

The Ger, Gur, Zur, Nekar, Nakar, Goy and Lavah

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In interacting with those who were not of the tribes of Yisrael, the Yisraelim (Israelites) had terms to describe who they were and their relationship with them and the land. Yehovah also refers to Yisrael by these terms too when speaking about them in another land. What we will be examining in this study is the terms for people outside the tribes. What their relationship was to the tribes and what were the rules for them in regards to Yehovah.

Ger 1616 (Gimmel – Resh) or (Gimmel-Yod-Resh) Which is found in the BDB on page 158 and in the NEHC on page 307 and 314. It is the masculine noun from the verb Gur 1481.

Gur 1481 (Gimmel-Vav-Resh) which is found in the BDB on page 157-158 and in the NEHC on page 303. It is a verb.

Nekar 5236 (Nun-Kaf- Resh) which is found in the BDB on page 648 and in the NEHC on page 818. It is a Masculine noun from the verb Nakar 5234.

Nakar 5234 (Nun-Kaf-Resh) which is found in the BDB on page 648 and in the NEHC on page 818. It is a verb.

Goy 1471 (Gimmel-Vav-Yod) which found in the BDB on page 156 and in the NEHC on page 299-302. It is a Masculine Noun.

Zur 2114 (Zayin-Vav-Resh) which is found in the BDB on page 266 and in the NEHC on page 384. It is a verb.

Lavah 3867 (Lamed-Vav-Hey) which is found in BDB on page 530-531 and in the NEHC on page 634-635. It is a verb and more particularly the Niphil form of the verb.

So today lets look at the meaning of these words in Hebrew. Ok let's look at what the Tanakh defines as a Goy or Goyim when used in the plural form.

Shemot (Exodus) 9:24

24 There was hail and a fire taking-hold-of-itself amidst the hail, exceedingly heavy, the like of which had never been throughout all the land of Egypt since it had become a nation (**legoy** גֵּוֹי).

Egypt or any other nation is a goy or plural goyim.

Shemot (Exodus) 19:6

6 but you, you shall be to me a kingdom of priests, a holy nation

(v'goy qodesh וְגוֹי קֹדֶשׁ). These are the words that you are to speak to the Children of Israel.

Yisrael was also a nation (goy) too.

Shemot (Exodus) 32:10

10 Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a **great nation** (l'goy gadol לְגוֹי גָּדוֹל).”

Yehovah wanted to make of Moshe a great Nation (goy).

Shemot (Exodus) 33:13

13 Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that **this nation (hagoy הַגּוֹי)** is Your people.”

Moshe reminds Yehovah that Israel is his nation (hagoy).

Bamidbar (Numbers) 14:12, 15

12 I will strike them with pestilence and disown them, and I will make of you a **nation far more numerous than they!** (l'goy-gadol v'atzum לְגוֹי-גָּדוֹל וְאַצְמוֹם) [for **nation greater and mightier**]

15 If then you slay this people to a man, **the nations (hagoyim הַגּוֹיִם)** who have heard Your fame will say,

We see he will make the offspring of Moshe being referred to as a goy and the nations as goyim (plural form).

Devarim (Deuteronomy) 4:6, 7, 34

6 Observe them faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, “Surely, that **great nation (hagoy gadol הַגּוֹי הַגָּדוֹל)** is a wise and discerning people.” 7 For what **great nation (miy-**

goy gadol (מִי-גוֹי גָדוֹל) is there that has an Elohim so close at hand as is Yehovah Eloheyntu whenever we call upon Him?

34 Or has any Elohim ventured to go and take for himself one **nation** (גוֹי) from the midst of **another [nation]** (גוֹי אֲחֵר) by prodigious acts, by signs and portents, by war, by a mighty and an outstretched arm and awesome power, as Yehovah Eloheykha did for you in Egypt before your very eyes?

Yisrael is his chosen nation (goy) who was taken from another nation (goy) Egypt.

Devarim (Deuteronomy) 26:5, 19

5 You shall then recite as follows before Yehovah Eloheykha: “My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a **great and very populous nation** (לְגוֹי גָדוֹל וְעַצוּם l’goy gadol atzum).

