

I want to obey the Torah  
 - which means obeying the Holy Spirit who gave the Torah  
 - which means taking the living Torah - Yeshua - into my life  
 by studying and meditating on all the Word, especially the Torah.

In the Tent of Meeting and later the Temple, the showbread reminds me of the Word of God, and that I should not live by bread alone, but also by the Word.

The menorah (with its oil) reminds me of the Holy Spirit, and the light He shares through my life.

The altar of incense reminds me of prayers to God, fulfilled by me as actions and deeds in obedience.

The ark cover reminds me of the mercy seat, and I can only approach it (draw near) with confession and repentance, and by sacrifice through recalling the death of Yeshua, who paid that price for me, and the eternal life He gives me with my sanctification and obedience.

YHVH has a best plan for each of us. True or false?

Think of decisions this way:

there are infinite possible directions for your life at each point in time - infinite results from each decision.

Start with point "A" by itself - a point by itself is zero dimensions.

From point "A", infinite choices - choose point "B".

Two connected points make a line - "AB" - one dimension.

From point "B", infinite choices - choose point "C" on a different line.

Two connected lines make a plane - "ABC" - two dimensions.

From point "C", infinite choices - choose point "D" on a different line that is not in the same plane.

Three connected lines of different planes are part of a sphere - "ABCD" - three dimensions.

And on and on and on.

YHVH knows ALL possibilities at ALL times,

thus YHVH knows each and every possible outcome,

which means - yes, YHVH knows exactly what will happen to me

AND YHVH knows all the other things that COULD have happened to me.

So - - - - is there only ONE perfect plan for my life? NO!!

If there were only ONE perfect plan, then YHVH is not the God of second and third and fourth and fifth ... chances. He is ready to redeem me at each and every event with what's best for me - but only if I am walking His path. It's NOT a PLAN or PREDICTION (like having your future unfold in a specific manner and sequence), but a principle with objectives, so that God is always allowing each of us to make corrections to our direction.

You can see this in the plea from God to Cain in Genesis 4, and in every consultation or confrontation after that.

Since God is so personal, so very much "one-on-one", why did He come up with a principle that the descendants of Jacob are THE ones to carry His principles to the rest of the world?

Why not directly talk to each of us?

Because that would mess up FREE WILL. Because it would be forced on each of us.

Think of the patriarchs mentioned in Genesis 1-5. Were they Jews? Were they believers?

About 1400 years after creation, Noah was the only righteous man. There were about 8 billion people on the earth at that time. All except Noah ignored God! [\[Noah's population calculation\]](#)

We don't know much about Noah's wife, nor the three wives of Noah's sons.

From this gene pool of only five persons, we have all the people in the world today.

Shem was *indicated* to be the next standard bearer in Genesis 10-11.

Abraham (a descendant of Shem) was chosen. Why? Because he wanted to know YHVH in a personal way.

He wasn't perfect, but because of his attitude and his trust or faith, he is the father (spiritually) of all who believe (Romans 3:19-4:25). (Abraham is mentioned 232 times in the entire Bible!)

Until Abram, everyone was pretty much the same - so no strangers in the way God means strangers.

Abram was a wealthy man later on, after all the gifts from the two kings. Abram had a lot of people in his group - he even had 318 warriors born in his house, not including their families - and then all the other men and their families. He also acknowledged a priest/king of God Most High - Melchizedek מֶלֶכִּי-צֶדֶק (king of righteousness\justice). At this time, there was no such thing as a Jew, but there were already different nations.

*Genesis 14:14,18,20,22* When Abram heard that his kinsman [Lot] had been taken captive, he rallied his trained men, those born in his household, 318 of them, and went in pursuit as far as Dan. Then Melchizedek, king of Salem, brought out bread and wine—he was a priest of El Elyon. "Blessed be El Elyon,

Who gave over your enemies into your hand." Then Abram gave him a tenth of everything. Abram said to the king of Sodom, "I raise my hand in oath to YHVH, El Elyon, Creator of heaven and earth."

Next, God asked Abram [now named Abraham] to commit to a covenant that required action on the part of Abraham. These were the first circumcisions that were for the purpose of identifying as part of the covenant with YHVH. The circumcisions were asked of all those in the camp of Abraham. Yet these are not descendants of Abraham [except Ishmael, Abraham's son].

*Genesis 17:11-13* You must be circumcised in the flesh of your foreskin, and this will become a sign of the covenant between Me and you. Also your eight-day-olds must be circumcised, every male, throughout your generations, including a house-born slave or a slave bought with money from any foreigner who is **not of your seed**. Your house-born slave and your purchased slave must surely be circumcised. So My covenant will be in your flesh for an everlasting covenant.

