

Galutyah – גלטיא – Galatians *To The Believing Remnant Of Yisrael*

1 Shaul, a sholiach, not of men, neither by man, but by יהושע ha Moshiach, and Abba יהוה, who raised Him from the dead;

2 And all the Yisraelite brothers, who are with me, to the Yisraelite congregations of Galutyah: ^{1 2 3}

3 Unmerited favor to you and shalom from Abba יהוה, and from our Master יהושע ha Moshiach,

4 Who gave Himself for our sins, that He might deliver us from the evil olam hazeh, according to the will of יהוה our Abba:

5 To whom be tifereth le-olam-va-ed. Amein.

6 I am shocked that you are so soon removed from Him that called you to the unmerited favor of Moshiach to another version of the Besorah:

7 Which is not another; but there are some that trouble you, and do pervert the Besorah of Moshiach.

8 But though we, or a malach from the shamayim, proclaim any other Besorah to you than that which we have proclaimed to you, let him be accursed. ⁴

9 As we said before, ^{6 7} so I repeat, if any man proclaims any other Besorah ⁵ to you than the one you have received, let him be accursed.

10 For do I now persuade men, or יהוה? Or, do I seek to please men? For if I still sought to please men, I should not be the eved of Moshiach.

11 But I certify to you, my Yisraelite brothers, that the Besorah, which was proclaimed by me, is not received from man.

12 For I neither received it from man, neither was I taught it from men, but through the revelation of יהושע ha Moshiach.

13 For you have heard of my former halacha in the past in the Yahudim's religion, how that I intensely and continually persecuted the Yisraelite congregation of יהוה, and tried to destroy it:

14 And I progressed in the Yahudim's religion above many of my equals in my own nation; above all I was especially zealous of the teachings of my ahvot.

15 But when it pleased יהוה, who chose me from my birth, and called me by His unmerited favor,

16 To reveal His Son in me, that I might proclaim Him among the heathen; immediately I conferred not with flesh and dahm:

17 Neither did I go to Yahrushalayim to them who were shlichim before me; but I went into Arabia, and returned again to Dameshek.

18 Then after three years I went up to Yahrushalayim to see Kepha, and stayed with him fifteen days.

19 But the other shlichim I did not see, other than Yaakov the Master's brother.

20 Now the things that I write to you, behold, before

יהוה, I do not lie.

21 Afterwards I came into the regions of Aram and Cilikia;

22 And was not known personally by sight by any of the Yisraelite congregations in the province of Yahudah who were in Moshiach:

23 But they had heard only, that he who had persecuted us in times past now proclaims the emunah that he once destroyed.

24 And they esteemed יהוה because of me.

2 Then fourteen years after that I went up again to Yahrushalayim with Bar-Nabah, and took Teitus with me also.

GALATIANS

¹ Literally meaning "the exiles of Yah." The Hebrew root for Diaspora is galut, hence the term Galut-Yah. According to Peter, these were the chosen people of the dispersion scattered through modern day Turkey and the former area of Aramea.

² The English term "gentile" probably comes from the word galut (exile) by reversing the L and the T and adding an N thus the word "gentile," which even etymologically has ties to the exiles of Yisrael. Ezra 4:1, First Chronicles 5:6, Ezekiel 25:3 all use galut, or a form of that word to describe exiles of both houses of Yisrael. The area of Galatia had major remnants of both houses in the first century.

³ Since the congregations of Yisrael were Torah-based, he is writing to exiles from the ten tribes who desire a full Torah-obedient lifestyle.

⁴ A warning to Judah.

⁵ Literally means "the Good News" of Yisrael's freedom from slavery, or exile.

⁶ A warning to Efrayim.

⁷ Since the Good News is the actual freeing of the exiles of Yisrael that were in slavery, the perversion of that message is considered another evangel. This perversion forces the freed Galatians to become slaves again to a different set of masters.

2 And I went up by sod-revelation, and communicated to them concerning the Besorah that I proclaim among the nations,⁸ but privately to them who were of tov reputation, lest by any means I should labor, or had labored, in vain.

3 But neither Teitus, who was with me, being an Aramean, was compelled to be circumcised immediately:⁹

4 And because of false Yisraelite brothers who sneaked in, and who came in to secretly spy out our liberty that we have in the Moshiach יהושע, that they might bring us into slavery:¹⁰

5 To whom we gave no place by yielding in submission to them, no, not even for an hour; that the emet of the Besorah¹¹ might remain among you.

6 But of those who were considered to be somewhat important-whatever they were, it makes no difference to me: יהוה accepts no man's person – for those who seemed to be somewhat important added nothing additional, or new to me:

7 But on the contrary, when they saw that the Besorah of the akrobustia¹² was committed to me, as was the Besorah of the brit milah to Kepha;

8 For He that worked vigorously in Kepha for his calling as a sholiach to the brit milah, the same One was mighty in me toward the nations:

9 And when Yaakov, Kepha, and Yochanan, who seemed to be pillars, perceived the unmerited favor that was given to me, they gave to me and Bar-Nabah the right hand of chavurah; that we should go to the nations, and they to the brit milah.

10 Only they desired that we should remember the poor; the same mitzvah which I also was eager to do.

11 But when Kepha had come to Antioch,¹³ I withstood him to his face, because he was at fault.

12 For before certain men came from Yaakov, he did eat with the peoples:¹⁴ but when they had come, he withdrew and separated¹⁵ himself, fearing them that were from the Yahudim in Yahrushalayim.^{16 17}

13 And the other Yahudim joined with him in his hypocrisy; so that even Bar-Nabah was led astray with their hypocrisy.¹⁸

⁸ Ending the exile of the House of Efrayim-Yisrael.

⁹ At least not compelled before entering maturity and a full understanding of what his own return meant. As seen later, part of the Galatian heresy was circumcising people who didn't even believe, or who had not grown in any understanding. The proper order of things would be first to trust in Yahshua, and then seal that growth and faith with circumcision. Rather, man used circumcision as an entry point into the community, as did the Jerusalem group and the Qumran community at the Dead Sea.

