

“And So All Israel Will Be Saved?”

Sermons on Romans # 29

Texts: Romans 11:16-36; Hoses 14:1-9

(Part II)

At the end of Romans 8, Paul’s reflection upon the grace of God moves him so deeply that he composes one of the grandest doxologies in all the bible. *“In all these things,”* Paul writes, *“we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”* But in the next chapter when contemplating the present condition of his own beloved people, the Jews, Paul’s mood darkens dramatically. *“I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel.”*

Having gone from the heights of joy to the depths of despair, the very thought of God redeeming his ancient people, the Jews, brings Paul back to the heights of doxological praise. And so as this three chapter discussion of the fate of his people comes to an end in Romans 11:33-35, Paul writes: *“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! `Who has known the mind of the Lord? Or who has been his counselor?’ `Who has ever given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen.”*

What is it that can bring Paul from the heights of doxology to the depths of despair and then back again to the heights of doxology? Paul’s hope that Israel’s present unbelief will give way to faith at the end of the age, when, as Paul puts it in Romans 11:26, *“all Israel will be saved.”*

With this in mind, we resume our series on Romans with part two of our treatment of Romans 11. Last time we looked at the context of Paul’s discussion of Israel’s future (Paul’s three chapter answer to the question as to why the gospel went first to the Jews and yet the Jews did not believe) before we covered the first fifteen verses of this chapter. This time we pick up where we left off in verse 16.

As we have seen, Paul’s hope for the future conversion of Israel is connected to the fact that the root—Abraham and the patriarchs—remains holy, not because of works-righteousness or human merit, but because the root itself is holy. The root is symbolic of the perfect righteousness of Jesus Christ. Thus even though the nation of Israel is presently disobedient and has fallen under God’s curse, if God chooses to re-graft the members of ethnic Israel back into the righteous root, then even the disobedient members of Israel likewise can be brought to faith and reckoned as righteous. This is what God has done with the Gentiles when he justified the ungodly (Romans 4:5). God can do the same with ethnic Israel if he so wishes, since none of this depends upon human righteousness, but upon God’s electing grace and mercy.

In verses 16-24, Paul describes the course of redemptive history using the metaphor of Israel as an olive tree drawn from the Old Testament. In verse 16 Paul writes, *“If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.”* The first part of

this verse, the idea of firstfruits, is taken from Numbers 15:17-21, when the Lord commands the people of Israel to offer the firstfruits of their dough to the Lord. The idea is that the holiness of the first batch of dough extends to the whole.¹ Thus the firstfruits of the dough refer to the believing remnant (true Israel) which is the guarantee that the rest of the dough (national Israel) will likewise one day be reckoned as holy. This metaphor is immediately followed by another—that of a root and branches.

According to verses 17-18, the natural branches are clearly a reference to Israel, while the wild olive shoot is clearly a reference to the Gentiles. Says Paul, *“if some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.”* The branches (all Israel) have been broken off from the root—who is Christ mediated through the Abrahamic covenant and the patriarchs—precisely because Israel attempted to receive the promised inheritance as though it came through good works. The Gentiles are the wild shoot grafted in and now receiving nourishment from the root because they believe the promise, which formerly nourished Israel which, ironically, now rejects the promise.

But the Gentiles are not to boast about their own present status, thereby repeating the tragic error of the Jews. In verses 19-22, we read, *“You will say then, ‘Branches were broken off so that I could be grafted in.’ Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.”* Although Gentiles now enjoy the blessings God promised to Israel, the Gentiles must not repeat the mistake of Israel and become arrogant, thinking their new found status is because of something other than God’s mercy. If they do, they too will be cut off from the root and suffer the same fate that Israel is presently experiencing.

But notice that in verses 23-24, Paul clearly anticipates a dramatic reversal of Israel’s present condition of being cut-off from the messianic root. *“And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!”* Since reception of the inheritance depends upon God’s mercy and not good works, if and when all Israel once again embraces the promise through faith (as a result of God’s mercy being poured out upon them), the natural branches can be easily grafted back into the root. And if that root is capable of sustaining wild olive branches, then surely the natural branches will flourish as well, once they have been returned to the root.

