

**“...For salvation is of the Jews”**

### **An examination of Scripture and Judeo myths**

“Salvation is of the Jews” is a mantra often chanted by Judeo-Christians to the exclusion of common sense and the whole Word of God. It is very easy for those with eyes to see that this is a willful corruption of Scripture. Modern-day Jews do not believe that Jesus Christ is the Son of God, therefore they have no salvation. Nor is there another way just for them. **Who is the liar, except the one denying that Jesus is the Anointed? This is the anti-Anointed, the one denying the Father and the Son. Everyone denying the Son neither has the Father; the one confessing the Son also has the Father. (1 John 2.22,23)**

The phrase under examination here is only found once in the English translations of the Bible. Yet, not surprisingly, is regularly taken out of context by the Judeo-Christians to defend their practice of placing Jews above God and before Christians and Christian knowledge of God's Word. **The one having the Son has life; he not having the Son of God does not have life. (1 John 5.12)**

To thinking Christians, the greatest affirmation in the Scriptures is that there is only One through Whom we may be saved, Jesus anointed. **For God is one; also there is one mediator of God and men, the Man Anointed Jesus. (1 Timothy 2.5) ...there is salvation and no other one, for neither is there any other authority under heaven having been given among men, by which we must be saved. (Acts 4.12)** “Salvation is of the Jews” (John 4.22) is extracted from a much larger conversation Jesus had with a woman of Samaria in John chapter four. To quote this verse out of context is to invite deception.

The Bible is a historical work, and to truly understand Scripture, students must grasp both the historical context and archaic terminology that is often used. It isn't the lies deceivers say about God's word, but what they do not say that gives the appearance of validity to their arguments, and the majority of Christians are left defenseless because they lack that knowledge. **My people have become like one who lacks knowledge; because you have rejected knowledge, I also will reject you from being a priest to me. And you forgot the law of your God; I also will forget your children. (Hosea 4.6)** **Therefore my people have become captive, because they do not know the Lord; they have become a multitude of corpses, because of famine and thirst for water. (Isaiah 5.13 LXX)** So before we examine our subject, first, it is necessary to review history rarely taught in today's churches.

In the Old Testament, the people of Israel were established as a nation around 1200 B.C. But were later divided into two nations in 930 B.C. after a civil war that broke the northern ten tribes of Israel from the southern two tribes of Judah. Thereafter they became known as Israel and Judah. It is important to know that descendants of Judah (which should be called Judahites and not Jews in the Old Testament) were Israelites, BUT, that not all Israelites were of the tribe of Judah, there were twelve tribes of Israel.

Because of their national sins God sent the nations of Israel and Judah into separate captivities: Israel to Assyria in 721 B.C. Judah to Babylon in 586 B.C. After the Israelites were taken away, captive people from other nations were placed in Samaria in the middle of what would later become known as Palestine to act as caretakers of the land. **And the Assyrians' king brought from Babylon the people from Chountha and from Aia and from Haimath and Seppharouain, and they were made to dwell in the cities of Samaria instead of the sons of Israel, and they took possession of Samaria and dwelt in its cities. (4 Reigns/2 Kings 17.24 LXX)** While some assume all these people were of other races, there is evidence to show there were other Adamics in these nations, racial cousins of Israel that made up the nations of that time and that region of the world. **When the Most High was apportioning nations, as he scattered Adam's sons, he fixed boundaries of nations according to the number of divine sons, and his people Iakob became the Lord's portion, Israel a measured part of his inheritance. (Deuteronomy 32.8-9 LXX)** That Israelite priests were sent to teach them Old Testament Mosaic law also indicates that they were compatible people. **And the king of the Assyrians commanded, saying, "Bring from yonder, and let them go and dwell there, and they shall enlighten them about the judgment of the god of the land." (4 Reigns/2 Kings, 17.27 LXX)**

Following the captivities, the survivors of Israel were scattered among the nations, and only a remnant of Judah returned from their exile to rebuild Jerusalem and the Temple after Babylon fell to the Medo-Persians in 539 B.C... As related in the books of Esther, 1 Esdras/Ezra chapt.7, 2 Esdras chapter 13/Nehemiah chapter 3. During the subsequent centuries returning Judeans and Israelites retook and repopulated Judea Palestine.

