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**Who is Israel?**

**(And What are the Implications for Gentiles?)**

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**I. Torah and its Application**

In this [study](study.html) I would like to examine the Jew, the Gentile, and the [ger](aliens.html) and how they relate to each other.

Are all Jews descendents of Judah? Yes, they are but that is not a Biblical perspective. The Biblical perspective is that anyone who enters the [covenant](covenant.html) is a Jew. Thus we understand that a descendent of any of the [twelve](twelve.html) [tribes](tribes.html) is a Jew. This can clearly be seen in the lineage of Mordechai in the book of [Esther](esther.html).

[***Esther***](esther.html) ***2:5*** *Now in Shushan the palace there was a certain Jew, whose* [*name*](name.html) *was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;*

In the verse above we see that that this noble man is a *Jew*. Next we see that he is of the [tribe](tribes.html) of [Benyamin](benyamin.html). This [teaches](teacher.html) us that even the members of the last [tribe](tribes.html) are still *Jews*! Thus we understand that any member of any of the [twelve](twelve.html) [tribes](tribes.html), is a Jew. This [teaches](teacher.html) us that Jewishness is not a matter of tribal affiliation, but rather an indication of your [covenant](covenant.html) affiliation. If you have joined the [covenant](covenant.html), then you are a Jew. It is also understood, therefore, that any [Ger](aliens.html) ([alien](aliens.html)) who joins the [covenant](covenant.html) is also a Jew.

The Torah speaks of several different classes of people:

1. **The Jew** - those who are the sons of Israel. These are the ones who entered the [covenant](covenant.html) with [HaShem](hashem.html) at Mt. [Sinai](stages.html) with [circumcision](circumcz.html), immersion, and oath.

Rashi on Shemot (Exodus) 24:6: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**[[1]](#footnote-1)

1. **The stranger** – Gentiles, non-Jews. These are the people who have not entered into a [covenantal](covenant.html) relationship with [HaShem](hashem.html), yet they live among the Jews.
2. The [**Ger**](aliens.html) **Toshav** – *The stranger or* [*alien*](aliens.html) *living among you*. A stranger who is in the process of converting and has accepted the [seven](seven.html) [laws](law.html) of [Noah](noachide.html). These people have entered a [covenantal](covenant.html) relationship with [HaShem](hashem.html), on a beginning level, by agreeing to obey the Hakhamim[[2]](#footnote-2) and by oath.
3. The [**Ger**](aliens.html) **Tzaddik** – A [convert](aliens.html) who has joined himself to the children of Israel. He is treated as a Jew in every way. These people have entered a covenatal relationship with [HaShem](hashem.html) on an advanced level with [circumcision](circumcz.html), immersion, and oath.

As we proceed through this [study](study.html), please keep these classifications firmly in mind. Failure to do so will result in much error and confusion.

The [law](law.html) was applied equally to Israelites and [aliens](aliens.html) living among them ([**Ger**](aliens.html) **Toshav**):

***Shemot (***[***Exodus***](exodus.html)***) 12:47-49*** *The whole* [*community*](community.html) *of Israel must celebrate it. “An* [*alien*](aliens.html) *living among you who* [*wants*](needs.html) *to celebrate* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html) *must have all the males in his* [*household*](househld.html)[*circumcised*](circumcz.html)*; then he may take part like* [*one*](one.html) *born in the land. No uncircumcised* [*male*](male+female.html) *may* [*eat*](eating.html) *of it. The same* [*law*](law.html) *applies to the native-born and to the* [*alien*](aliens.html) *living among you.”*

The ‘uncircumcised [male](male+female.html)’ is also called a ‘stranger’ because he is a *stranger* to the [covenant](covenant.html). He is not allowed to partake of the Pascal [sacrifice](korbanot.html) nor is he allowed to partake of its relacement, which is called ‘afikomen’, at the [seder](haggada.html). Never the less, while he is among the Jews, they are to apply their [law](law.html) uniformly to all, citizen and non-citizen alike.

***Devarim (Deuteronomy) 31:10-13*** *Then Moses commanded them: “At the end of every* [*seven*](seven.html) *years, in the year for canceling debts, during the* [*Feast of Tabernacles*](succoth.html)*, When all Israel comes to appear before* [*HaShem*](hashem.html) *your G-d at the place he will choose, you shall read this* [*law*](law.html) *before them in their* [*hearing*](mashal.html)*. Assemble the people--men, women and children, and the* [*aliens*](aliens.html) *living in your towns--so they can listen and learn to fear* [*HaShem*](hashem.html) *your G-d and follow carefully all the words of this* [*law*](law.html)*. Their children, who do not* [*know*](daat.html) *this* [*law*](law.html)*, must hear it and learn to fear* [*HaShem*](hashem.html) *your G-d as long as you live in the land you are crossing the* [*Jordan*](stages.html) *to possess.”*

Whether you have entered the [covenant](covenant.html) or not, all those who reside in Israel are commanded to hear the Torah during [Succoth](succoth.html). Since the [aliens](aliens.html) were required to obey the same Torah [law](law.html) as the Jew, it makes sense that they would have to learn the [law](law.html) of the land in which they were [dwelling](dwelling.html).

***Vayikra (Leviticus) 16:23-31*** *“Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. He shall bathe himself with water in a holy place and put on his regular garments. Then he shall come out and* [*sacrifice*](korbanot.html) *the* [*burnt offering*](korbanot.html) *for himself and the* [*burnt offering*](korbanot.html) *for the people, to make* [*atonement*](atonemen.html) *for himself and for the people. He shall also burn the fat of the* [*sin*](sin.html)[*offering*](korbanot.html) *on the altar. “The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the* [*camp*](stages.html)*. The bull and the goat for the* [*sin*](sin.html) *offerings, whose* [*blood*](body.html) *was brought into the Most Holy Place to make* [*atonement*](atonemen.html)*, must be taken outside the* [*camp*](stages.html)*; their hides, flesh and offal are to be burned up. The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the* [*camp*](stages.html)*. “This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an* [*alien*](aliens.html) *living among you-- Because on this day* [*atonement*](atonemen.html) *will be made for you, to cleanse you. Then, before* [*HaShem*](hashem.html)*, you will be* [*clean*](purity.html) *from all your* [*sins*](sin.html)*. It is a* [*sabbath*](sabbath.html) *of rest, and you must deny yourselves; it is a lasting ordinance.*

Both the [alien](aliens.html) (Gentile) and the Jew were required to fast (no [food](food.html), water, bathing, anointing, or [sex](marriageact.html)) on Yom [HaKippurim](kippur.html). This suggests that if the [alien](aliens.html) has properly prepared, then he, too, would also receive [atonement](atonemen.html) on Yom [HaKippurim](kippur.html).

***Vayikra (Leviticus) 17:10-14*** *“‘Any Israelite or any* [*alien*](aliens.html) *living among them who* [*eats*](eating.html) *any* [*blood*](body.html)*--I will set my* [*face*](body.html) *against that person who* [*eats*](eating.html)[*blood*](body.html) *and will cut him off from his people. For the life of a creature is in the* [*blood*](body.html)*, and I have given it to you to make* [*atonement*](atonemen.html) *for yourselves on the altar; it is the* [*blood*](body.html) *that makes* [*atonement*](atonemen.html) *for* [*one*](one.html)*’s life. Therefore I say to the Israelites, “None of you may* [*eat*](eating.html)[*blood*](body.html)*, nor may an* [*alien*](aliens.html) *living among you* [*eat*](eating.html)[*blood*](body.html)*.” “‘Any Israelite or any* [*alien*](aliens.html) *living among you who hunts any animal or bird that may be* [*eaten*](eating.html) *must drain out the* [*blood*](body.html) *and cover it with earth, Because the life of every creature is its* [*blood*](body.html)*. That is why I have said to the Israelites, “You must not* [*eat*](eating.html) *the* [*blood*](body.html) *of any creature, because the life of every creature is its* [*blood*](body.html)*; anyone who* [*eats*](eating.html) *it must be cut off.”*

We have already learned that the [aliens](aliens.html) were to have the same [law](law.html) as the Jew, while living among them, this [command](cmds613.html) to abstain from [blood](body.html) receives special emphasis. We also [know](daat.html) that the [Ger](aliens.html) Toshav was forbidden to [eat](eating.html) [blood](body.html) from the [Noachide](noachide.html) [laws](law.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 9:14*** *“‘An* [*alien*](aliens.html) *living among you who* [*wants*](needs.html) *to celebrate* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html) *must do so in accordance with its rules and regulations. You must have the same regulations for the* [*alien*](aliens.html) *and the native-born.’”*

Earlier we learned that the [alien](aliens.html) living among the Jews could not [eat](eating.html) the Pascal [sacrifice](korbanot.html), or the afikomen, yet here we see that they are allowed (encouraged!) to participate in all the other aspects of the [Passover](passover.html) feast, as long as he does so according to what the Torah has commanded. As an aside, the Torah [commands](cmds613.html) are contained in the [Oral Torah](orallaw.html) as well as the Written Torah. The Written Torah tells us to do something, while the [Oral Torah](orallaw.html) tells us *how* to do what is written. Therefore, we expect that the proper way to celebrate [Passover](passover.html) will *only* be found in the [Oral Torah](orallaw.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 15:13*** *“‘Everyone who is native-born must do these things in this way when he brings an* [*offering*](korbanot.html) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*. For the* [*generations*](toldot.html) *to come, whenever an* [*alien*](aliens.html) *or anyone else living among you presents an* [*offering*](korbanot.html) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, he must do exactly as you do. The* [*community*](community.html) *is to have the same rules for you and for the* [*alien*](aliens.html) *living among you; this is a lasting ordinance for the* [*generations*](toldot.html) *to come. You and the* [*alien*](aliens.html) *shall be the same before* [*HaShem*](hashem.html)*: The same* [*laws*](law.html) *and regulations will apply both to you and to the* [*alien*](aliens.html) *living among you.’”*

Both the [alien](aliens.html) and the Jew were allowed to bring sacrifices to the [Temple](temple.html). This suggests that those who bring a [sacrifice](korbanot.html) will be *drawn near[[3]](#footnote-3)* to [HaShem](hashem.html), whether they are a Jew or a Gentile.

***Devarim (Deuteronomy) 16:9*** *Count off* [*seven*](seven.html) *weeks from the* [*time*](time.html) *you begin to put the sickle to the* [*standing*](mashal.html) *grain. Then celebrate the* [*Feast of Weeks*](shavuot.html) *to* [*HaShem*](hashem.html) *your G-d by giving a* [*freewill*](freewill.html)[*offering*](korbanot.html) *in proportion to the blessings* [*HaShem*](hashem.html) *your G-d has given you. And rejoice before* [*HaShem*](hashem.html) *your G-d at the place he will choose as a* [*dwelling*](dwelling.html) *for his* [*Name*](name.html)*--you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the* [*aliens*](aliens.html)*, the fatherless and the widows living among you.*

The [feast of Weeks](shavuot.html) ([Hebrew](hebrew.html): [Shavuot](shavuot.html)) was to be celebrated by Jew and Gentile. This celebration involved bring a gift to [HaShem](hashem.html). This emphasises this aspect over and above have the same [law](law.html) for the Jews and the [aliens](aliens.html) living among them.