19 and that He will set you, in fame and renown and glory, high above all **the nations** (הַגּוֹיִם) that He has made; and that you shall be, as He promised, a **holy people** (am qodesh) to Yehovah Eloheykha.

Yisrael became a might nation and a holy people was and still is his plan for us as a people.

Devarim (Deuteronomy) 28:1

1 Now, if you obey Yehovah Eloheykha, to observe faithfully all His commandments which I enjoin upon you this day, Yehovah Eloheykha will set you high above **all the nations** (kol-goyey) of the earth.

Clearly in the Tanakh view, a goy (nation) or goyim (nations) is not bad in itself but a references a group of people whether they are outside or inside of Yisrael.

Next, let’s look at the Hebrew verb for Nakar when used with lo (no)

Bereshit (Genesis) 42:8

8 For though Joseph recognized his brothers, they did **not recognize him (lo hikiyruhu** לֹא הִכִּירוּהוּ).

Iyob (Job) 2:12

12 When they saw him from a distance, they could **not recognize (v'lo hikiyruhu** וְלֹא הִכִּירוּהוּ) him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head.

Not recognized or

Iyob (Job) 24:13

13 They are rebels against the light; They are **strangers (lo hikiyru לֹא־הִכִּירוּ)** to its ways, And do not stay in its path.

Shemuel Aleph (I Samuel) 23:7

7 Saul was told that David had come to Keilah, and Saul thought, “Elohim has **delivered (nikar נִכַּר)** him into my hands, for he has shut himself in by entering a town with gates and bars.”

Nakar appears to be something recognizable. When used with lo (no or not) is reflects the meaning of our next word derived from this verb.

Next lets look at the word Nekar

Bereshit (Genesis) 17:12, 27

12 And throughout the generations, every male among you shall be circumcised at the age of eight days. As for the homeborn slave and the one bought from an **outsider (ben nekar בֶּן־נִכָּר)** who is not of your offspring,

27 and all his household, his homeborn slaves and those that had been bought from **outsiders (ben nekar בֶּן־נִכָּר)**, were circumcised with him.

Ben Nekar is the term used to refer to the son of a stranger or one who does not know.

Shemot (Exodus) 12:43

43 YHVH said to Moses and Aaron: This is the law of the passover offering: No **foreigner (kol-ben-nekar כָּל־בֶּן־נֶכָר)** shall eat of it.

Vayiqra (Leviticus) 22:25

25 nor shall you accept such [animals] from a **foreigner (ben-nekar בֶּן־נֶכָר)** for offering as food for Eloheykha, for they are mutilated, they have a defect; they shall not be accepted in your favor.

Shemuel Bet (2 Samuel) 22:45-46

45 **Aliens (beney nekhar בְּנֵי נֶכָר)** have cringed before me, Paid me homage at the mere report of me. 46 **Aliens (beney nekhar בְּנֵי נֶכָר)** have lost courage And come trembling out of their fastnesses.

Nehemyah (Nehemiah) 9:2

2 Those of the stock of Israel separated themselves from all **foreigners (beney nekhar בְּנֵי נֶכָר)**, and stood and confessed their sins and the iniquities of their fathers.

Benei or Beney Nekar is sons of a stranger. This is the sons of a group which does not know the ways of Yisrael and Yehovah.

Nehemyah (Nehemiah) 13:30

30 I purged them of **every foreign (mikal-nekar מִכָּל־נֶכָר)** element, and arranged for the priests and the Levites to work each at his task by shifts,

Yesheyahu (Isaiah) 56:3,6

3 Let not **the [son of] foreigner (ben-hanekar בֶּן־הַנֶּכָר)** say, Who has attached himself to Yehovah, “Yehovah will keep me apart from His people”; And let not the eunuch say, “I am a withered tree.”

