

# Mat 15:21-28 – Salvation is only for the House of Israel

Y’shua’s Mission for the lost sheep of the house of Israel collides with the desires of the Canaanite woman

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## Introduction

This is a series of articles exploring the thesis described below.

I'm very interested in [Mat 15:24](#) because of the clear reference to Y'shua's mission where he is focused only on "the lost sheep of the House of Israel".

Here is my introduction or approach to scripture, which is very relevant to the discussion...

## My status mantra

"I operate under the assumption that I am from the House of Israel and that through the salvific<sup>A</sup> work of Y'shua enables me to authoritatively embrace and do the Torah."

## Thesis

The work of salvation by Y'shua was only for one people to only solve one problem resulting only in one remedy.

The people in question are those who are from the House of Israel (as I identify with, see [my mantra](#)). The one and only problem is that which was uniquely given to the House of Israel namely a Bill of Divorce.

If you accept that thesis, the question becomes how does this relate to or what are the consequences of this salvific work? The other people groups would be the House of Judah and those who are simply called gentiles i.e. the nations.

## The goal of the thesis

If the goal of this thesis was to convince people how witty and analytical I am and that I was using this topic as nothing more than a tool to impress people with and inflate my ego, then it has no value to anybody.

This topic which is an outgrowth of the two house one covenant doctrine is disruptive<sup>B</sup>, but because something is disruptive does not mean it's bad. If a disruptive topic/doctrine that is righteous and exposes the failings of an unrighteous topic/doctrine then that is good.

To be disruptive for the sake of being disruptive is not helpful. If the disruptive force causes you to be moved to a place that can make you be more productive and lead to a more fruitful and fulfilling life then that is good.

Having said that, the goal of this thesis is to get on with "*Tikkun Olam B'Malkhut Shaddai*<sup>C</sup>". This cannot be accomplished until both houses (or at least initially a remnant of both houses) come together in peace<sup>D</sup>. A peace founded on rock solid ground i.e. founded on scripture where the baggage of both of these two great religions (Christianity and Judaism) are left behind.

A measurement of this being successful means that Christianity will have to re-evaluate its relationship to the Torah and Judaism will have to re-evaluate its relationship to Y'shua.

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<sup>A</sup> Salvific: leading to salvation.

<sup>B</sup> The two house one covenant doctrine is also disruptive as well and also in a good way.

<sup>C</sup> Hebrew for "to fix this world according to the Kingdom of (El) Shaddai or the Kingdom of God/Heaven.

<sup>D</sup> The peace I'm talking about is the Peace of Jerusalem i.e. the fullness that is *Shalom*; and not just the absence of war (*pax romana*). See [Pray-for-the-peace-of-Jerusalem-Psa-122.doc](#) and [Prince-of-Peace-Sar-Shalom.doc](#)

## Matthew 15:21-28<sup>E</sup> - The Primary Verse In Question

<sup>21</sup> Then Y'shua went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** <sup>25</sup> Then came she and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered and said, **It is not meet to take the children's bread, and to cast it to dogs.** <sup>27</sup> And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Y'shua answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

## Matthew 10:5-6 – Another reference to the house of Israel

<sup>5</sup> These twelve Y'shua sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:** <sup>6</sup> **But go rather to the lost sheep of the house of Israel.**

The context of these verses are “The Twelve Commissioned and Sent Out (Mat 10:1-4)”

## Commentary

**ToDo:** This are my initial thoughts that I need to fill and more fully comment on.

By what authority do we as disciples of Y'shua have to a) change the message by enlarging its scope and b) change who is the recipient of the message by enlarging the group who is to receive the message.

What is the message? It's “the good news of the gospel”.

What's the point of these events being recorded? I ask because in the end (Mat 15:28) Y'shua gives what the Canaanite woman wants. This woman is clearly identified as someone who is not from the House of Israel. Y'shua's mission is not to solve her problem.

