

Is there a Hebrew word meaning “illegal immigrant”?

Does Leviticus 19:33-34 refer only to immigrants with a “lucky number” in our “liberty lottery”?

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This study tests the theory of James Hoffmeier, in “The Immigration Crisis”, that the Hebrew word for immigrant in Leviticus 19:33-34 – “ger” – means “legal immigrant”, but there are other words meaning “illegal immigrant”, such as “nekhar”, to which the rights described in this passage do not apply. We can certainly deport, oppress, mistreat, etc., “illegals”.

Hoffmeier’s theory, if valid, neutralizes Leviticus 19:33-34 as evidence of God’s opposition to our immigration laws which restrict legal immigration to a tiny percentage of those trying to come. “Expansionists”, my label for those who want to expand legal immigration, quote the passage to show God’s support for ending our numerical restrictions on how many nonviolent immigrants can come legally who are willing to obey the same laws which citizens obey and meet the same qualifications which citizens meet.

If Leviticus 19:33-34 applies to all immigrants, then God’s ideal immigration laws treat all immigrants the same as natural born citizens. We would not deport a natural born citizen, so we must not deport immigrants.

Leviticus 19:33 And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But **the stranger that dwelleth with you shall be unto you as one born among you**, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

This passage is certainly a problem for restrictionists – who want to further reduce legal immigration, so restrictionist groups quote Hoffmeier’s theory in their defense.

This study applies five tests to Hoffmeier’s theory which he should have applied himself but did not. He did not quote any lexicons. He noticed that Ruth 2:10 doesn’t fit his theory, but he missed other verses.

Part 1, **an overview of the various Hebrew words**, with a summary of their contexts from a Logos Bible program. We can see if any of these definitions fit Hoffmeier’s theory that “nekhar” means “illegal”.

Part 2, **All verses** with any synonym of “immigrant”, in the order they appear in the Bible. This will make it easy to find verses which describe “nekhar” as someone obviously welcome by law. 10

Part 3, **English dictionaries** defining “stranger”. We can see if any dictionary sees the meanings in these words which Hoffmeier alleges. 13

Part 4: **Greek lexicons** can check on whether Hoffmeier is validated by the New Testament 17

Part 5: **Hebrew lexicons**: in these lengthy unabridged definitions, will Hoffmeier’s theory find a friendly phrase? 24

ROOT נכר

Forms of the word

נכר	nkr	to investigate; to recognize; to know, acknowledge; to misjudge, make a false presentation; to deface; to inspect carefully
נְכָרִי	nāk·rî	foreign; foreigner
נֶכָר	nē·kār	foreigner, foreign country
מֶכָר	māk·kār	merchant
נֹכַר	nē'·kēr	misfortune
הַכְרָה	hāk·kā·rā(h)	bias, partiality

– (1) 5234

nākar) *treat as foreign*. Demoninative verb) נְכָר 1368d

strangers

Gen 42:7
 • Joseph saw • his brothers and recognized them, but he treated • them like strangers [KJV: made himself strange unto them]and spoke roughly to them. “Where do you come from?” • he said. • • They said, “From the land of Canaan, to buy food.” (TWOT: It should especially be noted that in Gen 42:7, *nkr* occurs with two opposite meanings: Joseph “knew” (*nkr*), i.e. “recognized” his brothers, but “he treated them like strangers” (Hithpael of *nkr*), i.e. “he kept his identity from them” (see *nkr* II).) וַיֵּרָא יוֹסֵף אֶת־אֶחָיו וַיִּכְרַם וַיִּתְנַכֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קְשׁוֹת וַיֹּאמְרוּ אֵלָיו מֵאֵין בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנַעַן לְשִׁבְר־אֶבֶל

2) אִישׁ (man, husband) combined with:

nokriy /*nok-ree*/] adj. From 5235 (second form); TWOT 1368c; GK 5799; 45] נְכָרִי 5237

noun, normal stranger (2)

Deut 25:5
 “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family* to a stranger. Her husband’s brother* shall go in to her and take her as his wife and perform the duty of a husband’s brother to* her. כִּי־יֵשְׁבוּ אָחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין־לוֹ לֹא־תִהְיֶה אִשְׁתּוֹ הַמֵּת הַחֹצֵצָה לְאִישׁ זָר יִבְמָה יָבֵא עָלֶיהָ וּלְקַחָהּ לוֹ לְאִשָּׁה וַיִּבְמָהּ אִישׁ אֶת־אִשְׁתּוֹ וַיִּבְמָהּ יָבֵא עָלֶיהָ וּלְקַחָהּ לוֹ לְאִשָּׁה וַיִּבְמָהּ

Eccles 6:2
 a man to • whom • God gives wealth, • possessions, and honor, so that he lacks nothing* of all that he desires, yet • God does not give him power to enjoy • them, but a stranger* enjoys them. This is vanity; • it is a grievous evil. אִישׁ אֶשְׁרֵי הָאֱלֹהִים עֹשֶׂה וּנְכָסִים וְכָבוֹד וְאִינְנוּ חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאָוֶה וְלֹא־יִשְׁלִיטֵנוּ יִתְּנוּ־לוֹ הָאֱלֹהִים עֹשֶׂה וּנְכָסִים וְכָבוֹד וְאִינְנוּ חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאָוֶה וְלֹא־יִשְׁלִיטֵנוּ הָאֱלֹהִים לְאָכְל מִמֶּנּוּ כִּי אִישׁ־נְכָרִי יֹאכְלֵנוּ זֶה הַבֵּל וְחֲלִי רָע הוּא

#5 גר (AF) (29) (ger, sojourner, temporary dweller)

ger, or (fully), geyr /gare/] n m. From 1481; TWOT 330a; GK 1731; 92 occurrences; AV] גר 1616

noun, stranger (21), strangers (8)
normal

- Exod 12:48 • If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. • Then he may come near and keep it; • he shall be as a native of the land. But no uncircumcised person shall eat of • it. וְכִי־יִגְוֹר אִתְּךָ גֵר וְעָשָׂה פֶסַח לַיהוָה הַמּוֹל לֹא כְל־זָכַר וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאִזְרַח הָאָרֶץ וְכָל־עֶרְלָא לֹא־יֹאכֵל בּוֹ
- Exod 12:49 There shall be one law for the native and for the stranger who sojourns among you.” תּוֹרָה אַחַת יִהְיֶה לְאִזְרַח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם
- Lev 16:29 “And it shall be • a statute to you forever that in the • seventh month, on the tenth day of the month, you shall afflict • yourselves and shall do no • work, either the native or the stranger who sojourns among you. וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר לַחֹדֶשׁ תַּעֲנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלֵאכָה לֹא תַעֲשׂוּ הָאִזְרַח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם
- Lev 17:8 “And you shall say to them, Any one* of the house of Israel, or of the strangers who sojourn among them, who offers a burnt offering or sacrifice וְאֵלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יִגְוֹר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹזֵבַח
- Lev 17:10 “• If any one* of the house of Israel or of the strangers who sojourn among them • eats any blood, • I will set my face against that person who eats • • blood and will cut • him off from among his people. וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בְּנַפְשׁוֹ הָאֹכֵל אֶת־הַדָּם וְהִכְרַתִּי אֹתוֹ מִקִּרְבֵּי עַמִּי
- Lev 17:12 Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any • stranger who sojourns among you eat blood. עַל־כֵּן אָמַרְתִּי לְבְנֵי יִשְׂרָאֵל כָּל־נַפְשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר הַגֵּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם
- Lev 17:13 “Any one* also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten • shall pour out • its blood and cover it with • earth. וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יִצוֹד צִיד חַיָּה אוֹ־עוֹף אֲשֶׁר יֹאכַל וְשִׁפַּד אֶת־דָּמוֹ וְכִסְהוּ בְּעָפָר
- Lev 18:26 But you shall keep • my statutes and • my rules and do none of • • these • abominations, either the native or the stranger who sojourns among you וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה הָאִזְרַח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:
- Lev 19:33 “• When a stranger sojourns with you in your land, you shall not do • him wrong וְכִי־יִגְוֹר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ:
- Lev 19:34 (2) You shall treat* the stranger who sojourns with you as the native among† you, and you shall love • him as yourself, for you were strangers in the land of Egypt: I am the Lord your God. וְכַבְּדְתֶם אֶת־הַגֵּר הַגֵּר הַגֵּר אֶתְכֶם וְאָהַבְתֶּם לּוֹ כְּמוֹדֵי בְנֵי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:
- Lev 20:2 “• Say to the people of Israel, Any one* of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to • Molech shall surely be put to death. The people of the land shall stone him with • stones. וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזְרְעוֹ לְמוֹלֵךְ מוֹת יוֹמָת עִם הָאָרֶץ יִרְגְּמֵהוּ בְּאֲבָן:
- Lev “• The land shall not be sold in perpetuity, for the land is mine. For you are

- 25:23 strangers and sojourners with me. והָאֲרָץ לֹא תִמְכַּר לְצַמְתַּת כִּי־לִי הָאָרֶץ בְּיַגְרִים ותושבים אתם עמדי:
- Lev 25:35 “• If your brother becomes poor and cannot maintain himself* with you, • you shall support • him as though he were a stranger and a sojourner, and he shall live with you. וכִי־יָמוּךְ אַחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזִיקְתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ: ותושב וחי עמך:
- Lev 25:47 (3) “• If a stranger or sojourner with you becomes rich,* and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger’s clan, וכִי תִשָּׂיג יָד גֵּר וְתוֹשֵׁב עִמָּךְ וּמָךְ אַחִיךָ עִמּוֹ וְנִמְכַּר לְגֵר תוֹשֵׁב עִמָּךְ אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר תוֹשֵׁב עִמָּךְ אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר
- Num 9:14 And if a stranger sojourns among you and would keep the Passover to the Lord, according to the statute of the Passover and according to its rule, so shall he do. You shall have* one statute, both* for the sojourner and* for the native.” וכִי־ יגור אתכם גֵּר וְעָשָׂה פֶסַח לַיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלַגֵּר וְלֹאֲזָרַח הָאָרֶץ: וְלֹאֲזָרַח הָאָרֶץ:
- Num 15:14 And if a stranger is sojourning with you, or • anyone is living permanently among you, and he wishes to offer • a food offering, with a pleasing aroma to the Lord, • he shall do as you do. וכִי־יגור אתכם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה אִשָּׁה אוֹ אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה
- Num 15:15 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the Lord. הַקְהֵל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם וְלַגֵּר חֻקָּה אַחַת לָכֶם וְלַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כְּכֶם בְּגֵר יִהְיֶה לִפְנֵי יְהוָה
- Num 15:16 One law and one rule shall be for you and for the stranger who sojourns with you.” תוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגֵּר אֶתְכֶם: תוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגֵּר אֶתְכֶם:
- Num 15:26 And • all the congregation of the people of Israel shall be forgiven, and • the stranger who sojourns among them, because • the whole • population† was involved in the mistake. וְנִסְלַח לְכָל־עֵדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בְּשִׁגְגָה
- Num 15:29 You shall have* one law for him who does anything unintentionally, for him who is • native among the people of Israel and for the stranger who sojourns among them. האֲזָרַח בְּבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם תוֹרָה אַחַת יִהְיֶה לָכֶם לְעֹשֶׂה בְּשִׁגְגָה
- Num 19:10 And the one who gathers • the ashes of the heifer shall wash • his clothes and be unclean until • evening. And this shall be • a perpetual statute for the people of Israel, and for the stranger who sojourns among them. וְכִבֶּס הָאִסָּף אֶת־אֲפֵר הַפָּרָה אֶת־בְּדָד יוֹ וְטָמֵא עַד־הָעֶרֶב וְהִיְתָה לְבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם לְחֻקַּת עוֹלָם
- Num 35:15 • These six • cities shall be for refuge for the people of Israel, and for the stranger and for the sojourner among them, that anyone who kills any person without intent* may • flee there. לְבְנֵי יִשְׂרָאֵל וְלַגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשֶׁ־הָעָרִים הָאֵלֶּה לְמִקְלַט לָנוֹס שָׁמָּה כָּל־מִכְּה־נַפֵּשׁ בְּשִׁגְגָה
- Josh 20:9 These were the cities designated for all the people of Israel and for the stranger sojourning among them, that anyone who killed a person without intent* could flee there, so that he might not die by the hand of the avenger of • blood, till he stood before the congregation. אֵלֶּה הָיוּ עָרֵי הַמוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם לְנוֹס שָׁמָּה כָּל־מִכְּה־נַפֵּשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה
- 1 Chron For we are strangers before you and sojourners, as all our fathers were. Our days

- 29:15 on the earth are like a • shadow, and there is no abiding. **כִּי־יָם אֲנַחְנוּ לְפָנֶיךָ**
 ותושבים ככל־אֲבֹתֵינוּ כַּצֵּל יָמֵינוּ עַל־הָאָרֶץ וְאִין מִקּוֹה
- Jer 14:8 O you hope of Israel, its savior in time of trouble, why should you be like a
 stranger in the land, • like a traveler who turns aside to tarry for a night? **מִקּוֹה**
 יִשְׂרָאֵל מוֹשִׁיעוֹ בְּעַת צָרָה לָמָּה תִהְיֶה כְּגֵר בְּאֶרֶץ וּבְאֶרֶץ נֹטָה לְלוּן:
- Ezek 14:7 For any one* of the house of Israel, or of the strangers who sojourn in Israel, •
 who separates himself from me, • taking his idols into his heart and putting the
 stumbling block of his iniquity before his face, and yet comes to a • prophet to
 consult • me through him, I the Lord will answer • him • myself. **כִּי אִישׁ אִישׁ מִבֵּית**
 יִשְׂרָאֵל וּמִהַגֵּר אֲשֶׁר־יִגֹּר בְּיִשְׂרָאֵל וַיִּזְזֶר מֵאֲחֵרָי וַיַּעַל גְּלוּלָיו אֶל־לְבוֹ וּמִכְשׁוֹל עֹנֹו יֵשִׁים נֹכַח
 פָּנָיו וּבָא אֶל־הַנְּבִיא לְדַרְשׁ־לוֹ בִּי אֲנִי יְהוָה נִעְנֶה־לוֹ בִּי

