

# Word Study <sup>H1353</sup> *geullah* <sup>H1350</sup> *gaal* <sup>G1290</sup> *diaspora*

Intellectual Property of [John Marsing](http://JohnMarsing.com) - [www.MyHebrewBible.Com](http://www.MyHebrewBible.Com)

## Table of Contents

H1353 <i>geullah</i> <sup>KJC:15</sup> rede(em)(emption)(emed)(eming) <sup>13</sup> , kindred <sup>1</sup> , right <sup>1</sup> .....	1
H1350 <i>gaal</i> .....	5
G1290 <i>diaspora</i> .....	6
Search for Diaspora in RSTNE.....	6
Search of Galut in RSTNE.....	7
Acts .....	7
James .....	8
First Peter.....	8
First Corinthians .....	8
Galatians .....	9

See John 3:17, and the idea that Geulah means redemption but is very close to Galut. First use Gen 48:16, where Israel crosses over his hands to bless the Manasse and Ephraim.

**Gen 48:16** The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

## H1353 *geullah* <sup>KJC:15</sup> rede(em)(emption)(emed)(eming)<sup>13</sup>, kindred<sup>1</sup>, right<sup>1</sup>

גאלה

Feminine passive participle of **H1350**; *redemption* (including the right and the object); by implication *relationship*: - kindred, redeem, redemption, right.

**Total KJV Occurrences: 15**

**redeem, 5** [Lev 25:26](#), [Lev 25:29](#) (2), [Lev 25:32](#), [Lev 25:49](#)

**redemption, 5** [Lev 25:24](#), [Lev 25:51-52](#) (2), [Jer 32:7-8](#) (2)

**redeemed, 2** [Lev 25:31](#), [Lev 25:48](#)

**kindred, 1** [Eze 11:15](#)

**redeeming, 1** [Rth 4:7](#)

**right, 1** [Rth 4:6](#)

Lev 25:24 OJB And in all the eretz of your possession ye shall grant a Geulah for HaAretz.

Lev 25:26 OJB And if the man does not have for him a Go'el, and himself be able to effect the Geulah,

Lev 25:29 OJB And if a man sell a bais moshav in a walled city, then he retains the right of Geulah a full year after its sale; within a full year may he redeem it.

Lev 25:31 OJB But the batim (houses) of the villages which have no chomah (wall) round about them shall be considered as the fields of the country; Geulah shall be for it, and in the Yovel it must return.

Lev 25:48 OJB After that he is sold, his Geulah remains; one of his brethren may redeem him,

Lev 25:51 OJB If there be yet many shanim remaining, according unto them he shall give for his Geulah the kesef that he was bought for.

Lev 25:52 OJB And if there remain but few shanim unto the Shnat HaYovel, then he shall count that, and according unto his shanim shall he pay the price of his Geulah.

Rth 4:7 OJB Now this was the manner in former time in Yisroel concerning the geulah (redemption) and concerning the temurah (the substitute, exchange), for to confirm all things; a man plucked off his sandal, and gave it to his neighbor; and this was an attestation in Yisroel.

Isa 52:3 OJB For thus saith Hashem, Ye have sold yourselves for nothing; and your geulah (redemption) shall be without kesef.

Isa 63:4 OJB For Yom Nekam (Day of Vengeance) is in Mine lev, and My Shanat Geulah (Year of Redemption) is come.

Jer 31:11 OJB (10 For Hashem hath redeemed Ya'akov, and made Geulah (Redemption) for Ya'akov out of the yad of him that was chazak more than Ya'akov.

Jer 32:8 OJB So Chanam'el ben dodi came to me in the Khatzer (court) of the Guard according to the Devar Hashem, and said unto me, Buy my sadeh, now, that is in Anatot, which is in Eretz Binyamin; for the mishpat hayerushah (right of possession) is thine, and the geulah (redemption) is thine; buy it for thyself. Then I knew that this was the Devar Hashem.

