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全世界每年出版發行數以千計的基督教書籍。在這些書籍當中，通常只有一小部分是值得閱讀的。而在這值得閱讀的小部分當中，只有極少數是值得反覆閱讀的。大衛·霍瓦達（David Holwerda）著的《耶穌與以色列：一個盟約還是兩個盟約？》（Jesus & Israel: One Covenant or Two?）是這極少數的幾本書之一。霍瓦達這本書的首要寫作目的， 是從改革宗和盟約的角度，來檢查應許與應驗這聖經主題。爲了全面地處理這個重要的主題，書中每一章都致力於探討一個爲耶穌與以色列的關係提供線索的具體議題。例如，這些議題包括聖殿、土地、和律法等。另外，從盟約角度對這些議題的剖析，也爲與時下流行的時代論的應許與應驗觀， 提供了非常有幫助的對照，雖然這一點不是本書明確聲明的目的。

這本書第一章的標題是：「二十世紀的耶穌和以色列」。在這一章中，霍瓦達問了一個關鍵的問題：「一般人應該如何書寫或談論納粹大屠殺之後的耶穌和以色列？」（6頁）。他指出一個事實，自從第二次世界大戰之後，基督徒在處理與以色列有關的議題上，變得更加困難，因爲「當代教會覺得愧對現代以色列國」（6頁）。霍瓦達說，許多學者試圖減輕這種內疚感，並透過粉飾基督的獨特宣稱來促進與猶太教代表的對話。在承認教會在過去幾個世紀以來，不論在言論、行動上都犯了反猶太人的罪的同時，霍瓦達也正確地拒絕這些自由派基督徒的主張，並指出**只要基督信仰放棄了耶穌是彌賽亞的宣稱，它就放棄了本身的信仰。**緊接著這必要的介紹性章節，霍瓦達繼續概括出書中餘下各章將會提出並回答的主要問題：

* 耶穌是誰？
* 耶穌與以色列、舊約及其律法、舊約及其應許有什麼關係？
* 耶穌與論及聖殿、土地、和耶路撒冷的應許有什麼關係？
* 猶太人和外邦人對耶穌有什麼想法？

本書的第二章，霍瓦達探討了最基本的問題：「誰是以色列人？」這一章爲本書的其餘部分奠定了基礎，因爲這問題的答案將會極大地影響所有預言的解釋。霍瓦達在第二章中使用巨大的篇幅來查考馬太福音，因爲這卷福音書對「誰是以色列人？」這問題，尤其提供了詳盡的回答。通過對馬太福音中的幾段經文清晰而引人入勝的查考，霍瓦達作出耶穌是真以色列的結論。例如，在家譜的開頭，馬太把耶穌、亞伯拉罕、大衛聯繫起來，目的是爲了證明賜予亞伯拉罕和大衛的祝福，正在透過、並且在耶穌裡得到應驗。耶穌是亞伯拉罕的真兒子，大衛的真兒子。耶穌是代表一個群體（以色列）的「法人代表」（corporate person），祂是在祂裡面的這群體代表的具體化身（34頁）。

「誰是以色列人？」馬太的答案也藉著他的地理參考資料表明出來。以色列過去所發生的事情，預表耶穌的位格與生命。在嬰兒時受到生命威脅，逃到埃及，在曠野受試探等所有事件，都與以色列的歷史平行。正如霍瓦達指出的，承認這一事實，有助於解釋馬太福音使用何西阿書第十一章1節（參太2:14以下）的預言。如果查看何西阿書第十一章的整個背景，可以看出，放逐並不是上帝對以色列的蓋棺定論。上帝應許祂會通過新的出埃及來創造新的子民。馬太使用這個與耶穌有關的預言來表明，這個期待已久的新出埃及，隨著基督的到來已經開始了（40頁）。

馬太福音三章17節，十七章5節也記錄了上帝從天上說的話。在兩節經文中，上帝說：「這是我的愛子，我所喜悅的。」這語言反映了以賽亞書四十二章1節的經文，上帝應許要將祂的靈賜給祂的僕人，使祂能夠完成彌賽亞的工作，並把救恩帶給全世界。馬太福音記載耶穌受洗時從天上傳來的這些話。根據霍瓦達的見解，這些話意味著「耶穌受洗」故事的目的， 是爲了宣告耶穌是上帝的受膏僕人（43頁）。在以賽亞書中，僕人「既是以色列人，又是代表以色列更新以色列的人」（43頁）。耶穌是完成原初指派給以色列的角色的那一位——作列國的光。

