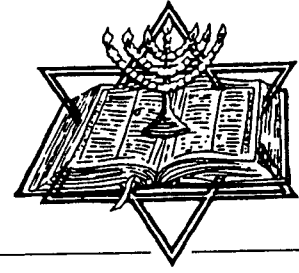


# MORIEL

## NEWS and PRAYER LETTER

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MORIEL - GOD IS MY TEACHER



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# What the Reformers Forgot

This Newsletter examines the last three of the five areas of *What the Reformers Forgot* — (3) **Eschatology** and the **Return of Christ**, (4) **God's Election of Israel and His Gifts**, and (5) **Mission**. The first two areas—(1) **Hermeneutics** and (2) **Covenant and Ecclesiology**, were examined in the previous issue.

*For the days are coming, saith the Lord, when I will make a New Covenant with the House of Israel and the House of Judah—not like the Covenant that I made with their fathers... (Jeremiah 31:31).*

## What the Reformers Forgot about Eschatology and the Return of Christ

**T**HE REFORMERS SIMPLY FAILED to restore the idea of a Kingdom that is not of this world. And that Christians are to be in the world but not of it.

As a result, instead of the Last Days being as the Days of Noah with a Remnant saved—as Jesus taught—the church is to be triumphant.

The overrealized eschatology of Dominionism (as opposed to the inaugural eschatology of scripture) is no more biblical on the one extreme than

a defeatist bunker mentality is on the other.

Instead of the return of Jesus depending upon His prophetic purposes for Israel as well as for the church (Mt. 23: 39, Zech. 12: 1-10), and His plan for global salvation bound up with His prophetic plan for the salvation of Israel and the Jews (Rom. 11: 15-25), His return is now to depend upon a church that itself tramples Satan under its own feet, instead of Jesus trampling him under our feet as scripture teaches (Rom. 16:20); instead of the Seed of the Woman crushing the Serpent as the Word of God teaches (Gen. 3:15), the woman crushes the head herself as Australian Toronto Experience Preacher *Kevin Connor* teaches.

*Connor*, of course, makes a compound replacementist error; a victorious Old Testament Israel under King David becomes not just a figure or a type of a victorious church under Jesus the Son of David, but becomes a literal victorious New Israel, only without a literal physical earthly reign of Jesus on the throne of David as

Premillennialism correctly teaches.

Instead of a messianic triumph with the return of Jesus, as *Dwight Pentecost* upholds, that the ultimate victory will transpire independent of His return.

Even prior to the national restoration of Israel for the coming Great Tribulation and deception of the Anti-Christ, preachers such as *Harry Ironsides* understood these things and predicted world events as they have unfolded in the decades that followed them, as opposed to the endless stream of failed prophecies associated with Restorationist voices such as *Mike Bickle* and *Paul Cain*.

*Kevin Connor's* second replacementist error is that he wrongly identifies 'the woman' as exclusively being the church, when in fact Eve, in Genesis, is chronologically first a type of Israel in terms of corporate solidarity (one person representing a larger group of people in biblical symbolism), and then of the church by incorporation.

This is again another case of replacementism being the basis of all manner of other errors—wrong doctrines, misconceived ideas, and hollow unscriptural expectations; and the initial germ cell of all of this is once more is **What the Reformers Forgot** (Jeremiah 31:31).

**Inaugural eschatology:** Says that Jesus' death and resurrection *inaugurated* a new phase in the Kingdom of God, and hereafter God's purposes would be fulfilled.

**Realized eschatology:** Says that the Day of the Lord has been fulfilled or *realized*.

Those who believe in Jesus already share His risen life. This does not preclude a final eschatological consummation of the age.

**Overrealized eschatology:** Says that all prophecy has already been fulfilled in the Church, which independently defeats Satan.

## Withholding the gospel

We certainly do not suggest that having one's doctrine of Israel right assures the rest of one's doctrines will be right. There is no shortage of those who are to a degree right about Israel, but wrong about nearly everything else, including much of what they believe about Israel.

We see, for instance, International Christian Embassy Director *Jan Willem Van der Hoven's* video with *Morris Cerullo*—where *Van der Hoven* teaches the church is not called to preach the gospel to the Jews, but only “comfort” them, without giving them the gospel of salvation, and *Gustav Schiller* signing an agreement with the Israeli Government, the Rabbis, and the Jewish Agency promising that his *Exodus Trust* will never tell any Jewish person they bring out of Russia to Israel that they need salvation from Jesus as their Messiah.