#2 זר (AF) (1) (crown, border) combined with:

zuwr /zoor/] y. primitive root; [TWOT](#) 541; [GK](#) 2319 and 2320; 77 occurrences; [AV](#)] **זור, זור** 2114

- stranger
- I have become a stranger [2114, estranged, unrelated, unknown] to my brothers, • an alien [5237, unfamiliar] to my mother’s sons. *[This shows the same person called both 2114 and 5237 in relation to the same siblings, proving the words can’t refer to different groups, one legal and the other illegal.] מוֹזֵר*
- verb, hofal, pure noun participle, passive, normal Ps 69:8 **הִיִּתִי לְאֶחָי וְנִכְרִי לִבְנֵי אִמִּי**

#7 זר (AF) (20)

zuwr /zoor/] y. primitive root; [TWOT](#) 541; [GK](#) 2319 and 2320; 77 occurrences; [AV](#)] **זור, זור** 2114

- noun, normal stranger (9), strangers (11) *“Unacquainted, unrelated”*
- “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family* to a stranger. Her husband’s brother* shall go in to her and take her as his wife and perform the duty of a husband’s brother to* her. (*Outsider to the family.*) **כִּי־יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אִיזֶלֶל לֹא־לָאִשָּׁה וַיִּבְמָה יְבָא עָלֶיהָ וּלְקַחְהָ לֹא לְאִשָּׁה וַיִּבְמָה:**
- Job 15:19 to whom† • alone the land was given, and no stranger passed among them). (*Outsider to the wise men.*) **לָהֶם לְבָדָם נִתְּנָה הָאָרֶץ וְלֹא־עָבַר זָר בְּתוֹכָם:**
- Job 19:15 The guests in my house and my maidservants count me as a stranger; I have become a foreigner in their eyes. (*Outsider to the household.*) **גָּרִי בֵּיתִי וְאִמְהַתִּי לִדְרֹם:**
תַּחֲשַׁבְנִי נִכְרִי הִיִּתִי בְּעֵינֵיהֶם:
- Ps 54:3 For strangers have risen against me; • ruthless men seek my life; they do not set God before themselves. Selah (*Foreign invaders.*)
- Ps 109:11 May the creditor seize • all that he has;* • may strangers plunder the fruits of his toil! (*Outsider to his family.*) **יִנְקֹשׁ נוֹשָׂה לְכָל־אֲשֶׁר־לוֹ וַיִּבְזוּ זָרִים יָגִיעַ**

- Prov 5:10 lest strangers take their fill of your strength, and your labors go to the house of a foreigner, (*Outsider to the family.*) פֹּן־יִשְׁבְּעוּ זָרִים כַּחַד וְעַצְבֶּיךָ בְּבֵית נָכְרִי
- Prov 5:17 Let them be for yourself • alone, and not for strangers with you. (*Outsider to your marriage bonds.*) יִהְיוּ־לְךָ לְבַדְּךָ וְאִין לְזָרִים אֶתְּךָ
- Prov 6:1 My son, if you have put up security for your neighbor, have given your pledge* for a • stranger, (*Outsider to your circle of tested, trusted friends.*) בְּנֵי אִם־עֲרַבְתָּ לְרַעְךָ תִּקְעֶתָ לְזָר כַּפִּיֶךָ
- Prov 11:15 Whoever puts up security for a stranger will surely suffer harm, but he who hates striking hands in pledge is secure. (*Outsider to your circle of true friends.*) רַע־יָרוּעַ כִּי־עֲרַב זָר וְשָׂנֵא תִקְעִים בּוֹטְחַ
- Prov 14:10 The heart knows its own bitterness, and no stranger shares • its joy. (*Outsider to those who know you well.*) לֵב יוֹדֵעַ מְרַת נַפְשׁוֹ וּבִשְׂמִיחָתוֹ לֹא־יִתְעַרֵּב זָר
- Prov 20:16 Take a man’s • garment when he has put up security for a stranger, [2114] and hold it in pledge when he puts up security for foreigners [5237]. (*Outsider to those you recognize.*) לְקַח־בְּגָדוֹ כִּי־עֲרַב זָר וּבְעֵד נָכְרִים חֲבֵלָה
- Prov 27:13 Take a man’s • garment when he has put up security* for a stranger [2114], and hold it in pledge when he puts up security for an adulteress [5237]. (*Outsider to those you recognize.*) קַח־בְּגָדוֹ כִּי־עֲרַב זָר וּבְעֵד נָכְרִיָּה חֲבֵלָה
- Isa 17:10 For you have forgotten the God of your salvation and have not remembered the Rock of your refuge; therefore, though you plant pleasant plants and sow the vine-branch of a stranger [unrecognizable slips], • (*Outsider to normal crops.*) כִּי שִׁכַּחַת אֱלֹהֵי יִשְׂרָאֵל וְצוּר מַעֲזָךְ וְצוּר מְעוֹז לֹא זָכַרְתָּ עַל־כֵּן תִּטְעֵי גִטְעֵי וְנַעֲמָנִים וְזָמַרְתָּ זָר תִּזְרְעֶנּוּ
- Isa 61:5 • Strangers [2114] shall stand and tend your flocks; • foreigners [5236] shall be your plowmen and • vinedressers; (*Immigrants welcomed as a blessing*) וְעַמְדוּ זָרִים וְרָעוּ צֹאנֵכֶם וּבְנֵי נָכָר אֲפָרִיכֶם וְכַרְמֵיכֶם
- Lam 5:2 Our inheritance has been turned over to strangers [2114], our homes to foreigners. [5237] (*Foreign invaders.*) נִחַלְתָּנוּ נְהַפְכָה לְזָרִים בְּתֵינּוּ לְנָכְרִים
- Ezek 16:32 • Adulterous • wife, who receives • strangers instead of her husband! (*Outsider to the marriage bond.*) הָאִשָּׁה הַמְּנַאֲפֶת תַּחַת אִישָׁהּ תִּקַּח אֶת־זָרִים
- Hos 7:9 Strangers devour his strength, and he knows it not; • gray hairs are sprinkled upon him, and he knows it not. (*Foreign lenders.*) אָכְלוּ זָרִים כֹּחוֹ וְהוּא לֹא יָדַע גַּם־ שֵׂיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדַע
- Hos 8:7 For they sow the wind, and they shall reap the whirlwind. The standing grain has no heads; it shall yield no flour; if it were to yield, strangers would devour it. (*Foreign invaders.*) כִּי רוּחַ יִזְרְעוּ וְסוּפְתָהּ יִקְצְרוּ קֶמַח אִין־לוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶמַח אוּלִי יַעֲשֶׂה זָרִים יִבְלַעְהוּ
- Joel 3:17 “So you shall know that I am the Lord your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it. (*Foreign invaders.*) ? וְיָדַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קְדְּשִׁי וְהִיְתָה יְרוּשָׁלַם קְדֹשׁ־זָרִי יִם לֹא־יַעֲבְרוּ־בָה עוֹד:
- Obad 11 On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you • were like one of them. (*Foreign invaders.*) וְעַל־יְרוּשָׁלַם יָדוּ גוֹרֵל גַּם־אֶתְּךָ כְּאֶחָד מֵהֶם

2) נְכַרִי (Foreign, alien)

nokriy /nok·ree/] adj. From 5235 (second form); TWOT 1368c; GK 5799; 45] 5237 נְכַרִי

noun,
normal stranger (2)

Prov 27:2 Let another praise you, and not your own mouth; a stranger, and not your own lips. (*An outsider to your own personal interests.*) יְהַלְלֶךָ זָר וְלֹא־פִיךָ נְכַרִי וְאֵל־ שִׁפְתֶיךָ

Eccles 6:2 a man to • whom • God gives wealth, • possessions, and honor, so that he lacks nothing* of all that he desires, yet • God does not give him power to enjoy • them, but a stranger* enjoys them. This is vanity; • it is a grievous evil. (*An outsider to those you want to support.*) אִישׁ אֲשֶׁר יִתְּנֶלּוּ הָאֱלֹהִים עֶשֶׂר וּנְכָסִים וְכְבוֹד וְאִינְנוּ חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאוֹהַ וְלֹא־יִשְׁלִיטֵנוּ הָאֱלֹהִים לְאָכַל מִמֶּנּוּ כִּי אִישׁ נְכַרִי יֵאבְדֵנוּ זֶה הַבֵּל וְחֲלִי רַע הוּא:

1) תּוֹשָׁב (sojourner, more temporary, often joined to גֵר)

922d תּוֹשָׁב (*tôšāb*) sojourner)

noun,
normal strangers

Lev 25:45 • You may also buy from • • among • the strangers [8453] who sojourn [1481, gwr] with you and • their clans that are with you, who have been born in your land, and they may be your • property. וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוּלְדוּ בְּאֶרְצְכֶם וְהָיוּ לְכֶם לְאֶחָזָה

– (1)

strangers

Heb 13:2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.

ἄλλότριος (4)

Adjective, dative stranger

John 10:5 • A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

Adjective, genitive

strangers

John 10:5 • A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

Substantive, dative

stranger

John 10:5 • A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

Substantive, genitive

strangers

John 10:5 • A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

ξένος (17)

Adjective, accusative

stranger (2), strangers

Matt 25:38 And when did we see you a stranger and welcome you, or naked and clothe you?

Matt 25:44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’

3 John 5 Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, *

Adjective, dative

strangers

Matt 27:7 So they took counsel and bought with them the potter’s field as a burial place for strangers.

Adjective, nominative

stranger (2), strangers (3)

Matt 25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Matt 25:43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’

Eph 2:12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Eph 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,
 Heb 11:13 These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.

Noun,
accusative

stranger (2), strangers

Matt 25:38 And when did we see you a stranger and welcome you, or naked and clothe you?

Matt 25:44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’

3 John 5 Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, *

Noun, dative

strangers

Matt 27:7 So they took counsel and bought with them the potter’s field as a burial place for strangers.

Noun,
nominative

stranger (2), strangers (2)

Matt 25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Matt 25:43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’

Eph 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,

Heb 11:13 These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.

ó (2)

Definite Article,
dative

strangers

Matt 27:7 So they took counsel and bought with them the potter’s field as a burial place for strangers.

Definite Article,
genitive

strangers

John 10:5 • A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

Part Two: Condensed list of all contexts of synonyms meaning “stranger”, in the order they appear in the Bible. (The final number in each line is the Strong’s number.) (<<< indicates verses that prove “nokriy” doesn’t mean someone prohibited by law from coming here.)

Bible Word Study | נִכְרִי LEMMA נִכְרִי nāḵ-rî

STRANGER

your descendants will be strangers in a land	Gn 15:13	1616	ger	
am a stranger and a sojourner among you;	Gn 23:4	1616		
Are we not counted of him strangers?	Gn 31:15	5237	nokriy	
I have been a stranger in a strange land.	Ex 2:22	1616	ger - 5237	nokriy
“But if a stranger sojourns with you,	Ex 12:48	1616	ger	
to the stranger who sojourns among you.”	Ex 12:49	1616		
I have been an alien in a strange land:	Ex 18:3	1616	ger - 5237	nokriy
to sell her unto a strange nation	Ex 21:8	5237	nokriy	
not wrong a stranger or oppress him,	Ex 22:21	1616	ger	
you were strangers in the land of Egypt.	Ex 22:21	1616		
“You shall not oppress a stranger ,	Ex 23:9	1616		
know the feelings of a stranger ,	Ex 23:9	1616		
<i>also</i> were strangers in the land of Egypt.	Ex 23:9	1616		
female slave, as well as your stranger ,	Ex 23:12	1616		
offer any strange incense on this altar,	Ex 30:9	2114a	zuwr	
offered strange fire before the LORD,	Lv 10:1	2114a		
them for the needy and for the stranger .	Lv 19:10	1616	ger	
a stranger resides with you in your land,	Lv 19:33	1616		
‘The stranger who resides with you shall	Lv 19:34	1616		
for the stranger as well as the native,	Lv 24:22	1616		
him, like a stranger or a sojourner,	Lv 25:35	1616		
‘Now if the means of a stranger or of a	Lv 25:47	1616		
to the descendants of a stranger’s family,	Lv 25:47	1616		
to a stranger who is sojourning with you,	Lv 25:47	1616		
they offered strange fire before the LORD in	Nu 3:4	2114a	zuwr	
offered strange fire before the LORD.	Nu 26:61	2114a		
: thou shalt give it unto the stranger	Dt 14:21	1616	ger	
thou mayest sell it unto an alien	Dt 14:21	5237	nokriy	
Of a foreigner thou mayest exact <i>it again</i> :	Dt 15:3	5237		
and the stranger and the orphan and the	Dt 16:11	1616	ger	
the stranger and the orphan and the widow	Dt 16:14	1616		
thou mayest not set a stranger over thee	Dt 17:15	5237	nokriy	<<<
Unto a stranger thou mayest lend upon usury;	Dt 23:20	5237		
outside <i>the family</i> to a strange man.	Dt 25:5	2114a	zuwr	
give it to the Levite, to the stranger ,	Dt 26:12	1616	ger	
the stranger that shall come from a far land	Dt 29:22	5237	nokriy	
with the strange gods of the land,	Dt 31:16	5236	nekar	
“They made Him jealous with strange gods ;	Dt 32:16	2114a	zuwr	
LORD, the stranger as well as the native.	Jos 8:33	1616	ger	
the strangers who were living among them.	Jos 8:35	1616		