One of the many Old Testament passages in the background here is Hosea 14:1-9, our Old Testament lesson. In Hosea’s prophecy, God himself has planted Israel, his olive tree, in the midst of the nations as a witness of his grace and mercy.² But when Israel falls unto unbelief and disobedience, God sovereignly grafts in the Gentile branches into the righteous root, not because of anything meritorious in the Gentile’s behavior, but because of his great love and mercy. Therefore, even though the Gentiles are now grafted into the olive tree (the messianic root), they are there only because of the goodness and mercy of God. Because this was God’s doing in the first place, the Gentiles are not to be arrogant about their own

¹ Moo, *The Epistle to the Romans*, p. 698.

² Holwerda, *Jesus & Israel: One Covenant or Two?*, pp. 167-168.

righteousness in contrast to Israel's present unrighteousness. Nor are they to have an attitude of superiority over unbelieving Jews—apparently, a problem in the early church will Paul may now be correcting. If God broke off Jewish branches when they fell into unbelief and sin, he can do the same with Gentiles if they become proud. Since the Gentiles are “wild by nature,” it will be much easier for God to graft back in the natural branches, (Israel). But in order for Israel to be grafted back into the olive tree, it will take nothing less than a sovereign act of God's mercy producing Israel's conversion. And this it seems, is the very thing Paul expects to happen. Israel will be grafted back into Christ as members of his church. Thus when Israel's salvation occurs the vast majority of its citizens are grafted back into the righteous root.

The climax of Paul's discussion which began in chapter 9, and the most disputed section in Romans 11, comes in verses 25-26, when Paul writes, “*I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved.*” There are four critical points which need to be discussed and we will take them in order.

The first of these points is found in verse 25, when Paul speaks of the future of Israel in terms of a “mystery.” The context is important. Paul has told us that Israel has stumbled but not fallen (v. 11). This, in turn led to the blessings of reconciliation going to the Gentiles (vv. 12, 15). But Israel's decrease will reverse itself and become “fullness” (v. 12). Israel's present rejection will give way to acceptance at the time of the resurrection (v. 15). Then, in verses 16-24, Paul has given a clear theological justification for God to graft natural branches back into the root. Thus the mystery of which Paul is speaking must in some way be related to the future restoration of Israel. What follows is the content of the mystery so that Paul's reader will neither be ignorant or conceited.³

The second point has to do with Paul's assertion that Israel “*has experienced a hardening in part.*” This is probably not what Paul has in mind when he speaks of a mystery because in verses 7-10, Paul has already told us of this fact. It has been God's purpose that Israel's barrenness became the means of blessing for the Gentiles. That a remnant remains at all (true Israel) calls attention to the fact that the rest of Israel (ethnic Israel) does not believe the gospel, and will not come to faith in Jesus Christ, *until* the present situation changes.

And what is this change in situation? This is the mystery which Paul will now reveal, namely the reversal of fortune for Israel. Douglas Moo frames the matter as follows: “What stands out in vv. 25b-26a, what Paul has not yet explicitly taught, and what entails a reversal in current Jewish belief, is the sequence by which ‘all Israel’ will be saved: Israel is hardened until the Gentiles come in and in this way all Israel being saved.”⁴ Since Israel is presently hardened toward her Messiah (unbelief), what is it that changes the present situation of barrenness into the fullness and acceptance of Israel Paul has depicted? It has to do with a change in the status of the Gentiles and removal of Israel's hardness of heart.

This takes us to the third point and that is the meaning of the phrase, “*until the full number of the Gentiles has come in.*” Most commentators agree that Paul's use of “until” (*archri*) has temporal

³ Moo, The Epistle to the Romans, pp. 712-713; Holwerda, Jesus & Israel: One Covenant or Two?, p. 168.

