MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 329

As You Are, So Shall the Stranger Be

A Covenant Deep Dive into **Numbers 15:15–16** — ***chuqqah achat (one statute)*** for the native and the stranger

Was the Torah Given to Israel Alone, Has the Law of Moses Died, and Is the Stranger Saved Apart from It? — A Three-Religion Covenant Response to the Debate over the Gentiles and the Law

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Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Rabbinic tradition reads the ***ger (stranger)*** of **Numbers 15:15–16** as the ***ger tzedek (righteous convert)***, who comes under the whole Torah, and sets him apart from the ***ger toshav (resident stranger)***, who accepts only the seven laws of the children of Noah (Talmud Avodah Zarah 64b; Sanhedrin 56a). It teaches that the righteous of the nations have a share in the world to come without becoming Jews (Tosefta Sanhedrin 13:2; Maimonides, Laws of Kings 8:11). The result is two tracks: one law for Israel and the convert, another for the nations.	Most churches preach that salvation has now come to the gentiles through faith in Jesus apart from the Law of Moses. They cite Paul, ***"you are not under law but under grace"*** (Romans 6:14), and the Jerusalem council, which laid four requirements on gentile believers (Acts 15:19–20, 28–29). Reformed churches hold the moral law binding and the ceremonial law ended; many dispensational churches hold that the whole Law was given to Israel alone. The Tanakh speaks first: what did **Yahweh** say to the stranger?	Islam teaches one path of submission open to every people, with no people above another except in righteousness (Q. 49:13). It also teaches that each community was given its own law, ***"to each of you We have appointed a law and a way"*** (Q. 5:48), and that the law brought by Muhammad supersedes the earlier ones (Q. 2:106). Under classical law, Jews and Christians living under Muslim rule paid the jizya as ***dhimmi (protected people)*** (Q. 9:29), a separate legal standing.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about **Numbers 15:15–16**: what the verses say, who the stranger is, what the ***"one statute"*** covers, whether the Law of Moses has died for the nations, and on what terms the Prophets promise salvation to them. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with the English meaning in parentheses at every occurrence. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, New Testament texts, church confessions, ancient translations, and the Qur'an and hadith are cited as historical and comparative reference — not as binding authority. Where a New Testament

text lines up with the Tanakh, this document says so; where it departs, this document says so. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The one statute and its parallels; the stranger at Passover, Sabbath, and the Day of Atonement; forgiveness and judgment; the stranger in the covenant at Moab; the test of every later teacher
Nevi'im (Prophets)	Joshua, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Zechariah, Malachi	The stranger at the reading of the Torah; salvation promised to the nations; the foreigner who joins himself to **Yahweh**; the Torah going out from Zion; the stranger's inheritance
Ketuvim (Writings)	Psalms, Proverbs, Ruth, Esther, Ecclesiastes, Ezra, Nehemiah, 2 Chronicles	The Torah as grace; joining by covenant; those who separated themselves to the Torah of **Elohim**; the strangers at Hezekiah's Passover

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:17–19; Luke 16:17; Acts 15:1–29; 21:20–25; Romans 3:31; 6:14; 7:12; 10:4; 11:17–24; 1 Corinthians 7:19; Galatians 3:24–29; 5:4; Ephesians 2:11–19; Colossians 2:14–17; Hebrews 8:13	The texts preached for ***"the law is dead,"*** and the texts in the same books that say otherwise (Section X-B)
Rabbinic literature	Mekhilta de-Rabbi Ishmael and Rashi on **Exodus 12:49**; Talmud Sanhedrin 56a, 58b, 59a; Avodah Zarah 64b; Keritot 9a; Tosefta Sanhedrin 13:2; Maimonides, Laws of Kings 8:10–11	The ger tzedek and the ger toshav; the seven laws of the children of Noah; the stranger who keeps the Sabbath

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Church teaching	Thirty-Nine Articles, Article VII (1571); Westminster Confession 19.3–5 (1646); Scofield Reference Bible (1917), note on John 1:17	Moral, ceremonial, and judicial law; law and grace as two ages
Qur'an and hadith	Q. 2:62; 2:106; 2:256; 5:44; 5:48; 9:29; 49:13; Musnad Ahmad 23489	One law per community; abrogation; the protected peoples; equality of peoples
Ancient translation	Septuagint (Greek) **Numbers 15:14–16, 29**; **Exodus 12:48–49**	The Greek renders ***ger (stranger)*** by *proselytos*, one who has come over

I. FRAMING THE QUESTION — ONE STATUTE, MANY CLAIMS

I-A. The Questions as They Are Usually Asked

Two verses in the book of Numbers stand at the center of one of the oldest arguments among the three traditions. Much of the Christian world preaches that salvation has now been given to the gentiles — the stranger — that the Law of Moses died at the cross, and that the nations need only believe in Jesus. Rabbinic Judaism answers that the Torah stands forever but was given to Israel, and that the nations are bound only by the seven laws of the children of Noah. Islam answers that each community was given its own law, and that the last law supersedes the rest. The questions put to this Institution are direct:

First: what do **Numbers 15:15–16** actually say, and to whom?

Second: who is the ***ger (stranger)*** — is he simply ***"the gentile"***?

Third: did **Yahweh** give the stranger a different path, a lighter law, or the same Torah He gave Israel?

Fourth: has the Law of Moses died, so that salvation now comes to the nations apart from it?

Fifth: what does the Tanakh say to the believer from the nations today?

This study builds on earlier work in the Library and does not repeat it in full. Doc 130 (*The Ger and the Covenant*) gathered six witnesses to the stranger's standing before **Yahweh** and applied them to the peoples called ***"enemy."*** Doc 281 (*On Their Heart I Will Write It*) showed that the new covenant

writes the same Torah on the heart. Doc 238 (*Delivered and Kept*) examined salvation, Doc 219 (*Counted as Righteousness*) the false choice between faith and works, Doc 270 (*For Our Good Always*) why the commandments are given, and Doc 10 when the teaching that the Torah was abolished first appeared. The present document reads **Numbers 15:15–16** word by word, gathers every place the Torah names the stranger under the same law, tests the claim that the law is dead, and corrects five points in earlier material (Section XI).

I-B. The Questions in the Tanakh's Own Terms

The Tanakh does not speak of *"gentiles"* and *"Christians,"* and it does not divide its commandments into a law for one people and a grace for everyone else. It speaks of the *ezrach (native)*, the one born in the land, and the *ger (stranger)*, the one who has come from outside to dwell with Israel.

Of these two, in this passage, it says one thing:

"As you are, so shall the stranger be before Yahweh." **(Numbers 15:15)**

The five questions therefore become:

1. What is the statute that is ***"one,"*** and how long does it last?

2. Who is the ger, and how does he come to stand beside the native?

3. In what matters does the Torah name the ger under the same law, and in what matters does it make a distinction?

4. Does any text of the Tanakh end the Torah for the stranger, or for anyone?

5. On what terms do the Prophets promise salvation to the nations?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE TEXT — NUMBERS 15:13–16

II-A. The Hebrew and a Working Translation

כָּל־הָאֶזְרָח יַעֲשֶׂה־כָּכָה אֶת־אֵלֶּה לְהַקְרִיב אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוה

"Every native shall do these things in this way, in bringing near an offering by fire, a soothing aroma to Yahweh." **(Numbers 15:13)**

וְכִי־יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה אִשֶּׁה רֵיחַ־נִיחֹחַ לַיהוה כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה

"And if a stranger sojourns with you, or whoever is among you throughout your generations, and he makes an offering by fire, a soothing aroma to Yahweh — as you do, so he shall do." **(Numbers 15:14)**

הַקָּהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגָּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יהוה

"The assembly — one statute for you and for the stranger who sojourns, a statute forever throughout your generations: as you are, so shall the stranger be before Yahweh." **(Numbers 15:15)**

תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם

"One Torah and one judgment shall be for you and for the stranger who sojourns with you." **(Numbers 15:16)**

The first word of verse 15, ***ha-qahal (the assembly)***, **הַקָּהָל**, stands apart in the sentence. The Masoretic accents set it off with a disjunctive pause, so that it reads as an address or a heading:

"The assembly — one statute for you and for the stranger."

Some modern translations join it to the end of verse 14 instead, and the Jewish Publication Society notes that its precise force is uncertain. Either reading gives the same result. The stranger is counted inside the ***qahal (assembly)***, under its one statute.