for the stranger who sojourns among them,	Jos 20:9	1616		
into the city of a stranger ,	Jud 19:12	5237	nokriy	
seeing I <i>am</i> a stranger ?	Ru 2:10	5237		<<<
for thou <i>art</i> a stranger , and also an exile.	2 Sam 15:19	5237		
was no stranger with us in the house,	1Ki 3:18	2114a	zuwr	
a stranger , that <i>is</i> not of thy people Israel,	1 Ki 8:41	5237	nokriy	<<<
do according to all that the stranger calleth	1 Ki 8:43	5237		<<<
Solomon loved many strange women,	1 Ki 11:1	5237		<<<
his strange wives...sacrificed unto their gods.	1 Ki 11:8	5237		<<<
in number, Very few, and strangers in it,	1 Ch 16:19	1481a	guwr	
the stranger, which is not of thy people Israel,	2 Chr 6:32	5237	nokriy	<<<
do according to all that the stranger calleth...	2 Chr 6:33	5237		<<<
strange wives/women	Ezr 10 (7 verses)	5237	(verses 2,10,11,14,17,18,44)	<<<
even him did outlandish women cause to sin.	Neh 13:26	5237		<<<
transgress...in marrying strange wives?	Neh 13:27	5237		<<<
[they] count me for a stranger ...[and] an alien	Job 19:15	2114a	zuwr 5237	nokriy
For I am a stranger with You, A	Ps 39:12	1616	ger	
Or extended our hands to a strange god,	Ps 44:20	2114a	zuwr	
For strangers have risen against me And	Ps 54:3	2114a	zuwr	
I am become a stranger ...an alien unto...	Ps 69:8	2114	6237	nokriy
“Let there be no strange god among you;	Ps 81:9	2114a	zuwr	
They slay the widow and the stranger And	Ps 94:6	1616		
in number, Very few, and strangers in it.	Ps 105:12	1481a	guwr	
And let strangers plunder the product of	Ps 109:11	2114a	zuwr	
Jacob from a people of strange language,	Ps 114:1	3937	laaz (unintelligible)	
I am a stranger in the earth;	Ps 119:19	1616		
The LORD protects the strangers ;	Ps 146:9	1616	ger	
To deliver you from the strange woman,	Pr 2:16	2114a	zuwr	
<i>even</i> from the stranger <i>which</i> flattereth	Pr 2:16	5237	nokriy	
lest strangers be filled with thy wealth	Pr 5:10	2114a	zuwr	
and thy labours <i>be</i> in the house of a stranger ;	Pr 5:10	5237	nokriy	
alone And not for strangers with you.	Pr 5:17	2114a	zuwr	
why...be ravished with a strange woman	Pr 5:20	2114		
and embrace the bosom of a stranger?	Pr 5:20	5237	nokriy	
Have given a pledge for a stranger ,	Pr 6:1	2114a	zuwr	
the flattery of the tongue of the strange woman	Pr 6:24	5237	nokriy	
strange woman, from the stranger <i>which</i> flattereth	Pr 7:5	2114	5237	nokriy
He who is guarantor for a stranger will surely	Pr 11:15	2114a	zuwr	
And a stranger does not share its joy.	Pr 14:10	2114a		
surety <i>for</i> a stranger ...pledge...for a strange woman	Pr 20:16	2114	zuwr 5237	nokriy
a strange woman <i>is</i> a narrow pit.	Pr 23:27	5237		
Your eyes will see strange things And	Pr 23:33	2114a	zuwr	
A stranger , and not your own lips.	Pr 27:2	5237	nokriy	<<<
Let another man praise thee...a stranger	Pr 27:2	2114	zuwr 5237	nokriy <<<
surety for a stranger...a pledge of...a strange woman	Pr 27:13	2114	zuwr 5237	nokriy
a stranger eateth it: this <i>is</i> vanity,	Ecc 6:2	5237	nokriy	
Your fields— strangers are devouring them	Is 1:7	2114a	zuwr	
is desolation, as overthrown by strangers .	Is 1:7	2114a		
they please themselves in the children of strangers	Is 2:6	5237	nokriy	
And strangers will eat in the waste places	Is 5:17	1481a	guwr	
then strangers will join them and attach	Is 14:1	1616	ger	

them with vine slips of a strange god .	Is 17:10	2114a	zuwr		
A palace of strangers is a city no more,	Is 25:2	2114a	zuwr		
[the Lord's] strange work; ...his strange act	Is 28:21	2114	5237	nokriy	<<<
And there was no strange god among you;	Is 43:12	2114a	zuwr		
Strangers will stand and pasture your flocks,	Is 61:5	2114a			
turned into the degenerate plant of a strange vine	Jer 2:21	5237	nokriy		
For I have loved strangers ,	Jer 2:25	2114a	zuwr		
have scattered your favors to the strangers	Jer 3:13	2114a			
so you will serve strangers in a land that is	Jer 5:19	2114a			
Why are You like a stranger in the land	Jer 14:8	1616	ger		
mistreat <i>or</i> do violence to the stranger ,	Jer 22:3	1616			
and strangers will no longer make them	Jer 30:8	2114a	zuwr		
inheritance is turned to strangers ...houses to aliens	La 5:2	2114	5237	nokriy	
and deliver you into the hands of strangers	Ezk 11:9	2114a	zuwr		
takes strangers instead of her husband!	Ezk 16:32	2114a			
behold, I will bring strangers upon you,	Ezk 28:7	2114a			
uncircumcised By the hand of strangers ,	Ezk 28:10	2114a			
that is in it, By the hand of strangers ;	Ezk 30:12	2114a			
Strangers devour his strength, Yet he does	Hos 7:9	2114a			
it yield, strangers would swallow it up.	Hos 8:7	2114a			
They are regarded as a strange thing.	Hos 8:12	2114a			
strangers will pass through it no more.	Jl 3:17	2114a			
strangers carried away captive...and foreigners	Ob 1:11	2114	zuwr	5237	nokriy
clothed with strange apparel	Zeph 1:8	5237	nokriy		
or the orphan, the stranger or the poor;	Zch 7:10	1616			
from their sons or from strangers ?"	Mt 17:25	245	<i>allotrios</i>		
When Peter said, "From strangers ,"	Mt 17:26	245			
Potter's Field as a burial place for strangers .	Mt 27:7	3581	<i>xenos</i>		
I was a stranger , and you invited Me in;	Mt 25:35	3581	<i>xenos</i>		
'And when did we see You a stranger ,	Mt 25:38	3581			
I was a stranger , and you did not invite	Mt 25:43	3581			
You hungry, or thirsty, or a stranger ,	Mt 25:44	3581			
A stranger they simply will not follow,	Jn 10:5	245	<i>allotrios</i>		
they do not know the voice of strangers ."	Jn 10:5	245	<i>allotrios</i>		
seems to be a proclaimer of strange deities,	Ac 17:18	3581	<i>xenos</i>		
some strange things to our ears;	Ac 17:20	3579	<i>xenizo</i>		
(Now all the Athenians and the strangers	Ac 17:21	3581	<i>xenos</i>		
With men of other tongues and other lips	1Co 14:21	2084	2087	<i>alloiow</i>	
and strangers to the covenants of promise,	Eph 2:12	3581	<i>xenos</i>		
you are no longer strangers and aliens,	Eph 2:19	3581			
<i>men not to teach strange doctrines,</i>	ITm 1:3	2085	<i>heterodidaskalew</i>	<i>(other teachings)</i>	
if she has shown hospitality to strangers ,	1Tm 5:10	3580	<i>xenodocheo</i>		
were strangers and exiles on the earth.	Heb 11:13	3581	<i>xenos</i>		
neglect to show hospitality to strangers ,	Heb 13:2	5381			
away by varied and strange teachings;	Heb 13:9	3581	<i>xenos</i>		
I urge you as aliens and strangers to abstain	1Pe 2:11	3927	<i>parepidemos</i>		
strange thing were happening to you;	1Pe 4:12	3581			
and especially <i>when they are strangers</i> ;	3Jn 1:5	3581	<i>xenos</i>		
immorality and went after strange flesh,	Jude 1:7	2087	<i>ἀλλοιῶ, ἕτερος</i>	<i>[heteros]</i>	

Part 3: English Bible Dictionaries (OT & NT)

defining “stranger” as used in both Old and New Testaments

Harper’s Bible Dictionary:

stranger (‘sojourner’ or ‘alien’ in some translations), in the Bible one who is not a member of a particular social group. Accordingly, Abraham was a stranger among the Hittites at Hebron (Gen. 23:4) as were Moses in Midian (Exod. 2:22) and the Israelites in Egypt (Deut. 23:7; cf. Ruth 1:1). After the settlement in Canaan, the term not only designated a temporary guest but also acquired the more specialized meaning of a resident alien who lived permanently within Israel. No doubt because the Israelites were keenly aware of their own heritage as strangers without rights in a foreign land, they developed specific laws governing the treatment of strangers (Exod. 22:21; 23:9; Deut. 10:19). Since the temporary guest was protected by the rather strict conventions of Near Eastern hospitality (e.g., Gen. 18:1-8; cf. Heb. 13:2), the laws more directly affected the resident alien who had no inherited political rights. Strangers were to be treated with kindness and generosity (Lev. 19:10, 33-34; 23:22; Deut. 14:29). They were included in the Israelite legal system (Lev. 24:16, 22; Num. 35:15; Deut. 1:16) and were subject to most of the religious requirements, such as the laws of ritual cleanliness (Lev. 17:8-13; but cf. Deut. 14:21) and the keeping of the Sabbath and fast days (Exod. 20:8-10; Lev. 16:29). They could celebrate Passover if they were circumcised (Exod. 12:48-49) and could offer sacrifices (Num. 15:14-16, 29). Ezekiel even envisioned a time when they would be granted an inheritance in the land as a sign of full citizenship (Ezek. 47:22-23). In later Judaism, the laws concerning strangers developed into the regulations governing the acceptance of Gentile proselytes into Judaism. In the NT ‘stranger’ usually means simply someone who is not known (Matt. 25:34-40; John 10:5) or, in some older translations, a foreigner (Luke 17:18; Acts 17:21).

The term ‘stranger’ also appears in a figurative sense, usually in appealing to the generosity and mercy of God in dealing with his undeserving people (Ps. 39:12; 119:19; 1 Chron. 29:15). The idea of dwelling in a land owned by someone else is also applied theologically to the relationship of the people Israel to the land; it belonged to God and they were the strangers in it (Lev. 25:23).

The NT picks up this concept in two different ways. On one level, the Gentiles, who were excluded by Judaism from being the people of God, are no longer aliens and strangers in the new Christian community but are counted as full citizens of God’s own household (Eph. 2:11-21). On another level, the Christian is not a citizen of this present world but a citizen of the heavenly kingdom and is therefore only a stranger or a pilgrim in this world (1 Pet. 1:1, 17; 2:11; cf. Heb. 11:13). *See also* Foreigner; Hospitality; Proselyte. D.R.B.

NT New Testament

D.R.B. Dennis R. Bratcher, Ph.D.; Adjunct Professor of Biblical Studies; Virginia Union University; Richmond, Virginia

Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (995). San Francisco: Harper & Row.

foreigner, one not native to a land. Any non-Israelite having temporary contact with Israel was considered a ‘foreigner’ and if friendly was entitled to hospitable treatment. In contrast, a ‘sojourner’ was resident alien who enjoyed some social and religious privileges. This distinction is frequently blurred in translation. For example, the KJV rarely uses the word ‘foreigner,’ but often translates the Hebrew terms for both ‘foreigner’ and ‘sojourner’ as ‘stranger.’ The RSV, while delineating more clearly, occasionally uses ‘stranger’ to render both terms. Another Hebrew term with the general meaning of ‘stranger’ adds to this confusion.

Israelites were frequently warned that extended contact with foreigners would lead to religious corruption (Exod. 23:31-33; Isa. 2:6-8); thus the directive against foreign wives (1 Kings 11:1-4; Neh. 13:26-27). Also, foreigners were not permitted to participate in ritual festivities (Exod. 12:43; Neh. 9:1-3), nor could their animals be used for Israelite sacrifices (Lev. 22:25). In economic dealings, interest was chargeable on loans to foreigners, but not on those to fellow Israelites (Deut. 23:19, 20), and a foreigner’s debt was not remitted in a year of release (Deut. 15:2, 3). References to foreigners as enemies occur in passages such as Obadiah 11 and Lam. 5:2 (RSV: ‘aliens’; NEB and NIV: ‘foreigners’).

NT writings continued the OT usage of ‘foreigner’ (Luke 17:18; Acts 26:11). However, as nationality became

less of a guide to religious affiliation, terms such as ‘foreigner’ and ‘sojourner’ developed a theological orientation as well. Eph. 2:19, for example, states that those accepting Jesus as Christ are ‘no longer strangers and sojourners, but...fellow citizens with the saints’ (RSV; KJV: ‘strangers and foreigners’). *See also* Gentile; Stranger.