6 As for **the [son of] foreigners (u'beney-hanekar וּבְנֵי הַנֶּכָר)** Who attach themselves to Yehovah, To minister to Him, And to love the name of Yehovah, To be His servants— All who keep the sabbath and do not profane it, And who hold fast to My covenant—

Here we have an indication of someone not familiar with the covenant embracing the covenant. This would be how a Ben Nekar would be come a Ger.

Yeshiyahu (Isaiah) 60:10

10 **Aliens (beney-nekar בְּנֵי־נֶכָר)** shall rebuild your walls, Their kings shall wait upon you— For in anger I struck you down, But in favor I take you back.

Yeshiyahu (Isaiah) 61:5

5 Strangers shall stand and pasture your flocks, Aliens (**ubeney-nekar וּבְנֵי נֶכָר**) shall be your plowmen and vine-trimmers;

Yehez'qel (Ezekiel) 44:7-9

6 And say to the rebellious House of Israel: Thus said the Adoni Yehovah: Too long, O House of Israel, have you committed all your abominations, 7 admitting **aliens (beney**

nekar בְּנֵי־נֶכָר), uncircumcised of spirit and uncircumcised of flesh, to be in My Sanctuary and profane My very Temple, when you offer up My food—the fat and the blood. You have broken My covenant with all your abominations. 8 You have not discharged the duties concerning My sacred offerings, but have appointed them to discharge the duties of My Sanctuary for you. 9 Thus said the Adoni Yehovah: Let no

alien (beney nekar בְּנֵי־נֶכָר), uncircumcised in spirit and flesh, enter My Sanctuary—

no **alien (ben nekar בְּנֵי־נֶכָר)** whatsoever among the people of Israel.

This shows an instance Yisrael were using them as performing duties. How do we know these are not like Isa. 56. Because it refers to them as uncircumcised of flesh and in spirit. They were not embracing the covenant.

Also related to the idea of the Nekar is that or the Zur.

We see it used to describe someone who does not belong to a group.

Shemot (Exodus) 29:32-33

32 and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the Tent of Meeting. 33 These things shall be eaten only by those for whom expiation was made with them when they were ordained and consecrated; they may not be eaten by a **layman (zar)**, for they are holy.

Shemot (Exodus) 30:31-33

31 And speak to the Israelite people, as follows: This shall be an anointing oil sacred to Me throughout the ages. 32 It must not be rubbed on any person's body, and you must not make anything like it in the same proportions; it is sacred, to be held sacred by you. 33 Whoever compounds its like, or puts any of it on a **layman (zar)**, shall be cut off from his kin.

Vayiqra (Leviticus) 22:10, 12, 13

9 They shall keep My charge, lest they incur guilt thereby and die for it, having committed profanation: I YHVH consecrate them.

10 No **lay person (zar)** shall eat of the sacred donations. No bound or hired laborer of a priest shall eat of the sacred donations; 11 but a person who is a priest's property by purchase may eat of them; and those that are born into his household may eat of his food. 12 If a priest's daughter marries a **layman (le'ish zar)**, she may not eat of the sacred gifts; 13 but if the priest's daughter is widowed or divorced and without offspring, and is back in her father's house as in her youth, she may eat of her father's food. No **lay person (zar)** may eat of it:

Bamidbar (numbers) 1:51

51 When the Tabernacle is to set out, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up; any **outsider (vahazar)** who encroaches shall be put to death.

Bamidbar (Numbers) 17:5

5 as YHVH had ordered him through Moses. It was to be a reminder to the Israelites, so that no **outsider (ish zar)**—one not of Aaron's offspring—should presume to offer incense before YHVH and suffer the fate of Korah and his band.

Bamidbar (Numbers) 18:6-7

6 I hereby take your fellow Levites from among the Israelites; they are assigned to you in dedication to YHVH, to do the work of the Tent of Meeting; 7 while you and your sons shall be careful to perform your priestly duties in everything pertaining to the altar and to what is behind the curtain. I make your priesthood a service of dedication; any **outsider (vahazar)** who encroaches shall be put to death.

We can see that when one is not of the group they are a stranger. This word is also used to reflect the strange fire brought to Yehovah by Aharon's sons.