The woman does identify who Y'shua is by calling here Lord and Son of David.<sup>F</sup>

The woman doesn't ask how to I become Israel.

Y'shua calls her a gentile. It's interesting that the famous Caleb who was the head of the tribe of Judah during the Exodus and one of only two from that generation, his name means dog.

Could the woman at that time become Israel? No

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<sup>E</sup> All of my verses quoted are based on the King James bibles with some modifications like Y'shua for Jesus.

<sup>F</sup> **Son of David** references: 2Sa 12:1-16, Isa 11:1, Act 2:29-32, Act 13:33-37, Rev 5:5, Rev 22:16. (from CB Notes); Mat 1:1, Mat 20:30-31, Mat 22:42-45; Luk 18:38-39; Joh 7:41-42 (from TSK)

When, if ever, could the woman become Israel? Yes, after the death burial and resurrection of Y'shua and when the middle wall of partition should have been torn down. Even if this woman had the great spiritual character of [Ruth](#), she could not have become Israel. Why do I say that? Because Ruth lived before the House of Israel was given the bill of divorce.

Why do I keep harping on the middle wall of partition? I argue that the middle wall of partition was necessary to exist so as to keep the descendents of the those where divorced from entering the temple. It should have existed until the time of Y'shua and his Salvific work.

When the middle wall of partition existed, was it necessary to also keep out the Gentiles? Yes. This is because you can't distinguish between the House of Yisrael who were amongst the nations/gentiles

Antinomian<sup>G</sup> Christianity has injected scope creep. Without authority, they have determined that they need to help Jesus with his mission and expand it so as presumably to increase the number of people who need to be saved.

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<sup>G</sup> A belief that they are not compelled to follow Torah (or at least not all of it) see <http://en.wikipedia.org/wiki/Antinomianism>

## Older notes on the Canaanite Woman's Great Faith - Matthew 15:21-28

**WARNING: FIRST READ** [“Comments \(circa August 2014\) on my old comments”](#)

In the book 'The mystery of the Gospel' pg 111, an argument is made that supposedly disproves the two house doctrine. The author, D. Thomas Lancaster, makes a couple of mistakes. first he says that Y'shua's disciples 'entreated him to do something about the woman's situation'. This isn't the case, the disciples wanted Y'shua to tell the woman to go away.

Secondly Mr. Lancaster doesn't finish the verses, implying that Y'shua ultimately doesn't help her. He therefore concludes that She, as a Gentile, She is not part of the 'Lost Sheep of Israel', because Y'shua doesn't help, but in fact Y'shua does help her. Therefore logically She is part of the 'Lost Sheep of Israel', whom Y'shua is seeking.

What I find interesting is the dialog that occurs, it reminds me of a non Jew who wants to be proselytize and goes to a rabbi and asks him what to do to become a Jew. The Rabbi rebuff's him twice, and on the third time the Rabbi accepts him because he knows that the he is sincere. In other words both the Rabbi and Y'shua test the sincerity (faith) of the person in question. It is also a great example of 1) offer and acceptance, 2) ascension with regard to what ones status is or is not, 3) a good example of two Israelites answering a question with a question (i.e. the art of redrafting).

### Here is an older version of commentary on these verses

Verse 22: The 'Canaanite' woman requests mercy on her daughter. I put Canaanite in quotations because it is the whole point of my commentary namely what is the woman's status. 'Canaanite' could therefore simply mean someone who is in the land of Canaan. Note also, that she declares the status of Y'shua, as being the master, and of being 'Ben David'

Verse 23: Y'shua rebuffs her for the first time. To me this is the first test, if she goes away now then she is not sincere about who Y'shua is (Ha Meshiach) or who she is or has the potential to be (an Israelite from the House of Ephraim)

Verse 24: Y'shua says to his disciples (probably in ear shot of the woman) 'I am not sent but unto the lost sheep of the house of Israel' He therefore rebuffs her a second time (test number two).