[KJV](#) King James Version

[RSV](#) Revised Standard Version

[NEB](#) New English Bible

[NIV](#) New International Version

[NT](#) New Testament

[OT](#) Old Testament

Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (318). San Francisco: Harper & Row.

Webster's Thesaurus:

STRANGER — This word generally denotes a person from a foreign land residing in Palestine. Such persons enjoyed many privileges in common with the Jews, but still were separate from them. The relation of the Jews to strangers was regulated by special laws (Deut. 23:3; 24:14–21; 25:5; 26:10–13). A special signification is also sometimes attached to this word. In Gen. 23:4 it denotes one resident in a foreign land; Ex. 23:9, one who is not a Jew; Num. 3:10, one who is not of the family of Aaron; Ps. 69:8, an alien or an unknown person. The Jews were allowed to purchase strangers as slaves (Lev. 25:44, 45), and to take usury from them (Deut. 23:20). (Merriam Webster's Collegiate Thesaurus)

New Bible Dictionary:

FOREIGNER. The rather arbitrary fluctuation in [EVV](#) between alien, foreigner, sojourner and stranger tends to obscure the fact that different groups of people are in view. In the classification which follows this inconsistency of translation should be kept in mind.

a. The stranger or alien

A stranger is essentially one who does not belong to the house or community in which he finds himself. The word *zār* is from the root *zūr*, ‘to turn aside’ or ‘to depart’. Thus it can be used simply of an outsider (1 Ki. 3:18). It can therefore mean one who usurps a position to which he has no right. The ‘loose woman’ in Proverbs is such an interloper. A further extension of the word makes it equivalent to alien or foreigner, *i.e.* one who does not belong to the nation, and so virtually equates it with an enemy (Is. 1:7; Je. 5:19; 51:51; Ezk. 7:21; 28:7, 10; Ob. 11).

b. The foreigner

The word *nokrî* can refer simply to one of another race; but it also acquires a religious connotation because of the association of other nations with idolatry. It was for this reason that the Israelites were forbidden to intermarry with the Canaanites (Dt. 7:1-6). One of the indictments of Solomon is that he loved many foreign women who turned him aside from Yahweh (1 Ki. 11:1ff.). The Exile in Babylon was seen as a judgment on this decline, which was widespread in the nation. As a result the return from the Exile is marked by a vigorous enforcement of the prohibitions of mixed marriages. This emphasis by Ezra on national purity (Ezr. 9-10) was perverted in later Judaism into the hard exclusiveness which in the Judaizing movement in the early church proved such a hindrance to the free access of Gentile converts.

c. The sojourner

A sojourner is one whose permanent residence is in another nation, in contrast with the foreigner whose stay is only temporary. The word thus rendered is *gēr* from the root *gūr*, ‘to sojourn’, though the alternative *tôšāb* is sometimes used in the simple sense of a settler. The Israelites themselves were sojourners in Egypt (Gn. 15:13; Ex. 22:21; Dt 10:19; 23:7). Indeed, this fact was to govern their attitude to the sojourners in Israel. These might comprise a whole tribe such as the Gibeonites (Jos. 9) or the remnants of the Canaanite tribes after the Conquest. Their number was quite considerable, as may be seen in Solomon’s census of them (2 Ch. 2:17).

The sojourner had many privileges. The Israelites must not oppress him (Ex. 22:21; 23:9; Lv. 19:33-34). Indeed they are to go further and to love him (Dt. 10:19). One reason given for the observance of the sabbath is that the sojourner may be refreshed (Ex. 23:12). The gleanings of the vineyard and the harvest field are to be left for him (Lv. 19:10; 23:22; Dt. 24:19-21). He is included in the provision made in the cities of refuge (Nu. 35:15; Jos. 20:9). He is ranked with the fatherless and widow as being defenceless; and so God is his defence and will judge his oppressor (Pss. 94:6; 146:9; Je. 7:6; 22:3; Ezk. 22:7, 29; Zc. 7:10; Mal. 3:5). The chief drawback of his position is that, if he is a bond-servant, he is not included in the general liberation in the year of Jubilee (Lv. 25:45-46).

As far as religious life is concerned, he is bound by the law which forbids leaven during the Feast of Unleavened Bread (Ex. 12:19). He must abstain from work on the sabbath and on the Day of Atonement (Ex. 20:10; Lv. 16:29). He shares the prohibitions on eating blood (Lv. 17:10, 13), immorality (Lv. 18:26), idolatry (Lv. 20:2) and blasphemy (Lv. 24:16). He might, however, eat unclean meat (Dt. 14:21). He is not compelled to keep the Passover, but if he wishes to do so he must be circumcised (Ex. 12:48). He is indeed virtually on a level with the Israelite (Lv. 24:22), and in Ezekiel’s vision of the Messianic age he is to share the inheritance of Israel (Ezk. 47:22-23).

In the [NT](#) the great feature of the gospel is that those who were aliens from Israel, and so were ‘strangers and sojourners’ (Eph. 2:12, 19-20), have been made fellow heirs in the Israel of God. Now Christians are the aliens in this world and must live as pilgrims (1 Pet. 2:11).

BIBLIOGRAPHY. [EBi](#) and [DAC](#) ([s.v.](#) ‘stranger’); J. Pedersen, *Israel*, 3-4, 1940, pp. 272ff., 585; H. Bietenhard *et al.*, [NIDNTT](#) 1, pp. 683-692; 2, pp. 788-790. [H.M.C](#)

[EVV](#) English versions

[ff](#) and the following (verses, *etc.*)

[NT](#) New Testament

[EBi](#) *Encyclopaedia Biblica*

[DAC](#) J. Hastings (ed.), *Dictionary of the Apostolic Church*, 2 vols., 1915-18

[s.v.](#) *sub verbo* (Lat.), under the word

[et al](#) *et alii* (Lat.), and others

[NIDNTT](#) C. Brown (ed.), *The New International Dictionary of New Testament Theology*, 3 vols., 1975-8

[H.M.C](#) H. M. Carson, B.A., B.D., Minister of Knighton Evangelical Free Church, Leicester Wood, D. R. W. (1996, c1982, c1962). *New Bible Dictionary* (380). InterVarsity Press.

Tyndale Bible Dictionary:

FOREIGNER Noncitizen or alien, temporary guest, sojourner, or stranger.

The Hebrew word meaning “foreigner” is rendered correctly on all occasions in the [RSV](#), but the [KJV](#) uses it in its truest sense on only two occasions (Dt 15:3; Ob 1:11). In most cases the KJV translates the word as “alien” (Dt 14:21; Jb 19:15; Ps 69:8; Lam 5:2) or “stranger” (Gn 15:13; Ex 2:22; Lv 25:35). Another Hebrew word means “dweller” (Lv 25:35; 1 Chr 29:15; Ps 39:12) or “settler.” For the most part, however, it is rendered “foreigner.”

A temporary guest or sojourner was usually someone who wanted to take up temporary residence or had moved from one tribe of people to another, and then attempted to obtain certain privileges or rights belonging to the natives. A whole tribe might be sojourners in Israel. This was the case with the Gibeonites (Jos 9) and the Beerothites (2 Sm 4:3; cf. 2 Chr 2:17). The Israelites themselves were sojourners in the land of Egypt (Gn 15:13; 23:4; 26:3; 47:4; Ex 2:22; 23:9) and in other lands (Ru 1:1).

Foreigners or sojourners had certain rights but also certain limitations while in Israel. They could offer sacrifices (Lv 17:8; 22:18) but could not enter the sanctuary unless circumcised (Ez 44:9). They were allowed to participate in the three great Jewish festivals (Dt 16:11, 14) but could not eat the Passover meal unless circumcised (Ex 12:43, 48). Foreigners were not obliged to follow the Israelite religion, but they shared in some of its benefits (Dt 14:29). They were not to work on the Sabbath or the Day of Atonement (Ex 20:10; 23:12; Lv 16:29; Dt 5:14) and could be stoned for reviling or blaspheming God's name (Lv 24:16; Nm 15:30). Foreigners were forbidden to eat blood (Lv 17:10–12) but could eat animals that had died a natural death (Dt 14:21). Israel's code of sexual morality also applied to the foreigner (Lv 18:26). There were prohibitions against Israelites intermarrying with foreigners, but it was nevertheless a common occurrence (Gn 34:14; Ex 34:12, 16; Dt 7:3–4; Jos 23:12).

Civil rights were provided for foreigners by the law of Moses (Ex 12:49; Lv 24:22), and they came under the same legal processes and penalties (Lv 20:2; 24:16, 22; Dt 1:16). They were to be treated politely (Ex 22:21; 23:9), loved as those under the love of God (Lv 19:34; Dt 10:18–19), and treated generously (Lv 19:10; 23:22; Dt 24:19–22). They could receive asylum in times of trouble (Nm 35:15; Jos 20:9). Foreign servants were to receive treatment equal to Hebrew servants (Dt 24:14). A foreigner could not take part in tribal deliberations or become a king (17:15). The prophet Ezekiel looked forward to the messianic age when the foreigner would share all the blessings of the land with God's own people (Ez 47:22–23).

In the NT, "foreigner" is often used metaphorically. On the one hand, the work of Christ allowed all foreigners (i.e., those alienated from Christ) to become members of God's household (Eph 2:11–19). On the other hand, Christians should consider themselves foreigners in this world (Heb 11:13; 1 Pt 2:11).

See also Barbarian; Neighbor.

[RSV](#) Revised Standard Version

[KJV](#) King James Version

Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (493). Wheaton, Ill.: Tyndale House Publishers.

Vincent: Word Studies in the New Testament

Strangers (ἄλλοτριῶν). Not *foreigners*, but others than those of their own families; their *subjects*. In other words, Does a king tax his own children or his subjects? (Commentary on the meaning of "strangers" when Jesus scolded Peter about paying tribute.)

Vincent, M. R. (2002). *Word studies in the New Testament* (1:102). Bellingham, WA: Logos Research Systems, Inc.

Part 4: Greek Lexicons

Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains*

11.73 ξένος^a, ου m: a person belonging to a socio-political group other than the reference group—‘stranger, foreigner.’ ξένος ἦμην καὶ συνηγάγετέ με ‘I was a stranger and you welcomed me in your homes’ Mt 25.35.

Terms for ‘stranger’ or ‘foreigner’ are often based upon geographical differences or upon lack of previous knowledge. For example, ‘I was a stranger’ may be rendered as ‘I came from another country’ or ‘I was not known to any of you.’

11.74 ἀλλότριος^b, α, ον: a person from another geographical or cultural region and/or one not known to members of the socio-political group in question—‘stranger, foreigner.’ ἀλλοτρίω δὲ οὐ μὴ ἀκολουθήσουσιν ‘they will certainly not follow a stranger’ Jn 10.5. In Jn 10.5 the most satisfactory rendering of ‘stranger’ is often ‘someone who is not known,’ in other words, ‘they will not follow someone whom they do not know’ or ‘... recognize.’

11.75 ἀπαλλοτριόμαι: (derivative of ἀλλότριος^b ‘stranger, foreigner,’ 11.74) to be a stranger or foreigner—‘to be a stranger, to be a foreigner.’ ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ ‘you were foreigners not belonging to the people of Israel’ Eph 2.12.

11.76 ἀλλογενής, οὗς m: a person belonging to a different socio-political group, with the implication of lack of kinship ties—‘foreigner.’ οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; ‘why is this foreigner the only one who came back to give thanks to God?’ Lk 17.18.

11.77 πάροικος, ου m; παρεπίδημος, ου m: (derivatives of παροικέω^b and ἐπιδημέω ‘to live as a foreigner,’ 85.78, respectively) a person who for a period of time lives in a place which is not his normal residence—‘alien, stranger, temporary resident.’

m masculine

Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic ed. of the 2nd edition.) (1:131-132). New York: United Bible societies.

‡ ἀλλότριος.*

What belongs to an ἄλλος,” and therefore “strange,” also “alien,” “unsuitable,” and even finally “
ἔχθρη and sometimes ,ἔχθρη “hostile.”¹ The LXX normally uses it to render

In the NT it is mainly used to denote “what belongs to another”: οἰκέτης (R. 14:4), κόποι (2 C. 10:15), κανών (2 C. 10:16), ἀμαρτία (1 Tm. 5:22), αἶμα (Hb. 9:25), γῆ (Ac. 7:6; Hb. 11:9). Substantively, τὸ ἀλλότριον is used as the opp. of τὸ ὑμέτερον in Lk. 16:12.² It can also denote that which does not form part of the subject in question,³ and it is thus used in opp. to υἱοί in Mt. 17:25 and ποιμήν in Jn. 10:5. Finally, it has the sense of “hostile” in Hb. 11:34. In the NT, however, it is never used in the sense of alien to God.

