

# Biblical Word Study and Commentary on one's Legal Status

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Tags: Gentile, Sojourner, Alien, Resident, Zur, Ger, Goy, Nakar, Hellen, Akroboosteah, Ethnic, Deasporah, Xenos

Document formerly called: Word Study of Zur (Nokri) H2114), Ger (H1616, Ger Toshav (H8453) – Gentiles, Sojourners, Aliens, Residents

## ToDo:

- Add commentary and definitions on being a citizen i.e. US Citizen, State Citizen, American, Citizen of the Ancient Kingdom of Israel
- Consider splitting this document into two...a summary version and a detail version

## Table of Contents

Notes From Uri Harel (mostly) .....	3
My Motivation .....	3
Legal Status Table.....	4
"Gentiles and the Law" .....	5
Tools Used .....	5
For more details, see these documents .....	5
Biblical References Hebrew.....	6
H2114 <i>Zur</i> strange(r)(rs) (rs'), estranged, another etc. ....	6
Root: Gimel Resh (G R).....	7
H1616 <i>Gar</i> stranger(s)(s'), alien, sojourner .....	7
H1481 <i>goor</i> sojourn(eth)(ed)(ers)(ing) <sup>59%</sup> dwell, strange(s) <sup>1%</sup> , etc. ....	8
H1647 <i>Gershon</i> (a name of four Israelites).....	9
H1648 <i>Gershon</i> (a proper noun) .....	9
H1644 <i>garash</i> <sup>KJC:45</sup> drive →dr(i)(o)(a)ve(n)(ing) <sup>24</sup> , cast <sup>9</sup> , thrust <sup>6</sup> , put <sup>2</sup> , expel <sup>1</sup> , troubled <sup>1</sup> .....	10
Exo 11:1 – Pharaoh Gave Israel a Bill of Divorce .....	10
Root: Gimel Vav (G V).....	11
H1471 <i>goy</i> / <i>goyim</i> nation(s) <sup>375 of 599 = 67%</sup> , heathen <sup>23%</sup> , people <sup>1%</sup> , gentiles <sup>5%</sup> .....	11
H8453 <i>toshav</i> sojourn(e)(r)(rs), strange(s), foreigner, inhabitants .....	11
Root: Noon Chaf Resh (N C R) .....	13
H5237 <i>nokree</i> strange(r)(rs), alien(s), foreigner(s), outlandish .....	13
H5235 <i>neker</i> strange(r) .....	13
H5234 <i>nakar</i> (Ack)K(ne)(no)w(ledge)(eth)(n), discern(ed), respect, notice etc.....	13
H5236 <i>nekar</i> strange(r)(rs), alien .....	15
Search on Gentile .....	16
October 1, 2016	

G4339 <i>Prosahlootos</i> proselyte.....	16
G1672 <i>Hellen</i> greek(s) <sup>20, 74%</sup> ; gentile(s) <sup>26%</sup> .....	16
G1675 <i>Hellenistes</i> grecians.....	17
G203 <i>akroboosteeah</i> uncircumcis(ion) (ed) <sup>95%</sup> , circumcised <sup>5%</sup> .....	17
G246 <i>alofoolos</i> another, nation.....	18
G459 <i>anomos</i> law, without, transgressors, wicked, lawless, unlawful i.e. a Gentile.....	18
G1290 <i>deasporah</i> scattered, abroad, dispersed.....	18
Ethnic .....	19
G1482 <i>ethneekos</i> heathen.....	19
G1483 <i>ethnikoce</i> gentiles, manner .....	19
G1484 <i>ethnos</i> gentiles, nation(s), heathen, people.....	19
G3581 <i>xenos</i> strange(r) (rs).....	20
G3941 <i>paroikos</i> foreigners, sojourn, stranger(s).....	20
G4847 <i>soompleetace</i> fellow-citizens .....	21
G3927 <i>parepideemos</i> pilgrims, strangers.....	21
How the Order of Gershom got its name .....	22
IRC – Internal Revenue Code .....	23

## Notes From Uri Harel (mostly)

- ger tseidic: is a convert
- get Toshav: green card. status
- Nokrim / zar: he is a stranger from another country
- Zarim: unknown element, he is a stranger,
- Ha
- lagoon is to reside.
- “Negar phoenix” means I live in phoenix, but it’s devoid of your legal status

## My Motivation

As one who is passionate about the law form of Torah and one who subscribes to the two house teaching, it behooves me to know the words in the scripture when it talks about various people and more specifically their legal status. I can’t just stick with the Hebrew, because much of the relevant events on this issue occurred during the time of Y’shua so an exhaustive undertaking of this study must include some Greek words.

The two house teaching is important for me because I identify myself as being one from the House of Ephraim/Israel and by definition not from the House of Yahuda. I can’t prove this, certainly not beyond a shadow of a doubt, but I can decide how to proceed forward in my life as if it were true. In the end, the goal from a lawful / “Torahful” point of view is to be of Israel, because that’s where the covenant is and that’s where the blessings are. If this makes me a zealot for my Israelite birthright then so be it. The ultimate test would be if some day I wanted to make [aliyah](#), to the modern day state of Israel I would be doing so and legally recognized as Beni-Israel (Son’s of Israel). To accomplish this task one needs to make a legal argument then one must be able to de-code, decipher and un-tangle the numerous statuses talked about in the (KJ) bible. Another use for this argument is to have it be (or at least a genesis for) a memorandum to aid in accomplishing this task.

How does one make the law form of Torah their law form? They do so by becoming Israel. An important part of understanding law is to determine what one’s status is in regard to the law form being applied. The problem with the King James bible is that the translation of these crucial words are not consistent.

The genesis of this study was the Torah parsha that [TYoAZ](#) did in Leviticus 25:39-26:2.

I hope for this document to be one of a series of foundational documents for the benefit of the Jural Society of Torah Assemblies ([JSOTA](#)), Tzur Yisrael of Arizona ([TYoAZ](#)) and The Order of Gershom ([TOOG](#)). There is another document started by Richard Ottens that goes through the various Commandments, statutes and ordinances etc. that would be a good fit for this series. Other entries might be one on the various sacrifices etc.

**The steps to becoming Israel.** This table is listed in order of commitment to becoming “of Israel” starting from the least committed to the most committed. The last column has the heading of IRC which is the [Internal Revenue Code](#) (USC Title 26). Note that the jurisdictional order goes in the opposite direction i.e. as you go towards becoming a Citizen of the Kingdom of Israel, you are going away from being a United States Citizen.

## Legal Status Table

	Hebrew Word	Strong's	King James Translations	Meaning For more detail see <a href="#">here</a>	Stay	Modern Day Parallel	IRC
1	Nokrim	<a href="#">H5236</a> , <a href="#">H5237</a>	5236 strange (r) (ers) 97% 5237strange (r) (ers) 38 = 84%; alien(s) 4 = 9%; foreigner(s) 2 = 4%; outlandish 1 = 2%	Visiting or working Gentiles <sup>1</sup> .	T	Mexican migrant workers.	Temporary Aliens
2	Zarim	<a href="#">H2114</a> .	strange(r) (ers) (ers') occurs 69 times or 87%	Same as above <sup>1</sup> .	T		
3	Ger Toshav	<a href="#">H8453</a>	sojourner(s) 9 = 64%; stranger(s) 4 = 29%; foreigner and inhabitant combined= 14%	Gentiles who can receive many of the blessings afforded to Beni Yisrael <sup>2</sup> .	SP		Resident Alien
4	Ger	<a href="#">H1616</a>	strange(r) (ers) (ers') occurs 90 times or 98%; alien 1%, sojourn 1%; stranger's 1%	Gentiles who were Torah practicing except circumcision <sup>3</sup> .	P		Permanent Aliens
	Gur	<a href="#">H1481</a>	99 sojourn(eth) (ed) (ers) (ing) 59, 59%				
	Gershom	H1647		See “ <a href="#">How the Order of Gershom got its name</a> ”			
5	Proselyte	<a href="#">G4339</a>					
6	<b>Beni Yisrael</b>						Non Resident Aliens
	Hellen hellenistes	G1672 G1675	greek(s) 20 74%, gentile 26% grecians				
	akrobusia	G203	uncircumcis(ion) 16 (ed) 3 95%				
	allophulos	G246	another 50% nation 50%				
	anomos	G459					
	diaspora	G1290	Stattered 50%, abroad 25%, dispersed 25%				
	ethnic	G1482, G1483 or G1484					
	<b>Beni Ephraim</b>						

**Stay:** T=temporary, SP=Semi Permanent; P=Permanent

## “Gentiles and the Law”

Meanings derived from the article “Gentiles and the Law”: A Hebrew Roots article Issue 03-4/04-1 November 2003 / February 2004. Note, I believe that the authors of this article do not subscribe to the teachings of two house.

