



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

Day 20 Do You Know Who You Are?

17. Strong in YHVH/God.....Ephesians 6:10

The Whole Armor of God

Eph 6:10 In conclusion, be strong in the Lord [*draw your strength from Him and be empowered through your union with Him*] and in the power of His [*boundless*] might.

Eph 6:11 Put on the full armor of God [*for His precepts are like the splendid armor of a heavily-armed soldier*], so that you may be able to [*successfully*] stand up against all the schemes *and* the strategies *and* the deceits of the devil.

Eph 6:12 For our struggle is not against flesh and blood [*contending only with physical opponents*], but against the rulers, against the powers, against the world forces of this [*present*] darkness, against the spiritual *forces* of wickedness in the heavenly (supernatural) *places*.

Eph 6:13 Therefore, put on the complete armor of God, so that you will be able to [*successfully*] resist *and* stand your ground in the evil day [*of danger*], and having done everything [*that the crisis demands*], to stand firm [*in your place, fully prepared, immovable, victorious*].

Eph 6:14 So stand firm *and* hold your ground, HAVING TIGHTENED THE WIDE BAND OF TRUTH (personal integrity, moral courage) AROUND YOUR WAIST and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS (an upright heart), [Isa. 11:5]

Eph 6:15 and having strapped on YOUR FEET THE GOSPEL OF PEACE IN PREPARATION [*to face the enemy with firm-footed stability and the readiness produced by the good news*]. [Isa. 52:7]

Eph 6:16 Above all, lift up the [*protective*] shield of faith with which you can extinguish all the flaming arrows of the evil *one*.

Eph 6:17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the Word of God. [Isa. 59:17]

Eph 6:18 With all prayer and petition pray [*with specific requests*] at all times [*on*

every occasion and in every season] in the Spirit, and with this in view, stay alert with all perseverance and petition [*interceding in prayer*] for all God's people.

Key Words:

Strong in YHWH – Through Prayer

Power of His might

We are not struggling against human beings but against the unseen agents (1:20–23a&N) of **the Adversary**, Satan (Mt 4:1&N). This is why “the weapons we use to wage war are not worldly. On the contrary, they have God’s power for demolishing strongholds” of demonic spirits (2C 2b–5&N). This description of **the armor and weaponry that God provides** confounds people who are used to fighting people by worldly methods and have no sensitivity to God’s methods, which are: **truth, righteousness, readiness** grounded in **the Good News of shalom, trust, deliverance** (or: “salvation”), **the Word of God** given by **the Spirit**, and **prayers**. The believers in Yeshua, are not fighting to force non-Christians to convert, but to overcome demonic **principalities and powers** by God’s prescribed methods. ¹

18. Dead to sin.....Romans 6:2,11, 1 Peter 2:24

Rom 6:6 for we know this, that our old self was crucified with Him, that the body of sin might be destroyed, so that we no longer serve sin.

Rom 6:7 For he who is dead has been freed from sin.

Rom 6:8 But if we died with Messiah, we believe that also we shall live with Him,

Rom 6:9 knowing that Messiah being raised from the dead, dies no more; death no longer has dominion over Him.

Rom 6:10 For in that He died, He died to sin once for all; but in that He lives, He lives to YAHWEH.

Rom 6:11 So also you count yourselves to be truly dead to sin, but alive to YAHWEH in Yahshua, Messiah our Master.(HRV)

*1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, **should live unto righteousness**: by whose stripes ye were healed.*

¹ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Eph 6:10). Clarksville: Jewish New Testament Publications.

Key Words:**Dead to sin**

Literally, “For the one having died has been justified [or “declared innocent”] from the sin.” The deathbed confession in the *Siddur* includes the words, “May my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against you” (Hertz edition, pp. 1064–1065), following the pattern of a prayer in the Talmud (B’rakhhot 60a) and the Mishna (Sanhedrin 6:2). Yoma 86a also speaks of death as “finishing” the punishment for sin and quotes Isaiah 22:14, “Surely this iniquity shall not be atoned for [Hebrew *y.khupar*, “covered”] until you die.” **Sha’ul here is drawing on the Jewish tradition that says an individual’s own death atones for his sin. He applies it by affirming that our union with the Messiah and with his death (vv. 3–6) means that we have effectively died: in union with the Messiah’s death we died, and that atones for our sin.** ²

Should Live Unto Righteousness

Deuteronomy 21:22–23 reads, in part, “If a man has committed a sin for which the penalty is death, and he is put to death, and you hang him on a stake, then his body is not to remain all night on the stake; rather, you are to bury him that day, for he who has been hanged is cursed by God.” In relation to Yeshua, **the stake** is the execution-stake on which he was wrongly put to death as a criminal (see Mt 10:38N). This is clear from Ga 3:13, which says that although the Messiah was undeserving of punishment (compare v. 22), he “redeemed us from the curse pronounced in the *Torah* by becoming cursed on our behalf; for the *Tanakh* says,

‘Everyone who hangs from a stake comes under a curse.’” On rendering Greek *xulon* as “stake,” and not “tree” as in KJV, see Ac 5:30N. ³

Psalm 112 reads, in part:

“Blessed is the man who fears *Adonai*,

Who greatly delights in his commandments....

Wealth and riches will be in his house....

A good man shows favor....

His heart is established....

² Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Ro 6:7). 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 2:24). Clarksville: Jewish New Testament Publications.

He has dispersed,
 He has given to the poor,
 His righteousness (*zedakah*) remains forever.”