Eze 11:15 OJB Ben adam, thy brethren, even thy relatives, the anashim of thy geulah, and kol Bais Yisroel wholly, are those of whom the inhabitants of Yerushalayim have said, They [the Exiles] have gone far from Hashem; unto us is this land given in possession.

Mat 20:28 OJB Just as the Ben HaAdam [Moshiach] did not come to be served, to be ministered to, but to serve, to minister, and to give his neshamah, his nefesh, as a kofer (ransom, pedut) LARABBIM (for the sake of many, for the Geulah Redemption of many, YESHAYAH 53:11).

Mar 10:45 OJB For even the Ben HaAdam (Moshiach, DANIEL 7:13-14) did not come to be served but to serve and to give his NEFESH as a kofer (ransom, pedut) LARABBIM (for many, for the Geulah Redemption of many). [YESHAYAH 53:10-11]

Luk 1:68 OJB BARUCH HASHEM ELOHEI YISROEL, for Adonoi has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people.

Luk 2:38 OJB And at that very moment she came and stood nearby, exclaiming, Baruch Hashem. And she continued speaking about him to all the ones anticipating the Geulah (Redemption) of Yerushalayim. [YESHAYAH 40:2; 52:9]

Luk 21:8 OJB And he said, Beware, you should not be deceived. For many will come Bishmi (in my Name [Moshiach]) saying, "I am he [I am the Rebbe, Melech HaMoshiach]. And, the time [of the Geulah] has drawn near." Do not follow after them.

Luk 21:28 OJB And when the Reshit (the Beginning) of these things occurs, stand erect and lift up your roshim (heads), because your Geulah (Redemption) draws near.

Luk 24:21 OJB But we were holding the tikvah that he is the one to bring the Geulah of Yisroel. Ken, and besides all this, it is now HaYom HaShlishi vibahlt (since) these things took place.

Joh 3:17 OJB For Hashem did not send the Ben HaElohim into the Olam Hazeh that he might judge the Olam Hazeh, but that the Olam Hazeh might be brought to the Geulah (Redemption) of the Olam Haba through him (Rebbe, Melech HaMoshiach). [YESHAYAH 53:11]

Act 20:28 OJB "Pay attention to yourselves and to all the Eder Hashem (flock of G-d) in which the Ruach Hakodesh has placed you as mashgichim ruchaniyim (spiritual overseers) to do the work of ro'im (shepherds) over the Kehillah of Hashem which Adoneinu purchased for the Geulah with his own dahm [kapporah].

Rom 1:16 OJB For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of Hashem for the Geulah deliverance [IYOV 19:25; YESHAYAH 43:1], to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek).

Rom 3:24 OJB They are acquitted and accounted to be YITZDAK IM HASHEM as a matnat Hashem (gift of G-d) by the unmerited Chen v'Chesed Hashem (grace of G-d) through HaPedut (the ransom, the payment of ransom for the Geulah redemption--Shmuel Bais 7:23 that comes about through the Go'el Moshiach Tzidkeinu) which is in Rebbe, Melech HaMoshiach Yehoshua,

Rom 8:23 OJB And not only so, but also we ourselves who have the bikkurim (first fruits) of the Ruach Hakodesh also groan within ourselves, eagerly awaiting the Mishpat HaBanim Adoption, that is, the pedut geviyyateinu [ransom for Geulah redemption of our body BERESHIS 47:18] for the Techiyah from HaMesim. [See Ro 3:24-25; 9:4]

Rom 9:6 OJB But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption).

1Co 1:30 OJB But you are of Hashem in Rebbe, Melech HaMoshiach Yehoshua who became to us chochmah (wisdom) from Hashem, our Tzidkanut (Righteousness) and our Kedushah (Holiness) and our Geulah LaOlam (Redemption to the world), [Jer 23:5,6; 33:16]

1Co 6:20 OJB For [the Geulah redemption of] you [from the Golus of Chet] was purchased with a price; therefore, bring kavod to Hashem with your gufot. [TEHILLIM 74:2]

Gal 4:5 OJB That Moshiach might bring the Geulah (Redemption) to the ones under the Torah, that we might receive the Ma'amad HaBanim (the standing as sons), the bechirah adoption.

