

SEPARATION THEOLOGY

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I recently received a link to a video from someone asking my opinion on what the speaker said. (<https://www.youtube.com/watch?v=K9EODeCOSgQ>)

The speaker introduced himself only as Pastor John. His premise is that we, Evangelical Christians, should not be supporting the state of Israel or non-believing Jewish people; he says our connection should only be with the Jewish believers of Messiah. I agree with him that our primary connection is with the Messianic believers, but we should not neglect pre-believing Israel either. This perspective is what I call “separation theology”. Instead of claiming that the church has replaced Israel, it suggests that the church and Israel have separate destinies in God, and the church should not concern itself with the nation of Israel or non-believing Jews except to pray for their salvation. Here are my thoughts on what he says in the video.

His first point is that most Christians base their support of Israel on Genesis 12:3 where God said, “I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.”

While separation theology attempts to draw a clear line between the destinies of the church and Israel, I believe it’s important to approach this topic with nuance and compassion. Although our spiritual bond with Messianic believers is foundational, we should also recognize the ongoing significance of the broader Jewish community in God’s redemptive plan. Supporting Israel and praying for the Jewish people—both believers and those not yet believing—reflects the heart of biblical prophecy and God’s enduring promises.

He says that in the context of this verse, God was specifically speaking to Abraham, not the nation of Israel. If we read Genesis 12:2-3 we will see that in context God’s plan was to use Abraham to bless the nations. To do this God created a nation; Israel through whom the ultimate blessing, Yeshua (Jesus) came. So we can conclude that the promise is not just for Abraham alone but it includes the nation. Moreover, God repeated those same words **to the nation of Israel** after they came out of Egypt. In Numbers 24, Balaam made his third attempt to curse Israel as he had been commissioned to do, but the Lord did not allow him to; in fact, the Lord caused him to prophesy over the Israelites.

In verse five we see clearly that Balaam was speaking over the Israelites, *“How lovely are your tents, O Jacob! your dwellings, O Israel!”* Then in verse 9 he said: *“He bows down, he lies down as a lion; and as a lion, who shall rouse him? **Blessed is he who blesses you, and cursed is he who curses you.**”* Therefore, that promise was given to Abraham was transferred to the nation of Israel.

This is just like the covenant God made with Abraham in Genesis 15 and 17 then passed down to Isaac in Genesis 26 and to Jacob in Genesis 35 and God said that the covenant would be passed down to their descendants, i.e. the Jewish people, this covenant included the land.

One argument that is spreading today is that modern Israel is no longer the same as Biblical Israel; they use this argument to try to disqualify the nation state. Such people believe that the Jewish people should continue to remain in exile among the nations. But God has other ideas

Jeremiah 31:35-37

*35 This is what the Lord says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar — the Lord Almighty is his name: 36 “Only if these decrees vanish from my sight, “declares the Lord,” will the descendants of Israel **ever cease to be a nation before me.**” 37 This is what the Lord says: “Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done,” declares the Lord.*



So only if the sun, moon, and stars stop shining and the waves stop rushing to shore, only then will Israel cease to be a nation in God's eyes. This is despite their failures; He says that only when the heavens can be measured and the earth's foundation can be reached, only then will God reject Israel because of their failures. Apostle Paul reiterates this;

Romans 11:11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! NIV

Romans 11:28-29

28 As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, 29 for God's gifts and his call are irrevocable. NIV

Others point to the messy political situation in Israel to argue that this disqualifies the Jewish people from having a state. The Jewish people have a word that aptly describes that situation – “balagan”, which means chaos. If a chaotic government disqualifies a nation, then India and Taiwan should also be disqualified. I have seen news reports of parliamentarians in these countries resorting to fisticuffs and even throwing chairs in the parliament chamber; that's real “balagan”.

The nation of Israel today is best pictured in Ezekiel 37 as the dry bones. At this point, they have come together; bones, tendons, and flesh, and have become strong, yet they await the final stage, the outpouring of the Spirit, which will cleanse them.

He said this first in Chapter 36, where He promised that the day would come when He would pour clean water on them and cleanse them from all idolatry and unrighteousness. In chapters 36 and 37, He promises to bring the people of Israel, including the lost tribes of the Northern Kingdom, back to the land He promised to their forefathers, and they would dwell there forever (Ezekiel 37:25).

Pastor John then turns his attention to Galatians 3 to emphasize his point that, Christians should only be concerned about Jewish believers, he quotes Galatians 3:7 and 9 that says that those who are of faith, believers in Messiah are children of Abraham.

These verses do not exclude the people of Israel; it just says that Gentiles who believe **also** become children of Abraham. In Ephesians 2:11-12, the Word tells us that we Gentiles were once alienated from the commonwealth of Israel, but through Christ we have been brought near (or into) this commonwealth. It does not say that we were brought into the commonwealth of “believing Israel”.

Dr. Jack Hayford the former chancellor of King's University and well known author, wrote an article entitled “Why Stand With Israel Today” in it he said “Our place in God's present order inextricably links us with the Jews as a people and thereby the land of Israel according to the Word.” ([read the whole article here](#))

Finally, pastor John refers to Romans 11 to point out that unbelieving Israel is like branches of the olive tree that were cut off, and we non-Jewish believers have been grafted in, so therefore we should not be concerned about those broken branches.

In this very same chapter the Apostle says twice that Israel's fall is not final; he asks a rhetorical question and immediately and emphatically answers it

*Romans 11:1 I say then, has God cast away His people? **Certainly not!** NKJV*

*Romans 11:11 I say then, have they stumbled that they should fall? **Certainly not!** NKJV*

In the KJV it says “God forbid”



Apostle Paul warned the Gentile believers in Rome not to be arrogant towards the broken Jewish branches and told them (us) that if God could cut off those branches, He could cut us out also. (Romans 11:19-21). He also said that just as God grafted us into His Olive tree, He can also graft the original branches (Israel) back when they come to faith.

He also tells us with certainty that the Jewish people will come to faith, but God is only waiting for the right time when the full number of Gentiles has entered the Kingdom.

*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, **that blindness in part has happened to Israel until the fullness of the Gentiles has come in.** And so, all Israel will be saved, (Romans 11:25 – 26 NKJV)*

It says that God temporarily blinded Israel but, finally, all Israel will be saved, not might be, not could be, but certainly will be. Of course, this is speaking of Israel that have yet come to faith.

God chose Israel not because they deserved it (Deuteronomy 7:7 – 8). He called them so that they could be His witnesses and testify that He is the only God (Isaiah 43:10- 11, 44:8). A dear brother once said, God does not have a “plan B”. Scripture bears this out when it says:

Romans 11:28-29

28 Concerning the gospel they (Jewish religious leaders) are enemies for your sake but concerning the election (God’s choice of Israel) they are beloved for the sake of the fathers (Patriarchs). 29 For the gifts and the calling of God are irrevocable. NKJV

God does not revoke the calling of the nation of Israel, despite their unbelief, but one day they will all come to faith. Our role today is to provoke them to envy so that they might seek the Lord (Romans 11:11), and when they come to faith, there will be a great revival.

Romans 11:12 Now if the Gentiles were enriched because the people of Israel turned down God’s offer of salvation, think how much greater a blessing the world will share when they finally accept it. (NLT)

I heard a Messianic leader once say, “It is no point praying for the salvation of Israel if we don’t pray for the protection of the nation; otherwise, there would not be an Israel left to save.” We need to connect and support even pre-believing Israel.