Thus, one can be a non-replacementist and yet be further from the truth of the gospel and the need to preach it than many replacementists.

Even most replacementist evangelicals, while wrong about Israel, are not wrong about the need for Jewish souls to be saved and would never withhold the message of salvation from them, as some of those recognizing God's purposes tragically have.

## Rejecting the Rapture and Pre-millennialism

But while we do not assert that having one's doctrine about Israel right guarantees the rest of one's doctrine will be right, however what we do assert is that having one's doctrines of Israel wrong will assure one also has much else doctrinally wrong—ecclesiologically, eschatologically and soteriologically.

**What the Reformers forgot**, and what happened to the Protestantism they founded as a result proves it.

It is for this reason that Covenant theology and the hyper-charismatic Restorationism/Triumphalism which borrows its reconstructionism and subsequent eschatology, frequently deny such biblical truths as the Rapture and reject pre-millennialism in favour of at best an amillennialism (which spiritualizes the millennium away), or a post millennialism, which idiotically claims Satan is already bound and the age of the church is the rule of Messiah on earth.

While amillennialism is biblically unsustainable from the perspective of the Jewish eschatology of the New Testament, post millennialism hardly deserves comment.

A glance at any newspaper must lead a person of even minimal intelligence to conclude that if Satan is already bound and Jesus is reigning triumphantly on the earth (as the medieval papacy said), someone must keep letting Satan go.

Indeed, this is virtually what the papacy concluded about the Reformation, describing Luther as a wild boar released to trample the vineyard, in some way equating or at least associating the Reformation with the end of the millennium when Satan is again unchained (Rev.20:7).

With its replacementism drawn from the post Nicean Fathers, Medieval Romanism said the Lord's Kingdom is indeed of this world, and the kingdom was *them*.

So too, today's Reconstructionists and Restorationists, drawing on the Reformers failure to correct the ramifications of Constantine's Erastianism (control of the church by the state, usually with a mutual control of the state by the church to some degree) also say the Lord's Kingdom is of this world and that it is also *them*, courtesy of their replacementism.

As the adage goes: “Failure to learn from History assures we are doomed to repeat its mistakes and reap the same manner of consequences for doing so.”

## What the Reformers Forgot about God's Election of Israel and His Gifts

A final dimension to the replacementist misconception of the New Covenant as prophesied in Jeremiah 31:31, is the relationship between replacementism and cessationism—the belief that the charismatic Gifts of the Holy Spirit ended with the Apostles.

Romans 11 warns against these twin errors and directly connects the two errors as sharing a common source.

Romans 11:29 tells us “The gifts and calling of God are without repentance”.

Paul's use here of the Greek term for *repentance* is a mere translation of the Hebrew concept of “teshuva”, meaning *to turn or return*.

He argues that Jews remain beloved and God will not revoke either His sovereign call of Israel as a nation, for the sake of their fathers with whom He made the covenant, nor will He revoke His Gifts.

**But which “Gifts” does he mean here? And why link God not revoking his gifts with His not taking back His election of Israel?**

The answers are found simply by examining the context of Romans 11 and the structure of the epistle—itself intended to be read as a letter.

To begin with, there are, of course, no chapter breaks in the original manuscript. So chapter 11 is to be read in light of chapters 9 & 10, which precede it, and with a view towards chapter 12, which follows it.

Chapters 9 - 11 focus on God's election of Israel and His prophetic purposes for Israel relative to the church, with the law having been fulfilled in the Messiah.

From here the text develops the theme of *a remnant*, both of Jews and, by implication, of Gentiles.

## Grafted into the olive tree

The text of chapter 11 reiterates three times that God is not finished with Israel and the Jews. While individual Jews may accept Jesus (remaining grafted into their own olive tree), most reject Him (to be cut off from it and to be individually replaced by Gentile Christians who accept Him), or some reject Him but then come to accept Him (being regrafted into the olive tree). *But the tree itself remains the same.* Believing Gentiles replace Jews who are not believers and are incorporated into Israel in a spiritual sense, but *the tree is still Israel*, with its final branches (the last Christians) being Jews once more, just as the first ones were.

After this, in Chapter 12, Paul exhorts the readers to be *transformed with the renewing of their minds and be not conformed to the world.*

Paul next deals with the issue of spiritual Gifts in body life. These include not only ministry gifts of leadership, service, and teaching, but charismatic gifts like prophecy (verse 5).