⁴ Moo, The Epistle to the Romans, p. 716.

significance and is intended to mark off the end of that period of time when Israel's hardening ends, and when her fullness and acceptance begins.⁵ The key here is Paul's phrase the "fullness of the Gentiles." According to Anthony Hoekema, "the fulness here . . . must be understood in an eschatological way: the full number of Gentiles God intends to save. When that number of Gentiles has been gathered in, it will be the end of the age."⁶ On this interpretation, when the full number of elect believers among the Gentiles has come in, then Israel's hardness will be removed and Israel will attain the promised fullness and acceptance shortly before the resurrection and return of Jesus Christ. This interpretation also comports with Jesus' words in Luke 21:24, to the effect that after God's judgment falls upon Israel and her people scattered among the nations, "*Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled*" (Luke 21:24). Once the times of the Gentiles are fulfilled, God will remove Israel's present hardness of heart and the nation will at long last return to her Messiah.⁷

This takes us to the fourth and final clause, "*and so all Israel will be saved.*" Amillennarians disagree about the meaning of this phrase, depending upon their view as to whether ethnic Israel does or does not have a distinct role in future redemptive history. For those who do not think that Israel has a distinct future role (i.e. the so-called "Dutch School"), *houtos* (NIV "and so") is taken to mean that with the coming of the fullness of the Gentiles, "and in this manner" all Israel shall be saved. "All Israel" is most often understood to mean the elect individuals within the community of Israel, "the sum total of all the remnants throughout history."⁸

For those amillennarians who do see a future for national Israel, *houtos* is taken in a similar fashion to mean "and in this way," i.e. linking the salvation of all Israel to the process outlined in verses 11-24 and summarized in verse 25b, namely, Israel's being hardened in part *until* the full number of the Gentiles has

⁵ Cranfield, *The Epistle to the Romans*, II.575; Moo, *The Epistle to the Romans*, pp. 717-718; Schreiner, *Romans*, pp. 617-618. Others, however, such as O. Palmer Robertson insist that the term has an eschatological significance and is indicative of a condition which continues until the end. See Robertson, "Is There a Distinctive Future for Ethnic Israel in Romans 11?" in Kantzer and Gundry, eds., *Perspectives on Evangelical Theology*, p. 220.

⁶ Hoekema, *The Bible and the Future*, p. 144; Moo, *The Epistle to the Romans*, p. 719; Cranfield, *The Epistle to the Romans*, II.575.

⁷ This should not necessarily be taken to mean that once the fullness of the Gentiles comes in that no more Gentiles will be saved. As we will see, neither should we understand the phrase "all Israel" in an inclusive sense ("each and every"). It seems to me that Paul uses these terms with a bit less precision, i.e., when the age of Gentile salvation is over and the fullness of the elect has come in, then, the salvation of Israel begins and shortly culminates in the consummation.

⁸ See Hoekema, *The Bible and the Future*, p. 145; Robertson, "Is There a Distinctive Future for Ethnic Israel in Romans 11?" in Kantzer and Gundry, eds., *Perspectives on Evangelical Theology*, pp. 220-225.

come in.⁹ The difference lies not in seeing *houtos* in a temporal manner as is sometimes charged.¹⁰ There is no evidence the term has this meaning.¹¹ Rather, the difference between the two interpretations has to do with the meaning of “all Israel.”

Amillennarians who do see a future for ethnic Israel believe that the key to interpreting the phrase correctly lies not so much in the meaning of *houtos*, but instead is to be determined by the context. It is the context which dictates that the phrase “all Israel” should be understood in the same manner as it was set forth back in Romans 9:6, in which ethnic Israel (“all Israel”) was clearly set apart from the believing remnant (“not all Israel”). Since “all Israel” has now been saved in this manner, i.e. after the hardening in part has been lifted and now that the fullness of the Gentiles has come in, “all Israel” should therefore be understood as “Jewish Israel in its eschatological fullness.”¹² In other words, Paul uses the phrase “all Israel” here, exactly as he did in Romans 9:6, when he first made a distinction between the nation and the believing remnant. Once God’s grace removes Israel’s hardness of heart, Israel’s barrenness gives way to fullness and rejection becomes acceptance. The natural branches will be re-grafted into the righteous root. Just as the ungodly Gentiles have been justified by faith alone in Jesus Christ, so too, will unbelieving Jews come to faith and likewise be declared righteous. This depends on God’s mercy, not man’s desire or efforts. As Vos so aptly put it, the salvation of ethnic Israel is the beginning of the end for the great eschatological drama.¹³ When massive numbers of ethnic Jews come to faith in Christ, we

