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Chapter 1 : Talk:John F. MacArthur/Archive 1 - Wikipedia

John MacArthur points us to the Bible for answers to these and many other questions arising out the recent atrocities. He educates readers to the roots of the conflict, linking the religious and political issues that underlie the current turmoil to the Old Testament.

Could anyone expand on that? John MacArthur is a fundamentalist, and not an evangelical. There are at least two objective reasons why this is the case: He is against the field of psychology and believes that there is no such thing as mental illness. The legal case mentioned in the main article was regarding this issue. It went all the way to the California Supreme Court, but the Court chose not to hear the case. He is a young Earth creationists and believes that a "24 hour day" reading of the Genesis account is the only literal interpretation of the relevant passages. Subjectively speaking, as was mentioned by the previous entry and in the main article, he is severely critical of other Christian leaders. He does not treat differences of opinion regarding most issues as merely differences of opinion, in other words he does not show grace. These are all hallmarks of fundamentalism, so that is why John MacArthur fits more properly in the fundamentalist camp. The only issue that I know of that sets him apart from other fundamentalists is that he does not advocate a "King James only" view. That is that the King James version of the Holy Bible is the only legitimate translation of the Bible, English or otherwise. I would add to your list that he is a Dispensationalist of a sort. Bob Jones University or Pensacola Christian College, his doctrine of "Lordship Salvation" certainly incorporates "good" conduct as a requisite of salvation. It will automatically replace them with your user id and a timestamp. I signed your posts above for you. The necessity of good works is hardly unique to Christian fundamentalism, and in fact, some conservative Christians reject that works are required at all for salvation e. Charles Stanley and the "once saved; always saved" group. Catholicism as well as historic Protestantism both see good works as essential "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? This is a different issue from the "codes of conduct", which are generally framed negatively rather than positively "that is, the codes forbid rather than require specific acts. While MacArthur is a strong advocate of Lordship salvation, he does not generally subscribe to such codes of conduct. I think it is inaccurate for you to say that MacArthur is not an evangelical as you do in the title of this discussion. The article itself still says his theology is "best described" as evangelical, and his website does not claim as far as I could find that he thinks he is a fundamentalist. The problem as I see it is inspecific terms: I think we should adopt his preferred term, which my searching seems to indicate is "evangelical". If you disagree, what definition of evangelical are you thinking of that disqualifies him? One could choose labels for arbitrary reasons. So meeting an objective standard would seem to be a better way of determining if someone is a fund. But the most substantial difference between fund. Do they show grace in difference of theological opinion? What kind of music do they find acceptable, and how do they treat people who listen to those other kinds of music? Those sort of things. With all of what I mentioned together, I would argue that MacArthur is indeed a fundamentalist, even if he chooses not to call himself that. Another important difference is women in ministry. This also would put MacArthur in the fund. It seems it would be better to leave the introductory statement as "evangelical" or perhaps "conservative Christian" or even just "Christian"; then, in the body of the article, add reference to some fundamentalist aspects of his theology, but even at that, it should be done based on fact or published scholarly interpretation citing sources, or Wiki-consensus, but not a single opinion -- especially when contested. Regards, Jim Ellis The very fact that he is so interested in historical theology pretty much puts him outside of The Fundamentalist camp, in my opinion. Some of the things being tied to "fundamentalism" above, are common among any evangelicals who have a fly-speck of respect for what Christians have always believed on the issue, prior to our very recent departure: Criticism of error and hypocrisy in other Christians as he sees it, and especially of their leaders, is not unique to Fundamentalists; and many do it in the belief that they are imitating Christ who criticized hypocrites and errorists - not a bad