Thus, Romans 11:29 serves as a natural transitional link from what precedes it to the things which follow it. The exegetical context of the verse reveals a clear thematic progression of inter-related aspects of church life, one leading into another.

Hence, the theme that all men (both Jew and Greek), being fallen, require salvation—introduced in the opening chapters of the letter to the Romans—logically and neatly leads in the middle chapters of Romans to the issue of the purpose of the law to illustrate our fallen nature and need for a saviour.

Then, with the Law fulfilled in Jesus, the question necessarily arises about the purpose of the Jews, now that the Messiah has arrived to fulfil the Torah.

So Romans 9-11 form the next natural step. Paul addresses it on the basis of what he has built up to that point.

Again, we see a natural progression

in themes with a logical chain of theological and doctrinal issues lining up neatly, one following another, to answer the new questions raised by the previous section.

Following this, Romans then deals with the next point in the order of logic: how our subsequent Christian life as individuals and our body life as the church should work to carry out this New Law of Grace.

So, after his admonishments to holiness and humility, he speaks of Body Life and the role of individual members with individual gifts.

To this Romans 11:29 again becomes pivotal. Both the gifts and calling are things God will not take back from Israel or the church.

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If God is finished with Israel because of its unfaithfulness, I would like to find one reason that a God, who hates unjust balances, should not be finished with the church for its unfaithfulness.

True, there has seldom been anything more than a remnant of Israel who remained faithful—of which Jewish believers are the faithful remnant for now, as for instance those not worshipping Baal were in the days of Elijah (Rom. 11:1-5).

Similarly, there has rarely been anything more than a faithful remnant of Christians who were truly faithful. As we have often maintained, it is fortunate for both Israel and the Church that the validity of a covenant depends not upon the unfaithfulness of man, but rather the faithfulness of God.

## Luther and the Third Reich

Going the way of Chrysostom's anti-semitism rather than Paul's philo-semitism, Luther forgot Romans 9-11.

This was again very strange, considering Luther regarded Romans as central to the Bible's overall teaching and ultimate meaning.

Luther expected Jews to accept Christ when they were presented with an Evangelical Protestant Christianity as an alternative to the idolatry of Romanism.

When they did not he preached that Jews should be hoarded into corals and forced to accept Christ at the point of a knife.

He taught Lutherans that they were to blame if they did not murder the Jews to prove they were Christians. This they did, culminating in the Holocaust. In *Mein Kampf*, Hitler loved quoting Luther.

The same Luther who inspired the Reformation also inspired the Holocaust, by forgetting Jeremiah 31:31 and Romans 11:1-29.

Instead of reforming the church from its antisemitic history to provoke the Jews to jealousy as God dictated (Rom. 11: 13-14), Luther ended his ministry as a vulgar old murdering tyrant—like the popes before him—merely replacing the Roman Catholic Jew Hatred of the Spanish Inquisition with a Protestant Jew Hatred which helped to inspire Germany's *Third Reich*.

His failure to separate church and state by not comprehending Jer. 31:31 but instead, as it were, Judaizing the church with Erastianism, led him to take a position on the German Peasant's Revolt where he called for the peasants to be stabbed in the back so as to preserve the church's marriage to the governing German nobility.

Luther's deranged viciousness propelled his own protege, *Melanchthon*, to distance himself from him.

Calvinists had a marginally more benevolent disposition to Jews, and later, in Holland and England, other

Separatists were also somewhat sympathetic. But not Luther and the first Reformers.

### Spiritual Gifts not revoked

The other half of Romans 11:29 notes what God will not revoke: it is Spiritual Gifts, which Paul discusses in chapter 12. Here we see what the Holy Spirit is wanting to warn us against.

Romans 11 urges us not to forget that it is the root that supports the church (the root once more being Israel).

Romans 12 encourages us to exercise our Gifts in concert with the other members of the body. Just as the Lord foreknew the dangers of wrongly believing that God had finished with Israel, so also in the same verse the Lord warns of the dangers in wrongly believing that the Lord is finished with the gifts.

The bogus view that God is finished with the Jews is just as faulty as the bogus view that He has finished with the gifts.

Both errors have the same source: an incipient hyperdispensationalism claiming that a different set of rules exists now than existed in the apostolic church.