耶穌作爲真以色列的身份引出一個重要的問題。如果耶穌代替舊約的以色列，那麼這個國家的身份是什麼？如霍瓦達注意到，「離開了上帝賜予祂百姓的信心，就不能堅稱繼續擁有這些應許」（54頁）。馬太福音第十一至十三章表明了這一點，這二章詳細說明了背約和不忠的後果。那麼， 誰是以色列呢？霍瓦達解釋這問題的答案。

耶穌，亞伯拉罕不折不扣的後裔，祂本身是猶太人，是上帝愛的對象以色列。祂蒙上帝揀選， 以完全順服，成全律法和先知（太 5:7），履行全部的義作回應（太3:15）。因爲耶穌是以色列的法人代表，所以現在上帝承認，所有那些以信心回應，順服上帝，遵行上帝在耶穌基督裡啓示的旨意的人爲以色列。當然，首先作出回應的人實際上是猶太人。耶穌譴責以色列並不是無一例外地指所有的猶太人， 而是針對那些不信的猶太人。跟隨耶穌的人群所受到的審判，與耶穌對以色列領袖所宣告的激進審判是不一樣的。因爲耶穌憐憫眾人是「沒有牧人的羊」， 並且祂對門徒宣告，「莊稼多，工人少」（太9:36-38）。只要群眾不拒絕耶穌，成爲耶穌門徒之可能性的大門，仍舊保持敞開。猶太人會接受以色列的定義，和應許將會在耶穌裡得著應驗的啓示嗎？他們會承認上帝的同在，和天國在耶穌的位格和事工中到來嗎？他們會明白天國的奧祕嗎？這在過去是，並將繼續是決定以色列身分的唯一問題：不是關乎血統而是憑著信心，不是取決於人的成就，而是上帝白白所賜的禮物，上帝的呼召和揀選，承認耶穌是亞伯拉罕的兒子，大衛的兒子，和上帝的兒子。（56-57頁）

霍瓦達在本書的第三章討論聖殿，他問道， 預言是否要求在耶路撒冷先前聖殿的位置上，必須重建石頭造的聖殿。在仔細研究舊約歷史和聖殿的應許之後，他評論道耶穌的事工應驗了所有聖殿的象徵。耶穌是上帝真正的聖殿，那些在基督裡的人是聖殿的組成部分（參看林前3:16以下；林後6:16-7:1；弗2:20-22）。

這本書第四章致力於查考土地的應許這極具爭議的議題。霍瓦達指出，儘管土地的應許是不可撤回的，但卻是有條件的。以色列不能聲稱她對土地的「擁有權」。土地屬於上帝，即使以色列得地爲業， 但是土地仍然屬於上帝（利25:23）。以色列只有藉著遵守盟約，才能繼續擁有上帝所賜的土地（申4:25以下）。如同霍瓦達所說，「違反盟約的規定，卻保持對土地的擁有權，是完全不可能的」（92頁）。「聖地不能容忍邪惡的百姓，那地會把以色列吐出去，像吐出在他們以前的各民族一樣。」（利18:28）（93頁）。在以色列的過去，因爲偶像崇拜（何9:1-3）和欺壓寡婦、孤兒、寄居者、和窮人（亞7:8-14）等緣故， 她被上帝趕出那地（何9:1-3）。爲了保持對土地的擁有，上帝的子民要聖潔，甚至像祂那樣聖潔（95頁）。新約表明土地的應許現在是普世性質的。上帝的子民不再專注於特定的巴勒斯坦土地。現在這應許的範圍包括整個地球（參羅4:13；弗6:2）。此外，新約聖經指出，應許的繼承人不再是特定的以色列民族， 而是基督和所有信靠祂的人（加3:16、29）。霍瓦達指出：

「

繼承土地的條件只有在耶穌裡得到滿足，因爲祂是上帝居住的聖殿，新約把耶路撒冷設置在耶穌那兒。耶穌在天上，所以耶路撒冷也在天上。藉著信靠基督，天國的公民被建立，因此教會的成員，基督的身體，也是天國的公民。無論是教會、還是新耶路撒冷都被稱爲基督的新婦，這表明教會的成員，和天國的公民是一樣的（林後11:2；啓22:2、9，22:17）（111頁）。