1. Gentiles who were in Israel on a purely temporary basis, either visiting or working. In most cases they probably were not there long enough for their idolatry to become a major problem.
2. Gentiles who are in Israel on a semi-permanent basis. They would have had to forswear idolatry and by doing so they became eligible to receive many of the blessings afforded to Beni Yisrael.
3. Gentiles who are in Israel on a permanent basis and who were willing to accept all of the religious practices of Israel except circumcision. They received all of the blessings except the right to eat the most sacred meal of the year, the Passover Lamb

## Tools Used

The tools I’m using are pretty much the standard ones that I use, and they are...

- Software: [e-sword](#)
- Translation: King James bible
  - I’m using this bible a) because I like it and I’m use to it, b) it’s probably the de facto standard because the de facto bible dictionary Strong’s is based on the King James.
- Dictionaries
  - My custom Strong’s e-sword dictionary which includes the LXX Hebrew/Greek and Greek/Hebrew cross-reference
  - The Complete Word Study Dictionary

## For more details, see these documents

- “Word-Study-H7916-sakiyr-Hired-Servant”, Article # [333](#)
- “Leviticus-22-the-law-relating-to-strangers-sojourners-and-hired-servants”, Article # [335](#)
- “Word-Study-Bastard-Mamzir-H4464”, Article # [337](#)
  - The legal status of bastard is the result of YHVH giving The House of Israel / Ephraim the Bill of Divorce.

## Biblical References Hebrew

### H2114 *Zur* strange(r)(rs) (rs'), estranged, another etc.

זר

**Total KJV Occurrences:** 79; strange(r) (ers) (ers') occurs 69, 87%

**strangers, 26** [Psa 54:3](#), [Psa 109:11](#), [Pro 5:10](#), [Isa 1:7](#) (2), [Isa 25:2](#), [Isa 61:5](#) (3), [Jer 2:25](#), [Jer 3:13](#), [Jer 5:19](#), [Jer 30:8](#), [Jer 51:51](#), [Lam 5:2](#), [Eze 7:21](#), [Eze 11:9](#), [Eze 16:32](#), [Eze 28:7](#), [Eze 28:10](#), [Eze 31:12](#) (2), [Hos 7:9](#), [Hos 8:7](#), [Joe 3:17](#), [Oba 1:11](#)

**strange, 21** [Exo 30:9](#), [Lev 10:1](#), [Num 3:4](#), [Num 26:61](#), [Deu 32:16](#), [2Ki 19:24](#), [Job 19:17](#), [Psa 44:20](#), [Psa 81:9](#), [Pro 2:16](#), [Pro 5:3](#), [Pro 5:20](#), [Pro 7:5](#), [Pro 21:8](#), [Pro 22:14](#), [Pro 23:33](#), [Isa 17:10](#), [Isa 28:21](#), [Isa 43:12](#), [Hos 5:7](#), [Hos 8:12](#)

**stranger, 21** [Exo 30:33](#) (2), [Lev 22:10](#), [Lev 22:12-13](#) (2), [Num 1:51](#), [Num 3:10](#), [Num 3:38](#), [Num 16:40](#), [Num 18:4](#), [Num 18:7](#), [Deu 25:5](#), [1Ki 3:18](#), [Job 15:19](#), [Job 19:15](#), [Psa 69:8](#), [Pro 6:1](#), [Pro 11:15](#), [Pro 14:10](#), [Pro 20:16](#), [Pro 27:13](#)

**estranged, 4** [Job 19:13](#) (2), [Psa 58:3](#), [Psa 78:30](#), [Eze 14:5](#)

**another, 3** [Job 19:27](#), [Pro 27:2](#), [Jer 18:14](#)

**fanners, 1** [Jer 51:2](#)

**gone, 1** [Isa 1:4](#)

**??? lo, 1** [1Sa 14:43](#)

**strangers', 1** [Pro 5:17](#)

#### WordStudy

*זר*: A verb meaning to be a stranger. The basic meaning of this word is to turn aside (particularly for lodging); therefore, it refers to being strange or foreign. It can mean to go astray, to be wayward ([Psa 58:3](#) [4]). The participle is used frequently as an adjective, signifying something outside the law of God ([Exo 30:9](#); [Lev 10:1](#)); a person outside the family ([Deu 25:5](#)); the estranged way Job's guests and servants viewed him ([Job 19:15](#)); hallucinations from drunkenness ([Pro 23:33](#)). This word is used several times in Proverbs of the adulterous woman ([Pro 2:16](#); [Pro 5:3](#), [Pro 5:20](#); [Pro 7:5](#); [Pro 22:14](#)).

#### Strongs

A primitive root; to *turn* aside (especially for lodging); hence to *be a foreigner, strange, profane*; specifically (active participle) to *commit adultery*: - (come from) another (man, place), fanner, go away, (e-) strange (-r, thing, woman).

#### LXX related word(s)

[G241](#) allogenēs

[G243](#) allos

[G245](#) allotrios

[G765](#) asebes

[G1135](#) gune

[G1448](#) eggizo

[G4372](#) prosphatos

[G4650](#) skorpizo

[G526](#) ap allotrioō

## Root: Gimel Resh (G R)

**H1616** *Gar* stranger(s)(s'), alien, sojourner

גַּר / גֵּר

From [H1481](#); properly a *guest*; by implication a *foreigner*: - alien, sojourner, stranger.

**Total KJV Occurrences:** 92; (strange(r) (ers) (ers')) occurs 90 98%

**stranger, 70** [Gen 15:13](#), [Gen 23:4](#), [Exo 2:22](#), [Exo 12:19](#), [Exo 12:48-49](#) (2), [Exo 20:10](#), [Exo 22:21](#), [Exo 23:9](#) (2), [Exo 23:12](#), [Lev 16:29](#), [Lev 17:12](#), [Lev 17:15](#), [Lev 18:26](#), [Lev 19:10](#), [Lev 19:33-34](#) (2), [Lev 23:22](#), [Lev 24:16](#), [Lev 24:22](#), [Lev 25:35](#), [Lev 25:47](#), [Num 15:14-16](#) (6), [Num 15:26](#), [Num 15:29-30](#) (2), [Num 19:10](#), [Deu 1:15-16](#) (2), [Deu 5:14](#), [Deu 10:18-19](#) (2), [Deu 14:21](#), [Deu 14:29](#), [Deu 16:11](#), [Deu 16:14](#), [Deu 23:7](#), [Deu 24:17](#), [Deu 24:19-21](#) (3), [Deu 26:11-13](#) (3), [Deu 27:19](#), [Deu 28:43](#), [Deu 31:11-12](#) (2), [Jos 8:33](#), [Jos 20:9](#), [2Sa 1:13](#), [Job 31:32](#), [Psa 39:12](#), [Psa 94:6](#), [Psa 119:19](#), [Jer 7:6](#), [Jer 14:8](#), [Jer 22:3](#), [Eze 22:7](#) (2), [Eze 22:29](#), [Eze 47:23](#), [Zec 7:10](#), [Mal 3:5](#)

**strangers, 19** [Exo 22:21](#), [Exo 23:9](#), [Lev 17:8](#), [Lev 17:10](#), [Lev 17:13](#), [Lev 19:34](#), [Lev 20:2](#), [Lev 22:18](#), [Lev 25:23](#), [Deu 10:19](#), [Deu 24:14](#), [Jos 8:35](#), [1Ch 22:2](#), [1Ch 29:15](#), [2Ch 2:17](#), [2Ch 30:25](#), [Psa 146:9](#), [Isa 14:1](#), [Eze 47:22](#)

**alien, 1** [Exo 18:3](#)

**sojourner, 1** [Lev 25:47](#)

**stranger's, 1** [Lev 25:47](#) (2)

### WordStudy

*gēr*: A masculine noun meaning sojourner, alien, stranger. The word indicates in general anyone who is not native to a given land or among a given people ([Exo 12:19](#)). The word is used most often to describe strangers or sojourners in Israel who were not native-born Israelites and were temporary dwellers or newcomers. A person, family, or group might leave their homeland and people to go elsewhere because of war or immediate danger as Moses had done ([Exo 2:22](#); cf. [2Sa 4:3](#)); Naomi and her family were forced to travel to Moab to sojourn because of a famine in Israel ([Rth 1:1](#)). God's call to Abraham to leave his own land of Ur of the Chaldees and made him a sojourner and an alien in the land of Canaan ([Gen 12:1](#)). Israel's divinely orchestrated descent into Egypt resulted in their becoming an alien people in a foreign land for four hundred years ([Gen 15:13](#)). Abraham considered himself an alien, although he was in the land of Canaan, the land of promise, because he was living among the Hittites at Hebron ([Gen 23:4](#)).

