

THE SAVING OF ISRAEL

By

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“And so all Israel shall be saved” (Rom. 11:26). From this statement millions of believers are led to think that all the Jews of national Israel will one day be saved. Such an idea contradicts the teaching of Christ and the explanation given by Paul.

The name “Israel” is used in two ways in Scripture. First, it is applied to the *fleshly descendants* of Jacob, who was surnamed “Israel”. But Christ and the apostles used this name to designate true believers of whatever race or nation. Paul wrote, “They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, *these are not the children of God*; but the children of the promise are counted for the seed” (Rom. 9:6–8). He said, “And if you are Christ’s, then are you Abraham’s seed, heirs according to promise” (Gal. 3:29). These statements show that Christians qualify as the Israel of God. (See also Gal. 3:7, 8).

To the church at Ephesus, made up of Gentiles, Paul wrote that they had been “alienated from the commonwealth of Israel, and strangers from the covenants of the promise,” But now in Christ they were “fellow-citizens” in the household of God.

In Romans, Chapters 9–11, the apostle discusses the relation of the Jew to the Gospel. (Paul uses *Israel* and *Jew* interchangeably.) In Chapter 9 he expresses his sorrow over Israel’s failure and consequent rejection. He then explains that it is not the children of the flesh that are children of God but those who are of *faith*, and only a remnant of fleshly Israel are to be saved.

In Chapter 10 Paul argues that God is just in His judgment upon Israel, having offered them three chances: under the prophets (9:30–33), the law (10:1–13) and the gospel (10:14–21), but they repeatedly rejected Him. Note that “God did not cast off his people which he foreknew” (11:2). God cast off the unbelieving Jews (11:15), *but not his people whom he foreknew*. The people He foreknew are those who believe, who are called the “elect”. “That which Israel seeks for, that he obtained not; but the election obtained it, and the rest were hardened” (vs. 7). This is the remnant mentioned in 9:2–29. A remnant is a very small portion of the entire body, but it is only a remnant of the descendants of Jacob that truthfully can be called Israel, and they *all* will be saved, along with all the Gentiles (nations) who become the heirs of Abraham by faith in Christ. “For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him; for, Whosoever shall call upon the name of the Lord shall be saved” (10:12–13).

God did not “cast off his people which he foreknew” (Rom. 11:2), but He cast off those whom He did not foreknow — the unbelievers. This is described as “the casting away of them” (Rom. 11:15), “their fall” (vs. 11), and being “broken off” (vss. 17, 20). It is said that “God spared not the natural branches” (unbelieving Israelites – vs.21). However, Paul also says that those who “continue not in their unbelief” shall be grafted back into the olive tree, which represents the entire body of all the redeemed. So all believers, the true Israel of God, will be saved.

The means of the salvation of “all Israel” mentioned in Romans 11:26 is explained in that verse and in verse 27. “And so all Israel shall be saved; even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, When I shall take away their sins” (From Isa. 59:20; 27:9). The Deliverer of Isaiah’s prophecy was Jesus and involved His first coming and death for sin — “when I shall take away their sins.” Christ continues to take away the sins of all true believers, so that “all Israel” is saved.

Paul goes on to explain that as long as they continue in unbelief they are enemies, “but as touching the election, they are beloved for the father’s sake” (v. 28). He is arguing that the promises made to the fathers are fulfilled only in the remnant of believing Israel, therefore he could not mean the conversion of all fleshly Israel. Rather he says that “by the mercy shown to you (Gentiles) they (Jews) also may not obtain mercy. For God has shut up all unto disobedience, that he might have mercy upon all” (vs. 21, 32). Jew and Gentile alike are under condemnation because of disobedience, and all can obtain mercy by turning to God through faith in Christ Jesus. The promises of God still stand, but they are not received on the basis of fleshly or racial ties, but on the basis of faith, because of the mercy and grace of God.

The word “so” (“And SO all Israel shall be saved”) is an adverb telling in what manner all will be saved. It has reference to the previous verses explaining that salvation is by faith in Christ. And so, by faith in Christ, all the redeemed, the Israel of God, shall be saved.