II-B. Where the Passage Stands

Numbers 15 follows directly on the worst day of the wilderness. The spies returned from the Land, the people refused to go up, and **Yahweh** swore that the generation who came out of Egypt would die in the wilderness, while their children would enter (**Numbers 14:28–35**). The people then went up against His word and were struck down at Hormah (**Numbers 14:40–45**).

The very next words **Yahweh** speaks are laws for the Land the children will enter:

"When you come into the land of your dwellings, which I am giving you." **(Numbers 15:2)**

And the first of those laws names the stranger. In the chapter that answers a national rebellion, Yahweh does not narrow His covenant. He widens the door: the stranger who comes with the children into the Land will bring his offering as they bring theirs.

II-C. The Shape of Numbers 15

The chapter has six parts. The stranger is named in four places, and every one of them concerns how a person stands before **Yahweh**.

VERSES	SUBJECT	WHERE THE STRANGER STANDS
15:1–13	Grain and drink offerings with every sacrifice in the Land	The native is named (verse 13)
15:14–16	The stranger's offering	One statute, one Torah, one judgment
15:17–21	The first of the dough	Addressed to the children of Israel
15:22–29	Sin in error, by the whole congregation or by one person	Forgiven with the congregation (verse 26); one Torah for the one who errs (verse 29)
15:30–36	Sin with a high hand; the Sabbath-breaker	Cut off, ***"whether native or stranger"*** (verse 30)
15:37–41	The fringes: remember all the commandments and do them	Spoken to the children of Israel, whose one Torah the stranger shares

Finding — the text: **Numbers 15** places the stranger under the same law at the offering, at forgiveness, and at judgment, four times in one chapter (verses 14–16, 26, 29, 30). Because these verses belong to one passage, they count as one witness. Their independent witnesses in the rest of the Torah follow in Section V.

III. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the passage is exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
ger (stranger / sojourner), **גֵּר**	H1616	One who has come from outside and dwells among a people not his own by birth	**Numbers 15:14–16**; **Exodus 12:48–49**; **Leviticus 19:34**
gur (to sojourn), **גּוּר**	H1481	To dwell as a newcomer; the verb of the ger: ***ha-ger ha-gar (the stranger who sojourns)***	**Numbers 15:14–16**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
ezrach (native), **אֶזְרָח**	H249	One born in the land; also a tree native to its own soil	**Numbers 15:13, 29–30**; **Psalms 37:35**
chuqqah (statute), **חֻקָּה**	H2708	A thing prescribed and fixed; from ***chaqaq (to engrave)***	**Numbers 15:15**; **Exodus 12:14**
echad / achat (one), **אֶחָד**	H259	One; the word of the Shema	**Numbers 15:15–16, 29**; **Deuteronomy 6:4**
torah (instruction / law), **תּוֹרָה**	H8451	The instruction of **Yahweh**	**Numbers 15:16, 29**; **Exodus 12:49**
mishpat (judgment), **מִשְׁפָּט**	H4941	A ruling of justice; the standard by which a case is decided	**Numbers 15:16**; **Leviticus 24:22**
qahal (assembly), **קָהָל**	H6951	The gathered assembly of Israel	**Numbers 15:15**; **Deuteronomy 23:1–8**
edah (congregation), **עֵדָה**	H5712	The congregation; the forgiven community in which the stranger stands	**Numbers 15:24–26**
olam (forever), **עוֹלָם**	H5769	Time beyond sight; ***chuqqat olam (a statute forever)***	**Numbers 15:15**; **Exodus 12:14**
dor (generation), **דּוֹר**	H1755	***Le-doroteikhem (throughout your generations)***	**Numbers 15:14–15, 21, 23, 38**
lifnei (before), **לִפְנֵי**	H6440	Before the face of; in the presence of **Yahweh**	**Numbers 15:15, 25, 28**
salach (to forgive), **סָלַח**	H5545	To pardon; in the Tanakh the one who forgives with this verb is always **Yahweh**	**Numbers 15:25–26, 28**
shegagah (error), **שְׁגָגָה**	H7684	A sin done unknowingly or by mistake	**Numbers 15:24–29**
yad ramah (a high hand), **יָד רָמָה**	H3027 / H7311	An act done openly and in defiance	**Numbers 15:30**; **Exodus 14:8**
gidef (to revile), **גִּדֵּף**	H1442	To blaspheme, to insult	**Numbers 15:30**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
hefer (to break), **הֵפֵר**	H6565	To break or annul; the verb of ***"My covenant which they broke"***	**Numbers 15:31; Jeremiah 31:32 [Hebrew 31:31]**
lavah (to join), **לָוָה**	H3867	To join oneself; the verb for the foreigner who comes to **Yahweh**	**Isaiah 56:3, 6**; **Esther 9:27**
nokhri / ben-nekhar (foreigner), **נָכְרִי**	H5237 / H5236	The outsider who has not joined; distinguished from the ger in several laws	**Exodus 12:43**; **Deuteronomy 14:21; 15:3**
toshav (settler), **תּוֹשָׁב**	H8453	A resident without full standing; barred from the Passover with the hired worker	**Exodus 12:45**; **Genesis 23:4**
goy (nation), **גּוֹי**	H1471	A nation; plural ***goyim (nations)***	**Genesis 12:2**; **Isaiah 2:2; 49:6**

Five lexical observations govern what follows.

First, the ***ger (stranger)*** is not simply ***"the gentile."*** The Tanakh's word for the nations is ***goyim (nations)***. The ger is a person from the nations who has come to dwell with Israel. Israel itself was ger in Egypt (**Exodus 22:21** [Hebrew 22:20]; 23:9; **Leviticus 19:34**; **Deuteronomy 10:19**).

Abraham called himself ***"a stranger and a settler"*** among the Hittites (**Genesis 23:4**), and Moses named his son Gershom, saying, ***"I have been a stranger in a foreign land"*** (**Exodus 2:22**).

The "*ger*" is defined not by where he was born, but by where he has come to dwell. The oldest translation, the Greek Septuagint, usually renders ***ger (stranger)*** by ***proselytos, "one who has come over,"*** as it does in **Numbers 15:15–16**.

Second, the word ***"one"*** is said three times: ***chuqqah achat (one statute)*** (**Numbers 15:15**), ***torah achat u-mishpat echad (one Torah and one judgment)*** (15:16), and again ***torah achat (one Torah)*** for the one who sins in error (15:29). It is the word of the Shema, ***"Yahweh is one"*** (**Deuteronomy 6:4**).

The prophet draws the same line from the one Creator to the one standard: ***"Have we not all one Father? Has not one El created us? Why do we deal treacherously each against his brother?"*** (**Malachi 2:10**).

Third, three different words for law stand in two verses: ***chuqqah (statute)***, ***torah (instruction)***, and ***mishpat (judgment)***. The statute that is fixed, the teaching that guides, and the ruling that decides a case are all named. Nothing is left over for a separate code.

Fourth, the equality is called ***chuqqat olam le-doroteikhem (a statute forever throughout your generations)***. That is the formula the Torah uses for the Passover (**Exodus 12:14, 17**), the Day of Atonement (**Leviticus 16:29, 31, 34; 23:31**), the Feast of Weeks and the Feast of Booths (**Leviticus 23:21, 41**), the lamp in the Tent (**Exodus 27:21**), and the prohibition of fat and blood (**Leviticus 3:17**). Here the same words are fastened to the stranger's equal standing. Whoever says that the stranger's place under the Torah has ended must say, from the same words, that the Passover and the Day of Atonement have ended.

Fifth, the equality is ***lifnei Yahweh (before Yahweh)***. It is not only a civil rule about courts and residence; it is standing in the presence of **Yahweh**. Moses said the same at the covenant in Moab:

"You are standing today, all of you, before Yahweh your Elohim ... your little ones, your wives, and your stranger who is in the midst of your camp ... that you may enter into the covenant of Yahweh your Elohim." (**Deuteronomy 29:10–12** [Hebrew 29:9–11])

IV. WHO IS THE STRANGER?

IV-A. The Torah's Three Outsiders

The Passover law is the clearest place to see the difference between the stranger who has come in and the outsider who has not. In eight verses it names four kinds of person, and gives each a different answer.