***Yeshayah (Isaiah) 56:1-8*** *This is what* [*HaShem*](hashem.html) *says: “Maintain justice and do what is right, for my* [*salvation*](salvation.html) *is close at* [*hand*](fourteen.html) *and my righteousness will soon be revealed. Blessed is the man who does this, the man who holds it fast, who keeps the* [*Sabbath*](sabbath.html) *without desecrating it, and keeps his* [*hand*](fourteen.html) *from doing any evil.” Let no foreigner who has bound himself to* [*HaShem*](hashem.html) *say, “*[*HaShem*](hashem.html) *will surely exclude me from his people.” And let not any eunuch complain, “I am only a dry tree.” For this is what* [*HaShem*](hashem.html) *says: “To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my* [*covenant*](covenant.html)*-- To them I will give within my* [*temple*](temple.html) *and its walls a memorial and a* [*name*](name.html) *better than sons and daughters; I will give them an everlasting* [*name*](name.html) *that will not be cut off. And foreigners who bind themselves to* [*HaShem*](hashem.html) *to serve him, to love the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and to worship him, all who keep the* [*Sabbath*](sabbath.html) *without desecrating it and who hold fast to my* [*covenant*](covenant.html)*-- These I will bring to my holy mountain and give them joy in my house of* [*prayer*](prayer.html)*. Their* [*burnt offering*](korbanot.html)*s and sacrifices will be accepted on my altar; for my house will be called a house of* [*prayer*](prayer.html) *for all* [*nations*](nations.html)*.” The Sovereign* [*HaShem*](hashem.html) *declares--he who gathers the* [*exiles*](galuyot.html) *of Israel: “I will* [*gather*](gather.html) *still others to them besides those already* [*gathered*](gather.html)*.”*

Foreigners (Gentiles) who enter the [covenant](covenant.html) by binding themselves to the [covenant](covenant.html) are also given the opportunity to draw near to [HaShem](hashem.html) as Jews.

Notice that the [community](community.html) of Israel included [aliens](aliens.html) ([**Ger**](aliens.html) **Toshav**):

***Shemot (***[***Exodus***](exodus.html)***) 12:17-19*** *“Celebrate the Feast of* [*Unleavened*](chametz.html) *Bread, because it was on this very day that I brought your divisions* [*out of Egypt*](thebirth.html)*. Celebrate this day as a lasting ordinance for the* [*generations*](toldot.html) *to come. In the* [*first*](one.html) *month you are to* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, from the evening of the* [*fourteenth*](fourteen.html) *day until the evening of the* [*twenty*](twenty.html)*-*[*first*](one.html) *day. For* [*seven*](seven.html) *days no* [*yeast*](chametz.html) *is to be found in your houses. And whoever* [*eats*](eating.html) *anything with* [*yeast*](chametz.html) *in it must be cut off from the* [*community*](community.html) *of Israel, whether he is an* [*alien*](aliens.html) *or native-born.*

The issue of [chametz](chametz.html) during [Pesach](passover.html) is singled out for additional mention as being binding on both Jews and Gentiles.

***Yeshayah (Isaiah) 13:19 - 14:2***[*Babylon*](bavel.html)*, the jewel of kingdoms, the glory of the Babylonians’ pride, will be overthrown by G-d like Sodom and Gomorrah. She will never be inhabited or lived in through all* [*generations*](toldot.html)*; no Arab will pitch his tent there, no shepherd will rest his flocks there. But desert creatures will lie there, jackals will fill her houses; there the owls will* [*dwell*](dwelling.html)*, and there the wild goats will leap about. Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her* [*time*](time.html) *is at* [*hand*](fourteen.html)*, and her days will not be prolonged.* [*HaShem*](hashem.html) *will have* [*compassion*](jonah.html) *on* [*Jacob*](israelja.html)*; once again he will choose Israel and will settle them in their own land.* [*Aliens*](aliens.html) *will join them and unite with the house of* [*Jacob*](israelja.html)*.* [*Nations*](nations.html) *will take them and bring them to their own place. And the house of Israel will possess the* [*nations*](nations.html) *as menservants and maidservants in* [*HaShem*](hashem.html)*’s land. They will make captives of their captors and rule over their oppressors.*

In the above pasuk we see that those Gentiles who do not enter the [covenant](covenant.html) as Jews, or do not enter a [covenant](covenant.html) as [Noachide](noachide.html), these Gentiles will become the servants of the Jews. Elsewhere[[4]](#footnote-4) the Torah [teaches](teacher.html) us that the Gentiles will become the [*inheritance*](inherit.html) of the Jews.

In this next passage we see that [aliens](aliens.html) are NOT citizens.

***Yahoshua (Joshua) 8:30-35*** *Then Joshua built on Mount Ebal an altar to* [*HaShem*](hashem.html)*, the G-d of Israel, As Moses the servant of* [*HaShem*](hashem.html) *had commanded the Israelites. He built it according to what is written in the Book of the* [*Law*](law.html) *of Moses--an altar of uncut stones, on which no iron tool had been used. On it they offered to* [*HaShem*](hashem.html)[*burnt offering*](korbanot.html)*s and sacrificed fellowship offerings. There, in the presence of the Israelites, Joshua copied on stones the* [*law*](law.html) *of Moses, which he had written. All Israel,* [*aliens*](aliens.html) *and citizens alike, with their elders, officials and judges, were* [*standing*](mashal.html) *on both sides of the ark of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*, facing those who carried it--the* [*priests*](priests.html)*, who were Levites. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of* [*HaShem*](hashem.html) *had formerly commanded when he gave instructions to bless the people of Israel. Afterward, Yahoshua (Joshua) read all the words of the* [*law*](law.html)*--the blessings and the curses-- just as it is written in the Book of the* [*Law*](law.html)*. There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the* [*aliens*](aliens.html) *who lived among them.*

Again we see that the [aliens](aliens.html) who are living among the Jews must participate in [*hearing*](mashal.html) the Torah because they, also, are subject while living among the Jews.

**II. To Whom Was The** [**Law**](law.html) **Given?**

In this next passage we see that the Torah was given to the Jews and to all of the [aliens](aliens.html) who came [out of Egypt](thebirth.html) with the Jews. In addition it was binding on all of the Jewish souls who would ever live.

***Devarim (Deuteronomy) 29:1-15*** *These are the terms of the* [*covenant*](covenant.html)[*HaShem*](hashem.html) *commanded Moses to make with the Israelites in* [*Moab*](stages.html)*, in addition to the* [*covenant*](covenant.html) *he had made with them at Horeb. Moses summoned all the Israelites and said to them: Your* [*eyes*](body.html) *have seen all that* [*HaShem*](hashem.html) *did in Egypt to Pharaoh, to all his officials and to all his land. With your own* [*eyes*](body.html) *you saw those great trials, those miraculous* [*signs*](signs.html) *and great wonders. But to this day* [*HaShem*](hashem.html) *has not given you a mind that understands or* [*eyes*](body.html) *that see or* [*ears*](body.html) *that hear. During the* [*forty*](forty.html) *years that I led you through the desert, your clothes did not wear out, nor did the sandals on your* [*feet*](heel.html)*. You* [*ate*](eating.html) *no bread and drank no wine or other fermented drink. I did this so that you might* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d. When you reached this place, Sihon king of Heshbon and Og king of Bashan came out to fight against us, but we defeated them. We took their land and gave it as an* [*inheritance*](inherit.html) *to the Reubenites, the Gadites and the half-*[*tribe*](tribes.html) *of Manasseh. Carefully follow the terms of this* [*covenant*](covenant.html)*, so that you may prosper in everything you do. All of you are* [*standing*](mashal.html) *today in the presence of* [*HaShem*](hashem.html) *your G-d--your leaders and chief men, your elders and officials, and all the other men of Israel, Together with your children and your wives, and the* [*aliens*](aliens.html) *living in your camps who chop your wood and carry your water. You are* [*standing*](mashal.html) *here in order to enter into a* [*covenant*](covenant.html) *with* [*HaShem*](hashem.html) *your G-d, a* [*covenant*](covenant.html)[*HaShem*](hashem.html) *is making with you this day and sealing with an oath, To confirm you this day as his people, that he may be your G-d as he promised you and as he swore to your* [*fathers*](fathers.html)*,* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html)*. I am making this* [*covenant*](covenant.html)*, with its oath, not only with you who are* [*standing*](mashal.html) *here with us today in the presence of* [*HaShem*](hashem.html) *our G-d but also with those who are not here today.*

Other people ([**Ger**](aliens.html) **Toshav**) are implied to have received the [Law](law.html) because they left Egypt with the Israelites:

***Shemot (***[***Exodus***](exodus.html)***) 12:33-38*** *The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!” So the people took their dough before the* [*yeast*](chametz.html) *was added, and carried it on their* [*shoulders*](body.html) *in kneading troughs wrapped in clothing. The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing.* [*HaShem*](hashem.html) *had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians. The Israelites journeyed from Rameses to* [*Succoth*](succoth.html)*. There were about* [*six*](six.html) *hundred thousand men on* [*foot*](heel.html)*, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds.*

[Circumcision](circumcz.html) was a [sign](signs.html) of the [covenant](covenant.html) with [Abraham](avraham.html), and his descendants, and is connected to the [Ger](aliens.html) Tzaddik:

***Colossians 2:9-14*** *For in* [*Mashiach*](mashiach.html) *all the fullness of the Deity lives in bodily form, And you have been given fullness in* [*Mashiach*](mashiach.html)*, who is the* [*head*](body.html) *over every power and* [*authority*](authority.html)*. In him you were also* [*circumcised*](circumcz.html)*, in the putting off of the sinful nature, not with a* [*circumcision*](circumcz.html) *done by the* [*hands*](fourteen.html) *of men but with the* [*circumcision*](circumcz.html) *done by* [*Mashiach*](mashiach.html)*, Having been buried with him in baptism and raised with him through your faith in the power of G-d, who raised him from the dead. When you were dead in your* [*sins*](sin.html) *and in the uncircumcision of your sinful nature, G-d made you alive with* [*Mashiach*](mashiach.html)*. He forgave us all our* [*sins*](sin.html)*, Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.*

The [**Ger**](aliens.html) **Tzaddik** was not born into the [Community](community.html) of Israel, but rather joined that [community](community.html) by [three](three.html) things:

1. [Circumcision](circumcz.html)
2. Immersion in the [mikveh](forty.html)
3. Agreeing to keep the [mitzvot](cmds613.html), the [commandments](cmds613.html).