Next lets look at the verb Gur.

These are from the Kal Infinitive form of the verb

Bereshit (Genesis) 12:10

10 There was a famine in the land, and Abram went down to Egypt **to sojourn (lagur)** there, for the famine was severe in the land.

Here Gur is used to show he sojourned in another land.

Bereshit (Genesis) 19:9

9 But they said, "Stand back! The fellow," they said, "came here as **an alien (lagur)**, and already he acts the ruler! Now we will deal worse with you than with them." And they pressed hard against the person of Lot, and moved forward to break the door.

Here Lot is shown as a sojourner who sodomites took offense to.

Yermiyahu (Jeremiah) 42:15,17, 22

15 then hear the word of Yehovah, O remnant of Judah! Thus said Yehovah of Hosts, the Elohim of Israel: If you turn your faces toward Egypt, and you go and **sojourn (lagur)** there,

17 All the men who turn their faces toward Egypt, in order **to sojourn (lagur)** there, shall die by the sword, by famine, and by pestilence. They shall have no surviving remnant of the disaster that I will bring upon them.

22 know well, then, that you shall die by the sword, by famine, and by pestilence in the place where you want to go and **sojourn (lagur)**."

Going to a land they were told not to go to and living there. A land not theirs.

These are from the Kal Future form of the verb.

Shemot (Exodus) 12:48

48 If a stranger who **dwells (gur)** with you would offer the passover to Yehovah, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised person may eat of it.

A stranger who dwells with you may offer up the Passover if conditions are met. But which word is used here for stranger. We will see that this is Ger.

Vayiqra (Leviticus) 17:8

8 Say to them further: If anyone of the house of Israel or of the strangers who **reside (yagur)** among them offers a burnt offering or a sacrifice,

Vayiqra (Leviticus) 19:33

33 When a stranger **resides (yagur)** with you in your land, you shall not wrong him.

Bamidbar (Numbers) 9:14

14 And when a stranger who **resides (yagur)** with you would offer a passover sacrifice to Yehovah, he must offer it in accordance with the rules and rites of the passover sacrifice. There shall be one law for you, whether stranger or citizen of the country.

We have seen the verb Gur is used to describe one who sojourns.

Now let look at Ger and see what does this mean. Ger is from Gur.

Bereshit (Genesis) 15:13 (Abraham's seed will be Gerim)

13 And He said to Abram, "Know well that your offspring shall be **strangers (ger)** in a land not theirs, and they shall be enslaved and oppressed four hundred years;

Shemot (Exodus) 2:22 (Moshe names son for he was a Ger)

22 She bore a son whom he named Gershom, for he said, "I have been a **stranger (ger)** in a foreign land."

Shemot (Exodus) 12:19,48,49 (Ger's to keep UB)

19 No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a **stranger (bager)** or a citizen of the country.

48 If a **stranger (Ger)** who dwells with you would offer the passover to Yehovah, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised person may eat of it. 49 There shall be one law for the citizen and for the **stranger (ger)** who dwells among you.

Shemot (Exodus) 20:10 (Ger to keep the Shabbat)

10 but the seventh day is a sabbath of Yehovah Eloheykha: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or **the [your] stranger (vagerkha)** who is within your settlements.

Shemot (Exodus) 22:21 (20) (Israel to not harm a Ger)

20 You shall not wrong a **stranger (ger)** or oppress him, for you were **strangers (geriym)** in the land of Egypt.

Shemot (Exodus) 23:9, 12 (Israel to not harm a Ger, Ger to keep Shabbat)

9 You shall not oppress a **stranger (ger)**, for you know the feelings [life] of **the stranger (hager)**, having yourselves been **strangers (geryim)** in the land of Egypt.

12 Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your bondman and **the stranger (hager)** may be refreshed.