¹⁰ The Good News was the proclamation of freedom from slavery and from religion to the exiles of Galut-Yah. These certain brothers from Jerusalem were coming in quietly under the radar and reversing the truth of Scripture by using circumcision in a wrong chronological manner and by manmade standards as requirements for community entry and favor in the community. This was known as “works of the law,” or “works of man's laws.”

¹¹ Divine plan for ending the House of Yisrael's exile.

¹² The Greek word used in Galatians 2:7 for Shaul's ministry to the uncircumcised is the word akrobustia (Strong's Greek # 203), which literally means “tossed-away foreskins.” He was contrasting his ministry to the uncircumcised, or the “akrobustia” with James and Peter's ministry to the circumcised, or the “peritome” (Strong's Greek # 4061). The same word peritome is used in describing the mission of James, Peter and John. This peritome means those living and abiding in circumcised identity, or in other words, the “House of Judah.” The choice of “akrobustia” is fitting, as it describes just what Shaul was doing in the nations, or among the Galut-Yah. He was first and foremost looking for the lost sheep of the House of Yisrael (Efrayim), as per Yahshua's instructions. Akrobustia, does not mean “pagan gentiles” per se, but a select group within the gentiles, or nations. The term akrobustia, as opposed to peritome, means those who were circumcised, but through disobedience and outright rebellion had their foreskins tossed away, thus becoming like one who is born and raised as an uncircumcised (aperitome) pagan gentile. The opposite of a ministry to the peritome (which James and Peter had) would have been one to the aperitome, or “never-circumcised.” Yet Shaul did not claim a ministry to the aperitome, or never-circumcised. His ministry, according to his own description, was to the akrobustia, or those who had undergone circumcision but had tossed it all away.

¹³ Due north 300 miles from Jerusalem, as detailed in Scripture, which was once part of Assyria, the initial area of Efrayimite dispersion.

¹⁴ Am-amaya in Aramaic meaning “the nations,” or “the people with similar spiritual, or kinship connections held in spiritual darkness.” According to the Aramaic Targum, or elaboration on Isaiah 9:2, the people (Hebrew “am”) walking in darkness, were the House of Yisrael (ten tribes). They were the am-amaya.

¹⁵ Hebrew word for separated is prush. So Peter separated, or became a Prush, or a Pharisee in his separatist behavior.

¹⁶ What message were they coming with? A different message that placed prior conditions upon returning Efrayimites in order for them to even be saved. That is and was a message of slavery. We see these same folks in Acts 15:1-3.

¹⁷ They came with added conditions established by the Jerusalem rabbinate, placing immediate preconditions such as circumcision upon these returning exiles.

¹⁸ Instead of unity between Yisrael's two warring houses, this message from the Jerusalem legalists was renewing old wounds and stifling the reconciliation between the two houses that Messiah came to bring, and was hence another evangel.

14 But when I saw that they walked not uprightly according to the emet of the Besorah,¹⁹ I said to Kepha in front of them all, If you, being a Yahudi in the Light,²⁰ live like the Arameans in the darkness,^{21 22} and not as do the Yahudim, why do you compel the peoples in darkness to live as do the Yahudim in Light?²³

15 For we who are from the Yahudi by nature,²⁴ are not from the peoples; the sinners,^{25 26 27}

16 Knowing that a man is not ever declared right by the works of law,²⁸ but by the emunah in יהושע ha Moshiach, even we who have believed in יהושע ha Moshiach, that we might be declared tzadik by the emunah in Moshiach, and not by the works of law:^{29 30} for by works of law shall no flesh ever be declared tzadik.³¹

17 But if, while we seek to be declared tzadik by Moshiach, we ourselves also are found to be sinners, is therefore Moshiach now an Eved of the sin in our lives? Let it never be!

18 For if I build again the things that I destroyed,³² I make myself a transgressor.³³

19 For I through the law, I am dead to the law³⁴ that I might live to יהוה.³⁵

20 I am impaled with Moshiach: nevertheless I live; yet not I, but Moshiach lives in me: and the chayim which I now

¹⁹ The truth of the Good News according to the final ruling of Acts 15 is that returning Yisraelites had to neither perform nor obey any immediate and enforceable act to receive entry into the Commonwealth of Yisrael. However, the ruling strongly implied that like Abraham circumcision would follow at a later date (24 years later), when personal maturity comes.

²⁰ Living in the light as per Esther 8:16.

²¹ Who were the Arameans? Whose fathers were they? In Aramaic, the Targum Onkelos (the Aramaic translation of Deuteronomy 26:5 used in all the ancient first-century synagogues during the time of Yahshua) reads: "An Aramean tried to destroy my father." The Aramean was Laban, Jacob's uncle and Jacob is our father whom Laban tried to destroy. The ten tribes later were known as Greeks, Arameans and even Romans according to rabbinical literature. In rabbinical literature Edom is often spelled Erom, or Aram as in Aramean.

²² Arameans, or "the peoples," were considered to be in darkness as in Isaiah 9:2.

²³ The overriding thought being expressed here is that of Light versus darkness, not Jew versus gentile. If Peter who is a son of Light lives in darkness through separation from his returning Efrayimite brothers, then he is in no position to ask them, or appeal to them to live in the Light.

²⁴ Light.

²⁵ Darkness.

²⁶ Paul reminds Peter that the Jews have the Light to show to those Arameans who desired table fellowship. Rather than being loving and shining the Light, Peter did the same thing to the Aramean Yisraelites that Laban the Aramean did to Jacob. Peter tried to destroy them in their quest for full and equal repatriation back into the commonwealth. As soon as the "circumcision-first club" arrived, he betrayed the Aramean Yisraelites and the message of restoration to both houses. This betrayal displayed contempt and hypocrisy, which was sinful and against the illuminated nature of a regenerated Jew.

²⁷ The ultimate result of his actions was the denial of full and equal rights as redeemed Yisrael to the Arameans, without any preconditions for salvation. He needed to be rebuked, as he suddenly changed from a restorer of Yisrael, into a Pharisee/Prush meaning "a Separatist."

²⁸ Not a term referring to Torah since it is never found in Torah, or the Renewed Covenant. Here is the source for this very term. Dead Sea Scrolls 4Q-255-264a, 5Q11 column 5, Lines 20-24: "They are to be enrolled by rank, one man higher than his fellow—as the case may be—by virtue of his understanding and works. Thus each will obey his fellow, the inferior his superior."