By 330 B.C. Egypt and Medo Persia, which included Mesopotamia, originally Assyria and Babylon fell to Greece through the conquest of Alexander the Great. Alexander ordered that Greek be spoken everywhere, and it rapidly became the prominent language of that world. Around 280 B.C. The Old Testament was translated into Greek. Called the Septuagint, this translation allowed the Greek-speaking Israelites of the Diaspora of scattered Israelites who had lost their use of the Hebrew language to hear and read the Scriptures in Greek. In this way, many Hebrew and Aramaic terms became standardized into Greek equivalents later used in the New Testament.

As Judea, regrew into a nation, the Judeans were joined not only by Israelites of the Dispersion, and Samaritans to their north, but other peoples were introduced who were not of Israel. For example, a son of the Maccabeans, John Hyrcanus, forced the Edomite Idumeans into circumcision and made them Israelites against God's word. Rome gradually rose to become the next World power and in 65 B.C. the Roman general Pompey conquered Judea and it became a Roman province in 63 B.C.. Then in 37 B.C. Rome placed the Edomite Herods in charge of Judea, which included Samaria and Galilee.

### **Terms of race and citizenship: JUDAHITE & JUDEAN**

Historical change leads to a change in definition. Under Roman standards terms of race became terms of "citizenship" and the Old Testament era JUDAHITE became the New Testament era JUDEAN. While the Judahite was an Israelite from the tribe of Judah, the Judean became anyone with citizenship

in the Roman province of Judea. Such is the nature of empires that they eventually erase lines of race and heritage to force conformity and mongrelization of the various peoples under their control. Compare Judean to the word American, which over 100 years ago indicated persons of European descent, but today under the U.S. American empire indicates anyone of any race with citizenship in America.

The Greek word Judean (**Ἰουδαῖος**, commonly mistranslated as Jew) had developed six meanings by the time of Jesus: 1. In the Greek Old Testament Septuagint after the Israelite civil war, Judean designated the Judahites of the southern two-tribe nation of Judah as opposed to the northern ten-tribe nation of Israel. 2. The remnant of Judahite “Judeans” who returned from exile in Babylon to rebuild Jerusalem and the Temple. 3. Broadly, anyone with citizenship in the Roman province of Judea (to include the territories of Galilee and Samaria). 4. Specifically, anyone from the southern territory of Judea in the Roman province of Judea (separate from the territories of Galilee and Samaria). 5. Loosely, anyone considered to be of the race of Israel, whether returned from captivity in Babylon or from the dispersion of scattered Israelites. 6. Rarely, someone specifically from the tribe of Judah in the New Testament era.

It is very important to understand the historical context in which someone is being called a “Judean”. It should be noted that the English word Jew did not come into use until sometime around the 1700s, and even the original 1611 King James Version of the Bible did not contain it. The modern Jew does not equate to the ancient Israelites either racially nor religiously. Volumes have been written on this subject, but for the purposes of this study, we will only concern ourselves with the original Bible record.

### **Pharisee discrimination, a stumbling block**

Taking everything into consideration, let's now review the discussion Jesus had with the woman of Samaria in **John 4.5-42**. The first thing to note is that the Samaritan woman's surprise when Jesus asked her for a drink from the well. **How do you, being a Judean, ask to drink from me, being a Samaritan woman? For Judeans do not associate with Samaritans. (John 4.9)** Much could be said about Judeans puffing up or adding to the law with the corrupted traditions they added during and after their captivity in Babylon. This is yet another example of Jesus refusing to partake of their leaven.

