals the dangers of a seductive woman's flattering speech.
Proverbs 7:5	"...from the stranger with seductive words."	Wisdom and understanding are presented as the only defense against the calculated advances of an adulteress.
Proverbs 20:16	"...get collateral if it is for a foreigner."	This proverb advises extreme financial caution when guaranteeing the debts of someone who is an outsider or unknown.
Proverbs 23:27	"...and an adulteress is a narrow well."	The text warns that a relationship with a foreign woman is a trap that is easy to fall into but nearly impossible to escape.
Proverbs 27:2	"...a stranger, and not your own lips."	The reader is encouraged to practice humility by letting others recognize their achievements rather than boasting.
Proverbs 27:13	"...get collateral if it is for a foreigner."	A repetition of the warning to protect one's assets when dealing with the unreliable debts of foreigners.
Ecclesiastes 6:2	"...Instead a stranger will enjoy them."	Solomon reflects on the futility of a man who spends his life accumulating wealth but dies before he can enjoy it.
Isaiah 2:6	"...they strike hands with the children of foreigners."	The prophet explains that God has forsaken Israel because they have filled their land with pagan customs and alliances.
Isaiah 28:21	"...to do His work, His strange work..."	God promises to act in an "unfamiliar" way by bringing judgment upon His own people as if they were His enemies.
Jeremiah 2:21	"...into a rotten, wild vine?"	God expresses disappointment that the "choice vine" He planted (Israel) has turned into a degenerate, foreign plant.
Lamentations 5:2	"...our houses to foreigners."	A mournful prayer describing the aftermath of the Babylonian conquest where the people's property was seized by invaders.
Obadiah 1:11	"...and foreigners entered his gate..."	God rebukes the nation of Edom for standing by and profiting while Jerusalem was being plundered by foreign armies.

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Verse	Excerpt (Berean Standard Bible)	Context
Genesis 17:12	"...including those born in your household and those purchased from a foreigner..."	God establishes the covenant of circumcision, requiring all males in Abraham's household, including foreign servants, to be circumcised.
Genesis 17:27	"...and those purchased from foreigners—were circumcised with him."	Abraham immediately obeys God's command by circumcising every male in his household, regardless of their ethnic origin.
Genesis 35:2	"Get rid of the foreign gods that are among you..."	Jacob commands his household to undergo a spiritual purification by removing idols before traveling to Bethel to build an altar.
Genesis 35:4	"So they gave Jacob all their foreign gods..."	The family surrenders their idols and jewelry to Jacob, who buries them under an oak tree as a sign of their renewed devotion to God.
Exodus 12:43	**"No foreigner is to eat of it."**	**God provides specific regulations for the Passover, restricting participation to those who are** members of the covenant **community.**
Leviticus 22:25	**"Neither you nor a foreigner shall present food to your God..."**	**Priests are forbidden from offering blemished animals provided by outsiders as food for God, as these sacrifices are unacceptable.**
Deut 31:16	"...these people will rise up and prostitute themselves with the foreign gods..."	YHWH predicts that after Moses' death, the Israelites will abandon their covenant and turn to the idols of the people living in Canaan.
Deut 32:12	"...and no foreign god was with him."	In his song, Moses reminds Israel that YHWH alone led them out of Egypt without the help of any pagan deities.
Joshua 24:20	"If you forsake the LORD and serve foreign gods..."	Joshua warns the tribes of Israel that turning to pagan idols will result in YHWH bringing disaster upon them despite His previous goodness.
Joshua 24:23	"'Now therefore,' he said, 'get rid of the foreign gods'..."	Following the people's vow to serve YHWH, Joshua demands they prove their sincerity by putting away their idols immediately.
Judges 10:16	"So they put away the foreign gods from among them..."	After being oppressed by enemies, the Israelites repent and remove their idols, prompting YHWH to feel compassion for their misery.
1 Samuel 7:3	"...put away the foreign gods and Ashtoreths among you..."	Samuel instructs the nation to return to YHWH with all their hearts and abandon pagan worship to be delivered from the Philistines.
2 Samuel 22:45	"Foreigners cower before me..."	In David's song of deliverance, he celebrates how YHWH's power has caused surrounding nations to submit to his rule in fear.
2 Chronicles 14:3	"He removed the foreign altars and high places..."	King Asa initiates a religious reform in Judah by destroying the infrastructure of pagan worship and calling the people back to the Law.