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在這本書第五章， 霍瓦達轉向討論律法的問題。當耶穌來的時候，律法會怎樣呢？千百年來基督徒已經表述了各種不同的答案。耶穌自己說，「不要以爲我來是要廢除律法和先知；我來不是要廢除，而是要完成。」（太五17；新譯本）耶穌來完成先知所未能完成的工作，耶穌來是要完成律法的命令。這種「完成」是什麼意思？霍瓦達提供一個有幫助的解釋。

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關於先知書，儘管馬太所呈現的某些預言的應驗方式可能非常複雜，但是耶穌的聲明是不難理解的。預言的應驗只是意味著先知的話所應許的現實，會成爲人類歷史上的真實事件。那麼什麼是律法的成全呢？顯然， 同樣地當律法所清楚表達的公義在人類歷史上成爲現實時， 律法便成全了。在以色列生活的具體情況下，律法是公義將會覆蓋地球表面的一種表達。因此，法律的成全就是法律所清楚表述的公義必然在歷史上成爲現實。讓這件事實現，就是耶穌的使命的目的和成就。

」

這本書第六章，霍瓦達提出猶太人的以色列（Jewish Israel）的未來這個問題。如果所有的應許都要藉著耶穌得著應驗，那麼猶太人的以色列，他們未來的地位是什麼呢？通過查考保羅在羅馬書第九至十一章所回答的問題， 霍瓦達討論的這個問題。霍瓦達指出，保羅從兩個角度來解決猶太人的以色列的未來這個問題。首先，保羅指出，上帝並沒有拒絕祂的百姓，因爲即使是現在仍然有相信的餘民。餘民現在已經得救了，但其餘的人成了頑梗不化的人（羅11:7）。然而，根據保羅的觀點，即使這個臨到以色列其餘的人的審判，仍然不是最終的審判。他們失足，但不是倒下去（羅11:11以下）。這一切都是上帝救贖計劃的一部分。反而因爲他們的頑固，救恩就臨到外邦人。外邦人得救會導致他們奮發，最終消除以色列剩下那部分人的頑梗不化。根據霍瓦達的觀點，在羅馬書第十一章26節「全以色列」是指「猶太人的以色列在末世的豐滿」（170頁）。這不僅僅是指幾個世紀以來的猶太餘民的總和。「餘民爲其餘的人帶來了盼望」（176頁）。

霍瓦達的書有很多優點。幾乎每一頁都提供了聖經解釋的洞見。不強調每句話的意思，而要凸顯本書最有用的部分，這樣的做法幾乎是徒勞的。舊約的應許在耶穌身上得到應驗是霍瓦達查考的中心，這種查考是對四處蔓延的時代論解經的一副解毒劑，時代論的解經實際上忽略了基督是「亞伯拉罕真正的後裔」這事實（加3:16）。霍瓦達特別出色地概括了保羅在羅馬書第十一章的主張。本書不但深具洞見，而且文筆清晰精簡。本書爲經驗豐富的學者提供許多探索的途徑，本書亦是學生和認真的平信徒明白真理的捷徑。在當今保守的基督教學者當中，與土地、律法、聖殿有關的應許是聖經註釋中一些最具爭議的焦點，因此，霍瓦達所選擇的主題對釋經特別有幫助。

我認爲書中只有一個議題應該更明確和徹底地討論， 這議題就是教會應該對現代以色列國持什麼態度。因爲今天許多基督徒把在1948年成立的現代以色列國，視爲聖經預言的直接實現，並且這種信念使許多基督徒幾乎毫無保留地支持現代以色列政府，所以查看霍瓦達如何把此書所概述出來的原則應用在這議題上，對我們會很有幫助。

例如，現代猶太人一直都不相信耶穌， 難道他們仍然是應許地真正的繼承人嗎？即使以色列聲稱不必信靠耶穌基督，她仍然可以擁有應許的土地，但是她能聲稱脫離舊盟約的規定，而仍然擁有應許之地嗎？如果舊約的以色列因違反這些規定，被土地吐出來，難道現代的以色列國犯了她祖先所犯的同樣的罪——拒絕承認上帝，欺壓寡婦、孤兒、寄居者等，上帝不會也把她吐出去嗎？當阿拉伯基督徒投訴，自從1967以來，他們在被以色列軍隊所佔領的領土裡，不斷受到人權的侵犯時，西方教會應該如何回應呢？

