



**Who I Am In Messiah Yeshua
(Taken From My Book Above)**

Day 13 Do You Know Who You Are?

Part I – My Position in Messiah In The Olam Hazeh – How Should We Then Live In This Present World

- 1. ELOHIM's child for I am born again of the incorruptible seed of the WORD OF ELOHIM which liveth and abideth FOREVER.....**

1 Peter 1:23

1 Pet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of ELOHIM, which liveth and abideth for ever.

Key Words:

Corruptible Seed or Seed that Perishes

Incorruptible Seed or Seed that does not Perish

Seed referring to The Word which is IMPERISHABLE

The Word of Elohim – Quoting Isaiah 40: 6-8 indicting the Word of YHWH is Y'shua Mashiach, and Mashiach is the Word of YHWH-Y'shua's followers, Jewish or not, are Torah observant because they recognize this very important fact, that the Word of our Elohim abides forever! (AENT)¹

The preeminent Christian theologian of the twentieth century, Karl Barth, notes that the eternal **Word** comes to New Covenant believers in three forms:

- (1) Yeshua the Messiah. **You have been born again through ... the living Word of God that lasts forever.** "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning The Word became a human being and *lived* with us" (Yn 1:1-2, 14).

¹ AENT Andrew Gabriel Roth Study notes

(2) Scripture, which Kefa quotes (Isaiah 40:6–8) as authenticating itself: **The grass withers, and the flower falls off; but the Word of Adonai lasts forever.** Compare MJ 4:12–13; Ya 1:10–11, 4:14.

(3) The preachings of God’s people, equated with the first two forms. **Moreover, this “Word” is the Good News which has been proclaimed to you.** Compare Ro 10:17.

See 2:1–3&N.²

2. Forgiven of all my sins and washed in the Blood.....

Ephesians 1:7, Hebrews 9:14, Colossoans 1:14, 1 John 1:9 & 2:12

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Heb 9:14 How much more shall the blood of Mashiach, who through the eternal Ruach offered himself without spot to ELOHIM, purge your conscience from dead works to serve the living ELOHIM?

Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

Key Words:

Redemption

Sins

Through the shedding of his blood, we are set free. One of the Hebrew words corresponding to Greek *lutrôsis* (“redemption, ransom”) is “*padut*,” of which another form is “*pidyon*” (as in “*pidyon-haben*,” redemption of the [firstborn] son, referred to at Lk 2:22–24&N). Moshe Ben-Maeir (1904–1978), a pioneer Israeli Messianic Jew, explained the connection between ransom and blood in a short commentary on Ephesians:

“*Pidyon* has in it the idea of exchange, of substitution. In the *Torah* the Law of Ransom is stated at Exodus 13:13, 34:20. Every firstborn male and donkey must be ransomed. In Numbers 3, 22,000 Levites became substitutes for 22,000 of Israel’s firstborn males, and the remaining 273, for whom there were no Levites, were ransomed by 1,365 shekels. In 1

² Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., 1 Pe 1:23). Clarksville: Jewish New Testament Publications.

Samuel 14, Jonathan came under sentence of death for transgressing a public oath his father made in his absence. Yet although King Saul condemned him to die, the sentence was not carried out, because the people objected. But law is law, not to be ignored. So they ransomed him, and thus legally prevented his being put to death.

“We too, like Jonathan, have come under the sentence of death. Jonathan was condemned to death even though he had been unaware of King Saul’s oath and order. We are condemned to death, even though we have not sinned after the manner of the first Adam (see Romans 5:12–14). Like Jonathan, we must either die or be ransomed. Jonathan and the Israel firstborn were ransomed with money. Money equals blood. One of the names for money in Hebrew is *damim*, plural of *dam*, blood, because it represents man’s labor and risks. It is a Mishnaic term.

“But money cannot redeem from eternal death. Man has nothing with which to ransom himself or others (Psalm 49:8–9(7–8)); God himself must redeem him from the power of the grave (Psalm 49:16(15)). But of God it is written, ‘I have found a ransom’ (Job 33:24); and that ransom is the blood of the Messiah.” (Adapted from Moshe Ben-Maeir, *How A Jew Explains Ephesians*, Netivyah, P.O. Box 8043, Jerusalem 91080, 1978, pp. 23–25)³

Forgiveness of Sins

Believers commit sins. They are not to be confronted by self-righteous fellow sinners passing judgment (Mt 7:1–5, Ro 2:1–4) but by God’s own Word, which sets the standard for holiness. Then they will not make the mistake of the rich young ruler who asserted that he had kept the Ten Commandments from his youth (Mt 19:20). Instead of deceiving ourselves with excuses we should be **walking in the light** (v. 7), trying to do what pleases God. And we should **acknowledge our sins** as we commit them, even though we do not intend to commit them (v. 9). The Greek word “*omologeō*” (“**acknowledge**, confess”) is, literally, “say the same thing.” If we say the same thing about our sins as God does, namely, that our sins are truly sinful; and if we have the kind of godly sorrow that leads to repentance (2C 7:10–11); then **the blood**, by which is meant the bloody sacrificial death (Ro 3:25b&N), **of Yeshua** continually **purifies us from all sin**. Our identification with his atoning death (Ro 6:3, Ga 2:20) empowers that death to go on helping us put to death our *yetzer ra*. (Ro 6:16–23, 8:12–13, and Section D of Ro 5:12–21N), which is what we must do if we are to conduct our life the way Yeshua did (2:6). Also, **since he is trustworthy and just** (Ro 3:25–26), **he will forgive our sins and purify us from all wrongdoing**. Compare Yn 13:1–17.

Acknowledging of sin, then, as Yochanan uses the term, is not merely a verbal transaction but in every respect the full equivalent of repentance, *t’shuvah* (see Mt 3:1N). The relationship between repentance and blood sacrifice is correctly set forth in these verses. Repentance is the *sine qua non* of forgiveness; with this non-Messianic Judaism agrees, as is clear from the Mishna:

“A sin-offering and a trespass-offering atone for sins committed wittingly. Death or *Yom-Kippur* atones, provided a person repents. Repentance atones for minor transgressions

³ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Eph 1:7). Clarksville: Jewish New Testament Publications.

against the *Torah's* positive commands and for any transgression against its negative commands; for more serious transgressions repentance suspends punishment until *Yom-Kippur* arrives and atones.

“If a person says, ‘I will sin and repent, I will sin and repent,’ God will not give him an opportunity to repent! If he says, ‘I will sin, and *Yom-Kippur* will atone,’ then *Yom-Kippur* will not atone! *Yom-Kippur* atones for transgressions from man towards God; but for transgressions between a man and his fellowman, *Yom-Kippur* does not atone until he has conciliated his fellowman Rabbi Akiva said, ‘ ... Who cleanses you [from your transgressions]? Your Father in heaven, as it is said, “I will sprinkle clean water on you, and you will be clean” (Ezekiel 36:25). And it also says, “*Mikveh-Israel*” [which can be translated either “the hope of Israel,” referring to God, or “the ritual-bath of Israel”] (Jeremiah 17:13). Just as the ritual bath cleanses the unclean, so does the Holy One, blessed be he, cleanse Israel.’ ” (Yoma 8:8–9)

But at the same time that repentance is proclaimed as essential before God can grant forgiveness, the justice of and necessity for a blood sacrifice is clear both from the *Torah* (see Leviticus especially; but also Isaiah 1:16–17, Malachi 3:2–4) and the New Testament (see the book of Messianic Jews especially).⁴

⁴ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., 1 Jn 1:5). Clarksville: Jewish New Testament Publications.