Verse 25: Ignoring the two rebuff's of Y'shua, she comes to him and worships him, calls him Master again and repeats her request.

Verse 26: Finally Y'shua replies to her and states 'It is not meet (right or good) to take the children's bread, and to cast *it* to dogs'. He re-drafts her and test's her by implying that She is not one of 'the children' (Israel), but in fact a dog (i.e. a non-Israelite gentile). Sidebar: This reminds me of a US District Attorney asking someone a seemingly innocuous question regarding whether or not they are a 'United States Citizen'. How one answers that is indicative of one's status is and what your law form is, and therefore whether or not the US District Attorney has territorial jurisdiction over you or not. FYI: My response would be 'I am a Citizen of the Kingdom of Israel in exile, waiting for the return of Y'shua Ha Meshiach to reign as King'

Verse 27: The woman replies 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.' Note that she did not explicitly say that she was a 'dog/gentile', but she redraft's Y'shua and tells him that

our master is merciful. I would argue that she is acting like a wise Israelite by responding to a question with a question. She is also wise in not ascending to the non-Israelite status that Y'shua is offering.

Verse 28: Y'shua finally yields to her request, and states 'O woman, great *is* thy faith: be it unto thee even as thou wilt'. I would argue that Y'shua concludes that she passed the test, i.e. she was an Israelite (like 'Gershom', in a strange land, just like the House of Ephraim). Her faithfulness accorded her righteousness, just like Abraham (Gal 3:6) and therefore '... Abraham's seed, and heirs according to the promise (Gal 3:29), because she had faith that Y'shua was the messiah.

I find it interesting that Y'shua just doesn't say to the woman go away, I don't know you (as his disciples wanted him to do). Rather he let her, by her actions and what she said, determine who and what she is. It was ultimately her decision to decide what her status is going to be. The bottom line is to be a zealot of your Israelite birthright (like Jacob, and definitely not like Esau), and further don't let anyone take away your Israelite birthright, nor be surprised when YHVH tests you, as Y'shua had done to the 'Canaanite' woman.

## Comments (circa August 2014) on my old comments

- I'm not sure when I made the comments, so I'm not sure exactly what my mindset or where my level of learning was at the time. I'm guessing it is seven or eight years maybe even more. I say that because I forgot that I had even commented on the sets of verses in the first place (I found my old e-Sword comments linked to Mat 15:21 and my new comments start at Mat 15:22). It's before I started studying with Jack Smith on things like commercial redemption and how to act like a creditor. My new thinking on this has definitely changed as my thesis clearly shows.

It is, however, kind of neat that I have them around to do a contrast and compare analysis. What if the new self could have gone back in time and challenged the old self by explain what my current thinking on the topic was. How would have the old self reacted? That in itself is an interesting thing to contemplate. I probably would have said "you know the church doesn't have everything wrong, specifically they don't have the salvation issue wrong even though the pretty much have everything else wrong". I remember saying something along the lines that "on any given Sunday and just about any church around the world, the topic of Jesus saves would have come up. I would have also said at the time "Is that all you got? Is there nothing else you can talk about? What about "Marsing's Questions<sup>H</sup>", those things that I claim are of utmost importance because they are powerful, relevant, effective and significant in our lives".

I'm

- I argue status 'Canaanite' could therefore simply mean someone who is in the land of Canaan
- I conclude by stating that "Therefore logically She is part of the 'Lost Sheep of Israel', whom Y'shua is seeking"

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<sup>H</sup> This document hasn't yet been compiled.

- I stated “Rather he let her, by her actions and what she said, determine who and what she is”
  - She can’t simply just unchanged what her status is and I can’t conclude that she assumes that she is now a bona fide Israelite. What she is is a very persistent mother who cares very deeply about her daughter and will try anything to heal her. If I try real hard and be persistent to the point of being obnoxious, can I become a Levite, or a Cohen? I am what I am and I should make the best of what I’ve been given.
- I make good points about “being a zealot of your Israelite birthright”.