This evidence indicates that strangers or aliens were those living in a strange land among strange people. Their stay was temporary or they did not identify with the group among whom they were living, no matter how long they stayed. The transitory nature of aliens' status is indicated in passages that describe them as seeking overnight lodging or accommodations ([Job 31:32](#); [Jer 14:8](#)).

Sojourners or strangers in Israel were not to be oppressed but were to receive special consideration for several reasons: Israel knew about being aliens, for they had been aliens in Egypt ([Exo 23:9](#)); aliens had a right to rest and cessation from labor just as the native Israelites did ([Exo 20:10](#)); aliens were to be loved, for God loved them ([Deu 10:18](#)) just as He loved widows and orphans; aliens had a right to food to satisfy their needs just as orphans and widows did ([Deu 14:29](#)). In Ezekiel's vision of a new temple and temple area, the children of aliens and sojourners were given an allotment of land ([Eze 47:22](#)), for they were to be considered as native children of Israel. However, this shows that sojourners had to receive special concessions because they did not have all the rights of native Israelites. Aliens could eat the Lord's Passover only if they and their entire household submitted to circumcision ([Exo 12:48-49](#)). They were then not allowed to eat anything with yeast in it during the celebration of the Passover, just like native Israelites ([Exo 12:19-20](#)). However, major distinctions did exist between sojourners or aliens and native Israelites. Unclean food could be given to aliens to eat, but the Israelites were prohibited from eating the same food. To have done so would violate their holiness and consecration to the Lord God. Unfortunately, David himself laid forced labor on the shoulders of aliens in Israel to prepare to build the temple ([1Ch 22:2](#); cf. [2Ch 8:7-9](#)).

**H1481** *goor* sojourn(eth)(ed)(ers)(ing) <sup>59%</sup> dwell, strange(s) <sup>1%</sup>, etc.

גוּר

A primitive root; properly to *turn* aside from the road (for a lodging or any other purpose), that is, *sojourn* (as a guest); also to *shrink*, *fear* (as in a *strange* place); also to *gather* for hostility (as *afraid*): - abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, X surely.

LXX related word(s)

<a href="#">G568</a> ap echo	<a href="#">G1069</a> geiton	<a href="#">G1304</a> dia tribo	<a href="#">G1774</a> en oikeo	<a href="#">G2007</a> epi titheimi
<a href="#">G2125</a> eulabeomai	<a href="#">G2523</a> kath izo	<a href="#">G3611</a> oikeo	<a href="#">G3939</a> par oikeo	<a href="#">G4334</a> pros erchomai
<a href="#">G4365</a> pros poreuomai	<a href="#">G5288</a> hupo stello	<a href="#">G5399</a> phobeo	<a href="#">G2730</a> kat oikeo	

## WordStudy

*gûr*. A verb meaning to sojourn, to dwell as a foreigner; in the reflexive sense, to seek hospitality with. The term is commonly used of the patriarchs who sojourned in Canaan ([Gen 26:3](#); [Gen 35:27](#)); places outside Canaan ([Gen 12:10](#); [Gen 20:1](#); [Gen 21:23](#); [Gen 32:4](#) [5]; [Gen 47:4](#)); Naomi and her family in Moab ([Rth 1:1](#)); the exiles in Babylonia ([Jer 42:15](#)). Metaphorically, the term is used of one who worships in God's temple ([Psa 15:1](#); [Psa 61:4](#) [5]). It is used reflexively with the meaning to seek hospitality with in [1Ki 17:20](#).

**Total KJV Occurrences:** 99 sojourn(eth) (ed) (ers) (ing) 59, 59%

**sojourn, 31** [Gen 12:10](#), [Gen 19:9](#), [Gen 47:3-4](#) (2), [Exo 12:48](#), [Lev 17:8](#), [Lev 17:10](#), [Lev 17:13](#), [Lev 19:33](#), [Lev 20:2](#), [Lev 25:45](#), [Num 15:14](#) (2), [Jdg 17:8-9](#) (2), [Rth 1:1](#), [1Ki 17:20](#), [2Ki 8:1](#) (2), [Psa 120:5](#), [Isa 23:7](#), [Isa 52:4](#), [Jer 42:15](#), [Jer 42:17](#), [Jer 42:22](#), [Jer 43:2](#), [Jer 44:12](#), [Jer 44:14](#), [Jer 44:28](#), [Lam 4:15](#), [Eze 47:22](#)

**sojourneth, 15** [Exo 3:22](#) (2), [Exo 12:49](#), [Lev 16:29](#), [Lev 17:12](#), [Lev 18:26](#), [Lev 25:6](#), [Num 15:15-16](#) (2), [Num 15:26](#), [Num 15:29](#), [Num 19:10](#), [Jos 20:9](#), [Ezr 1:4](#), [Eze 14:7](#), [Eze 47:23](#)

**dwell, 11** [Job 19:15](#), [Psa 5:4](#), [Isa 11:6](#), [Isa 16:4](#), [Isa 33:14](#) (2), [Jer 43:5](#), [Jer 44:8](#), [Jer 49:18](#), [Jer 49:33](#), [Jer 50:40](#)

**sojourned, 11** [Gen 20:1](#), [Gen 21:23](#), [Gen 21:34](#), [Gen 32:4](#), [Gen 35:27](#), [Deu 18:6](#), [Deu 26:5](#), [Jdg 17:7](#), [Jdg 19:16](#), [2Ki 8:2](#), [Psa 105:23](#)

**afraid, 6** [Num 22:3](#), [Deu 1:17](#), [Deu 18:22](#), [1Sa 18:15](#), [Job 19:29](#), [Job 41:25](#)

**strangers, 6** [Exo 6:4](#), [1Ch 16:19](#), [2Ch 15:9](#), [Psa 105:12](#), [Isa 5:17](#), [Jer 35:7](#)

**gather, 3** [Psa 56:6](#), [Isa 54:15](#) (2)

**abide, 2** [Psa 15:1](#), [Psa 61:4](#)

**fear, 2** [Psa 22:23](#), [Hos 10:5](#)

**gathered, 2** [Psa 59:3](#), [Psa 140:2](#)

**assemble, 1** [Hos 7:14](#)

**awe, 1** [Psa 33:8](#)

**dwelleth, 1** [Lev 19:34](#)

**feared, 1** [Deu 32:27](#)

**fearest, 1** [Jer 22:25](#)

**inhabitant, 1** [Job 28:4](#)

**remain, 1** [Jdg 5:17](#)



sojourners, 1 [2Sa 4:3](#)

sojourning, 1 [Jdg 19:1](#)

stand, 1 [Psa 33:8](#)

## H1647 *Gershon* (a name of four Israelites)

גרשם

For [H1648](#); *Gereshom*, the name of four Israelites: - Gershon.

**Total KJV Occurrences:** 17

**gershon, 17**

[Gen 46:11](#), [Num 3:16-18](#) (4), [Num 3:21](#), [Num 3:25](#), [Num 4:22](#), [Num 4:28](#), [Num 4:38](#), [Num 7:7](#), [Num 10:17](#), [Num 26:57](#), [Jos 21:6](#), [Jos 21:27](#), [1Ch 6:1](#), [1Ch 23:6](#)

WordStudy

גרשום

*gersom*, גרשום

*Gersom*: A proper noun designating Gershon:

A. Son of Moses ([Exo 2:22](#); [Exo 18:3](#); [1Ch 23:15-16](#); [1Ch 26:24](#)).

B. Oldest son of Levi ([1Ch 6:16-17](#) [1-2], [1Ch 6:20](#) [5], [1Ch 6:43](#) [28], [1Ch 6:62](#) [47], [1Ch 6:71](#) [56]; [1Ch 15:7](#)).

C. Son of Phinehas ([Ezr 8:2](#)).

D. The father of Jonathan ([Jdg 18:30](#)).

## H1648 *Gershon* (a proper noun)

גרשום גרשון

gêr'shôn gêr'shôm *gay-res-resh-one'*, *gay-res-ome'*

From [H1644](#); a **refugee**; *Gereshon* or *Gereshom*, an Israelite: - Gershon, Gershom.

