

GOD IS NOT A RACIST

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I've noticed the statement recently by dispensationalists that everyone who disagrees with their interpretation of prophecy is anti-Semitic. I resent this lie! They seem to be more concerned with the earthly political nation of Israel than with saving their souls. God loves the Chinese, Irish, Arabs, etc. just as much as He loves Jews. End-time prophecy is a non-essential issue Christians should not divide over. However, many of these "prophecy experts" have made it an essential one. Probably because they have made millions of dollars selling their Junk Books on prophecy and some others just don't have the moral courage to admit to their "flock" they may have been mistaken about their **dogmatic** end-time scenario claims.

I don't mind admitting that I changed my mind in the early 1980s.

I stated in a previous newsletter I was saved in 1969 and was a dispensationalist for about ten years, with some reservations about what they believed. Now I believe only about 5% of their prophecy views. One thing I never believed was that Jesus was coming at the end of a future seven year tribulation and all "Jews" in Israel or worldwide would look up in the sky and see Jesus and they immediately (I guess in a second, as the Bible teaches, He will come instantly) would be saved. I submit the following article from an old book about the much abused verse Romans 11:26. Read the New Testament. Many times Jesus specifically told the "children of Abraham" according to the flesh, they were not saved unless they believed in Him. **This is Christianity 101.**

I have read scholarly works on this. I find some claims like Romans 11:27 refers to "another" future covenant God makes with National Israel ridiculous. It is inconsistent with their own interpretation of the rest of the Book of Romans and with the message of the entire New Testament.

I'm unconvinced of any interpretation of Romans 11:26 other than the one presented below or the following one: "Since the New Covenant True Israel is composed of Jewish and Gentile believers in Jesus Christ. Thus when the last Gentile believes then all Israel (Spiritual Israel) shall be saved."

There are always complaints about Christians being "intolerant" in claiming Jesus Christ is the only way to God. It is "offensive" people claim. Well, if you are Jewish, for only one example, who do you say Jesus is? A sorcerer, a false prophet, a liar who predicted he would rise from the dead, but did not? Guess what? This is "offensive" to me, and should be to all true Christians. We can all live together in peace but it is God's desire that all people be "in Christ". **Again, this is Christianity 101! And non-negotiable.** I'm not interested in being "politically correct".

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ISRAEL In Bible Prophecy

"And So All Israel Shall Be Saved" (Romans 11:26)

There are those who teach that all earthly Israelites will be saved, according to the passage above and the immediate context (vss 26, 27). This is true, if you look at it in the light of whom Paul is speaking when he said "all Israel." He could not mean "all Israel" **after the flesh**, for he had already quoted Isaiah as saying, "Though the number of the children of Israel be as the sand of the sea, **a remnant** shall be saved" (Rom. 9:27)—**a remnant, not all national Israel.**

He could not be talking of literal earthly Israel after the flesh when he says, "all Israel shall be saved," for multitudes have already died unsaved, were never

saved, and certainly cannot be saved after death. And so all Israel, as such, cannot be saved.

Of interest as relates to those who teach that all earthly Israel shall some day be saved, is the extreme position held by Herbert Armstrong. In the May, 1982 (p.44) issue of, *The Plain Truth* magazine, he said, "But Israel shall yet be resurrected in the Great White Throne Judgment (Rev. 20:11-12, Ezek. 37) and salvation and eternal life shall then be offered. So, finally, all Israel shall be saved (Rom. 11:26) because of the death and resurrection of Jesus Christ."

Some say that all the Jews will be converted when Christ returns. There cannot be anybody saved after Christ comes, for all those (both Jews and Gentiles) who “know not God, and obey not the gospel of our Lord Jesus Christ...shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints.” (II Thess. 1:8-9). How then can it be said that they will be saved in that day?

All Jews who know Jesus Christ, along with all Gentiles who likewise share that same faith, make up the total number of spiritual Israel. Spiritual Israel includes this “remnant” of Israel which are saved plus the Gentiles who by faith inherit the same blessings promised to Abraham (Gal. 3:28-29). Certainly all spiritual Israel will be saved, but not all earthly Israel. Unbelieving Jews will be lost just as will unbelieving Gentiles. Unbelief is the reason God kept the Jews out of the promised land to start with, with only Joshua and Caleb allowed to go in. “And to whom sware he that they should not enter unto his rest, but to them that believed not?” (Heb. 3:18).