PERSON	TEXT	WHAT THE TORAH SAYS	STANDING
ben-nekhar (foreigner)	**Exodus 12:43**	***"No foreigner shall eat of it"***	Outside the covenant
Servant bought with silver, circumcised	**Exodus 12:44**	***"Then he shall eat of it"***	Inside the household
toshav (settler) and hired worker	**Exodus 12:45**	***"Shall not eat of it"***	Dwelling near, not joined

PERSON	TEXT	WHAT THE TORAH SAYS	STANDING
ger (stranger) who has his males circumcised	**Exodus 12:48–49**	***"Let him come near and keep it, and he shall be as a native of the land ... One Torah shall be for the native and for the stranger"***	Inside, as the native

The stranger of the one-statute texts is the outsider who has come near. He brings an offering (**Numbers 15:14**); he keeps the Passover (**Numbers 9:14**).

At the same time the Torah protects every stranger from wrong, whether or not he has yet joined: ***"You shall not wrong a stranger or oppress him"*** (**Exodus 22:21** [Hebrew 22:20]); ***"You shall not pervert the judgment of the stranger"*** (**Deuteronomy 24:17**). Both are true, and neither cancels the other. Justice is owed to every stranger. The one statute of worship belongs to the stranger who comes near.

Finding — who the stranger is: the ger of the one-statute texts is a person from the nations who has come near to **Yahweh** and dwells with His people. **Corroborated** (**Exodus 12:48–49**; **Numbers 9:14; 15:14**; **Isaiah 56:6**). That the ger is simply any gentile, wherever he lives and whatever he worships, is **Not in the text**.

IV-B. How the Stranger Comes In — Joining, Not Birth

The Tanakh has no noun for ***"convert."*** It has a verb: ***lavah (to join)***, לָוָה. The foreigner ***nilvah (joins himself)*** to **Yahweh** (**Isaiah 56:3, 6**); ***"many nations shall join themselves to Yahweh in that day, and they shall be My people"*** (**Zechariah 2:11** [Hebrew 2:15]).

In Persia the Jews accepted the days of Purim ***"for themselves and for their seed and for all who joined themselves to them"*** (**Esther 9:27**). The witnesses agree on the direction of the joining.

WITNESS	TEXT	TOWARD WHAT THE STRANGER TURNS
Ruth the Moabite	**Ruth 1:16**	***"Your people shall be my people, and your Elohim my Elohim"***
Rahab of Jericho	**Joshua 2:11; 6:25**	***"Yahweh your Elohim, He is Elohim in heaven above and on earth beneath"***; she dwelt in Israel
The foreigners of Isaiah	**Isaiah 56:6**	To serve **Yahweh**, to love His Name, to keep the Sabbath, to hold fast His covenant

WITNESS	TEXT	TOWARD WHAT THE STRANGER TURNS
The returned exiles' Passover	**Ezra 6:21**	***"All who had separated themselves to them from the uncleanness of the nations of the land, to seek Yahweh, the Elohim of Israel"***
The covenant of Nehemiah	**Nehemiah 10:28** [Hebrew 10:29]	***"All who had separated themselves from the peoples of the lands to the Torah of Elohim"***

The last witness is the plainest. The people who came out from the nations did not separate themselves to a lighter code. They separated themselves ***el torat ha-Elohim (to the Torah of Elohim)***, **אֶל־תּוֹרַת הָאֱלֹהִים**, and bound themselves with Israel by oath ***"to walk in the Torah of Elohim, which was given by the hand of Moses"*** (**Nehemiah 10:29** [Hebrew 10:30]).

Finding — how the stranger enters: by joining himself to **Yahweh**, to His people, and to His Torah. **Corroborated** (**Isaiah 56:6**; **Ruth 1:16**; **Ezra 6:21**; **Nehemiah 10:28**). That he enters under a different law, or under no law, is **Not in the text**.

IV-C. The Stranger Stands Inside the Covenant

Three times the Tanakh shows the stranger present when the covenant is made, read, or kept. At Moab he stands ***"before Yahweh"*** to enter the covenant (**Deuteronomy 29:10–12**). Every seventh year at the Feast of Booths he is gathered to hear the Torah read:

"Assemble the people, the men and the women and the little ones, and your stranger who is within your gates, that they may hear and that they may learn, and fear Yahweh your Elohim, and be careful to do all the words of this Torah." (**Deuteronomy 31:12**)

Joshua read the whole Torah at Mount Ebal ***"before all the assembly of Israel, with the women and the little ones, and the stranger who walked among them," "the stranger as well as the native"*** (**Joshua 8:33, 35**).

And at Hezekiah's Passover ***"the strangers who came out of the land of Israel and who dwelt in Judah"*** rejoiced with the assembly (**2 Chronicles 30:25**).

Finding: **the stranger was present at the making, the reading, and the keeping of the covenant.** **Corroborated** (**Deuteronomy 29:11; 31:12**; **Joshua 8:33–35**; **2 Chronicles 30:25**).

V. WHAT "ONE STATUTE" COVERS — THE TORAH'S OWN LIST

V-A. Where the Torah Names the Stranger Under the Same Law

Numbers 15:15–16 does not stand alone. The Torah names the stranger under the same law, in its own words, across all four books of law.

The table gathers them.

#	AREA OF LAW	TEXT	WHAT THE TORAH SAYS
1	Passover	**Exodus 12:48–49; Numbers 9:14**	***"One Torah shall be for the native and for the stranger"***; ***"one statute for you, for the stranger and for the native of the land"***
2	Leaven	**Exodus 12:19**	Whoever eats leaven, ***"whether a stranger or a native of the land,"*** is cut off
3	Sabbath rest	**Exodus 20:10; 23:12; Deuteronomy 5:14**	***"Your stranger who is within your gates"*** rests
4	Day of Atonement	**Leviticus 16:29**	***"The native and the stranger who sojourns among you"*** afflict their souls and do no work
5	Offerings	**Leviticus 17:8–9; 22:18–19; Numbers 15:14–16**	The stranger's offering is brought to the same altar in the same way
6	Blood	**Leviticus 17:10–13**	No stranger may eat blood; the hunted animal's blood is poured out
7	Carcass	**Leviticus 17:15**	Native or stranger who eats what died of itself washes, and is unclean until evening
8	Sexual holiness	**Leviticus 18:26**	***"Neither the native nor the stranger"*** shall do any of these abominations
9	Molech	**Leviticus 20:2**	Giving a child to Molech is forbidden to Israel ***"and the stranger"***
10	Blasphemy of the Name	**Leviticus 24:16**	***"As the stranger, so the native"***

#	AREA OF LAW	TEXT	WHAT THE TORAH SAYS
11	Murder and injury	**Leviticus 24:17–22**	***"One judgment shall be for you; as the stranger, so the native"***
12	Sin in error, and forgiveness	**Numbers 15:26, 29**	Forgiven with the congregation; ***"one Torah"*** for the one who errs
13	Defiant sin	**Numbers 15:30**	Cut off, ***"whether native or stranger"***
14	Purification from the dead	**Numbers 19:10**	***"A statute forever, for the children of Israel and for the stranger"***
15	Refuge for the manslayer	**Numbers 35:15; Joshua 20:9**	The cities are for Israel ***"and for the stranger and for the settler"***
16	Hearing the Torah	**Deuteronomy 31:12; Joshua 8:33–35**	The stranger is gathered to ***"do all the words of this Torah"***
17	Justice in judgment	**Deuteronomy 1:16; 24:17; 27:19**	Judge rightly between a man ***"and his stranger"***; do not pervert his judgment
18	The feasts	**Deuteronomy 16:11, 14**	The stranger rejoices at Weeks and at Booths
19	Love, wages, and provision	**Leviticus 19:10, 33–34; Deuteronomy 10:18–19; 14:29; 24:14, 19–21**	Gleanings, the third-year tithe, the day's wages, and love ***"as yourself"***

Finding — what the one statute covers: the Torah names the stranger under the same law in at least nineteen areas: Passover, leaven, Sabbath, the Day of Atonement, offerings, blood, holiness, judgment, forgiveness, purification, and the hearing of the Torah. **Corroborated** many times over (**Exodus 12:49**; **Leviticus 24:22**; **Numbers 9:14; 15:15–16, 29**). That the stranger who joins **Yahweh** is given a separate or lighter law is **Not in the text**.

V-B. Where the Torah Makes a Distinction

A plumb line must be held straight on both sides. The Torah does make distinctions, and they should be stated as plainly as the equality.

