

Jews, Khazars, Heretics, and Chuck Baldwin: "ALL ISRAEL SHALL BE SAVED"

Sources cited in the message

Albert Barnes Commentary on Romans 11:26:

Romans 11:26 – And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

And so - That is, in this manner; or when the great abundance of the Gentiles shall be converted, then all Israel shall be saved.

All Israel - All the Jews. It was a maxim among the Jews that "every Israelite should have part in the future age." The apostle applies that maxim to his own purpose; and declares the sense in which it would be true. He does not mean to say that every Jew of every age would be saved; for he had proved that a large portion of them would be, in his time, rejected and lost. But the time would come when, as a people, they would be recovered; when the nation would turn to God; and when it could be said of them that, as a nation, they were restored to the divine favor. It is not clear that he means that even then every individual of them would be saved, but the body of them; the great mass of the nation would be. Nor is it said when this would be. This is one of the things which "the Father hath put in his own power;" Act 1:7. He has given us the assurance that it shall be done to encourage us in our efforts to save them; and he has concealed the time when it shall be, lest we should relax our efforts, or feel that no exertions were needed to accomplish what must take place at a fixed time.

Shall be saved - Shall be recovered from their rejection; be restored to the divine favor; become followers of the Messiah, and thus be saved as all other Christians are.

John Gill's Commentary on Romans 11:26:

And so all Israel shall be saved,.... Meaning not the mystical spiritual Israel of God, consisting both of Jews and Gentiles, who shall appear to be saved in the Lord with an everlasting salvation, when all God's elect among the latter are gathered in, which is the sense many give into; but the people of the Jews, the generality of them, the body of that nation, called "the fulness" of them, Rom 11:12, and relates to the latter day, when a nation of them shall be born again at once; when, their number being as the sand of the sea, they shall come up out of the lands where they are dispersed, and appoint them one head, Christ, and great shall be the day of Jezreel; when they as a body, even the far greater part of them that shall be in being, shall return and seek the Lord their God, and David their King; shall acknowledge Jesus to be the true Messiah, and shall look to him, believe on him, and be saved by him from wrath to come.

Excerpt from Wikipedia article on the Khazars

Complete article found here: <https://en.wikipedia.org/wiki/Khazars>

The **Khazars** (/ˈxɑːzɑːrz/) were a semi-nomadic Turkic people that in the late 7th-century AD established a major commercial empire covering the southeastern section of modern European Russia, southern Ukraine, Crimea, and Kazakhstan . . .

. . .Ashkenazi-Khazar theories

Several scholars have suggested that the Khazars did not disappear after the dissolution of their Empire, but migrated west to eventually form part of the core of the later Ashkenazi Jewish population of Europe. This hypothesis is greeted with scepticism or caution by most scholars. The German Orientalist [Karl Neumann](#), in the context of an earlier controversy about possible connections between Khazars and the ancestors of the Slavic peoples, suggested as early as 1847 emigrant Khazars might have influenced the core population of Eastern European Jews.

The theory was then taken up by [Albert Harkavi](#) in 1869 when he also claimed a possible link between the Khazars and Ashkenazi, but the theory that Khazar converts formed a major proportion of Ashkenazi was first proposed to a Western public in a lecture by [Ernest Renan](#) in 1883. Occasional suggestions emerged that there was a small Khazar component in East European Jews in works by [Joseph Jacobs](#) (1886), [Anatole Leroy-Beaulieu](#), a critic of antisemitism (1893), Maksymilian Ernest Gumplowicz, and by the Russian-Jewish anthropologist Samuel Weissenberg.¹ In 1909 Hugo von Kutschera developed the notion into a book-length study, arguing Khazars formed the foundational core of the modern Ashkenazi. [Maurice Fishberg](#) introduced the notion to American audiences in 1911. The idea was also taken up by the Polish-Jewish economic historian and [General Zionist](#) Yitzhak Schipper in 1918. [Israel Bartal](#) has suggested that from the [Haskalah](#) onwards polemical pamphlets against the Khazars were inspired by [Sephardi](#) organizations opposed to the Khazaro-Ashkenazim.¹

[H. G. Wells](#) in his [Outline of History](#) (1920), following on his premise that, '(T)he main part of Jewry never was in Judea and had never come out of Judea,' considered a movement of Jewish Khazars to lie behind the large Jewish settlements of Russia and Poland. Three years later, the American anthropologist [Roland B. Dixon](#) also thought that after their conversion, the Khazars spread westwards to 'form the preponderant element among the east European Jews.'. The thesis was to have a political echo in later opinion.

