

Ephesians 2 – middle wall of partition – (Eph 2:11-22)

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Introduction

This document was pulled from many other documents so that I can have one main document that others can reference. This article speaks on issues that are fundamental to basic understanding of scriptures. Here are some topics: Two House one Covenant, House of Israel, Spiritual Marriage, Bill of Divorce, Gentiles are defiled by the House of Israel. ^A

Assumptions

Was there an actual wall in the temple that was designed to separate people based upon their legal status, or was Paul just using a wall as an allegorical concept to make a point? I think there was a wall, but even if there wasn't the points I'm making still make sense.

See document configuration note. ^B

ToDo: Add a reference to “**Word-Study-H8144-shawnee-crimson-scarlet-G2847-kokkinos-scarlet**”, article #[525](#). This is important because it expands on consequences for this middle wall of partition. Maybe pull out verbiage from “Was this middle wall of partition initially erected illegally?” into this introductory paragraph. Or possible gut #[525](#) to being a basic word study type document and pull verbiage from this as well.

^A Document History: Eze 37:15-28 - Valley of Dry Bones Vision; Judah and Israel no more divided chatsah H267, moved to “Eze-37-15-28-Valley-of-Dry-Bones-Vision” article #[1341](#)

^B Note. In this document, I rely heavily on the document I have called “Marsings-Rules-and-Key-Definitions” (article #[501](#)) which is a foundational document for all of my writings and my primary reference document. ^B All references will be to that document followed by a #sign for bookmarks (unless it's a reference to another article).

Ephesians 2:14 – about the middle wall of separation

For context, I started at Eph 2:8 and ended at Eph 2:19

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: ⁹ Not of works, lest any man should boast. ¹⁰ For we are his workmanship, created in Yeshua HaMashiach unto good works, which God hath before ordained that we should walk in them. ¹¹ Wherefore remember, that ye *being* in time past Gentiles ^C in the flesh, who are called Uncircumcision ^D by that which is called the Circumcision in the flesh made by hands; ¹² That at that time ye were without HaMashiach, being aliens ^E from the commonwealth of Israel, and strangers ^d from the covenants of promise, having no hope, and without God in the world: ^F ¹³ But now in Yeshua HaMashiach ye who sometimes were far off ^G are made nigh by the blood of HaMashiach. ¹⁴ For he is our peace, who hath made both one, ^H and hath broken down the **middle wall** ^I (*mesotoichon* ^{G3320}) of **partition** ^J (*phragmos* ^{G5418}) ^K *between us*; ^L 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, ^M *so* making peace; ^N ¹⁶ And that he might reconcile ^O both unto God in one body by the cross, ^P having slain the enmity thereby: ¹⁷ And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸ For through him we both have access by one Spirit unto the Father. ¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

* ^C “in time past” you **were** Gentiles, now you are part of the commonwealth of Israel. I believe Paul is speaking about the legal status of the Ephesians. RSTNE FN: #6137 “Note that these Efrayimite believers in Ephesus, were no longer pagans, or gentiles.”

* ^D See H6190-Orlah-LXX-of-G203-Akrobushtia, article #119. Rabbi Koniuchowsky (the author of RSTNE) places a great emphasis in his footnotes on understanding the significance of the Greek word *akrobushtia*. This is a term that Paul (*Shaul*) uses to describe his ministry in contrast to the word *peritome* (circumcised) which is the term to describe James and Peter’s ministry. The two ministries are different because their respective target audiences are different and the issue of salvation needs to be handled differently.

^E **Aliens** **G526** *apallotrioo* ^{KJC:3} alienated ^{Eph 4:18, Col 1:21}, aliens ^{Eph 2:12}. **strangers** **G3581** *xenos* ^{KJC:14} strange^{(r)(rs)13}, host¹

* ^F **Biblical Hell** is what Paul is describing here because of the legal status of the House of Israel. To die to eternity without getting the Bill of Divorce resolved means are forever alienated from YHVH ==> **Biblical Hell**. See article #501, #hell, biblically defined.

^G Q. In the Prophets, who is described as being “far off”? A. House of Israel who were scattered.

* ^H See Eze-37-15-28-Valley-of-Dry-Bones-Vision article #1341.