AREA	TEXT	THE DISTINCTION	WHAT IT CONCERNS
Carcass	**Deuteronomy 14:21**	What died of itself may be given to the stranger to eat, or sold to a foreigner	Food holiness. It stands in tension with **Leviticus 17:15**, which makes the eater unclean; readers take it either as the stranger who has not yet joined, or as an uncleanness permitted to him. **Single witness**
Priesthood	**Numbers 3:10; 16:40** [Hebrew 17:5]	No outsider who is not of the seed of Aaron may come near to offer	Office. It bars every Israelite of the other tribes as well; Korah was a Levite
Kingship	**Deuteronomy 17:15**	Not a foreigner who is not your brother	Office, and the ***nokhri (foreigner)***, not the ger
Land	**Numbers 26:52–56**	The Land is divided by the tribes	Inheritance. The Prophets give the stranger an inheritance among the tribes (**Ezekiel 47:22–23**)
Entry into the assembly	**Deuteronomy 23:3–8** [Hebrew 23:4–9]	Ammonite and Moabite barred; Edomite and Egyptian admitted in the third generation	Certain nations; yet Ruth the Moabite was received (**Ruth 4:13–17**)
Debt and interest	**Deuteronomy 15:3; 23:20** [Hebrew 23:21]	Release of debts and the ban on interest do not bind dealings with the foreigner	Money law, and the ***nokhri (foreigner)***, not the ger
Booths	**Leviticus 23:42**	***"Every native in Israel shall dwell in booths"***	The stranger is not named for the booth itself, though he rejoices at the feast (**Deuteronomy 16:14**)

Finding — the distinctions: every distinction concerns office (priest and king), tribal land, money law, certain named nations, or the outsider who has not joined. None concerns how the stranger worships, how he is forgiven, how he is judged, or whether he stands before **Yahweh**. On those matters the text says **one law**. **Corroborated**.

VI. THE SAME FORGIVENESS, THE SAME JUDGMENT — NUMBERS 15:22–41

VI-A. Forgiveness Offered Inside the Torah

The debate asks whether the stranger can be forgiven apart from the Torah. **Numbers 15** answers by placing the stranger's forgiveness inside it. When the whole congregation sins in error, the priest makes atonement, the offering is brought, and then:

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה

"And it shall be forgiven to all the congregation of the children of Israel, and to the stranger who sojourns among them, for to all the people it was in error." **(Numbers 15:26)**

For one person who sins in error the same law holds:

הָאֶזְרָח בִּבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם תּוֹרָה אַחַת יִהְיֶה לָכֶם לָעֹשֶׂה בִּשְׁגָגָה

"For the native among the children of Israel and for the stranger who sojourns among them, you shall have one Torah for him who acts in error." **(Numbers 15:29)**

The stranger's forgiveness comes by the same priest, the same offering, the same verb *salach (to forgive)*, and the same Torah as the native's. It is not a second gate beside the Torah. It is written in the Torah.

VI-B. The Same Judgment on Defiance

The one law cuts both ways. The same chapter that forgives the stranger who errs judges the stranger who defies:

וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה בְּיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר אֶת־יהוה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ

"But the person who acts with a high hand, whether native or stranger, reviles Yahweh, and that person shall be cut off from among his people. Because he has despised the word of Yahweh and has broken His commandment, that person shall surely be cut off; his iniquity is upon him." **(Numbers 15:30–31)**

The verb for ***"broken"*** is ***hefer (to break)***, the verb Jeremiah uses of the covenant of the fathers, ***"which covenant of Mine they broke"*** **(Jeremiah 31:32)**. Doc 281 showed that the covenant was broken from one side only. **Numbers 15** shows that whoever breaks a commandment with a high hand, native or stranger, stands under the same sentence. Mercy for error and judgment for defiance are both given in one law, to both alike.

VI-C. The Sabbath and the Fringes

The chapter closes with two passages that complete its teaching. A man gathering sticks on the Sabbath is brought before the assembly and judged (**Numbers 15:32–36**). Then **Yahweh** gives the fringes:

"And it shall be to you a fringe, that you may look upon it and remember all the commandments of Yahweh and do them, and not search after your own heart and your own eyes ... that you may remember and do all My commandments, and be holy to your Elohim. I am Yahweh your Elohim, who brought you out of the land of Egypt to be your Elohim." (**Numbers 15:39–41**)

The chapter that opens by giving the stranger one Torah with Israel closes by commanding Israel to remember *all* the commandments. Doc 287 examined the fringes in full. One prophet sets the nations at the same place.

In the days to come, ***"ten men from all the languages of the nations shall take hold of the kanaf (corner / wing) of a man of Judah, saying, 'Let us go with you, for we have heard that Elohim is with you'"*** (**Zechariah 8:23**).

The word ***kanaf (corner)***, **כָּנָף**, is the word of **Numbers 15:38**, ***"the corners of their garments,"*** where the fringe is tied. That Zechariah intends the fringe itself is a reading drawn from the shared word, and it is graded a **Single witness**. That the nations come to Israel because **Elohim** is with Israel is the plain sense of the verse.

Finding — forgiveness and judgment: **Numbers 15** places the stranger's forgiveness and the stranger's judgment inside the same Torah. **Corroborated** (**Numbers 15:26, 29–30**; **Leviticus 24:16, 22**; **Exodus 12:19**). That the stranger is forgiven by a gate outside the Torah is **Not in the text**.

VII. SALVATION TO THE NATIONS — WHAT THE TANAKH PROMISES

VII-A. Yes: The Tanakh Promises Salvation to the Nations

On one point the preachers are right, and it should be said first. Salvation for the nations is not a discovery of the New Testament. It is a promise of the Tanakh.

"And in you all the families of the earth shall be blessed." (**Genesis 12:3**)

"Turn to Me and be saved, all the ends of the earth, for I am El, and there is no other." (**Isaiah 45:22**)

"I will also give you as a light of the nations, that My salvation may be to the end of the earth." **(Isaiah 49:6)**

"Yahweh has made known His salvation; in the sight of the nations He has revealed His righteousness ... all the ends of the earth have seen the salvation of our Elohim." **(Psalms 98:2–3)**

Finding: that **Yahweh** offers salvation to the nations is **Corroborated** **(Genesis 12:3**; **Isaiah 45:22; 49:6; 52:10**; **Psalms 98:2–3**).

VII-B. On What Terms? The Prophets' Own Answer

The question is not whether the nations are offered salvation. It is on what terms. The clearest answer stands in **Isaiah 56**, and the chapter opens with the word salvation itself:

"Keep justice and do righteousness, for My salvation is near to come, and My righteousness to be revealed. Blessed is the man who does this ... who keeps the Sabbath from profaning it, and keeps his hand from doing any evil." **(Isaiah 56:1–2)**

Then the prophet turns to the foreigner:

וּבְנֵי הַנֵּכָר הַנִּלְוִים עַל־יהוה לְשָׁרְתוֹ וּלְאַהֲבָה אֶת־שֵׁם יהוה לִהְיוֹת לוֹ לַעֲבָדִים כָּל־שֹׁמֵר שַׁבָּת מֵחַלְלוֹ וּמַחֲזִיקִים בִּבְרִיתִי

"And the foreigners who join themselves to Yahweh, to serve Him and to love the Name of Yahweh, to be His servants — everyone who keeps the Sabbath from profaning it and holds fast My covenant — these I will bring to My holy mountain and make them joyful in My house of prayer ... for My house shall be called a house of prayer for all the peoples." **(Isaiah 56:6–7)**

The salvation is near; the foreigner is welcome; and the terms are named: **join Yahweh, serve Him, love His Name, keep the Sabbath, hold fast the covenant.** The table sets beside it every other promise of the nations' coming.

PROMISE	TEXT	WHAT THE NATIONS RECEIVE OR KEEP
The mountain of the house of **Yahweh**	**Isaiah 2:2–3; Micah 4:1–2**	***"He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth Torah"***
The servant of **Yahweh**	**Isaiah 42:4**	***"The coastlands shall wait for his Torah"***

PROMISE	TEXT	WHAT THE NATIONS RECEIVE OR KEEP
Torah and salvation together	**Isaiah 51:4–5**	***"Torah shall go forth from Me, and My judgment for a light of the peoples … My salvation has gone forth"***
The foreigner who joins	**Isaiah 56:6–7**	The Sabbath and the covenant held fast
From Sabbath to Sabbath	**Isaiah 66:23**	***"All flesh shall come to bow down before Me"***
Many nations joined	**Zechariah 2:11** [Hebrew 2:15]	***"They shall be My people"***
The Feast of Booths	**Zechariah 14:16**	The nations go up year by year to keep it
The stranger's inheritance	**Ezekiel 47:22–23**	***"They shall be to you as natives among the children of Israel"***

One text is sometimes added to this list and should be handled with care. In **Isaiah 66:21 Yahweh** says, ***"Of them also I will take for priests and for Levites."*** Readers differ on whether ***"them"*** means the nations or the scattered Israelites they bring home (66:20). This study does not build on it.

