

Dispensationalism and Calvinism (Plot Holes You Can Drive a Truck Through)

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Of the five points attributed to Calvinism, each point has logical flaws that cause serious issues with scriptural consistency. In dealing with these points it is important to remember one very important truth; to the apostles, the Old Testament were the scriptures.

Calvinism relies heavily on the concept that the New Testament abrogates portions of the Old Testament. Nothing could be further from the truth. One of the major fallacies of almost all religious sects is the concept of abrogation; that older, more recent writings countermand, or contradict earlier passages.

For instance, many are uncomfortable with the God of wrath displayed in the Old Testament as compared to the seeming God of peace of the New Testament. Some have difficulty reconciling these two apparently dichotomous views of God.

As we look at the fifth point of the T.U.L.I.P. of Calvinism, there are certain discrepancies between the Old Testament and the New Testament that must be dealt with when one views the scriptures through the eyes of the concept of "Perseverance of the Saints."

If God determined salvation before creation, and He called the Israelites His "chosen people" then two conditions exist. First, God must make allowance for the "Perseverance" of his "chosen people," or He must have instituted "Perseverance" with the new covenant instituted by the Christ.

If God allowed for the perseverance of the chosen people of Israel, that means that this choice continues through today. Therefore, there must be a remnant of the tribes of Israel who are yet saved by God. The intrinsic problem with this is by what means is this remnant saved? If God's choice was in existence before the Christ then are these chosen saved by the old covenant, or the new? This sets up a quandary that has serious repercussions for the belief in Jesus as the Christ.

If, however, perseverance was instituted with the coming of the Christ, then it becomes evident that God either changed His mind about the model for salvation, or that God had, before the dawn of time, determined that perseverance would come into effect after the

coming of the Christ, and that everyone who came before the Christ was saved by the mechanism of the animal sacrifice.

The intrinsic problem with these two models is that they both contradict scripture. If God changed His mind about salvation, then God is subject to caprice and therefore suffers a susceptibility to the “Beneficent God Argument.” Either God cannot change, or He can. Likewise, if you say that salvation was of animal sacrifice then you deny the writings of the book of Hebrews and perhaps others as well.

One other argument might remain, which is that everyone who performed animal sacrifice did so on earnest against the future coming of the Christ. In other words, their sacrifice was simply a “down payment” on a loan that would eventually be paid back by Jesus’ death on the cross. In this model however, we find a problem. How does this effect the current state of salvation for the Jews?

In order to sufficiently explain this we must then assume that Jesus’ sacrifice was sufficient for all sins, past present and future. But, we must also assume that Jesus’ sacrifice would automatically be transferred to the Jews despite their acceptance of that sacrifice or not. This means that there must be Unconditional Election and Irresistible Grace. God must elect those who will be saved outside of, and despite of their own personal choice, and that this election is based on nothing more than God’s personal choice.

The point I am making is that in order to sustain one point of Calvinistic thought, you must maintain all five points of this thought process. And, in order to maintain any one point of Calvinism, you must invent reasonings to circumvent the logical holes that open up and which cause serious contradictions from scripture to scripture, book to book, concept to concept, precept upon precept.

One of the biggest inventions necessary to fulfill the concepts behind Calvinism is the idea of dispensationalism which is really just a large portion of sensationalism. The idea of dispensationalism is the attempt to show how God has one plan for the Jews and another for the Gentiles. These plans include salvation, daily living, and the ultimate outcome of all end-times prophecies. When you begin with dispensationalism, you end up with even more logical holes that need to be filled.

Not the least of these is the character of God’s covenants with men. When you believe that there is one plan for the Jews and another for the Gentiles, then you must have the mind-set that the Jews received their salvation by works, and that we receive our salvation by grace. Yet, we have that pesky statement in the book of Hebrews that we have to contend with; the one that says no one was ever saved by animal sacrifice. We also have to contend with Paul’s assertion that the law was not for salvation, but rather for condemnation. What are we to do about all of this mess?

Instead of starting with a preconceived notion of what the Bible ought to say, it is always best to start with what the Bible actually says. On the subject of election and perseverance the Bible is not silent. In fact, it is amply clear, from the beginning of the Bible, through the

end of the Bible, that there is one consistent message; obey God and live, deny God and die.

