

# Numbers 15:16

Authorized King James Version (KJV)

One law and one manner shall be for you, and for the stranger that sojourneth with you.

## Analysis

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**One law and one manner shall be for you, and for the stranger that sojourneth with you**—The climactic restatement uses synonymous parallelism for emphasis: תּוֹרַה אַחַת (torah achat, 'one law') and מִשְׁפָּט עֶחָד (mishpat echad, 'one judgment/ordinance'). No loopholes, no dual standards. This revolutionary egalitarianism flows from monotheism—one God demands one way of approach.

Paul quotes this principle in Romans 2:11-16, arguing that God judges Jew and Gentile by the same standard. The verse devastates both Jewish presumption ('we have the law') and Gentile excuse ('we didn't know'). Christ is the fulfillment of 'one law'—the only mediator between God and humanity (1 Timothy 2:5).

## Historical Context

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This declaration was countercultural in the extreme. Ancient Near Eastern religions had complex hierarchies: priests vs. laity, citizens vs. foreigners, men vs. women. Israel's 'one law' for native and alien foreshadowed the gospel's leveling effect: 'All have sinned... justified freely by his grace' (Romans 3:23-24).

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does the double emphasis ('one law AND one manner') reinforce the completeness of spiritual equality before God?
2. In what ways does the principle of unified law both comfort (no favoritism) and challenge (no excuses) all people?
3. How is Christ Himself the ultimate 'one law and one manner' for approaching God (John 14:6)?

## Interlinear Text

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לְךָ	מִיְהוָה	אֶחָד	וּמִשְׁפָּט	אֶחָד	תּוֹכָה
		<b>One</b>	<b>manner</b>	<b>One</b>	<b>law</b>
		H259	H4941	H259	H8451
אַתֶּם:	הַגֵּר	וְלֵיָרְדָה			
	<b>that sojourneth</b>	<b>shall be for you and for the stranger</b>			
	H854	H1616			
			H1481		

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