Verse	Excerpt (Berean Standard Bible)	Context
2 Chronicles 33:15	"He removed the foreign gods and the idol from the house of the LORD..."	After his repentance, King Manasseh attempts to undo his previous evil by purging the Temple of the pagan elements he had installed.
Nehemiah 9:2	"...separated themselves from all the foreigners."	During a day of fasting and confession, the returned exiles distance themselves from foreign influences to focus on confessing their national sins.
Nehemiah 13:30	"Thus I purified the priests and Levites from everything foreign..."	Nehemiah enforces strict separation laws to ensure the spiritual leadership of Israel remains unpolluted by pagan customs.
Psalm 18:44	"...foreigners cower before me."	David acknowledges that his military victories were granted by YHWH, resulting in the forced submission of foreign adversaries.
Psalm 81:9	"...nor shall you bow to a foreign god."	YHWH reminds His people of the first commandment, emphasizing that their identity is defined by their exclusive loyalty to Him.
Psalm 137:4	"How can we sing a song of the LORD in a foreign land?"	The Jewish exiles in Babylon express their deep grief and the perceived impossibility of joyful worship while in captivity.
Psalm 144:7	"...from the grasp of foreigners."	The psalmist petitions YHWH for protection and rescue from foreign enemies who are characterized by their lies and deceit.
Isaiah 56:3	"Let no foreigner who has joined himself to the LORD say..."	YHWH offers hope to non-Israelites who serve Him, promising that they will not be excluded from His blessings.
Isaiah 56:6	"And the foreigners who join themselves to the LORD..."	The prophet explains that those outside Israel who keep the Sabbath and hold fast to the covenant will be welcomed in YHWH's house.
Isaiah 60:10	"Foreigners will rebuild your walls..."	Looking toward a future restoration, Isaiah prophesies that other nations will serve Israel and contribute to the rebuilding of Jerusalem.
Isaiah 61:5	"...and foreigners will be your plowmen and vinedressers..."	In the year of the Lord's favor, the roles are reversed so that other nations provide the labor for Israel's agricultural needs.
Isaiah 62:8	"...nor will foreigners drink the new wine..."	YHWH swears that the fruit of Israel's labor will no longer be seized by invaders, ensuring a future of security and abundance.
Jeremiah 5:19	"...so you will serve foreigners in a land that is not your own."	Because the Israelites served foreign gods in their own land, YHWH sentences them to serve foreign masters in exile as a just punishment.

Verse	Excerpt (Berean Standard Bible)	Context
Jeremiah 8:19	"...with their worthless foreign idols?"	YHWH asks why the people have provoked Him to anger by choosing to worship worthless, alien statues instead of their King.
Ezekiel 44:7	"...you brought in foreigners, uncircumcised in both heart and flesh..."	YHWH rebukes the leaders for desecrating the sanctuary by allowing those who do not honor the covenant to enter His holy place.
Ezekiel 44:9	"No foreigner... may enter My sanctuary..."	Strict new regulations are established for the future Temple to prevent the recurrence of previous spiritual compromises.
Malachi 2:11	"...by marrying the daughter of a foreign god."	The prophet condemns the men of Judah for violating their covenant by marrying women who worship pagan deities.