**Total KJV Occurrences:** 14

**gershom, 14:** [Exo 2:22](#), [Exo 18:3](#), [Jdg 18:30](#), [1Ch 6:16-17](#) (2), [1Ch 6:20](#), [1Ch 6:43](#), [1Ch 6:62](#), [1Ch 6:71](#), [1Ch 15:7](#), [1Ch 23:15-16](#) (2), [1Ch 26:24](#), [Ezr 8:2](#)

WordStudy

*gêr'shôn*: A proper noun designating Gershon ([Gen 46:11](#); [Exo 6:16-17](#); [Num 3:17-18](#), [Num 3:21](#), [Num 3:25](#); [Num 4:22](#), [Num 4:38](#), [Num 4:41](#); [Num 7:7](#); [Num 10:17](#); [Num 26:57](#); [Jos 21:6](#), [Jos 21:27](#); [1Ch 6:1](#) [5:27]; [1Ch 23:6](#)). See also *gêr'shôm* (H1647,B).

**H1644** *garash* <sup>KJC:45</sup> drive ➔dr(i)(o)(a)ve(n)(ing)<sup>24</sup>, cast<sup>9</sup>, thrust<sup>6</sup>, put<sup>2</sup>, expel<sup>1</sup>, troubled<sup>1</sup>

גרש

A primitive root; to *drive* out from a possession; especially to *expatriate* or *divorce*: - cast up (out), **divorced (woman)**, drive away (forth, out), expel, X surely put away, trouble, thrust out.

LXX related word(s)

<a href="#">G853</a> aphanizo	<a href="#">G2831</a> kludonizomai	<a href="#">G683</a> st. ap otheo	<a href="#">G1544</a> ek ballo
<a href="#">G630</a> apo luo	<a href="#">G641</a> apo ripto	<a href="#">G1546</a> ek bole	<a href="#">G1610</a> ek rizoo
<a href="#">G1808</a> ex airo	<a href="#">G1821</a> ex apo stello	<a href="#">G3351</a> met oikizo	

Total KJV Occurrences: 46

- drive, 12 [Exo 6:1](#), [Exo 23:28-31](#) (4), [Exo 33:2](#), [Exo 34:11](#), [Num 22:6](#), [Num 22:11](#), [Jdg 2:3](#), [Hos 9:15](#), [Zep 2:4](#)
- cast, 9 [Gen 21:10](#), [2Ch 20:11](#), [Psa 78:55](#), [Psa 80:8](#), [Pro 22:10](#), [Isa 57:20](#), [Amo 8:8](#), [Jon 2:4](#), [Mic 2:9](#)
- thrust, 6 [Exo 11:1](#), [Exo 12:39](#), [Deu 33:27](#), [Jdg 9:41](#), [Jdg 11:2](#), [1Ki 2:27](#)
- driven, 5 [Gen 4:14](#), [Exo 10:11](#), [1Sa 26:19](#), [Job 30:5](#), [Eze 31:11](#)
- divorced, 3 [Lev 21:14](#), [Lev 22:13](#), [Num 30:9](#)
- drave, 3 [Jos 24:12](#), [Jos 24:18](#), [Jdg 6:9](#)
- drove, 3 [Gen 3:24](#), [Exo 2:17](#), [Psa 34:1](#)
- put, 2 [Lev 21:7](#), [Eze 44:22](#)
- driving, 1 [1Ch 17:21](#)
- expel, 1 [Jdg 11:7](#)
- troubled, 1 [Isa 57:20](#)

**gāraš**: A verb meaning to cast out, drive out. With God as subject, the verb depicts God driving or banishing Adam and Eve from the Garden of Eden and driving Cain from His presence ([Gen 3:24](#); [Gen 4:14](#); [Jon 2:4](#) [5]). The Lord caused Pharaoh to literally drive out the Israelites from Egypt ([Exo 6:1](#); [Exo 12:39](#)) as Pharaoh had earlier forced Moses and Aaron from his presence ([Exo 10:11](#)). It is used of persons driving out others from a location or activity ([Exo 2:17](#)). It is used in the general sense of banishing outcasts from society ([Job 30:5](#)). **In its figurative usage, it indicates divorcing one's wife** ([Lev 21:7](#)). It describes the sea or a river as driven and tossed ([Isa 57:20](#); [Amo 8:8](#)). Source WordStudy

### Exo 11:1 – Pharaoh Gave Israel a Bill of Divorce

<sup>1</sup> And YHVH said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely (גרש ga- Resh) thrust you out (גרש ye- ga- Resh) hence altogether (כלה ka- Lah). <sup>1</sup>

<sup>1</sup> Eddie Chumney points out that the word for “he shall surely thrust you out” in Hebrew it is *garesh garesh* and “hence altogether” in the Hebrew is *kalah* which is the Strong’s #H3617, note that the word for **bride** in Hebrew is כלה *kallah* which is the next Strong’s #H3618. Put this together and it could be interpreted as the Pharaoh is giving Israel a Bill of Divorce, thereby allowing YHVH to follow his law and “marry” Israel at Mt. Sinai.

## Root: Gimel Vav (G V)

**H1471** *goy / goyim* nation(s) <sup>375 of 599 = 67%</sup>, heathen <sup>23%</sup>, people <sup>1%</sup>, gentiles <sup>5%</sup>

הַגִּימִים גִּימִים גִּי

Apparently from the same root as **H1465** (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

### LXX related word(s)

<a href="#">G444</a> anthropos	<a href="#">G1093</a> ge	<a href="#">G1484</a> ethnos	<a href="#">G2190</a> echthros
<a href="#">G2992</a> laos	<a href="#">G3941</a> par oikos	<a href="#">G5443</a> phule	

**KJC:** 559: nations, 266 nation, 109 heathen, 143, people, 11 gentiles, 30

*hāggōyim*: A masculine noun meaning nation, people, Gentiles, country. The word is used to indicate a nation or nations in various contexts and settings: it especially indicates the offspring of Abraham that God made into a nation ([Gen 12:2](#)) and thereby set the stage for Israel's appearance in history as a nation ([Gen 18:18](#); [Psa 106:5](#)). Israel was to be a holy nation ([Exo 19:6](#)). Even the descendants of Abraham that did not come from the seed of Isaac would develop into nations ([Gen 21:13](#)). God can create a nation, even a holy nation like Israel, through the descendants of the person whom He chooses, as He nearly does in the case of Moses when Israel rebels ([Exo 32:10](#)). Edom refers to Israel and Judah as two separate nations ([Eze 35:10](#)), but God planned for them to be united forever into one nation ([Eze 37:22](#)). Then they would become the head of the nations ([Deu 28:12](#)). In this overall literary, theological, and historical context, it is clear that Israel would share common ancestors, and would have a sufficient increase in numbers to be considered a nation. It would have a common place of habitation and a common origin, not only in flesh and blood, but in their religious heritage. It would share a common history, culture, society, religious worship, and purposes for the present and the future.

This noun is used to mean nations other than Israel as well; pagan, Gentile, or heathen nations ([Exo 9:24](#); [Exo 34:10](#); [Eze 5:6-8](#)), for all the earth and all the nations belong to God (cf. [Exo 19:5](#)). Israel was to keep herself from the false religions, unclean practices, and views of these nations ([Ezr 6:21](#)). In the plural, the noun may indicate the generic humankind ([Isa 42:6](#)). In a few instances, the word refers to a group of people rather than to a nation ([2Ki 6:18](#); [Psa 43:1](#); [Isa 26:2](#)), although the exact translation is difficult in these cases.

The word is used in a figurative sense to refer to animals or insects, such as in [Joe 1:6](#) where it depicts locusts.

**H1465** *gevah* body <sup>KJC Job 20:25</sup>

גוה

Feminine of **H1460**; the *back*, that is, (by extension) the *person*: - body.

*gevah*: A feminine noun denoting back, body. It describes the back portion of the human body between the neck and pelvis. In biblical usage, it refers to the back of the wicked person being pierced by an arrow ([Job 20:25](#)).