Judeans discriminated against not just the Samaritans and other academics of the nations, but even Israelites of the dispersion who could no longer prove their lineage through genealogies. Yet, Jesus, the Word made flesh, loved His people. **And the second is like this, ‘You will love your neighbor as yourself. (Mark 12.31 See also Leviticus 19.18 LXX).** Jesus did not participate in Judean hypocrisy. I would also point out the parable of the Good Samaritan (**Luke 10.30-37**) Jesus points out who a good neighbor is by using a Samaritan as an example.

At this point, many might assume that this woman of Samaria was not an Israelite. But then she mentions our “**...our father Jacob who gave us this well**” (**John 4.12**). By this, she identifies herself

as a descendant of Jacob Israel. An Israelite, but also a resident citizen of Samaria. More importantly, it does not matter if she was in Judea or Samaria, she was Adamic and had a share in salvation.

Now this Israelite woman of Samaria took Jesus to be a Judean, perhaps because of his manner of speech or clothing. The text does not tell us. But keeping in mind the many definitions for Judean, we know Jesus was an Israelite of the tribe of Judah, a descendant of King David, and His more immediate ancestors were descended from those Judahites who lived through the Babylonian captivities (**Matthew 1.12-15**). Yet we also know Jesus was from Nazareth, a resident of Galilee and not Judea (as were eleven of His twelve disciples **Matthew 26.69, Luke 22.59, John 7.41, Acts 1.11, 2.7**). So, similarly, as our Israelite woman was of Samaria, Jesus was a Judahite of Galilee and not strictly speaking a Judean by the common New Testament definition, and certainly not a “Jew” by any modern definition.

In fact, it was the Pharisees themselves who pointed this out. The Pharisees call Jesus a Galilean and are upset at the thought that the Anointed could come out of Galilee in **John 7.32-52**. **The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and the chief priests sent officers that they might seize Him ..... But others said, “No, for does the Anointed come out of Galilee? Has not the Scripture said that the Anointed comes from the seed of David, and from Bethlehem, the village where David was?” .....**

The topic of Jesus's discussion with this Israelite woman of Samaria is physical water versus the living water of the Mentality or spirit of God that Jesus was to bring. **Everyone drinking of this water will thirst again, but whoever may drink of the water which I will give him will never thirst. But the water which I will give to him will become a fountain of water in him, springing up into everlasting life. (John 4.13,14).**

### **The Samaritan woman**

As the discussion continues, Jesus exposes the woman's sin and having five men and no husband and she perceives that Jesus is a prophet. Then she says, **“ Our fathers worshiped in this mountain and you (this word is plural here, meaning Judeans in general) say that in Jerusalem is the place where it is necessary to worship. (John 4.20).** The Samaritans, being discriminated against by the Judeans, worshiped at their own ancestral mountain rather than Jerusalem. A tradition that may have gone back to the civil war between Israel and Judah, after which Israel worshiped separately from Jerusalem. (perhaps at Mount Garza? **Deuteronomy 11.29, 27.12 LXX**). In any case, as water symbolizes the Mentality of God, Jesus is about to explain something important about places of worship.

Read carefully here: **Jesus said to her, ‘woman, be persuaded by Me that an hour is coming when you will worship the Father neither in this mountain nor in Jerusalem. You (Samaritans) worship what you do not know. We worship what we know, for salvation is of the Judeans. But an hour is coming, and now is when the true worshipers will worship the Father in the Mentality and in truth. For the Father also seeks such that worship Him. (John 4.21-23).**