Was Abraham the only believing person in the world after Babel? No, those who traveled with Abraham trusted YHVH, because those men obeyed the circumcision command! They could have just left Abraham, if they didn't want to do it. My point is that Abraham was not the only obedient believer at that time. Those others are part of the Kingdom as much as Abraham is.

So - - - all who believe (Jew or non-Jew) show their trust in God by formalizing their contract with Him through fulfilling the terms of that contract: obedience.

Think about it: a contract is useless if all persons involved do not adhere to the requirements of the contract.

Non-Jews who obeyed God were with the Jews (the Israelites) **before** Moses and the exodus, and they left everything to join Israel in faith and actions, and therefore they were believers. Some Christians seem to think that the apostle Paul was the first to reach out to non-Jewish people for the purpose of redeeming them to follow God. Non-Jews were following Torah in faith long before the second Temple period.

The stranger among the Israelites who follows God is to be treated like one of them (except no direct inheritance of land); the stranger is subject to the same consequences of disobedience. The stranger could have his children marry a Jew, and thus a grandchild would be part of the promise and no longer a stranger.

The words most often used in the Tanach for non-Jew are stranger ("ger"), alien ("nechar"), and foreigner ("zar"). English translations swap these around often - there is little consistency in usage - foreigner might be any of the three Hebrew words.

This is a list of most of the promises that include Jews and non-Jews in the Tanach.

Pesach ger  
*Exodus 12:19,48-49* During those seven days, no leaven is to be found in your houses. Whoever eats food with hametz in it is to be cut off from the community of Israel - it doesn't matter whether he is a foreigner or a citizen of the land. If a foreigner staying with you wants to observe YHVH's Pesach, all his males must be circumcised. Then he may take part and observe it; he will be like a citizen of the land. But no uncircumcised person is to eat it. The same teaching is to apply equally to the citizen and to the foreigner living among you.

Pesach ger  
*Numbers 9:14* If a foreigner is staying with you and wants to observe Pesach for YHVH, he is to do it according to the regulations and rules of Pesach - you are to have the same law for the foreigner as for the citizen of the land.

cities of refuge ger  
*Numbers 35:15* These six cities will serve as refuge for the people of Israel, as well as for the foreigner and resident alien with them; so that anyone who kills someone by mistake may flee there.

cities of refuge ger  
*Joshua 20:9* These were the cities selected for all the people of Israel and for the foreigner living among them, so that anyone who kills any person by mistake could flee there and not die at the hand of the next-of-kin avenger prior to standing trial before the community.

Shabbat ger  
*Exodus 20:10* The seventh day is a Shabbat for YHVH your God. On it, you are not to do any kind of work - not you, your son or your daughter, not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property.

Shabbat ger  
*Deuteronomy 5:14* The seventh day is a Shabbat for YHVH your God. On it you are not to do any kind of work - not you, your son or your daughter, not your male or female slave, not your ox, your donkey or any

of your other livestock, and not the foreigner staying with you inside the gates to your property - so that your male and female servants can rest just as you do.

red heifer offering *ger*

*Numbers 19:10*

The one who collected the ashes of the heifer is to wash his clothes and be unclean until evening. For the people of Israel and for the foreigner staying with them this will be a permanent regulation.

no oppression non-Jews *ger*

*Exodus 22:20-22*

You must neither wrong nor oppress a foreigner living among you, for you yourselves

*Exodus 22:(21)-(23)*

were foreigners in the land of Egypt. You are not to abuse any widow or orphan.

If you do abuse them in any way, and they cry to me, I will certainly heed their cry.

blasphemy *ger*

*Leviticus 24:16,22*

Whoever blasphemes the name of YHVH must be put to death; the entire community must stone him. The foreigner as well as the citizen is to be put to death if he blasphemes the Name. You are to apply the same standard of judgment to the foreigner as to the citizen, because I am YHVH your God.

avoiding non-Jews is wrong

*Acts 10:28*

Peter said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean."

a riot, because a non-Jew was in the Temple

*Acts 21:27-29*

The seven days were almost up when some unbelieving Jews from the province of Asia saw Sha'ul in the Temple, stirred up all the crowd and grabbed him. "Men of Israel, help!" they shouted. "This is the man who goes everywhere teaching everyone things against the people, against the Torah, and against this place! And now he has even brought some foreigners into the Temple and defiled this holy place!" (They had previously seen Trophimus from Ephesus in the city with him and assumed that Sha'ul had brought him into the Temple.)