**ToDo:** Review to determine if this should be removed.

**H8453** *toshab* sojourne(r)(rs), strange(s), foreigner, inhabitants

### WordStudy

## תְּשֻׁבִי תִשְׁבֵּי תִשְׁבֵּי

*tišbēy*: A masculine noun meaning a sojourner, a foreigner. This word implies temporary visitors who were dependent in some way on the nation in which they were residing. It denotes a sojourner who received shelter from a priest ([Lev 22:10](#)); foreigners who were closely linked to the economy of the people ([Lev 25:40](#), [Lev 25:47](#)); and a wanderer with close ties to the land occupied by another people ([Gen 23:4](#)). David proclaimed himself to be such a sojourner with the Lord ([Psa 39:12](#) [13]).

### Strong's

(The second form used in Kings [Num 17:1](#)); from [H3427](#) (Yoshab); a *dweller* (but not outlandish, [H5237](#), nokri); especially (as distinguished from a native citizen (active participle of [H3427](#)) and a temporary inmate, [H1616](#) (ger), or mere lodger, [H3885](#) (loon) **resident alien**: - foreigner-inhabitant, sojourner, stranger.

LXX related word(s) [G3927](#) par epi demos, [G3941](#) par oikos

**Total KJV Occurrences:** 14; sojourner(s) 9 = 64%; stranger(s) 4 = 29%; foreigner and inhabitant combined= 14%

**sojourner**, 7 [Gen 23:4](#), [Lev 22:10](#), [Lev 25:35](#), [Lev 25:40](#), [Lev 25:47](#), [Num 35:15](#), [Psa 39:12](#)

**sojourners**, 2 [Lev 25:23](#), [1Ch 29:15](#)

**stranger**, 2 [Lev 25:6](#), [Lev 25:47](#)

**foreigner**, 1 [Exo 12:45](#)

**inhabitants**, 1 [1Ki 17:1](#)

**strangers**, 1 [Lev 25:45](#)

## Root: Noon Chaf Resh (N C R)

**H5237 nokree strange(r)(rs), alien(s), foreigner(s), outlandish**

נכרי

From [H5235](#) (second form); *strange*, in a variety of degrees and applications (*foreign, non-relative, adulterous, different, wonderful*): - alien, foreigner, outlandish, strange (-r, woman).

LXX related word(s) : [G3581](#) xenos \*, [G2398](#) idios \*

**Total KJV Occurrences:** 45

45 strange (r) (ers) 38 = 84% (86 % if you include H5235); alien(s) 4 = 9%; foreigner(s) 2 = 4%; outlandish 1 = 2%

**strange, 20** [Exo 2:22](#), [Exo 18:3](#), [Exo 21:8](#), [1Ki 11:1](#), [1Ki 11:8](#), [Ezr 10:2](#), [Ezr 10:10-11](#) (2), [Ezr 10:14](#), [Ezr 10:17-18](#) (2), [Ezr 10:44](#), [Neh 13:27](#), [Pro 6:24](#), [Pro 20:16](#), [Pro 23:27](#), [Pro 27:13](#), [Jer 2:21](#) (2), [Zep 1:8](#)

**stranger, 16** [Deu 17:15](#), [Deu 23:20](#), [Deu 29:22](#), [Jdg 19:12](#), [Rth 2:10](#), [2Sa 15:19](#), [1Ki 8:41](#), [1Ki 8:43](#), [2Ch 6:32-33](#) (2), [Pro 2:16](#), [Pro 5:10](#), [Pro 5:20](#), [Pro 7:5](#), [Ecc 6:2](#) (2)

**alien, 3** [Deu 14:21](#), [Job 19:15](#), [Psa 69:8](#)

**strangers, 2** [Gen 31:15](#), [Isa 2:6](#)

**aliens, 1** [Lam 5:2](#)

**foreigner, 1** [Deu 15:2-3](#) (2)

**foreigners, 1** [Oba 1:11](#)

**outlandish, 1** [Neh 13:26](#)

**H5235 neker strange(r)**

נכר נכר

From [H5234](#); something *strange*, that is, unexpected *calamity*: - strange.

**KJC Occurrences:** 5: stranger, 4 [Gen 17:12](#), [Gen 17:27](#), [Exo 12:43](#), [Oba 1:12](#), strange, 1 [Job 31:3](#)

**H5234 nakar (Ack)K(ne)(no)w(ledge)(eth)(n), discern(ed), respect, notice etc.**

נכר

A primitive root; properly to *scrutinize*, that is, look intently at; hence (with *recognition* implied), to *acknowledge, be acquainted with, care for, respect, revere*, or (with *suspicion* implied), to *disregard, ignore, be strange toward, reject, resign, dissimulate* (as if ignorant or disowning): - acknowledge, X could, deliver, discern, dissemble, estrange, feign self to be another, know, take knowledge (notice), perceive, regard, (have) respect, behave (make) self strange (-ly).

LXX related word(s)

<a href="#">G153</a> aischuno	<a href="#">G1097</a> ginosko	<a href="#">G1107</a> gnorizo	<a href="#">G1921</a> epi ginosko
<a href="#">G1962</a> epi neuo	<a href="#">G2007</a> sun epi tithemi	<a href="#">G526</a> ap allotrio	<a href="#">G4097</a> piprasko

## Total KJV Occurrences: 56

Knew and derivatives 39

**knew**, 10 [Gen 37:33](#), [Gen 42:7-8](#) (3), [Jdg 18:3](#), [1Sa 26:17](#), [1Ki 18:7](#), [Est 1:13](#) (2), [Job 2:12](#)

**know**, 9 [Gen 37:32](#), [Rth 3:14](#), [Job 7:10](#), [Job 21:29](#), [Job 24:1](#), [Job 24:13](#), [Job 24:17](#), [Psa 103:16](#), [Psa 142:4](#)

**acknowledge**, 6 [Deu 21:17](#), [Isa 61:9](#) (2), [Isa 63:16](#), [Jer 24:5](#), [Dan 11:39](#)

**discern**, 4 [Gen 31:32](#), [Gen 38:25](#), [Ezr 3:13](#), [Job 4:16](#)

**respect**, 4 [Deu 1:16-17](#) (2), [Deu 16:19](#), [Pro 24:23](#), [Pro 28:21](#)

**another**, 2 [1Ki 14:5-6](#) (2)

**discerned**, 2 [Gen 27:23](#), [1Ki 20:41](#)

**knowledge**, 2 [Rth 2:10](#), [Rth 2:19](#)

**known**, 2 [Pro 20:11](#), [Lam 4:8](#)

**acknowledged**, 1 [Gen 38:26](#)

**behave**, 1 [Deu 32:26-27](#) (2)

**could**, 1 [Neh 13:24](#)

**delivered**, 1 [1Sa 23:7](#)

**dissembleth**, 1 [Pro 26:24](#)

**estranged**, 1 [Jer 19:4](#)

**feign**, 1 [1Ki 14:5](#)

**feignest**, 1 [1Ki 14:6](#)

**knoweth**, 1 [Job 34:25](#)

**notice**, 1 [2Sa 3:36](#)

**perceived**, 1 [Neh 6:12](#)

**regardeth**, 1 [Job 34:19](#)

**strange**, 1 [Gen 42:7](#)

**strangely**, 1 [Deu 32:27](#)

**took**, 1 [2Sa 3:36](#)

## WordStudy

*nākar*: A verb meaning to pretend, to consider carefully, to investigate, to acknowledge, to recognize, to make unrecognizable. This verb is used mainly in the causative stem to indicate the process of investigation, knowing something, or knowing how to do something. Jacob told Laban to investigate to see if he could recognize his gods in any of Jacob's tents ([Gen 31:32](#)); Tamar challenged Judah to investigate the seal and cord she had to see if he could recognize them ([Gen 38:25-26](#)). The Hebrew word is also used to indicate someone already known previously ([1Ki 18:7](#); [1Ki 20:41](#)). The word is found metaphorically meaning to acknowledge, to follow, or to refuse to do so: evildoers refused to acknowledge the light (God's laws) and did not walk according to God's laws ([Job 24:13](#)). When the word is used with an infinitive, it means to know how to do something or to know something so that a person acts in a certain way. Judeans, who had intermarried with foreigners, had children who did not know how to speak the language of Judah, which was Hebrew ([Neh 13:24](#)).

Finally, in the reflexive stem, the word means to present oneself in such a way as to fool others ([1Ki 14:5-6](#)); or to hide one's identity, as Joseph hid his identity from his brothers ([Gen 42:7](#)). In the case of children, they reflected their characters by their actions, revealing their essential dispositions ([Pro 20:11](#)).

## H5236 *nekar* strange(r)(rs), alien

נכר

From [H5234](#); *foreign*, or (concretely) a *foreigner*, or (abstractly) *heathendom*: - alien, strange (+ -er).