²⁹ A catch phrase, or "code" vividly describing what the "circumcision-first club" was doing. They were mimicking the Qumran community, by having a self-designated "teacher of righteousness" and his elders decide what salvation and acceptance before YHWH entails. This list includes mostly manmade regulations, along with some Scriptural commands that are either taken out of proper understanding, or misapplied. For example, teaching that no one can be saved until they first avoid pig (i.e., observe the dietary instructions), and performed circumcision, would be taking Scriptural commands out of their proper understanding and misapplying them. The truth is that most of us entered these truths later on down our journey of salvation and not before. This phrase "works of law" will appear throughout Galatians, and does not refer to Torah-keeping. This phrase "works of law" is not found in any of Shaul's other letters, or anywhere else in Scripture. As such it has no second, or third witness. Therefore it cannot be referring to Torah. For when YHWH confirms a truth in the earth, it is found in several places in His word. The very fact that this term is so isolated and limited in scope to the "circumcision-first club" in one particular community, should lead any open-minded individual to the understanding that the phrase "works of law" does not speak of YHWH's Torah, but rather of man's perverted permutations.

³⁰ "Works of law," or "works of nomos" can mean any type of law. Examples of the use of nomos can be for farming laws, sanitation laws, army laws, driving laws, transportation laws, federal aviation laws, building code laws, etc. All these laws are described in Greek with the word nomos and unless the context allows for it, the word nomos does not necessarily mean YHWH's nomos, or Torah.

³¹ If YHWH's Torah cannot declare a man to be in right standing with YHWH, what makes anyone think that man's own set of rules and half-truths, or "works of law" can make any man justified? Thus it is clear that neither by Torah, nor by man's "works of law," can a person be justified.

³² Manmade religion in his life that was destroyed when Paul came to Messiah and Torah.

³³ He would violate the real Torah, because he would knowingly be sinning again by partaking in various forms of error and religious elitism, and thus destroy the two-house restoration.

live in the flesh I live by the emunah of the Son of יהוה,³⁶ who loved me, and gave Himself for me.

21 I do not frustrate the unmerited favor of יהוה: for if becoming a tzadik came by the law,³⁷ then Moshiach has died in vain.

3 O foolish Galutyah, who has put you under a spell, that you should not obey the emet, since יהושע ha Moshiach has been clearly set forth, before your eyes as impaled among you?

2 This only would I learn from you: Did you receive the Ruach Hakodesh by the works of law, or by your obedience³⁸ to emunah?

3 Are you so foolish? Having begun your halacha in the Ruach Hakodesh, are you now made perfect by the flesh?³⁹

4 Have you suffered so many things for nothing? If it is yet for nothing.

5 He that supplies you with the Ruach Hakodesh, and works great nisim among you, does He do it by the works of law, or by your hearing and emunah?⁴⁰

6 Even as Avraham believed יהוה, and it was counted to him for tzedakah.⁴¹

7 Know therefore that those who are of the emunah, the same are b'nai Avraham.⁴²

8 And the Scripture, foreseeing that יהוה would justify the heathen through emunah, proclaimed before the Besorah to Avraham, saying, In you shall all nations be blessed.⁴³

9 So then they that are of emunah are blessed with faithful believing Avraham.

10 For as many as are followers of the works of law are under the curse:⁴⁴ for it is written, Cursed is every one that continues not in all things that are written in the scroll of the Torah to do them.⁴⁵

11 But that no man is declared a tzadik by the law⁴⁶ in the sight of יהוה, is evident: for, the tzadik shall live by emunah.

12 And the law is not made by emunah:⁴⁷⁴⁸ but, The man that does what is written in it shall live in them.⁴⁹

13 Moshiach has redeemed us from the curse of the Torah,⁵⁰ being made a curse for us: for it is written, Cursed is every one that hangs on an eytz:⁵¹

³⁴ Dead to all of man's attempts at "works of law" such as Peter had encountered in the incident where he broke table fellowship under their pressure. Paul died to that kind of elitism forever and wants no part of it either for himself, or others in Galut-Yah.

³⁵ Life in YHWH and His Torah of equality for all is far better than death in man's ranking systems of spiritual apartheid.

³⁶ Note: Not just the faith in Yahshua, but now he lives the actual Torah faith of Yahshua. There is a big difference between "faith in" and "faith of." Both are needed for the returning Yisraelite.

³⁷ This applies to both YHWH's Torah and man's ranking systems of spirituality.

³⁸ True obedience to true Torah.

³⁹ Following man's ranking for spiritual positioning will guarantee a life led by the flesh. We cannot begin in Sinai's eternal Torah and His Spirit, and then complete that journey by submitting to man's rules that are either not biblical, or are reversed, or somehow rearranged.

⁴⁰ This is a rhetorical question and a style used often by Paul. YHWH works among us based on our faith – not based on man's ranking systems of and by the flesh.

⁴¹ Justification and righteousness can only come by faith alone.

⁴² Physical Yisraelites from either house do not become complete until they express saving faith in Messiah. Even though Abraham had the physical part right, he still had to receive personal redeeming faith.

⁴³ See notes on Genesis 12:3. This prophecy had a dual application and was fulfilled in the sense that all nations would receive the hope of salvation in Messiah, the Seed of promise. An alternative reading is "in you all nations will have your seed mixed in," or engrafted.

⁴⁴ Those who substitute man's requirements like the community regulations by the "teacher of righteousness" in Qumran, or at Jerusalem, are under a curse for two reasons. The first reason is they have changed and thereby violated YHWH's own eternal word. And the second reason is stated in part B of this same verse as: "Cursed is every one that continues not in all things which are written in the scroll of the Torah to do them."

⁴⁵ Being meticulous about keeping the requirements of the true Torah given by Moses and yet still refusing to fully accept the returning House of Yisrael/Efrayim is rejecting the stranger, a violation of many explicit warnings not to do so in the Torah (such as Leviticus 19:34). Efrayimites making repentance must not be regarded as less than a Jew, by requiring immediate actions on things set as conditions. Those who follow "works of law" may think they are doing all of Torah but are not. In direct violation of Torah they are showing no love to the returning strangers from the nations.