Jesus said an hour is coming and now is (came and then was). When both the true worshipers from the Samaritans and the Judeans would worship God in the Mentality. In other words, wherever they were and today are, genuine worshipers of God, worship Him and His Mentality and Truth. That physical places of worship, such as the Temple in Jerusalem or the Mount in Samaria, would no longer matter to God's children. This was another of the promises of the presence of the Comforter, the Separating Mentality (Holy Spirit) of Jesus Anointed mentioned in **John 14.14-17** and realized in **Acts 2**. God dwells not in man-made buildings, but in the building He made with his hands, His body politic. **Do you not know that you are a temple of God, and the Mentality of God dwells in you? (1 Corinthians 3.16; see also Acts 17.24,25, Hebrews 3.3-6, Ephesians 2.19-22. Romans 8.9).**

### **For salvation is out from the Judeans**

By now, anyone with ears to hear and eyes to see should understand what Jesus meant when he said **“for salvation is of the Judeans” (John 4.22)**. But since no translation from any language into another can be perfect, let's take a closer look at this phrase in Greek.

Looking at the foregoing, we might better translate this phrase, **“for salvation is out from the Judeans”**. While the common translation of this phrase is not technically wrong, the Greek word Ek. Emphasizes that something is coming out from something else. In a Greek language lesson, the word Ek is often pictured by a man coming “out from” a house. The house is stationary, a man goes out from it. In this case, salvation goes out from the Judeans. “Out from” better expresses the action that is happening with Jesus, than the English word “of” which can and is easily misconstrued when this phrase is taken out of context.

Now let's examine **John 4.22** and the overall context of Scripture. In **John 4.22**, virtually every reference Bible directs us to **Isaiah 2.3. And many nations shall go and say, “Come, let us go up to the mountain of the Lord and to the House of the God of Iakob, and he will declare to us his way, and we will walk in it. For out of Sion will go forth a law and a word of the Lord from Ierousalem.** This prophecy is repeated and **Micah 4.2 LXX** and is universally known as referring to Jesus Anointed.

Jesus said, **“all the things being written in the law of Moses and the prophets and the Psalms about Me must be fulfilled.” (Luke 24.44)** and one of those things was that it all had to begin in Jerusalem, as Jesus also said, **“Thus it is written, and thus the Anointed must suffer and to rise from the dead the third day, and repentance to forgiveness of failures should be preached on His authority to all the nations beginning from Jerusalem.” (Luke 24.46,47).**

Paul acknowledged that salvation begins with the Judeans when he wrote, **“For I am not ashamed of the good message of the Anointed, for it is the power of God unto salvation to everyone having persuasion; both Judean firstly and to the Greek”.** (Romans 1.16. see also 2.9-11). But he also makes it clear that within the many-membered body of Jesus **“There is neither Judean nor Greek;**

**neither slave nor freeman; neither male nor female; or you are all one in Anointed Jesus”.**  
**(Galatians 3.28).**

With the birth of the Body Politic, those who were truly persuaded in Jesus became known by a new name. **“Christian”** **And finding him, he brought him to Antioch. And it happened that even a whole year they were assembled in the Body Politic and taught a considerable crowd. And the students were first called “Christians” at Antioch.** ( Acts, 11.26, Isaiah 62.2, 65.15 LXX). Those Judeans who became Christian left their old name behind as they joined the family of God. But those Judeans who rejected Jesus continued to hold on to their dead past and became a curse to themselves and their children. Like Paul and Barnabas told the disbelieving Judeans, **“It was necessary for the word of God to be spoken first to you, but since you indeed put it away and judge yourselves not worthy of eternal life, behold, we turn to the nations. For so the Master has, commanded us, ‘ I have set you for a light of nations, that you be for salvation to the end of the Earth’”.** (Acts 13.46, quoting Isaiah 49.6 LXX) Jesus told the Judeans **“ the Government of God will be taken from you, and will be given to a nation producing its fruits”** (Matthew 19.43). And so Jesus, using the Roman army as His hand, destroyed Jerusalem and the temple in 70 AD, and **“made us a Government and priest unto God”.** (Revelations 1.6, 5.10, Colossians 1.13). The Christian family is now God's Anointed Nation, the place where God dwells, the government of God on earth, where the true worshipers worship the Father and Mentality and Truth.