On the basis of Zechariah 12:10, “They shall look upon me whom they have pierced,” some teach that all the living Jews will see Christ when He comes again and will all be saved when they look upon Him, in spite of the fact that the Bible teaches we are saved by faith and not by sight. They cannot seem to understand that God’s inspired Bible says that this Scripture was fulfilled at the first coming of Jesus, at His death, when it was recorded, “And again another scripture saith, They shall look on him whom they have pierced.” (John 19:37). This fulfillment was made when one of the soldiers pierced the side of Jesus (John 19:34). But, someone says, the law of double-reference applies to this prophecy. If it does, it certainly does not say they will all be saved when they look on Him. Surely they will see Him when He returns. Rev. 1:7 declares that “every eye shall see him, and they also which pierced him.” But the passage in John 19:37 is a quotation from Zechariah 12:10, “and they shall look upon me whom they have pierced,” and had its fulfillment at the time of the death of Christ as mentioned, as Zechariah 13:1 also declares, “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” We know [and sing] about that “fountain filled with blood, drawn from Immanuel’s veins; and sinners plunged beneath that flood, lose all their guilty stains.”

And as just a thought to consider, how could anyone be saved by looking at Christ when He comes in glory, when Abraham said to the rich man in Hell concerning his lost brothers on earth, “If they hear not

Moses and prophets, neither will they be persuaded, though one rose from the dead?” (Luke 16:31).

One writer plainly says that in the matter of “all Israel shall be saved,” the new element (in the book of Revelation) is that “this salvation comes by God’s eschatological act, not by the church’s missionary activity.” In other words, God brings about the conversion of all Israel purely through some supernatural act, rather than through the preaching of the gospel of the Lord Jesus Christ. So he says! But not the Bible!

And on what basis would God allow 14,000,000 or more Jews (or whatever number there might be at the time Jesus comes) to look at Jesus and be saved, and not give the same opportunity to the balance of the **four billion (4,000,000,000)** people in the world? “God is no respecter of persons” (Acts 10:34), and “God so loved the **world**, that he gave his only begotten Son” (John 3:16). Such a plan would be inconsistent with what the New Testament teaches regarding God’s love for the world and His plan of salvation for all.

The Jews (in general) were not converted at the first coming of Christ (with all the attendant miracles, etc., including Christ’s resurrection), so why should we be led to believe that they will all be converted at His second coming?

The word “so” in Rom. 11:26, “And **SO** all Israel shall be saved,” is an **adverb**, telling **HOW** (in what manner) Israel will be saved. This, of course, is by faith, upon their acceptance of Jesus Christ, just like Gentiles who have been saved, as Paul very plainly stated the plan of salvation in this section.

Paul’s teaching about Israel and salvation in the book of Romans was that he loved earthly Israel and was concerned for their salvation (Rom. 9:1-3), and he knew they were “not all Israel, which are of Israel” (9:6). The doctrine of election which he discusses in chapter 9 is used to show that God had a right to pick out some of earthly Israel and to by-pass others. Then in chapter 11 he asks the questions, “Hath God cast away his people? God forbid.” (Rom. 11:1). “God hath not cast away his people which he foreknew,” (vs. 2). The clue in this verse are the words, “Which he foreknew.” This is the “remnant” of which he speaks in Rom. 11:5-7: “Even so then at this present time also there is a remnant according to the election of grace.... What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded” (Rom. 11: 5,7). [They were “blinded” because of “their” unbelief, not some arbitrary act of God. J.P. Editor] This is why he could say in Rom. 9:27, “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Note:

A “remnant,” which is all of the election group, the believing Jews—ALL of spiritual Israel out of racial Israel! And notice this inclusion in the mercies of God in this salvation, “Even us, whom he hath called, not of the Jews only, but also of the Gentiles.” (Rom. 9:24).

No, God did not “cast away his people which he foreknew” (Rom. 11:2), but He did cast away those whom He did not foreknow—the unbelievers. He called this “casting away of them” (Rom. 11:15), “their fall” (vs. 11), and being “broken off” (vs. 17, 20), and said that “God spared not the natural branches (the unbelieving Israelites)” (vs. 21). So all **true** Israel will be saved, while the rest of Israel are cast aside.

How could the Bible teach that all of earthly Israel will be saved, when so many thousands and millions of them have died already in unbelief and will never have a further chance to be saved? Such teaching would pose some very difficult problems also when you consider that so many Jews have intermarried with other nationalities (they are not such a pure blood race by now as many seem to think), and have had children who are of mixed blood, etc., as we have discussed in detail elsewhere in this book. *Time Magazine* in 1975 reported that American Jews “tend to marry outside their faith at a high rate; almost one third of all marriages are mixed.” What about the rest of the world, over many centuries?

If all earthly Israel shall see Christ when He comes, and be saved, as some would have us believe, will this idea also include all the offspring of mixed blood? What about Jews who are physically blind and cannot see anything? Will they also be saved? If they all could see Christ physically when He comes, would they be saved instantaneously (as some teach) without any understanding of the gospel? Surely many thousands of them today do not know the gospel and would not know how to be saved. Paul asked in Romans 10:14, “How then shall they call on him in whom they have not believed?” “So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17).

