

The Middle Wall of Partition Institute

MWPI is an institution established to rebuild a middle wall of partition around the new temple

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Table of Contents

Introduction.....	1
Mat 21:12-17: Yeshua Cleanses the Temple and fulfills Isa 56:7	2
Isaiah 56:3-6 -	2
What does All people (<i>ha'ammim</i>) mean?.....	3
Claims vs. Winning Ideological/Theological/Philosophical Arguments.....	3

Introduction

I had attended a conference recently and the speaker reference his support for IT/MH. I had one of these 3 a.m. moments when I thought what would it be like if I started my own institute.

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ToDo

- Compare to what the Temple Institute (<https://www.templeinstitute.org/>) is doing. (*Machon HaMikdash*, מכון המקדש) https://en.wikipedia.org/wiki/The_Temple_Institute. Abbreviation TI/MH
- Since we live in the era of Trump, building a wall makes sense
- What about inclusivity and [multiculturalism](#)?
- Why would Antinomian Christians care, after all many (most) don't think it will be built or, if it is rebuilt, is unnecessary to their Antinomian ways. E.g. don't they believe the book of Leviticus? This is after a book meant for the priest the governs how they will perform their office e.g. in the Temple.
- The goal of MWPI is to erect a wall that will establish a discriminatory policy of preventing those who cannot make a claim of being a citizen of the Ancient Kingdom of Israel. Therefore this is an exercise in making a claim as to what your claim is (citizenry) and how you can defend it. This fits nicely with me as it is a major goal of the "John Marsing School of Thought, see www.MyHebrewBible.com for further details.
- Since this article is related to the goals and motivation of TI/MH then I have a question about when they think the opportunity to rebuild the temple will occur? Is it simply that they will have faith that YHVH will provide this opportunity, or is the opportunity dependent on the children of Israel doing all things necessary for this event to occur..i.e. the ball is in our court, not YHVH's court.

- The article attempts to address the same historical issues that caused the destruction of the Temple way back nearly 2,000 years ago. Do, for example, the people of TI/MH and their advocates believe those same old problems will simply go away? ^A ()

Articles to reference

- Ephesians-2-middle-wall-of-partition-Eph-2-11-22, article #[579](#).
- Isaiah-56, article #[105](#).

Mat 21:12-17: Yeshua Cleanses the Temple and fulfills Isa 56:7

¹² And Yeshua went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ¹³ And said unto them, **It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.** ^[Isa 56:7] ¹⁴ And the blind and the lame came to him in the temple; and he healed them. ¹⁵ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, ¹⁶ And said unto him, Hearst thou what these say? And Jesus saith unto them, **Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?** ^[Psa 8:2] ¹⁷ And he left them, and went out of the city into Bethany; and he lodged there.

Isaiah 56:3-6 -

³ Neither let the son of the [stranger](#), that hath [joined](#) himself to YHVH, speak, saying, YHVH hath utterly [separated](#) me from his people: neither let the [eunuch](#) *has-sa-Ris* say, Behold, I *am* a dry tree. ⁴ For thus saith YHVH **unto the eunuchs** *las-sa-ri-Sim* that [keep my sabbaths](#), and **choose the things that please me**, and **take hold of my covenant**; ⁵ **Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters**: I will give them an everlasting name, that shall not be [cut off](#).^B ⁶ Also the sons of the stranger, that [join](#) ^C themselves to YHVH, to serve him, and to love the name of YHVH, to be his servants, every one that [keepeth the sabbath](#) from polluting it, and taketh hold of my covenant; ⁷ Even them will I bring to my holy mountain, and make them ^D joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people

^A Something along the lines “be careful what you wish for, you might get it”. A solution to one problem can and will cause other problems (maybe opportunities or challenges would be a better fit). I’m certainly not trying to put a damper on TI/MH stated goals, I’m simply saying that (at some level anyway) the adage of “unknown consequences” may be true, and therefore it seems prudent to contemplate the effects of one succeeding in their goals.

^B See Word-Study-H3772-karath-cut-made-covenant-confederate-league-loose-freed, article #[117](#).

^C See Word-Study-H3867-lavah-Joined-H3881-H3878-H3880-Levi, article #[107](#).

^D Them who? The prior 3 verses describes who *them* *thar* people are, it aint Gentiles but redeemed Ephramites living in the land of the Gentiles...Gershom if you will (see Religious-Order-of-Gershom-How-it-got-its-name, article #[381](#)).

הַעַמִּים *ha-'am-Mim*.^{E 8} Adonai YHVH which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

What does All people (*ha'ammim*) mean?

This is directly connected to the three questions I have regarding salvation. 1) from what, 2) for whom, and 3) for what purpose.

Claims vs. Winning Ideological/Theological/Philosophical Arguments

The secret sauce for the concoction that comes from the John Marsing School of Thought is that it's all about law. This means you need to think law first and foremost. Your instinctive reaction to anything of substance needs to be littered in your response with legal speak. If you're going to "get all Hebraic" and walk the walk (the *Hebrew Halacha*) then you need to talk the talk.

Therefore I find your ideological/theological/philosophical opinions most boring. As you go about performing the function of the Priest (this is after all those who comprise the citizenry of the Kingdom of Israel) I am far more interested in your response to the question (legal speak injection point →) *quo warranto*?

^E **H5971**. Does this include any Tom, Dick or Harry (see Word-Study-H7725-shuv-return-G4982-sozo-saved, article #[451](#) where I use this phrase "Tom, Dick or Harry", check it out as it is relevant)? This brings up a fundamental question I'm addressing with this article. Does all people mean those who have the legal status of being Gentiles (in contrast with those who are in the land of the Gentiles)?