Visitor (toshab-H8453)

Verse	Excerpt (Berean Standard Bible)	Context
Genesis 23:4	"I am a foreigner and an outsider among you."	Abraham humbles himself before the Hittites to negotiate the purchase of a burial site for his wife, Sarah.
Exodus 12:45	**"A temporary resident or hired hand shall not eat the Passover."**	**The regulations for Passover specify that** only those fully integrated into the covenant **community may partake in the meal.**
Leviticus 22:10	**"...nor may the guest of a priest or his hired hand eat it."**	**Holy food is restricted to the priest's immediate family, excluding guests or laborers living in his household.**
Leviticus 25:6	**"...the hired hand or foreigner who stays with you."**	**During the Sabbath year, the land's natural yield is available to everyone, including those without permanent land rights.**
Leviticus 25:23	**"...and you are but foreigners and residents with Me."**	**YHWH declares His ultimate ownership of the land, reminding the Israelites that they are merely His tenants.**
Leviticus 25:35	**"...as you would a foreigner or stranger..."**	**Israelites are commanded to show hospitality and financial mercy to their poor kin as they would to an outsider.**
Leviticus 25:40	**"Let him stay with you as a hired worker or temporary resident..."**	**An impoverished Israelite who enters service must be treated with the dignity of a resident worker rather than a slave.**
Leviticus 25:45	**"You may also purchase them from the foreigners residing among you..."**	**The law allows for the permanent acquisition of servants from the families of non-Israelite residents living in the land.**
Leviticus 25:47	**"If a foreigner residing among you prospers..."**	**This verse addresses the legal rights of an Israelite who falls into poverty and becomes a servant to a wealthy resident alien.**
Numbers 35:15	**"...for the foreigner or stranger among them..."**	**The cities of refuge were established to provide legal protection for anyone, citizen or resident, who committed unintentional manslaughter.**
1 Kings 17:1	"...who was among the settlers of Gilead..."	Elijah is introduced by his origin in Gilead, identifying him as a resident of the rugged region east of the Jordan.
1 Chronicles 29:15	"For we are foreigners and strangers in Your presence..."	King David acknowledges the fleeting nature of human life and the fact that all wealth ultimately belongs to YHWH.
Psalm 39:12	"...For I am a foreigner dwelling with You, a stranger like all my fathers."	In a moment of deep distress, the psalmist pleads for YHWH's attention by emphasizing his status as a temporary guest on earth.

Sojourner (ger-H1616)

Verse	Excerpt (Berean Standard Bible)	Context
Genesis 15:13	"...your descendants will be strangers in a land that is not their own..."	God prophesies to Abraham that his offspring will endure four hundred years of servitude in a foreign nation.
Genesis 23:4	"I am a foreigner and an outsider among you."	Abraham describes his status as a non-landowner while negotiating with the Hittites for Sarah's burial plot.
Exodus 2:22	"I have become a foreigner in a foreign land."	Moses names his son Gershom to reflect his own identity as a displaced person living in Midian.
Exodus 12:19	**"...whether a foreigner or native of the land..."**	**The prohibition against leaven during Passover applies equally to** everyone, including the sojourners **living within the Israelite community.**
Exodus 12:48	**"If a foreigner resides among you and wants to celebrate the LORD's Passover..."**	**A sojourner may participate in the Passover feast provided they and their household males are circumcised.**
Exodus 12:49	**"The same law shall apply to both the native and the foreigner..."**	**This foundational principle establishes legal equality between Israelites and the** sojourners **living with them.**
Exodus 18:3	"I have been a foreigner in a foreign land."	A repetition of Moses' sentiment regarding his time in Midian, emphasizing his sense of displacement.
Exodus 20:10	**"...nor the foreigner within your gates."**	**The Fourth Commandment extends the blessing of Sabbath rest to everyone, including sojourner laborers.**
Exodus 22:21	**"You must not exploit or oppress a foreign resident..."**	**God commands empathy toward sojourners, reminding Israel that they were once vulnerable sojourners in Egypt.**
Exodus 23:9	**"...for you know how it feels to be foreigners..."**	**This law forbids the oppression of sojourners based on the shared historical experience of the Egyptian exile.**
Exodus 23:12	**"...as well as the foreign resident."**	**The Sabbath is designed to provide physical and spiritual renewal to all of Israel, even for those sojourners among them.**
Leviticus 16:29	**"...whether the native or the foreigner..."**	**The requirements for the Day of Atonement, including fasting and rest, apply to the entire population.**
Leviticus 17:8	**"...or any foreigner living among them..."**	**Laws regarding where and how sacrifices are offered are binding on both Israelites and sojourners.**

