

THE MIDDLE WALL OF PARTITION

by Roger W. Walkwitz

It has been said many times, in various phrasings, that "Jesus the Messiah died to break down the wall between Jew and Gentile, so that they might be one in Him."

A review of history, and a look at the world today, should lead to the conclusion that the death of Jesus the Messiah was almost a total loss, if this was really the reason for His death. Surely leadership that continually promote this idea know better, but those not so knowledgeable in the Bible are misled by such an inadequate, almost insulting, reason for the death of Yeshua, our YHVH and Savior.

First of all, YHVH never set up a literal wall between Jew and Gentile, much less a "middle wall." True, there was a literal wall in the courtyard of the Second Temple, beyond which Gentiles dare not go, but this was not placed there by YHVH. Further, this wall was still standing when YHVH wrote Ephesians through Shaul. (Sorry, Shaul never used any titles, much less "Rav," but only described his calling...but that is another study.)

So what does Eph. 2:14 mean? More accurately, what does it actually say? There is amazing Truth in this verse, Truth that I have not yet found in any Messianic literature or any Christian publication. What is it? Hold on to your seats and be prepared to be blessed by YHVH as you understand what He really died for!

The clue is found in two forms of the same word. It will never be discovered in any English translation, even though there may be close to 100 on the market now (a ridiculous "making merchandise of the Word of God.") the word in question is "both," a very common word, used in Eph 2:14 and 2:16. In 2:14 "both" is neuter. In 2:16 it is masculine.

Almost every evangelical and Messianic statement of faith states a belief in the "plenary and verbal inspiration of the Scriptures." Plenary means complete (the 66 books) and verbal means every word. That means every word is given by YHVH. If He uses a neuter in one place and a masculine form in another, He has a reason for it, and translators (and preacher/teachers!) had better find out the difference and translate (and teach) it accordingly.

In 2:14 amphotera (both) means "both places" or "both things," since it is in neuter form. In 2:16 amphoterous, means "both persons," since it is in masculine form. How does that change the meaning of the English translation?

When YHVH wrote Ephesians, He had already broken down "the middle wall of partition." Lusas is an aorist participle, meaning "having broken or destroyed at a point in past time." The literal wall in the Second Temple was still standing;

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therefore, this cannot be to what He is referring, and if it was, what a cheap result for the death of Messiah! Who cares if one can go from an outer courtyard to an inner courtyard, the one reserved for Jewish men...and what about the Jewish women? I WANT TO GO INTO THE HOLY OF HOLIES!!!

And that is exactly what Eph. 2:14 says and means! The "middle wall of partition" is none other than the inner curtain of the Temple that was torn by YHVH from top to bottom the instant that Yeshua dismissed His spirit while on the cross! By so doing, God made "both places" into one, the Holy Place into which priests went daily and the Holy of Holies into which the High Priest went only on Yom Kippur. To me this is thrilling Truth, deep Truth!

May and can I now go into the Holy of Holies? Yes, if I am born-from-above by the Spirit of God. In fact, such a one is urged to go into the real, permanent, Holy of Holies in the real, permanent Tabernacle in heaven, to the actual throne and presence of YHVH. (Heb.10:19-20 for proof/authorization.)

What about the Jew and Gentile reconciliation? This is only for those "in Messiah" and is a by-product or one of the results of the death of Messiah Yeshua, and should be correctly understood and implemented for those "in Messiah"!

The "enmity" that Yeshua died to propitiate or satisfy was that between YHVH and mankind. Once that enmity had been fully dealt with ("It is finished!"), YHVH illustrated it for all to see by tearing the veil, making "both places" into one so that all who come through the gate, past the brazen altar and laver, into the sanctuary, passing between the menorah and table of showbread and past the altar of incense, may now come through the open veil into the presence of YHVH: Father, Son, & Spirit...and dwell there forever, by the ark of the everlasting covenant and mercy seat.

Do we need Torah? Absolutely! It is the foundation upon which all else is built, and we had better know it well! A poor foundation means an ultimate crash. The tabernacle in Exodus is the standard illustration used for teaching in all the Epistles. How much in depth Tabernacle teaching is done in your assembly or synagogue? After all, it is patterned after the Tabernacle in heaven, the only description of what is in heaven.

Do we need studies and teachings from the original languages? Absolutely! In some cases it is impossible to bring into English precisely what the original says. In most cases, it is possible, as has been illustrated, but translators are not being accurate, for various reasons. Eph 2 is a rich chapter when one "thinks Jewish" in the time and setting in which it was written, and this means "thinking Tabernacle" as well. There is much more in Eph 2, but this is a "wake up call" for more careful study, to get the solid food needed for growth.