

Word Study ^{G1672} *Hellen* - compared to *Ethnos* ^(G1484) and *Barbarian* ^(G915)

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Introduction

Content with the heading “Word Study Helen vs. Ethnos” pulled from Eph-04, article #[145](#). ^A

Understanding one’s legal status, especially from a biblical perspective, is *uber* important especially coming from a Two House (one covenant) perspective. **ToDo**: expand on this.

G1672 *Hellen* greek(s) 20, 74%; gentile(s) 26%

Ἕλληνη

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)

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Ἕλληνοιστής

^A This section pulled from Biblical-Word-Study-and-Commentary-on-ones-Legal-Status, article #[210](#).

Hellēnistēs; gen. *Hellēnistoiú*, 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*.

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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](#)).

LXX+ search: **G1672**: Isa 9:11, Dan 8:21, 10:20, 11:2, Joe 4:6, Zec 9:13; **G1673**: Jer 26:16, 27:16

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](#)

Other

G915 barbaros ^{KJC:6} barbar(ian)(ians)(out)⁶

βάρβαρος

Of uncertain derivation; a *foreigner* (that is, *non Greek*): - barbarian (-rous).

KJV 6 barbarian, 3 [1Co 14:11](#) (2), [Col 3:11](#), barbarians, 2 [Act 28:4](#), [Rom 1:14](#), barbarous, 1 [Act 28:2](#)

From Word-Study-G915-barbaros-Barbarous-and-its-connection-to-Cestui-Qui-Trust”, article#[503](#).

G1484 *ethnos* ^{KJC:164} gentiles ⁹³, nation(s) ⁶⁴, heathen ⁵, people ²

ἔθνος

WordStudy ®

ἔθνος; gen. **ἔθnous**, neut. noun. A multitude, people, race, belonging and living together.

(I) Generally in [Act 8:9](#), the people or inhabitants of Samaria (see [Act 8:5](#)). In [Act 17:26](#), the whole race of mankind. See also [1Pe 2:9](#); Sept.: [2Ch 32:7](#); [Isa 13:4](#). Spoken of a flock or a swarm in Class. Gr.

(II) In the sense of nation, people, as distinct from all others ([Mat 20:25](#); [Mar 10:42](#); [Luk 7:5](#); [Joh 11:48](#), [Joh 11:50](#); [Act 7:7](#); [Act 10:22](#); Sept.: [Gen 12:2](#); [Exo 1:9](#); [Exo 33:13](#); [Deu 1:28](#)).

(III) In the Jewish sense, **τά ἔθnē**, the nations, means the Gentile nations or the Gentiles in general as spoken of all who are not Israelites and implying idolatry and ignorance of the true God, i.e., the heathen, pagan nations ([Mat 4:15](#); [Mat 10:5](#); [Mar 10:33](#); [Luk 2:32](#); [Act 4:27](#); [Act 26:17](#); [Rom 2:14](#); [Rom 3:29](#); Sept.: [Neh 5:8-9](#); [Isa 9:1](#); [Eze 4:13](#); [Eze 27:33](#), [Eze 27:36](#); [Eze 34:13](#); [Jer 10:3](#)).

In the NT, **ἔθnos** generally designates a non-Jewish nation, but it is also used of the Jewish nation when referred to officially ([Luk 7:5](#); [Luk 23:2](#); [Joh 11:48](#) f.; [Joh 18:35](#); [Act 10:22](#); [Act 24:2](#), [Act 24:10](#), [Act 24:17](#); [Act 26:4](#); [Act 28:19](#)). Also used of the Christian society ([Mat 21:43](#); [Rom 10:19](#)). In [1Pe 2:9](#), Christians are called both an elect **génos** (G1085), race, offspring, and a holy **ἔθnos**. In [Mar 7:26](#) and [Gal 1:14](#), it is the word **génos** which is translated "nation," but it should be race. In [1Co 10:32](#), Paul distinguishes three classes of people, Jews (**Ἰουδαῖοι** [G2453]); Greeks (**Ἡελλῆνες** [G1672]), and the church of God which consists of both Gentiles and Jews.