⁹ Moo, The Epistle to the Romans, p. 720.

¹⁰ See Hoekema, The Bible and the Future, p. 145, and the chart at the bottom of the page. See also, Robertson, “Is There a Distinctive Future for Ethnic Israel in Romans 11?” in Kantzer and Gundry, eds., Perspectives on Evangelical Theology, p. 221.

¹¹ F. F. Bruce’s commentary on Romans—see F. F. Bruce, The Epistle of Paul to the Romans, Tyndale New Testament Commentaries (Grand Rapids: William B. Eerdmans, 1963), p. 222—is often cited by those seeking to give *houtos* a temporal meaning, i.e. “then,” (Cf. Gentry, “A Postmillennial Response,” in Bock, ed., Three Views of the Millennium and Beyond, p. 135), but Bruce cites no evidence for his conclusion, and as is pointed out in; William Baur, William F. Arndt, F. Wilbur Gingrich and Frederick W. Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1979), pp. 597-598, *houtos* is not given a temporal meaning.

¹² Holwerda, Jesus & Israel: One Covenant or Two?, p. 170. Cf. Vos, The Pauline Eschatology, pp. 87-89

¹³ A number of objections have been raised against this interpretation by those amillennarians who do not think that Romans 11 depicts a distinct future for ethnic Israel. Some have argued that the nature of Israel’s hardening implies a connection to reprobation, therefore, such a hardening cannot be “lifted.” According to O. Palmer Robertson, “If a day is coming in which the principle of reprobation is to be inactive among Israel, then it must be assumed that every single Israelite living at the time must be saved.” Robertson, “Is There a Distinctive Future for Ethnic Israel in Romans 11?” in Kantzer and Gundry, eds., Perspectives on Evangelical Theology, p. 223. There are several serious problems with Robertson’s assumptions. Paul is very clear that Israel’s hardening has brought the nation to the point of stumbling, not falling. The way in which Paul speaks of Israel’s being hardened “until” the fullness of the Gentiles comes in, quite likely indicates a reversal of fortune. The Greek construction supports this,

know that the end is at hand.

In the context of Romans 9-11, especially when viewed against the background of Jewish sources and the Old Testament, “all Israel” has a corporate “significance, referring to the nation as a whole and not to every single individual who is a part of the nation.”¹⁴ “All Israel,” therefore, means something like the vast majority, or a great number. Once the fullness of the Gentiles comes in and the gospel has gone to ends of the earth and even as the final number of elect Gentiles are coming to faith, God will bring the vast majority of ethnic Jews then living at the time of the end, back to faith in Jesus Christ. The salvation of all Israel then is the harbinger of the end of the age.

The argument that “all Israel” refers to the sum total of the believing remnant and not ethnic Israel has been raised by Anthony Hoekema. Hoekema argues that if “all Israel” is understood as ethnic Israel, the analogy of the olive tree breaks down since this would seem to require two different olive trees—one for Israel and one for Gentiles—and two different methods of salvation.¹⁵ But Paul’s whole point is that while there are two kinds of branches, Jews (natural branches) and Gentiles (wild branches), there is only one root, who is Christ. The natural branches which have been broken off, as well as the wild branches of the Gentiles, must be grafted in by God. When the fullness of the Gentiles comes in when Israel’s hardness of heart is removed, ethnic Jews will be saved in the same way in which the members of the present believing remnant are saved, only in such great numbers, Paul can say, “all Israel” will be saved.