## Appendix Related Verses

**ToDo:** I need to further expand on why I reference these verses.

**Ruth 1:14-18** for where you go, I will go; and where you lodge, I will lodge: thy people shall be my people, and thy God my God

<sup>14</sup> And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.  
<sup>15</sup> And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. <sup>16</sup> And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:  
<sup>17</sup> Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me. <sup>18</sup> When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

### Num 32:12 – Caleb the Kenezite

<sup>12</sup> Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the YHVH.

### In Mat 8:5-13 A Centurion’s Slave Healed

**Mat 8:10 KJV** When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.**

### Isaiah 53:6 – sheep have gone astray, the iniquity is laid on him the standalone Aleph Tav

<sup>5</sup> But he *was* wounded מַחֲלָל *me-cho-Lal* for our transgressions מִפְּשָׁעֵנוּ *mip-pe-sha-'E-nu*, *he was* bruised מְדֻקָּא *me-duk-Ka* for our iniquities מְעֹנְתֵינוּ *me-'a-vo-no-Tei-nu*: the chastisement of our peace *was* upon him; and with his stripes we are healed.<sup>1</sup> <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way לְדַרְכּוֹ *le-dar-Ko*; and YHVH hath laid הִפְגִּיעַ *hif-Gi-'a'* on him אֵת *'et* the iniquity עֲוֹן *'a-Von* of us all.

<sup>1</sup> Wounded *mechol* <sup>H2490</sup> is paired with transgressions *mippeshaenu* <sup>H658</sup> and contrasted with the pairing of bruised *medukka* <sup>H1792</sup> with iniquities *me'avoneteinu* <sup>H5771</sup>. I've been interested in the different types of sin (sin, transgression, iniquity) and I've also been very interested in the two houses doctrine. My question is this. Is it possible that what Isaiah subtly is saying is that these two groups of people (Judah & Ephraim) have different issues (i.e. types of sin) in regard to their legal relationship with YHVH and so the sacrifice of Messiah deals with both of them at the same time. ToDo a deep dive word study is required.

## Rom 9:24-25 – Paul References *Hoshea* (Hosea)

<sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As he saith also in *Osee* (Hosea), I will call them my people, which were not my people; and her beloved, which was not beloved.

RSTNE Footnotes:

**5810:** Paul makes a direct reference to the non-Jewish believers coming to Messiah being the very northern exiles spoken about by Hosea in chapter one ([Hos 1:1-11](#)). Hosea was never sent to gentiles. As such, Paul continues to unravel the mystery of the identity of those responding from “the nations.” Note also the contextual connection between “the nations” being favored in verse 24 ([Rom 9:24](#)), and the fact that Hosea spoke of these exact same people in verse 25, thus establishing a direct connection between the latter-day “nations,” and the Efrayimites of Hosea chapter 1 verses 8-9 ([Hos 1:8-9](#)), and chapter 2 verse 23 ([Hos 2:23](#)).

## Appendix Other

### Cornelius, how does he fit into the mix?

I have this here because related questions of Cornelius could also be made. Both Cornelius and the Canaanite woman are clearly defined as not being from the House of Israel, so how does or how should the House of Judah righteously handle them? How do those who claim to be in our current time frame suppose to understand and remain in righteousness.

At this point I’m not adding any commentary on Mr. Cornelius and I don’t necessarily have to agree with all the comments/conclusions given, it is put here as background material to “chew on”.

**The story of Cornelius is given in Acts 10:1 through 11:18. (Source: ISBE)**

#### 1. His Family and Station

The name is Roman and belonged to distinguished families in the imperial city, such as the Scipios and Sulla. Thus he was probably an Italian of Roman blood. Julian the Apostate reckons him as one of the few persons of distinction who became a Christian. He was evidently a man of importance in Caesarea and well known to the Jews ([Act 10:22](#)). He was a centurion in the Italian cohort. To understand this we must note that the Roman army was divided into two broad divisions, the legions and the auxiliary forces. See ARMY, ROMAN.