Eph 1:7 OJB In Him we have the pedut (redemption, Geulah release on payment of ransom) through the [kapporah] dahm of Moshiach [YESHAYAH 53:10-12; DANIEL 9:26; BAMIDBAR 19:20], the selichat chatoteinu (forgiveness of our sins), according to the osher (wealth) of His Chen v'Chesed Hashem (grace of G-d);

Eph 1:14 OJB Who is bestowed as an eravon (pledge) of our nachalah (allotted inheritance, TEHILLIM 16:5-6), with a view to the Geulah of Hashem's own possession, to the tehilat kavod (praise of glory) of Him.

Eph 2:5 OJB Even when we were dead in our peysha'im, He made us alive together with Rebbe, Melech HaMoshiach (by the unmerited Chen v'Chesed Hashem you have been delivered in your personal Geulah and the Yeshu'at Eloheinu), [TEHILLIM 103:12]

Eph 2:8 OJB For by unmerited Chen v'Chesed Hashem you have been delivered from Hashem's Mishpat (Judgment) and granted a share in the Geulah (Redemption), through emunah; and this is not [an ainfal (intuitive idea)] of yourselves, it is a matnat Hashem (gift of G-d);

Col 1:14 OJB In whom we have the pedut (redemption, Geulah release on payment of ransom) through the [kapparah] dahm of Moshiach the selicha (forgiveness) of chatoteinu (our sins).

2Th 2:10 OJB And with all deception of resha (wickedness) for those who are perishing, because they were not being mekabel (receiving) the Ahavas HaEmes (Love of the Truth) so that they have the Geulah deliverance.

2Th 2:13 OJB But we ought always to offer hodayah (thanksgiving) and make brachot to Hashem concerning you, Achim b'Moshiach, ahuvei Hashem, because Hashem chose you as bikkurim (first fruits) for the Geulah through mekudash b'Ruach HaKodesh (being set apart as holy in the Ruach HaKodesh) and through emunah in HaEmes.

Tit 2:14 OJB Who gave his nefesh on behalf of us, that for us he might bring in the Geulah, redeeming us MI KOL AVONOTAV ("from all Israel's sins" TEHILLIM 130:8; Isa 53:8), making tahor AM LI SEGULAH ("a people for My possession" SHEMOT 19:5), zealous for ma'asim tovim.

Heb 7:25 OJB From which also he is able to completely deliver to the Geulah (Redemption) and Yeshu'at Eloheinu the ones approaching Hashem through him, als (since) he has Chayyei Ein Sof (Endless Life) and always lives to intercede in techinnah (supplication) for them.

Heb 9:12 OJB Not through the dahm of se'irim (goats) and of agalim (bulls) but through his own dahm [Isa 52:15] he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

Heb 9:15 OJB And for this reason Rebbe, Melech HaMoshiach is the Metavekh of a Brit Chadasha in order that those who are HaKeru'im (the Called ones) may receive the nachalat olam (eternal inheritance) of the Havtachah (Promise), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (ransom for redemption, Geulah) from peysha'im (transgressions, Isa 53:5) that were committed under HaBrit HaRishonah.

Heb 11:7 OJB By Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazeh and he became the yoresh (heir) of the Tzedek Hashem that is credited to Emunah. [Gn 15:6; Hab 2:4]

1Pe 1:18 OJB Having da'as that the padut nafsheyinu (redemption ransom of our souls) was not with perishable things such as silver or gold when your Geulah (Redemption) was purchased from the Derech HaHevel (empty way of life) handed down to you from your Avot.

Jud 1:3 OJB Chaverim, although I was very eager to write to you an iggeret hakodesh concerning the Geulah (Redemption) we share, it suddenly became necessary to write you an urgent appeal to fight for the [correct Orthodox Jewish] Emunah (Faith, the Emunah of the true Dat HaYehudit), which was once for all time handed over and transmitted to the Kadoshim.