† ἀπαλλοτριόω.*

To estrange or alienate.”¹ ἀπαλλοτριοῦσθαι and ἀπαλλοτριωθῆναι usually have a pass. rather than a “
reflex, significance. Polyb., I, 79, 6: ἡ Σαρδῶ ... ἀπηλλοτριώθη Καρχηδόνοσ, is not reflex. but pass., as shown by the context, cf. I, 82, 7. As against this it must be conceded that in Ps. 58:3; Hos. 9:10; Is. 1:4

(Q^{mg}) ἀπηλλοτριώθησαν has the meaning that “they have estranged or alienated themselves.” In the LXX .(It is also found in [Jos.](#) ([Ant.](#), 4, 3; 11, 148. נדר, נוד, נבר. the word renders

In the NT we find only the [part. perf.](#) pass. and the word occurs only in the Prison Epistles at Col. 1:21 and Eph. 2:12; 4:18. It denotes the state prior to reconciliation. The parallel expressions make it plain that in all three passages it applies only to this state. Col. 1:12: ὄντας ἀπηλλοτριωμένους καὶ ἐχθρούς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς; Eph. 2:12: ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας κτλ.; Eph. 4:18: ἐσκοτωμένοι τῇ διανοίᾳ ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ.² There is reference to a process or act which has brought about this state, whether we think of the judgment of God or the guilt of man, only to the extent that this state is culpable and worthy of condemnation; the presuppositions of the state are no longer expressly in view. As the parallels ἐχθρός and ξένος show, ἀπηλλοτριωμένος means almost the same as ἀλλότριος. [Aristot. Pol.](#), II, 8, p. 1268a, 10: ἀλλότριον τῆς πολιτείας is a striking parallel to Eph. 2:12. Light is also shed on Eph. 4:18 by [Pol.](#), II, 8, since οὐ μετέχον in the latter is parallel to ἀλλότριον, and ἀπηλλοτριωμένος in the former means “without a share in (the life of God).”

† ἀλλογενής.*

Alien” or “foreign,” the [opp.](#) of ἐγγενής and συγγενής, also εὐγενής, and [par.](#) to ἀλλόφυλος, “ἀλλοεθνής, ἑτεροεθνής also ἀλλοδαπός, ἀλλότριος. The word is found only in Jewish and Christian [Gk.](#); [Ex.](#) 29:33; [Nu.](#) 16:40 (17:5); [Lv.](#) 22:10 (not of priestly [ἱ](#) there are no pagan examples. The LXX uses it for son of an alien”) [דַּבְּרֵי\(הַ\)יְרֵבָה](#) descent); [Jl.](#) 3(4):17; [Jer.](#) 51 (28):51; [Ob.](#) 11 (not of Israelite descent); or for bastard”):¹ [Zech.](#) 9:6. Philo has “) [רַחֲמַי](#) land”): [Ex.](#) 12:43; [Lv.](#) 22:25; [Is.](#) 56:3.6; 60:10; [Ez.](#) 44:7, 9; also for .it in [Som.](#), I, 161; [Spec. Leg.](#), I, 124; IV, 16; [Virt.](#), 147, but it is not found in Josephus

In the NT it is used only of the Samaritan who gives thanks in Lk. 17:18. Elsewhere it is found only on the inscription on the barrier in the temple at Jerusalem:² μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ τρυφάκτου καὶ περιβόλου, ὃς δ’ ἂν ληφθῆ, ἑαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον. With the help of the hypothesis that this inscription comes from the Roman government,³ attempts have been made to show that ἀλλογενής also occurs in secular Gk.. But since this hypothesis is palpably mistaken, we must accept the fact that, even if ἀλλογενής was not coined by the Jews, it was given its meaning by them. This is in full accord with the fact that genealogy, not in the sense of nationality but of descent from Abraham, had a significance for the Jews hardly paralleled among any other people.⁴

The inscription has come down intact; cf. the illustration in Deissmann and quotations in [Jos. Bell.](#), 5, 194; 6, 124 f.; [Ant.](#), 15, 417. Its commencement is thus μηθένα ἀλλογενῆ, i.e., ἀλλογενής is used in the absolute. Consequently the inscription speaks from a Jewish rather than a Roman standpoint, and is thus Jewish in derivation. If it were Roman, the use of the absolute ἀλλογενής for non-Jews would be quite inexplicable. It would have run somewhat as follows: Access for Jews only, no alien may ... In addition, the Jews themselves, i.e., the priests and their officers, had control of the temple.⁵ According to [Jos.](#), Titus says expressly that, as the Jews built the barrier, so they set up the [Gk.](#) and [Lat.](#) inscriptions ([Bell.](#), 6, 124 f.); the right to execute those who violated the prohibition was guaranteed by the Romans (126). The οὐχ ὑμεῖς in 124 and 125 (the Jews) and the οὐχ ἡμεῖς in 126 (the Romans) correspond too plainly to leave any doubt that the Romans invested the Jews with the right referred to but did not themselves put up the inscriptions. The use of [Lat.](#) shows regard for the Roman government but does not prove that the Romans were

responsible for the inscriptions.

It is striking that **Jos.** does not use ἀλλογενής in any of his three versions of the inscription. He has no equivalent in **Bell.**, 6, 125, ἀλλόφυλος in 5, 194 and ἀλλοεθνής in **Ant.**, 15, 417. His reason for avoiding ἀλλογενής is that he is writing for non-Jews. Perhaps he or his revisers feared that the word might offend non-Jews by seeming to deny them εὐγένεια. It is improbable that it was avoided on literary grounds, since Philo, who writes a cultured and not a popular **Gk.**, does not avoid it in writing for Jews.

† ἀλλόφυλος.*

Of alien descent,” “foreign.” It is found from the time of Aeschylus and Thucydides.¹ In the LXX it is “in 1 S. 13:3; Ps. 108:10 (cf. 1 Macc. 4:22). **Jos.** םִתְּשֻׁלָּף in Is. 2:6; for נְכָרִי in Is. 61:5.; for גְּנֵי נְכָר used for .uses it in **Ant.**, 9, 102 and 291; 11, 150; **Bell.**, 5, 194

In the NT it is found only at Ac. 10:28 to denote the Gentiles from the standpoint of the Jews. According to **Dg.**, 5, 17 the Jews treat Christians as ἀλλόφυλοι.

[*Büchsel*](#)

† before the heading of an article indicates that all the New Testament passages are mentioned in it.

*ἀλλότριος. Pass.-Cr., Pr.-Bauer, Cr.-Kö., s.v.

¹The fullest examples are given in Pass.-Cr. Under no. 4 there are examples of the sense of “alien,” and under no. 5 of “hostile.”

NT New Testament.

opp. oppositum.

²Although there is good attestation for ἡμέτερον BL Orig. or ἐμόν 157e i l Mcion, we must keep to the usual reading ὑμέτερον. To describe the eternal good as divine By means of ἡμέτερον (ἐμόν) is only to weaken the profound thought that the true possession of man is the eternal good ascribed to him by God; cf. Zn., *ad loc.*

³Correspondingly we find in Jos. Bell., 2, 409 that no sacrifice of ἀλλότριοι should be accepted; and in 7, 266 ἀλλότριοι is the opp. of οἰκειότατοι

*ἀπαλλοτριώω. Cr.-Kö., s.v.

¹Examples may be found in Pape and Pass.

pass. passive.

Polyb. Polybius, of Megalopolis, in Arcadia (c. 210–120 B.C.), hostage of Rome in 167, general and statesman, and the greatest historian of Hellenism. In 40 books he depicts in essentials the rise of Roman world dominion in the period 221–168 B.C., ed. T. Büttner-Wobst, 1905.

Jos. Flavius Josephus, Jewish author (c. 37–97 A.D.) in Palestine and later Rome, author in Greek of the Jewish War and Jewish Archaeology, which treat of the period from creation to Nero, ed. B. Niese, 1887 ff.

Ant. *Antiquitates*.

part. participle.

perf. perfect.

²Cf. ψ 68:9: ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀ μου καὶ ξένος τοῖς υἱοῖς τῆς μητρός μου; Ez. 14:5: κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριωμένας ἀπ’ ἐμοῦ ἐν τοῖς ἐνθυμήμασιν αὐτῶν; Ps. Sol. 17:15: ἐν ἀλλοτριότητι ὁ ἐχθρὸς ἐποίησεν, ἐν ὑπερηφανίᾳ· καὶ ἡ καρδία αὐτοῦ ἀλλοτρία ἀπὸ τοῦ θεοῦ ἡμῶν. The meaning “excluded” or “expelled” is possible (Jos. Ant., 11, 148: ὡς τῶν ... οὐκ ἀπαντησάντων ἀπαλλοτριωθησομένων τοῦ πλήθους), but seems less likely in view of the parallels.

Aristot. Aristotle, of Stageiros (c. 384–322 B.C.), with his teacher Plato the greatest of the Greek philosophers and the founder of the peripatetic school, quoted in each case from the comprehensive edition of the Academia Regia Borussica, 1831 ff.

Pol. *Politica*.

*-ἀλλογενής. Cr.-Kö., 237; Deissmann LO, 61; Dausch Synopt., 528.

par. parallel.

Gk. Greek.

¹In the sense of mixed descent, cf. Ges.-Buhl, s.v.

Som. *De Somniis*.

Spec. Leg. *De Specialibus Legibus*.

Virt. *De Virtutibus*.

²Ditt. Or., 598; Schürer, II, 272 f.; Deissmann LO, 61.

³T. Mommsen, *Röm. Gesch.*⁴ (1894), 513, also Dittenberger and Deissmann.

Cf. the emphasis placed by the Jews on genealogical records, 1 Chr. 1–9; Mt. 1 etc.; on this point cf. G. Kittel ⁴

.אבותינו in ZNW, 20 (1921), 49 ff. Even the full proselyte could never describe the patriarchs as

Bell. *Bellum Judaicum*.

⁵Schürer, II, 271 ff. Mommsen and Dittenberger seem not to have considered this point.

Lat. Latin, latin.

*-ἀλλόφυλος. Pr.-Bauer, Pape, s.v.; Cr.-Kö.. under ἀλλογενής.

¹Examples are given by Pape and Pass.-Cr.

Dg. *Epistle to Diognetus*.

Büchsel Friedrich Büchsel, Rostock (Vol. 1–4).

Theological dictionary of the New Testament. 1964–c1976. Vols. 5–9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (1:265–267). Grand Rapids, MI: Eerdmans.

Theological Dictionary of the New Testament:

xénos [foreigner, stranger, guest], **xenía** [hospitality, guestroom], **xenízō**

[to surprise, entertain], **xenodochéō** [to show hospitality], **philoxenía**

[hospitality], **philóxenos** [host, hospitable]

A. The Tension in the **xénos** Concept.

1. Words of the **xen-** stem can mean “foreign” or “strange” but also “guest.” The former is the main sense in the **NT**, though the less common “host” is the meaning in Rom. 16:23. The verb **xenízō** in the NT means “to surprise,” “to be strange” (Acts 17:20; 1 Pet. 4:4), but also “to entertain” (Acts 10:23; Heb. 13:2).

2. Strangeness produces mutual tension between natives and foreigners, but hospitality overcomes the tension and makes of the alien a friend. Historically foreigners are primarily enemies or outlaws who should be killed. It is then found, however, that hospitality is a better way to deal with strangers, and they thus become the wards of law and religion.

B. The Judgment of Antiquity.

1. *Greeks and Romans*.

a. The Treatment of Foreigners. Homer divides the nations into the savage and the hospitable. Greece prides itself on hospitality to strangers, although at first it treats them with reserve and grants them no rights. Religion puts strangers under the protection of Zeus and gradually their rights are defined. In ethics mistreating aliens is a serious offense, but aliens themselves incur specific obligations, e.g., military service. Rome at first grants no rights to aliens unless they have patrons, but the situation changes by the imperial period. In the cosmopolitan cities of Hellenism natives and aliens live side by side with no palpable distinctions.

b. Religious Evaluation. While the Bible opposes and condemns alien cults, Hellenism may deride them but is also interested in them. This is reflected in Acts 17: 18ff., where some mock Paul's message but others are curious about it.

2. *Israelites and Jews.*

a. Foreign Peoples, Resident Aliens, and Aliens Temporarily Present.

(a) Terms. Hebrew has different words for foreigners denoting (1) the alien, (2) the resident alien, (3) the resident without rights, and (4) the alien temporarily present. For these the **LXX** usually has the terms *allótrios* or *allógenēs*, *pároikos*, and *prosēlytos*. *xenós* is not as such the direct equivalent of any of the Hebrew words.

(b) Basic Judgment. (1) Foreigners are primarily enemies both politically and religiously. (2) Yet if it is a wretched thing to be an alien (Gen. 19:4ff.), kindness is shown to foreign visitors. (3) Resident aliens come under protection (Ex. 22:20). They might at first be treated with contempt or even violence (cf. Gen. 12:12), but religious law takes them under its wing (cf. Dt. 10:18-19) and gradually integrates them into the people.

b. Historical Survey.

(a) The **OT** Period. The monarchy is a period of openness to foreigners (1 Kgs. 8:41ff.; 11:7-8), but the prophets head a reaction against foreign influences and especially foreign religions. Aliens are representatives of their religions, *i.e.*, Gentiles. Their foreignness may be overcome either by exclusion or by full inclusion. Exilic prophecy calls for universal mission (Is. 42:6ff.; 66:19), but ungodly Gentiles are to be destroyed (Jer. 46ff.). After the exile the attitude hardens with the campaign against mixed marriages (Ezr. 9-10) and the opposition to the Samaritans. But resident aliens may still be full members of the community, since this is religiously rather than racially defined. The attitude to foreigners has a theological basis. It is for God's sake that mercy is to be shown to aliens and that efforts are to be made to win them, but it is also for God's sake that Gentiles are to be bitterly opposed.

(b) Later Judaism. Later Judaism practices strict separation from everything foreign. Yet there is a broader party (cf. Philo and Josephus) that is more open to foreigners and foreign influences. Missionary zeal appears on both sides. Yet semiproselytes enjoy only limited civil and religious rights, and after A.D. 70 a stricter approach to Gentiles tends to prevail, the missionary impulse weakens, and even full proselytes, who are sharply distinguished from others, meet with some reserve. Since neighborly love need be shown only to members of the people, hostility to others increases except for the sake of peace. It may be noted that the rejection of aliens is thought to have eternal as well as temporal significance.

c. Graves of Foreigners. A question arises as to Mt. 27:7: Who are the strangers that are to be buried in this field? Of the various suggestions—Israelites temporarily in Jerusalem, proselytes temporarily resident there, or Gentiles—the most likely one is that the field was meant for unclean Gentiles, who are thus set apart from members of the people even in death.

