



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

Day 18 Do You Know Who You Are?

12. Elect.....Colossians 3:12, Romans 8:33

Col 3:12 Put on therefore, as the elect of ELOHIM, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Rom 8:33 Who shall lay anything to the charge of ELOHIM's elect? It is ELOHIM that justifies

1 Peter 1:1-2 Peter, an apostle of Yeshua HaMashiach, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of Elohim the Father, in the sanctification of the Spirit, for obedience to Yeshuah HaMashiach and for sprinkling with his blood: May grace and peace be multiplied to you.

Key Words:

Elect/Chosen

God's chosen people. This phrase is found at Ro 8:33 and Titus 1:1; see also Mt 24:31, Mk 13:27. Gentiles who have committed themselves to God and the Jewish Messiah, Yeshua, have been grafted into Israel (Ro 11:17–24&NN) and, together with Jews who have made the same commitment, are co-sharers in what God has promised (see also Ep 2:11–3:11).¹

Eph 2:11 Therefore, keep in mind that once you—Gentiles in the flesh—were called “uncircumcision” by those called “circumcision” (which is performed on flesh by hand).

Eph 2:12 At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Eph 2:13 But now in Messiah Yeshua, you who once were far off have been brought near by the blood of the Messiah.

¹ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Col 3:12). Clarksville: Jewish New Testament Publications.

Eph 2:14 For He is our shalom, the One who made the two into one and broke down the middle wall of separation. Within His flesh He made powerless the hostility—

Eph 2:15 the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making shalom,

Eph 2:16 and to reconcile both to God in one body through the cross—by which He put the hostility to death.

Eph 2:17 And He came and proclaimed shalom to you who were far away and shalom to those who were near—

Eph 2:18 for through Him we both have access to the Father by the same Ruach.

Eph 2:19 So then you are no longer strangers and foreigners, but you are fellow citizens with God's people and members of God's household.

Eph 2:20 You have been built on the foundation made up of the emissaries and prophets, with Messiah Yeshua Himself being the cornerstone.

Eph 2:21 In Him the whole building, being fitted together, is growing into a holy temple for the Lord.

Eph 2:22 In Him, you also are being built together into God's dwelling place in the Ruach.
TLV

Rom 8:33 Who shall bring a charge against God's elect? It is God who justifies.

Rom 8:34 Who is the one who condemns? It is Messiah, who died, and moreover was raised, and is now at the right hand of God and who also intercedes for us.

Rom 8:35 Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we are counted as sheep for the slaughter."

Rom 8:37 But in all these things we are more than conquerors through Him who loved us.

Rom 8:38 For I am convinced that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers,

Rom 8:39 nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Messiah Yeshua our Lord.

AENT Commentary – "Elect"

Being "elect" is also dependent upon whether a soul chooses and maintains obedience to YHWH, or not.

Sanctification of the Spirit

Here it is the Father who has **chosen** and exercised **foreknowledge**, the Holy Spirit who has **set** believers **apart** from sin, and **Yeshua the Messiah** who is to be the object of **obedience** and is the one whose blood is sprinkled.

Set apart by the Spirit for obedience to Yeshua the Messiah. Yechiel Lichtenstein writes, “It also relates to the word ‘**chosen**.’ The meaning is that because they have trust, God helps them by his Holy Spirit, so that they will obey the Gospel and commit themselves to it with all their heart. Thus are they set apart from sin.” (*Commentary to the New Testament, ad loc.*)

This is the “trust-grounded obedience” of Ro 1:5, 16:26. Thus believers in Yeshua, like the Jewish people, were **chosen** to show God to the world.²

Sprinkling With His Blood

Yeshua the Messiah and ... sprinkling with his blood. Sprinkling is mentioned six times in the New Testament, the other five instances are in Messianic Jews/Hebrews 9–12. Under the Mosaic Covenant, blood represents both death and life, because “the life is in the blood” (Leviticus 17:11). “According to the *Torah*, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins” (MJ 9:22). The shed blood brings forgiveness, the sprinkled blood purifies. See MJ 9:11–23&NN.

Under the New Covenant, the significance of shedding and sprinkling blood is the same as in the *Tanakh*; but instead of being literal, the sprinkling is accomplished inwardly through trust (Ro 3:25). Our hearts are “sprinkled clean from a bad conscience” (MJ 10:22, Ezekiel 36:25) with Yeshua the Messiah’s “blood shed on behalf of many people, so that they may have their sins forgiven” (Mt 26:28), with his “blood, poured out for you” on the execution-stake (Lk 22:20)). Through this heart sprinkling, “the blood ... of ... Yeshua purifies us from all sin” (1 Yn 1:7); so that “the sprinkled blood” of Yeshua, bringing life and forgiveness, “speaks better things than that of Hevel [Abel],” whose blood brought only death (MJ 12:24&N).³

13. Established to the end.....1 Corinthians 1:8

1 Cor 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Yeshua Hamashiach.

Key Words

Confirm You Unto the End-Blameless in the Day (John Gill Commentary)

Who — God

unto the end — namely, “the coming of Messiah.”

blameless in the day of ... Messiah — (1Th 5:23). After that day there is no danger (Eph 4:30; Phi 1:6). Now is our day to work, and the day of our enemies to try us: then will be the day of Messiah, and of His glory in the saints [Bengel]. My insert (the called and sanctified ones

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

³ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., 1 Pe 1:2). Clarksville: Jewish New Testament Publications.