***Devarim (Deuteronomy) 10:12-19*** *And now, O Israel, what does* [*HaShem*](hashem.html) *your G-d ask of you but to fear* [*HaShem*](hashem.html) *your G-d, to* [*walk*](walking.html) *in all his ways, to love him, to serve* [*HaShem*](hashem.html) *your G-d with all your* [*heart*](body.html) *and with all your soul, And to observe* [*HaShem*](hashem.html)*’s* [*commands*](cmds613.html) *and decrees that I am giving you today for your own good? To* [*HaShem*](hashem.html) *your G-d belong the* [*heavens*](heaven.html)*, even the highest* [*heavens*](heaven.html)*, the earth and everything in it. Yet* [*HaShem*](hashem.html) *set his affection on your forefathers and loved them, and he chose you, their descendants, above all the* [*nations*](nations.html)*, as it is today.* [*Circumcise*](circumcz.html) *your hearts, therefore, and do not be stiff-necked any longer. For* [*HaShem*](hashem.html) *your G-d is G-d of gods and Lord of lords, the great G-d, mighty and* [*awesome*](awesome.html)*, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the* [*alien*](aliens.html)*, giving him* [*food*](food.html) *and clothing. And you are to love those who are* [*aliens*](aliens.html)*, for you yourselves were* [*aliens*](aliens.html) *in Egypt.*

The [covenantal](covenant.html) people (Jews) are to love those who are not a part of the [covenant](covenant.html) ([aliens](aliens.html) – Gentiles).

In the following passage, [HaShem](hashem.html) promises that Jews would be returned to their [covenantal](covenant.html) land, after the diaspora, when they return their hearts to [HaShem](hashem.html).

***Devarim (Deuteronomy) 30:1-6*** *When all these blessings and curses I have set before you come upon you and you take them to* [*heart*](body.html) *wherever* [*HaShem*](hashem.html) *your G-d disperses you among the* [*nations*](nations.html)*, And when you and your children return to* [*HaShem*](hashem.html) *your G-d and obey him with all your* [*heart*](body.html) *and with all your soul according to everything I* [*command*](cmds613.html) *you today, Then* [*HaShem*](hashem.html) *your G-d will restore your fortunes and have* [*compassion*](jonah.html) *on you and* [*gather*](gather.html) *you again from all the* [*nations*](nations.html) *where he scattered you. Even if you have been banished to the most distant land under the* [*heavens*](heaven.html)*, from there* [*HaShem*](hashem.html) *your G-d will* [*gather*](gather.html) *you and bring you back. He will bring you to the land that belonged to your* [*fathers*](fathers.html)*, and you will take possession of it. He will make you more prosperous and numerous than your* [*fathers*](fathers.html)*.* [*HaShem*](hashem.html) *your G-d will* [*circumcise*](circumcz.html) *your hearts and the hearts of your descendants, so that you may love him with all your* [*heart*](body.html) *and with all your soul, and live.*

This next passage is [speaking](mashal.html) to Jews because they are the ones who are circumcized and they are the ones who covenanted to obey the Torah. Never the less, the Jews will be the [first](one.html) to suffer for their [sins](sin.html), then the Gentiles will also be in trouble. Clearly, both Jews and Gentiles have a responsibility to obey their parts of the Torah. If we fail to [study](study.html) Torah we will not be absolved of responsibility, but rather we will be judged by our failure to live up to the parts we did [know](daat.html). Finally, for those who obey Torah there will be glory, honor, and peace – to the Jew [first](one.html), then to the Gentile. Notice that the Jew is ALWAYS judged [first](one.html) because He is [HaShem](hashem.html)’s firstborn (only begotten) son.[[5]](#footnote-5)

***Romans 2:9-29*** *There will be trouble and distress for every human being who does evil:* [*first*](one.html) *for the Jew, then for the Gentile; But glory, honor and peace for everyone who does good:* [*first*](one.html) *for the Jew, then for the Gentile. For G-d does not show favoritism. All who* [*sin*](sin.html) *apart from the* [*law*](law.html) *will also perish apart from the* [*law*](law.html)*, and all who* [*sin*](sin.html) *under the* [*law*](law.html) *will be judged by the* [*law*](law.html)*. For it is not those who hear the* [*law*](law.html) *who are righteous in G-d’s sight, but it is those who obey the* [*law*](law.html) *who will be declared righteous. (Indeed, when Gentiles, who do not have the* [*law*](law.html)*, do by nature things required by the* [*law*](law.html)*, they are a* [*law*](law.html) *for themselves, even though they do not have the* [*law*](law.html)*, Since they show that the requirements of the* [*law*](law.html) *are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) This will take place on the day when G-d will judge men’s secrets through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, as my* [*gospel*](mishna1.html) *declares. Now you, if you call yourself a Jew; if you rely on the* [*law*](law.html) *and brag about your relationship to G-d; If you* [*know*](daat.html) *his will and approve of what is superior because you are instructed by the* [*law*](law.html)*; If you are convinced that you are a guide for the blind, a light for those who are in the dark, An instructor of the foolish, a* [*teacher*](teacher.html) *of infants, because you have in the* [*law*](law.html) *the embodiment of* [*knowledge*](knowledge.html) *and truth-- You, then, who* [*teach*](teacher.html) *others, do you not* [*teach*](teacher.html) *yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who brag about the* [*law*](law.html)*, do you dishonor G-d by breaking the* [*law*](law.html)*? As it is written: “G-d’s* [*name*](name.html) *is blasphemed among the Gentiles because of you.”* [*Circumcision*](circumcz.html) *has value if you observe the* [*law*](law.html)*, but if you break the* [*law*](law.html)*, you have become as though you had not been* [*circumcised*](circumcz.html)*. If those who are not* [*circumcised*](circumcz.html) *keep the* [*law*](law.html)*’s requirements, will they not be regarded as though they were* [*circumcised*](circumcz.html)*? The* [*one*](one.html) *who is not* [*circumcised*](circumcz.html)[*physically*](physical.html) *and yet obeys the* [*law*](law.html) *will condemn you who, even though you have the written code and* [*circumcision*](circumcz.html)*, are a lawbreaker. A man is not a Jew if he is only* [*one*](one.html) *outwardly, nor is* [*circumcision*](circumcz.html) *merely outward and* [*physical*](physical.html)*. No, a man is a Jew if he is* [*one*](one.html) *inwardly; and* [*circumcision*](circumcz.html) *is* [*circumcision*](circumcz.html) *of the* [*heart*](body.html)*, by the Spirit, not by the written code. Such a man’s praise is not from men, but from G-d.*

[Aliens](aliens.html) ([**Ger**](aliens.html) **Toshav**) will [inherit](inherit.html) a portion of the land.

***Yechezkel (Ezekiel) 47:21-23*** *“You are to distribute this land among yourselves according to the* [*tribes*](tribes.html) *of Israel. You are to allot it as an* [*inheritance*](inherit.html) *for yourselves and for the* [*aliens*](aliens.html) *who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an* [*inheritance*](inherit.html) *among the* [*tribes*](tribes.html) *of Israel. In whatever* [*tribe*](tribes.html) *the* [*alien*](aliens.html) *settles, there you are to give him his* [*inheritance*](inherit.html)*,” declares the Sovereign* [*HaShem*](hashem.html)*.*

Israel was “called by His [Name](name.html)“ and are “[HaShem](hashem.html)’s people”:

***Shemot (***[***Exodus***](exodus.html)***) 22:28-31*** *“Do not blaspheme G-d or curse the ruler of your people. “Do not hold back offerings from your granaries or your vats. “You must give me the firstborn of your sons. Do the same with your cattle and your sheep. Let them stay with their mothers for* [*seven*](seven.html) *days, but give them to me on the* [*eighth*](eight.html) *day. “You are to be my holy people. So do not* [*eat*](eating.html) *the meat of an animal torn by wild beasts; throw it to the dogs.*

***Bamidbar (***[***Numbers***](nchart.html)***) 6:23-27*** *“Tell Aaron and his sons, ‘This is how you are to bless the Israelites. Say to them: “‘“*[*HaShem*](hashem.html) *bless you and keep you;* [*HaShem*](hashem.html) *make his* [*face*](body.html) *shine upon you and be gracious to you;* [*HaShem*](hashem.html) *turn his* [*face*](body.html) *toward you and give you peace.”‘ “So they will put my* [*name*](name.html) *on the Israelites, and I will bless them.”*

***II Divrei HaYamim (Chronicles) 7:11-14*** *When Solomon had finished the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *and the royal palace, and had succeeded in carrying out all he had in mind to do in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *and in his own palace,* [*HaShem*](hashem.html) *appeared to him at night and said: “I have heard your* [*prayer*](prayer.html) *and have chosen this place for myself as a* [*temple*](temple.html) *for sacrifices. “When I shut up the* [*heavens*](heaven.html) *so that there is no rain, or* [*command*](cmds613.html) *locusts to devour the land or send a* [*plague*](plagues.html) *among my people, If my people, who are called by my* [*name*](name.html)*, will humble themselves and* [*pray*](prayer.html) *and seek my* [*face*](body.html) *and turn from their* [*wicked*](wicked.html) *ways, then will I hear from* [*heaven*](heaven.html) *and will* [*forgive*](forgive.html) *their* [*sin*](sin.html) *and will heal their land.*

***I Shmuel (Samuel) 2:22-25*** *Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting. So he said to them, “Why do you do such things? I hear from all the people about these* [*wicked*](wicked.html) *deeds of yours. No, my sons; it is not a good report that I hear spreading among* [*HaShem*](hashem.html)*’s people. If a man* [*sins*](sin.html) *against another man, G-d may mediate for him; but if a man* [*sins*](sin.html) *against* [*HaShem*](hashem.html)*, who will intercede for him?” His sons, however, did not listen to their father’s rebuke, for it was* [*HaShem*](hashem.html)*’s will to put them to death.*

***II Shmuel (Samuel) 5:1-4*** *All the* [*tribes*](tribes.html) *of Israel came to David at* [*Hebron*](city.html) *and said, “We are your own flesh and* [*blood*](body.html)*. In the past, while Saul was king over us, you were the* [*one*](one.html) *who led Israel on their military campaigns. And* [*HaShem*](hashem.html) *said to you, ‘You will shepherd my people Israel, and you will become their ruler.’” When all the elders of Israel had come to King David at* [*Hebron*](city.html)*, the king made a compact with them at* [*Hebron*](city.html) *before* [*HaShem*](hashem.html)*, and they anointed David king over Israel. David was* [*thirty*](thirty.html) *years old when he became king, and he reigned* [*forty*](forty.html) *years.*

***Yeshayah (Isaiah) 10:24-26*** *Therefore, this is what the Lord,* [*HaShem*](hashem.html) *Almighty, says: “O my people who live in Zion, do not be afraid of the Assyrians, who beat you with a* [*rod*](staff.html) *and lift up a club against you, as Egypt did. Very soon my anger against you will end and my wrath will be directed to their destruction.”* [*HaShem*](hashem.html) *Almighty will lash them with a whip, as when he struck down Midian at the rock of Oreb; and he will raise his* [*staff*](staff.html) *over the waters, as he did in Egypt.*