這些都是重要的問題，霍瓦達書中所概述的原則，對我們解決這些難題可以提供一些幫助。我不知道爲什麼霍瓦達沒有處理這個重要的問題，尤其是因爲他專用第一章整章來檢查教會與現代猶太人從納粹大屠殺以來的互動。然而，除了這小小的批評之外，我強烈推薦霍瓦達這本書《耶穌與以色列：一個盟約還是兩個盟約？》，給尋求更好地理解聖經應許與應驗這主題的人。

https://tc.tgcchinese.org/article/jesus-and-israel-one-covenant-or-two

Jesus and Israel: One Covenant or Two?

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　　Every year, thousands of Christian books are published worldwide. Of those thousands, there are usually only a small handful that are worth reading. Of those that are worth reading, there are only a few that are worth reading repeatedly. David Holwerda's Jesus & Israel: One Covenant or Two? is one of those rare few. The basic purpose of Holwerda's book is to examine the topic of promise and fulfillment in Scripture from a Reformed, covenantal perspective. In order to thoroughly deal with this significant topic, each chapter of the book is devoted to addressing one specific issue that sheds light on the relationship between Jesus and Israel. The topics that are addressed include, for example, the temple, the land, and the law. Though not an explicitly stated purpose of the book, the examination of these issues from a covenantal perspective also provides a very helpful contrast with the popular dispensationalist ideas of promise and fulfillment.

　　The first chapter of the book is titled "Jesus and Israel in the Twentieth Century." In this chapter, Holwerda asks a crucial question: "How should one write or speak about Jesus and Israel after the Holocaust?" (p. 6). He notes the fact that it has become more difficult since World War II for Christians to deal with issues related to Israel because "the contemporary Church encounters modern Israel with a guilty conscience" (p. 6). Holwerda observes that many scholars have sought to alleviate this guilt and foster dialogue with representatives of Judaism by glossing over the unique claims of Christ. While acknowledging that the Church has been guilty of anti-semitic words and actions in past centuries, Holwerda rightly rejects the claims of these liberal Christians, pointing out that Christianity simply cannot give up the claim that Jesus is the Messiah without giving up Christianity itself. Following this necessary introductory chapter, Holwerda proceeds to outline the main questions that will be asked and answered in the remaining chapters of the book:

* Who is Jesus?
* What is His relationship to Israel and the Old Testament with its law and its promises?
* What is His relationship to the promises concerning the temple, the land, and Jerusalem?
* What should Jews and Gentiles think of Him?

　　In chapter two, Holwerda deals with the most basic question: "Who is Israel?" This chapter lays the foundation for the remainder of the book because the answer to this question dramatically affects the interpretation of all prophecy. Holwerda devotes the bulk of chapter two to an examination of the Gospel of Matthew because this Gospel in particular is an extended answer to the question: "Who is Israel?" Through a careful and fascinating look at various passages in Matthew, Holwerda concludes that Jesus is the true Israel. In the opening genealogy, for example, Matthew links Jesus to Abraham and David in order to show that the promises of blessing given to Abraham and David are now being fulfilled in and through Jesus, the true Son of Abraham and the true Son of David. Jesus is a "corporate person" who represents a group of people (Israel) and in whom that group of people is representatively embodied (p. 34).

　　Matthew's answer to the question, "Who is Israel?" is also indicated through his geographical references. What happened to Israel in the past provides types of the person and life of Jesus. The threat to his life as an infant, the flight to Egypt, and the time in the wilderness all parallel events in the history of Israel. As Holwerda notes, the recognition of this fact helps to explain Matthew's use of such prophesies as Hosea 11:1 (cf. Matt. 2:14ff.). If the entire context of Hosea 11 is examined, it can be seen that exile for Israel was not God's final word. God promised a new exodus by means of which He would create His new people. Matthew's use of this prophecy in connection with Jesus shows that this long awaited new exodus has begun with His coming (p. 40).