In the very beginning with Adam, God “said, Behold, I have given you every plant seeding seed which is on the face of all the earth, and every tree in which is the fruit of a tree seeding seed; it shall be food for you.”¹ “And Jehovah God commanded the man, saying, You may freely eat of every tree in the garden; but of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, you shall surely die.”²

The very first covenant with man was obey and live, deny and die. This theme is carried out throughout all of Gods creation time and time again. But, one instance of this paradigm is particularly troubling for Calvinism.

Where does Satan come from?

We all know that Satan was once Lucifer, the highest of all God’s heavenly host. Satan was already glorified as one of the heavenly host, but he fell from heaven to become God’s enemy. Why he did this is another story. How he did it is this story. Satan chose to “ascend to heaven; above the stars of God...” Of course this is not possible, but he tried anyway. Lucifer exercised his free will. Even though he was in the presence of God, he chose freely to relinquish his position with God in a bid to usurp God’s throne.

Once again, obey and live, deny and die. However, in this case we have a glorified being, in the presence of God, choosing not to obey. This same thing can be said of Adam and Eve. God talked directly to Adam, yet Adam decided to disobey. This same thing can be said of the Israelites:

¹⁴ And Jehovah said to Moses, Behold, your days are coming near to die. Call Joshua, and present yourselves at the tabernacle of the congregation, and I shall charge him. And Moses and Joshua went, and they presented themselves at the tabernacle of the congregation. ¹⁵ And **Jehovah appeared at the tabernacle in a pillar of cloud;** and the pillar of cloud stood at the door of the tabernacle. ¹⁶ And Jehovah said to Moses, Behold, you shall sleep with your fathers, and this people shall rise up and go lusting after the gods of the strangers of the land into which they are going, and shall forsake Me, and shall break My covenant which I made with it. ¹⁷ And My anger shall burn against them in that day, and I shall forsake them and hide My face from them. And it shall be consumed, and many evils and distresses shall find this people. And it shall say in that day, Is it not because my God is not in my midst, that these evils have found me? ¹⁸ And I will completely hide My face in that day, because of all the evil which this people has done, for it shall turn to other gods. ¹⁹ Now, then, write this song for you, and teach it to the sons of Israel. Put it in their mouths, so that this song shall be

¹ Genesis 1:29

² Genesis 2:16-17

for a witness to Me against the sons of Israel. ²⁰ And I shall bring them into the land flowing with milk and honey, which I have sworn to their fathers. And you shall eat and be satisfied, and become fat, and shall turn to other gods; and they shall serve them, and despise Me, and break My covenant. ²¹ And it shall be, when many evils and distresses have found them, this song shall testify against them as a witness. For it shall not be forgotten out of the mouths of their seed. For I know their imagination which they are making today, before I bring them into the land which I have sworn. – Deuteronomy 31:14-21

⁶ If you at all turn back, you and your sons, from following me, and do not keep My commands, My statutes which I have set before you, and you shall go and serve other gods and bow yourselves to them, ⁷ then I shall cut off Israel from the face of the land that I have given to them, and the house that I have hallowed for My name I shall send away from My face, and Israel shall be a proverb and a byword among all peoples. ⁸ As to this house, which is high, everyone passing by it shall be astonished and shall hiss, and they shall say, Why has Jehovah done this to this land and to this house? ⁹ And they shall say, Because they have forsaken Jehovah their God, who brought their fathers out from the land of Egypt, and they laid hold on other gods and bowed themselves to them and served them. On account of this Jehovah has brought in upon them all this evil. – I Kings 9:6-9

In fact what we find happening with the Israelites is that this prophecy did indeed come true just a few hundred years later. What's interesting about these passages is that God talks about "cut[ting] off Israel from the face of the land." This land is the very land promised to Abraham many hundreds of years earlier:

⁷ And I will establish My covenant between Me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you and to your seed after you. ⁸ And I will give to you and to your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession and I will be their God. ⁹ And God said to Abraham, You shall keep My covenant, you and your seed after you in their generations. ¹⁰ This is My covenant which you shall keep, between Me and you and your seed after you: Every male child among you shall be circumcised – Genesis 17:7-10

When God makes a covenant between Himself and Abraham, there are two parts to the deal. God will give the land, Abraham will be faithful. Once again; obey and live, deny and die. It's not the particular act that counts, it's the obedience of the act that counts:

Having been called out by faith, Abraham obeyed to go forth to a place which he was going to receive for an inheritance; and he went out not understanding where he went. – Hebrews 11:8

But, what happens when someone does go back on their covenant with God? After all, Adam didn't die physically. God did give Adam and his children the blood sacrifice as a means of atonement to provide a second chance of salvation. God is patient beyond measure, and long suffering. Could God possibly "cut off" His chosen people?