Verse	Excerpt (Berean Standard Bible)	Context
Leviticus 17:10	"...or a foreigner living among them eats any blood..."	The strict prohibition against consuming blood is a universal requirement for everyone residing in the land.
Leviticus 17:12	"Nor may any foreigner living among you eat blood."	God reiterates the dietary sanctity required of all residents to maintain the holiness of the camp.
Leviticus 17:13	"...or foreigner living among them hunts down a wild animal..."	Even the blood of wild game must be treated with ritual respect by anyone in Israel.
Leviticus 17:15	"...whether native or foreigner..."	Anyone who eats an animal that died naturally must undergo ritual purification to remain in the community.
Leviticus 18:26	"...neither your native-born nor the foreigner..."	The moral and sexual boundaries set by YHWH are mandatory for the entire population to avoid defiling the land.
Leviticus 19:10	"...leave them for the poor and the foreigner."	Farmers are commanded to leave the edges of their fields unharvested to provide a social safety net for the vulnerable.
Leviticus 19:33	"When a foreigner resides with you in your land, you must not oppress him."	A direct ethical command to protect the rights and dignity of non-native residents.
Leviticus 19:34	"You must treat the foreigner living among you as native-born and love him as yourself..."	This is the highest expression of the law, demanding that sojourners be treated with the same love as a neighbor.
Leviticus 20:2	"…Any Israelite or foreigner living in Israel who gives any of his children to Molech..."	The death penalty for child sacrifice applies to everyone in the land, regardless of their ethnic background.
Leviticus 22:18	"...or any foreign resident who presents an gift for a burnt offering..."	Sojourners must follow the same requirements to bring voluntary offerings to YHWH.
Leviticus 23:22	"...leave them for the poor and the foreign resident..."	A repetition of the gleaning laws during the Feast of Weeks to ensure the harvest benefits everyone.
Leviticus 24:16	"…whether he is a foreign resident or native..."	The law against blaspheming the name of YHWH is enforced equally across all resident groups.
Leviticus 24:22	"You are to have the same standard of law for the foreigner..."	YHWH emphasizes that there is to be no judicial bias or "double standard" against the sojourner.

Verse	Excerpt (Berean Standard Bible)	Context
Leviticus 25:23	"…and you are but foreigners and residents with Me."	YHWH reminds the Israelites that their ownership of the land is secondary to His, making them all guests in His territory.
Leviticus 25:35	"...help him as you would a foreigner or stranger..."	The community is responsible for supporting an impoverished brother with the same hospitality shown to a sojourner.
Leviticus 25:47	"If a foreigner residing among you prospers..."	The law addresses the social dynamic where a sojourner gains enough wealth to purchase a poor Israelite as a servant.
Numbers 9:14	"You are to apply the same statute to both the foreigner and the native of the land."	YHWH confirms that the regulations for the second Passover opportunity apply to sojourners.
Numbers 15:14	"…if a foreigner residing among you..."	Detailed instructions are given to ensure that offerings made by sojourners are performed correctly before YHWH.
Numbers 15:15	"...You and the foreigner shall be the same before the LORD."	The "one law" principle is reiterated to emphasize the spiritual equality of all who seek to worship YHWH.
Numbers 15:16	"...same ordinance will apply both to you and to the foreigner..."	This verse reinforces the legal and ritual consistency required within the Israelite camp.
Numbers 15:26	"...and the foreigners residing among them will be forgiven..."	Corporate forgiveness for unintentional sin covers the entire resident population of the nation.
Numbers 15:29	"…same law...whether he is a native-born Israelite or a foreigner..."	The provision for atonement for unintentional error is made universally available to all residents.
Numbers 15:30	"...who sins defiantly, whether a native or foreigner…shall be cut off..."	Conversely, anyone—native or sojourner—who sins defiantly and mocks YHWH's word is to be cut off from the people.
Numbers 19:10	"...permanent statute for the Israelites and for the foreigner..."	The laws regarding ritual purification from death are also a permanent statute for the sojourner.
Numbers 35:15	"...a refuge for the Israelites and for the foreigner or stranger..."	The Cities of Refuge provide a safe haven for anyone who kills another person unintentionally, including the sojourner.
Deut 1:16	"...fairly between a man and his brother or a foreign resident."	Moses charges the judges to be impartial and fair, ensuring the sojourner receives the same legal protection as a native.