point. And there is no hint of the distinctive "n th -degree" separation in MacArthur "be ye separate from them who be not separate" - Fund 1: Furthermore I, as a confessionally Reformed Christian, absolutely reject the completely innovative contrast that comes to the foreground in the "Lordship" controversy. That is a problem that is tied specifically to the dispensational outlook, which tends to produce such a low view of the Law that it actually discourages Christians from believing that Christ came to deliver us from our sins, as well as from the penalty due to sin. Of course it is an obligation to turn from sin, to live for God. To profess Christ, but not to desire and pray for grace through Christ to be free from impiety, blasphemy, rebelliousness, murder, slander, theft, and covetousness is deplorable and scandalous hypocrisy. My thinking this way comes out of calvinism, not from the fundamentalist movement. Flex has it right. The problem is compounded by the fact that the media makes no distinction between the two groups. I confess I did the same thing, but as I have indicated, no one has set forth a clear distinction between the two groups, and until there is, or at least a consensus, a truly NPOV is not possible. The weaknesses of Lordship Salvation as well as the distinctions between Fundamentalism and Evangelicalism are better discussed in a separate wiki articles. So, who up for it? Those who trace their principal affiliation to groups originating in the Fundamentalist movement who did not subsequently distance themselves from it can be labelled "Fundamentalist". The term is best used within a narrower scope, rather than as a merely convenient generalization: Those groups fairly consistently rejected by self-labelled Fundamentalists, should be more appropriately labelled. I hope this helps us. The AP notwithstanding, I would still argue that self labeling is not a sufficient means for a neutral determination. You chose to call PCC fundamentalist and Biola evangelical. Because of this, it would seem to me that self labeling and distancing are not good criteria for determination. Regarding your usage propositions, when someone reads that, "Rev. How I were to take that sentence would depend on where I found the sentence. Bob Smith thinks that a global flood covering the face of the entire planet Earth is the only valid interpretation of the Flood passage. Then it comes down to what was meant by "literal. Even if we use your criteria and we assume that he does NOT call himself a fundamentalist, can you show me where MacArthur has distanced himself from fundamentalism, because he is certainly rooted in it? They would be factual statements and should not be considered a judgement on the validity of the position. Such judgements would only be in the mind of the reader. I believe that this is an objective determination, independent of self labeling or historical ties to the original Fundamentalist movement. The beliefs are as follows: Women in ministry- Fundamentalist- Women have no place in leadership positions over men, and they should not speak from the pulpit during worship. Evangelical- Women have have valid roles in ministry, even if it is in leadership positions over men, and are no different from men in terms of giving a message to the congregation from the pulpit. Age of the Earth- Fundamentalist- The age of the planet Earth is anywhere from 10, to , years old and is essential to a correct understanding of Scripture. Evangelical- A specific age of the Earth is not essential to correct biblical interpretation. Psychology- Fundamentalist- Psychology is a false religion and mental illness is an illusion. Evangelical- Psychology is a valid field of the study of human behavior, and practitioners in the field of mental health may be used to help treat emotional problems. Bible Translations- Fundamentalist- The KJV is the only acceptable translation of the Bible to be used in worship, devotion, and study. Catholicism- Fundamentalist- The teachings of the Catholic church are heretical and presents a false Gospel. Most other specific issues both sides are pretty much in agreement. Although if anyone reading this knows of another significant difference, please let us know. Notice that I have made NO judgement as to the validity of each position. In that case, MacArthur should clearly be labeled a Fundamentalist. The whole point here is to avoid applying labels in a way that we make up ourselves, or that pushes a particular point of view. Or does it label itself differently? Do Fundamentalists regard him as one of them? These questions all concern facts. Your criteria invent new ways of sniffing out Fundamentalists. You could probably write to him or to Phillip Johnson and ask how the article should be written, to be accurate. You began this thread by suggesting two "objective criteria". What was the purpose of these criteria? To prove in your words that, he is "not an evangelical" but rather a "fundamentalist". This strikes me as nothing more than argument by labelling. For

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more on the "spin" attached to the word "Fundamentalism", see this article: With tongue-in-cheek, he quotes Alvin Plantinga as saying that a fundamentalist is "that awkward person You should notice that I have made no value judgement as to what MacArthur believes or of fundamentalism itself. But even THAT is an objective statement. Whether or not they are my own invention is inconsequential. That was actually the purpose of my proposal "invention," as you put it. Take an example from pollitics. The difference in this matter is that there is much less consensus as to what makes up the difference, and I am trying to establish a consensus, which is really what definitions are. If you disagree, fine, you disagree, just as I have disagreed to your criteria.