LXX related word(s): [G241](#) allogenes, [G245](#) allotrios, [G2087](#) heteros

**Total KJV Occurrences:** 33 strange (r) (ers) (er's) 32 = 97%

**strange**, 17 [Gen 35:2](#), [Gen 35:4](#), [Deu 32:12](#), [Jos 24:20](#), [Jos 24:23](#), [Jdg 10:16](#), [1Sa 7:3](#), [2Ch 14:3](#), [2Ch 33:15](#), [Psa 81:9](#), [Psa 137:4](#), [Psa 144:7](#), [Psa 144:11](#), [Jer 8:19](#) (2), [Dan 11:39](#), [Mal 2:11](#)

**strangers**, 9 [Deu 31:16](#), [2Sa 22:45-46](#) (2), [Neh 9:2](#), [Neh 13:30](#), [Psa 18:44-45](#) (2), [Isa 60:10](#), [Eze 44:7](#)

**stranger**, 5 [Isa 56:3](#), [Isa 56:6](#), [Eze 44:8-9](#) (3)

**alien**, 1 [Isa 61:5](#)

**stranger's**, 1 [Lev 22:25](#)

### WordStudy

A masculine noun meaning foreign. The word comes from a root meaning to scrutinize, perhaps drawing on the idea that people look closely at something foreign or strange (see *nākar*/5234). The word modifies other nouns to signify a foreigner or a foreign god. Foreigners with their false gods posed a threat to Israel's service to the Lord ([Deu 32:12](#); [Jdg 10:16](#); [Mal 2:11](#)); sometimes even infiltrating the Temple service ([Neh 13:30](#); [Eze 44:9](#)). They also posed a physical threat at times ([Psa 144:7](#); [Isa 62:8](#); [Jer 5:19](#)). However, foreigners sometimes turned to Israel's God ([Isa 56:3](#), [Isa 56:6](#)). The word also refers (with other words) to foreign land ([Psa 137:4](#); [Jer 5:19](#)); and a foreign power ([Psa 144:7](#)).

## Search on Gentile

### G4339 *Prosahlootos* proselyte

#### προσήλυτος

From the alternate of [G4334](#); an *arriver* from a foreign region, that is, (specifically) an *acceder* (*convert*) to Judaism ("proselyte"): - proselyte.

LXX related word(s): [H1616](#) ger

KJC Occurrences: 4: **proselyte**, 2 [Mat 23:14-15](#) (2), [Act 6:5](#), **proselytes**, 2 [Act 2:10](#), [Act 13:43](#)

#### WordStudy

[Ελλην](#) *Héllēn*; gen. *Héllēnos*, masc. proper noun. Greek. Distinction should be made, however, between the Greeks (*Héllēnes*) and the Grecians (*Hellēnistai* [[G1675](#)]). The Greeks were the Greeks by birth ([Act 16:1](#), [Act 16:3](#); [Act 18:17](#)), or else Gentiles as opposed to Jews ([Rom 2:9-10](#)), while the Grecians (*Hellēnistai*) were foreign Greek-speaking Jews as distinct from those in Palestine who were called Hebrews ([Act 11:20](#)). The Greeks and Hebrews first met when the Tyrians sold the Jews to the Greeks ([Joe 3:6](#)). Greece is noted prophetically in [Dan 8:21](#) where the history of Alexander and his successors is rapidly sketched. [Zec 9:13](#) foretells the triumphs of the Maccabees over the Graeco-Syrian Empire, while Isaiah looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries ([Isa 66:19](#)). After the complete subjection of the Greeks by the Romans, and the absorption into the Roman Empire of the kingdoms which were formed out of the dominions of Alexander, the political connection between the Greeks and the Jews as two independent nations no longer existed.

[Rom 1:14](#) speaks of "the Greeks and the barbarians" through which latter word reference is made to all those who are not Greeks. The implication is that the Greeks were sophisticated or wise while the others were ignorant. In [Act 18:17](#), the Greek inhabitants of Corinth are mentioned in distinction from the Jews. This distinction was often in the broadest sense referring to all those who used the Gr. language and customs whether in Greece, Asia Minor, or other countries. As Gr. was the prevailing language, the name "Greek" was often used to designate as Gentiles all those who were not Jews ([Act 16:1](#), [Act 16:3](#); [Act 19:10](#), [Act 19:17](#); [Act 20:21](#); [Act 21:28](#); [Rom 1:16](#); [Rom 2:9-10](#); [Rom 3:9](#); [Rom 10:12](#); [1Co 1:22-24](#); [1Co 10:32](#); [1Co 12:13](#); [Gal 2:3](#); [Gal 3:28](#); [Col 3:11](#)). In [Act 11:20](#) the TR has *Hellēnistás* ([G1675](#)), Greek-speaking Jews. In [Joh 7:35](#), the dispersion of the *Hellēnōn* (Greeks) is the dispersed among the Gentiles (cf. Sept.: [Isa 9:11](#)). Greeks are also spoken of as Gentile converts to Judaism or Greek proselytes ([Joh 12:20](#); [Act 14:1](#); [Act 17:4](#); [Act 18:4](#)).

### G1672 *Hellen* greek(s) <sup>20, 74%</sup>; gentile(s) <sup>26%</sup>

#### Ἑλλην

From [G1671](#); a *Hellen* (*Grecian*) or inhabitant of Hellas; by extension a *Greek speaking* person, especially a non-Jew: - Gentile, Greek, ???

#### Total KJV Occurrences: 27



**greeks**, 13 [Joh 12:20](#), [Act 14:1](#), [Act 18:4](#) (2), [Act 18:17](#), [Act 19:10](#), [Act 19:17](#), [Act 20:21](#), [Act 21:28](#), [Rom 1:14](#), [1Co 1:22-24](#) (3)

**greek**, 7 [Act 16:1](#), [Act 16:3](#), [Rom 1:16](#), [Rom 10:12](#), [Gal 2:3](#), [Gal 3:28](#), [Col 3:11](#)

**gentiles**, 5 [Joh 7:35](#) (2), [Rom 3:9](#), [1Co 10:32](#), [1Co 12:13](#)

**gentile**, 2 [Rom 2:9-10](#) (2)

## G1675 *Hellenistes grecians*

### Ἑλληνιστής

From a derivative of G1672; a *Hellenist* or **Greek speaking Jew**: - Grecian.

KJC Occurrences: 3: grecians, 3 [Act 6:1](#), [Act 9:29](#), [Act 11:20](#)

WordStudy

### Ἑλληνιστής

*Hellēnistēs*; gen. *Hellēnistou*, masc. proper noun. A Hellenist, i.e., a Jew by birth or religion who speaks Gr., used chiefly of foreign Jews and proselytes whether converted to Christianity or not ([Act 6:1](#); [Act 9:29](#); [Act 11:20](#) [TR]), and in later editions *Héllēnas*.

## G203 *akroboosteeah uncircumcis(ion) (ed)* <sup>95%</sup>, **circumcised** <sup>5%</sup>

See H6190-Orlah-LXX-of-G203-Akroboostia <http://myhebrewbible.com/Article/119>

### ἀκροβυστία

From G206 and probably a modified form of [πόσθη](#) *possthē* (the *penis* or male sexual organ); the *prepuce*; by implication an *uncircumcised* (that is, *gentile*, figuratively *unregenerate*) state or person: - not circumcised, uncircumcised [with G2192], uncircumcision.

LXX related word(s) **H6190** orlah

**Total KJV Occurrences:** 20

**uncircumcision**, 16 [Rom 2:25-27](#) (4), [Rom 3:30](#), [Rom 4:9-10](#) (3), [1Co 7:18-19](#) (2), [Gal 2:7](#), [Gal 5:6](#), [Gal 6:15](#), [Eph 2:11](#), [Col 2:13](#), [Col 3:11](#)

**uncircumcised**, 3 [Act 11:3](#), [Rom 4:11-12](#) (2)

**circumcised**, 1 [Rom 4:11](#)

## G246 alofoolos another, nation

### ἀλλόφυλος

From G243 and G5443; *foreign*, that is, (specifically) **Gentile**: - one of another nation.

JKM: I wonder if we get the English word fellow from G5443?