A big question to consider is, what is being done today to get the gospel to the Jewish people that they might be saved? It only stands to reason that if some believe that the return of Christ is at hand, and that all the Jews living when He comes will see Him and be saved instantaneously, there is not as much motive nor incentive for rushing to get any of them saved right now!

The Idea that all living Jews will be redeemed at the sight of the returning Lord is preposterous, in view of the fact that the Bible teaches that salvation is by faith, not by sight. And “faith is...the evidence of things not seen.” (Hebrews 11:1).

How can all fleshly Israelites be saved at the second coming of Christ, as some teach, when the Bible very clearly teaches that when Christ comes, it will be “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power?” (II Thess. 1:8-9). Whether Jew or Gentile, God makes no exception here: those who have rejected the gospel have their destiny settled forever when Jesus comes. No further chances of salvation; the door will be shut forever.

So the Bible NOWHERE teaches that some day all earthly Israel **will** be saved. All Israel will be saved, true; but this is spiritual Israel, believing Jews who are truly children of Abraham in the real sense of the word, and not those who reject Christ and continue in unbelief.

There should be some book written by some outstanding Bible scholar and researcher showing where a lot of this nonsense about all the Jews being saved some day when Christ returns, got started. It has been touched on, of course, but there is much more yet that could be said and emphasized. We really do need to get back to basic Bible beliefs as believed by Christians through the many years gone by, instead of being brainwashed into accepting these various teachings of those who would distort and pervert the true teachings of the Bible about the Jews and salvation. Just because many good men believe a thing does not make it so!

Emmanuel Lacunza, a Jesuit Catholic priest, writing under an assumed name as a converted Jew in his “The Coming of the Messiah in Glory and Majesty” (published 1812, in English 1827) about such, does not make it so. John Nelson Darby, following Lacunza’s lead, writing about such, does not make it so. And all the Scofield Reference Bible notes (which some people seem to think almost inspired) on this subject do not make it so! There is NO national conversion of Israel promised in our future by the Bible—NOWHERE!

Paul used the picture of a good olive tree from which some of the branches were broken off, representing the unbelieving Jews who were broken off because of unbelief from the main stock of faithful Israel. He then pictured a wild olive branch being grafted into the good olive tree, representing Gentiles coming in by faith, so that the tree is now made up of believing Jews and believing Gentiles alike (Romans 11:17). Though he had said that “God hath not cast away his people which he foreknew” [“foreknew” and “predestinate” are not synonymous—see our books on Calvinism. J.P. Editor] in answer to the question, “Hath God cast away his people?” (Rom. 11:1,2), yet he turns

right around and says some of Israel were cast away (see Rom. 11:15). Does he contradict himself? No! Those whom God did NOT cast away were those “Which he foreknew” (Rom. 11:2) which were the “elect” or “remnant.” He goes on to teach that **IF** “they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.” (Rom. 11:23). Let us not do away with God’s **IF**.” The plain teaching here is that unbelieving Israel has been “cast away,” “broken off,” and that they can be “grafted in” again if they will believe (vs. 24) which would be the same as being received “from the dead” (vs. 15).

Romans 11:12, 15 indicates that **possibility** of there being a future great turning of Israelites (fleshly) to Christ **before** the end of the age, but no **promise** nor **prophecy** that such will definitely take place. The possibility is conditional. A big **IF** is involved. The **“IF”** relates to belief (vs. 23).

This was Paul’s concern, as he said in Romans 10:1, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” His concern was so deep that he said, “...I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” (Rom. 9:2,3). And the method of his ministry was to stir up some of them so that they might be saved. “If by any means I may provoke to emulation them which are my flesh, and might save some of them” (Rom. 11:14). “**SOME OF THEM,**” he said! How desperate Paul was that he might reach even **SOME** of them with the gospel and that they might be saved! But he did not say that all fleshly Israel would be saved.

The salvation of “all Israel” in Romans 11:26 is directly connected to Christ’s coming into the world (the **first** time) and turning away ungodliness from Jacob, and involves this being done through the new covenant which operates in this age: “And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.” (Rom. 11:26, 27) [Note: Verse 27 is quoting Jeremiah 31:33 which the book of Hebrews says was fulfilled at the first coming of Christ. J.P. Editor]

Note that this covenant is operative “**WHEN** I shall take away their sins” (vs. 27).