(Psalm 112:1, 3a, 5a, 8a, 9)

The Hebrew word “*zedakah*” means both “righteousness” and “charity” (see Mt 6:1–4N).⁴

Rom 10:4 For Messiah is the goal of the Torah for righteousness to everyone that believes.
 (HRV)

However, the Messiah has not brought the Law to an end, nor is he the termination of the Law as a way to righteousness. The *Torah* continues. It is eternal. God’s *Torah*, properly understood as the very teaching which Yeshua upholds (1C 9:21&N, Ga 6:2&N), remains the one and only way to righteousness—although it is Yeshua the Messiah through whom the *Torah*’s righteousness comes. For the Good News that righteousness is grounded in trust is proclaimed already in the *Torah* itself; this is the central point of 9:30–10:21. In seed form this was already stated at 1:16–17; Sha’ul declares it directly at Ga 3:6ff. To such a *Torah* there is no cessation, neither in this world nor in the next.⁵

It therefore follows, Sha’ul says, that a person who has the trust in God which the *Torah* itself requires will—precisely because he has this trust, which forms the basic ground of all obedience to the *Torah* (1:5)—understand and respond to the Gospel by also trusting in God’s Messiah Yeshua. It is in this way and only in this way that he will be deemed righteous in the sight of the God he wants to serve and whose *Torah* he wants to obey. Only by believing in Yeshua will he be able to obey the *Torah*. By disbelieving in Yeshua he will be disobeying the *Torah*. This is because **the goal at which the *Torah* aims is the Messiah, who offers the *Torah*’s righteousness, which is God’s righteousness, to everyone who trusts.**⁶

⁴ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., 2 Co 9:9). Clarksville: Jewish New Testament Publications.

⁵ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Ro 10:4). Clarksville: Jewish New Testament Publications.

⁶ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Ro 10:4). Clarksville: Jewish New Testament Publications.

19. More than a conqueror.....Romans 8:37

Rom 8:36 As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

Rom 8:37 No, in all these things we are more than conquerors through him who loved us.

If we, Yeshua's followers, **are considered sheep to be slaughtered** by trouble, hardship, persecution, hunger, poverty, danger and war (v. 35), so too he was "led like a sheep to the slaughter" (Isaiah 53:7).

Psalm 44, quoted in this verse, speaks of Israel as oppressed by enemies and scattered among the nations, yet faithful to God's covenant; the psalmist prays for God's deliverance and acknowledges the futility of self-effort ("I do not trust in my bow, nor shall my sword save me," v. 7(6)). In quoting one verse Sha'ul implicitly is applying the entire psalm to those who have come to trust in the Gospel, thus expanding on what he wrote in v. 18 above.⁷

Key Words**Conquerors G5245**

ὑπερνικάω

hupernikaō

Thayer Definition:

1) to be more than a conqueror, to gain a surpassing victory

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from [G5228](#) and [G3528](#)

Citing in TDNT: 4:942, 634

we are more than conquerors; not only over sin and Satan, but the world, the reproaches, afflictions, and persecutions of it; which they cheerfully and courageously undergo, insomuch that they are not only conquerors, but "more than conquerors": they have above overcome, they have exceedingly the better of it; for they not only patiently bear afflictions and persecutions, but they glory in them; their experience, faith, and joy, are often increased by them; they have sometime solicited, and even wearied their persecutors; they have got the victory with ease, over Satan and his hellish emissaries, by the blood of the Lamb, and the word of their testimony: but this is not owing to themselves, or through their own strength, but

⁷ Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Ro 8:36). Clarksville: Jewish New Testament Publications.

20. Joint heirs with Mashiach.....Romans 5:17

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua Hamashiach.)

For if by one man's offence death reigned by one,.... It may be rendered, "by one offence death reigned by one"; for it was the single sin of Adam, the first sin that was committed by him, which gave death its reigning power over the sons of men:

"Adam, say (f) the Jewish doctors, transgressed, על פקודא חד דאורייתא, one commandment of the law,"

(f) Zohar in Num. fol. 52. 1. Vid. Caphtor, fol. 102. 1. supra citat.

and was the cause of death to himself, and to all the world. These words are a repetition, with a further explanation, of Rom 5:15; there it is said, "through the offence of one many be dead"; here "by one man's offence", or "by one offence, death reigned by one"; in which death is represented as a mighty monarch, a powerful king; and designs not only corporeal death, which has mounted the throne by sin, and is supported in its dominion by an ordinance of heaven; but also a moral or spiritual death, which has seized on all mankind, and reigns in every power and faculty of the soul of man; and likewise an eternal one, which will have power over all those, who have no part in the first resurrection: in Rom 5:15, "the grace of God, and the gift by grace", are said to "abound unto many"; here they are said to (John Gill)

Unlike Adam, Yeshua Himself obeyed, and offered restoration for man. Yeshua's obedience covers His whole Torah-observant life, not just His resisting temptation in the wilderness and dying on the cross (re: Philipians 2:8).

shall reign in life by one, Yeshua The Messiah; in corporeal life, they are not now subject to death as a penal evil, as other persons are, and though they die this death, they will triumph over it in the resurrection morn, they will rise again to everlasting life; they reign now in spiritual life over sin, Satan, and the world; and they will reign in eternal life, they will sit on thrones, wear crowns, and possess a kingdom of glory for ever and ever; and all by and through one, Yeshua The Messiah, and not on account of any works, or merits of theirs. (John Gill)