This sees apostolic Christianity as primitive and 'the perfect' as having come in the form of a book (the New Testament), in the same way as the Moslems believe about the Koran, and Mormons do about the Book of Mormon (except of course that the New Testament is truly God's Word).

Because this faulty view resembles Islam or Mormonism in a qualified sense, (we are not suggesting that cessationism denies the gospel or is fundamentally heretical but simply behaves in the same character) it becomes in essence a belief in a kind of third covenant, in some way distinct from the previous ones, yet claiming an essential continuity with them by borrowing on the motifs of the previous ones, but none the less with cer-

tain elements of the Old having passed away.

This position is arrived at by an eisegesis of 1 Corinthians 13, wrongly claiming that the perfect to come is the New Testament Canon.

Exegetically however, if the perfect has already come according to what is in the text, then hope and faith must have also passed away and are no longer necessary either, only love. Cessationists of course would not reject the need for faith or hope, so we fall to see how their argument can do anything other than collapse.

Even today we see cessationists like *Peter Masters* and *Jerry Falwell* reading things into scripture which are not there with the same eisegetical license as proponents of the Toronto Experience do with their getting of things out of scripture that God did not put into it.

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The perfect in 1 Corinthians 13 refers, of course, not to the New Testament canon, but to *the Return of Christ*.

In the Pre-Nicean patristic literature the Early Fathers, such as *Irenaeus*, in the era immediately after the Apostles, strove to defend the "Didache" or true apostolic teaching from the gnostic heresies that threatened to subvert the church. They made clear that the miraculous manifestations of the Apostolic church did not cease with the apostles.

According to *Hegesippus*, as quoted by *Eusebius*, *Irenaeus* was in a line of doctrinal succession from the *Apostle John* at Ephesus through *Irenaeus'* mentor, the martyr *Polycarp*.

Likewise both the patriarchs of Arminian Protestantism (not holding to a particularist interpretation of election or unconditional eternal security)

such as *John Wesley*, and Calvinistic/Reformed patriarchs such as *Jonathan Edwards* and *George Whitefield* alike testified in writing to Charismatic gifts and manifestations of the Holy Spirit as not being uncommon in their ministries—when, unlike Toronto, God was truly moving.

Both *D.L. Moody* and *R.A. Torrey*, founders of Moody Bible Institute, in their biographies testified to an experience of Holy Spirit Baptism.

(I myself hold to "One Faith, One Baptism"—with many recurrent fillings, of which Spirit Baptism is but a chronological first which may happen at the point of, or following regeneration as a subjective experience—even though the Holy Spirit indwells believers at the instant of New Birth as an objective reality).

We can therefore conclude that radical expressions of cessationist pneumatology, like those of their hypercharismatic opposites with their unbalanced pneumatology (doctrine of the Holy Spirit), both have to engage in the same dangerous and unbiblical practice of eisegesis to argue for their extreme conclusions.

Both moreover must ignore the recorded history of those whom they claim as their doctrinal forefathers in church history.

For instance we see someone like *Guy Chevreau*, author of "Catch the Fire" promoting the Toronto Laughing experience claiming that such outbreaks happened in the Great Revival by quoting from *Daniel Rowland*. When we read Rowland however, we see that these extremes of unruly laughter were stopped by the leaders because they were Satanic disruptions or counterfeits of what God was actually doing. *Guy Chevreau* literally wrote and published a direct lie to promote Toronto.

Hyper-reformed and hyper-dispensational cessationists will likewise point back to moves of God during the time of great and gifted preachers such as *Jonathan Edwards*, but sim-

ply ignore, and expect others to ignore, that so many of their founding fathers were out and out charismatics. This too is dishonest.

The root of this error again dates back to the Reformers. Because of the fraudulent hearings and bogus miracles claimed by Medieval Romanism, (and the money grabbing indulgence mongering that accompanied it) the Reformers—throwing out the baby with the bath water—had an aversion to all miracles, much the same as non-charismatics, seeing the heretical likes of *Benny Hinn* or *Marilyn Hickey*, will similarly shun all charismatic manifestations today.

As we always point out, Paul warned that correct use of the gifts would induce the unsaved to want to be saved and the non-charismatic to want to become charismatic, but the misused or counterfeit 'gifts' would cause them to say we are mad and reject what we have (1 Cor. 14: 1-23).

### Priesthood of all believers

Further consequences of such errors are the implications for "the priesthood of all believers" as is taught in 1 Peter 2:5.