⁴⁶ Any law including Torah.

⁴⁷ Aramaic Peshitta reads: "not made by faith."

⁴⁸ Made by YHWH, not man's faith.

⁴⁹ If these spiritual separatists were doing real Torah they wouldn't shut out the non-Jew, or returning stranger, by assigning him Jewish superiors in the kingdom, but would rather treat him as an equal.

⁵⁰ The curse of the Torah was the death incurred by violating any, or all of its precepts, and in context, by rejecting returning Efrayim by placing many pre-conditions on them. These Jews had put themselves under the

14 That the bracha upon Avraham might come upon the nations through יהושע ha Moshiach; that we might receive the promise of the Ruach Hakodesh through emunah.

15 Yisraelite brothers, I speak after the manner of men; Even if a brit is a man's brit, yet still if it is confirmed, no man sets it aside, or adds to it.^{52 53}

16 Now to Avraham and his zera were the promises made. He said not, And to your seeds, as in many; but as of One, And to your Zera, which is Moshiach.⁵⁴

17 And this I say, that the Brit, that was confirmed by יהוה through Moshiach, the Torah,⁵⁵ that came four hundred and thirty years later, cannot nullify the Avrahamic brit, so that it should make the promise of no effect.⁵⁶

18 For if the inheritance is from the Torah, it is no more by the word of promise: but יהוה gave it to Avraham by promise.

19 What purpose then does the Torah serve? It was added because of transgressions,⁵⁷ until the Zera should come to whom the promise was made; and heavenly malachim through the hands of a Mediator ordained it.⁵⁸

20 Now a Mediator does not represent one party,⁵⁹ but יהוה is Echad.

21 Is the Torah then against the promises of יהוה? Let it never be! For if there had been a Torah given that could have given us chayim, then truly tzedakah would have been by the Torah.⁶⁰

22 But the Scripture has concluded all under sin, that the promise by emunah of יהושע ha Moshiach might be given to them that believe.⁶¹

23 But before the Netsarim emunah came; the Torah was guiding and guarding us, while we were confined from the emunah about to be revealed.^{62 63 64}

24 Therefore the Torah was the pathfinder for us going forward to the derech of Moshiach, that by trusting emunah in Him we may be declared tzadik.^{65 66}

25 But after the Netsarim emunah has come we are no longer under schoolmasters.^{67 68 69}

curse of violating Torah. According to James 2:10-12, this one violation was enough to put them under a curse. The Torah itself is not a curse as some teach, but its violation by these separatists was.

⁵¹ **Messiah died to remove these curses and set us free, not to remove the Torah itself. If He removed the Torah's curses, why would we want to be in slavery again by following a new "works of law" program by those who practiced spiritual apartheid?**

⁵² **No man can annul, or replace any of YHWH's covenants from Abraham until now. All newer covenants are merely stacked upon prior covenants, with some having greater importance than the older ones, but all are eternal and all are applicable for all generations. Instead of dispensationalism, Scripture teaches the principal of the "stacking" of covenants.**

⁵³ **On this one principle alone, Torah cannot have been replaced, or annulled. That's the whole point. How can we disallow Efrayim equal citizenship, while claiming to uphold Torah, when even the Avrahamic Covenant promises that all non-Jewish nations would receive the full blessings of Abraham?**

⁵⁴ **The Seed, or the Messiah, blesses all the nations (the mixed seed of Abraham), and since Jews and Efrayimites are in all the nations, you have two marvelous concurrent truths flowing from Golgotha. You have the Seed (Messiah) going into all the nations, with His word (Mark 4:14), to gather into one, Abraham, Isaac and Yisrael's scattered physical seed.**

⁵⁵ **The Messiah, or YHWH's brought-forth Word, is the actual giver of the Torah and not the Father YHWH who was the source.**

⁵⁶ **The same principle must be applied to all covenants. A newer one never annuls a prior one. That would have to mean that just as Torah never negated the Avrahamic Covenant, neither does the Renewed Covenant annul the Torah.**

⁵⁷ **Because of man's apostasy, so that man could clearly see what he has done wrong and why. It was added to make the need for a personal redeemer clearer.**

⁵⁸ **The Mediator was and remains Yahshua, for First Timothy 2:5 teaches us that there is only one eternal Mediator between man and YHWH. Yahshua is the Mediator for Yisrael in both the First and the Renewed Covenant.**

⁵⁹ **Yahshua represents both YHWH The Father and Yisrael.**

⁶⁰ **He states the obvious. That since the Torah itself couldn't impart eternal life, how can a cheap and sinful substitute called "works of law" accomplish that impartation?**

⁶¹ **All Yisraelites and would-be Yisraelites must come through personal faith in Messiah. All laws, both man's and YHWH's, just are not designed, or empowered to do that.**

⁶² **Aramaic Peshitta.**

⁶³ **While out in the nations, the blessed Torah protected and preserved Yisrael, while we waited patiently for the coming of Messiah. The same applies today as we await His return.**

⁶⁴ **Isaiah 56:1.**

⁶⁵ **Aramaic Peshitta.**

⁶⁶ **As Romans 10:4 states, Messiah is the teleo, or the goal at which the Torah's path aims.**

⁶⁷ **Plural in the Aramaic. "Tutors," or "schoolmasters." The Torah is a singular item and as such cannot be referred to here in the Aramaic. The tutor and tutors are two different categories. The tutor, or schoolmaster is the Torah. The false tutors thought that they were the guardians of tradition and local assembly life. These tutors, or schoolmasters believed that in order to protect the Torah, there had to be additional fences around it and thus**

26 For you are all b'nai יהוה by emunah in the Moshiach יהושע.⁷⁰

27 For as many of you as have been immersed into Moshiach have put on Moshiach.

28 There is neither Yahudi nor Aramean nor Greek,⁷¹ there is neither eved nor free, and there is neither male nor

female: for you are kol Yisrael echad in the Moshiach יהושע.⁷²
29 And if you are Moshiach's, then are you Avraham's zera,⁷³ and heirs according to the promise.⁷⁴

4 Now I say, That the heir, as long as he is a child, differs nothing from an eved, even though he is master over all of them;

2 But is under guardians and stewards of the bayit⁷⁵ until the time that has been set by his abba.^{76 77}

3 Even so, when we were children, we were in slavery under the elements of the olam hazeh:⁷⁸

4 But when the fullness of the time had come,^{79 80 81} יהוה sent forth His Son,⁸² made of a woman,⁸³ made under the law,^{84 85}

they added regulations, making sure no Torah could ever be broken, since there were too many fences around it. Those fences were called "works of law." These tutors were the same ones using these fences to keep returning Efrayim out in the nations, by subjecting Efrayim to the slavery of second class citizenship, instead of enjoying the true Torah freedom that Messiah came to accomplish by setting all of Yisrael's exiles free. This is perfectly applied by Yahshua in Matthew 21:33-43 and by using drash, or allegory in Luke 15:11-32.