VII-C. The Nations Are Never Saved by Leaving the Torah

Every promise to the nations in the Prophets brings them to the Torah, not away from it. **Isaiah 51:4–5** even sets ***torah (instruction)*** and ***yeshu'ah (salvation)*** in the same breath: the Torah goes out, and salvation goes out with it. **Not one prophet tells the nations that they will be saved by being released from the commandments Israel was given.**

The new covenant itself writes *"My Torah"* on the heart (Jeremiah 31:33 [Hebrew 31:32]), and the Messiah's reign is marked by the keeping of statutes (**Ezekiel 37:24**), as Doc 281 showed.

Finding — the terms of salvation: salvation to the nations is **Corroborated** (**Isaiah 45:22; 49:6; 56:1–7**; **Psalms 98:2–3**). That the nations receive the Torah, the Sabbath, and the feasts is **Corroborated** (**Isaiah 2:3; 42:4; 56:6; 66:23**; **Zechariah 14:16**). That the Prophets offer the nation's salvation apart from the Torah is **Not in the text**.

VIII. "THE LAW OF MOSES IS DEAD" — THE CLAIM TESTED

VIII-A. The Teaching as It Is Preached

The teaching is sincere, and it should be stated in its strongest form before it is tested. It is usually made of four claims:

Claim One: the Law of Moses was a covenant given to Israel alone at Sinai, and the gentiles were never under it.

Claim Two: it was temporary, ***"our guardian until Christ"*** (Galatians 3:24–25), and it ended at the cross (Ephesians 2:15; Colossians 2:14).

Claim Three: salvation is by grace through faith, not by works of the law, so keeping the law cannot save, and seeking to be justified by it is to ***"fall from grace"*** (Galatians 5:4).

Claim Four: the gentiles therefore need only believe in Jesus. The Jerusalem council asked four things of them and no more (Acts 15:19–20).

Many churches add that the moral law still binds while the Sabbath, the feasts, and the food laws are ended (Westminster Confession 19.3–5). Each claim is tested below against the Tanakh. The New Testament texts themselves are weighed in the Three-Religion Audit (Section X-B).

VIII-B. Claim One — "The Gentiles Were Never Under the Law"

The test. **Numbers 15:16** answers in its own words: ***"One Torah and one judgment shall be for you and for the stranger who sojourns with you."***

Section V found the stranger named under the same law in nineteen areas. He stood in the covenant at Moab (**Deuteronomy 29:11**), and he was gathered to hear the Torah and to do it (**Deuteronomy 31:12**). Whoever joins **Yahweh** comes under His Torah. The Tanakh never promised salvation to a stranger who stayed outside both.

What is true in the claim. The Torah addresses the ***ger***, not every nation on earth, and the nations who have not joined are not judged as covenant members. **But they are not without law either.** The nations who lived in the Land before Israel were driven out for the very abominations of **Leviticus 18**: ***"for by all these the nations which I am casting out before you have defiled themselves ... and the land vomited out its inhabitants"*** (**Leviticus 18:24–25**).

The nations around Israel were judged for bloodshed and cruelty (**Amos 1:3–2:3**), and the blood of man is required of every man (**Genesis 9:5–6**).

Finding: that the stranger who joins **Yahweh** stands outside the Torah is **Not in the text**. That the nations who have not joined are still held to account for bloodshed and abominations is **Corroborated** (**Genesis 9:5–6**; **Leviticus 18:24–28**; **Amos 1:3–2:3**).

VIII-C. Claim Two — "The Law Was Temporary"

The test. The equality of the stranger is ***chuqqat olam le-doroteikhem (a statute forever throughout your generations)*** (**Numbers 15:15**). The Torah's claims about itself say the same:

"You shall not add to the word which I command you, nor take away from it." (**Deuteronomy 4:2**)

"The things that are revealed belong to us and to our children forever, that we may do all the words of this Torah." (**Deuteronomy 29:29** [Hebrew 29:28])

"All His precepts are sure; they are established forever and ever, done in truth and uprightness." (**Psalms 111:7–8**)

"Of old I have known from Your testimonies that You have founded them forever." (**Psalms 119:152**)

"Remember the Torah of Moses My servant, which I commanded him in Horeb for all Israel, statutes and judgments." (**Malachi 4:4** [Hebrew 3:22])

No text of the Tanakh gives the Torah an end date, and no prophet announces that it will cease. The last word of the Prophets is *"remember,"* not *"farewell."* The new covenant does not retire the Torah; it writes it on the heart (**Jeremiah 31:33**; **Ezekiel 36:27**).

What the absence of a Temple does and does not mean. Some commandments cannot be kept today because they are bound to the altar and to the place **Yahweh** chose (**Deuteronomy 12:5–6**), as Doc 250 showed for the tithe.

The Tanakh calls that condition a suspension, not an abolition: *"the children of Israel shall dwell many days without king and without prince, and without sacrifice ... afterward the children of Israel shall return and seek Yahweh their Elohim"* (**Hosea 3:4–5**).

And the one law holds even in suspension. The native cannot bring an offering without the altar, and neither can the stranger. Neither is above the other.

Finding: that the Torah, or the stranger's place under it, has ended is **Not in the text**. That it stands forever is **Corroborated** (**Numbers 15:15**; **Deuteronomy 4:2; 29:29**; **Psalms 111:7–8; 119:152**; **Malachi 4:4**).

VIII-D. Claim Three — "Grace, Not Law"

The test. **The Tanakh knows no covenant of law without grace, and no grace that sets the Torah aside.**

Sinai begins with a rescue, not a demand: ***"I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of slaves"*** **(Exodus 20:2)**.

Israel was chosen for love, not for merit **(Deuteronomy 7:7–8)**, and was told plainly, ***"not for your righteousness ... do you go in to possess the land"*** **(Deuteronomy 9:5)**.

At Sinai itself Yahweh proclaims His Name: ***"merciful and gracious, slow to anger, and abounding in covenant love and truth ... forgiving iniquity and transgression and sin"*** **(Exodus 34:6–7)**.

And the psalmist asks for the Torah as a gift of grace:

וְתוֹרָתְךָ חָנֵּנִי

"Graciously give me Your Torah." **(Psalms 119:29)**

The verb is ***chanan (to be gracious)***, the root of ***chen (grace)***. **In the Tanakh the Torah is not the opposite of grace; it is one of its gifts**.

Righteousness is credited to trust (Genesis 15:6) and to faithful obedience **(Deuteronomy 6:25)** alike, as Doc 219 showed, and ***"the righteous shall live by his faithfulness"*** **(Habakkuk 2:4)**. **Numbers 15** itself joins the two: forgiveness for the one who errs, given inside the Torah.

Finding: **that grace and Torah are opposites, so that receiving one means leaving the other, is Not in the text. That no one earns his standing before Yahweh, and that the Torah is itself given in grace, is Corroborated** **(Exodus 20:2; 34:6–7; Deuteronomy 7:7–8; 9:5; Psalms 119:29)**.

VIII-E. Claim Four — "The Gentiles Need Only Believe in Jesus"

The test. **The Torah gives a test for every teacher who comes after Moses, and the test is not the size of the sign but the direction of the teaching:**

"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass ... you shall not listen to the words of that prophet ... because he has spoken to turn you aside from the way in which Yahweh your Elohim commanded you to walk." **(Deuteronomy 13:1–5** [Hebrew 13:2–6])

"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them." **(Isaiah 8:20)**

The prophet like Moses speaks only what Yahweh commands him (**Deuteronomy 18:18**). The anointed son of David reigns over a people who ***"walk in My judgments and keep My statutes and do them"*** (**Ezekiel 37:24**), and the servant of **Yahweh** brings ***"judgment to the nations,"*** while the coastlands wait for his Torah (**Isaiah 42:1, 4**).

Under these tests a messiah whose coming releases the nations from the Torah has no witness in the Tanakh. This study tests the teaching, not the person. Whether Jesus himself taught it is weighed from the New Testament's own words in Section X-B, where he is recorded saying that he did not come to abolish the Torah or the Prophets (Matthew 5:17–19).

Finding: that belief in a messiah replaces the Torah for the nations is Not in the text. That every teacher, sign, and later writing is tested by whether it keeps people in the way Yahweh commanded is Corroborated (**Deuteronomy 13:1–5; 18:18–20**; **Isaiah 8:20**).

