TRANSLATION 5
The Middle Wall of Partition (The Soreg Wall)

Ephesians 2:11-19

A literal translation base in context with Torah, and paraphrased as needed to bring out and clarify the Hebrew idioms, culture, and background in which it was written.

2:11 Therefore remember, that you, **who were once people of the nations (gentiles)** in the flesh...

2:12 that **at that time** you were without Messiah, **being foreigners from the commonwealth of Israel, and strangers from the covenants of the promise**, having no hope, and without ἐλπίς in this world.

2:13 But now in the Messiah Yeshua, you who once were far off have now been made near by the blood of Messiah.

2:14 For Yeshua Himself is our shalom (peace), who has made us one, and has taken down the Soreg wall.

2:15 having abolished in His flesh that hostility **created by the law of commandments contained in civil (manmade) ordinances**, so as to create in Himself from the two [peoples], one new man, creating shalom (peace).

2:16 so that He might reconcile us both to Elohim (God) in one body through the execution stake by putting to death the hostility [between us].

2:17 For this reason, the message of shalom (peace) that Yeshua preached was for you who were far off and as well as to us who are near.

2:18 And as such, through Him, all have access to the Father through the same Ruach (Spirit).

2:19 Now, therefore, **you are no longer strangers and foreigners, but fellow citizens with the set-apart ones**, and members of the household of אֲדֹנָי.

2:20 having been built upon the foundation laid by the Emissaries (Apostles) and Prophets, Yeshua Himself has become the chief cornerstone,
2:21 through whom the whole building is being joined together to grow into a set-apart (holy) Temple in Him,

2:22 in Whom you are also being built up together in as a dwelling place for מֹסֵר in the Ruach (Spirit).

Note 1: *The wall that had been built on the Temple Mount to separate the Jewish worshippers from the foreign worshippers of the nations (the gentiles). It was a wall not commanded by Torah, but created by civil ordinance and oral tradition.*