Another objection to this is that since the gathering of the fullness of the Gentiles takes place during the present age and not just at the end time, why, then, should the fullness of Israel be different?¹⁶ It is Paul who appeals to the redemptive historical pendulum swinging back and forth between Israel’s barrenness leading to blessings for Gentiles, which in turn will lead to even greater blessings for Israel. This is, Paul says, a mystery, about which Paul does not want his Gentile readers to be ignorant. Jew and Gentile are both grafted into the same root and are made righteous before God by the same means. Paul’s point is that the present barrenness of Israel will be reversed. Although the role of Jew and Gentile is inextricably bound together throughout redemptive history, it is only when the fullness of the Gentiles has come in that “all Israel” will be saved. Even though Israel’s fullness is of the same kind as that of the Gentiles, it comes immediately before the end, unlike the fulness of the Gentiles which occurs throughout the course of this age. That is Paul’s point—this is the mystery he’s now revealing.

In this section of Romans Paul has described an oscillation between the hardness of Israel, which in turn produces the fullness of the Gentiles, which in turn produces a jealousy which one day will lead to the fullness of Israel. If all Paul wanted to tell us here was that God was going to save the sum total of elect

and in verses 11-24, Paul has already led us expect a tremendous reversal of Israel’s present condition. (Cf. Moo, The Epistle to the Romans, pp. 717-718).

¹⁴ Moo, The Epistle to the Romans, p. 722.

¹⁵ Hoekema, The Bible and the Future, p. 146. Surely Hoekema’s argument is framed with dispensationalists in mind.

¹⁶ Hoekema, The Bible and the Future, p. 146.

Jews throughout the ages then, “the salvation of Jewish Israel will be limited forever to a remnant.”¹⁷ It is hard to see how this could produce the doxological comments which end Paul’s discussion. Furthermore, what follows Paul’s assertion in Romans 11:25-26, that “*all Israel will be saved,*” lends additional support to the idea that “all Israel” is more than the remnant.

In Romans 11:26, just as he has done in each of the prior sections of his argument, Paul turns to the Old Testament to prove his point. Paul writes, “*the deliverer will come from Zion; he will turn godlessness away from Jacob. And this is his covenant with them when I will take away their sins*” citing texts from Isaiah 59:20-21 and a clause from Isaiah 27:9. Dispensationalists interpret this to be the Second Advent of Christ when individual Jews are saved at or before the beginning of the tribulation period.¹⁸ This interpretation is based upon dispensational presuppositions which, as we have seen, are highly untenable.

Commentators are divided as to whether or not Paul’s reference to the deliverer coming out of Zion is a reference to Christ’s first advent,¹⁹ or to his Parousia when he comes from the heavenly Zion at the end of the age.²⁰ Though this is a difficult point to decide, the fact that the latter view seems to drive a wedge between the manner of salvation associated with the fullness of the Gentiles and that which Israel will enjoy immediately before the consummation, is an argument for the former. Paul probably “understands the future tense of the Isaiah prophecy as fulfilled in the first coming of Christ, which set in motion the apostolic mission of the Church.”²¹ This seems to fit best with what is said in verses 30-32, where Paul speaks once again of the oscillation between blessings for Gentile and Jew. God has had mercy upon the disobedient, first to the Gentiles and then to the Jews. These blessings are connected directly to the preached word (Romans 10:17) and serve to indicate that Jew and Gentile are justified in the same way and together are incorporated into the righteous root, which is Christ.

Paul now reiterates his main point regarding his expectation of Israel’s future salvation. Paul once emphasizes that all of this hinges on God’s mercy. Paul’s two-fold argument runs as follows. “The Israel now at enmity with God because of the gospel is nevertheless the Israel to whom God has made irrevocable promises of blessing.”²² In verses 28-29, Paul puts it this way: “*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, for God’s gifts and his call are irrevocable.*” Israel does not believe the gospel and has come under curse. But nevertheless, God’s purposes in election still stand. Indeed, God’s gifts and call do not change, even as God does not change. The implication is that God’s purposes for Israel have not yet run their course. But God’s purposes will run their course, even as the redemptive drama comes to a close. God has decreed it.