VIII-F. What Is True in the Christian Claim

Honesty requires the other side of the ledger. Four things the churches preach are the Tanakh's own teaching.

Salvation reaches the nations (Section VII-A). No one is saved by earning it: ***"If You, Yah, should mark iniquities, O Lord, who could stand? But with You there is forgiveness"*** (**Psalms 130:3–4**).

The heart must be changed, and **Yahweh** promises to change it (**Jeremiah 31:33**; **Ezekiel 36:26**). And forgiveness is His gift.

The departure lies in one conclusion only: that the gift ends the Torah. The Tanakh's gift is the Torah written on the heart, not the heart released from the Torah.

IX. WHAT THIS MEANS FOR THE STRANGER TODAY

IX-A. Who the Stranger Is Now

The covenant believer who comes from the nations and joins himself to **Yahweh** stands where the ***ger*** stood. The words spoken in the wilderness are spoken to him: ***"as you are, so shall the stranger be before Yahweh."*** **He is not a member of a second class, and he is not placed under a second law.**

IX-B. Five Standing Principles

PRINCIPLE	WHAT IT MEANS NOW	WITNESSES
1. One Torah	The believer from the nations takes up the same Torah as the native, not a reduced code and not a different one	**Numbers 15:15–16; Exodus 12:49; Leviticus 24:22**
2. Joined, not born	Standing comes by joining **Yahweh** and holding fast His covenant, not by ancestry	**Isaiah 56:6–7; Ruth 1:16; Nehemiah 10:28**
3. The Sabbath and the appointed times	Named for the stranger in the Torah and in the Prophets	**Exodus 20:10; Leviticus 16:29; Isaiah 56:6; Zechariah 14:16**
4. One law in suspension	What cannot be kept without the altar and the chosen place is suspended for native and stranger alike	**Numbers 15:14–16; Deuteronomy 12:5–6; Hosea 3:4–5**
5. Equal before Yahweh and before judges	No assembly may hold the stranger as lesser, and no teacher may charge him more than the Torah charges, or less	**Numbers 15:15; Deuteronomy 1:16–17; 4:2**

IX-C. A Word on Circumcision

The Torah requires that the males of the stranger's household be circumcised before he keeps the Passover (**Exodus 12:48**), and Ezekiel bars from the sanctuary the foreigner ***"uncircumcised in heart and uncircumcised in flesh"*** (**Ezekiel 44:9**).

Isaiah 56 names the Sabbath and the covenant without naming circumcision. The Library's June 2026 studies of ***brit milah (the covenant of circumcision)*** and Doc 315 treat the sign in full. This study notes only that the Tanakh speaks of circumcision as part of the stranger's coming near to the Passover and the sanctuary, not as a separate law made for him.

IX-D. A Warning That Cuts Both Ways

To the native-born who would hold the stranger at a distance, the Torah says:

"The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt. I am Yahweh your Elohim." (**Leviticus 19:34**)

Malachi names among those **Yahweh** will judge ***"those who turn aside the stranger"*** (**Malachi 3:5**).

And to any teacher, of any tradition, who tells the stranger that the Torah is not for him, or that he is permanently outside, the prophet says:

"Let not the foreigner who has joined himself to Yahweh say, "Yahweh will surely separate me from His people."" (**Isaiah 56:3**)

X. THREE-RELIGION AUDIT — HOW EACH TRADITION ANSWERS THE STRANGER

X-A. The Three Traditions Side by Side

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Teaching today	Two tracks. The convert, the ***ger tzedek (righteous convert)***, comes under the whole Torah through circumcision, immersion, and (in Temple times) an offering (Keritot 9a). The nations are bound by the seven laws of the children of Noah, and a gentile who keeps them is counted among the righteous of the nations (Tosefta Sanhedrin 13:2; Maimonides, Laws of Kings 8:11).	Salvation by faith in Jesus, with the Law of Moses ended for the gentiles, in whole (many dispensational churches) or in its ceremonial part (Thirty-Nine Articles VII; Westminster Confession 19.3–5). Gentile believers are asked the four abstentions of Acts 15:29, often treated as no longer binding.	One religion of submission for all peoples, but a law for each community in its time (Q. 5:48), the law of Muhammad superseding the rest (Q. 2:106). Jews and Christians under Muslim rule were protected as ***dhimmi (protected people)*** paying the jizya (Q. 9:29).
Covenant strength	Rashi, following the Mekhilta, reads **Exodus 12:49** as making the convert equal to the native in all the commandments of the Torah, which is the plain sense of **Numbers 15:16**.	Holds that salvation is for the nations and is the gift of **Yahweh**, which is **Isaiah 45:22** and 49:6. Its plainest New Testament sayings uphold the Torah (Matthew 5:17–19; Romans 3:31) and	Teaches that no people stands above another except in righteousness (Q. 49:13; Musnad Ahmad 23489), and that there is no compulsion in religion (Q. 2:256). Both are close to the

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
	The tradition welcomes the sincere convert, after the pattern of Ruth.	describe the gentile as no longer a stranger but a fellow citizen (Ephesians 2:19), which is **Numbers 15:15**.	free joining and equal standing of **Isaiah 56:6** and **Numbers 15:15**.
Covenant departure	The seven laws of Noah as a separate code for the nations are not listed in the Tanakh; **Genesis 9:4–6** gives some of them, but not the system. The rulings that a gentile who keeps the Sabbath is liable to death (Sanhedrin 58b) and that a gentile who studies Torah is liable to death (Sanhedrin 59a) stand against **Isaiah 56:6**, which blesses the foreigner who keeps the Sabbath, and **Deuteronomy 31:12**, which gathers the stranger to hear the Torah.	The conclusion that the Torah has ended, for the gentiles or for anyone, has no Tanakh witness and stands against **Numbers 15:15** (***"a statute forever"***), **Deuteronomy 4:2**, and **Malachi 4:4**. A minimum of four rules as the whole law for gentiles stands against ***"one Torah ... for you and for the stranger"*** (**Numbers 15:16**).	***"A law and a way"*** for each community stands against one Torah for the native and the stranger (**Numbers 15:16**). Abrogation stands against **Deuteronomy 4:2**. A separate legal standing for protected peoples stands against ***"one judgment ... as the stranger, so the native"*** (**Leviticus 24:22**). The Name **Yahweh** is absent.
Covenant witness	In the same Talmudic passage, Rabbi Meir says that a gentile who engages in Torah is like the high priest (Sanhedrin 59a). Read from the Tanakh outward, that is **Isaiah 56:7**.	Read from the Tanakh outward, the Jerusalem council's four abstentions are the laws **Leviticus 17–18** gives by name to the stranger — a doorway into the one Torah, ***"for Moses has been preached in every city ... being read in the synagogues every Sabbath"*** (Acts 15:21).	The Qur'an calls the Torah ***"guidance and light"*** by which the prophets judged (Q. 5:44), a witness that the Torah given to Moses was from **Yahweh**.

X-B. The New Testament Read Against the Tanakh

Because this study answers a debate carried on largely in Christian pulpits, the New Testament texts are weighed here at more length — as comparative witness, not as authority. Where they line up with the Tanakh, this document says so. Where they depart, the Tanakh governs.

NEW TESTAMENT TEXT	WHAT IT SAYS	TANAKH MEASURE	RESULT
Matthew 5:17–19	Jesus did not come to abolish the Torah or the Prophets; not a letter or stroke passes from the Torah until heaven and earth pass	**Deuteronomy 4:2; Psalms 119:152**	**Lines up**
Luke 16:17	Easier for heaven and earth to pass away than for one stroke of the Torah to fall	**Psalms 119:89**	**Lines up**
Romans 3:31	Faith does not overthrow the law; ***"we uphold the law"***	**Psalms 119:29**	**Lines up**
Romans 7:12	The law is holy, and the commandment holy, righteous, and good	**Psalms 19:7–9**	**Lines up**
1 Corinthians 7:19	What counts is keeping the commandments of God	**Ecclesiastes 12:13**	**Lines up**
Ephesians 2:12, 19	Gentiles once strangers to the covenants of promise, now fellow citizens	**Numbers 15:15; Exodus 12:48; Ezekiel 47:22**	**Lines up**
Romans 11:17–24	Gentiles grafted into Israel's olive tree	**Jeremiah 11:16; Isaiah 56:6**	**Lines up**: joining, not replacing
Galatians 3:28–29	Neither Jew nor Greek; those in Christ are Abraham's seed	**Numbers 15:15; Genesis 12:3**	**Lines up** with equal standing
Acts 15:19–21, 28–29	Four abstentions for gentile believers; Moses read in the synagogues every Sabbath	**Leviticus 17:7–14; 18:6–26**	**Disputed reading**: as a first step, lines up; as the whole law, departs from **Numbers 15:16**