It is true that God cannot look upon sin. It is also true that from time to time God would turn away from His people because of their sin. Eventually, however, someone would come along and repent, and so the people would repent, and things would go along fine for a while. But, all that changed during the kingdom age.

¹ Manasseh was a son of twelve years when he began to reign, and he reigned fifty five years in Jerusalem, and the name of his mother was Hephzibah. ² And he did the evil in the eyes of Jehovah, according to the idolatries of the nations that Jehovah expelled from before the sons of Israel. ³ And he built again the high places that his father Hezekiah had destroyed, and raised up altars for Baal, and made a shrine, as did Ahab the king of Israel, and worshiped all the host of the heavens, and served them. ⁴ And he built altars in the house of Jehovah, of which Jehovah had said, In Jerusalem I will put My name. ⁵ And he built altars for all the host of the heavens in the two courts of Jehovah's house. ⁶ And he made his son to pass through the fire, used magic, and used divination, and dealt with mediums and soothsayers. He expanded to work the evil in the eyes of Jehovah, to provoke Him to anger. ⁷ And he set a graven image of the Asherah that he made in the house of which Jehovah had said to David and to his son Solomon, In this house, and in Jerusalem, that I have chosen out of all the tribes of Israel, I will put My name forever. ⁸ And I will not again make the feet of Israel wander any more out of the land which I gave their fathers; only if they observe to do all that I commanded them, and to all the law that My servant Moses commanded them. ⁹ But they did not listen, and Manasseh caused them to do evil above the nations that Jehovah had destroyed from before the sons of Israel. ¹⁰ And Jehovah spoke by His servants the prophets, saying, ¹¹ Because Manasseh the king of Judah has done these abominations, doing more wickedly than all that the Amorites did before him, and has made Judah also to sin with his idols, ¹² therefore so says Jehovah, the God of Israel, Behold, I am bringing evil on Jerusalem and Judah, so that whoever hears of it, his two ears shall tingle. ¹³ And I will stretch out over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and shall wipe Jerusalem as one wipes a dish (he wipes and turns it on its face). ¹⁴ And I will forsake the remnant of My inheritance, and give them into the hand of their enemies; and they shall be for a prey and for a spoil to all their enemies, ¹⁵ because they have done evil in My eyes, and have provoked Me to anger from the day their fathers came out of Egypt, even to this day. – II Kings 21:1-15

What was the reason for God's wrath? They had broken their covenant with God:

You shall have no other gods before Me. – Deuteronomy 5:7

God's agreement with the Israelites was simple; obey and live, deny and die. The first commandment of this covenant was to have no other gods before God. Manasseh broke this covenant where no other king before him had. Because of this, God's judgement came down like a hammer:

⁷ And now so says Jehovah, the God of Hosts, the God of Israel: Why do you commit great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, not leaving to yourselves a remnant, ⁸ to provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt, there where you have gone to reside, that I might cut you off, and that you might be a curse and a reproach among all the nations of the earth? ⁹ Have you forgotten the evilness of your fathers, and the evilness of the kings of Judah, and the evilness of his wives, and your own evilness, and the evilness of your wives, which they have done in the land of Judah and in the streets of Jerusalem? ¹⁰ They are not crushed to this day, nor have they feared, nor walked in My law, nor in My statutes which I have set before you and before your fathers. ¹¹ So Jehovah of Hosts, the God of Israel, says this: Behold, I will set My face against you for evil, and to cut off all Judah. ¹² And I will take the remnant of Judah who have set their faces to go into the land of Egypt, to reside there; and they shall all be consumed and fall in the land of Egypt. They shall be consumed by the sword, and by the famine. They shall die, from the least even to the greatest, by the sword, and by the famine, and they shall be a curse, a horror, and a shame, and a reproach. ¹³ For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the plague, ¹⁴ so that none of the remnant of Judah which has gone into the land of Egypt, to reside there, will be an escaped one, or a survivor; or return to the land of Judah to which they are lifting up their soul, to return to live there. For not one shall return, except those who escape. – Jeremiah 44:7-14