¹⁷ Holwerda, Jesus & Israel: One Covenant or Two?, p. 170.

¹⁸ Pentecost, Things to Come, p. 267.

¹⁹ Holwerda, Jesus & Israel: One Covenant or Two?, pp. 172-173

²⁰ Moo, The Epistle to the Romans, p. 728.

²¹ Holwerda, Jesus & Israel: One Covenant or Two?, p. 173.

²² Moo, The Epistle to the Romans, p. 730.

This becomes clear in verses 30-31 when Paul reiterates the same point he has already made several times. *“Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God’s mercy to you.”* Just as the godless Gentiles are now the recipients of God’s mercy only because Israel has disobeyed God, so too, disobedient Israel may yet receive God’s mercy because God’s gracious purposes will rebound from the Gentiles to the Jews. In fact, in verse 32, Paul wraps us this whole argument by simply reaffirming the point he has already stated in Romans 5:12-19. *“For God has bound all men over to disobedience so that he may have mercy on them all.”* In Adam, we all stand condemned. But God will have mercy on all those in Christ (the root) when both the wild branches (the Gentiles) and the natural branches (all Israel) are grafted back in.

This is the complete opposite situation of what one would normally expect. One would think that salvation would go to Israel and *then* to the Gentiles. In fact, salvation has gone to the Gentiles because Israel did not believe. This has been God’s purpose from the beginning. And this present condition of Israel’s barrenness (“now” in Romans 11:30), has resulted in God’s mercy going out to the Gentiles. But God’s mercy, now extended to the Gentiles, will one day rebound back to Israel.²³ On that day, Paul says, *“all Israel will be saved!”*

From this it is clear that Israel’s rejection is neither total (verse 1-10) nor final (verses 11-32). Paul begins Romans 9 with a heart-felt lament for the state of his countrymen. By the time he ends his discussion of Israel’s future in Romans 11 and considers the glorious possibility that God is not yet finished with Israel, Paul’s heart is stirred to a glorious doxology which ends the chapter: *“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments and his paths beyond tracing out! Who has know the mind of the Lord? Or who has ever been his counselor? Who has ever given to God that God should repay him? For of him and through him and to him are all things. To him be the glory forever! Amen.”*

Is there a future for ethnic Israel? Paul’s answer is “yes.” And the presence of a believing remnant is proof that God keeps his promises. Although Israel has stumbled, the nation has not fallen beyond the reach of God’s mercy. After all, who can fall beyond the reach of God’s mercy? Not the godless Gentiles . . . Not unbelieving Israel. .Furthermore, the future salvation of Israel is not connected to a future millennial kingdom (which Paul never mentions) nor to the Abrahamic covenant, which, as Paul has told us in Romans 4, is already fulfilled in Jesus Christ. The salvation of Israel is connected to the end of the age. When the fullness of the Gentiles has come in, then all Israel is saved. The resurrection is at hand.

But even while Paul gives us a glimpse of what lies ahead in the future for Israel, let us not miss the obvious. The salvation of both Jew and Gentiles comes about because of one thing—God’s wonderful mercy in Jesus Christ which moves him to save godless Gentiles and as well as members of Israel. While we pray for the salvation of Israel and watch with eager expectation as God works out his purposes, let us not forget that all of this comes about only because God is merciful to sinners. He has been merciful to us—for who among us deserves the blessings that our now ours in Christ? He will be merciful to his people the Jews. And so as we watch God’s purposes unfold for his ancient people, let us always be mindful of the fact that our justifying righteousness is Christ’s and that God always keeps his promises. *For of him and through him and to him are all things. To him be the glory forever! Amen.”*

²³ Holwerda, Jesus & Israel: One Covenant or Two?, p. 174.