3. *The Attitude of Christians to Foreigners.* Christians share the dislike of the OT and Judaism for what is foreign in religion, but love of the *xenós* is a special form of love of neighbor, as Jesus shows (1) in the parable of the Good Samaritan and (2) in the parable of judgment in Mt. 25. That kindness to strangers has a bearing on eternal destiny is a theme in Parsee and Greek religion, and the thought occurs in Judaism too, but the new thing in Mt. 25 is that Jesus himself is the *xenós*, so that the deciding factor is one's relation to Jesus. The stranger representing Jesus might, of course, be anyone, and not just some other Christian. Thus all the ethical concepts of humanity regarding kindness to strangers come to fulfillment here; in the most alien of aliens Jesus himself is loved. The point is 3 Jn. 5, of course, is the different one that hospitality is to be shown to brethren from abroad.

C. The Custom of Hospitality.

1. *Greeks and Romans.* While aliens may have no rights, hospitality provides some compensation. Based on a sense of mutual obligation, this has divine sanction. Aliens are guests of deity, and sanctuaries are the primary places of hospitality. (a) There is, of course, private hospitality among the Greeks and Romans. Motives for this are the divine requirement, sympathy, and hope of return. (b) Hospitality may also take a more public or official form. (c) With increasing commerce, the need arises for inns or hospices, some of which are associated with temples, synagogues, or places of pilgrimage.

2. *Israelites and Jews.* The biblical stories extol hospitality (cf. Job 31:32). This is a duty as a work of

mercy. In later Judaism the tradition continues, but with some emphasis on the meritoriousness of the work and some restriction to members of the people.

3. *Christians*. a. The NT.

(a) Terms. *philoxenía* is the term for hospitality, the *philóxenos* is the host, and the guestroom is the *xenía* (Phlm. 22).

(b) The Story and Message of Jesus. Hospitality is important in the Gospels. Jesus depends on it (Mk. 1:29ff.; 2:15ff., etc.). He regards it as important in the parables (Lk. 10:34-35; 11:5ff., etc.). God's hospitality is an essential part of his message (cf. the divine generosity in Lk. 14:16ff.; 12:37; 13:29, etc.).

(c) Exhortation. *agápē* implies *philoxenía*. The latter expresses *agápē* in Rom. 12:9ff. It is linked to *philadelphía* in Heb. 13:1-2. It is to be shown *by* all (Mt. 25:35ff.), but especially bishops etc. (1 Tim. 3:2). It is also to be shown *to* all (Rom. 12:13-14), although in fact it will be shown most to fellow believers (Gal. 6:10; 1 Pet. 4:9).

(d) Motives. While *agápē* is the ultimate motive, there is also a charismatic motive—hospitality is a charisma; an eschatological motive—Christians are strangers and pilgrims going through affliction; a metaphysical motive—the hope of entertaining angels unawares (Heb. 13:2); and above all a missionary motive—aiding itinerant evangelists (cf. Mt. 10:11ff.; Acts 10:6, 18, 32; Phlm. 22; 3 Jn. 8), which in the case of genuine messengers plays a big part in the spread of the gospel and may lead to the baptism of whole families (cf. Acts 16:15, 33; Rom. 16:4-5).

b. The Early Church. Hospitality becomes a prominent feature in the early church (cf. 1 Clem. 1.2), although Origen complains of the gap between preaching and practice (*Homily 5.1 on Genesis*). Hermas *Mandates* 8.10 includes hospitality in the list of Christian virtues. With missionary increase, organization is needed, and in the fourth century Antioch cares daily for 3,000 widows, sick, and strangers. Bishops and widows are especially expected to be hospitable both privately and officially. Bigger churches and sanctuaries later set up hospices, and where care focuses on the sick these develop into hospitals.

4. *Christ the Host*. While Christ comes to earth as a guest, he is also depicted as the heavenly Host. In the OT God is often presented as the Host (cf. Pss. 15:1; 23:5), and as in the judgement, so in the related eschatological banquet, Jesus is the Host alongside God or in his place (cf. Mt. 22:2ff.). At this feast, which is for sinners, Christ offers lavish entertainment (Mt. 6:41ff.), he himself serves his guests (Lk. 12:37), washes their feet (Jn. 13:1ff.), and crowns his service by offering himself as their eternal nourishment (Mk. 14:22ff.).

D. Foreign as a Religious Concept.

1. *The Greek and Biblical Views*.

a. The Greek View. Foreignness has a religious aspect in Greek thought. But the approach is primarily anthropological. The soul belongs to the noetic world and by divine appointment is temporarily lodged as a stranger in the body. It is anxious in this alien world and longs for its heavenly home.

b. The Biblical View. The biblical approach is theological. The world belongs to God but has been estranged from him by an alien power, so that the antithesis of humanity is not with the world but with God. God's action, whether in grace or judgement, is alien to us. Israel, however, has been put in God's land as a resident alien under his protection, and as such, keeping God's law, she becomes a foreign body in the world of humanity.

2. *Hellenistic Judaism*. As represented by Philo, Hellenistic Judaism brings Greek ideas into the biblical world. The souls of the wise are of heavenly origin and hence are strangers on earth. The wise prefer heavenly citizenship even if this means that they are strangers here. Hillel calls his soul a guest in the body.

3. *The NT*.

a. God and Christ. The NT follows the OT pattern. God and the world are alien to one another because of human estrangement from God (cf. Acts 17:23; Eph. 4:18). This estrangement means hostility. On account of it Christ comes to the world as a stranger (Mk. 12:1ff.; Jn. 8:14, 25ff.). He comes from the unknown God (Jn. 7:27ff.). He lives as in a tent (Jn. 1:14). He is subject to misunderstanding (3:4). Even his disciples must ask who he is (21:12). His dominion is not of this world (18:36). He must go back to heaven to take his kingdom (Mt. 25:15; Lk. 19:12).

b. *Christians*.

(a) Legal Terminology. Christians, too, are strangers in the world, for God has given them a new home in heaven (Heb. 11:15-16; Eph. 2:6; Phil. 3:20). In legal terms, they belong to the city of God (Heb. 11:10, 16; 12:22-23). Formerly outlaws, they now have civil rights there (Eph. 2:19). They are thus aliens in the world (Jn. 15:19; 17:14, 16). They live as sheep among wolves (Mt. 10:16). The world is offended by them (1 Pet. 4:4). They can only reside as aliens in it (2:11). In the apostolic fathers Diog. 5.5 makes this point with impressive force, and cf. Hermas *Similitudes* 1.1; 2 Clem. 5.1.

(b) OT Prototypes. For this position of Christians in the world, models are found in (1) the patriarchs (Heb. 11:8ff.), (2) Israel in Egypt (Acts 7:6), and (3) the Jewish dispersion (Jms. 1:1; 1 Pet. 1:1).

c. Foreignness and Foreigners. Christians have to be on guard against making this world their homeland. They must therefore avoid all strange ways and doctrines. Yet they must offer the gospel freely to foreigners (in contrast to Greek, Roman, and Jewish exclusiveness).

d. The Devil as Foreigner. Behind the world stands the devil, who in relation to God and believers is the supreme alien and enemy (Mt. 13:39; Lk. 10:19). In the early church *ho xenós* is thus one of the names for the devil.

4. Fusions of Biblical and Greek Views.

a. Gnosticism. Hellenization effects a fusion of the very different biblical and Greek views of foreignness. Thus Gnosticism makes a big point of the foreignness of the soul, its longing for another world (the strange world of God), and its redemption by the stranger from heaven. A complication is that the soul, astray in a strange world, becomes alien from its true home. The redeemer-stranger, however, does not let himself be alienated, rekindles in the soul homesickness for heaven, and by attaching it to himself makes it foreign again in the world. In some versions the redeemer, by clothing himself in earthly garments, runs the risk of alienation and has thus to be redeemed by a letter from home and a heavenly voice. In distinction from the NT this complex does not see that it is sin that brings estrangement or that Christians become strangers in the world only when Christ brings redemption. Gnosticism thinks anthropocentrically. It starts with the experience of foreignness, whereas the Bible starts with the holy and gracious God.

b. Marcion. For Marcion humans, as creatures of the just God, are alien to the good God. This alien God brings them into the new Father's house. Marcion, then, thinks theocentrically, but in contrast to the NT his stranger God comes in merciful love to redeem those who are not his concern, since he has not created them. In other words, God is *essentially* a stranger. In the Bible, however, estrangement is due to the fall. God's world has become an alien world, and by God's saving action believers

become alien in and to it. [G. STÄHLIN, V, 1-36]

→ ***allogenēs, allóphylos, bárbaros, éthnos, parepídēmos, pároikos, prosélytos, phīlos***

NT New Testament

e.g. *exempli gratia*, for example

LXX Septuagint

cf. *confer*, compare

OT Old Testament

i.e. *id est*, that is

Kittel, G., Friedrich, G., & Bromiley, G. W. (1995, c1985). *Theological dictionary of the New Testament*.

Translation of: Theologisches Wörterbuch zum Neuen Testament. (661). Grand Rapids, Mich.: W.B. Eerdmans.

Part 5: Hebrew Lexicons

Strong's

1121 בֶּן, בָּנוּ, לְבָן [ben /bane/] n m. From 1129; [TWOT](#) 254; [GK](#) 1201 and 1217 and 4240; 4906 occurrences; [AV](#) translates as “son” 2978 times, “children” 1568 times, “old” 135 times, “first” 51 times, “man” 20 times, “young” 18 times, “young + 1241” 17 times, “child” 10 times, “stranger” 10 times, “people” five times, and translated miscellaneously 92 times. 1 son, grandson, child, member of a group. 1A son, male child. 1B grandson. 1C children (pl.—male and female). 1D youth, young men (pl.). 1E young (of animals). 1F sons (as characterisation, ie sons of injustice [for un- righteous men] or sons of God [for angels]. 1G people (of a nation) (pl.). 1H of lifeless things, ie sparks, stars, arrows (fig.). 1I a member of a guild, order, class.

n n: noun

m m: masculine

[TWOT](#) Theological Wordbook of the Old Testament

[GK](#) Goodrick-Kohlenberger

[AV](#) Authorized Version

Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (H1121). Ontario: Woodside Bible Fellowship.

God, through several verses, gives rights to “the stranger” which shame America’s immigration laws. Defenders of America’s immigration laws attempt to prove that the rights God gives are only to certain kinds of immigrants, not to immigrants like today’s “illegals”. In order to make this case, they note that several different Hebrew words are used, that are translated “stranger”. They try to prove that God smiles only upon the immigrants designated by some of the Hebrew words, but not upon immigrants designated by other Hebrew words.

What is the difference between the various Hebrew words translated as “stranger”, “foreigner”, etc? Is there any evidence that any of them are limited to corresponding to these English concepts:

1. “tourist” (no intent to settle down; or reside permanently; their homeland is elsewhere)
2. “legal permanent resident”, with the intent to settle down indefinitely, or as long as he pleases
3. “illegal”, not allowed to live there

ben /bane/] n m. [TWOT](#) 254 בֶּן, בָּנוּ, לְבָן 1121

ben /bane/] n m. From 1129; [TWOT](#) 254; [GK](#) 1201 and 1217 and 4240; 4906 occurrences;] בֶּן, בָּנוּ, לְבָן 1121 [AV](#) translates as “son” 2978 times, “children” 1568 times, “old” 135 times, “first” 51 times, “man” 20 times, “young” 18 times, “young + 1241” 17 times, “child” 10 times, “stranger” 10 times, “people” five times, and translated miscellaneously 92 times. 1 son, grandson, child, member of a group. 1A son, male child. 1B

grandson. 1C children (pl.—male and female). 1D youth, young men (pl.). 1E young (of animals). 1F sons (as characterisation, ie sons of injustice [for un- righteous men] or sons of God [for angels]. 1G people (of a nation) .(pl.). 1H of lifeless things, ie sparks, stars, arrows (fig.). 1I a member of a guild, order, class

n n: noun

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TWOT Theological Wordbook of the Old Testament

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.*bēn*) *son, grandson, member of a group*) בֵּן 254

Derivatives

.*binyāmîn*) *Benjamin*) בְּנֵימִין 254a

.*bat*) *daughter*) בַּת 254b

Occurring almost five thousand times, *bēn* is basically but not exclusively a reference to the male offspring of human parents. It is also used idiomatically for children generally, for descendants, i.e. grandsons, for male offspring of beasts, for age designation (e.g. “son of eight days,” Gen 17:12) and for people or items belonging in a category or group (e.g. “sons of prophets”). A synonym is *yeled* “child.”

Along with other literature from the ancient near east, such as the Ugaritic epic of Keret, the OT places great value upon having a son. The original life from God and the image of God is passed on in the son (Gen 5:3; 9:6). A man achieves social continuance through his son (Deut 25:6; II Sam 18:8). It is against this value that the pain of the loss of an only son must be understood (Gen 22:2; Zech 12:10). The woman finds a great measure of fulfillment in childbearing (Gen 30:1; I Sam 1; Ps 113:9). A recurring motif from Genesis into the NT is the promise to childless parents, of a son (*bēn*). Features of such narratives include the appearance of a messenger, usually an angel, the promise, including either a description of the son’s activities or his name, a response of surprise or even disbelief, and a report of the conception and birth (e.g. Gen 12:2; 17:6; Jud 13:7; II Kgs 4:16; Lk 1:13). Most striking is the promise to Isaiah: “Behold a young woman shall conceive and bear a son (*bēn*)” (7:14), see *almâ* which some hold had immediate fulfillment, but which was unquestionably fulfilled eventually in the coming of Jesus Christ (Mt 1:23; cf. Isa 9:6 [H 5]).

