



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

Day 19 Do You Know Who You Are?

14. Made nigh by the Blood of Mashiach.....

Ephesians 2:13

Eph 2:13 But now in Messiah Yeshua ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Key Words:

Far Off Made Nigh – We were outside of the Covenant and now are brought into the covenant through Messiah Yeshua.

Middle Wall of Partition

The *m.chitzah* which divided us, literally, “the middle wall of the boundary fence.” Hebrew *m.chitzah* means, literally, “that which divides something in half.” In every Orthodox synagogue, a *m.chitzah*, a dividing wall, separates the men in the congregation from the women.

Conservative and Reform Jewish practice happens to reflect New Testament truth about men and women, since these denominations have done away with the *m.chitzah* in the synagogue. Galatians 3:28&N makes the same point by saying that in the Messiah “there is neither Jew nor Gentile, ... neither male nor female.”

Actually, Sha’ul’s imagery is probably not that of the synagogue but of the Temple. Surrounding the Temple was a wall with a sign “which forbade any foreigner to go in, on pain of death” (Josephus, *Antiquities of the Jews* 15:11:5; compare *Wars of the Jews* 5:5:2, 6:2:4). This was the “boundary fence” between Jews and Gentiles (there was also a court for women only). Just as the veil of the Temple was torn in two when the Messiah died (Mt 27:52), allowing everyone

united with the Messiah to enter God's presence as into the Holy of Holies (a privilege previously reserved for the *cohen hagadol*, MJ 9:6–14, 10:19–22), so too the Messiah has removed the barrier preventing Gentiles from mixing with and being counted with God's people (except by converting to Judaism). Oddly, it was the false accusation that Sha'ul had brought the Gentile, Trophimus, beyond this barrier dividing the Court of the Gentiles from the Court of the Jews which inflamed the crowds in the Temple and led to Sha'ul's arrest there (Ac 21:27–32).

The King James Version, keeping fairly close to the Greek text, renders this, “the middle wall of partition.” One of the most frequent and bothersome accusations made by uninformed Christians against Messianic Judaism is that Messianic Jews “are trying to build up again between Jews and Gentiles ‘the middle wall of partition’ which the Messiah has broken down.” Without exception the charge is made by those who do not understand what Sha'ul is saying or what Messianic Judaism is really trying to accomplish. ¹

Sha'ul's point is that Gentiles are no longer separated but can now join the Jewish people and be one with them as God's people through faith in the Jewish Messiah, Yeshua. The partition is down, the Gentiles can join us! The critics understand it the other way round: the partition is down, so that once Jews believe in their own Messiah they no longer have the right to maintain their Jewish identity but must conform to Gentile patterns. Amazing! And certainly not what Sha'ul himself did (Ac 13:9&N).

The fact is, Gentiles/The Nations and Ephraim the lost tribes are to conform to Torah/God's Teachings and Instructions since they have now been grafted into the Covenant of Israel through Messiah Yeshua.

15. Victorious.....Revelation 21:7

Rev 21:7 He that overcometh shall inherit all things; and I will be his ELOHIM, and he shall be my son.

Key Words:

Overcoming He who wins the victory. The phrase occurs seven times in chapters 2–3; see 2:7, 3:21. “They defeated him,” won the victory over the dragon, “because of the Lamb's blood and because of the message of their witness” (12:11). ²

¹ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Eph 2:14). Clarksville: Jewish New Testament Publications.

² Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Re 21:7). Clarksville: Jewish New Testament Publications.

16. Set free.....**John 8:31-33**

John 8:31 Then said Yeshua to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:32 And ye shall know the truth, and the truth shall make you free.

John 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Key Words:**If you continue in my Word, Talmidim, Truth**

There is a kind of trust which falls short of making one **really** a *talmid* (see 2:23–25, Mt 5:1N) of Yeshua. Real *talmidim* **obey** Yeshua, which is more than mentally acknowledging who he is. The popular quotation, “**You will know the truth, and the truth will set you free,**” is conditioned on obeying what Yeshua says.³

There were many people who “believed in his name” but not in him (vv. 24–25). His **miracles** excited them, but they were not ready to acknowledge their sin and repent. In contrast, Nakdimon (3:1ff.) was a sincere seeker, and eventually he came to genuine faith.⁴

Talmidim (plural; singular *talmid*), “disciples.” The English word “disciple” fails to convey the richness of the relationship between a rabbi and his *talmidim* in the first century C.E. Teachers, both itinerant like Yeshua and settled ones, attracted followers who wholeheartedly gave themselves over to their teachers (though not in a mindless way, as happens today in some cults). The essence of the relationship was one of trust in every area of living, and its goal was to make the *talmid* like his rabbi in knowledge, wisdom and ethical behavior (compare 10:24–25, and see the *JNT* glossary entry on *talmid*).⁵

³ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Jn 8:30). Clarksville: Jewish New Testament Publications.

⁴ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Jn 2:23). Clarksville: Jewish New Testament Publications.

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