NEW TESTAMENT TEXT	WHAT IT SAYS	TANAKH MEASURE	RESULT
Acts 21:20–25	Thousands of believers zealous for the Torah; Paul shown to keep it	**Numbers 15:39**	**Lines up** as record
Romans 6:14	Not under law but under grace	**Numbers 15:26–28; Psalms 119:29**	**Disputed reading**: as freedom from condemnation, lines up; as freedom from the commandments, departs
Romans 10:4	Christ is the *telos* of the law	**Deuteronomy 30:6–8; Jeremiah 31:33**	**Disputed reading**: the Greek can mean goal or end; as goal, lines up; as termination, departs
Galatians 3:24–25	The law a guardian until Christ	**Numbers 15:15**	**Departs** where read as ended
Ephesians 2:15	Abolishing the law of commandments in ordinances	**Deuteronomy 4:2; Malachi 4:4**	**Departs** as commonly read
Colossians 2:16–17	Let no one judge you concerning a feast, new moon, or Sabbath	**Isaiah 56:6; 66:23**	**Disputed reading**: read as defending those who keep them, or as releasing them
Hebrews 8:13	The first covenant obsolete and ready to vanish away	**Leviticus 26:44–45; Jeremiah 31:35–37 [Hebrew 31:34–36]**	**Departs** (Doc 281)

Read from the Tanakh outward, the New Testament carries both voices.

Its plainest sayings uphold the Torah and welcome the stranger as a fellow citizen of Israel, which is **Numbers 15:15**.

Its sharpest sayings, as they are commonly preached, end the Torah. Under the **Deuteronomy 19:15** standard as this Institution applies it, the earlier witness governs the later commentary, and the Torah

of **Numbers 15** is the earlier witness. **A Christian who keeps the first voice and lets it govern the second has not left his New Testament. He has read it the way the Tanakh requires**.

X-C. Rabbinic Judaism Read Against the Tanakh

Rabbinic tradition keeps the plainest sense of **Numbers 15:16** for the convert: Rashi, following the Mekhilta, writes on **Exodus 12:49** that the verse comes to make the convert equal to the native in all the commandments of the Torah. Its departure lies in the second track. The Tanakh gives the stranger who joins one Torah, and it gives the nations who have not joined a promise that they will come to that Torah (**Isaiah 2:3; 56:6**).

It does not give a separate, permanent code for the nations in place of joining. The ruling that a gentile who keeps the Sabbath deserves death, recorded in the name of Resh Lakish (Sanhedrin 58b), cannot stand beside **Isaiah 56:6**, where the foreigner who keeps the Sabbath is brought to **Yahweh**'s holy mountain. And the requirement of a rabbinic court and immersion adds steps the Tanakh does not list: **Ruth joined by her word and her life (Ruth 1:16–17)**.

X-D. Islam Read Against the Tanakh

Islam's teaching that no people stands above another except in righteousness is close to **Numbers 15:15**, and its teaching that there is no compulsion in religion is close to the free joining of **Isaiah 56**.

Its departure lies in the plurality of laws. ***"To each of you We have appointed a law and a way"*** (Q. 5:48) answers **Numbers 15:16** with the opposite sentence, and the classical doctrine of abrogation (Q. 2:106) answers **Deuteronomy 4:2** the same way. The separate legal standing of the protected peoples under classical law is the two-tier system **Leviticus 24:22** forbids.

The Qur'an's own witness that the Torah is *"guidance and light"* (Q. 5:44) is the place where Islam and the Tanakh meet.

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Five points in earlier material need correction or refinement.

Correction 1 — the word for *"assembly"* in Numbers 15:15. Doc 130 (Witness One) translated the verse ***"For the assembly (edah)."*** The Hebrew word is ***ha-qahal (the assembly)***, H6951 (Section II-A). ***Edah (congregation)*** appears later in the chapter, at verses 24–26. **Made** in both Google Doc copies of Doc 130.

Correction 2 — a ranking attributed to BDB. Doc 130 (Witness One) said that BDB confirms ***chukkah (statute)*** to be ***"the most binding category of law in the Tanakh — more binding than mishpat."*** BDB makes no such ranking, and **Numbers 15:16** sets ***torah (instruction)*** and ***mishpat (judgment)*** beside the statute as equals (Section III). The sentence now reads that BDB defines chukkah as a thing prescribed, a statute, and that verse 16 adds torah and mishpat so that every kind of law is named. **Made** in both Google Doc copies.

Correction 3 — two references in Doc 130. The Moabite restriction was cited as ***"Devarim 23:4"***; in the English numbering it is **Deuteronomy 23:3** [Hebrew 23:4], and the bracket has been added. The Scripture Index listed **Leviticus 19:33–34** as ***"Witness 3"***; it is Witness Two in the body. **Made** in both Google Doc copies.

Correction 4 — ***"two independent declarations within two verses."*** Doc 130 said that **Numbers 15:15** and 15:16 meet the **Deuteronomy 19:15** standard ***"within this passage alone."*** Two verses of one speech are one witness. The independent witnesses to the stranger's equal standing are **Exodus 12:49**, **Leviticus 24:22**, and **Numbers 9:14** (Section V-A), and the conclusion of Doc 130 stands on them. **Left for Kepha's decision**, together with the rebuild of Doc 130, which still uses the older Hebrew book names and contact block, in Doc 250 format.

Correction 5 — the March 2026 Covenant Borders Immigration Study. Exodus 22:21 needed its Hebrew verse number; ***"[Hebrew 22:20]"*** has been added at both places. **Made** in its Google Doc. Its quotation of Acts 17:26–27 reads ***"so that they should seek Yahweh,"*** where the Greek text reads ***"God"*** (*ton theon*), and Acts 17 and Matthew 25:35 are quoted in the body as support, which the September 28 rule reserves for the comparative sections. **Left for Kepha's decision**.

XII. SEVEN COVENANT DECLARATIONS ON THE STRANGER AND THE NATIVE

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The stranger who joins himself to **Yahweh** stands before Him as the native: one statute, one Torah, one judgment.	**Numbers 15:15–16; Exodus 12:49; Leviticus 24:22; Numbers 9:14**
II	The stranger's equal standing is a statute forever throughout the generations. No text sets an end to it.	**Numbers 15:15; 19:10; Deuteronomy 4:2; Malachi 4:4**

#	COVENANT DECLARATION	BASIS
III	The stranger's forgiveness and the stranger's judgment are written inside the same Torah as the native's.	**Numbers 15:26, 29–31; Leviticus 24:16, 22; Exodus 12:19**
IV	The Tanakh promises salvation to the nations, and it brings them to the Torah, the Sabbath, and the feasts, not away from them.	**Isaiah 45:22; 56:1–7; 2:3; 51:4–5; Zechariah 14:16**
V	Grace and Torah are not opposites. The Torah is itself given in grace, and no one earns his standing before **Yahweh**.	**Exodus 20:2; 34:6–7; Deuteronomy 7:7–8; Psalms 119:29**
VI	No teacher, sign, or later writing may turn the stranger aside from the way **Yahweh** commanded.	**Deuteronomy 13:1–5; 4:2; Isaiah 8:20**
VII	No assembly may make the stranger lesser, and no stranger who has joined **Yahweh** may be told that he is separated from His people.	**Isaiah 56:3; Leviticus 19:33–34; Ezekiel 47:22–23; Malachi 3:5**

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the debate there is usually a person: a believer from the nations who has been told that the Law of Moses is dead and was never his, or who has begun to keep the commandments and has been told that he has fallen from grace.

Tanakh's answer is fivefold.

First: read the verse. ***"One Torah and one judgment shall be for you and for the stranger who sojourns with you"*** **(Numbers 15:16)**. The verse does not say two.

Second: the door is open. ***"Turn to Me and be saved, all the ends of the earth"*** **(Isaiah 45:22)**. The salvation of the nations is Tanakh's own promise.

Third: the door leads in, not out. The foreigner joins himself to **Yahweh**, loves His Name, keeps the Sabbath, and holds fast His covenant **(Isaiah 56:6)**. Every promise to the nations brings them to the Torah.

Fourth: **the Torah is not dead; it is to be written on the heart.** ***"I will put My Torah within them, and on their heart I will write it"*** **(Jeremiah 31:33)**. Ask for it as David did: ***"Graciously give me Your Torah"*** **(Psalms 119:29)**.