Vayiqra (Leviticus) 16:29 (Ger is to keep Yom Kippurim)

29 And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor **the alien (vehager)** who resides among you.

Vayiqra (Leviticus) 17:8, 10, 12, 13, 15 (Ger is allowed to bring a Burnt Offering, not eat blood, Gers hunting must pour out the blood, be unclean if eating dead or torn animals)

8 Say to them further: If anyone of the house of Israel or of **the strangers (hager)** who reside among them offers a burnt offering or a sacrifice,

10 And if anyone of the house of Israel or of **the strangers (hager)** who reside among them partakes of any blood, I will set My face against the person who partakes of the blood, and I will cut him off from among his kin. 11 For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation. 12 Therefore I say to the Israelite people: No person among you shall partake of blood, nor shall **the stranger (hager)** who resides among you partake of blood.

13 And if any Israelite or any **stranger (hager)** who resides among them hunts down an animal or a bird that may be eaten, he shall pour out its blood and cover it with earth. 14 For the life of all flesh—its blood is its life. Therefore I say to the Israelite people: You shall not partake of the blood of any flesh, for the life of all flesh is its blood. Anyone who partakes of it shall be cut off.

15 Any person, whether citizen or **stranger (bager)**, who eats what has died or has been torn by beasts shall wash his clothes, bathe in water, and remain unclean until evening; then he shall be clean.

Vayiqra (Leviticus) 18:26 (Ger must not do the sexual practices of the Cananites or Egypt.)

26 But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor **the stranger (hager)** who resides among you;

Vayiqra (Leviticus) 19:10, 33, 34 (Leaving Gleaning for the Ger, Don't oppress the Ger, Love the Ger as yourself, Israel a Ger in Egypt)

10 You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor **and the stranger (velager)**: I Yehovah Eloheykha.

33 When a **stranger (ger)** resides with you in your land, you shall not wrong him. 34 The **stranger (hager)** who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were **strangers (geryim)** in the land of Egypt: I Yehovah Eloheykha.

Vayiqra (Leviticus) 20:2 (Ger must not give offspring to Molech)

2 Say further to the Israelite people:

Anyone among the Israelites, or among **the strangers (hager)** residing in Israel, who gives any of his offspring to Molech, shall be put to death; the people of the land shall pelt him with stones.

Vayiqra (Leviticus) 22:18 (Ger must Bring his offerings to Yehovah)

18 Speak to Aaron and his sons, and to all the Israelite people, and say to them:

When any man of the house of Israel or of **the strangers (hager)** in Israel presents a burnt offering as his offering for any of the votive or any of the freewill offerings that they offer to Yehovah,

Vayiqra (Leviticus) 24:16, 22 (Ger is not to blaspheme Yehovah's name, The Ger is not to strike a man to death, what he does must in kind repay)

16 if he also pronounces [blasphemes/curses] the name YEHOVAH, he shall be put to death. The whole community shall stone him; **stranger (bager)** or citizen, if he has thus pronounced [blasphemes/curses] the Name, he shall be put to death.

22 You shall have one standard for **stranger (bager)** and citizen alike: for I Yehovah am Eloheykha.

Vayiqra (Leviticus) 25:23, 35, 47 (Your brother will be as a Ger to you)

23 But the land must not be sold beyond reclaim, for the land is Mine; you are but **strangers (geryim)** resident with Me.

35 If your kinsman, being in straits, comes under your authority, and you hold him as though a resident **alien (ger)**, let him live by your side:

47 If a resident **alien(ger)** among you has prospered, and your kinsman being in straits, comes under his authority and gives himself over to the resident **alien (ger)** among you, or to an offshoot of an **alien's (ger)** family,

Bamidbar (Numbers) 9:14 (Ger may prepare Pesach according to its laws and rules.)

14 And when a **stranger (ger)** who resides with you would offer a passover sacrifice to Yehovah, he must offer it in accordance with the rules and rites of the passover sacrifice. There shall be one law for you, whether **stranger (ger)** or citizen of the country.