no partiality in judgments *ger*

*Deuteronomy 1:15-17*

So I took the heads of your tribes, men wise and knowledgeable, and made them heads over you - leaders in charge of thousands, of hundreds, of fifties and of tens, and officers, tribe by tribe. At that time I commissioned your judges, 'Hear the cases that arise between your brothers; and judge fairly between a man and his brother, and the foreigner who is with him. You are not to show favoritism when judging, but give equal attention to the small and to the great. No matter how a person presents himself, don't be afraid of him; because the decision is God's. The case that is too hard for you, bring to me and I will hear it.'

bribes, shmitah, Shabbat *ger*

*Exodus 23:8-12*

You are not to receive a bribe, for a bribe blinds the clear-sighted and subverts the cause of the righteous. You are not to oppress a foreigner, for you know how a foreigner feels, since you were foreigners in the land of Egypt. For six years, you are to sow your land with seed and gather in its harvest. But the seventh year, you are to let it rest and lie fallow, so that the poor among your people can eat; and what they leave, the wild animals in the countryside can eat. Do the same with your vineyard and olive grove. For six days, you are to work. But on the seventh day, you are to rest, so that your ox and donkey can rest, and your slave-girl's son and the foreigner be renewed.

show love for the alien *ger*

*Deuteronomy 10:17-19*

For YHVH your God is God of gods and Lord of lords, the great, mighty, and awesome God, who has no favorites and accepts no bribes. He secures justice for the orphan and the widow; He loves the foreigner, giving him food and clothing. Therefore you are to love the foreigner, since you were foreigners in the land of Egypt.

no oppression non-Jews *ger*

*Deuteronomy 24:14-15,17*

You are not to exploit a hired worker who is poor and needy, whether one of your brothers or a foreigner living in your land in your town. You are to pay him his wages the day he earns them, before sunset; for he is poor and looks forward to being paid. Otherwise he will cry out against you to YHVH, and it will be your sin. You are not to deprive the foreigner or the orphan of the justice which is his due, and you are not to take a widow's clothing as collateral for a loan.

do not distort justice *ger*

*Deuteronomy 27:19*

A curse on anyone who interferes with justice for the foreigner, orphan, or widow. All the people are to say, 'Amen!'

Yom Kippur is for all *ger*

*Leviticus 16:29* It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you.

strangers must obey laws *ger*

*Leviticus 17:8-16* Also tell them, 'When someone from the community of Israel or one of the foreigners living with you offers a burnt offering or sacrifice without bringing it to the entrance of the tent of meeting to sacrifice it to YHVH, that person is to be cut off from his people. When someone from the community of Israel or one of the foreigners living with you eats any kind of blood, I will set Myself against that person who eats blood and cut him off from his people. For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.' This is why I told the people of Israel, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.' When someone from the community of Israel or one of the foreigners living with you hunts and catches game, whether animal or bird that may be eaten, he is to pour out its blood and cover it with earth. For the life of every creature - its blood is its life. Therefore I said to the people of Israel, 'You are not to eat the blood of any creature, because the life of every creature is its blood. Whoever eats it will be cut off.' Anyone eating an animal that dies naturally or is torn to death by wild animals, whether he is a citizen or a foreigner, is to wash his clothes and bathe himself in water; he will be unclean until evening; then he will be clean. But if he doesn't wash them or bathe his body, he will bear the consequences of his wrongdoing.

avoid abominations *ger*

*Leviticus 18:26* You are to keep My laws and rulings and not engage in any of these disgusting practices, neither the citizen nor the foreigner living with you.

make offerings *ger*

*Leviticus 22:18* Speak to Aharon and his sons and to the entire people of Israel; tell them: 'When anyone, whether a member of the house of Israel or a foreigner living in Israel, brings his offering, either in connection with a vow or as a voluntary offering, and brings it to YHVH as a burnt offering ...

offerings accepted *ger*

*Numbers 15:14-16* If a foreigner stays with you - or whoever may be with you, through all your generations - and he wants to bring an offering made by fire as a fragrant aroma for YHVH, he is to do the same as you. For this community there will be the same law for you as for the foreigner living with you; this is a permanent regulation through all your generations; the foreigner is to be treated the same way before YHVH as yourselves. The same Torah and standard of judgment will apply to both you and the foreigner living with you.

offerings accepted *ger*

*Numbers 15:26,29-30* The whole community of the people of Israel will be forgiven, likewise the foreigner staying with them; because for all the people it was a mistake. No matter whether he is a citizen of Israel or a foreigner living with them, you are to have one law for whoever it is that does something wrong by mistake. But an individual who does something wrong intentionally, whether a citizen or a foreigner, is blaspheming YHVH. That person will be cut off from his people.

no eunuchs, no Ammonites, no Moabites

*Deuteronomy 23:2-5* A eunuch may not enter the assembly of YHVH. No one born of forbidden relations may enter the assembly of YHVH, nor may his descendants down to the tenth generation enter the assembly of YHVH. No Ammonite or Moabite may enter the assembly of YHVH, nor may any of his descendants down to the tenth generation ever enter the assembly of YHVH, because they did not meet you with bread and water on the way when you came out from Egypt, and because they hired against you Balaam son of Beor from Petor of Mesopotamia, to curse you.