¹ Sons of Israel, hear the word of Jehovah, for Jehovah has a quarrel with the inhabitants of the land; for there is no truth, and no mercy, and no knowledge of God in the land. ² Swearing, and lying, and killing, and stealing, and the committing of adultery increase. And blood touches against blood. ³ On account of this the land shall mourn, and every one living in it shall droop, with the beasts of the field and the birds of the heaven; yes, also the fish of the sea shall be removed. ⁴ Yet let not a man strive with nor reprove a man. For your people are as a priest striven with. ⁵ And you shall stumble in the day, and the prophet also shall stumble with you at night, and I will cut off your mother.

⁶ My people are cut off for lack of knowledge. Because you rejected the knowledge, I also rejected you from being priest to Me. Since you have forgotten the law of your God, I will forget your sons, even I. ⁷ As they were

increased, so they sinned against Me. I will change their glory into shame.
– Hosea 4:1-7

¹ Put a horn to your mouth. He comes like an eagle against the house of Jehovah, because they have broken My covenant and have sinned against My law. ² Israel shall cry to Me, My God, we know You. ³ Israel has thrown off good; the enemy shall pursue him. ⁴ They have set up kings, but not by Me. They have made rulers, but I did not know. They made idols for themselves with their silver and their gold, so that they may be cut off. ⁵ O Samaria, your calf has cast you off. My anger is kindled against them. Until when will they not attain purity? ⁶ For it also came from Israel: The craftsman made it, but it is not God. For the calf of Samaria shall be splinters. ⁷ For they sow the wind, and they reap the whirlwind. He has no stalk; the bud shall make no flour. If it does make it, strangers will swallow it up. ⁸ Israel is swallowed up. They are now among the nations as a vessel in which is no pleasure. ⁹ For they have gone up to Assyria, a wild ass alone by himself. Ephraim has hired lovers. ¹⁰ Yes, though they have hired among the nations, now I will gather them. And they began to be few, from the burden of the king of rulers. ¹¹ Because Ephraim has made many altars to sin, they are altars to him to sin. ¹² I will write the great things of My law for him. They were counted as a strange thing. ¹³ They sacrifice flesh for the sacrifices of My offerings, and they eat. Jehovah did not accept them. Now He will remember their iniquity and punish their sins. They shall return to Egypt. ¹⁴ For Israel has forgotten his Maker, and builds temples. And Judah has multiplied fortified cities. But I will send a fire on his cities, and it shall burn up her palaces. – Hosea 8

God fulfilled the prophecy of Moses and his promise of justice to the Israelites. The children of Israel broke their covenant with God and God judged them for it. Even though they were God's people, and even though God had chosen them, and even though God never broke his promise to His people, they chose against God. The Children of Israel and the people of Judah were destroyed, scattered and forever removed of ownership of that land.

But, what about the return? We know that there was a group of Jews who returned to the land. If God was so adamant about the destruction and removal of the Jews, why did He allow them to return? The answer is simple; because of His promise to David:

And your people shall all be righteous; they shall possess the earth forever, a branch of My planting, a work of My hands, to beautify Myself. – Isaiah 60:21

Behold, the days come, says Jehovah, that I will raise to David a righteous Branch, and a King shall reign and act wisely, and shall do justice and righteousness in the earth. – Jeremiah 23:5

God promised David that the Messiah would come from his line. All of the other covenants God had with the Jews that were not broken, remained in play. Abraham had been promised that the land would be occupied by Jews as long as they circumcised their young. To this very day there are Christians of Jewish descent in Jerusalem who have lived in the city from the times of the Christ. This promise goes on to this very day.