Verse	Excerpt (Berean Standard Bible)	Context
Deut 5:14	"...the seventh day is a Sabbath...you must not do any work...nor the foreigner within your gates..."	The Sabbath command is repeated in the second giving of the Law, emphasizing inclusive rest.
Deut 10:18	"...and He loves the foreigner,..."	YHWH's character is defined by His care for those who lack social power, especially the sojourner.
Deut 10:19	"So you also must love the foreigner..."	Because YHWH loves the sojourner, the Israelites are commanded to reflect that same divine love in their own actions.
Deut 14:21	"...you may give it to the foreigner residing within your gates..."	Permission is given to give or sell animals that died of themselves to sojourners who might need it. (Note: the same cleansing ritual applies to the sojourner for eating it according to Lev. 17:15)
Deut 14:29	"Then the Levite...the foreigner...may come and eat and be satisfied."	The third-year tithe is designated specifically to feed those who do not have an inheritance of land.
Deut 16:11	"...and the Levite within your gates, as well as the foreigner,..."	The Feast of Weeks (Pentecost) is a time of communal joy where all vulnerable groups are invited to celebrate.
Deut 16:14	"...you shall rejoice in your feast... as well as the foreigner..."	During the Feast of Tabernacles, the inclusion of the sojourner is a mandatory part of the national celebration.
Deut 23:7	"...because you lived as a foreigner in his land..."	Israel is commanded to maintain a spirit of gratitude rather than bitterness toward the nations where they once stayed.
Deut 24:14	"...whether he is a brother or a foreigner..."	Employers are forbidden from withholding the wages of a poor laborer, regardless of if they are a sojourner.
Deut 24:17	"Do not deny justice to the foreigner or the fatherless..."	A specific warning against taking advantage of those who lack the social standing to defend themselves in court.
Deut 24:19	"If you are harvesting in your field…it is to be left for the foreigner..."	When harvesting grain, any forgotten sheaf must be left for the needy rather than being retrieved by the owner.
Deut 24:20	"...must not go over the branches again. What remains will be for the foreigner..."	The command to leave leftovers for the needy is extended to the harvesting of olive trees.
Deut 24:21	"...What remains will be for the foreigner..."	Similar to grain and olives, the remnants of the vineyard harvest are reserved for those in need.

Verse	Excerpt (Berean Standard Bible)	Context
Deut 26:11	**"...you, the Levite, and the foreigner dwelling among you..."**	**The offering of the firstfruits is an occasion for inclusive rejoicing for everyone residing in the community.**
Deut 26:12	**"...give it to the Levite, the foreigner, the fatherless, and the widow..."**	**Every third year, the tithe is distributed locally to ensure that no one in the community goes hungry.**
Deut 26:13	**"...have given it to the Levite, the foreigner, the fatherless..."**	**After distributing the tithe, the Israelite declares his obedience to YHWH's commands regarding social welfare.**
Deut 27:19	**"Cursed is he who withholds justice from the foreigner..."**	**One of the formal curses pronounced from Mount Ebal is directed at those who abuse the legal rights of the sojourner.**
Deut 28:43	"The foreigner living among you will rise higher and higher..."	As a consequence of disobedience, God warns that the social order will be reversed, and the sojourner will prosper while the native-born fails.
Deut 29:11	**"...your children and wives, and the foreigners in your camps..."**	**The entire assembly—from leaders to sojourner woodcutters—stands together to enter into the covenant with YHWH.**
Deut 31:12	**"Assemble...the foreigners...to follow carefully all the words of this law..."**	**Every seven years, the entire population must gather to hear the Law read so that everyone may learn to fear YHWH.**
Joshua 8:33	**"All Israel, foreigners and native-born alike..."**	**Following the victory at Ai,** the entire nation, which includes sojourners, **participates in a massive covenant renewal ceremony.**
Joshua 8:35	**"...whole assembly of Israel, including the women, the little ones, and the foreigners..."**	**Joshua ensures that every single word of the Law is read to all of Israel, which included sojourners.**
Joshua 20:9	**"...and the foreigners among them..."**	**The list of the Cities of Refuge is finalized, ensuring that the sojourner has the same access to legal protection as the native-born.**
2 Sam 1:13	"I am the son of a foreigner...an Amalekite."	The man who brings news of Saul's death to David identifies himself as son of a sojourner.
1 Chron 22:2	"So David gave orders to gather the foreigners..."	David recruits the sojourners in the land to provide the specialized labor and stonecutting needed for the future Temple.
1 Chron 29:15	"For we are foreigners and strangers in Your presence, as were all our forefathers..."	David confesses that even as king, he is merely a sojourner on YHWH's earth, just like his ancestors.