In 1932, [Samuel Krauss](#) ventured the theory that the biblical Ashkenaz referred to northern [Asia Minor](#), and identified it with the Khazars, a position immediately disputed by Jacob Mann. Ten years later, in 1942, [Abraham N. Polak](#) (sometimes referred to as *Poliak*), later professor for the history of the Middle Ages at [Tel Aviv University](#), published a Hebrew monograph in which he concluded that the East European Jews came from Khazaria. [D.M. Dunlop](#), writing in 1954, thought very little evidence backed what he regarded as a mere assumption, and argued that the Ashkenazi-Khazar descent theory went far beyond what "our imperfect records" permit. [Léon Poliakov](#), while assuming the Jews of Western Europe resulted from a "panmixia" in the first millennium, asserted in 1955 that it was widely assumed that Europe's Eastern Jews descended from a mixture of Khazarian and German Jews. Poliakov's work found some support in [Salo Wittmayer Baron](#) and [Ben-Zion Dinur](#), but was dismissed by Bernard Weinryb as a fiction (1962). [Bernard Lewis](#) was of the opinion that the word in [Cairo Geniza](#) interpreted as Khazaria is actually [Hakkari](#) and therefore it relates to the [Kurds](#) of the Hakkari mountains in southeast [Turkey](#).

The Khazar-Ashkenazi hypothesis came to the attention of a much wider public with the publication of [Arthur Koestler's](#) [The Thirteenth Tribe](#) in 1976, which was both positively reviewed and dismissed as a fantasy, and a somewhat dangerous one. Israeli historian Zvi Ankori argued that Koestler had allowed his literary imagination to espouse Poliakov's thesis, which most historians dismissed as speculative. Israel's ambassador to Britain branded it "an anti-Semitic action financed by the Palestinians", while [Bernard Lewis](#) claimed that the idea was not supported by any evidence whatsoever, and had been abandoned by all serious scholars. [Raphael Patai](#), however, registered some support for the idea that Khazar remnants

had played a role in the growth of Eastern European Jewish communities, and several amateur researchers, such as Boris Altschüler (1994), kept the thesis in the public eye. The theory has been occasionally manipulated to deny Jewish nationhood. Recently, a variety of approaches, from linguistics ([Paul Wexler](#)) to historiography ([Shlomo Sand](#)) and [population genetics](#) ([Eran Elhaik](#), a geneticist from the [University of Sheffield](#)) have emerged to keep the theory alive. In a broad academic perspective, both the idea that the Khazars converted *en masse* to Judaism and the suggestion they emigrated to form the core population of Ashkenazi Jewry, remain highly polemical issues.

One thesis held that the Khazar Jewish population went into a northern diaspora and had a significant impact on the rise of [Ashkenazi Jews](#). Connected to this thesis is the theory, expounded by Paul Wexler, that the grammar of [Yiddish](#) contains a Khazar substrate. In 2018, Kevin Alan Brook cited genetic data to argue against the claim that Ashkenazim have any amount of Khazarian ancestry.

According to [Michael Barkun](#), while the Khazar hypothesis never played any major role in anti-Semitism generally,^[246] it has exercised a noticeable influence on American antisemites since the [restrictions on immigration in the 1920s](#). Maurice Fishberg and Roland B. Dixon's works were later exploited in racist and religious polemical literature in both Britain, in [British Israelism](#), and the United States. Particularly after the publication of [Burton J. Hendrick's](#) *The Jews in America* (1923) it began to enjoy a vogue among advocates of immigration restriction in the 1920s; racial theorists like [Lothrop Stoddard](#); antisemitic conspiracy-theorists like the [Ku Klux Klan's Hiram Wesley Evans](#); a certain type of anti-communist polemicist like John O. Beatty and Wilmot Robertson, whose views influenced [David Duke](#).^[249] According to [Yehoshafat Harkabi](#) (1968) and others, it played a role in Arab [anti-Zionist](#) polemics, and took on an antisemitic edge. [Bernard Lewis](#), noting in 1987 that Arab scholars had dropped it, remarked that it only occasionally emerged in Arab political discourse.^[note 114] It has also played some role in Soviet antisemitic [chauvinism](#) and Slavic Eurasian historiography; particularly, in the works of scholars like [Lev Gumilev](#),^[251] it came to be exploited by the [white supremacist Christian Identity movement](#)^[252] and even by terrorist esoteric cults like [Aum Shinrikyō](#).

Genetic studies

The hypothesis of Khazarian ancestry in Ashkenazi has also been a subject of vehement disagreements in the field of [population genetics](#), wherein claims have been made concerning evidence both for and against it. Eran Elhaik argued in 2012 for a significant Khazar component in the paternal line based on the study of Y-DNA of Ashkenazi Jews using Caucasian populations—Georgians, Armenians and [Azerbaijani Jews](#)—as proxies. The evidence from historians he used has been criticised by [Shaul Stampfer](#) and the technical response to such a position from geneticists is mostly dismissive, arguing that, if traces of descent from Khazars exist in the Ashkenazi gene pool, the contribution would be quite minor, or insignificant. One geneticist, [Raphael Falk](#), has argued that "national and ethnic prejudices play a central role in the controversy." According to [Nadia Abu El-Haj](#), the issues of origins are generally complicated by the difficulties of writing history via genome studies and the biases of emotional investments in different narratives, depending on whether the emphasis lies on direct descent or on conversion within Jewish history. The lack of Khazar DNA samples that might allow verification also presents difficulties.