Legions were never permanently quartered in Palestine until the great war which ended in the destruction of Jerusalem, 70 ad. From the year 6 ad, when Palestine was made into province of the second rank, until 66 ad, it was garrisoned by auxiliary troops recruited amongst the Samaritans and Syrian Greeks. The headquarters were naturally at Caesarea, the residence of the procurator. But it would not have been prudent for a garrison in Palestine to be composed wholly of troops locally recruited. Therefore the Roman government mingled with the garrison 600 soldiers, free Italian volunteers. With this cohort Cornelius was connected as centurion.



## 2. His Character

He is described as devout and God-fearing, i.e. at least, one of those men so numerous in that effete age of decadent heathenism who, discontented with polytheism, yearned for a better faith, embraced, therefore, the monotheism of the Jews, read the Scriptures, and practiced more or less of the Jewish rites. He was well reported of by the Jews, and his religion showed itself in prayer at the regular hours, and in alms to the people (of Israel). Even Jewish bigotry was dumb in presence of so noble a man. Moreover, he seems to have made his house a sort of church, for his kinsfolk and friends were in sympathy with him, and among the soldiers who closely attended him were some devout ones ([Act 10:1](#), [Act 10:27](#)).

## 3. His Admission into the Christian Church

The story of his conversion and admission into the Christian church is told with some minuteness in Acts 10. Nothing further is known of Cornelius, though one tradition asserts that he founded the church in Caesarea, and another legend that he became the bishop of Scamandros.

## 4. Significance of the Incident

The exact importance of the incident depends upon the position of Cornelius before it occurred. Certainly he was not a proselyte<sup>J</sup> of the sanctuary, circumcised, under the law, a member of the Jewish communion. This is abundantly evident from [Act 10:28](#), [Act 10:34](#), [Act 10:45](#); [Act 11:3](#), [Act 11:18](#); [Act 15:7](#), [Act 15:14](#). But was he not an inferior form of proselyte, later called “proselytes of the gate”? This question has been much debated and is still under discussion. Ramsay (*St. Paul the Traveler*, 43) says that the expression, “God-fearing,” applied to him, is always used in Acts with reference to this kind of proselytes. Such were bound to observe certain regulations of purity, probably those, this author thinks, mentioned in [Act 15:29](#), and which stand in close relation to the principles laid down in Lev 17 through 18 for the conduct of strangers dwelling among Israel. Renan, on the other hand, denies that Cornelius was a proselyte at all, but simply a devout Gentile who adopted some of the Jewish ideas and religious customs which did not involve a special profession. The importance of the whole transaction to the development of the church seems to depend on the circumstance that Cornelius was probably not a proselyte at all. Thus we regard Cornelius as literally the first-fruits of the Gentiles. The step here taken by Peter was therefore one of tremendous importance to the whole development of the church. The significance of the incident consists exactly in this, that under Divine direction, the first Gentile, not at all belonging to the old theocracy, becomes a Spirit-filled Christian, entering through the front door of the Christian church without first going through the narrow gate of Judaism. The incident settled forever the great, fundamental question as to the relations of Jew and Gentile in the church. The difficulties in the way of the complete triumph of Peter's view of the equality of Jews and Gentiles in the Kingdom of Christ were enormous. It would have been indeed little short of miraculous if the multitude of Christian Pharisees had not raised the question again and again. Did they not dog Paul's steps after the Council? Certainly Ramsay is wrong in saying that the case of Cornelius was passed over or condoned as exceptional, for it was used as a precedent by both Peter and James ([Act 15:7](#), [Act 15:14](#)).