Verse	Excerpt (Berean Standard Bible)	Context
2 Chron 2:17	"Solomon numbered all the foreign men in the land of Israel..."	Solomon continues his father's policy of utilizing the sojourner population for the massive construction projects of the kingdom.
2 Chron 30:25	"...the whole assembly that had come from Israel, including the foreigners..."	During Hezekiah's great Passover, people from all over the land, including sojourners, celebrate with immense joy.
Job 31:32	"but no stranger had to lodge on the street..."	Job defends his integrity by pointing to his lifelong practice of hospitality toward sojourners.
Psalm 39:12	"...For I am a foreigner dwelling with You, a stranger like all my fathers."	The psalmist uses references to being a sojourner in YHWH's presence as seen elsewhere in scripture.
Psalm 94:6	"They kill the widow and the foreigner..."	The psalmist cries out against wicked oppressors who specifically target the vulnerable members of society.
Psalm 119:19	"I am a stranger on the earth; do not hide Your commandments from me."	The author of the longest psalm echoes being a sojourner, needing YHWH's commandments as a guide.
Psalm 146:9	"The LORD protects foreigners..."	YHWH is praised for His active role as the guardian of sojourners, those not living in their native land.
Isaiah 14:1	"...The foreigner will join them and unite with the house of Jacob."	The prophet looks forward to a time of restoration when other nations will willingly attach themselves to the people of YHWH.
Jeremiah 7:6	**"if you no longer oppress the foreigner..."**	**YHWH warns that staying in the land is contingent upon the people treating the vulnerable with justice.**
Jeremiah 14:8	"...why are You like a stranger in the land..."	In a time of drought and crisis, the prophet asks YHWH why He seems like a sojourner who doesn't care about the nation.
Jeremiah 22:3	**"...Do no wrong or violence to the foreigner..."**	**YHWH commands the king and the people to execute justice righteously as the only way to avoid national destruction.**
Ezekiel 14:7	**"For when any Israelite or any foreigner…separates himself from Me..."**	**YHWH declares that He will personally hold accountable any person, native or sojourner, who practices idolatry while seeking Him.**
Ezekiel 22:7	"...Within your walls the foreign resident is exploited..."	Among the sins leading to Jerusalem's downfall, the prophet highlights the systemic abuse of sojourners.

Verse	Excerpt (Berean Standard Bible)	Context
Ezekiel 22:29	"...and have exploited the foreign resident without justice."	The religious and political leaders are condemned for enriching themselves by trampling on the rights of the poor and the sojourner.
Ezekiel 47:22	**"...allot it as an inheritance for yourselves and for the foreigners..."**	**In the restored land, YHWH commands that sojourners who raise families in Israel are to be granted a permanent inheritance of land.**
Ezekiel 47:23	**"In whatever tribe a foreigner dwells, you are to assign his inheritance there..."**	**YHWH comands that the sojourner has full land status, equal to that of the native-born Israelites.**
Zechariah 7:10	**"Do not oppress the widow or the fatherless, the foreigner..."**	**After the return from exile, YHWH reiterates the command for ethical treatment of the marginalized.**
Malachi 3:5	"Then I will draw near to you for judgment...against those who...deny justice to the foreigner..."	In the final book of the Old Testament, YHWH promises to judge those who deny justice to the sojourner and show no fear of YHWH.