***Yeshayah (Isaiah) 43:1-13*** *But now, this is what* [*HaShem*](hashem.html) *says--he who created you, O* [*Jacob*](israelja.html)*, he who formed you, O Israel: “Fear not, for I have* [*redeemed*](redemption.html) *you; I have summoned you by* [*name*](name.html)*; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you* [*walk*](walking.html) *through the* [*fire*](fire.html)*, you will not be burned; the flames will not set you ablaze. For I am* [*HaShem*](hashem.html)*, your G-d, the Holy* [*One*](one.html) *of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead. Since you are precious and honored in my sight, and because I love you, I will give men in exchange for you, and people in exchange for your life. Do not be afraid, for I am with you; I will bring your children from the* [*east*](east.html) *and* [*gather*](gather.html) *you from the west. I will say to the north, ‘Give them up!’ and to the south, ‘Do not hold them back.’ Bring my sons from afar and my daughters from the ends of the earth-- Everyone who is called by my* [*name*](name.html)*, whom I created for my glory, whom I formed and made.” Lead out those who have* [*eyes*](body.html) *but are blind, who have* [*ears*](body.html) *but are deaf. All the* [*nations*](nations.html)[*gather*](gather.html) *together and the peoples assemble. Which of them foretold this and proclaimed to us the former things? Let them bring in their witnesses to prove they were right, so that others may hear and say, “It is true.” “You are my witnesses,” declares* [*HaShem*](hashem.html)*, “and my servant whom I have chosen, so that you may* [*know*](daat.html) *and believe me and understand that I am he. Before me no god was formed, nor will there be* [*one*](one.html) *after me. I, even I, am* [*HaShem*](hashem.html)*, and apart from me there is no savior. I have revealed and saved and proclaimed--I, and not some foreign god among you. You are my witnesses,” declares* [*HaShem*](hashem.html)*, “that I am G-d. Yes, and from ancient days I am he. No* [*one*](one.html) *can deliver out of my* [*hand*](fourteen.html)*. When I act, who can reverse it?”*

Egyptians ([**Ger**](aliens.html) **Toshav**) too will bear “His [name](name.html)”:

***Yeshayah (Isaiah) 19:19-25*** *In that day there will be an altar to* [*HaShem*](hashem.html) *in the* [*heart*](body.html) *of Egypt, and a monument to* [*HaShem*](hashem.html) *at its border. It will be a* [*sign*](signs.html) *and witness to* [*HaShem*](hashem.html) *Almighty in the land of Egypt. When they* [*cry*](mashal.html) *out to* [*HaShem*](hashem.html) *because of their oppressors, he will send them a savior and defender, and he will rescue them. So* [*HaShem*](hashem.html) *will make himself* [*known*](daat.html) *to the Egyptians, and in that day they will acknowledge* [*HaShem*](hashem.html)*. They will worship with sacrifices and grain offerings; they will make vows to* [*HaShem*](hashem.html) *and keep them.* [*HaShem*](hashem.html) *will strike Egypt with a* [*plague*](plagues.html)*; he will strike them and heal them. They will turn to* [*HaShem*](hashem.html)*, and he will respond to their pleas and heal them. In that day there will be a highway* [*from Egypt*](thebirth.html) *to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the* [*third*](three.html)*, along with Egypt and Assyria, a blessing on the earth.* [*HaShem*](hashem.html) *Almighty will bless them, saying, “Blessed be Egypt my people, Assyria my handiwork, and Israel my* [*inheritance*](inherit.html)*.”*

***Yirimiyah (Jeremiah) 12:14-17*** *This is what* [*HaShem*](hashem.html) *says: “As for all my* [*wicked*](wicked.html) *neighbors who seize the* [*inheritance*](inherit.html) *I gave my people Israel, I will uproot them from their lands and I will uproot the house of Judah from among them. But after I uproot them, I will again have* [*compassion*](jonah.html) *and will bring each of them back to his own* [*inheritance*](inherit.html) *and his own country. And if they learn well the ways of my people and swear by my* [*name*](name.html)*, saying, ‘As surely as* [*HaShem*](hashem.html) *lives’--even as they once* [*taught*](teacher.html) *my people to swear by Baal--then they will be established among my people. But if any* [*nation*](nations.html) *does not listen, I will completely uproot and destroy it,” declares* [*HaShem*](hashem.html)*.*

In this next passage we have a hint that after the Assyrian and [Babylonian](bavel.html) [exiles](galuyot.html), the Jews will be dispersed among the Gentiles and lose their identity. At the end, [HaShem](hashem.html) will regather these sparks, these so called Gentiles, and He will reveal their Jewish soul by causing them to [desire](needs.html) conversion and attachment to the Jewish people.

***Romans 9:21-26*** *Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if G-d, choosing to show his wrath and make his power* [*known*](daat.html)*, bore with great patience the objects of his wrath--prepared for destruction? What if he did this to make the riches of his glory* [*known*](daat.html) *to the objects of his mercy, whom he prepared in advance for glory-- Even us, whom he also called, not only from the Jews but also from the Gentiles? As he says in Hoshea (Hosea): “I will call them ‘my people’ who are not my people; and I will call her ‘my loved* [*one*](one.html)*’ who is not my loved* [*one*](one.html)*,” And, “It will happen that in the very place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living G-d.’”*

***II Corinthians 6:14-18*** *Do not be yoked together with unbelievers. For what do righteousness and* [*wickedness*](wicked.html) *have in common? Or what fellowship can light have with darkness? What harmony is there between* [*Mashiach*](mashiach.html) *and Belial? What does a believer have in common with an unbeliever? What agreement is there between the* [*temple*](temple.html) *of G-d and idols? For we are the* [*temple*](temple.html) *of the living G-d. As G-d has said: “I will live with them and* [*walk*](walking.html) *among them, and I will be their G-d, and they will be my people.” “Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.” “I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.”*

We see, in the above passage, that those who are in a [covenantal](covenant.html) relationship with [HaShem](hashem.html), will be separate from the Gentile and will [know](daat.html) the [clean](purity.html) from the unclean.

Who is the “[new](new.html) [covenant](covenant.html)“ for?

***Yirimiyah (Jeremiah) 31:31-34*** *“The* [*time*](time.html) *is* [*coming*](coming.html)*,” declares* [*HaShem*](hashem.html)*, “when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their forefathers when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they broke my* [*covenant*](covenant.html)*, though I was a husband to them,” declares* [*HaShem*](hashem.html)*. “This is the* [*covenant*](covenant.html) *I will make with the house of Israel after that* [*time*](time.html)*,” declares* [*HaShem*](hashem.html)*. “I will put my* [*law*](law.html) *in their minds and write it on their hearts. I will be their G-d, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](daat.html)[*HaShem*](hashem.html)*,’ because they will all* [*know*](daat.html) *me, from the least of them to the greatest,” declares* [*HaShem*](hashem.html)*. “For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more.”*

In the above passage, we see that the [covenant](covenant.html) that [HaShem](hashem.html) made with the Jews and converts was a covenat of [marriage](mashal.html)! Marital intimacy with [HaShem](hashem.html) is only available to those who ‘[sign](signs.html)’ the [covenant](covenant.html) by conversion or [circumcision](circumcz.html).

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:1-12*** *The point of what we are saying is this: We do have such a* [*high priest*](priests.html)*, who sat down at the right* [*hand*](mashal.html) *of the throne of the Majesty in* [*heaven*](heaven.html)*, And who serves in the* [*sanctuary*](mikdash.html)*, the true* [*tabernacle*](mikdash.html) *set up by the Lord, not by man. Every* [*high priest*](priests.html) *is* [*appointed*](settimes.html) *to offer both gifts and sacrifices, and so it was necessary for this* [*one*](one.html) *also to have something to offer. If he were on earth, he would not be a* [*priest*](priests.html)*, for there are already men who offer the gifts prescribed by the* [*law*](law.html)*. They serve at a* [*sanctuary*](mikdash.html) *that is a copy and shadow of what is in* [*heaven*](heaven.html)*. This is why Moses was warned when he was about to build the* [*tabernacle*](mikdash.html)*: “See to it that you make everything according to the pattern shown you on the mountain.” But the ministry* [*Yeshua*](yeshua.html) *has received is as superior to theirs as the* [*covenant*](covenant.html) *of which he is mediator is superior to the old* [*one*](one.html)*, and it is founded on better promises. For if there had been nothing wrong with that* [*first*](one.html)[*covenant*](covenant.html)*, no place would have been sought for another. But G-d found fault with the people and said: “The* [*time*](time.html) *is* [*coming*](coming.html)*, declares the Lord, when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their forefathers when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they did not remain faithful to my* [*covenant*](covenant.html)*, and I turned away from them, declares the Lord. This is the* [*covenant*](covenant.html) *I will make with the house of Israel after that* [*time*](time.html)*, declares the Lord. I will put my* [*laws*](law.html) *in their minds and write them on their hearts. I will be their G-d, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](daat.html) *the Lord,’ because they will all* [*know*](daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more.”*

The [**Ger**](aliens.html) **Tzaddik** is included in this passage, as we will also see in the next passage:

***Hoshea (Hosea) 1:6-11*** *Gomer conceived again and gave* [*birth*](birth.html) *to a daughter. Then* [*HaShem*](hashem.html) *said to Hoshea (Hosea), “Call her Lo-Ruhamah, for I will no longer show love to the house of Israel, that I should at all* [*forgive*](forgive.html) *them. Yet I will show love to the house of Judah; and I will* [*save*](salvation.html) *them--not by bow, sword or battle, or by horses and horsemen, but by* [*HaShem*](hashem.html) *their G-d.” After she had weaned Lo-Ruhamah, Gomer had another son. Then* [*HaShem*](hashem.html) *said, “Call him Lo-Ammi, for you are not my people, and I am not your G-d. “Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living G-d.’ The people of Judah and the people of Israel will be reunited, and they will appoint* [*one*](one.html) *leader and will come up out of the land, for great will be the day of Jezreel.*

The writer of Romans explains the above passage as refering to the [**Ger**](aliens.html) **Tzaddik**:

***Romans 9:1-33*** *I* [*speak*](mashal.html) *the truth in* [*Mashiach*](mashiach.html)*--I am not lying, my conscience confirms it in the Holy Spirit-- I have great sorrow and unceasing anguish in my* [*heart*](body.html)*. For I could wish that I myself were cursed and cut off from* [*Mashiach*](mashiach.html) *for the sake of my brothers, those of my own race, The people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the* [*law*](law.html)*, the* [*temple*](temple.html) *worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of* [*Mashiach*](mashiach.html)*, who is G-d over all, forever praised! Amen. It is not as though G-d’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all* [*Abraham*](avraham.html)*’s children. On the contrary, “It is through* [*Isaac*](isaac.html) *that your offspring will be reckoned.” In other words, it is not the natural children who are G-d’s children, but it is the children of the promise who are regarded as* [*Abraham*](avraham.html)*’s offspring. For this was how the promise was stated: “At the* [*appointed*](settimes.html)[*time*](time.html) *I will return, and Sarah will have a son.” Not only that, but Rebekah’s children had* [*one*](one.html) *and the same father, our father* [*Isaac*](isaac.html)*. Yet, before the twins were born or had done anything good or bad--in order that G-d’s purpose in election might stand: Not by works but by him who calls--she was told, “The older will serve the younger.” Just as it is written: “*[*Jacob*](israelja.html) *I loved, but* [*Esau*](edom.html) *I hated.” What then shall we say? Is G-d unjust? Not at all! For he says to Moses, “I will have mercy on whom I have mercy, and I will have* [*compassion*](jonah.html) *on whom I have* [*compassion*](jonah.html)*.” It does not, therefore, depend on man’s* [*desire*](needs.html) *or effort, but on G-d’s mercy. For the Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my* [*name*](name.html) *might be proclaimed in all the earth.” Therefore G-d has mercy on whom he* [*wants*](needs.html) *to have mercy, and he hardens whom he* [*wants*](needs.html) *to harden.* [*One*](one.html) *of you will say to me: “Then why does G-d still blame us? For who resists his will?” But who are you, O man, to talk back to G-d? “Shall what is formed say to him who formed it, ‘Why did you make me like this?’” Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if G-d, choosing to show his wrath and make his power* [*known*](daat.html)*, bore with great patience the objects of his wrath--prepared for destruction? What if he did this to make the riches of his glory* [*known*](daat.html) *to the objects of his mercy, whom he prepared in advance for glory-- Even us, whom he also called, not only from the Jews but also from the Gentiles? As he says in Hosea: “I will call them ‘my people’ who are not my people; and I will call her ‘my loved* [*one*](one.html)*’ who is not my loved* [*one*](one.html)*,” And, “It will happen that in the very place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living G-d.’” Isaiah cries out concerning Israel: “Though the* [*number*](nchart.html) *of the Israelites be like the sand by the sea, only the remnant will be saved. For the Lord will carry out his sentence on earth with speed and finality.” It is just as Isaiah said previously: “Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah.” What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; But Israel, who pursued a* [*law*](law.html) *of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the “stumbling stone.” As it is written: “See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the* [*one*](one.html) *who trusts in him will never be put to shame.”*

***Amos 9:8-12*** *“Surely the* [*eyes*](body.html) *of the Sovereign* [*HaShem*](hashem.html) *are on the sinful kingdom. I will destroy it from the* [*face*](body.html) *of the earth--yet I will not totally destroy the house of* [*Jacob*](israelja.html)*,” declares* [*HaShem*](hashem.html)*. “For I will give the* [*command*](cmds613.html)*, and I will shake the house of Israel among all the* [*nations*](nations.html) *as grain is shaken in a sieve, and not a pebble will reach the ground. All the sinners among my people will die by the sword, all those who say, ‘Disaster will not overtake or meet us.’ “In that day I will restore David’s fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, So that they may possess the remnant of* [*Edom*](edom.html) *and all the* [*nations*](nations.html) *that bear my* [*name*](name.html)*,” declares* [*HaShem*](hashem.html)*, who will do these things.*

The above passage is elaborated on in:

***II Luqas (Acts) 15:12-21*** *The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous* [*signs*](signs.html) *and wonders G-d had done among the Gentiles through them. When they finished, James* [*spoke*](mashal.html) *up: “Brothers, listen to me. Simon has described to us how G-d at* [*first*](one.html) *showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this, as it is written: “‘After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the Gentiles who bear my* [*name*](name.html)*, says the Lord, who does these things’ That have been* [*known*](daat.html) *for ages. “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to G-d. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*.”*

In the above passage, [Yaaqov](israelja.html) (James) is rendering an halachic decision which agrees with Chazal. It is a pars-pro-tot for the [Noachide](noachide.html) [commands](cmds613.html).

***Revelation 3:11-13*** *I am* [*coming*](coming.html) *soon. Hold on to what you have, so that no* [*one*](one.html) *will take your crown. Him who overcomes I will make a pillar in the* [*temple*](temple.html) *of my G-d. Never again will he leave it. I will write on him the* [*name*](name.html) *of my G-d and the* [*name*](name.html) *of the* [*city*](city.html) *of my G-d, the* [*new*](new.html)[*Jerusalem*](city.html)*, which is* [*coming*](coming.html) *down out of* [*heaven*](heaven.html) *from my G-d; and I will also write on him my* [*new*](new.html)[*name*](name.html)*. He who has an ear, let him hear what the Spirit says to the churches.*

[Aliens](aliens.html) ([**Ger**](aliens.html) **Toshav**) will unite with the house of [Jacob](israelja.html):

***Yeshayah (Isaiah) 14:1-2***[*HaShem*](hashem.html) *will have* [*compassion*](jonah.html) *on* [*Jacob*](israelja.html)*; once again he will choose Israel and will settle them in their own land.* [*Aliens*](aliens.html) *will join them and unite with the house of* [*Jacob*](israelja.html)*.* [*Nations*](nations.html) *will take them and bring them to their own place. And the house of Israel will possess the* [*nations*](nations.html) *as menservants and maidservants in* [*HaShem*](hashem.html)*’s land. They will make captives of their captors and rule over their oppressors.*

***Yeshayah (Isaiah) 56:3-8*** *Let no foreigner who has bound himself to* [*HaShem*](hashem.html) *say, “*[*HaShem*](hashem.html) *will surely exclude me from his people.” And let not any eunuch complain, “I am only a dry tree.” For this is what* [*HaShem*](hashem.html) *says: “To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my* [*covenant*](covenant.html)*-- To them I will give within my* [*temple*](temple.html) *and its walls a memorial and a* [*name*](name.html) *better than sons and daughters; I will give them an everlasting* [*name*](name.html) *that will not be cut off. And foreigners who bind themselves to* [*HaShem*](hashem.html) *to serve him, to love the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and to worship him, all who keep the* [*Sabbath*](sabbath.html) *without desecrating it and who hold fast to my* [*covenant*](covenant.html)*-- These I will bring to my holy mountain and give them joy in my house of* [*prayer*](prayer.html)*. Their* [*burnt offering*](korbanot.html)*s and sacrifices will be accepted on my altar; for my house will be called a house of* [*prayer*](prayer.html) *for all* [*nations*](nations.html)*.” The Sovereign* [*HaShem*](hashem.html) *declares--he who gathers the* [*exiles*](galuyot.html) *of Israel: “I will* [*gather*](gather.html) *still others to them besides those already* [*gathered*](gather.html)*.”*

In the above passage we see foreigners who keep [Shabbat](sabbath.html). From this we learn that these foreigners are converts because [Shabbat](sabbath.html) was given as a [covenantal](covenant.html) [sign](signs.html) to the Jews. Any Gentile who celebrates [Shabbat](sabbath.html) will incur the death penalty. Remember that the [covenant](covenant.html) that [HaShem](hashem.html) made with the Jews and converts at Mt. [Sinai](stages.html), was a [marriage](mashal.html) [covenant](covenant.html). Marital intimacy ([Shabbat](sabbath.html) observance) is only available to those who have entered the [covenant](covenant.html) via conversion.

Many [nations](nations.html) ([**Ger**](aliens.html) **Tzaddik**) will [convert](aliens.html) and become “My people”:

***Zechariah 2:7-13*** *“Come, O Zion! Escape, you who live in the Daughter of* [*Babylon*](bavel.html)*!” For this is what* [*HaShem*](hashem.html) *Almighty says: “After he has honored me and has sent me against the* [*nations*](nations.html) *that have plundered you- -for whoever touches you touches the apple of his eye-- I will surely raise my* [*hand*](fourteen.html) *against them so that their slaves will plunder them. Then you will* [*know*](daat.html) *that* [*HaShem*](hashem.html) *Almighty has sent me. “Shout and be glad, O Daughter of Zion. For I am* [*coming*](coming.html)*, and I will live among you,” declares* [*HaShem*](hashem.html)*. “Many* [*nations*](nations.html) *will be joined with* [*HaShem*](hashem.html) *in that day and will become my people. I will live among you and you will* [*know*](daat.html) *that* [*HaShem*](hashem.html) *Almighty has sent me to you.* [*HaShem*](hashem.html) *will* [*inherit*](inherit.html) *Judah as his portion in the holy land and will again choose* [*Jerusalem*](city.html)*. Be still before* [*HaShem*](hashem.html)*, all mankind, because he has roused himself from his holy* [*dwelling*](dwelling.html)*.”*

***Zechariah 8:18-23*** *Again the word of* [*HaShem*](hashem.html) *Almighty came to me. This is what* [*HaShem*](hashem.html) *Almighty says: “The fasts of the* [*fourth*](four.html)*,* [*fifth*](five.html)*, seventh, and tenth months will become joyful and glad occasions and happy* [*festivals*](festivals.html) *for Judah. Therefore love truth and peace.” This is what* [*HaShem*](hashem.html) *Almighty says: “Many peoples and the inhabitants of many cities will yet come, And the inhabitants of* [*one*](one.html)[*city*](city.html) *will go to another and say, ‘Let us go at once to entreat* [*HaShem*](hashem.html) *and seek* [*HaShem*](hashem.html) *Almighty. I myself am going.’ And many peoples and powerful* [*nations*](nations.html) *will come to* [*Jerusalem*](city.html) *to seek* [*HaShem*](hashem.html) *Almighty and to entreat him.” This is what* [*HaShem*](hashem.html) *Almighty says: “In those days* [*ten*](ten.html) *men from all languages and* [*nations*](nations.html) *will take firm hold of* [*one*](one.html) *Jew by the hem of his robe and say, ‘Let us go with you, because we have heard that G-d is with you.’”*

***Yechezkel (Ezekiel) 34:17-24*** *“‘As for you, my flock, this is what the Sovereign* [*HaShem*](hashem.html) *says: I will judge between* [*one*](one.html) *sheep and another, and between rams and goats. Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your* [*feet*](heel.html)*? Is it not enough for you to drink clear water? Must you also muddy the rest with your* [*feet*](heel.html)*? Must my flock feed on what you have trampled and drink what you have muddied with your* [*feet*](heel.html)*? “‘Therefore this is what the Sovereign* [*HaShem*](hashem.html) *says to them: See, I myself will judge between the fat sheep and the lean sheep. Because you shove with flank and shoulder, butting all the weak sheep with your horns until you have driven them away, I will* [*save*](salvation.html) *my flock, and they will no longer be plundered. I will judge between* [*one*](one.html) *sheep and another. I will place over them* [*one*](one.html) *shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I* [*HaShem*](hashem.html) *will be their G-d, and my servant David will be prince among them. I* [*HaShem*](hashem.html) *have spoken.*

[Aliens](aliens.html) ([**Ger**](aliens.html) **Tzaddik**) will have an [inheritance](inherit.html) in the land:

***Yechezkel (Ezekiel) 47:21-23*** *“You are to distribute this land among yourselves according to the* [*tribes*](tribes.html) *of Israel. You are to allot it as an* [*inheritance*](inherit.html) *for yourselves and for the* [*aliens*](aliens.html) *who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an* [*inheritance*](inherit.html) *among the* [*tribes*](tribes.html) *of Israel. In whatever* [*tribe*](tribes.html) *the* [*alien*](aliens.html) *settles, there you are to give him his* [*inheritance*](inherit.html)*,” declares the Sovereign* [*HaShem*](hashem.html)*.*