We must again reiterate that before Satan attempted to paganise the church he first attempted to Judaize it with a class of ordained clergy claiming powers apart from the laity.

Biblically, while not every Christian is called to full time ministry or to a ministry in the pastorate or leadership, every Christian is a minister and a priest. The body is to be a ministering organism itself with varying members having varying functions.

The error of replacing the Old Testament practice of a Levitical priesthood with a clergy class apart from the Priesthood of all believers and combining it with the heavy shepherding, condemned in Ezekiel 34 and Matthew 23, is known as "Nicolaitianism" (eg. Rev. 2:6).

To his credit Luther rightly reacted to the abominations of a transubstantiated Eucharist (that the bread and wine are worshipped as Christ incarnate and literally eaten), whose basis was the Aristotelian "accidents" introduced into the church in the Middle Ages by *Thomas Aquinas* and promulgated by scholasticism.

Along this line Luther and the Reformers stressed the universal priesthood of all believers against the idolatry and cannibalism of transubstantiation and the heresy that the Mass be taken as the same sacrifice as Calvary.

Luther believed in a kind of Consubstantiation which did not deny a literal presence, but did reject transubstantiation and the blasphemy of the Mass.

The sacrifice of Jesus was efficacious once and for all, as Hebrews clearly states, and as His atonement was sufficient, Jesus does not die again and again.

Thus, the Reformers correctly opposed the notion of a sacerdotal priesthood. However, while remembering what a Priesthood of All Believers *was not* supposed to be, by embracing cessationism, the Reformers forgot what it *was* supposed to be.

To complete what a priesthood of all believers was meant to be, meant a return to the body concept of ministry instead of holding to the Medieval Roman Catholic clerical model of ministry. The Reformers forgot to do this.

Biblically, pastors or leaders are simply differing ministries in the body. By forgetting that spiritual gifts include the sign gifts as taught in Romans 12 and 1 Corinthians 12-14, the plague of a separate Protestant clergy class merely replaced a Roman one.

In fairness however, we must observe that mainly cessationist non-conformist Baptist and, later, Brethren groups had far less of a clergy class distinction. They more closely approximated to the biblical idea of a what a universal priesthood of believ-

ers was meant to be than the mainstream Protestant churches.

Many contemporary Pentecostal denominations have become so hierarchical and 'priest ridden'—sometimes along virtually cultic lines—that they can be more Nicolaitian than moderate Protestant denominations.

Yet the source of all this started with the Reformers. By forgetting what Romans 11:29 said about God not being finished with the Jews, the Reformers simultaneously forgot about what God in Romans 11:29 said about not being finished with the Gifts.

## What the Reformers Forgot about *Mission*

Because of their replacementism, the Reformers (apart from the little known *Caspar Schwenkenfeld*, the Reformer of Silesia, who was by far the most doctrinally sound of the Reformers) misunderstood many things and left a mainstream Protestantism that could only degenerate because of the flaws in its very foundations.

While Justification and biblical authority were initially reestablished, because of its humanist roots and failure to radically remove what was unscriptural—as Baptists attempted to do, and restore what had been removed that was scriptural—as Pentecostals later attempted to do, even in the early stages many Protestants were unregenerate and neither justified nor biblical.

**Today, western Protestantism is effectively dead.**

We see this today for instance in the rise of Scottish and Welsh nationalism. Celts and Anglo-Saxons were always chalk and cheese and only united over a common fear of Rome. Now that is gone.

While Rome itself is declining, what it is losing numerically it is gaining by ecumenism—except in Latin America and the Philippines where another Reformation is underway—which has spread into Catholic areas of North America and certain Catholic countries in Europe.

## Mission

This brings us to **Mission**. The Reformers saw no need for mission as such, and in the main, did not see evangelism as the best way to win Roman Catholics.

They substituted mission with what was at best a combination of polemics and politics, and at worst war (although they mostly fought defensively).

At the time of the Colloquies of Marlborough, there were actually attempts by Protestants to be reconciled with Rome through dialogue, and later Protestants with political ambitions sought the patronage of Catholics, so withdrew efforts to convert them. We now see a replay of this same kind of thing happening before our eyes.