As for Peter's subsequent conduct at Antioch, no one who knows Peter need be surprised at it. The very accusation that Paul hurled at him was that for the moment he was carried into inconsistency with his principles (*hupókrisis*). Of course, this incident of Cornelius was only the first step in a long development; but the principle was forever settled. The rest in due time and proper order was sure to follow. By this tremendous innovation it was settled that Christianity was to be freed from the swaddling bands of Judaism and that the Christian church was not to be an appendix to the synagogue. The noble character of Cornelius was just fitted to

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<sup>J</sup> **proselyte**: a person who has converted from one opinion, religion, or party to another, especially recently

abate, as far as possible, the prejudices of the Jewish Christians against what must have seemed to them a dangerous, if not awful, innovation.

## What about these verses JOHN!?

### Search on Every Knee Shall Bow

#### Isaiah 45:23

[Isa 45:23](#)<sup>K</sup> I have sworn by myself<sup>L</sup>, the word is gone out of my mouth<sup>M</sup> *in* righteousness, and shall not return, That unto me **every knee**<sup>H1290 berek</sup> N shall bow, **every** tongue shall swear.

#### Isaiah 45:19-22 Context for Isa 45:23

**Isa 45:19-22** <sup>19</sup> I have not spoken in secret, in a dark place of the earth: **I said not unto the seed of Jacob**, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. <sup>20</sup> Assemble yourselves and come; draw near together, **ye that are escaped of the nations**: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. <sup>21</sup> Tell ye, and bring *them* near; yea,<sup>O</sup> let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? **and there is no God else beside me**; a just **God and a Saviour**; *there is* none beside me. <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

**My Thoughts:** the contextual versus go out of their way to point out who specifically is the intended audience (seed of Jacob), and who is not (the nations). Is Mat 23:37-39 related? (from [Brit-Shalom-for-Judah-and-Ephraim](#))

#### Matthew 23:37-39

<sup>37</sup> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is he that cometh in the name of the Lord.**

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<sup>K</sup> FWIW, here is RSTNE commentary: It is clear that YHVH is the One to whom every knee shall bow, since only in YHVH is tzedakah, strength, and salvation. So some say in that case "Who needs Y'shua?" Phi 2:9-11 quotes this verse as applicable to Y'shua. Once again we are left with the plain understanding that if every knee will bow to Y'shua, and every knee will bow to the Father, then both the Father and the Moshiach are YHVH-Echad. Both receive worship and homage, though the Son redirects it to the Father.

The strength and Righteousness of Yisrael was manifested through His Son, as revealed in Isa 9:6, Heb 1:1-3 and Tit 3:13. As mentioned earlier, verses such as Isa 43:10, do not read "Elohim-Savior" but rather "Elohim and Savior," further substantiating that Y'shua the Moshiach and His Heavenly Father, His Elohim, are echad.

<sup>L</sup> "I have sworn, **H7650 Shaba** by myself, ..." ToDo contemplate this verse with my document "Contracting-with-yourself.doc."

<sup>M</sup> Is this "the good news" which, if unembellished by antinomian Christianity, is meant "but for the Lost Sheep of the House of Israel" specifically for overcoming the Bill of Divorce?"

<sup>N</sup> See Word-Study-H1260-berek-knee-H1288-barak-bless, article #[1319](#).

<sup>O</sup> LEB translates this as "Declare and present *your case*"

Could it be that both Houses are left desolate until both houses recognize the power and authority of the work that Y'shua of Nazareth did which was to remove the Bill of Divorce impediment?

## John 4:22 - ...for salvation is of the Jews

**Joh 4:22** Ye worship ye know not what:<sup>P</sup> we know what we worship: **for salvation is of the Jews.**

The thesis of this article is that Yeshua described his mission by stating "I am not sent but unto the lost sheep of the house of Israel" (see [Mat 10:6](#), [Mat 15:24](#)), then how would I understand this verse in [Joh 4:22](#)? How do I square this with my claim of being a "Torah observant, Yeshua believing, Redeemed Ephraimite"?