There is no distinction between the Jew and the [**Ger**](aliens.html) **Tzaddik** who believe:

***II Luqas (Acts) 15:7-18*** *After much discussion, Tzefet (Peter) got up and addressed them: “Brothers, you* [*know*](daat.html) *that some* [*time*](time.html) *ago G-d made a choice among you that the Gentiles might hear from my lips the message of the* [*gospel*](mishna1.html) *and believe. G-d, who knows the* [*heart*](body.html)*, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he* [*purified*](purity.html) *their hearts by faith. Now then, why do you try to test G-d by putting on the necks of the disciples a yoke that neither we nor our* [*fathers*](fathers.html) *have been able to bear? No! We believe it is through the* [*grace*](grace.html) *of our Lord* [*Yeshua*](yeshua.html) *that we are saved, just as they are.” The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous* [*signs*](signs.html) *and wonders G-d had done among the Gentiles through them. When they finished, James* [*spoke*](mashal.html) *up: “Brothers, listen to me. Simon has described to us how G-d at* [*first*](one.html) *showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this, as it is written: “‘After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the Gentiles who bear my* [*name*](name.html)*, says the Lord, who does these things’ That have been* [*known*](daat.html) *for ages.*

***Amos 9:7-15*** *“Are not you Israelites the same to me as the Cushites?” declares* [*HaShem*](hashem.html)*. “Did I not bring Israel up* [*from Egypt*](thebirth.html)*, the Philistines from Caphtor and the Arameans from Kir? “Surely the* [*eyes*](body.html) *of the Sovereign* [*HaShem*](hashem.html) *are on the sinful kingdom. I will destroy it from the* [*face*](body.html) *of the earth--yet I will not totally destroy the house of* [*Jacob*](israelja.html)*,” declares* [*HaShem*](hashem.html)*. “For I will give the* [*command*](cmds613.html)*, and I will shake the house of Israel among all the* [*nations*](nations.html) *as grain is shaken in a sieve, and not a pebble will reach the ground. All the sinners among my people will die by the sword, all those who say, ‘Disaster will not overtake or meet us.’ “In that day I will restore David’s fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, So that they may possess the remnant of* [*Edom*](edom.html) *and all the* [*nations*](nations.html) *that bear my* [*name*](name.html)*,” declares* [*HaShem*](hashem.html)*, who will do these things. “The days are* [*coming*](coming.html)*,” declares* [*HaShem*](hashem.html)*, “when the reaper will be overtaken by the plowman and the planter by the* [*one*](one.html) *treading grapes.* [*New*](new.html) *wine will drip from the mountains and flow from all the hills. I will bring back my* [*exiled*](galuyot.html) *people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and* [*eat*](eating.html) *their fruit. I will plant Israel in their own land, never again to be uprooted from the land I have given them,” says* [*HaShem*](hashem.html) *your G-d.*

***Yochanan (John) 10:14-18*** *“I am the good shepherd; I* [*know*](daat.html) *my sheep and my sheep* [*know*](daat.html) *me-- Just as the Father knows me and I* [*know*](daat.html) *the Father--and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be* [*one*](one.html) *flock and* [*one*](one.html) *shepherd. The reason my Father loves me is that I lay down my life--only to take it up again. No* [*one*](one.html) *takes it from me, but I lay it down of my own accord. I have* [*authority*](authority.html) *to lay it down and* [*authority*](authority.html) *to take it up again. This* [*command*](cmds613.html) *I received from my Father.”*

***Yochanan (John) 11:47-53*** *Then the chief* [*priests*](priests.html) *and the Pharisees called a meeting of the Sanhedrin. “What are we accomplishing?” they asked. “Here is this man performing many miraculous* [*signs*](signs.html)*. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our* [*nation*](nations.html)*.” Then* [*one*](one.html) *of them, named Caiaphas, who was* [*high priest*](priests.html) *that year,* [*spoke*](mashal.html) *up, “You* [*know*](daat.html) *nothing at all! You do not realize that it is better for you that* [*one*](one.html) *man die for the people than that the whole* [*nation*](nations.html) *perish.” He did not say this on his own, but as* [*high priest*](priests.html) *that year he prophesied that* [*Yeshua*](yeshua.html) *would die for the Jewish* [*nation*](nations.html)*, And not only for that* [*nation*](nations.html) *but also for the scattered children of G-d, to bring them together and make them* [*one*](one.html)*. So from that day on they plotted to take his life.*

***Romans 4:8-17*** *Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him.” Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*’s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the* [*sign*](signs.html) *of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the footsteps of the faith that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*. It was not through* [*law*](law.html) *that* [*Abraham*](avraham.html) *and his offspring received the promise that he would be heir of the* [*world*](worlds.html)*, but through the righteousness that comes by faith. For if those who live by* [*law*](law.html) *are heirs, faith has no value and the promise is worthless, Because* [*law*](law.html) *brings wrath. And where there is no* [*law*](law.html) *there is no transgression. Therefore, the promise comes by faith, so that it may be by* [*grace*](grace.html) *and may be guaranteed to all* [*Abraham*](avraham.html)*’s offspring--not only to those who are of the* [*law*](law.html) *but also to those who are of the faith of* [*Abraham*](avraham.html)*. He is the father of us all. As it is written: “I have made you a father of many* [*nations*](nations.html)*.” He is our father in the sight of G-d, in whom he believed--the G-d who gives life to the dead and calls things that are not as though they were.*

In this next passage we see that [HaShem](hashem.html) will treat those who enter the [covenant](covenant.html), in the same manner, whether they are Jew or Gentile.

***Romans 10:8-17*** *But what does it say? “The word is near you; it is in your* [*mouth*](body.html) *and in your* [*heart*](body.html)*,” that is, the word of faith we are proclaiming: That if you confess with your* [*mouth*](body.html)*, “*[*Yeshua*](yeshua.html) *is Lord,” and believe in your* [*heart*](body.html) *that G-d raised him from the dead, you will be saved. For it is with your* [*heart*](body.html) *that you believe and are justified, and it is with your* [*mouth*](body.html) *that you confess and are saved. As the Scripture says, “Anyone who trusts in him will never be put to shame.” For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, For, “Everyone who calls on the* [*name*](name.html) *of the Lord will be saved.” How, then, can they call on the* [*one*](one.html) *they have not believed in? And how can they believe in the* [*one*](one.html) *of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, “How beautiful are the* [*feet*](heel.html) *of those who bring* [*good news*](mishna1.html)*!” But not all the Israelites accepted the* [*good news*](mishna1.html)*. For Isaiah says, “Lord, who has believed our message?” Consequently, faith comes from* [*hearing*](mashal.html) *the message, and the message is heard through the word of* [*Mashiach*](mashiach.html)*.*

***Romans 11:13-36*** *I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry In the hope that I may somehow arouse my own people to envy and* [*save*](salvation.html) *some of them. For if their rejection is the reconciliation of the* [*world*](worlds.html)*, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, Do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, “Branches were broken off so that I could be grafted in.” Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if G-d did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of G-d: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for G-d is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree! I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full* [*number*](nchart.html) *of the Gentiles has come in. And so all Israel will be saved, as it is written: “The deliverer will come from Zion; he will turn godlessness away from* [*Jacob*](israelja.html)*. And this is my* [*covenant*](covenant.html) *with them when I take away their* [*sins*](sin.html)*.” As far as the* [*gospel*](mishna1.html) *is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, For G-d’s gifts and his call are irrevocable. Just as you who were at* [*one*](one.html)[*time*](time.html) *disobedient to G-d have now received mercy as a result of their disobedience, So they too have now become disobedient in order that they too may now receive mercy as a result of G-d’s mercy to you. For G-d has bound all men over to disobedience so that he may have mercy on them all. Oh, the depth of the riches of the wisdom and* [*knowledge*](knowledge.html) *of G-d! How unsearchable his judgments, and his paths beyond tracing out! “Who has* [*known*](daat.html) *the mind of the Lord? Or who has been his counselor?” “Who has ever given to G-d, that G-d should repay him?” For from him and through him and to him are all things. To him be the glory forever! Amen.*

[***Galatians***](galatian.html) ***3:6-9*** *Consider* [*Abraham*](avraham.html)*: “He believed G-d, and it was credited to him as righteousness.” Understand, then, that those who believe are children of* [*Abraham*](avraham.html)*. The Scripture foresaw that G-d would* [*justify*](justification.html) *the Gentiles by faith, and announced the* [*gospel*](mishna1.html) *in advance to* [*Abraham*](avraham.html)*: “All* [*nations*](nations.html) *will be blessed through you.” So those who have faith are blessed along with* [*Abraham*](avraham.html)*, the man of faith.*

In this next passage we see that after [Avraham](avraham.html) became a [convert](aliens.html), through [circumcision](circumcz.html), after he was credited with righteousness because of his faithful obedience to [HaShem](hashem.html)’s Torah (see B4SINAI). This should be the correct path for all believers:

1. Start showing your love for [HaShem](hashem.html) by obeying his Hakhamim and His Torah.
2. Learn Torah left, right, and center while obeying the [Noachide](noachide.html) [laws](law.html).
3. Undergo conversion to join the [Sinai](stages.html) [covenant](covenant.html).

***Romans 4:7-12*** *“Blessed are they whose transgressions are forgiven, whose* [*sins*](sin.html) *are covered. Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him.” Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*’s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the* [*sign*](signs.html) *of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the footsteps of the faith that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*.* [*Ephesians*](ephesians.html) *2:11-20 Therefore, remember that formerly you who are Gentiles by* [*birth*](birth.html) *and called “uncircumcised” by those who call themselves “the* [*circumcision*](circumcz.html)*” (that done in the* [*body*](body.html) *by the* [*hands*](fourteen.html) *of men)-- Remember that at that* [*time*](time.html) *you were separate from* [*Mashiach*](mashiach.html)*, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without G-d in the* [*world*](worlds.html)*. But now in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *you who once were far away have been brought near through the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*. For he himself is our peace, who has made the* [*two*](two.html)[*one*](one.html) *and has destroyed the barrier, the dividing wall of hostility, By abolishing in his flesh the* [*law*](law.html) *with its* [*commandments*](cmds613.html) *and regulations. His purpose was to create in himself* [*one*](one.html)[*new*](new.html) *man out of the* [*two*](two.html)*, thus making peace, And in this* [*one*](one.html)[*body*](body.html) *to reconcile both of them to G-d through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by* [*one*](one.html) *Spirit. Consequently, you are no longer foreigners and* [*aliens*](aliens.html)*, but fellow citizens with G-d’s people and members of G-d’s* [*household*](househld.html)*, Built on the foundation of the apostles and prophets, with* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *himself as the chief cornerstone.*