⁶⁸ The false, or many tutors of Yisrael had always sought to replace the only true Tutor, or the real Torah as seen in Ezekiel 20:18-25 where YHWH says, "do not walk in the statutes of their fathers," and repeats this in Matthew 23:1-4 and Matthew 23:13-15. These tutors that we are no longer under shut out the entry to the kingdom of heaven from men. "Men" as stated elsewhere, are lost Yisraelites as per Ezekiel 34:30-31. These fences by these tutors are also addressed in Acts 15:10-11, and called the "burdens upon men." The "men" are Yisrael, and the burdens are various forms of self-righteousness, summed up in the term "works of law."

⁶⁹ The Aramaic word for "tutors" is taraa and for "door" is terea. The taraa-tutors were locking the door-tarea for the galut-yah to return to the Commonwealth of Yisrael and their Torah covenant, while Yahshua, is The Tarea, or The Door back to Yisrael. As the Messiah Yahshua stated in John 10:9, He came to do the opposite. He came to open the door to the kingdom. So once faith in The Door came, we are no longer under these taraa, or tutors, who try to keep returning Yisraelites outside the Door. Faith in Yahshua as the Door, unlocks the kingdom's door for both houses of Yisrael.

⁷⁰ Thanks to Yahshua, both houses are now equal, no longer under tutors, but under the guidance of the living Torah Yahshua, and His own written guidelines.

⁷¹ All believers are now Yisrael, and as such your former designation becomes totally irrelevant. Regardless of how you entered Yisrael, you are now Yisrael, and your life should reveal and reflect this truth to all you meet.

⁷² Who is who is determined by what is what. If the body of Messiah is Yisrael renewed, then by definition all its parts, or members are Yisrael.

⁷³ Abraham's sperm. Sperm is derived from the Greek word sperma (Strong's Greek # 4690). Sperm means "Something sown, seed, including the male sperm, offspring, a remnant, issue, seed." The noun is purely physical, pertaining to literal male semen and their offspring, giving forth a remnant issue (people). So if you belong to Messiah, then you are descendants of Abraham, and his "heirs according to the promise." The Bible does not add the word "spiritual" before sperm and neither should anyone else. The Theological Wordbook of the Old Testament says: "Zera (Hebrew equivalent for the Greek sperma) refers to semen." The word is regularly used as a collective noun in the singular (never plural). This is an important aspect of the promise doctrine, for Hebrew never uses the plural of this root to refer to posterity, or offspring. Thus the word is deliberately flexible enough to denote either one person (Messiah) who epitomizes the whole group, or the many persons in that entire lineage of natural-spiritual descendants.

⁷⁴ Salvation is a revelation of who you are and were, despite the fact that you didn't know it. The fact that you belong to Yahshua then becomes the proof and the doorway into the revelation that you are Abraham's seed both physically and spiritually.

⁷⁵ House of Yisrael.

⁷⁶ All Yisrael remains in bondage to their masters, the guardians, despite the fact that Yisrael was chosen to be the head and not the tail of the nations, and despite Yisrael's full divine inheritance in YHWH. The guardians were and yet are enslaving all Yisrael.

⁷⁷ The House of Yisrael/Efrayim Joseph was sold into bondage as slaves to serve under the watchful eye of the host culture's guardians and stewards as a disciplinary measure until such a time when their Father would bring them mercy and would set them free from their bondage and from their captivity.

⁷⁸ The children of Yisrael were slaves to the world, its elementary base matters, and its civil and religious guardians while roaming the nations.

⁷⁹ See note on Genesis 48:19. The fullness of the nations is the seed of Efrayim-Yisrael.

⁸⁰ See note on Romans 11:25-26. All Yisrael will be saved when the "fullness of the gentiles," or Efrayim-Yisrael comes in.

⁸¹ Luke 4:18. The task of ransoming the captives and setting them free belongs to Messiah.

⁸² Yahshua.

5 To redeem those who were under the law,^{86 87} that we might receive the adoption as sons.^{88 89}
 6 And because you are sons, יהוה has sent forth the Ruach Hakodesh of His own Son into your levim, crying, Abba, Abba.⁹⁰
 7 So then you are no longer an eved, but a son; and if a son, then an heir of יהוה through Moshiach.⁹¹
 8 Back then, when you knew not יהוה, you did service to those who by nature are not יהוה our אלהא.⁹²
 9 But now, after that you have known יהוה, or rather are known by יהוה, how do you return again back to the weak and poor elementary matters,⁹³ to which you desire again to be in slavery?⁹⁴
 10 You shomer your own days, and months, and times, and years.⁹⁵
 11 I am concerned about you, lest I have labored among you for nothing.
 12 Yisraelite brothers, put yourself in my place, just as once I put myself in your place. You have not offended me at all.
 13 You know how through weakness of the flesh I proclaimed the Besorah to you before.
 14 And in my trial that was in my flesh you did not despise, or reject me; but received me as a malach of אלהא, even as Moshiach יהושע.
 15 Where then are the brachot and rachamim you had towards me? For I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me.⁹⁶
 16 Have I therefore become your enemy, because I tell you the emet?⁹⁷
 17 They do not desire tov for you, but they desire to dominate you and exclude you from Yisrael that your desire may be to serve them.
 18 But it is tov to always desire pleasant things, and not only when I am present with you.⁹⁸
 19 My little children, of whom I am again in birth pains until the Moshiach be formed in you again,⁹⁹

⁸³ Made, or brought forth as a human by and through the nation of Yisrael. In Scripture the woman is always a metaphor for the nation of Yisrael, as seen in Revelation 12, Ezekiel 23, Jeremiah 3:20, Jeremiah 31:32, and elsewhere.