Two pairs of Gr. words draw a similar contrast in relation to God's people. One is **Ἰουδαῖοι** (G2453), Jews, which indicates the independence of the Jewish people, a term often used by John who wrote when the Jewish and Christian communities were separated from one another. The other word is **Ἰσραῆλ** (G2474), Israel, which is used always with a note of affection and pride by those who count themselves as its members, sharers in the divine choice and covenant. There is a similar contrast between the words **ἔθnos** and **λαός** (G2992), people, with the former and **ἔθnē** (the pl. in the phrase "all nations") being used generally of political states. With the definite art. **τά ἔθnē**, the word has the special meaning "of the Gentiles" or "the non- Jewish people," which gradually took on a bad moral meaning to the extent that **ethnikoí** is translated "heathen" in [Gal 1:16](#); [Gal 2:9](#) (cf. [Mat 6:7](#)). However, the common noun which corresponds with Israel is **λαός**, people. It conveys the sense

of God's possession and purpose, which are symbolic of the national unity maintained by the sacrifices and observances of the Law. As **éthnē** sank down to the meaning of heathen, so **laós** was at length appropriated by the Christian consciousness. A few exceptions to the above rules should be noted. In [Luk 7:5](#); [Luk 23:2](#), and throughout the Gospel of John, **éthnos** is used in the place of **laós**; for, as was just stated, in the later apostolic circles the old prerogatives of Israel were claimed for the "Israel of God," i.e., the Christians. In [Luk 2:10](#), **laós** is translated as if it were **éthnē**. The correct translation should be to "all the people" (a.t.).

Paul employs **éthnē**, the pl. of **éthnos**, nation, in a twofold sense, either as pagan Gentiles as contrasted to the Jews ([Rom 2:14](#); [Rom 3:29](#); [Gal 2:8](#)) or as Gentiles in contrast to Jewish Christians ([Rom 11:13](#); [Gal 2:12](#), [Gal 2:14](#)). This double usage is well illustrated by comparing [Eph 3:1](#) with [Eph 4:17](#). In both passages **éthnē** is used, but in the first it is simply a mark of nationality while in the second it has a moral touch. The word "Gentiles" is, therefore, sometimes practically equivalent to heathen ([2Ki 16:3](#); [2Ki 21:2](#); [Ezr 6:21](#); [Psa 2:1](#), [Psa 2:8](#); [Jer 10:2](#)). From this point of view, **tá éthnē**, the nations outside Israel, have no part in the covenants of promise ([Eph 2:12](#)), hence the emphasis which the NT lays upon the new order of things when the mystery of the gospel ([Eph 6:19](#)) is made known ([Act 10:45](#); [Act 11:18](#); [Act 15:7](#)) and until finally, the difference between Jew and Gentile having disappeared, the word **éthnē** (heathen) may be simply contrasted to the united Christian church made up of Jews and Gentiles ([1Co 5:1](#); [1Co 10:20](#); [1Co 12:2](#); [1Th 4:5](#); [1Pe 2:12](#)). The exclusive attitude of the Jews toward the Gentiles was such that it caused the historian Tacitus (cf. [1Th 2:15](#)) and others to call the Jews enemies of the human race. Even to enter the house of a Gentile, and much more to eat with him, involved ceremonial uncleanness ([Joh 18:28](#); [Act 10:28](#); [Act 11:3](#)). For three days before and after a heathen festival, it was unlawful to transact business with Gentiles, to lend to or borrow from them, to pay money to or receive it from them. With this attitude of exclusivity, the Jews exercised a great effort at proselytism ([Mat 23:15](#)). If the Gentiles hoped to be saved in the same way as the Jews, it was expected of them to enter into salvation through Judaism, an idea that dawned very slowly upon the minds even of some of the Apostles of our Lord. There is ample evidence that this brought about a confrontation between Peter and Paul (see Gal. 2).

Deriv.: **ethnárchēs** (G1481), the governor of a district; **ethnikós** (G1482), a heathen.

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