Rev 1:5 OJB And from Rebbe, Melech HaMoshiach, the ed hane'eman (faithful witness), the BECHOR (Firstborn, TEHILLIM 89:28 [27]) of the Mesim and the Nagid, ELYON L'MALKHEI A'RETZ ("Leader, Most exalted of Kings of the earth, TEHILLIM 89:27). To the One who has ahavah for us and has freed us [from the Golus of, YESHAYAH 59:2; 53:3] peyshaeinu [our transgressions, YESHAYAH 53:5] by [Geulah redemption through the kofer pedut ransom korban of his nefesh (YESHAYAH 53:10) in the kapporah atonement of] the dahm of him, [TEHILLIM 130:8; YESHAYAH 40:2; TEHILLIM 89:38; YIRMEYAH 42:5; YESHAYAH 55:4; BERESHIS 22:8; SHEMOT 12:13; YESHAYAH 53:7; VAYIKRA 17:11]

Rev 5:9 OJB And they are singing a SHIR CHADASH (TEHILLIM 96:1) saying, Worthy art thou to take the sefer (book) and to open the chotamot (seals) of it, because you were slain and with your dahm [kapporah] you paid the price for the Geulah [VAYIKRA 25:50-51] redemption and purchased ones for Hashem from every mishpochah (family) and lashon (tongue) and am (people) and goy (nation), [TEHILLIM 40:3; 98:1; YESHAYAH 42:10]

Rev 9:18 OJB From these shlosh hamakkot (three plagues T.N. this word makkah, makkot [pl.] comes from the Pesach Haggadah 'eser makkot' or ten plagues, and is a key word from here on in the book of Revelation, showing the endtime plagues of the Brit Chadasha Exodus of the Geulah Redemption) were killed a third of Bnei Adam, by the eish (fire) and the smoke and the gofrit (sulfur) coming out of the mouth of them.

Rev 14:3 OJB And they sing, as it were, a Shir Chadash (New Song) before the Kes (Throne) and before the Arbah Chayyot (four living beings) and before the Zekenim (Elders, Ex 12:21), and no one was being able to learn the Shir (Song) except the 144,000, the ones for whom the Geulah price had been paid for their redemption [Lv 5:5-6; Ex 13:13], the ones having been redeemed (purchased) from ha'aretz (the earth).

Rev 14:4 OJB These are those who with nashim (women) are not tameh (unclean, defiled), bochrin ki betullim they are, for these are the ones following the SEH (Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiach) wherever he goes. These chasidim had the Geulah price paid for their redemption [VAYIKRA 25:50, 51; YESHAYAH 61:2], the ones having been purchased from Bnei Adam as the bikkurim (firstfruits) to Hashem and to the SEH (Lamb, YESHAYAH 53:7). [YIRMEYAH 2:3]

## H1350 gaal

גאל

A primitive root, to *redeem* (according to the Oriental law of kinship), that is, to *be the next of kin* (and as such to *buy back* a relative's property, *marry* his widow, etc.): - X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk (-man), purchase, ransom, redeem (-er), revenger.

**Total KJV Occurrences:** 98

**redeem, 24** [Exo 6:6](#), [Lev 25:25-26](#) (3), [Lev 25:48-49](#) (3), [Lev 27:13](#), [Lev 27:15](#), [Lev 27:19-20](#) (2), [Lev 27:31](#), [Rth 4:4](#) (5), [Rth 4:6](#) (3), [Psa 69:18](#), [Hos 13:14](#) (2), [Mic 4:10](#)

**redeemed, 24** [Gen 48:16](#), [Exo 15:13](#), [Lev 25:30](#), [Lev 25:54](#), [Lev 27:20](#), [Lev 27:27-28](#) (2), [Lev 27:33](#), [Psa 74:2](#), [Psa 77:15](#), [Psa 106:10](#), [Psa 107:2](#) (2), [Isa 35:9](#), [Isa 43:1](#), [Isa 44:22-23](#) (2), [Isa 48:20](#), [Isa 52:3](#), [Isa 52:9](#), [Isa 62:12](#), [Isa 63:4](#), [Isa 63:9](#), [Lam 3:58](#)