⁸⁴ Greek word is nomos. Aramaic word is namosa and means any law, principle, norm, rule, or custom (secular, or religious). It does not mean the Torah of Sinai unless specifically ascertaining it from a given context.

⁸⁵ In context Yisrael gave birth to Messiah when the "fullness of the nations" were due to be awakened, and when the Messiah would be born in Yisrael yet under the domination, rulership, oppression, and slavery of Rome. That included politically, as well as various systems of "works of law" spiritually. He was born under national slave laws for sure.

⁸⁶ In order that He might redeem those who were under the laws of the dominating power of their master's rules, authority and manmade slave structures like Roman, or Herodian rule.

⁸⁷ Moses the author of Torah was born from the woman Yisrael, under the law, rule and authority of Egypt. Likewise Yahshua was born of the woman Yisrael, and born under the law, rule, and authority, of Rome.

⁸⁸ According to Lamentations 5:1-3 and Hosea 4:6 and other references, Yisrael though an heir of all, had through rebellion and spiritual adultery become the slaves. Galatians 4:1 begins with the cold hard fact that Yisrael was no different than a slave, due to guardians and others enslaving her by their nomos/laws, or manmade regulations. They had become orphans from YHWH.

⁸⁹ Nevertheless, despite having become orphans, in the latter days when the "fullness of time" determined by the Father came, Yisrael was once again restored to sonship and readopted into YHWH's eternal family.

⁹⁰ Note that when we have the true Spirit of YHWH, we cry and speak in Hebrew, and we avoid false titles for The Father YHWH.

⁹¹ Our current standing after Messiah's liberation work. It is this liberty we must guard lest more nomos/laws and manmade spiritual rankings, rules, and rulers return to bring us back into slavery.

⁹² Before Messiah came to liberate Yisrael, they were in bondage to political rulers and their false spiritual leaders, as well as their false mighty ones like Jupiter, Zeus, Hermes etc. Now that Nazarene Yisrael knows YHWH, they must avoid all slave masters, even those coming from Jerusalem and from Judah, if coming with a different Good News.

⁹³ This cannot be speaking of Torah, since Torah is YHWH's word, and is eternal and thus can never be described as weak, poor, or elementary by a Jewish rabbi. What these exiles were returning to was not Torah, but man's nomos/laws in all its variations and permutations, with much of it coming from Jerusalem, leading to a return to slavery to men.

⁹⁴ The only way not to give in to that desire is to obey Yahshua alone and follow His walk as to how to incorporate Torah "decently and in order," on a progressive basis.

⁹⁵ Calendars and holidays given by those who bring "works of law." This included a pagan calendar of important days and seasons given to them by their masters. Yisrael once set free, must stick to Torah and not the times of their earthly masters.

⁹⁶ Clear evidence that Paul's trial in the flesh was bad eyes, or bad eyesight. His relationships with the Galut-Yah were so strong that they accepted him with his weakness, and would have done all they could to restore his eyes. Now he is trying to restore them back to the truth and correct spiritual vision.

⁹⁷ In his attempt to stop them from returning to man's "works of law" he had made many enemies. In our pursuit and guarding of the truth, enemies will be made from former close friends.

⁹⁸ Desiring freedom in Messiah and His Torah is a good thing. Desiring their religious rankings and perverted programs for self-righteousness pursuits, will lead right back to the domination of Efrayim by Judah, and thus a complete negation of Yahshua's restoration work.

⁹⁹ A season of error always needs apostolic oversight until truth can overcome bondage to error. As the one who birthed this congregation, he has gone into spiritual labor until Yisrael returns to truth.

20 I desire to be present with you now, and to change my tone; but now I stand in doubt of you.
 21 Tell me, you that desire to be under the law; ¹⁰⁰ do you not listen to the Torah? ¹⁰¹ ¹⁰²
 22 For it is written, that Avraham had two sons, the one by a female eved, the other by a free woman.
 23 But he who was from the female eved was born after the flesh; ¹⁰³ but he from the free woman was by promise. ¹⁰⁴
 24 Which things are allegories: ¹⁰⁵ for these are the two covenants; the one from Har Senai, that brings forth slavery, which is Hagar.
 25 For this Hagar is Har Senai in Arabia, and corresponds to Yahrushalayim that now exists, and is in slavery with her children. ¹⁰⁶
 26 But the Yahrushalayim that is above is free, ¹⁰⁷ which is the eema of us all. ¹⁰⁸
 27 For it is written, Gilah, you barren that did not bear; break forth ¹⁰⁹ and shout for simcha, ¹¹⁰ you that did not have labor: for the barren and deserted one has many more children ¹¹¹ than she who has had a husband. ¹¹²
 28 Now ¹¹³ we, Yisraelite brothers, are like Yitzchak was; ¹¹⁴ we are the children of promise. ¹¹⁵
 29 But as it was then, he that was born after the flesh persecuted him that was born after the Ruach Hakodesh, even so, it is now. ¹¹⁶

¹⁰⁰ Nomos of man's laws, or the "works of law."

¹⁰¹ The Torah is what you should be hearing to keep you and guard you from man's nomos and all his tutors.

¹⁰² The upcoming allegory has nothing to do with Torah. The issue is over the correct interpretation of Torah. In this case, the ones calling for immediate circumcision for the returning Efrayimites did not have a proper understanding of when and why it should be done. These false teachers were the masters, and the Galatians the slaves, who submitted to their manmade laws and requirements. It was the Torah that had the promise of their return and redemption, not these masters in Jerusalem.

¹⁰³ Ishmael and Esau.

¹⁰⁴ Isaac.

¹⁰⁵ This allegory is a story portraying an underlying truth. It is the Hebraic method of interpretation known as drash.