　　Matthew also records the words God speaks from heaven in 3:17 and 17:5. In both passages, God says, "This is My beloved Son, in whom I am well pleased." The language reflects Isaiah 42:1, a passage in which God promises to place His Spirit on His servant to enable Him to complete His messianic work and bring salvation to the world. Matthew records these words from heaven at Jesus' baptism. What this means, according to Holwerda, is that the "story of Jesus' baptism is intended to proclaim Jesus as God's anointed servant (p. 43). In Isaiah, the servant is "both Israel and the one who by representing Israel renews Israel" (p. 43). Jesus is the One who fulfills the role originally assigned to the nation of Israel - to be a light to the nations.

　　The identity of Jesus as the true Israel raises an important question. If He has taken the place of the Old Testament nation of Israel, what is the status of this nation? As Holwerda observes, "Continued possession of promises cannot be maintained apart from the faith that God gives to His people" (p. 54). This is indicated in Matthew in chapters 11-13 where the consequences of covenant breaking and faithlessness are spelled out. Who, then is Israel? Holwerda explains the answer.

　　Jesus, a literal descendant of Abraham, himself a Jew, is the Israel who is the object of God's love. He is chosen by God and responds in perfect obedience, fulfilling the law and the prophets (Matthew 5:17) and all righteousness (3:15). Since Jesus is the corporate representative of Israel, God now recognizes as Israel all who respond in faith and obedience to the presence and will of God revealed in Jesus. Of course, the first to so respond are in fact Jews. Jesus' condemnation of Israel is not a blanket condemnation of all Jews but only of those who do not believe. The crowds that follow him do not receive from him the same radical judgment as is pronounced on the leaders of the nation. Instead, Jesus has compassion on the crowds as "sheep without a shepherd" and declares to his disciples that the harvest is plentiful (Matthew 9:36-38). So long as they do not reject Jesus, the possibility of becoming Jesus' disciples remains open to the people. Will they accept the definition of Israel and the fulfillment of the promises revealed in Jesus? Will they acknowledge the presence of God and the arrival of the kingdom in the person and ministry of Jesus? Will they comprehend the mystery of the kingdom? That was and continues to be the only question that decides the identity of Israel: Not ancestry but faith, not human achievement but God's gift, calling and election, acknowledged in Jesus, son of Abraham, son of David, Son of God (pp. 56-57)

　　In chapter three, Holwerda discusses the temple, asking whether prophecy requires the rebuilding of a temple of stone on the site of the previous temples in Jerusalem. After carefully examining the history of the Old Testament temples and the temple promises, he observes that Jesus' ministry fulfills all that the temple symbolized. Jesus is the true temple of God, and those who are in Christ are part of this temple (cf. 1 Cor. 3:16ff.; 2 Cor. 6:16-7:1; Eph. 2:20-22). Chapter four is devoted to the highly controversial issue of the land promises. Holwerda points out that while the land promises are irrevocable, they are also conditional. Israel cannot claim that she has a "right" to the land. The land belongs to God and remains His even when Israel possesses it (cf. Lev. 25:23). Israel may only continue to possess God's gift of the land by keeping the covenant (Deut. 4:25ff.). As Holwerda observes, "maintianing possession of the land while violating the stipulations of the covenant is utterly impossible" (p. 92). " A holy land cannot tolerate an unholy people and it will vomit Israel out when Israel defiles the land just as it vomited out the wicked nations before Israel entered the land (Lev. 18:28)" (p. 93). In Israel's past, she was driven out of the land by God for idolatry (Hos. 9:1-3) and for oppressing widows, orphans, foreigners, and the poor (Zech. 7:8-14). In order to maintain possession of the land, God's people must be holy even as He is holy (p. 95). The New Testament indicates that the land promises have now been universalized. They are no longer focused on the particular land of Palestine. They now include the whole earth (cf. Rom. 4:13; Eph. 6:2). In addition, the New Testament points out that the heir of the promises is no longer the particular nation of Israel but Christ and all who are in Him by faith (Gal. 3:16, 29). Holwerda notes:

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　　The conditions for inheriting the land are fulfilled only in Jesus and since He is the temple where God dwells, the New Testament locates Jerusalem where Jesus is. Jesus is in heaven and so is Jerusalem. Claims to citizenship are established by faith in Christ, and hence the members of the Church, the body of Christ, are also citizens of that city. Both the Church and the new Jerusalem are called the bride of Christ, indicating that the members of the Church and the citizens of that city are the same (2 Corinthians 11:2; Revelation 22:2, 9; 22:17) (p. 111).