Godly parents are fully rewarded in a wise son (Gen 27:46; Prov 10:1). Great emphasis is placed on the parents’ responsibility to instruct the son in the Law (Ex 13:14:20:10; Deut 11:19; Josh 4:6). On their part, sons are to honor their parents. In this connection it is important to note that the verb “honor” elsewhere in the OT takes as its object a person or that which has a sacral character.

Another motif involving *bēn* is the adoption procedure (cf. Gen 15:2ff.), which was especially common in Nuzi law. Moses was taken into Pharaoh’s daughter’s house and “he became her son” (Ex 2:10). Certain statements which God directed both to people and to individuals are best appreciated in a figurative context associated with adoption or legitimation based on covenant promises, e.g. “Israel is my firstborn son” (Ex 4:22). Of David’s descendant God declares, “He shall be my son” (II Sam 7:14) and of Israel it is to be said “sons of the living God” (Hos 1:10 [H 2:1]). Similarly of a king to be coronated, though with ultimate reference to Christ, “You are my son, today I have begotten you” (Ps 2:7; see *māšâh*). Clearly in these contexts *bēn* specifies an intimate relationship (cf. Ps 103:13). This functions to show the distance between Yahweh and his “son,” the subordinate position of the “son,” and his right to share God’s authority.

A further motif is that of blessing/curse upon the son. The patriarchs such as Isaac and Jacob speak blessings

upon their sons (Gen 27:28–29; 48:14ff.), but so does Moses bless Israel prior to his death (Deut 33:1). Punishment, on the other hand, is destined for sons of the third and fourth generation of parents who do evil (Ex 20:5; 34:7; cf. Jer 6:21).

An important motif is that of setting apart the firstborn male child (cf. *bēkôr*) for the Lord. Of course children were not to be sacrificed as were the firstborn of animals, but children were to be redeemed (*pādā*, q.v.) for a redemption price of five shekels (Ex 13:13; 34:20; Num 18:16). Furthermore, the naming of children by the prophets to convey a message should be noted (e.g. “Not-My-People” Hos 1:9; cf. Hos 1:3; Isa 7:3; 8:3).

One characteristic formula with the term *bēn* is “sons of Israel,” a phrase that occurs 630 times and is rendered as “children of Israel” by [ASV](#) and as “people of Israel” or “Israelites” by [RSV](#) and [NIV](#). It is comparable in idiom to “sons of Ammon,” i.e. Ammonites. Another important formulaic combination is “son of man” which is equivalent to “man” as the poetic parallelism makes clear (Num

23:19; Ps 8:4 [H 5]; Job 25:6; 35:8). *ben-ādām* (“son of man”) occurs as a title for the prophet in Ezk (93 times), where the phrase designates simply “man” or “individual,” but emphasizes the finiteness of the prophet *vis-a-vis* God’s transcendence. Christ’s appropriation of the title “Son of man” reaches back to its Aramaic usage in Dan 7:13 in which case (though interpretations vary) it underscores his identification with mankind and combines features of both suffering and glory. The “sons of God” (ʿēlōhîm) mentioned in Gen 6 are either angelic beings, or rulers, i.e. kings (cf. Ps 82:6), or more likely the godly line of Seth. In contrast to other religions, “sons of God” occurs seldom in the OT—this identical phrase only three other times—and generally signifies heavenly creatures (Ps 29:1 ʿēlîm [with a parallel in 96:7]; Job 1:6 ʿēlōhîm; 38:7 ʿēlōhîm) or Israel (e.g. Deut 14:1; 32:19; also 32:8; cf. [DSS](#)).

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (113). Chicago: Moody Press.

guwr /goor/] v. A primitive root; [TWOT](#) 330, 332; [GK](#) 1591 and] גּוּר, גּוּר, גּוּר 1481

1592 and 1593; 98 occurrences; [AV](#) translates as “sojourn” 58 times, “dwell” 12 times, “afraid” six times, “stranger” six times, “gather together” four times, “fear” three times, “abide” twice, “assemble” once, “stand in awe” once, “gathered” once, “inhabitant” once, “remain” once, “sojourners” once, and “surely” once. **1** to sojourn, abide, dwell in, dwell with, remain, inhabit, be a stranger, be continuing, surely. **1A** (Qal). **1A1** to sojourn, dwell for a time. **1A2** to abide, stay, temporarily dwell. **1B** (Hithpolel). **1B1** to seek hospitality with. **1B2** to assemble oneself. **2** to stir up trouble, strife, quarrel, gather together. **2A** (Qal). **2A1** to stir up strife. **2A2** to quarrel. **2B** (Hithpolel) to excite oneself. **3** to dread, fear, stand in awe, be afraid. **3A** (Qal). **3A1** to fear, be .afraid. **3A2** to be in awe, stand in awe

Strong, J. (1996).

.gēr) sojourner) גֵּר 330a

.(gērût) lodging (place) גֵּרֻת 330b

.māgôr) I, sojourning place) מִגְוֹר 330c

.mēgûrâ) storehouse, granary) מִגְוֹרָה 330d

.mammēgûrôt) storehouse, granary) מִמְגְוֹרוֹת 330e

The root means to live among people who are not blood relatives; thus, rather than enjoying native civil

rights, the *gēr* was dependent on the hospitality that played an important role in the ancient near east. [This sounds more like sarcasm than a precise scholarly definition. Abraham lived among kings inclined to kill him for his wife; kings who went to war against each other and captured Abram's kid brother Lot; tribes who seized most of the wells he dug; some hospitality! It seems the Canaanites got more "hospitable" after Abram took his 317 servants and whipped the 4 kings who had defeated the 5 kings! This characterization is so tenuously related to reality that it is hard to discern how to use it.] When the people of Israel lived with their neighbors they were usually treated as protected citizens; foreigners in Israel were largely regarded as proselytes.

Often because of famine the people of Israel lived as protected [?? How "protected" did Abram feel when he feared being killed if they found out his sister was his wife??? I think we can rule out that Abram was "protected" by anyone but God!] citizens outside the promised land: Abraham in Egypt (Gen 12:10); Israel in Egypt (47:4); Isaac with Abimelech of Gerar (26:3). In the case of the Patriarchs, however, they became "protected" citizens in the promised land through the call of God (Gen 17:8; 20:1; 23:4). Hebrews 11:9,13 describes them as pilgrims and strangers, evidence that they did not regard themselves as members of the sinful world. Many passages illustrate this meaning. Abraham, Isaac, and Jacob only sojourned in Canaan (Ex 6:4), although Isaac and Jacob were born there. The land had not been given to them because the iniquity of the Amorites was not yet full (Gen 15:16). The Israelites are called sojourners (*gērîm*) in Egypt (Deut 10:17–19; Ex 22:20); being outsiders at the beginning and virtual slaves at the end of their stay.

Jacob describes his stay with Laban as a sojourn, for he expected to return to Canaan. Lot dwelled in Sodom, but when he quarrelled with the men of Sodom he was scornfully called a sojourner, i.e. a foreigner, one without voice in community affairs (Gen 19:9).

Israel in exile in Mesopotamia was said to sojourn there (Ezr 1:4) because exiled from their covenant home. The Canaanites became *gērîm* after the conquest (Ex 20:10; 22:20; 23:9). because their sin had voided any privileges conferred upon them under the common grace of God. Even Israel is termed a sojourner in the sense that their tenure in the land was effective only as long as they honored the Covenant.

In the age to come the wolf will be the protected citizen of the lamb (Isa 11:6). Evil never enjoys that status with God (Ps 5:4 [H 5]); but the Psalmist regards himself as such before the Lord (Ps 39:1–13; I Chr 29:15). Indeed, even after the Conquest Israel is still a sojourner in the land, for the land belongs to the Lord (Lev 25:23).

gēr). **Alien, sojourner, stranger**, referring to someone who did not enjoy the rights usually possessed by the) אֲרָמִי resident. The clearest sense of the noun *gēr* is seen when used of Israel in their sojourn in Egypt (Ex 23:9; Gen 15:13). Moses named his son Gershom in memory of his stay in

Midian (Ex 18:3), for he had been exiled from both Egypt and Canaan. Abraham, Isaac and Jacob lived as strangers in Canaan (Ex 6:4) meaning that they had no property rights there.

The *gēr* in Israel was largely regarded as a proselyte. He was to be present for the solemn reading of the Law (Deut 31:12) showing that he was exposed to its demands. The law concerning "unleavened bread" applied to him as well as the native (Ex 12:19), and a circumcised *gēr* could keep Passover (Ex 12:48f.; Num 9:14). He was also included in the festival of the Great Day of Atonement (Lev 16:29) and was expected to celebrate the Feast of Booths (Deut 16:14). With the native he was threatened with the death penalty if he offered a sacrifice to a foreign god (Lev 17:5f.) and was forbidden to eat blood (17:10, 12, 13). Though in contrast to the native he was allowed to eat what had died or was torn (Deut 14:21), like the native Israelite he underwent special cleansing (Lev 17:15f.). He was also included in the rites of cleansing with the ashes of the red heifer (Num 19:10). The laws of sexual chastity applied to him as well as the native (Lev 18:26) along with the Sabbath laws (Ex 20:10; 23:12). In a word he was to show the same fidelity to the Lord (Lev 20:2).

He also enjoyed many of the same rights as the native and was not to be oppressed (Ex 22:21 [H 20]; Lev 19:3; Jer 7:6; 22:3). He is mentioned in connection with the poor (Lev 19:10; cf. 23:22) and with orphans and widows (Deut 14:29; 16:11, 14; 24:17; 26:13; 27:19). With them he shared the sheaf left in the field (24:19) and the gleanings in the olive trees and in the vineyards (24:20–21) along with the tithe every three years (14:27;

26:12). He was to be treated righteously in judgment (1:16; 24:17; 27:19) and the six asylum cities were also cities of refuge for him (Num 35:15). In a word the LORD loves the *gēr* (Deut 10:18). Israel should not oppress him because they themselves were oppressed and know his soul (Ex 22:21 [H 20]; Deut 10:19). They were to love him as themselves (Lev 19:34).

David employed them as stonecutters (I Chr 22:2) and they served in the army (II Sam 1:13). Solomon made them stonecutters and burden-bearers (II Chr 2:17f [H 16f.]). In the curse formulae of Deut 27 it is predicted that the social order would be reversed and the *gēr* become the head, the Israel the tail.

māgôr). **Dwelling, pilgrimage, where they sojourn, wherein one is a stranger.** It occurs only in the) מגור plural, *mēgûrîm*. This is used of the places where Abraham, Isaac, and Jacob dwelled in their pilgrimage (Gen 36:7). Job's figure of an empty house as a judgment (Job 18:19) indicates it has become a place of pilgrimage, a temporary abode. Psalm 119:54 shows a similar usage. The point seems to be that wherever man lives, his existence is essentially transient, and dependent on the grace of God. But when he lives in obedience to the .(divine will, his life is full of expectancy and assurance of that eternal life to come (cf. Heb 11:9–10,13–14,16

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ger, or (fully), *geyr* /gare/] **n m**. From 1481; [TWOT](#) 330a; [GK](#) 1731; 92 occurrences; [AV](#) translates] גר 1616 as “stranger” 87 times, “alien” once, “sojourner” once, “stranger + 376” once, “stranger + 4480” once, and “strangers + 582” once. **1** sojourner. **1A** a temporary inhabitant, a newcomer lacking inherited rights. **1B** of .foreigners in Israel, though **conceded rights**

n n: noun

m m: masculine

[TWOT](#) Theological Wordbook of the Old Testament

[GK](#) Goodrick-Kohlenberger

[AV](#) Authorized Version

Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (H1616). Ontario: Woodside Bible Fellowship.

zuwr /zoor/] **y**. A primitive root; [TWOT](#) 541; [GK](#) 2319 and 2320; 77 occurrences; [AV](#) translates] זור, זור 2114 as “stranger” 45 times, “strange” 18 times, “estranged” four times, “stranger + 376” three times, “another” twice, “strange woman” twice, “gone away” once, “fanners” once, and “another place” once. **1** to be strange, be a stranger. **1A** (Qal). **1A1** to become estranged. **1A2** strange, another, stranger, foreigner, an enemy (participle). **1A3** loathsome (of breath) (participle). **1A4** strange woman, prostitute, harlot (meton). **1B** (Niphal) to be .estranged. **1C** (Hophal) to be a stranger, be one alienated

y v: verb

[TWOT](#) Theological Wordbook of the Old Testament

[GK](#) Goodrick-Kohlenberger

[AV](#) Authorized Version

Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.)

(H2114). Ontario: Woodside Bible Fellowship.

541 זָר (zûr) I, *be a stranger*. ([ASV](#) and [RSV](#) similar.)

[KB](#) gives the basic meaning as “turn aside.” [BDB](#) cites the similar but apparently not related root *sr* that has this meaning.

