

# Numbers 15:29

Authorized King James Version (KJV)

Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

## Analysis

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**Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them**—this concluding statement emphasizes legal equality: native-born Israelites and resident aliens received identical treatment regarding inadvertent sin and its atonement. The phrase *torah achat* (תּוֹרָה אַחַת, "one law") established equal access to forgiveness regardless of ethnic origin.

This equality principle foreshadows the gospel's demolition of ethnic barriers: "There is neither Jew nor Greek... for ye are all one in Christ Jesus" (Galatians 3:28). The Old Testament already contained seeds of this universalism—God's covenant aimed ultimately to bless "all families of the earth" (Genesis 12:3). The distinction wasn't between Jew and Gentile per se, but between those who submitted to covenant relationship with Yahweh and those who didn't. Faith and obedience mattered more than genealogy, anticipating Paul's "For he is not a Jew, which is one outwardly... but he is a Jew, which is one inwardly" (Romans 2:28-29).

## Historical Context

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Israel's inclusion of *ger* (sojourners) distinguished their covenant from other ancient Near Eastern tribal religions that excluded foreigners. Ruth the Moabitess, Rahab the Canaanite, and Uriah the Hittite exemplify foreigners fully integrated into Israel. The Septuagint (Greek Old Testament, 3rd-2nd century BC) translated

ger as proselutos (προσῆλυτος), from which "proselyte" derives. By Second Temple times, Judaism actively made proselytes (Matthew 23:15), demonstrating continued openness to Gentile inclusion despite ethnic pride issues Jesus and Paul confronted.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does "one law" for native and stranger challenge ethnic or cultural pride in the church?
2. What does equal access to atonement teach about God's impartiality?
3. How should this Old Testament inclusivity shape Christian attitudes toward missions and diversity?

## Interlinear Text

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הָאֲזָכָה	בְּבֵנֵי י	יִשְׂרָאֵל ל	וְלִגֵּר
both for him that is born	among the children	of Israel	and for the stranger
H249	H1121	H3478	H1616
הֵגֵר	בְּתוֹכָם	תּוֹכָה	אֶחָת
that sojourneth	among	law	Ye shall have one
H1481	H8432	H8451	H259
לְעֹשֶׂה	בְּשִׁגְגָה:		
for him that sinneth	through ignorance		
H6213	H7684		

## Additional Cross-References

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**Numbers 15:15** (Parallel theme): One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

**Leviticus 17:15** (Parallel theme): And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

**Leviticus 16:29** (Parallel theme): And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

**Numbers 9:14** (Parallel theme): And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.