LXX related word(s): H1121 bene qedem, H1121 ben nekhar, H6191 aram, H6429 peleshet

Total KJV Occurrences: 2: another, 1 [Act 10:28](#), nation, 1 [Act 10:28](#) (2)

## G459 anomos law, without, transgressors, wicked, lawless, unlawful i.e. a Gentile

### ἄνομος

From G1 (as a negative particle) and G3551; *lawless*, that is, (negatively) *not subject to* (the Jewish) *law*; (by implication a **Gentile**), or (positively) *wicked*: - without law, lawless, transgressor, unlawful, wicked.

**Total KJV Occurrences: 14**

law, 4 [1Co 9:21](#) (4)

without, 4 [1Co 9:21](#) (4)

transgressors, 2 [Mar 15:28](#), [Luk 22:37](#)

wicked, 2 [Act 2:23](#), [2Th 2:8](#)

lawless, 1 [1Ti 1:9](#)

unlawful, 1 [2Pe 2:8](#)

## G1290 deasporah scattered, abroad, dispersed

### διασπορά

From G1289; *dispersion*, that is, (specifically and concretely) the (converted) Israelites *resident* in Gentile countries: - (which are) scattered (abroad).

LXX related word(s)

<a href="#">H2113</a> zevaah	<a href="#">H2189</a> zaavah	<a href="#">H2781</a> cherpah	<a href="#">H4214</a> mizreh
<a href="#">H5080</a> nadach ni.	<a href="#">H5341</a> natsar	<a href="#">H7843</a> shachat hi.	

**Total KJV Occurrences: 4**

scattered, 2 [Jam 1:1](#), [1Pe 1:1](#)

abroad, 1 [Jam 1:1](#) (2)

dispersed, 1 [Joh 7:35](#)

## Ethnic

### G1482 *ethneekos* heathen

ἔθνηκος *ethnikos eth-nee-kos'*

From [G1484](#); *national* ("ethnic"), that is, (specifically) a **Gentile**: - heathen (man).

**Total KJV Occurrences:** 2

heathen, 2 [Mat 6:7](#), [Mat 18:17](#)

### G1483 *ethnikoce* gentiles, manner

ἔθνηκος *ethnikōs eth-nee-koce'*

Adverb from [G1482](#); as a **Gentile**: - after the manner of **Gentiles**.

**Total KJV Occurrences:** 2

gentiles, 1 [Gal 2:14](#)

manner, 1 [Gal 2:14](#) (2)

### G1484 *ethnos* gentiles, nation(s), heathen, people

ἔθνος

Probably from [G1486](#); a *race* (as of the same *habit*), that is, a *tribe*; specifically a *foreign* (*non-Jewish*) one (usually by implication *pagan*): - **Gentile**, heathen, nation, people.

LXX related word(s)

<a href="#">H339</a> i	<a href="#">H524</a> ummah	<a href="#">H776</a> erets	<a href="#">H1121</a> ben nekhar	<a href="#">H1471</a> goi
<a href="#">H1995</a> hamon	<a href="#">H2104</a> zuzim	<a href="#">H2233</a> zera	<a href="#">H2269</a> chabar	<a href="#">H2428</a> chayil
<a href="#">H4325</a> mayim	<a href="#">H5387</a> nasi	<a href="#">H5650</a> eved	<a href="#">H5971</a> am	<a href="#">H6635</a> tsava

**Total KJV Occurrences:** 164

**gentiles, 93** [Mat 4:14-15](#) (2), [Mat 6:32](#), [Mat 10:5](#), [Mat 12:18](#) (2), [Mat 12:21](#), [Mat 20:19](#), [Mat 20:25](#), [Mar 10:33](#), [Mar 10:42](#), [Luk 18:32](#) (2), [Luk 22:24-25](#) (3), [Act 4:27](#), [Act 7:45](#), [Act 9:15](#), [Act 10:45](#), [Act 11:1](#), [Act 11:18](#), [Act 13:42](#), [Act 13:46-48](#) (3), [Act 14:2](#), [Act 14:5](#), [Act 14:27](#), [Act 15:3](#), [Act 15:7](#), [Act 15:12](#), [Act 15:14](#), [Act 15:17](#), [Act 15:19](#), [Act 15:23](#), [Act 18:6](#), [Act 21:11](#), [Act 21:19](#), [Act 21:21](#), [Act 21:25](#), [Act 22:21](#), [Act 26:17](#), [Act 26:20](#), [Act 26:23](#), [Act 28:28](#), [Rom 2:13-14](#) (2), [Rom 2:24](#), [Rom 3:29](#) (2), [Rom 9:24](#), [Rom 9:30](#), [Rom 11:11-13](#) (4), [Rom 11:25](#), [Rom 15:9-12](#) (6), [Rom 15:16](#) (2), [Rom 15:18](#), [Rom 15:27](#), [Rom 16:4](#), [1Co 5:1](#), [1Co 10:20](#), [1Co 12:2](#), [Gal 2:2](#), [Gal 2:8](#), [Gal 2:12](#), [Gal 2:14-15](#) (2), [Gal 3:14](#), [Eph 2:11](#), [Eph 3:1](#), [Eph 3:6](#), [Eph 3:8](#), [Eph 4:17](#), [Col 1:27](#), [1Th 2:16](#), [1Th 4:5](#), [1Ti 2:7](#), [1Ti 3:16](#), [2Ti 1:11](#), [2Ti 4:17](#), [1Pe 2:12](#), [1Pe 4:3](#), [3Jo 1:7](#), [Rev 11:2](#)

**nations, 37** [Mat 24:9](#), [Mat 24:14](#), [Mat 25:32](#), [Mat 28:19](#), [Mar 11:17](#), [Mar 13:10](#), [Luk 12:30](#), [Luk 21:24-25](#) (2), [Luk 24:47](#), [Act 13:19](#), [Act 14:16](#), [Act 17:26](#), [Rom 1:5](#), [Rom 4:17-18](#) (2), [Rom 16:26](#), [Gal 3:8](#), [Rev 2:26](#), [Rev 7:9](#), [Rev 10:11](#), [Rev 11:9](#), [Rev 11:18](#), [Rev 12:5](#), [Rev 14:7-8](#) (2), [Rev 15:4](#), [Rev 16:19](#), [Rev 17:15](#), [Rev 18:3](#), [Rev 18:23](#), [Rev 19:15](#), [Rev 20:3](#), [Rev 20:8](#), [Rev 21:24](#), [Rev 21:26](#), [Rev 22:2](#)

**nation, 27** [Mat 21:43](#), [Mar 13:7-8](#) (4), [Luk 7:5](#), [Luk 21:10](#) (2), [Luk 23:2](#), [Joh 11:48](#), [Joh 11:50-52](#) (3), [Joh 18:35](#), [Act 2:5](#), [Act 7:7](#), [Act 10:22](#), [Act 10:35](#), [Act 24:2](#), [Act 24:10](#), [Act 24:17](#), [Act 26:4](#), [Rom 10:19](#) (2), [1Pe 2:9](#), [Rev 5:9](#), [Rev 14:6](#)

**heathen, 5** [Act 4:25](#), [2Co 11:26](#), [Gal 1:16](#), [Gal 2:9](#), [Gal 3:8](#)

**people, 2** [Act 8:8-9](#) (2), [Rom 10:19](#)

## G3581 *xenos* strange(r) (rs)

### ξένος

Apparently a primary word; *foreign* (literally *alien*, or figuratively *novel*); by implication a *guest* or (vice-versa) *entertainer*: - host, strange (-r).

LXX: H732 arach, H1616 ger, H5237 nokhri, H7121 qara

WordStudy

### ξένος

*xénos*; fem. *xēnē*, neut. *xēnon*, adj. Strange, foreign, not of one's family; subst. *ho xénos*, a guest, stranger, meaning a friend although a stranger ([Rom 16:23](#) refers to Gaius as a host of Paul and of the whole church, meaning that possibly the church met in his house). It generally means a stranger from another place ([Mat 25:35](#), [Mat 25:38](#), [Mat 25:43-44](#); [Mat 27:7](#); [Act 17:21](#); [Heb 11:13](#); Sept.: [Rth 2:10](#); [2Sa 15:19](#); [Job 31:32](#)). Used metaphorically with the meaning of not belonging to a Christian community, an alien ([Eph 2:12](#), [Eph 2:19](#), meaning a stranger, not a Christian; [3Jo 1:5](#)). As an adj., it means strange, foreign, unknown, as coming from another country ([Act 17:18](#)). Metaphorically used to refer to strange doctrines, foreign to the Christian faith ([Heb 13:9](#)); strange, novel, unheard of, and thus causing surprise and wonder ([1Pe 4:12](#)).