**redeemer, 18** [Job 19:25](#), [Psa 19:14](#), [Psa 78:35](#), [Pro 23:11](#), [Isa 43:14](#) (2), [Isa 44:6](#), [Isa 44:24](#), [Isa 47:4](#), [Isa 48:17](#), [Isa 49:7](#), [Isa 49:26](#), [Isa 54:5](#), [Isa 54:8](#), [Isa 59:20](#), [Isa 63:16](#) (2), [Jer 50:34](#)

**kinsman, 11** [Rth 3:8-9](#) (2), [Rth 3:12-13](#) (5), [Rth 4:1](#), [Rth 4:3](#), [Rth 4:6](#), [Rth 4:8](#)

**avenger, 6** [Num 35:12](#), [Deu 19:6](#), [Deu 19:12](#), [Jos 20:3](#), [Jos 20:5](#), [Jos 20:9](#)

**revenger, 6** [Num 35:19](#), [Num 35:21](#), [Num 35:24-25](#) (2), [Num 35:27](#) (2)

**ransomed, 2** [Jer 31:10-11](#) (2)

**deliver, 1** [Psa 119:154](#)

**kinsfolks, 1** [1Ki 16:11](#)

**kinsman's, 1** [Rth 3:13](#)

**kinsmen, 1** [Rth 2:20](#)

**purchase, 1** [Lev 25:33](#)

**redeemeth, 1** [Psa 103:4](#)

**revengers, 1** [2Sa 14:11](#)

## G1290 diaspora

διασπορά

**Total KJV Occurrences: 4**

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

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

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

## Search for Diaspora in RSTNE

**Joh 7:35** Then said the Yahudim among themselves, Where will He go, that we shall not find Him? Will He go to the <sup>5102</sup> **dispersed** among the Greeks and the pagan nations, <sup>5103</sup> and teach them?

**5102:** The word here is Greeks, and taken along with the term “dispersed,” it refers to Yisrael’s non-Jewish exiles among the Greek nations. That would include Corinth, Athens, and all the other Greek-dominated countries and cities at that time, such as Antioch. From many sources such as First Maccabees 12:19-23, we know that the Jews knew that the Greeks and Spartans were physical brothers from the same race. This passage is one of the clearest references to Efrayim-Yisrael in the nations at the time of Yahshua, and not back in the land. The mocking tone of this question also displays the ongoing animosity between Yisrael’s two houses. For

many more details see: The Greeks Of the Brit Chadasha available in video at:

<http://restorationscriptures.org/link6.htm> or the article at: <http://restorationscriptures.org/link52.htm>

**5103:** Peshitta.

## Search of Galut in RSTNE

### Acts

**Act 16:6** Now when they had gone throughout Phrygia and theregion of Galutyah, they were forbidden by the Ruach Hakodesh to proclaim the word in Asia Minor, <sup>5337</sup>

**5337** Apparently based on his first journey, there was a proliferation and abundance of the Good News in Asia, and YHWH wanted Paul to head west to reach Greek-speaking wandering sheep in Eastern Europe.

**Act 18:23** And after he had spent some time there, he departed, and went over all the country of **Galutyah** and Phrygia, strengthening all the talmidim.

**Act 29:15** And after these things Shaul and his Yisraelite brothers departed from Raphinus <sup>5425</sup> and sailed to Atium in Galut-Yah. <sup>5426</sup>

**5425** See the footnote regarding Raphinus at **Acts 29:7**.

**Acts 29:7** And they departed out of Sepharad, and Shaul and his company finding a ship in Armorica sailing to Barat-Anat, <sup>5406</sup> they were, passing along the south Coast, they reached a port called Raphinus <sup>5407</sup>.

**5406** See the footnote regarding Barat-Anat at **Acts 29:2**.

**Acts 29:2** For he had heard in Phoenicia <sup>5400</sup> that certain of the children of Yisrael, about the time of the Ashurian captivity, had escaped by sea to Barat-Anat <sup>5401</sup> as spoken by the navi <sup>5402</sup> [Ezra], and called by the Romulusans – Barat-Anat <sup>5403</sup>.