Since the establishment of the national state of Israel in 1948, there has been a feverish search in scripture to try to find prophecy relating to the event. Old Testament prophecies, long ago fulfilled, are wrongly used to give political Zionism the support it has needed to obtain billions of dollars from U.S. taxes in its struggle for power. Anyone questioning Jewish aims or activities is viciously smeared as “anti-Semitic” for not supporting “God’s chosen people.”

But are the majority of Jews, whether in Palestine or anywhere else, related to Old Covenant Israel? Not according to Jewish encyclopedias, the British and American encyclopedias and other authorities. They agree that the Ashkenazim Jews, which make up over 90% of the world’s Jews, are of Khazar ancestry. The Khazar kingdom formed part of the western Turkish empire and was located north of the Caucasian Mountains. About 740 AD the Khazar ruler and others of the ruling classes adopted Judaism, which was then based upon the Talmud. Remember that much of the teaching of the Talmud is diametrically opposed to the teaching of the Bible. Concerning the conversion of the Khazars to Judaism, *The Encyclopedia Britannica* says, “...the fact itself is...undisputed and unparalleled in the history of central Eurasia” and “the story of this conversion of the Khazars had a considerable and lasting impact on the western world” (1973, Vol. 13, page 329).

The Jewish Encyclopedia (Vol. 2) says, “**ASHKENAZ** — a people traced back (Gen. X. 3, I Chron. 1.6) through Gomer to Noah’s third son, Japheth.” Therefore they are not Semites, as Semites descended from Shem, not Japheth.

After the destruction of their empire in the Twelfth Century, the Khazars migrated into Eastern Europe, primarily to Russia and Poland and thence to the west.

In addition to their Khazar ancestry, there is the fact that Jews are so intermarried and absorbed into other nationalities that they cannot be identified as a “race”. *The*

Encyclopedia Britannica (1973, Vol. 12, page 2054) says, “The findings of physical anthropology show that, contrary to the popular view, there is no Jewish race.” Dr Camille Honig, a Jewish authority, said that, “it is sheer nonsense...as well as unscientific to speak of a Jewish race.”

What is most amazing is that with all the authorities, including Jews themselves, agreeing that modern Jews are NOT in any way related to ancient Israel and the biblical promises, we still have such a great number of evangelists and church leaders who insist that they are God’s chosen people and the heirs of God’s promises to Abraham’s seed. Some may feel the necessity of this view in order to support the concept of an earthly/political millennial kingdom. Certainly modern Zionists are capitalizing on this widespread idea, although they do not believe it themselves, to garner support for their political and military exploits.

National Israel was found in apostasy, having rejected their own God. In several parables Jesus said that they would be permanently removed from all covenant promises. He told them, “The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof” (Matt. 21:43). The priests and Pharisees understood and were furious at Him for such teaching.

In the parable of the rich man and Lazarus (Luke 16:19–31) the rich man is alienated from Abraham, while Lazarus is brought into Abraham’s fellowship, “in Abraham’s bosom”. The rich man is the Jew who “fared sumptuously” because of God’s favor but is now separated from Abraham because of rejecting Christ. Lazarus represents the Gentile believers, who are children of Abraham because of their faith (Gal. 2:7) and heirs of the promise (Eph. 2:12, 13; Gal. 3:29). Jesus made the application when He said, “IF they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead” (vs. 31). When Jesus rose from the grave, they still rejected Him. Only a small remnant believed.

It is an enormous tragedy that so many Christians have been lead to focus on the cast-off, imperfect, temporal and replaced Israel at the expense of the glory of Christ in His present reign and the true hope of the eternal.

To be a part of God’s chosen, The Jew must receive Christ by faith, just as anyone else does (Gal. 3:7, 26–29). When Jesus returns, it will not be as a Jewish Savior but to judge all those “who obey not the Gospel” (II Thess. 1:7–10) and to bestow immortality to all whom He has redeemed by His death and atonement.

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