^I Greek. *mesotoichon*. Only here. The type is seen in the stone palisade, about three cubits high, which separated the Court of the Gentiles from that of the Jews, to pass which was death to any Gentile. A notice, of which Josephus speaks, was found in 1871. ^{CB Notes} OJB says (in Hebrew) Mechitzah. See Word-Study-H2673-chatsah-divide, article #1343.

^J the partition. Only here; [Mat 21:33](#). [Mar 12:1](#). [Luk 14:23](#) (hedge). ^{CB Notes}

^K G5418 *phragmos* ^{KJC:5} hedge^{(d)(s)3}, about¹, partition¹

* ^L See below “**Was this middle wall of partition initially erected illegally?**”

* ^M The Two Houses, Judah and Ephraim becoming one. Exo 4:22 “...Israel is my son, even my firstborn:” happens before the split.

* ^N This is my goal with article “**Brit-Shalom-for-Judah-and-Ephraim**”, #790.

^O See The-Ministry-of-Reconciliation, article #871.

* ^P Col 2:14, the handwriting ordinances. See **Word-Study-G5498-cheirographon-Col-2-14-Handwriting-Bill-of-Divorce**, article#545.

Was there an actual wall?

<https://en.wikipedia.org/wiki/Trophimus>

Cause of Apostle Paul's Arrest

He was the innocent cause of Paul being assaulted in the courts of the temple by the Jewish mob, and then of his being arrested and imprisoned by the Romans. The occasion of this outrage was that the Jews supposed that Paul had "brought Greeks also into the temple, and....defiled this holy place" (Acts 21:28). The modicum of fact lying at the root of this false accusation was that they had seen Paul and Trophimus in each other's company in the city. On this slender basis "they supposed" that Paul had brought Trophimus past the barrier or middle wall of partition (Ephesians 2:14), beyond which no Gentile was allowed to penetrate, on pain of death.

<https://www.biblicaltraining.org/library/middle-wall-partition>

PARTITION, MIDDLE WALL OF. In Eph.2.14 (kjk) Paul asserts that Christ has broken down the "middle wall of partition" (niv "dividing wall of hostility") that divided Jews and Gentiles, and has made of the two one new people. Paul probably has in mind a literal wall as a tangible symbol of the division between Jews and Gentiles—the wall in the temple area in Jerusalem separating the court of the Gentiles from the courts into which only Jews might enter. **On this wall was a notice in Greek and Latin, warning Gentiles to keep out on pain of death.** In a.d. 1871 archaeologists who were excavating the site of the temple found a pillar with this inscription, "No man of another nation is to enter within the fence and enclosure around the temple, and whoever is caught will have himself to blame that his death ensues." Paul himself almost lost his life in the temple enclosure when at the end of his third missionary journey his Jewish enemies accused him of bringing Trophimus the Ephesian past this barrier in the temple (Acts.21.29). - See more at:

<https://www.biblicaltraining.org/library/middle-wall-partition#sthash.Y8I4XcEQ.dpuf>

Act 21:26-31 – Paul accused of bringing Trophimus (the Ephesian) passed the wall

²⁶ Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. ²⁷ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, ²⁸ Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. ²⁹ (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) ³⁰ And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. ³¹ And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Appendix

Was this middle wall of partition initially erected illegally?

RSTNE ^Q Footnote #6142 states “**The middle wall** is not the Torah, but the manmade partition that the Jews illegally added to the temple repaired in the days of Zerubbabel, separating the outer court into subdivisions, including the manmade court of the gentiles. This court did not exist in the wilderness tabernacle, or in Solomon's temple, and most importantly it does not exist in the actual temple in heaven. This is the earthly partition Yahshua came to remove so that all true worshippers entering the temple of YHWH would be considered Yisrael”

I disagree (or at least have serious reservations) with RSTNE regarding the middle wall being illegal. It is true that it didn't exist in the wilderness tabernacle or in Solomon's temple or that it doesn't exist in heaven. At the time of Zerubbabel the House of Israel were “spiritual divorcees” and should be discriminated against and kept separate.

With the great work of Yeshua discharging the Bill of Divorce given to Ephraim ([Col 2:14](#)), Paul's allusion to the wall is that it no longer, from a legal perspective, is a barrier to keep the House of Israel out. This does not mean that prior to Yeshua's sacrifice that this wall was erected illegally. This is important because to say the wall was illegally added ignores or downplays the significance of the Bill of Divorce.