Edomites and Egyptians *ger*

*Deuteronomy 23:8-9* You are not to detest an Edomite, for he is your brother. You are not to detest an Egyptian, because you lived as a foreigner in his land. The third generation of children born to them may enter the assembly of YHVH.

honored Moabitess *nechar*

*Ruth 2:9-11* She fell on her face, prostrating herself, and said to him, "Why are you showing me such favor? Why are you paying attention to me? After all, I'm only a foreigner." Boaz answered her, "I've heard the whole story, everything you've done for your mother-in-law since your husband died, including how you left your father and mother and the land you were born in to come to a people about whom you knew nothing beforehand. May YHVH reward you for what you've done; may you be rewarded in full by YHVH the God of Israel, under whose wings you have come for refuge."

HOWEVER ...

*nechar**Isaiah 56:3-8*

A foreigner joining YHVH should not say, "YHVH will separate me from his people"; likewise the eunuch should not say, "I am only a dried-up tree." For here is what YHVH says: "As for the eunuchs who keep My Shabbats, who choose what pleases me and hold fast to My covenant: in My house, within My walls, I will give them power and a name greater than sons and daughters; I will give him an everlasting name that will not be cut off. And the foreigners who join themselves to YHVH to serve Him, to love the name of YHVH, and to be his workers, all who keep Shabbat and do not profane it, and hold fast to My covenant, I will bring them to My holy mountain and make them joyful in My house of prayer; their burnt offerings and sacrifices will be accepted on My altar; for My house will be called *a house of prayer for all peoples*." YHVH Elohim says, He who gathers Israel's exiles: "There are yet others I will gather, besides those gathered already."

[Matthew 21:13]

circumcised for worship *nechar**Ezekiel 44:9*

Here is what YHVH Elohim says: 'No foreigner, uncircumcised in both heart and flesh, is to enter My sanctuary - no foreigner living among the people of Israel.

vineyard leftovers

*ger**Leviticus 19:10,33-34*

Likewise, don't gather the grapes left on the vine or fallen on the ground after harvest; leave them for the poor and the foreigner; I am YHVH your God. If a foreigner stays with you in your land, do not do him wrong. Rather, treat the foreigner staying with you like the native-born among you - you are to love him as yourself, for you were foreigners in the land of Egypt; I am YHVH your God.

harvest leftovers

*ger**Leviticus 23:22*

When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am YHVH your God.

unharvested

*ger**Deuteronomy 24:19-21*

When harvesting the grain in your field, if you forgot a sheaf of grain there, you are not to go back and get it; it will remain there for the foreigner, the orphan, and the widow, so that YHVH your God will bless you in all the work you do. When you beat your olive tree, you are not to go back over the branches again; the olives that are left will be for the foreigner, the orphan, and the widow. When you gather the grapes from your vineyard, you are not to return and pick grapes a second time; what is left will be for the foreigner, the orphan, and the widow.

third-year tithes

*ger**Deuteronomy 14:28-29*

At the end of every three years you are to take all the tenths of your produce from that year and store it in your towns. Then the Levi, because he has no share or inheritance like yours, along with the foreigner, the orphan, and the widow living in your towns, will come, eat and be satisfied - so that YHVH your God will bless you in everything your hands produce.

celebrations

*ger**Deuteronomy 16:11,14*

You are to rejoice in the presence of YHVH your God - you, your sons and daughters, your male and female slaves, the Levites living in your towns, and the foreigners, orphans, and widows living among you - in the place where YHVH your God will choose to have His name live.

firstfruits

*ger**Deuteronomy 26:10-13*

'Therefore, as you see, I have now brought the firstfruits of the land which you, YHVH, have given me.' You are then to put the basket down before YHVH your God, prostrate yourself before YHVH your God, and take joy in all the good that YHVH your God has given you, your household, the Levi, and the foreigner living with you. After you have separated a tenth of the crops yielded in the third year, the year of separating a tenth, and have given it to the Levi, the foreigner, the orphan, and the widow, so that they can have enough food to satisfy them while staying with you; you are to say, in the presence of YHVH your God, 'I have rid my house of the things set aside for God and given them to the Levite, the foreigner, the orphan, and the widow, in keeping with every one of the mitzvot you gave me. I haven't disobeyed any of your mitzvot or forgotten them.