**Deriv.:** *xenia* (G3578), hospitality; *xenizō* (G3579), to appear as a stranger or to entertain a stranger.

**Syn.:** *allogēnos* (G245), one belonging to another country, an alien; *paradoxos* (G3861), strange or something contrary to the accepted opinion; *éxō* (G2192), literally outside, something different from one's own people or opinions, foreign; *héteros* (G2087), another of a different kind, therefore strange; *allogēnēs* (G241), one belonging to another race; *pároikos* (G3941), one who remains temporarily in a place, sojourner; *parepídēmos* (G3927), a pilgrim.

**Ant.:** *oikeíos* (G3609), one who belongs to a household, kindred; *oikiakós* (G3615), belonging to one's household; *suggenēs* (G4773), fellow countryman, cousin, kin.

**Total KJV Occurrences:** 14

**strangers**, 6 [Mat 27:7](#), [Act 17:21](#), [Eph 2:12](#), [Eph 2:19](#), [Heb 11:13](#), [3Jo 1:5](#)

**stranger**, 4 [Mat 25:35](#), [Mat 25:38](#), [Mat 25:43-44](#) (2)

**strange**, 3 [Act 17:18](#), [Heb 13:9](#), [1Pe 4:12](#)

**host**, 1 [Rom 16:23](#)

## G3941 *paroikos* foreigners, sojourn, stranger(s)

### παροικος

From [G3844](#) and [G3624](#); having a *home near*, that is, (as noun) a *by-dweller* (*alien resident*): - foreigner, sojourn, stranger.

LXX related word(s): H1471 goi, H1616 ger, H7934 shakhen, H8453 toshav

WordStudy

*pároikos*, gen. *paroíkou*, masc.-fem., neut. *pároikon*, adj. from *pará* (G3844), near or at, and *oikos* (G3624), to dwell. A sojourner, one who dwells in a foreign country, a temporary dweller not having a settled habitation in the place where he currently resides ([Act 7:6](#), [Act 7:29](#); Sept.: [Gen 15:13](#); [Exo 2:22](#)). Applied spiritually ([Eph 2:19](#); [1Pe 2:11](#) [cf. [1Pe 1:17](#)]).

**Deriv.:** *paroikía* (G3940), a sojourning.

**Syn.:** *parepídēmos* (G3927), one sojourning in a strange place; *xénos* (G3581), a stranger, foreigner; *allótrios* (G245), stranger; *allogenēs* (G241), one of a different race.

**Ant.:** *oikeíos* (G3609), one of the same household; *poítēs* (G4177), citizen; *sumpoítēs* (G4847), fellow citizen.

**Total KJV Occurrences:** 4: foreigners, 1 [Eph 2:19](#), sojourn, 1 [Act 7:6](#), stranger(s), 1 [Act 7:29](#), 1 [1Pe 2:11](#)

## G4847 soompleetace fellow-citizens

### συμπολίτης

From [G4862](#) and [G4177](#); a native of the same town, that is, (figuratively) co-religionist (fellow Christian): - fellow-citizen.

WordStudy

*sumpoítēs*, gen. *sumpoítou*, masc. noun from *sún* (G4862), together with, and *poítēs* (G4177), a citizen. A fellow citizen, figuratively of Gentile Christians ([Eph 2:19](#)).

**Syn.:** *sumphulétēs* (G4853), fellow citizen, countryman.

**Ant.:** *allogenēs* (G241), foreigner, stranger; *allótrios* (G245), alien; *allóphulos* (G246), one of another tribe or race, foreigner; *xénos* (G3581), foreigner, alien, stranger.

**Total KJV Occurrences:** 1 fellowcitizens, 1 [Eph 2:19](#)

## G3927 parepideemos pilgrims, strangers

### παρεπίδημος

From [G3844](#) and the base of [G1927](#); an alien alongside, that is, a resident foreigner: - pilgrim, stranger.

LXX related word(s) : [H8453](#) toshav

**Total KJV Occurrences:** 3: pilgrims, 2 [Heb 11:13](#), [1Pe 2:11](#), strangers, 1 [1Pe 1:1](#)

## How the Order of Gershom got its name

The Order of Gershom got its name as a result of a play on words from the definition for "Nonresident Alien", see [26 USC § 7701 \(b\)\(1\)\(B\)](#). A "Nonresident Alien" is a proper definition of how the secular world would view Americans i.e. those people who have [Creator Given unalienable Rights to Life Liberty and Happiness](#). An American is a "Nonresident Alien", because he lives on the land of the [several states of the Union](#) and does not **reside** in the [United States \(2\). DC, Federal Corporation](#). An American is **alien** to the law form of the [United States \(2\). DC, Federal Corporation](#) and its jurisdiction.

The use of the word Gershom for The Order is how we can proactively define ourselves and tie us back to Torah. We in America who have a passion for our American birthright (ultimately our Israel birthright) know that we are spiritually in Mitzriam (Egypt), but we also know that we can be **in** the world, but not **of** (alien to) the world. Our time in Mitzriam is temporal, therefore we are strangers. Gershom is also the son of Moshe who gave us the Torah, therefore we identify as Israel and the law form of [Torah](#) that defines Israel.

Exo 2:22 KJV And she bare *him* a son, and he called his name גֶרְשֹׁם <sup>H1647 Gershom</sup>: for he said,...

I have been a stranger in a strange land.  
<sup>H5237</sup> in a strange: כְּנִרְיָה <sup>H776</sup> land. באֶרֶץ <sup>H1961</sup> I have been: חֵיתִי <sup>H1616</sup> Ger a stranger גֶר

The verse above occurs before Moshe and the Sons of Israel make the exodus from Egypt to the promised land. Moshe gives his son's name as an expression of his temporal status.

How one defines himself is very important in law because it dictates your status, and delegating that to anyone else is a big mistake. Further, I don't want to have my status defined by someone else in the negative because even though it is accurate, it is limited. Rather when I proactively take control of my status I further declare and define unambiguously who I am and what my relationship is to others. As a member of The Order of Gershom, you are defining yourself as a citizen/diplomat/apostle of the Kingdom of Israel in exile, and by contrast not stating that you are a [citizen of the United States \(statutory\)](#).

### More verses

Gen 12:10 KJV (le)ger <sup>H1481</sup> + sham <sup>H8033</sup>

“And there was a famine in the land: and Abram went down into Egypt  
to לָגוּר <sup>H1481</sup> lagoor to sojourn שָׁם <sup>H8033</sup> sham there; for the famine *was* grievous in the land.”

Eph 2:19 KJV Now therefore ye are no more strangers <sup>G3581</sup> xenos and foreigners, <sup>G3941</sup> paroikos but fellowcitizens <sup>G4847</sup> sumpolitees with the saints, and of the household of God;

The complete opposite of being a non resident alien, is being resident domestic. Paul, in Eph 2:19, is looking at a citizen of the Kingdom of heaven (which is where Elohim ‘resides’) as being resident domestic to it. When we get to this Kingdom we will not call ourselves Gershom, we only use this term at the time before we get there, that is in this world (but of course not of this world).

**Reference:** C:\JSOTA\Entities\Gershom\Other\How the Order of Gershom got its name.doc

## IRC – Internal Revenue Code

[http://www4.law.cornell.edu/uscode/uscode26/usc\\_sec\\_26\\_00007701----000-.html](http://www4.law.cornell.edu/uscode/uscode26/usc_sec_26_00007701----000-.html)

### (A) Resident alien

An alien individual shall be treated as **a resident of the United States** with respect to any calendar year if (and only if) such individual meets the requirements of clause (i), (ii), or (iii):

**(i)** Lawfully admitted for permanent residence Such individual is a lawful permanent resident of the United States at any time during such calendar year.

**(ii)** Substantial presence test Such individual meets the substantial presence test of paragraph (3).

**(iii)** First year election Such individual makes the election provided in paragraph (4).

### (B) Nonresident alien

An individual is a nonresident alien if such individual is **neither a citizen of the United States nor a resident of the United States** (within the meaning of subparagraph (A)).

### (4) Domestic

The term “domestic” **when applied to a corporation or partnership means created or organized in the United States or under the law of the United States or of any State unless**, in the case of a partnership, the Secretary provides otherwise by regulations.

### (5) Foreign

The term “foreign” **when applied to a corporation or partnership means a corporation or partnership which is not domestic.**

**Alien:** foreigner: a person who comes from a foreign country; someone who does not owe allegiance to your country (source: Google)