¹⁰⁶ This does not teach that the Torah is bondage. In this allegory, or story, Mt. Sinai corresponds to, or is like, Jerusalem that produces slaves. Spiritually, the residents at Jerusalem were by and large unsaved and were the ones who were working at "works of law" for their own religious community, so as to make one believer subservient to another. Moreover, Rome was in full and total military and political occupation of all the residents of Jerusalem. It was that way in Yahshua's day, and remains so today. Jerusalem operating in, by, and under, the spirit of Ishmael, or Edom, continues to enslave Yisraelites still looking for freedom in all the wrong places. Note again, that the Torah does not produce slaves, but rather it is the people and leaders at Jerusalem operating through the spirit of the slave woman Hagar, who are coming down to Galatia, attempting to do the same to Efrayim, as they have done to many in Judah.

¹⁰⁷ Free from slavery and doctrinal perversion of any kind.

¹⁰⁸ The Jerusalem above, operating through the Spirit of YHWH and Isaac, sets Yisrael free to be like Yahshua and His Torah, and produces men and women like Yahshua, not like the earthly Jerusalem. All born-again Yisraelites must pledge allegiance to the Jerusalem above, which has begotten us through the Spirit, and not the spirit of Edom that has placed Yisrael's children into functional and terminal slavery. The comparison is not law, or Torah versus grace, as some falsely teach, but two different women, operating by two different spirits from two different Jerusalem's, producing two different kinds of children. One prepared for the devil, one set-apart for YHWH. Despite the clear admonition of Scripture, many still insist in taking this allegory and turning it into an alleged literal diatribe against the Torah.

¹⁰⁹ Across the globe.

¹¹⁰ Publish the Good News.

¹¹¹ Efrayim's offspring (4 billion, see notes on Devarim 1:10-11) is far more than the 16, or so million of Judah.

¹¹² The former barren one is Efrayim-Yisrael, who had no husband due to her divorce. Subsequently and consequentially, she had no children. Now in and through the Good News, she who was divorced and barren is remarried and renewed, and is conceiving multitudes of Yisraelite children for YHWH, since she now has begun to operate in full obedience and compliance to Messiah and His Torah. The former divorced woman (Efrayim, or non-Jewish Yisrael), is still more fruitful than Judah, bound in large part by the spirit of Ishmael working in the earthly city of Jerusalem among its residents.

¹¹³ At this moment in time after Messiah's first coming.

¹¹⁴ Isaac was both physical and spiritual Yisrael, and so are all believers in Messiah, since this verse is clear that we are like Isaac and not limited to just spiritual, or physical Yisraelite status, but now we can claim both roles and positions. This applies for saved Jews and Efrayimites.

¹¹⁵ Promised seed through Abraham, Isaac, and Jacob.

¹¹⁶ The earthly Jerusalem is full of the seed of Esau/Edom/Ishmael and its religious influences, along with many secular Jews, who believe in nothing but themselves, which is a form of idolatry. These elements seek to persecute the tiny Nazarene Yisraelite remnant still walking and living for Yahshua and Torah both in the exile/diaspora and back in the land. As it was then, so it remains today. Today, some in Jerusalem seek Efrayim's return to the land, but relegate them to second-tier status if they believe in Yahshua, in their vain attempts to put themselves in the very place of YHWH.

30 Nevertheless what does the Katuv tell us to do? Cast out the female eved and her son: for the son of the female eved shall not be heir with the son of the free woman.¹¹⁷

31 So then, Yisraelite brothers, we are not children of the female eved, but of the free woman.¹¹⁸

5 Stand fast therefore in the liberty in which Moshiach has made us free, and be not harnessed again under the yoke of slavery.

2 Behold, I Shaul say to you, that if you become circumcised,¹¹⁹ Moshiach shall profit you nothing.¹²⁰

3 For I testify again¹²¹ to every man that is circumcised, that he is a debtor to do the whole Torah.¹²²

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.^{123 124}

5 For we through the Ruach Hakodesh wait for the tikvah of tzedakah¹²⁵ by emunah.

6 For in יהושע ha Moshiach neither brit milah is anything, nor akrobustia; but emunah which works by ahava.¹²⁶

7 You did run well before; who did hinder you that you should not obey the emet?¹²⁷

8 This persuasion comes not of Him that has called you.¹²⁸

9 A little chametz leavens the whole lump.¹²⁹

10 I have confidence in you through יהרה, that you will not think any differently: but he that troubles you shall bear his mishpat, whoever he is.¹³⁰

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.¹³¹

12 I desire that they who trouble you were even cut off.¹³²

13 For, Yisraelite brothers, you have been called to liberty;¹³³ only use not liberty as an occasion for the flesh, but by

¹¹⁷ This is more than another exhortation. It is a biblical command that we are to do as did our father Abraham, namely, throw out from among the people those who are arriving to change obedience to the true Torah, and turn it instead into obedience to their own "teacher of righteousness" and his "works of nomos." Based on this precedent in Yisrael, Paul appeals to the Galut-Yah to take immediate action and send these legalists back on their way to Jerusalem.

¹¹⁸ Free to serve Messiah and follow the true Torah that holds the promise of repatriation to all who desire to become Yisrael, or find their way home to Yisrael.

¹¹⁹ Circumcised as a manmade precondition for salvation, as opposed to an act of obedience after salvation like Abraham and Moses.

¹²⁰ First warning is to Judah.

¹²¹ Second warning is for Efrayim.

¹²² 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.

¹²³ 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.

¹²⁴ 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.

¹²⁵ The resurrection from the dead and the coming world to come.

¹²⁶ 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.

¹²⁷ Rhetorical question here. Obviously it was the club from Jerusalem.

¹²⁸ 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.

¹²⁹ Which is why Paul comes down hard and teaches us to cast out the bondwoman.

¹³⁰ 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.

¹³¹ 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.

¹³² A little play on words. He wants them circumcised, or "cut off" from the presence of the congregations of the Galut-Yah.

ahava serve one another. ¹³⁴

14 For all the Torah is fulfilled ¹³⁵ in one word, even in this; You shall love your neighbor as yourself. ¹³⁶

15 But if you bite and devour one another, take heed that you are not consumed by each other. ¹³⁷

16 This I say then, have your halacha in the Ruach Hakodesh, and you shall not fulfill the desires of the flesh.

17 For the flesh craves what is harmful to the Ruach Hakodesh, and the Ruach Hakodesh opposes the desires of the flesh: and these two are contrary to one another: so that you cannot do whatever you please.