Apart from its participial use, the word appears only four times in Qal, twice in Niphal, and once in Hophal. Typical is Job 19:13, where Job states that his former friends have become “estranged” from him. The Niphals and Hophals are passive.

zûr is principally used in the participial form, *zār*, appearing sixty-nine times. It carries the force of a noun, and is so listed by KB. It is used for some action strange to the law (Lev 10:1), and for one who is a stranger to another household (Deut 25:5), to another person (Prov 14:10), and to another land (Hos 7:9). The **basic thought is of non-acquaintance or non-relatedness**. The feminine form, “The Strange Woman,” often in Prov is the adulteress.

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (238). Chicago: Moody Press.

[ASV](#) American Standard Version of the Bible

[RSV](#) Revised Standard Version of the Bible

[KB](#) L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 2nd ed., Eng.-Ger., 1958

[BDB](#) Brown, Driver, Briggs, *A Hebrew-English Lexicon of the Old Testament*, 1905

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (238). Chicago: Moody Press.

neker, noker /neh·ker/] [n m](#). From 5234; [TWOT](#) 1368a; [GK](#) 5798; Two occurrences; [AV](#) translates] נָכַר 5235 as “strange” once, and “stranger” once. **1** calamity, disaster, misfortune

1368 נָכַר (*nākar*) *recognize, acknowledge, know, respect, discern* (not in the Qal).

Derivatives

.(*neker*) *misfortune, calamity* (Job 31:3) נָכַר 1368a

.*nēkār*) *that which is foreign*) נָכַר 1368b

.*nokrî*) *foreign, strange*) נָכַר 1368c

.*nākar*) *treat as foreign*. Demoninative verb) נָכַר 1368d

.*hakkārâ*) *look* (or expression?). Occurs only in Isa 3:9) הִכָּרָה 1368e

.(*makkār*) *acquaintance, friend* (II Kgs 12:6, 8) מָכַר 1368f

The root *nkr* carries several different meanings. ([BDB](#) divides it into two verbs. [KB](#) treats as one, as we do here.) **First, it conveys the idea to “inspect” or “look over” something with the intention of recognizing it.** Jacob invited Laban to “point out” (i.e. visually distinguish) his own possessions from those of Jacob (Gen 31:32). Likewise, personal items such as Joseph’s robe (Gen 37:32) and Judah’s signet, cord, and staff (Gen 38:25) are

inspected with a view to identifying the owner of each.

The verb also means to “pay attention to” or “take notice of” (someone). **Ruth is surprised that Boaz “took notice” (*nkr*) of her when she was a foreigner (*nokrîyâ*; Ruth 2:10, 19; cf. II Sam 3:36).** In a number of passages ***nkr* carries the nuance of regarding someone with favor or for good.** Such is God’s regard for the exiles of Judah (Jer 24:5). The potential danger in “showing attention” to someone is that partiality may result. Proverbs 28:21 states, “To show partiality is not good.” Hence **judges are solemnly warned not to be partial (*nkr*)** in their judging (Deut 1:17; 16:19; Prov 24:23).

A third use of ***nkr* is in the sense of “to recognize” an object** (which one formerly knew). A man might observe another person and “recognize” him (cf. I Kgs 18:7; 20:41), sometimes only by the tone of voice (I Sam 26:17). Jacob “recognized” the blood-dipped robe as belonging to his son Joseph (Gen 37:33). Judah “recognized” (i.e. acknowledged) his own signet, cord and staff which resulted in his incrimination (Gen 38:26). On the other hand, a person may fail to “recognize” someone because of darkness (Ruth 3:14). Job’s comforters at first failed to “recognize” him because of his personal dishevelment (Job 2:12). The aged Isaac did not “recognize” Jacob because of the hairy animal skins on his hands (Gen 27:23). It should especially be noted that in Gen 42:7, ***nkr* occurs with two opposite meanings:** Joseph “knew” (***nkr***), i.e. “recognized” his brothers, but “he treated them like strangers” (Hithpael of ***nkr***), i.e. “he kept his identity from them” (see ***nkr* II**).

The root ***nkr* is further used in the sense of to “acknowledge” (with honor or recognition).** A father must “acknowledge” the firstborn son by giving him a double portion (Deut 21:17). Levi failed to “acknowledge,” i.e. “he disowned” his brothers (Deut 33:9). Prophetically, Daniel says of Antiochus, “Those who acknowledge him he shall magnify with honor” (Dan 11:39). Concerning Israel, Isaiah writes, “all who see them shall acknowledge them, that they are a people whom the lord has blessed” (Isa 61:9).

In several passages ***nkr* carries the idea of to “distinguish” or “understand.”** When the people saw the foundation of the postexilic temple being laid, they could not “distinguish” the sound of joyful shouting from the sound of weeping (Ezra 3:13). An apparition appeared to Eliphaz in a vision but he could not “distinguish,” i.e. “discern” its appearance (Job 4:16).

It is significant that ***nkr* is not used in the OT as a euphemism for the act of sexual intercourse** as the root, *yāda*c (q.v.) is often used. In Ugaritic, however, ***nkr* is used in the sense of “to know sexually.”** One text reads, “The newlywed burned to lie again with his wife, to know (his) beloved” (Keret IV. 28; I ii 49; cf. G. R. Driver, *Canaanite Myths and Legends*, pp. 31, 33, 156).

***nēkār*. That which is foreign.** This derivative is usually rendered “strange” or “stranger” in the **KJV**, but) נָכַר “foreign” or “foreigner” in the **RSV**. It is used of a “foreign god” (Deut 32:12; Ps 81:9 [H 10]; Mal 2:11 et al.), of “foreign altars” (II Chr 14:3 [H 2]), a “foreign country” (Ps 137:4), and “everything foreign” (Neh 13:30). Of frequent occurrence is the nominal ***ben (han-) nēkār* “foreigner”** (Gen 17:12, 27; Ex 12:43 et al.), and ***b^enē (han-) nēkār* “foreigners”** (II Sam 22:45–46; Isa 56:6; 60:10

nokrî). **Foreign, strange, alien;** often as a noun, “foreigner,” “stranger.” This term occurs over forty) נֹכְרִי times and has a variety of uses. The **LXX** mainly employs ἀλλότριος for ***nokrî***. Like ***nēkār*** above, ***nokrî*** is normally translated “strange” or “stranger” in the AV, but “foreign” or “foreigner” in the RSV. A non-Israelite is a “foreigner” (Jud 19:12; I Kgs 8:41 et al.). The term applies to a “foreign land” (Ex 2:22; 18:3) and “foreign (non-Israelite) women” (I Kgs 11:1, 8 et al.). In the book of Proverbs, “foreign (or strange) woman” (***nokrîyâ***) becomes a technical expression for a prostitute or adulteress (Prov 2:16; 5:20; 6:24 et al.). Sometimes ***nokrî*** carries the idea of “unknown,” “unfamiliar” (Job 19:15; Ps 69:8 [H 9]), or even “odd” or “surprising” (Isa

”28:21). In modern Hebrew, *nokrî* may stand for “gentile

nākar). *Act or treat as strange, foreign, new; misconstrue, disguise, make unrecognizable*. Although נָכַר) BDB (pp. 648–49) lists this as a denominative verb under *nkr* II, this root is probably not to be distinguished from *nkr* I, “recognize, know.” It is likely, as KB (p. 617) posits, that the original meaning of “be strange, new, conspicuous” developed to “be remarked, known

In several passages *nkr* carries the idea of shielding one’s true identity from another. In Egypt, Joseph “acted as a stranger” to his brothers, pretending not to know them (Gen 42:7). Jeroboam’s wife disguised herself, concealing her identity to Ahijah the prophet, thus “she pretended to be another woman” (I Kgs 14:5-6, RSV). Proverbs 26:24 says, “A man filled with hate disguises it in his words” (cf. Scott, *Proverbs*, in [AB](#), p. 158). Here is a different kind of disguise. It comes from the lips as a man speaks things “foreign” to his mind.

The root *nkr* may also be translated “misconstrue, misrepresent, judge amiss” as in Deut 32:27 (RSV), “Had I not feared provocation by the enemy, lest their adversaries should judge amiss.”

This verb also may carry the idea of “disfiguring, making unrecognizable, treating (a place) as foreign or profane,” a charge which Jeremiah makes of the valley of the son of Hinnom in Jerusalem (Jer 19:4).

[BDB](#) Brown, Driver, Briggs, *A Hebrew-English Lexicon of the Old Testament*, 1905

[KB](#) L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 2nd ed., Eng.-Ger., 1958

[KJV](#) King James Version of the Bible

[RSV](#) Revised Standard Version of the Bible

[LXX](#) The Septuagint Version of the Old Testament in Greek

[AB](#) Anchor Bible (cited by author and book)

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (579). Chicago: Moody Press.

nekar /*nay·kawr*/] n m. From 5234; TWOT 1368b; GK 5797; 35 occurrences; AV translates as] נָכַר 5236 “strange” 17 times, “stranger + 1121” 10 times, “stranger” seven times, and “alien” once. 1 foreign, alien, .(foreignness, that which is foreign. 1A foreignness, foreign gods. 1B alien, foreigner. 1C foreign (vanities

nokriy /*nok·ree*/] [adj.](#) From 5235 (second form); TWOT 1368c; GK 5799; 45 occurrences; AV] נָכַרִי 5237 translates as “stranger” 18 times, “strange” 17 times, “alien” four times, “strange woman” three times, “foreigner” twice, “outlandish” once, and “stranger + 376” once. 1 foreign, alien. 1A foreign. 1B foreigner .(.subst). 1C foreign woman, harlot. 1D unknown, unfamiliar (fig

[n n](#): noun

[m m](#): masculine

[TWOT](#) Theological Wordbook of the Old Testament

[GK](#) Goodrick-Kohlenberger

[AV](#) Authorized Version

[adj](#) **adj**: adjective

Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (H5235). Ontario: Woodside Bible Fellowship.

towshab, toshab /to-**shawb**/] [n m](#). From 3427; [TWOT](#) 922d; [GK](#) 9369; 14 occurrences; [AV](#)] תושב 8453

.translates as “sojourner” nine times, “stranger” three times, and “foreigner”. **1** sojourner, stranger

Strong, J. (1996).

922c מושב (*môšāb*) *seat, assembly.*

.*tôšāb*) *sojourner*) תושב **922d**

This verb is used 1090 times. The root *yšb* appears in most Semitic languages, and now in Ugaritic *ytb* “to sit.” One new development is that when *ytb* or Akkadian *wasābu* appear with *kssi* “throne,” the verb yields the sense of “ascending the throne” (e.g. I Kgs 1:46).

Some have argued that this verb *yāšab* is never used of Yahweh “dwelling” on the earth or any appearance of Yahweh to Israel. According to this view, the verb *šākan* and its derivatives are reserved for any concepts of the immanence of God or of his “tabernacling with the men” of the or. Usually the Lord is said to dwell in heaven (Ps 2:4; 9:7 [H 8]; 29:10; 55:20; 102:13; Lam 5:19) or is “enthroned with the cherubim” (I Sam 4:4; II Sam 6:2 = I Chr 13:6; II Kgs 19:15; Ps 99: 1). In places where the Lord is said to dwell in heaven or in Zion, the thought is that he is enthroned. He is also “enthroned on the praises of Israel” (Ps 22:4), perhaps as a metonymy for the sanctuary where the Lord was praised. The idea of the cherubim must not be associated too closely with the ark of the tabernacle, since the verb does not mean “indwelling” and the cherubim elsewhere in Scripture are used in various self-manifestations of Yahweh (e.g. Ps 18:11, Ezk 1,10). According to M. Woudstra, this expression “served rather to direct the attention of the worshiper to the heavenly sanctuary with its heavenly Occupant, of which the earthly counterpart meant to be a faithful image” (M. Woudstra, *The Ark of the Covenant*, 1965, p. 70). *šākan* then would be a temporary indwelling on the earth, but as Solomon asks. “Will God indeed ‘dwell’ (*yēšēb*, permanently) on the earth’?” (I Kgs 8:27). The answer is clear. On the other hand, it may be argued that some verses refer to the Lord’s dwelling above the ark on earth, e.g. Ps 9:11 [H 12] reads: “Sing praises to the Lord who dwells in Zion.” Also the statements about his being enthroned with the cherubim may refer to the ark.

The verb *yāšab* is also used of men. The Qal stem can be divided into four categories: **1. to sit on anything;** **2. to remain, stay, linger;** **3. to dwell in a house, city, territory;** and **4. of a place, city, or country being inhabited.**

The first category includes some special situations such as the sitting of judges in judgment (Ps 9:4 [H 5]; Isa 10:13; Ex 18:14] and of kings on their thrones (I Kgs 1:35,46). The second is usually followed by an accusative of place, or a dative of person. Even inanimate objects such as a bow can “remain” strong (Gen 49:24). In the third semantic range, one of the key verses theologically is Isa 45:18. God formed the earth for dwelling, i.e. for men to inhabit it. It was not meant to be a desolation or a chaos. One of the most frequent forms here is the Qal active participle, dweller, inhabitant (215 times according to [BDB](#)). Therefore when the prophets predict the desolation and depopulation of an invader’s land they speak of it as being “without inhabitant” (Isa 6:11; Jer 4:7; Zeph 2:8). The opposite of this depopulation is category four, a land, city, or country “abiding in its place” (Isa 13:20; Jer 17:6; Ezk 26:20; Zech 2:8).

The verb is used in the Piel stem once (Ezk 25:4), Niphal stem fifteen times, Hiphil stem about forty times, and three times in the Hophal stem.

[BDB](#) Brown, Driver, Briggs, *A Hebrew-English Lexicon of the Old Testament*, 1905

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (411). Chicago: Moody Press.