**5400** See note on Acts 21:2.

**Acts 21:2** And finding a ship sailing over to Phoenicia <sup>5363</sup>, we went aboard, and set out.

**5363** According to Scripture (First Kings 9:27-28) and history, the Phoenicians were Yisraelites as far back as the days of king Solomon. These Phoenician city-states helped build YHWH's Temple and later traveled the world with their fleets. According to many they had even reached North America, with Phoenician inscriptions having been verified there. The Phoenician and Hebrew alphabets are virtually identical.

**1ki 9:27-28** And Chiram sent in the navy his avadim, shipmen that had da'at of the sea, with the avadim of Shlomo <sup>887</sup>. 28 And they came to Ophir, and fetched from there gold, four hundred twenty talents, and brought it to melech Shlomo.

**887** A three-part alliance, between Hiram of Tyre, or later Phoenicia, Egypt and Yisrael. A real commonwealth.

**5401** Also “Berit-Anat,” considered by 17<sup>th</sup> century scholars Sammes and Bochart to be the ancient Phoenician name for Britain. In English sometimes referred to as: “The Tin Islands,” or “Islands of Tin,” as this metal was highly traded in the ancient maritime sailing routes in this area. Related to “Brit-Am,” meaning “people of the covenant,” or “covenant of the people.” Britain was the then-farthest most-inhabited large group of islands north and west of Yisrael – the British Isles, including Scotland. Romulus had by then conquered the greater part of Barat-Anat.

**5402** Prophet.

**5403** See the footnote regarding Barat-Anat at Acts 29:2.

**5407** This is the Roman name for Sandwich, in Kent. In Saxon times there was still standing in Sandwich an old house called the "House of the Apostles." Tradition has it that Shaul was one of these Apostles.

**5426** Gallia in Latin, a.k.a. The Celts. Consisting mostly of scattered Efrayimites.

## James

**Jam 1:1** Yaakov, an eved of vuvh and the Master gauvh ha Moshiach to the twelve tribes who are scattered abroad among the nations in the galut <sup>5433</sup>: Shalom.

**5433**: This scroll is written to all twelve tribes of Yisrael, who are all said to still be in the exile, or dispersion around 60 CE. If the House of Judah had all returned in 520 BCE in the days of Ezra, as some falsely assert, then James would be addressing nine tribes still in dispersion, not twelve. Both houses at the time of Yahshua were in full exile, other than a tiny unbelieving remnant in the province of Judea, who later were exiled as well.

## First Peter

**1pe 1:1** Shimon Kepha, a sholiach of gauvh ha Moshiach, to the pilgrims of the galut in Pontos, Galut-Yah, <sup>5596</sup> Kappadokia, Asia, and Bithunia,

**5596**: All areas of Yisraelite exile. The seven congregations of Revelation in Asia Minor as well.

## First Corinthians

**1Co 16:1** Now concerning the collection for the Yisraelite kidushim, as I have given orders to the Yisraelite congregations of **Galutyah**, the same applies to you.



## Galatians

### Haftorah portion for lev 25 Galut 5:1-13:

Gal 5:1-13 Stand fast therefore in the liberty in which Moshiach has made us free, and be not harnessed again under the yoke of slavery. <sup>6099</sup> 2 Behold, I Shaul say to you, that if you become circumcised, Moshiach shall profit you nothing. <sup>6100</sup> 3 For I testify again <sup>6101</sup> to every man that is circumcised, that he is a debtor to do the whole Torah. <sup>6102</sup> 4 Moshiach has become of no effect to you, whoever of you are declared to be a tzadik by the Torah; you are fallen from unmerited favor. <sup>6103</sup> <sup>6104</sup> 5 For we through the Ruach Hakodesh wait for the tikvah of tzedakah <sup>6105</sup> by emunah. 6 For in gauvh ha Moshiach neither brit milah is anything, nor akrobustia; but emunah which works by ahava. <sup>6106</sup> 7 You did run well before; who did hinder you that you should not obey the emet? <sup>6107</sup> 8 This persuasion comes not of Him that has called you. <sup>6108</sup> 9 A little chametz leavens the whole lump. <sup>6109</sup> 10 I have confidence in you through YHVH, that you will not think any differently: but he that troubles you shall bear his mishpat, whoever he is. <sup>6110</sup> 11 And I, Yisraelite brothers, if I yet proclaim brit milah, why do I suffer persecution? Then is the stumbling-block of the execution stake ceased. <sup>6111</sup> 12 I desire that they who trouble you were even cut off. <sup>6112</sup> 13 For, Yisraelite brothers, you have been called to liberty; <sup>6113</sup> only use not liberty as an occasion for the flesh, but by ahava serve one another. <sup>6114</sup>