The middle wall of partition is an excellent example of how to visualize the definition of jurisdiction. ^R ToDo: connect it to “Torah Gated Community” etc. ToDo Is there an irony in that the Jews of today have surrendered to Arab authority that keeps them from going to the top of the temple mount to pray?

Eph 2:15, more comments

Having abolished in his flesh ^S the enmity, ^T *even* the law (*nomos* ^{G3551}) of commandments (*entole* ^{G1785}) ^U *contained* in ordinances (*dogma* ^{G1378}); ^V for to make in himself of twain one new man, *so* making peace;

Here is another reason why I defend that it was appropriate for Judah to put up this wall (at least prior to the return of the Messiah). Because YHVH gave to the House of Israel the Bill of Divorce, by his actions, this pulled Ephraim from outside the jurisdiction of the Torah. The Law form of Torah was created at Mt. Sinai, and defined, amongst other things, it's jurisdiction.

^Q RSTNE: Restored True Name Edition. See <http://www.restorationscriptures.org/>

^R For a more detailed description of this word, see Word-Study-Jurisdiction-Torah-Author-In-Rem-In-Personam, article [#339](#).

^S **ToDo:** consider doing a word comparison of flesh with ^{Eph 2:11} “... ye being in time past Gentiles in the flesh... Circumcision in the flesh made by hands;”

^T See Word-Study-G2189-echthra-enmity-hatred-G2189-echthra-enmity-hatred, article [#595](#).

^U See Word-Study-G1785-entole-commandments-precept

^V *dógma*; gen. *dógmatos*, neut. noun from (G1380), to **think**. Opinion, conclusion, ordinance, proposition, dogma. See Word-Study-G1378-dogma-decree-ordinance-G1380-dokeo-to-think-be-accounted, article [#557](#).

The result of this action by YHVH was he was at war, if you will, with Ephraim. And there was no Shalom between YHVH and Ephraim. Because Judah is still in covenant with YHVH and is therefore operating as his agent, Judah is at war with Ephraim (i.e. no Shalom). This means that Ephraim cannot draw near to YHVH in his Temple and therefore it is perfectly reasonable for Judah, as the agent of YHVH, to put an injunction against Ephraim (the Gentiles as well because Ephraim had been mixed in with them)^W. This injunction was manifested by the middle wall of partition.

To argue that this was bad law, bad commandments and bad ordinances because the Scribes and Pharisees were enforcing it is not compelling. Whatever one's preconceived views are about the Scribes and Pharisees, their capacity to enforce law should be judged on the merit.

An Analogy with Antiochus

Imagine that Antiochus of Epiphanies (Antiochus IV) was strolling along on the outskirts of Temple Mount one day with his pet pig and he had an epiphany of sorts to sacrifice said pig on YHVH's altar. To get to the altar he would have to get past the Middle Wall of Partition wouldn't he? So I ask the reader, who would object to the Scribes and Pharisees saying 'you're not allowed past this wall'? Who amongst us would challenge their authority (*quo warranto*)? Similarly if YHVH himself said of the House of Israel, "*Lo Ruchamah*", "*Lo Ami*" (no mercy, not my people)^{Hos 1:6-9}, why would we challenge the same Scribes and Pharisees from barring divorced Ephramites?

"...so making peace"

In this verse Paul is saying that the death of Yeshua and the sacrifice of his flesh caused, or at least enabled peace to happen between the Two Houses Judah and Ephraim (Ephraim was scattered amongst the nations/gentiles). Paul is saying that the maker of Peace is Yeshua who did this. Is this not therefore "The Prince of Peace"? Did he not execute and perform this role as *Sar Shaom*?^X Isn't that what were looking for in the form of the Messiah i.e. united the twelve tribes? Notice that the grammar is passed tense. Yeshua did do that, not he going to do that... it's a done deal.

^W This is my "rotten omelet metaphor" ToDo: expand on this or create a separate article to reference.

^X See Prince-of-Peace-Sar-Shalom, article #821. In this article I explore the two relevant verses that touch on this topic, Isaiah 2:4 and Micah 4:3, both state "**they** shall beat their swords into plowshares". My thesis is 1st we, united Israel, have authority to execute his mission statement precisely because we both have a contract/covenant with YHVH. 2nd the mission statement of Israel is "to fix this world according to the Kingdom of God". Yeshua's job was to enable Israel to perform by giving her the authority and Israel's job is recognize their authority and to execute the Mission Statement.