Fifth: **let no one separate you.** ***"Let not the foreigner who has joined himself to Yahweh say, 'Yahweh will surely separate me from His people'"*** **(Isaiah 56:3)**.

The stranger was never offered a smaller covenant. He was offered the same one.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:5–6	Blood required of every man	VIII-B
Genesis 12:2–3	All the families of the earth blessed	III; VII-A; X-B
Genesis 15:6	Righteousness credited to trust	VIII-D
Genesis 23:4	Abraham a stranger and a settler	III
Exodus 2:22	Gershom: a stranger in a foreign land	III
Exodus 12:14, 17	The Passover a statute forever	III
Exodus 12:19	Leaven: stranger or native cut off	V-A; VI-C; XII
Exodus 12:43–49	The four outsiders; one Torah for native and stranger	III; IV-A; V-A; IX-C; X-A; X-B; XII
Exodus 20:2, 10	Rescue before command; the stranger rests	V-A; VIII-D; IX-B; XII
Exodus 22:21	Do not wrong the stranger	III; IV-A; XI
Exodus 23:9, 12	You know the soul of the stranger; Sabbath rest	III; V-A
Exodus 27:21	The lamp a statute forever	III
Exodus 34:6–7	Merciful and gracious	VIII-D; XII
Leviticus 3:17	Fat and blood a statute forever	III
Leviticus 16:29–34	The Day of Atonement for native and stranger	III; V-A; IX-B
Leviticus 17:7–15	Offerings, blood, and carcass for the stranger	V-A; V-B; X-B

REFERENCE	SUBJECT	SECTION
Leviticus 18:24–28	The nations vomited out for abominations; neither native nor stranger	V-A; VIII-B
Leviticus 19:10, 33–34	Gleanings; love the stranger as yourself	V-A; IX-D; XII
Leviticus 20:2	Molech forbidden to the stranger	V-A
Leviticus 23:21, 31, 41–42	Statutes forever; booths for the native	III; V-B
Leviticus 24:16–22	As the stranger, so the native; one judgment	III; V-A; VI-C; IX-B; X-A; XII
Leviticus 26:44–45	The covenant not broken by **Yahweh**	X-B
Numbers 3:10; 16:40	The priesthood kept to Aaron	V-B
Numbers 9:14	One statute at the Passover	IV-A; V-A; XI; XII
Numbers 14:28–45	The wilderness sentence and Hormah	II-B
Numbers 15:1–16	The offerings; one statute for the stranger	Opening; I; II; III; IV-A; V-A; VII; IX; X; XI; XII; XIII; Closing
Numbers 15:22–31	Forgiveness and judgment for native and stranger	II-C; III; VI-A; VI-B; X-B; XII
Numbers 15:32–41	The Sabbath-breaker; the fringes	II-C; III; VI-C; X-B
Numbers 19:10	Purification a statute forever, for the stranger	V-A; XII
Numbers 26:52–56	The Land divided by the tribes	V-B
Numbers 35:15	Refuge for the stranger	V-A
Deuteronomy 1:16–17	Judge rightly between a man and his stranger	V-A; IX-B
Deuteronomy 4:2	Do not add nor take away	VIII-C; IX-B; X; XII
Deuteronomy 5:14	The stranger rests	V-A
Deuteronomy 6:4, 25	**Yahweh** is one; righteousness credited to obedience	III; VIII-D
Deuteronomy 7:7–8; 9:5	Chosen for love, not for righteousness	VIII-D; XII

REFERENCE	SUBJECT	SECTION
Deuteronomy 10:18–19	**Yahweh** loves the stranger	III; V-A
Deuteronomy 12:5–6	The place **Yahweh** chooses	VIII-C; IX-B
Deuteronomy 13:1–5	The test of every prophet and sign	VIII-E; XII
Deuteronomy 14:21, 29	The carcass; the third-year tithe	V-A; V-B
Deuteronomy 15:3; 23:20	Debt and interest with the foreigner	V-B
Deuteronomy 16:11, 14	The stranger rejoices at the feasts	V-A; V-B
Deuteronomy 17:15	The king not a foreigner	V-B
Deuteronomy 18:18–20	The prophet like Moses	VIII-E
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-B; X-B; XII
Deuteronomy 23:3–8	Entry into the assembly	III; V-B; XI
Deuteronomy 24:14–21	Wages, judgment, and gleanings for the stranger	IV-A; V-A
Deuteronomy 27:19	Cursed who perverts the stranger's judgment	V-A
Deuteronomy 29:10–15, 29	The stranger in the covenant at Moab; the revealed things forever	III; IV-C; VIII-B; VIII-C
Deuteronomy 30:6–8	The circumcised heart; all His commandments	X-B
Deuteronomy 31:12	The stranger gathered to hear and do the Torah	IV-C; V-A; VIII-B; X-A
Joshua 2:11; 6:25	Rahab received	IV-B
Joshua 8:33–35	The stranger at the reading at Ebal	IV-C; V-A
Joshua 20:9	The city of refuge for the stranger	V-A
Isaiah 2:2–3	Torah goes out from Zion	VII-B; VII-C; X-C; XII
Isaiah 8:20	To the Torah and to the testimony	VIII-E; XII
Isaiah 42:1, 4	The coastlands wait for his Torah	VII-B; VIII-E
Isaiah 45:22	Turn to Me and be saved, all the ends of the earth	VII-A; XII; XIII

REFERENCE	SUBJECT	SECTION
Isaiah 49:6	My salvation to the end of the earth	VII-A
Isaiah 51:4–5	Torah and salvation go out together	VII-B; VII-C; XII
Isaiah 56:1–8	Salvation near; the foreigner who joins	IV; VII-B; VIII; IX; X; XII; XIII
Isaiah 66:21–23	Priests and Levites; from Sabbath to Sabbath	VII-B; X-B
Jeremiah 11:16	Israel called a green olive tree	X-B
Jeremiah 31:32–37	The covenant they broke; My Torah on the heart	III; VI-B; VII-C; VIII; X-B; XIII
Ezekiel 36:26–27	A new heart; My statutes	VIII-C; VIII-F
Ezekiel 37:24	The son of David; they keep My statutes	VII-C; VIII-E
Ezekiel 44:9	Uncircumcised in heart and flesh	IX-C
Ezekiel 47:22–23	The stranger's inheritance among the tribes	V-B; VII-B; X-B; XII
Hosea 3:4–5	Many days without sacrifice, then return	VIII-C; IX-B
Amos 1:3–2:3	The nations judged for cruelty	VIII-B
Micah 4:1–2	Torah from Zion	VII-B
Habakkuk 2:4	The righteous lives by his faithfulness	VIII-D
Zechariah 2:11	Many nations joined to **Yahweh**	IV-B; VII-B
Zechariah 8:23	Ten men take hold of the corner	VI-C
Zechariah 14:16	The nations keep the Feast of Booths	VII-B; IX-B; XII
Malachi 2:10	One Father, one El	III
Malachi 3:5	Those who turn aside the stranger	IX-D; XII
Malachi 4:4	Remember the Torah of Moses	VIII-C; X-A; X-B; XII
Psalms 19:7–9	The Torah of **Yahweh** is perfect	X-B
Psalms 37:35	A native tree	III

REFERENCE	SUBJECT	SECTION
Psalms 98:2–3	Salvation in the sight of the nations	VII-A
Psalms 111:7–8	His precepts established forever	VIII-C
Psalms 119:29, 89, 152	Graciously give me Your Torah; founded forever	VIII-C; VIII-D; X-B; XII; XIII
Psalms 130:3–4	With You there is forgiveness	VIII-F
Ruth 1:16–17; 4:13–17	Ruth joins Israel and its **Elohim**	IV-B; V-B; X-C
Esther 9:27	All who joined themselves to them	III; IV-B
Ecclesiastes 12:13	Fear **Elohim** and keep His commandments	X-B
Ezra 6:21	Those separated to seek **Yahweh** keep the Passover	IV-B
Nehemiah 10:28–29	Separated to the Torah of **Elohim**	IV-B; IX-B
2 Chronicles 30:25	Strangers rejoice at Hezekiah's Passover	IV-C

"The assembly — one statute for you and for the stranger who sojourns, a statute forever throughout your generations: as you are, so shall the stranger be before Yahweh. One Torah and one judgment shall be for you and for the stranger who sojourns with you."

Numbers 15:15–16 — The Written Covenant of Yahweh