**6099** Circumcised as a manmade precondition for salvation, as opposed to an act of obedience after salvation like Abraham and Moses.

**6100** First warning is to Judah.

**6101** Second warning is for Efrayim.

**6102** Which is why circumcision must be done decently and in order, because once the token, or seal is received, that Yisraelite is pledged to full and immediate compliance, which can become so frustrating, that a new convert can give up and fall away from YHWH.

**6103** No law – including YHWH’s Torah – can forgive sin. Only YHWH the Savior does that. So man’s law is bondage, and YHWH’s law is a guide for the redeemed, but not an instrument of redemption.

**6104** Someone who trusts in Torah for their salvation, has fallen from favor, simply because they have not understood the favor, or the Good News. The Good News is that Yahshua is the Door for eternal life apart from “works of law,” or Torah-keeping, which was and always will be the path to Messiah and then a guide to His already-redeemed people.

**6105** The resurrection from the dead and the coming world to come.

**6106** This holds true eternally. First, that circumcision is an act of love to seal one’s faith, not to establish it, and neither the Jews, the circumcised, nor the akrobustia the “tossed-away foreskinned ones” have any ranking, or special standing over the other. Neither house of Yisrael should see circumcision, or lack thereof as a means of a spiritual rank over and above the other, but as something that the individual in YHWH’s decent order must do on his own. Circumcision avails nothing in the sense that if abused, it establishes one part of Yisrael as master and the other as slaves. So it avails nothing in terms of restoring equality in Yisrael, yet it is a mandate to the individual in his personal walk with YHWH. Messiah came to free both houses, and establish equality, not a

new system of “works of law,” or ranking, based on an immediate response to mandated corporate physical circumcision, rather than personal physical circumcision.

**6107** Rhetorical question here. Obviously it was the club from Jerusalem.

**6108** They were tricked and persuaded by men and the spirit of Hagar, Ishmael and Esau. They were not being led by YHWH, who had called them to a different understanding.

**6109** Which is why Paul comes down hard and teaches us to cast out the bondwoman.

**6110** Judgment will come to those perverting the door to Efrayim’s return, and YHWH appeals through Paul that we all agree with the truth, and not be found later being judged with those who have taken circumcision which is just part of the Good News, and perverting it by making it the Good News itself.

**6111** If the message is circumcision like that done by those who placed it before growth and maturity, or before even the message of salvation itself, then why is Paul persecuted, since that would put him in accord with those who pervert the message? He is being persecuted for putting the blood of Yahshua before circumcision.

**6112** A little play on words. He wants them circumcised, or “cut off” from the presence of the congregations of the **Galut-Yah**.

**6113** The end of the exile, or **galut**.

**6114** This new freedom is to bring unity and harmony between Yisrael’s two houses, as we serve each other in equality and truth, not as a new license to engage in the individual temporal pleasures of the flesh.

Gal 1:2, 5981, 5982 & 5983; Gal 3:1; ver ???:10 above 6330

Fn 3832, 5455, 5611, 5981, 5982, 5990, 5992, 6014 6049, 6076 6097, 6112, 6113

Search of Exile in 2Sa 15:19 and Isa 51:14

**2Sa 15:19 KJV** Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

**Isa 51:14 KJV** The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

Other similar words **GoLiaTh**, a native heathen of the Diaspora.