

Word Study ^{G3468} *molops* ^{H2250} *chabburah* - By whose stripes you are healed

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Introduction

I was searching for “moil” in e-Sword and got only this. Is there a connection between the Hebrew word *mohel* and the Greek word *molops*? Don’t know but it is interesting. Regardless there is a powerful connection between what Peter and Isaiah and also a powerful Standalone Aleph Tav.

1Pe 2:24-25 – by whose stripes ye were healed; For ye were as sheep going astray

²⁴ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes *molops* ^{G3468} ye were healed *iaomai* ^{G2390}. ²⁵ For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

G3468 *molops* ^{KJC:1} stripes ^{1Pe 2:24 LXX H2250 *chabburah*}

μῶλωψ

From μῶλος *mōlos* (“moil”; probably akin to the base of [G3433](#)) and probably ὤψ *ōps* (the *face*; from [G3700](#)); a *mole* (“black eye”) or *blow* **mark**: - stripe.

H2250 *chabburah* ^{KJC:7} stripe(s)³, blueness¹, bruises¹, wounds¹.

חברה / חברה / חבורה

Strong's From [H2266](#); properly *bound* (with stripes), that is, a *weal* (or black and blue mark itself): - blueness, bruise, hurt, stripe, wound.

Total KJV Occurrences: 7

stripe, 2 [Exo 21:25](#) "Burning for burning, wound for wound, stripe for stripe."

blueness, 1 [Pro 20:30](#) ^A

bruises, 1 [Isa 1:6](#) ^B

hurt, 1 [Gen 4:23](#)

stripes, 1 [Isa 53:5](#)

wounds, 1 [Psa 38:5](#) ^C

Gen 4:23-24 Lamech slain a man...and a young man to my hurt

²³ And Lamech לָמֶךְ *Le-mech* said unto his wives לְנָשָׁיו *le-na-Shav*, Adah אֶדָּה *'a-Dah* and Zillah וְצִלָּה *ve-tzil-Lah*, Hear my voice; ye wives of Lamech, hearken unto my speech אִמְרָתִי *'im-ra-Ti*: for I have slain הָרַגְתִּי *ha-Rag-ti* a man to my wounding לְפִצְעִי *le-fitz-I*, and a young man to my hurt לְחַבְרָתִי *le-chab-bu-ra-Ti*. ^D ²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

^A **Pro 20:30** The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

^B **Isa 1:6** From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

^C **Psa 38:4-5** ⁴ For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. ⁵ My wounds stink and are corrupt because of my foolishness.

^D Ahavta commentary

Following is an ancient Hebrew understanding of the passage. (V.23) And Lamech said to his wives, “listen to my cry of sorrow, you wives of Lamech, give heed to my tale of woe, for have I killed a man by my wound, (I have actually wounded myself, since my victim was my father {seventh generation}); and have I killed a boy by my bruise?” (I have actually bruised myself, since my victim was my son {and the seventh generation after Cain}. Tuval-cain is not shown to have any descendents. Abel would thus be avenged “twice of the seventh generation”.) “If vengeance upon Cain is sevenfold (by spending seven generations cursed and on death row), then upon Lamech seventy-sevenfold” – Lamech lived 777 years, until just before the great flood. (see Gen 5:31)

Yeshua will be avenged twice in the seventh millennium, in the Erev Shabbat (great tribulation) and the Havdallah (battle of HarMegiddo) of the Great Sabbath. Source: <http://www.ahavta.org/Commentary%20Y-1/Y1-03.htm>

This reminded me a little of **Mat 18:21-22**

²¹ Then came Peter to him, and said, Rabbi, how oft shall my brother sin against me, and I forgive him? till seven times? ²² Yahushua saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Exo 21:23-25 ²³...life for life ²⁴eye for eye, tooth for tooth,... ²⁵stripe for stripe.

²³ And if *any* mischief follow, then thou shalt give life for life, ²⁴ Eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ Burning for burning, wound for wound, stripe for stripe.

Isaiah 53

Isa 53:1-5 he was despised and we esteemed him not, he hath borne our griefs

¹ Who hath believed our report לְשִׁמְעָתֵנוּ *lish-mu-'a-Te-nu*? and to whom is the arm of YHVH revealed? ² For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. ³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 he was wounded for our transgressions...with his stripes ^{uvachavuraTo} we are healed

⁵ But he *was* wounded מַחֲלָל *me-cho-Lal* for our transgressions מִפְּשָׁעֵנוּ *mip-pe-sha-'E-nu*, *he was* bruised מְדֻכָּא *me-duk-Ka* for our iniquities מַעֲוֹנֹתֵינוּ *me-'a-vo-no-Tei-nu*: the chastisement of our peace *was* upon him; and with his stripes וּבְחַבְרָתוֹ *u-va-cha-vu-ra-To* we are healed נִרְפָּא *nir-pa-* ^E.

Isa 53:6 like sheep have gone astray...YHVH laid on him **Aleph Tav the iniquity of us all**

⁶ All we like sheep have gone astray; we have turned every one to his own way לְדַרְכּוֹ *le-dar-Ko*; and YHVH hath laid הִפְגִּיעַ *hif-Gi-a'* on him אֶת *'et* the iniquity עוֹן *'a-Von* of us all.

to his own לְדַרְכּוֹ *ish'* every one אִישׁ *,ta-'I-nu* have gone astray תַּעֲיִנוּ *katz-Tzon* All we like sheep כָּצִאנוּ *kul-La-nu* All בָּלָנוּ ⁶
on him the עוֹן *et'* אֶת *,bo* הִפְגִּיעַ *'hif-Gi-a* hath laid בּוֹ *Yah-weh* and the LORD וַיְהִיָּה *pa-Ni-nu* we have turned פָּנֵינוּ *le-dar-Ko* way
.kul-La-nu all בָּלָנוּ *a-Von'* iniquity

Isa 53:7 he opened not his mouth...brought as a lamb to slaughter

⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. [1Pe 2:22-23]

^E Wounded *mechol* ^{H2490} is paired with transgressions *mippeshaenu* ^{H658} and contrasted with the pairing of bruised *medukka* ^{H1792} with iniquities *me'avoneteinu* ^{H5771}. I've been interested in the different types of sin (sin, transgression, iniquity) and I've also been very interested in the two houses doctrine. My question is this. Is it possible that what Isaiah subtly is saying is that these two groups of people (Judah & Ephraim) have different issues (i.e. types of sin) in regard to their legal relationship with YHVH and so the sacrifice of Messiah deals with both of them at the same time. ToDo a deep dive word study is required.

Footnote gotten from Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel, article #427.