However, the reason for the Jews return to Jerusalem was not for the Jews, or for the Israelites. It was so that God could fulfill His promise to the world that “salvation is of the Jews” and that “a branch of [His] planting” would come to make all people righteous:

⁷ Because of this, even as the Holy Spirit says, "Today, if you hear His voice,
⁸ do not harden your hearts, as in the provocation, in the day of temptation
in the wilderness, ⁹ there where your fathers tempted Me, testing Me, and
saw My works forty years. ¹⁰ Because of this, I was angry with that
generation and said, They always go astray in heart; and they did not know
My ways; ¹¹ so I swore in My wrath, They shall not enter into My rest." LXX-
Psa. 94:7-11; MT-Psa. 95:7-11 ¹² Watch, brothers, lest perhaps shall be in
any one of you an evil heart of unbelief in withdrawing from the living God.
¹³ But exhort yourselves each day, as long as it is being called today, that not
any of you be hardened by the deceit of sin. ¹⁴ For we have become
partakers of Christ, if truly we hold the beginning of the assurance firm to the
end; – Hebrews 3:7-14

So now that we understand that the Jews were cut off by God for breaking their covenant with Him, and that their return to the land of their fathers was only because God was keeping His promises to the faithful, we must understand that today our covenant with God is no different than the covenants that have come before:

³¹ Then Jesus said to the Jews who had believed in Him, If you continue in
My Word, you are truly My disciples. ³² And you will know the truth, and
the truth will set you free. – John 8:31-32

⁹ As the Father loved Me, I also loved you; continue in My love. ¹⁰ If you
keep My commandments you will continue in My love, as I have kept My
Father's commandments and continue in His love. ¹¹ I have spoken these
things to you that My joy may abide in you, and your joy may be full. ¹² This
is My commandment, that you love one another as I loved you. – John
15:9-12

²¹ And you then being alienated and enemies in your mind by evil works,
yet now He reconciled ²² in the body of His flesh, through death, to present
you holy and without blemish and without charge before Him, ²³ if indeed
you continue in the faith grounded and settled and not being moved away
from the hope of the gospel which you heard proclaimed in all the creation
under Heaven, of which I, Paul, became a minister. – Colossians 1:23

The Apostle Paul attempts to explain this principle in Romans, chapter 11. Unfortunately, those who seek to support dispensationalism and Calvinism take this chapter out of its context. Remember the very first principle of this work; to the apostles, the Old Testament were the scriptures.

Paul was not writing anything new, or earth shattering except that what he was writing was not the normal, conventional thought concerning the scriptures. This was the entire reason for the existence of the Christ. God needed to show mankind the truth of the scriptures before they could take advantage of the sacrifice.

By the time the Christ came the practices of Judaism had become all about the deeds and performances of the Law. The Christ, Jesus, came to teach the world that the law was not the point, but rather the giver of the Law. This is the core message of Christianity. The very essence of the Gospel makes no impact unless the one who died on the cross is a personal agent, acting on each person's behalf, and in order to show those persons how they can come to know the One True God.

The Israelites had stumbled. They had broken their covenant with God, but each generation has the ability to repent and turn back to God. God does not visit the sins of the father on the son. Each one of us is responsible for our own acceptance, or denial:

¹¹ I say, then, Did not they stumble *that they fall*? Let it not be! But by their slipping away salvation came to the nations [gentiles], to provoke them to jealousy. ¹² But if their slipping away *is the riches of the world, and their default the riches of the nations, how much more their fullness?* ¹³ For I speak to you, the nations, since I am an apostle of the nations, (I glorify my ministry), ¹⁴ if somehow I may provoke to jealousy my flesh, and may save some of them. ¹⁵ For if *their casting away is the reconciliation of the world, what the reception, except life from the dead?* ¹⁶ Now if the firstfruit is holy, also the lump. And if the root is holy, also the branches. ¹⁷ But if some of the branches were broken off, and you, being a wild olive tree were grafted in among them, and became a sharer of the root and the fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, *it is not you that bears the root, but the root bears you.* ¹⁹ You will say then, The branches were broken off that I might be grafted in. ²⁰ Well! For unbelief they were broken off. And you stand by faith. Do not be highminded, but fear. ²¹ For if God did not spare the natural branches, fear that it may be He will not spare you either. ²² Behold, then, the kindness and severity of God: On those having fallen, severity. But on you, kindness, if you continue in the kindness. Otherwise, you will also be cut off. ²³ And those also, if they do not continue in unbelief, will be grafted in. For God is able to graft them in again. ²⁴ For if you were cut out of the natural wild olive tree, and against nature were grafted into a good olive tree, how much more these being according to nature will be grafted into their own olive tree? ²⁵ For I do not want you to be ignorant of this mystery, brothers, so that you may not be wise within yourselves, that hardness in part has happened to Israel until the fullness of

the nations comes in; ²⁶ and so [and in this way : TNIV] all Israel will be saved, even as it has been written, "The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob. ²⁷ And this is My covenant with them, when I take away their sins." *Isa. 59:20, 21* ²⁸ Indeed, as regards the gospel, enemies for you, but as regards the election, beloved for the sake of the fathers. ²⁹ For the free gifts and the calling of God are without repentance. ³⁰ For as you then also disobeyed God, but now have obtained mercy by the disobedience of these [the Jews], ³¹ so also these [the Jews] now have disobeyed, so that they also may obtain mercy *by your mercy.* ³² For God shut up all in disobedience, that He may show mercy to all. – Romans 11:11-31