***II Luqas (Acts) 10:25-48*** *As Tzefet (Peter) entered the house, Cornelius met him and fell at his* [*feet*](heel.html) *in reverence. But Tzefet (Peter) made him get up. “Stand up,” he said, “I am only a man myself.” Talking with him, Peter went inside and found a large gathering of people. He said to them: “You are well aware that it is against our* [*law*](law.html) *for a Jew to associate with a Gentile or visit him. But G-d has shown me that I should not call any man impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?” Cornelius answered: “*[*Four*](four.html) *days ago I was in my house* [*praying*](prayer.html) *at this hour, at* [*three*](three.html) *in the afternoon. Suddenly a man in shining clothes stood before me And said, ‘Cornelius, G-d has heard your* [*prayer*](prayer.html) *and remembered your gifts to the poor. Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.’ So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of G-d to listen to everything the Lord has commanded you to tell us.” Then Peter began to* [*speak*](mashal.html)*: “I now realize how true it is that G-d does not show favoritism But accepts men from every* [*nation*](nations.html) *who fear him and do what is right. You* [*know*](daat.html) *the message G-d sent to the people of Israel, telling the* [*good news*](mishna1.html) *of peace through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, who is Lord of all. You* [*know*](daat.html) *what has happened throughout Judea, beginning in Galilee after the baptism that John preached-- How G-d anointed* [*Yeshua*](yeshua.html) *of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the* [*devil*](demons.html)*, because G-d was with him. “We are witnesses of everything he did in the country of the Jews and in* [*Jerusalem*](city.html)*. They killed him by hanging him on a tree, But G-d raised him from the dead on the* [*third*](three.html) *day and caused him to be seen. He was not seen by all the people, but by witnesses whom G-d had already chosen--by us who* [*ate*](eating.html) *and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the* [*one*](one.html) *whom G-d* [*appointed*](settimes.html) *as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives* [*forgiveness*](forgive.html) *of* [*sins*](sin.html) *through his* [*name*](name.html)*.” While Peter was still* [*speaking*](mashal.html) *these words, the Holy Spirit came on all who heard the message. The* [*circumcised*](circumcz.html) *believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them* [*speaking*](mashal.html) *in* [*tongues*](spirit.html) *and praising G-d. Then Peter said, “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.” So he ordered that they be baptized in the* [*name*](name.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Then they asked Peter to stay with them for a few days.*

Yet, in some way the [**Ger**](aliens.html) **Tzaddik** are also different from the Children of [Abraham](avraham.html):

***II Luqas (Acts) 13:16-26***[*Standing*](mashal.html) *up, Paul motioned with his* [*hand*](fourteen.html) *and said: “Men of Israel and you Gentiles who worship G-d, listen to me! The G-d of the people of Israel chose our* [*fathers*](fathers.html)*; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, He endured their conduct for about* [*forty*](forty.html) *years in the desert, He overthrew* [*seven*](seven.html)[*nations*](nations.html) *in Canaan and gave their land to his people as their* [*inheritance*](inherit.html)*. All this took about 450 years. “After this, G-d gave them judges until the* [*time*](time.html) *of Shmuel (Samuel) the prophet. Then the people asked for a king, and he gave them Saul son of Kish, of the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*, who ruled* [*forty*](forty.html) *years. After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own* [*heart*](body.html)*; he will do everything I want him to do.’ “From this man’s descendants G-d has brought to Israel the Savior* [*Yeshua*](yeshua.html)*, as he promised. Before the* [*coming*](coming.html) *of* [*Yeshua*](yeshua.html)*, John preached repentance and baptism to all the people of Israel. As John was completing his work, he said: ‘Who do you think I am? I am not that* [*one*](one.html)*. No, but he is* [*coming*](coming.html) *after me, whose sandals I am not worthy to untie.’ “Brothers, children of* [*Abraham*](avraham.html)*, and you G-d-fearing Gentiles, it is to us that this message of* [*salvation*](salvation.html) *has been sent.*

Not all Jews are [Abraham](avraham.html)’s children:

***Yochanan (John) 8:37-59*** *I* [*know*](daat.html) *you are* [*Abraham*](avraham.html)*’s descendants. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have seen in the Father’s presence, and you do what you have heard from your father.” “*[*Abraham*](avraham.html) *is our father,” they answered. “If you were* [*Abraham*](avraham.html)*’s children,” said* [*Yeshua*](yeshua.html)*, “then you would do the things* [*Abraham*](avraham.html) *did. As it is, you are determined to kill me, a man who has told you the truth that I heard from G-d.* [*Abraham*](avraham.html) *did not do such things. You are doing the things your own father does.” “We are not illegitimate children,” they protested. “The only Father we have is G-d himself.”* [*Yeshua*](yeshua.html) *said to them, “If G-d were your Father, you would love me, for I came from G-d and now am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the* [*devil*](demons.html)*, and you want to carry out your father’s* [*desire*](needs.html)*. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of* [*sin*](sin.html)*? If I am telling the truth, why don’t you believe me? He who belongs to G-d hears what G-d says. The reason you do not hear is that you do not belong to G-d.” The Jews answered him, “Aren’t we right in saying that you are a Samaritan and* [*demon*](demons.html)*-possessed?” “I am not possessed by a* [*demon*](demons.html)*,” said* [*Yeshua*](yeshua.html)*, “but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is* [*one*](one.html) *who seeks it, and he is the judge. I tell you the truth, if anyone keeps my word, he will never see death.” At this the Jews exclaimed, “Now we* [*know*](daat.html) *that you are* [*demon*](demons.html)*-possessed!* [*Abraham*](avraham.html) *died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. Are you greater than our father* [*Abraham*](avraham.html)*? He died, and so did the prophets. Who do you think you are?”* [*Yeshua*](yeshua.html) *replied, “If I glorify myself, my glory means nothing. My Father, whom you claim as your G-d, is the* [*one*](one.html) *who glorifies me. Though you do not* [*know*](daat.html) *him, I* [*know*](daat.html) *him. If I said I did not, I would be a liar like you, but I do* [*know*](daat.html) *him and keep his word. Your father* [*Abraham*](avraham.html) *rejoiced at the thought of seeing my day; he saw it and was glad.” “You are not yet fifty years old,” the Jews said to him, “and you have seen* [*Abraham*](avraham.html)*!” “I tell you the truth,”* [*Yeshua*](yeshua.html) *answered, “before* [*Abraham*](avraham.html) *was born, I am!” At this, they picked up stones to stone him, but* [*Yeshua*](yeshua.html) *hid himself, slipping away from the* [*temple*](temple.html) *grounds.*

In the [last days](lastdays.html) we will also see G-d reuniting Israel:

***Yechezkel (Ezekiel) 37:16-28*** *“Son of man, take a stick of wood and write on it, ‘Belonging to Judah and the Israelites associated with him.’ Then take another stick of wood, and write on it, ‘Ephraim’s stick, belonging to* [*Joseph*](joseph.html) *and all the house of Israel associated with him.’ Join them together into* [*one*](one.html) *stick so that they will become* [*one*](one.html) *in your* [*hand*](fourteen.html)*. “When your countrymen ask you, ‘Won’t you tell us what you mean by this?’ Say to them, ‘This is what the Sovereign* [*HaShem*](hashem.html) *says: I am going to take the stick of* [*Joseph*](joseph.html)*--which is in Ephraim’s* [*hand*](fourteen.html)*--and of the Israelite* [*tribes*](tribes.html) *associated with him, and join it to Judah’s stick, making them a single stick of wood, and they will become* [*one*](one.html) *in my* [*hand*](fourteen.html)*.’ Hold before their* [*eyes*](body.html) *the sticks you have written on And say to them, ‘This is what the Sovereign* [*HaShem*](hashem.html) *says: I will take the Israelites out of the* [*nations*](nations.html) *where they have gone. I will* [*gather*](gather.html) *them from all around and bring them back into their own land. I will make them* [*one*](one.html)[*nation*](nations.html) *in the land, on the mountains of Israel. There will be* [*one*](one.html) *king over all of them and they will never again be* [*two*](two.html)[*nations*](nations.html) *or be divided into* [*two*](two.html) *kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will* [*save*](salvation.html) *them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their G-d. “‘My servant David will be king over them, and they will all have* [*one*](one.html) *shepherd. They will follow my* [*laws*](law.html) *and be careful to keep my decrees. They will live in the land I gave to my servant* [*Jacob*](israelja.html)*, the land where your* [*fathers*](fathers.html) *lived. They and their children and their children’s children will live there forever, and David my servant will be their prince forever. I will make a* [*covenant*](covenant.html) *of peace with them; it will be an everlasting* [*covenant*](covenant.html)*. I will establish them and increase their* [*numbers*](nchart.html)*, and I will put my* [*sanctuary*](mikdash.html) *among them forever. My* [*dwelling*](dwelling.html) *place will be with them; I will be their G-d, and they will be my people. Then the* [*nations*](nations.html) *will* [*know*](daat.html) *that I* [*HaShem*](hashem.html) *make Israel holy, when my* [*sanctuary*](mikdash.html) *is among them forever.’”*

and:

***Yirimiyah (Jeremiah) 3:14-18*** *“Return, faithless people,” declares* [*HaShem*](hashem.html)*, “for I am your husband. I will choose you--*[*one*](one.html) *from a town and* [*two*](two.html) *from a clan--and bring you to Zion. Then I will give you shepherds after my own* [*heart*](body.html)*, who will lead you with* [*knowledge*](knowledge.html) *and understanding. In those days, when your* [*numbers*](nchart.html) *have increased greatly in the land,” declares* [*HaShem*](hashem.html)*, “men will no longer say, ‘The ark of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*.’ It will never enter their minds or be remembered; it will not be missed, nor will another* [*one*](one.html) *be made. At that* [*time*](time.html) *they will call* [*Jerusalem*](city.html) *The Throne of* [*HaShem*](hashem.html)*, and all* [*nations*](nations.html) *will* [*gather*](gather.html) *in* [*Jerusalem*](city.html) *to honor the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an* [*inheritance*](inherit.html)*.*

The promises made to Israel are quoted as applying to the [**Ger**](aliens.html) **Tzaddik**:

***Shemot (***[***Exodus***](exodus.html)***) 19:1-6*** *In the* [*third*](three.html) *month after the Israelites left Egypt--on the very day--they came to the Desert of* [*Sinai*](stages.html)*. After they set out from* [*Rephidim*](stages.html)*, they entered the Desert of* [*Sinai*](stages.html)*, and Israel camped there in the desert in front of the mountain. Then Moses went up to G-d, and* [*HaShem*](hashem.html) *called to him from the mountain and said, “This is what you are to say to the house of* [*Jacob*](israelja.html) *and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my* [*covenant*](covenant.html)*, then out of all* [*nations*](nations.html) *you will be my treasured possession. Although the whole earth is mine, You will be for me a kingdom of* [*priests*](priests.html) *and a holy* [*nation*](nations.html)*.’ These are the words you are to* [*speak*](mashal.html) *to the Israelites.”*