18 But if the Ruach Hakodesh leads you, you are not under the systems that pervert the Torah. ¹³⁸

19 Now the works of the flesh are well known, among which are these; Adultery, fornication, uncleanness, ¹³⁹
indecenty

20 Idolatry, witchcraft, hatred, quarrels, jealousies, rage, strife, selfish ambition, stubbornness, heresies,

21 Envy, murder, drunkenness, wild indecent parties, and all such things: about which I warn you again as I have also done in times past, that those who practice such things as the derech of their chayim shall not inherit the malchut of יהוה.

22 But the fruit of the Ruach Hakodesh is ahava, simcha, shalom, patience, chesed, rachamim, trust worthiness,

23 Gentleness, self-control: there is no true Torah that is against this kind of tov fruit.

24 And they that are Moshiach's have controlled the flesh with its affections and desires.

25 If we live in the Ruach Hakodesh, let us also have our halacha in the Ruach Hakodesh. ¹⁴⁰

26 Let us not desire worthless tifereth, provoking, or ridiculing one another, or envying one another.

6 Yisraelite brothers, if a man is overtaken in a trespass, you who are the spiritual ones restore him in the ruach of gentleness; while guarding yourself, lest you also be tempted.

2 Bear one another's burdens, and so complete in practice the Torah of the Moshiach. ¹⁴¹

3 For if a man thinks himself to be something, when he is nothing, he deceives himself.

4 But let every man examine his own mitzvoth, and then shall he have gilah in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word share with him that teaches in all tov things. ¹⁴²

7 Be not deceived; אלהא is not mocked: for whatever a man sows, that shall he also reap.

8 For he that sows to his flesh shall from the flesh reap corruption; but he that sows into the Ruach Hakodesh shall from the Ruach Hakodesh reap everlasting chayim.

9 And let us not be weary in doing well: for in due season we shall reap, if we do not grow weary.

10 So then, as we have the opportunity, let us do tov to all men, especially to those who are of the household of believing Yisrael.

11 You see how large a letter I have written to you with my own handwriting.

12 Those who desire to make a nice show of your flesh, they compel you to be circumcised; in order to avoid suffering persecution for the execution stake of Moshiach. ^{143 144}

13 For those who are circumcised do not keep the

¹³³ **The end of the exile, or galut.**

¹³⁴ **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.**

¹³⁵ **Summarized.**

¹³⁶ **This is a summation of the Spirit behind the true Torah, and not some sort of license to neglect the rest of Torah, as Yahshua personally warned us about in Matthew 5:17-19.**

¹³⁷ **When spiritual standing is sought by "works of law," or by any precondition, what ultimately takes places is biting competition, and/or the subjecting of believers into masters and slaves. The end of these "works of law," is not restoration, but division, and the consuming of others in an attempt to promote one's own flesh before man.**

¹³⁸ **A clear reference to the nomos of the "circumcision club," and/or other legal systems of spiritual ranking. The true Spirit of Truth (Torah) will lead you to obey the Torah from the Jerusalem above, and not from the Jerusalem below, which is a law written and operated by the Spirit of Ishmael and Esau.**

¹³⁹ **A desire to break Torah's standards of unclean, or prohibited things.**

¹⁴⁰ **Not in man.**

¹⁴¹ **If Yahshua nailed the Torah to the cross, as alleged by some, then what Torah is this speaking of? No doubt it is the same one that His Father has.**

¹⁴² **The Yisraelite man, or woman is obliged to care and provide for their teachers, so that the teachings won't be hindered by lack of material necessities.**

¹⁴³ **Preaching circumcision without Messiah, or as a precondition for Messiah's acceptance of the individual, is all about parading foreskins in a numbers game, or show, even as modern-day denominations fill out commitment cards of those who profess a desire for baptism, to make a nice show of big numbers. Sadly, many among them have not had a regeneration experience. Efrayim uses "decision cards, while Judah uses "circumcision clubs." Same wrong motive and same wrong reasoning. Circumcision is required only after true salvation and maturity.**

¹⁴⁴ **Circumcision is widely accepted in Judah and the atonement of Yahshua is not. It is sinful to place circumcision above the offence of the message of the tree of execution, in order to avoid ridicule and persecution. The same practice is found in many modern "Messianic" congregations, where there is such an**

Torah; ¹⁴⁵ but desire to have you circumcised, that they may boast over your flesh. ¹⁴⁶

14 But יהוה forbid that I should boast, except in the execution stake of our Master יהושע ha Moshiach, through whom the olam hazeh is impaled to me, and I am impaled to the olam hazeh. ¹⁴⁷

15 For in the Moshiach יהושע neither brit milah, nor akrobustia, has strength to save, but only a renewed creation. ¹⁴⁸

16 And as many as have their halacha according to this mishpat, shalom be upon them, and rachamim, be upon the Yisrael of יהוה. ¹⁴⁹

17 From now on let no man trouble me:

for I bear in my body the marks of the Master יהושע.

18 Yisraelite brothers, the unmerited favor of our Master יהושע ha Moshiach be with your ruach.

Amein. **ת**

emphasis on “Hebraic, or Jewish things,” that the execution stake and the Son of YHWH almost become afterthoughts.

¹⁴⁵ Because they violate the equality of believers as outlined in Torah which commands Yisraelites to love, care, and nurture the strangers, or non-Jews in the gates as equal heirs in Yisrael and moreover as those who abide by the same Torah.

¹⁴⁶ That identifies you as someone belonging to his, or her sect, or religious order that places preconditions and rankings on believers.

¹⁴⁷ The stake is where our hope lies. The blood of atonement has purchased us, and as such, we are dead to any allegiance to the world, or any of its claims on our lives.

¹⁴⁸ The strength to become regenerated as a new creation comes only from YHWH’s Spirit, and not by any act of circumcision, or any other commandment of YHWH, or men.

¹⁴⁹ As many from both houses living by the priority rule of becoming born of the Spirit and then learning how to follow Torah, upon those with this understanding and proper spiritual priority is placed the title of “Yisrael.” The true “Yisrael of YHWH” is composed of returning and redeemed exiles from both houses, and those who desire to join them, their King and His Torah.