covenant applies to all *ger**Deuteronomy 29:9-11**Deuteronomy 29:(10)-(12)*

Today you are standing, all of you, before YHVH your God - your heads, your tribes, your leaders and your officers - all the men of Israel, along with your little ones, your wives and your foreigners here with you in your camp, from the one who chops your wood to the one who draws your water. The purpose is that you should enter into the covenant of YHVH your God and into his oath which YHVH your God is making with you today.

obey Torah

ger

*Deuteronomy 31:12-13* Assemble the people - the men, the women, the little ones and the foreigners you have in your towns - so that they can hear, learn, fear YHVH your God and take care to obey all the words of this Torah; and so that their children, who have not known, can hear and learn to fear YHVH your God, for as long as you live in the land you are crossing the Jordan to possess.

all listen to Torah

ger

*Joshua 8:33-35*

Then all Israel, including their leaders, officials and judges, stood on either side of the ark in front of the Levitical priests who carried the ark for the covenant of YHVH. The foreigners were there along with the citizens. Half of the people were in front of Mount Gerizim and half of them in front of Mount Ebal, as Moshe the servant of YHVH had ordered them earlier in connection with blessing the people of Israel. After this, he read all the words of the Torah, the blessing and the curse, according to everything written in the book of the Torah. There was not a word of everything Moshe had ordered that Joshua did not read before all Israel assembled, including the women, the little ones and the foreigners living with them.

prayers heard by God

nechar

*1 Kings 8:41-43*

Also the foreigner who does not belong to Your people Israel - when he comes from a distant country because of Your reputation (for they will hear of Your great reputation, Your mighty hand, and Your outstretched arm), when he comes and prays toward this house; then hear in heaven where You live, and act in accordance with everything about which the foreigner is calling to You; so that all the peoples of the earth will know Your name and fear You, as does Your people Israel, and so that they will know that this house which I have built bears Your name.

(repeat above)

nechar

*2 Chronicles 6:32-33*

Also the foreigner who does not belong to your people Israel - when he comes from a distant country because of Your great reputation, Your mighty hand, and Your outstretched arm, when they come and pray toward this house; then hear from heaven, from where You live; and act in accordance with everything about which the foreigner is calling to you; so that all the peoples of the earth will know Your name and fear You, as does your people Israel, and so that they will know that this house which I have built bears Your name.

God protects them

ger

*Psalms 146:9*

YHVH watches over strangers, He sustains the fatherless and widows; but the way of the wicked He twists.

want to worship God

ger

*Isaiah 14:1*

For YHVH will have compassion on Jacob - He will once again choose Israel and resettle them in their own land, where foreigners will join them, attaching themselves to the house of Jacob.

kingdom inheritance

ger

*Ezekiel 47:21-23*

This is the territory you are to divide among the tribes of Israel. You are to divide it by lot as an inheritance both to you and to the foreigners living among you *who give birth to children living among you*; for you they are to be no different from the native-born among the people of Israel - they are to have an inheritance with you among the tribes of Israel. You are to give the foreigner an inheritance in the territory of the tribe with whom he is living,' says YHVH Elohim.

renewing of self - no distinction"

*Colossians 3:11*

The new self allows no room for discriminating between Greek and Jew, circumcised and uncircumcised, foreigner, savage, slave, free man; on the contrary, in all, the Messiah is everything.

no anti-Semitism allowed

*Romans 11:17-18*

But if some of the branches were broken off, and you - a wild olive - were grafted in among them and have become equal sharers in the rich root of the olive tree, then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

At first the Israelites were willing to directly connect to God.

*Exodus 19:6a*

You shall be to Me a kingdom of priests and a holy nation.

At Mount Horeb they were so strongly convicted of their sins that they asked Moses to be an intercessor.

*Exodus 20:19*

So they said to Moses, "You, speak to us, and we will listen, but do not let God speak to us, or we will die."

We can now (once again) directly connect to God.

*Hebrews 10:19-22*

Therefore, brothers and sisters, we have boldness to enter into the Holies by the blood of Yeshua. He inaugurated a new and living way for us through the curtain - that is, His flesh. We also have a High Priest over God's household. So let us draw near with a true heart in full assurance of faith, with hearts sprinkled clean from an evil conscience and body washed with pure water.