To answer this you need to parse this verse and ask yourself what is it the intent of Yeshua's words? I can see two interpretation 1) he meant that the target of the salvation is the Jews i.e. The House of Judah, or 2) it is meant to mean that the source of salvation must come from the Jews. It must come not only from the House of Judah, not only The Tribe of Judah but more precisely from the House of David? To state interpretation number 2 another way, does salvation come from the Messiah?

I subscribe to the second interpretation for a couple of reasons. First my claim is not to be from the House of Judah<sup>Q</sup> I'm claiming to be from the House of Israel aka Ephraim. In addition to this, the second interpretation squares with my theses of this article.

It is claimed by Christianity that Yeshua is Ha-Meshiach ... the Christ ... which is my witness and testimony so consider this, is what Yeshua stating in John 4:22 a fulfillment of Gen 49:10?

## Gen 49:10 - The sceptre shall not depart from Judah ... until Shiloh come

**Gen 49:10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, **until Shiloh come;** and unto him shall the gathering of the people be.<sup>R</sup>

## More verses on "every knee" and confess"

### Romans 14:11

**Rom 14:11** For it is written, *As I live*, saith the Lord, **every knee** shall bow to me, and **every** tongue shall confess to God.

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<sup>P</sup> Sidebar comment. You silly antinomian type you don't know what you're doing it's as if "you making it up as you bloody go along"

<sup>†</sup> which is what happens when you become unhinged from the Torah. <sup>†</sup> Monty Python - Life of Brian - The Prophet

<https://www.youtube.com/watch?v=9czBBKof7Yo>

<sup>Q</sup> don't get me wrong, I'm not going to reject the key to the gate of Judah if that is what's given to me by St. Pete. I'm not an idiot, to goal is to not only enter into one of the twelve gates of Jerusalem but to do so with authority i.e. by right.

<sup>R</sup> See Word-Study-H7626-shebet-Gen 49-10-The-scepter-shall-not-depart-from-Judah-until-Shiloh-come.doc

## Philippians 2:10-11

**Php 2:10-11** <sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> And that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

## Searches on Confess Jesus

[2 John 1:7 I say this because many deceivers, who do not ...](#)

... For many deceivers have gone out into the world, people who do not **confess Jesus** as Christ coming in the flesh. This person is the deceiver and the antichrist! ...

[1 John 4:3 but every spirit that does not acknowledge Jesus is not ...](#)

... and every spirit that does not **confess Jesus** is not from God. This ... But every spirit who does not **confess Jesus** is not from God. This ...

[Romans 10:9 If you declare with your mouth, "Jesus is Lord," and ...](#)

... that if with your mouth you **confess Jesus** as Lord and in your heart believe that God brought Him back to life, you shall be saved. ...

[John 9:22 His parents said this because they were afraid of the ...](#)

... (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should **confess Jesus** to be Christ, he was to be put ...

[1 John 4:15 If anyone acknowledges that Jesus is the Son of God ...](#)

... All who **confess** that **Jesus** is the Son of God have God living in them, and they live in God. ...

[John 12:42 Yet at the same time many even among the leaders ...](#)

... Nevertheless, even among the rulers many believed in him, but because of the Pharisees they would not **confess Jesus** to be the Christ, so that they would not be ...

[1 John 4:2 This is how you can recognize the Spirit of God: Every ...](#)

... in this know ye the Spirit of God; every spirit that doth **confess Jesus** Christ in the flesh having come, of God it is, ...

[Hebrews 13:15 Through Jesus, therefore, let us continually offer ...](#)

... Therefore, let us offer through **Jesus** a continual sacrifice of praise to God, proclaiming our ... of praise, that is, the fruit of our lips that **confess** His name. ...

[Hebrews 3:1 Therefore, holy brothers and sisters, who share in the ...](#)

... Therefore, holy brothers and sisters, partners in a heavenly calling, take note of **Jesus**, the apostle and high priest whom we **confess**, ...