Once again we see if you obey you will live. Again and again this same theme runs through the Bible. It's not the deeds that we do, it's the obedient spirit of our heart. This attitude was exemplified through Jesus' death on the cross when He proclaimed "not my will but thine" to His Father just before His death. This was shown to us through Israel's obedience, and their lack of obedience.

But, as Christians can we break our covenant with God? Is it possible for us, like the Israelites, to go that one step too far; beyond the point of no return. Satan did it. God's chosen people did it. But, can we?

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. – I John 5:16

And everyone who shall say a word against the Son of man, it shall be forgiven Him; but the ones blaspheming against the Holy Spirit, it will not be forgiven. – Luke 12:10

but whoever commits blasphemy against the Holy Spirit has no forgiveness to eternity, but is liable to eternal judgment – Mark 3:29

And whoever speaks a word against the Son of man, it shall be forgiven him. But whoever speaks against the Holy Spirit, it shall not be forgiven him, not in this age nor in the coming one. – Matthew 12:32

Behold, then, the kindness and severity of God: On those having fallen, severity. But on you, kindness, if you continue in the kindness. Otherwise, you will also be cut off. – Romans 11:22

¹ Because of this, having left the discourse of the beginning of Christ, let us be borne on to full growth, *not laying down again* a foundation of repentance from dead works, and of faith toward God, ² of the baptisms, of doctrine, and of laying on of hands, and of resurrection of dead ones, and of eternal judgment. ³ And this we will do, if indeed God permits. ⁴

For it is impossible for those

1. being once enlightened, and
2. having tasted of the heavenly gift, and
3. becoming sharers of the Holy Spirit, ⁵ and
4. tasting the good Word of God, and the works of power of a coming

age, ⁶

then falling away,

it is impossible for them again to renew to repentance, *crucifying again for themselves the Son of God, and putting Him to open shame.* ⁷ (For the earth drinking in the rain often coming upon it, and producing plants fit for those for whom it is also worked, receives blessing from God; ⁸ "but bearing thorns and thistles," it is deemed unfit and near a curse, of which the end is for burning.) (Gen. 3:17,18) – Hebrews 6:1-8

This is not the doctrine of loose your salvation one day, pick it up the next. God was very, very patient with the Israelites. He allowed them to continue on in sin after sin after sin, and each time they repented, He showed them favor again. It wasn't until the covenant was completely broken that His judgement came down upon the people. The same is true for us.

Our covenant with God is very simple; obey and live, deny and die. All we have to understand what God wants us to obey is given to us first through the Holy Spirit, then through the Bible. In the end, these are the only means we have of justifying our faith. If we add to, or take away from these means, we are without understanding.

The Jews were God's chosen people. For the sake of Abraham, Isaac, Jacob and David God will save a remnant of His people even beyond the end of this existence. However, there is and always has been only one way to salvation. It's not us, or the Jews. It's not one plan, or another plan. There is only One God, one mediator between man and God, "and there is salvation in no other One, for neither is there any other name under Heaven having been given among men by which we must be saved."³

It is not possible for a Jew to go to heaven without the Christ, there is no dispensation for the Israelites, those of us who are gentiles and who have accepted Christ as our savior are the "wild branches" that have been "grafted in" and this is how God has ordained that "all Israel will be saved" because we have also become God's "...elect race," "a royal priesthood," "a holy nation," "a people for possession," so that "you may openly speak of the virtues" of the *One* who has called you out of darkness into His marvelous light; *LXX-Ex. 23:22; MT-Ex. 19:5, 6* ¹⁰ **you who then were "not a people, but now are the people" of God;** "the one not pitied *then* but now pitied."*(Hos. 1:6, 9 2:1, 23)*⁴

³ Acts 4:12

⁴ | Peter 2:9-10