Supposed Evangelicals with political ambitions like *Pat Robertson* (who has abandoned orthodoxy and embraced Dominionism and Toronto) have joined *Chuck Colson*, *J.I. Packer*, and *Bill Bright* in signing an agreement not to evangelize Roman Catholics and to accept Catholicism as Christian, despite the fact its *de fide* doctrines still uphold the Council of Trent, the Anti-Christ doctrine of Papal Infallibility, sacramental regeneration (what Paul calls 'another gospel' in Galatians 1:8), calling upon spirits of the dead in prayer (which Scripture calls *necromancy*), and Transubstantiation (which denies the once and for all sufficiency of the cross, literally worships the Eucharist as Christ incarnate, then cannibalistically eats Him).

I write these things as one with a Catholic mother who has a great burden for Catholic souls.

*James Dobson* and *Michael Green* also support these views, while *George Carey* calls for reunification under the Pope, and disenfranchises mission to Jews.

*Carey*, addressing the Conference of Christians and Jews went along with a draft proposition which condemned the conversion of people from other faiths—in direct defiance of Jesus Christ's command.

Organizations such as the *International Christian Embassy* and *Operation Exodus* replace biblical mission to the Jews with a social political-Zionist concept of mission which withholds Gospel Mission.

We also today have theological forums where reconciliation with Rome is attempted through dialogue which denies mission to Catholics. As with the inter-faith dialogue with Rabbis, Roman Priests and Rabbis alike see forums as devices to prevent evangelicals from sharing the gospel with people in these faiths.

Rome moreover openly states that a road to ecumenical dialogue is the road back to Rome.

Like the Reformers, so many of today's Evangelical Protestant leaders conveniently forget the Bible's teaching on mission.

By forgetting that the New Covenant would not be like the Old (Jer.31:31), the reformers took an Old Testament view of Mission.

Since Europe was Christianized, Luther said the Great Commission had already been fulfilled and had no further meaning. Since the Church was now Israel and Israel was to witness by example instead of by example *and evangelism* (forgetting also that the Judaism of the Second Temple Period was a proselytising religion - Mt. 23:15), there was no need to send out missionaries.

Like the Crusaders and Moslems before them, the only way most Protestant followers of the Reformers sought to convert souls was by the sword.

## Mission rediscovered

Later *Justinian Welz* rejected this error and disappeared as a missionary into the Central American jungle.

While the early Baptists were somewhat more missionary minded, in time a universalism infiltrated the General Baptists. Particular Baptists had become corrupted by extreme forms of Calvinism. They took predestined election and irresistible grace so far that at their convention they denounced *William Carey* for his desire to send missionaries abroad; telling Carey to "Sit down and be quiet, if God wants to convert the heathen he will do without your help or mine".

Eventually, it was nonconformists, mainly Baptists, Independents, Menonites, and later Moravians and, then Methodist and finally Brethren sects that restored mission. The English Protestant martyrs did for a short season proclaim the gospel until their deaths under Mary, and a kind of gospel preaching took place at Calvin's Geneva and in Knox's Scotland.

But it was Puritans such as *Joseph Alleine* with his "Alarm To the Unconverted" (which had a great influence on *Whitefield* and *Spurgeon*) who really restored a proper sense of evangelism to England, as the Covenantors did to Scotland.

Concerning mission, unlike the pre-Reformation Evangelicals such as the Waldensians who were so cruelly persecuted but remained missionary minded, the Reformers were not.

The pioneers of Mission like *William Carey*, *Dr. Livingston*, and *Hudson Taylor* came later.

Later also came the rebirth of Mission to the Jews. It was *Brother Rabinowich* in Eastern Europe, *Brother Leopold Cohen*, an Orthodox Rabbi who was saved in America, and *David Barren*, a Jew who was saved in Britain, who resurrected Jewish Missions from the ash heap of church history and who realised that the Book of Acts is as much history future as it is history past.

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## Life from the dead

While I cannot overlook the many failures of the Reformation, neither can I lambast the Reformers themselves for their failures.

They were mainly well intentioned but, like ourselves, fallible men in complicated and difficult times who at least began trying, as best they could for the most part, to what they believed to be best 'as unto the Lord'.

If I had been in their place, I doubt I would have been immune from some of the same kinds of errors that I can so easily, in retrospect, criticise them for.

Yet when it comes to Israel and the salvation of the Jews, I can only on the one hand lament **what the Reformers forgot**, but praise God for what so many today are finally remembering—after all of these many long centuries:

*If their rejection be the reconciliation of the world, what will their acceptance be but life from the dead?*

- Rabbi Shaul of Tarsus (St. Paul),  
Romans 11:15.

**May we never forget it.**

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