And in this regards, Paul points out in the next verse that as long as they are still in unbelief, **they** are “enemies for your sake: but as touching the **ELECTION, THEY** are beloved for the fathers’ sakes.” Only the “election” (the remnant, the believing Jews whose sins are taken away) are beloved for the fathers’ sakes, but all Israel still in unbelief “are

enemies for your sakes.” In what sense is Israel (the “election”) beloved **FOR THE FATHERS’ SAKES**? Because in this way (through the remnant) does God fulfill the promises made to the fathers! As to actual earthly unbelieving Israel, they are **ENEMIES** for **YOUR SAKES**! Through their fall, the conversion of the Gentiles were encouraged!

The conversion of all fleshly Israel could not possibly be meant here, else Paul would be tearing down his own argument as he is trying to prove that the promises made to the fathers are fulfilled in the remnant of believing Israel.

How long will “blindness in part” remain on the Jewish people? “...blindness in **part** is happened to Israel, until the fullness of the Gentiles has come in” (Rom. 11:25). This verse does not mean that some Israelites who are still lost until all Gentiles who are to be saved, will all be saved, but rather, it means that “blindness in part” is evident with Israel now, in that blindness is on the unbelieving Jews, and that **as long as** Gentiles are being saved, there will be Jews being saved (making up the election, of spiritual believing Jews). **ALL** of them are not blinded or “cast away.” Even as Elijah in his day, had God revealed to him a remnant of “seven thousand men, who have not bowed the knee to Baal, Even so at this present time **ALSO** there is a remnant according to election of grace.” (Rom. 11:4-5). There will continue to be a remnant—those Jews who believe in Christ, right on up to the time the last Gentile is saved. This should be encouragement for evangelism to be done among the Jewish people! They can be saved **now**(if they believe[in Jesus Christ])!

Even though with repetition of some points mentioned already, let me briefly summarize Paul’s teaching in Romans 9, 10, and 11 concerning Israel:

Romans 9 pictures the sovereignty of God as He uses Pharaoh as an illustration of His right to “endure with much long suffering the vessels of wrath fitted to destruction” (vs. 22) so that “He might make known the riches of his glory on the vessels of mercy” (vs. 23), which vessels of mercy are described in vs. 24 as including, not the Jews only, but **also of the Gentiles**. Then in verse 27 he said, “Through the number of the children of Israel be as the sand of the sea (fleshly Israel), a remnant (spiritual Israel) shall be saved” (vs. 27). This **remnant** is the “so **all Israel** shall be saved” which he mentions in Rom. 11:26, for he had already said in Rom. 9:6, “For they are not all Israel, which are of Israel.” He further emphasized this point in 9:8, “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.” God has the right to choose some (the elect, the remnant, the believing Israelites),

to the exclusion of others, as **illustrated** in vs. 11. God is certainly wanting all Israel (fleshly) to be saved (10:1), but because they seek salvation by works, they have not submitted themselves to the righteousness of God which is through Christ (10:3-4). So God has not “cast away his people” (11:1); that is, He has “not cast away his people WHICH HE FOREKNEW” (11:2) which is the remnant, the elect, the believing Israelites. So then, Israel (fleshly) has not obtained salvation, while the elect have done so (11:7). “Even so then at this present time also there is a remnant according to the election of grace” (11:7). God cast away the unbelieving part of fleshly Israel (11:15, 20, 21), but is willing to “graft them in again” “if they abide not still in unbelief” (11:23). This was a mystery (11:25), this partial blinding of fleshly Israel, which would last now as long as Gentiles are being saved (11:25). During this time, any Israelites who would believe would be saved (grafted in again, 11:23), and they help make up that number known as the remnant, the elect, the “**ALL ISRAEL**” of which God speaks when He says, “And so all Israel shall be saved” (11:26). These are the Israelites who partake of God’s new covenant—“For this is my covenant unto them when I shall take away their sins” (11:27) as prophesied in Jeremiah 31:31-33, which covenant was established by Christ at His first coming (and not at His second coming as Scofield says)—see last part of 11:26 as quoted from Isaiah 59:20.

“And so all Israel shall be saved” (11:26) refers to **ALL SPIRITUAL ISRAEL**, not to fleshly Israel who are not the children of God.

And please note that this verse (11:26) has to do **ONLY** with the matter of salvation. Notice in particular that this verse (and the entire passage of Scripture, Romans 9-11, for that matter) says **NOTHING** about the restoration of Israel to Palestine. It says **NOTHING** about their earthly kingdom being set up again. It says **NOTHING** about a Davidic kingdom. It says **NOTHING** about a Temple being rebuilt. It says **NOTHING** about animal sacrifices and offerings being restored. And it says **NOTHING** about fleshly Israel being saved at the second coming of Christ when they look on Him! Any restoration of the Jews is a matter of spiritual salvation in this age, as taught by the apostle Paul in these wonderful chapters of Romans 9, 10 and 11.

Paul’s concern for Israel was not that they might inherit the land of Canaan, but that they might be saved! (Rom. 10:1).

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