***I Tzefet (Peter) 2:1-10*** *Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure* [*spiritual*](physical.html) *milk, so that by it you may grow up in your* [*salvation*](salvation.html)*, Now that you have tasted that the Lord is good. As you come to him, the living Stone--rejected by men but chosen by G-d and precious to him-- You also, like living stones, are being built into a* [*spiritual*](physical.html) *house to be a holy priesthood,* [*offering*](korbanot.html)[*spiritual*](physical.html) *sacrifices acceptable to G-d through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the* [*one*](one.html) *who trusts in him will never be put to shame.” Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the capstone,” And, “A stone that causes men to stumble and a rock that makes them fall.” They stumble because they disobey the message--which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy* [*nation*](nations.html)*, a people belonging to G-d, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of G-d; once you had not received mercy, but now you have received mercy.*

***Yeshayah (Isaiah) 52:9-15*** *Burst into songs of joy together, you ruins of* [*Jerusalem*](city.html)*, for* [*HaShem*](hashem.html) *has comforted his people, he has* [*redeemed*](redemption.html)[*Jerusalem*](city.html)*.* [*HaShem*](hashem.html) *will lay bare his holy arm in the sight of all the* [*nations*](nations.html)*, and all the ends of the earth will see the* [*salvation*](salvation.html) *of our G-d. Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of* [*HaShem*](hashem.html)*. But you will not leave in haste or go in flight; for* [*HaShem*](hashem.html) *will go before you, the G-d of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-- So will he sprinkle many* [*nations*](nations.html)*, and kings will shut their* [*mouths*](body.html) *because of him. For what they were not told, they will see, and what they have not heard, they will understand.*

[***Galatians***](galatian.html) ***3:21 - 4:7*** *Is the* [*law*](law.html)*, therefore, opposed to the promises of G-d? Absolutely not! For if a* [*law*](law.html) *had been given that could impart life, then righteousness would certainly have come by the* [*law*](law.html)*. But the Scripture declares that the whole* [*world*](worlds.html) *is a prisoner of* [*sin*](sin.html)*, so that what was promised, being given through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, might be given to those who believe. Before this faith came, we were held prisoners by the* [*law*](law.html)*, locked up until faith should be revealed. So the* [*law*](law.html) *was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the* [*law*](law.html)*. You are all sons of G-d through faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, For all of you who were baptized into* [*Mashiach*](mashiach.html) *have clothed yourselves with* [*Mashiach*](mashiach.html)*. There is neither Jew nor Greek, slave nor free,* [*male*](male+female.html) *nor* [*female*](male+female.html)*, for you are all* [*one*](one.html) *in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. If you belong to* [*Mashiach*](mashiach.html)*, then you are* [*Abraham*](avraham.html)*’s* [*seed*](flower.html)*, and heirs according to the promise. What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the* [*time*](time.html) *set by his father. So also, when we were children, we were in slavery under the basic principles of the* [*world*](worlds.html)*. But when the* [*time*](time.html) *had fully come, G-d sent his Son, born of a woman, born under* [*law*](law.html)*, To* [*redeem*](redemption.html) *those under* [*law*](law.html)*, that we might receive the full rights of sons. Because you are sons, G-d sent the Spirit of his Son into our hearts, the Spirit who calls out, <“Abba>, Father.” So you are no longer a slave, but a son; and since you are a son, G-d has made you also an heir.*

[***Ephesians***](ephesians.html) ***2:11-22*** *Therefore, remember that formerly you who are Gentiles by* [*birth*](birth.html) *and called “uncircumcised“ by those who call themselves “the* [*circumcision*](circumcz.html)*” (that done in the* [*body*](body.html) *by the* [*hands*](fourteen.html) *of men)-- Remember that at that* [*time*](time.html) *you were separate from* [*Mashiach*](mashiach.html)*, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without G-d in the* [*world*](worlds.html)*. But now in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *you who once were far away have been brought near through the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*. For he himself is our peace, who has made the* [*two*](two.html)[*one*](one.html) *and has destroyed the barrier, the dividing wall of hostility, By abolishing in his flesh the* [*law*](law.html) *with its* [*commandments*](cmds613.html) *and regulations. His purpose was to create in himself* [*one*](one.html)[*new*](new.html) *man out of the* [*two*](two.html)*, thus making peace, And in this* [*one*](one.html)[*body*](body.html) *to reconcile both of them to G-d through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by* [*one*](one.html) *Spirit. Consequently, you are no longer foreigners and* [*aliens*](aliens.html)*, but fellow citizens with G-d’s people and members of G-d’s* [*household*](househld.html)*, Built on the foundation of the apostles and prophets, with* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy* [*temple*](temple.html) *in the Lord. And in him you too are being built together to become a* [*dwelling*](dwelling.html) *in which G-d lives by his Spirit.*

[***Ephesians***](ephesians.html) ***3:4-6*** *In reading this, then, you will be able to understand my* [*insight*](insights.html) *into the mystery of* [*Mashiach*](mashiach.html)*, Which was not made* [*known*](daat.html) *to men in other* [*generations*](toldot.html) *as it has now been revealed by the Spirit to G-d’s holy apostles and prophets. This mystery is that through the* [*gospel*](mishna1.html) *the Gentiles are heirs together with Israel, members together of* [*one*](one.html)[*body*](body.html)*, and sharers together in the promise in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

***I Tzefet (Peter) 2:6-12*** *For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the* [*one*](one.html) *who trusts in him will never be put to shame.” Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the capstone,” And, “A stone that causes men to stumble and a rock that makes them fall.” They stumble because they disobey the message--which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy* [*nation*](nations.html)*, a people belonging to G-d, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of G-d; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as* [*aliens*](aliens.html) *and strangers in the* [*world*](worlds.html)*, to abstain from sinful* [*desires*](needs.html)*, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify G-d on the day he visits us.*

***Revelation 5:9-10*** *And they sang a* [*new*](new.html) *song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your* [*blood*](body.html) *you purchased men for G-d from every* [*tribe*](tribes.html) *and language and people and* [*nation*](nations.html)*. You have made them to be a kingdom and* [*priests*](priests.html) *to serve our G-d, and they will reign on the earth.”*

It seems that the [**Ger**](aliens.html) **Tzaddik** as many things in common with the Israelites. But, the very fact that the [**Ger**](aliens.html) **Tzaddik** are named separately seems to imply a difference.

***Romans 2:25-29***[*Circumcision*](circumcz.html) *has value if you observe the* [*law*](law.html)*, but if you break the* [*law*](law.html)*, you have become as though you had not been* [*circumcised*](circumcz.html)*. If those who are not* [*circumcised*](circumcz.html) *keep the* [*law*](law.html)*’s requirements, will they not be regarded as though they were* [*circumcised*](circumcz.html)*? The* [*one*](one.html) *who is not* [*circumcised*](circumcz.html)[*physically*](physical.html) *and yet obeys the* [*law*](law.html) *will condemn you who, even though you have the written code and* [*circumcision*](circumcz.html)*, are a lawbreaker. A man is not a Jew if he is only* [*one*](one.html) *outwardly, nor is* [*circumcision*](circumcz.html) *merely outward and* [*physical*](physical.html)*. No, a man is a Jew if he is* [*one*](one.html) *inwardly; and* [*circumcision*](circumcz.html) *is* [*circumcision*](circumcz.html) *of the* [*heart*](body.html)*, by the Spirit, not by the written code. Such a man’s praise is not from men, but from G-d.*

Light...

***Yeshayah (Isaiah) 42:5-7*** *This is what G-d* [*HaShem*](hashem.html) *says--he who created the* [*heavens*](heaven.html) *and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who* [*walk*](walking.html) *on it: “I,* [*HaShem*](hashem.html)*, have called you in righteousness; I will take hold of your* [*hand*](fourteen.html)*. I will keep you and will make you to be a* [*covenant*](covenant.html) *for the people and a light for the Gentiles, To open* [*eyes*](body.html) *that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.*

***Yeshayah (Isaiah) 49:3-6*** *He said to me, “You are my servant, Israel, in whom I will display my splendor.” But I said, “I have labored to no purpose; I have spent my strength in vain and for nothing. Yet what is due me is in* [*HaShem*](hashem.html)*’s* [*hand*](fourteen.html)*, and my reward is with my G-d.” And now* [*HaShem*](hashem.html) *says--he who formed me in the* [*womb*](thebirth.html) *to be his servant to bring* [*Jacob*](israelja.html) *back to him and* [*gather*](gather.html) *Israel to himself, for I am honored in the* [*eyes*](body.html) *of* [*HaShem*](hashem.html) *and my G-d has been my strength-- He says: “It is too small a thing for you to be my servant to restore the* [*tribes*](tribes.html) *of* [*Jacob*](israelja.html) *and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my* [*salvation*](salvation.html) *to the ends of the earth.”*

***Matityahu (Matthew) 5:11-16*** *“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in* [*heaven*](heaven.html)*, for in the same way they persecuted the prophets who were before you. “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. “You are the light of the* [*world*](worlds.html)*. A* [*city*](city.html) *on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in* [*heaven*](heaven.html)*.*

Some things that are specific to Israelites:

***Romans 3:1-2*** *What advantage, then, is there in being a Jew, or what value is there in* [*circumcision*](circumcz.html)*? Much in every way!* [*First*](one.html) *of all, they have been entrusted with the very words of G-d.*

***II Corinthians 3:7-15*** *Now if the ministry that brought death, which was engraved in* [*letters*](letters.html) *on stone, came with glory, so that the Israelites could not look steadily at the* [*face*](body.html) *of Moses because of its glory, fading though it was, Will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. And if what was fading away came with glory, how much greater is the glory of that which lasts! Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his* [*face*](body.html) *to keep the Israelites from gazing at it while the radiance was fading away. But their minds were made dull, for to this day the same veil remains when the old* [*covenant*](covenant.html) *is read. It has not been removed, because only in* [*Mashiach*](mashiach.html) *is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away.*

***Romans 9:30 - 10:4*** *What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; But Israel, who pursued a* [*law*](law.html) *of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the “stumbling stone.” As it is written: “See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the* [*one*](one.html) *who trusts in him will never be put to shame.” Brothers, my* [*heart*](body.html)*’s* [*desire*](needs.html) *and* [*prayer*](prayer.html) *to G-d for the Israelites is that they may be saved. For I can testify about them that they are zealous for G-d, but their zeal is not based on* [*knowledge*](knowledge.html)*. Since they did not* [*know*](daat.html) *the righteousness that comes from G-d and sought to establish their own, they did not submit to G-d’s righteousness.* [*Mashiach*](mashiach.html) *is the goal of the* [*law*](law.html) *so that there may be righteousness for everyone who believes.*

\* \* \*

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1. From Yevamot 46b, K'rithoth 9b [↑](#footnote-ref-1)
2. Hakham, literally “wise Ones”, another name for Rabbi. [↑](#footnote-ref-2)
3. In [Hebrew](hebrew.html), a sacrifice is called a ‘korban’. The word ‘korban’ means to ‘draw near’. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 2:8, 78:55. [↑](#footnote-ref-4)
5. Shemot (Exodus) 4:22. And yes, [Yeshua](yeshua.html) is also called *His firstborn son*, His *only begotten* son in Yochanan (John) 1:14, and Collosians 1:15. [↑](#footnote-ref-5)