Bamidbar (Numbers) 15:14-16, 26, 29, 30 (Offering rules apply to the Ger, Ger is accountable like home-born)

14 And when, throughout the ages, **a stranger(ger)** who has taken up residence with you, or one who lives among you, would present an offering by fire of pleasing odor to Yehovah—as you do, so shall it be done by 15 the rest of the congregation. There shall be one law for you and for the resident **stranger (ger)**; it shall be a law for all time throughout the ages. You and the **stranger (ger)** shall be alike before Yehovah;

25 The priest shall make expiation for the whole Israelite community and they shall be forgiven; for it was an error, and for their error they have brought their offering, an offering by fire to Yehovah and their sin offering before Yehovah. 26 The whole Israelite community and **the stranger (lager)** residing among them shall be forgiven, for it happened to the entire people through error.

27 In case it is an individual who has sinned unwittingly, he shall offer a she-goat in its first year as a sin offering. 28 The priest shall make expiation before Yehovah on behalf of the person who erred, for he sinned unwittingly, making such expiation for him that he may be forgiven. 29 For the citizen among the Israelites and for **the stranger (lager)** who resides among them—you shall have one ritual for anyone who acts in error.

Bamidbar (Numbers) 19:10 (Ger is also cleansed by the ashes of red heifer)

10 He who gathers up the ashes of the cow shall also wash his clothes and be unclean until evening.

This shall be a permanent law for the Israelites and for **the strangers (hager)** who reside among you.

Bamidbar (Numbers) 35:15 (Cities of Refuge are for the Ger too)

15 These six cities shall serve the Israelites and the resident **aliens (lager)** among them for refuge, so that anyone who kills a person unintentionally may flee there.

Devarim (Deuteronomy) 1:16 (Judge righteously the Ger)

16 I charged your magistrates at that time as follows, “Hear out your fellow men, and decide justly between any man and a fellow Israelite or a **stranger (geru)**.”

Devarim (Deuteronomy) 14:21, 29 (Ger may eat of that which dies of its own, Third year tithe provides for the Ger in your midst)

21 You shall not eat anything that has died a natural death; give it **to the stranger (lager)** in your community to eat, or you may sell it to **a foreigner (lenaker)**. For you are a people consecrated to Yehovah Eloheykha. You shall not boil a kid in its mother’s milk.

29 Then the Levite, who has no hereditary portion as you have, and **the stranger (hager)**, the fatherless, and the widow in your settlements shall come and eat their fill, so that Yehovah Eloheykha may bless you in all the enterprises you undertake.

Devarim (Deuteronomy) 16:11, 14 (Ger comes to the Sukkot with the family they are attached to).

11 You shall rejoice before Yehovah Eloheykha with your son and daughter, your male and female slave, the Levite in your communities, **and the stranger (vahager)**, the fatherless, and the widow in your midst, at the place where Yehovah Eloheykha will choose to establish His name.

14 You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, **the stranger (ger)**, the fatherless, and the widow in your communities.

Devarim (Deuteronomy) 31:12 (The Ger is the gathering with Israel to here the law read.)

12 Gather the people—men, women, children, and the **[your] strangers (gerkha)** in your communities—that they may hear and so learn to revere Yehovah Eloheykha and to observe faithfully every word of this Teaching.

Yehoshua (Joshua) 8:33-35 (The Ger was there to hear the blessings and cursing)

33 All Israel—**stranger (bager)** and citizen alike—with their elders, officials, and magistrates, stood on either side of the Ark, facing the levitical priests who carried the Ark of Yehovah’s Covenant. Half of them faced Mount Gerizim and half of them faced Mount Ebal, as Moses the servant of Yehovah had commanded them of old, in order to bless the people of Israel. 34 After that, he read all the words of the Teaching, the blessing and the curse, just as is written in the Book of the Teaching. 35 There was not a

word of all that Moses had commanded that Joshua failed to read in the presence of the entire assembly of Israel, including the women and children and the strangers who accompanied them.

Yesheyahu (Isaiah) 14:1 (the Ger will be joined to Israel)

1 But Yehovah will pardon Jacob, and will again choose Israel, and will settle them on their own soil. And **strangers (hager)** shall join them and shall cleave to the House of Jacob.

