

'All Israel Shall Be Saved'

The Messianic body in Israel believes with a united heart that **"All Israel will be saved"** (see Rom. 11:26). The idea that one nation, Israel, is promised a predestined, national revival is a radical concept. It is too radical to be based on one verse, even coming from Paul (Saul) the apostle. It must be a principle developed throughout the Scriptures.

The prophets of ancient Israel began to have revelation of Israel's salvation. It is from their prophecies that Paul received the biblically based authority to make such a bold statement in Romans 11:26.

"Israel is saved in YHVH (Yaweh; the Lord), an eternal salvation" (Is. 45:17).

"In YHVH all the seed of Israel will be righteous and praise" (Is. 45:25).

"I will give salvation to Israel, My glory" (Is. 46:13).

"Your people will all be righteous; will inherit the earth forever" (Is. 60:21).

This last verse became the basis for the rabbinic teaching that all religious Jews have eternal salvation. All Israel has a part in the world to come, as it is said, "And your people will all be righteous"—Masekhet Avot 1:1. The interpretation of Isaiah's prophecies as referring to eternal, national salvation is parallel in the New Covenant and in the Talmud/Mishnah—with obviously quite differing applications.

The other prophets, particularly Jeremiah, continued in Isaiah's viewpoint, which in turn paved the way for Paul's revelation in Romans.

"In His days, Judah will be saved" (Jer. 23:6).

"Time of great tribulation for Jacob and he will be saved out of it" (Jer. 30:7).

"YHVH, save your people, the remnant of Israel" (Jer. 31:7).

"In those days, Judah will be saved" (Jer. 33:16).

The contexts of these passages are prophecies describing the Messianic king, the restoration of Israel and the New Covenant. The early chapters of Jeremiah focus on God's judgment for Israel, the latter chapters on God's judgment for the nations. Right in the middle is a poetic, prophetic section, concerning the restoration of Israel. Jeremiah 30-33 is parallel to Romans 9-11, which was Paul's thesis on the restoration of Israel as well.

Jeremiah 31:7 reveals that the time of Israel's national revival is during the great tribulation. Israel's revival and end-time tribulation are concurrent. Other prophets continued in the same insight; also describing Israel's revival in the context of end-time tribulation:

"...time of tribulation such as never was ... and at that time your people shall be delivered" (Dan. 12:1).

"The sun turned into darkness, moon into blood, before the coming of the great and terrible day of YHVH ... whoever calls on the name of the YHVH will be saved, for in Mount Zion and in Jerusalem there shall be deliverance" (Joel 2:31-32).

"YHVH will save the tents of Judah first..." (Zech. 12:7).

The vision for national revival in Israel in the end times is established by the full range of Israel's latter prophets. The root of biblical authority for this idea goes all the way back to the prophecies of Moses in the Torah.

"Blessed are you, Israel, a people saved by YHVH..."
(Deuteronomy 33:29).

We would not emphasize the salvation of Israel were it just an isolated verse in Romans. However, Israel's restoration, remnant, and revival during end-times tribulation are major themes of Scriptures, from the Torah to the New Covenant.

All quotes from the Scriptures were translated from the original Hebrew by the author.

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