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　　Holwerda turns to the question of the law in chapter five. What happens to the law when Jesus comes? Christians have suggested a number of widely differing answers over the centuries. Jesus Himself says, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Matt. 5:17). Jesus came to fulfill the Prophets, and He came to fulfill the law. What does this "fulfillment" mean? Holwerda offers a helpful explanation.

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　　With regard to the prophets, Jesus' announcement is not so difficult to understand, even though Matthew's own presentation of the fulfillment of certain prophecies may be very complex. Fulfillment of prophecies means simply that the reality promised in the prophetic word becomes an actual event in human history. What then is the fulfillment of the law? Obviously this fulfillment happens when the righteousness articulated in the law similarly becomes reality in human history. The law is an articulation, under the specific circumstances in which Israel lived, of the righteousness that will cover the face of the earth. Therefore, fulfillment of the law entails a realization in history of the righteousness articulated in the law. To bring that about was the intention and achievement of Jesus' mission.

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　　In chapter six, Holwerda raises the question of a future for Jewish Israel. If Jesus is the One through whom all of the promises are fulfilled, then what possible place could there be for Jewish Israel? Holwerda addresses this question by examining Paul's answer to the question in Romans 9-11. Holwerda points out that Paul approaches the problem of Jewish Israel from two-angles. First, Paul points out that God has not rejected His people because even now there is a believing remnant. The remnant is now being saved, but the rest have been hardened (Rom. 11:7). Yet, according to Paul, even this judgment upon the rest of Israel is not final. They have stumbled, but they have not fallen (Rom. 11:11ff.). All of this is been part of God's redemptive plan. Israel's hardening led to salvation for the Gentiles. The salvation of the Gentiles will lead to jealousy and ultimately a removal of the hardening on the part of the rest of Israel. According to Holwerda, "all Israel" in Romans 11:26, "refers to Jewish Israel in its eschatological fullness" (p. 170). It is not merely the sum total of the Jewish remnant over the centuries. 'The remnant holds out hope for the rest" (p. 176).

　　The strength's of Holwerda's book are many. It offers insight into the meaning of Scripture on virtually every page. It is almost futile to underline the most helpful parts of the book without underlining every sentence. His examination of the centrality of Jesus in the fulfillment of the Old Covenant promises is a crucial antidote to the rampant dispensationalist hermeneutic that virtually bypasses consideration of Christ as the true "seed of Abraham" (Gal. 3:16). His outline of Paul's argument in Romans 11 is also particularly good. The book is not only extremely insightful, it is also very clearly written. While offering numerous avenues of exploration for seasoned scholars, it is also readily accessible to students and serious laymen. Holwerda's choice of topics is also particularly helpful since the promises related to the land, the law, and the temple are some of the most disputed points of biblical interpretation among conservative Christian scholars today.

　　There is only one issue that I believe should have been addressed more explicitly and thoroughly in the book and that is what the attitude of the Church toward the modern state of Israel should be. Since many Christians today see the formation of the modern state of Israel in 1948 as a direct fulfillment of biblical prophecy, and since this belief leads many Christians to give virtually unqualified support to the modern Israeli government, it would have been helpful to see how Holwerda would have applied the principles outlined in his book to this issue. Are modern Jews, for example, still the true heirs of the land promise regardless of their continued unbelief in Jesus Christ? Even if Israel has a claim to the land promises apart from faith in Jesus Christ, does she have a claim to the land promises apart from the Old Covenant stipulations attached to those promises? If Old Testament Israel was thrust out of the land for violating these stipulations, could the modern state of Israel also be thrust out of the land by God if she commits the same sins her ancestors committed—refusal to acknowledge God, oppression of widows, orphans, foreigners, etc.? How should the Western Church respond when Arab Christians in the territories occupied by the armies of Israel since 1967 complain of continual human rights abuses? These are important questions, and the principles outlined in Holwerda's book could provide some help as we grapple with them. I am not sure why Holwerda did not deal with this important question, especially since he devoted the entire first chapter of the book to an examination of the Church's interaction with modern Jews since the Holocaust. However, in spite of this one minor criticism, I strongly recommend Holwerda's Jesus & Israel to all who seek a better understanding of the nature of biblical promises and their fulfillment.

https://www.ligonier.org/learn/articles/jesus-and-israel-one-covenant-or-two