Yehezkel (Ezekiel) 47:22, 23 (The Ger shall have an inheritance amongst the Home Born)

22 You shall allot it as a heritage for yourselves **and for the strangers (val'hageriym)** who reside among you, who have begotten children among you. You shall treat them as Israelite citizens; they shall receive allotments along with you among the tribes of Israel. 23 You shall give **the stranger (gar)** an allotment within the tribe where he resides— declares the Adoni Yehovah.

We see that there are people who are not part of a group which are Zur. Those who know not the ways of Israel who are beney Nekar. Who them become a Ger who is learning about Yisrael and becoming a Citizen at Passover.

So what about the Beney Noach? Are they the same as Gerim? Well the answer is no. First, Lets read the account of the covenant with Noach.

Bereshit (Genesis) 9:8-17

8 And Elohim said to Noah and to his sons with him, 9 “I now establish My covenant with you and your offspring to come, 10 and with every living thing that is with you— birds, cattle, and every wild beast as well—all that have come out of the ark, every living thing on earth. 11 I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”

12 Elohim further said, “This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come. 13 I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth. 14 When I bring clouds over the earth, and the bow appears in the clouds, 15 I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between Elohim and all living creatures, all flesh that is on earth. 17 That,” Elohim said to Noah, “shall be the sign of the covenant that I have established between Me and all flesh that is on earth.”

Notice what were the condition of the covenant. Who was the covenant made with? It was made with all living things not just the beney Noach. Thus, We can see this covenant does not match the term and rules for Beney Noach as taught by the rabbis.

There were people who were associated with Israel as righteous gentiles. These were the Gers.

There is also the joiners to the covenant. This was Lavah or Nilavah in the nihil form. This designated one who joins. In numbers we see that these people were attached to others.

Bamidbar/Numbers 18:2,4

18:1 YHVH said to Aaron: You and your sons and the ancestral house under your charge shall bear any guilt connected with the sanctuary; you and your sons alone shall bear any guilt connected with your priesthood. **2** You shall also associate with yourself your kinsmen the tribe of Levi, your ancestral tribe, **to be attached (yilavu) to** you and to minister to you, while you and your sons under your charge are before the Tent of the Pact. **3** They shall discharge their duties to you and to the Tent as a whole, but they must not have any contact with the furnishings of the Shrine or with the altar, lest both they and you die. **4** **They shall be attached (nil'vu) to** you and discharge the duties of the Tent of Meeting, all the service of the Tent; but no outsider shall intrude upon you.

You can see that the Leviim were attached to Aharon and the priesthood. They were made a part of his group.

Bereshit/Genesis 29:34

32 Leah conceived and bore a son, and named him Reuben; for she declared, "It means: 'The LORD has seen my affliction'; it also means: 'Now my husband will love me.'" **33** She conceived again and bore a son, and declared, "This is because the LORD heard that I was unloved and has given me this one also"; so she named him Simeon. **34** Again she conceived and bore a son and declared, "This time my husband **will become attached to (yilaveh) me**, for I have borne him three sons." Therefore he was named Levi.

Here we see that Levi being born would make Le'ah more attached to her husband. She would not feel separated but be one with him.

Esther/Es'ter 9:27

26 For that reason these days were named Purim, after *pur*. In view, then, of all the instructions in the said letter and of what they had experienced in that matter and what had befallen them, **27** **the Jews (hayehudim)** undertook and irrevocably obligated themselves and their descendants, and all **who might join them**

(hanil'vim), to observe these two days in the manner prescribed and at the proper time each year.

The keeping of Purim was directed by Queen Es'ter that even those who join to Yehudim. The Hebrew just says here “the joining” which alludes to those who join or become part of Yehudah.

Tehillim/Psalm 83:8-9

5 They say, “Let us wipe them out as a nation; Israel’s name will be mentioned no more.” 6 Unanimous in their counsel they have made an alliance against You— 7 the clans of Edom and the Ishmaelites, Moab and the Hagrites, 8 Gebal, Ammon, and Amalek, Philistia with the inhabitants of Tyre; 9 Assyria too **joins (nil'vah)** forces with them; they give support to the sons of Lot. *Selah*.

Here we see various nations who join together as one force. In that work to one purpose.

Yermiyahu/Jeremiah 50:4-5

4 In those days and at that time—declares YHVH—the people of Israel together with the people of Judah shall come, and they shall weep as they go to seek YHVH Eloheychem. 5 They shall inquire for Zion; in that direction their faces shall turn; they shall come and **attach themselves (nil'vu)** to YHVH by a covenant for all time, which shall never be forgotten.

In a time after the Babylonian Exile, The people of Yisrael and Yehudah will rejoin and seek out tzion and will again join themselves to Yehovah. They will make the covenant with him to keep his Torah.

Zachar'yah/Zechariah 2:15 (11)

15 In that day many nations will **attach themselves (nil'vu)** to YHVH and become His people, and He will dwell in your midst. Then you will know that I was sent to you by YHVH of Hosts.

After the Babylon captivity, because the people were still living in Babylon. (verse 11 JPS). The proof that Yehovah will be with them is that many nations will join the Yehovah and they will be to him for a people. In otherwords, those who join with Yisrael and Yehudah will be his people because they are his people.

Yeshiyahu/Isaiah 14:1

14:1 But YHVH will pardon Jacob, and will again choose Israel, and will settle them on their own soil. And strangers (hager) **shall join them (nil'vah)** and shall cleave (cling) to the House of Jacob.

We see here that the joining of the Ger to house of Ya'aqov (the both houses) will be by them one with them. They are not a separate people.

Yeshiyahu/Isaiah 56:3,6

56:1 Thus said YHVH: Observe what is right (mish'pat judgement) and do what is just (tzadaqah righteousness); For soon My salvation shall come, And my deliverance (tzid'qatiy my righteousness) be revealed. **2** Happy is the man (enosh) who does this, The man (ben adam son of man) who holds fast to it: Who keeps the sabbath and does not **profane it (mechalilo)**, And stays his hand from doing any evil (ra). **3** Let (speak) not the foreigner (ben hanekhar son of the unknowing) say, **Who has attached (hanil'vah the joined one) himself** to YHVH, "YHVH will keep me apart from His people"; And let not the eunuch say, "I am a withered tree." **4** For thus said YHVH: "As for the eunuchs who keep My sabbaths, Who have chosen what I desire And hold fast to My covenant—**5** I will give them, in My House And within My walls, A monument and a name Better than sons or daughters. I will give them an everlasting name Which shall not perish. **6** As for the foreigners (beni hanekhar sons of the unknowing) **Who attach themselves (hanil'vim)** to YHVH, To minister to Him, And to love the name of YHVH, To be His servants—All who keep the sabbath and do not profane it, And who hold fast to My covenant—**7** I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of prayer for all peoples (lekhol haamim to all of the people)." **8** Thus declares Adoni YHVH, Who gathers the dispersed of Israel: "I will gather still more to those already gathered."

Here we see that the beni ha nekhar (sons of the unknowing) they join themselves to Yehovah's People. Because they have done that they are not to claim they are separate. They are a part of khol haamim (all the people). We know they are doing judgement and righteousness in that they are keeping the covenant of which the shabbat is part of it. Therefore, they are no longer nekhar but Ger. Why? Because who in Torah may bring a sacrifice and burnt offering, the Ger.

Bamidbar/Number 15:14-16

14 And when, throughout the ages, a stranger (ger) who has taken up residence with you, or one who lives among you, would present an offering by fire of pleasing odor to YHVH—as you do, so shall it be done by **15** the rest of the congregation (haqahal). There shall be one law for you and for the resident stranger (ger hagar); it shall be a law for all time throughout the ages. You and the stranger (ger) shall be alike before YHVH; **16** the same ritual and the same rule shall apply to you and to the stranger (ger) who resides (hagar) among you.

This is just one reference to the offering a Ger may offer. Notice the Nekhar is not mentioned so the Son or sons of the Nekhar is actually a Ger. The Ger is the same as the Ez'rach. Therefore The Ger should not call himself separate from before Yehovah.