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Chapter 2 : Call of Love Ministries - Store

John F. MacArthur, Jr. is a United States Calvinistic evangelical writer and minister, noted for his radio program entitled Grace to You and as the editor of the Gold Medallion Book Award winning MacArthur Study Bible.

In an age of open-mindedness, many believers accept too much with too little discernment, resulting in great confusion and compromise. False teaching is at every turn, and the temptation to embrace it is great. They provide straightforward, biblical critiques of some popular but unfortunate Christian trends, such as watered-down preaching and doctrinally questionable best-selling books. MacArthur ends with a practical plan for cultivating discernment in the Christian life. It is the duty of every Christian—“not just pastors and elders—to follow the biblical command to cling to what is good and to reject what is not. This book will equip you with a foundation for biblical discernment that will enable you to make careful distinctions in your thinking about truth. Explores important questions about: This unique reference tool will help you easily understand each book of the Bible, its historical context, and its place in Scripture Bible The MacArthur Daily Bible: Salvation Hard to Believe: Popular perception of Jesus Christ is that of a tempered, genteel man who walked the earth, offering nuggets of wisdom to His followers. But what we sometimes fail to recognize is that although Jesus Christ offered a message of forgiveness, He also spoke challenging, demanding words about what being a follower of Christ requires. In contrast to the superficiality of much modern Christian teaching, Dr. John MacArthur serves up the unvarnished truth of what Christ taught and lived. In simple, compelling terms, he spells out what is required of those who would follow Him. If you have ever faced the death of a child, or you have ever had to comfort a mom or dad whose little one died, you need to be able to answer some crucial questions: Where do babies go when they die? How can I know my baby is in heaven? Why did my child have to die? God longs for you to communicate with Him, telling Him all the issues of your heart. But specifically, how do you pray? Is there a right way and a wrong way? Just then, your heart longs for home. A place that knows nothing of sin and its effects. A place to live in the very presence of God, untouched by sorrow, pain, loneliness, or fear. This volume critically examines modern claims and misconceptions about heaven, and in response, displays an accurate, biblically defensible portrait of life in eternity—our glorious future home. Even the simplest concepts can become complex as you find yourself adrift in a sea of "whys" and "hows. How do you explain sin and faith? What are the essentials of the gospel your child must understand to be saved? With those questions in mind, John MacArthur and his daughter, Melinda, have created a fully-illustrated, hardcover book for children. To help you teach the little ones in your life about Christ. In I Believe in Jesus, John explains the gospel in terms your little ones can grasp. And our special edition, exclusively available from Grace to You, features sixteen warm, inviting watercolor illustrations by Melinda MacArthur. I Believe in Jesus is an ideal tool for pulling children onto your lap, teaching them about Christ, and bringing the gospel to life. As John MacArthur puts it, they were a bunch of regular guys. Simply said, they were like us. In his new book Twelve Ordinary Men, John MacArthur takes you into the inner circle of the disciples—their selection, their training, their personalities, their impact. Why did God permit such a thing to happen? Was the attack a divine judgment or was it merely an atrocity perpetrated by the forces of evil? How can human beings be capable of such diabolical savagery in the name of religion? And what is the right course of action for our government to take? John MacArthur points us to the Bible for answers to these and many other questions arising out the recent atrocities. Key Questions for quick study stimulate further inquiry. An amazing time-saver for teachers and pastors planning their lessons. A comprehensive volume of 20, Bible topics and more than , Bible passages, carefully cross-referenced and organized for quick and complete visual location. Designed for beginning students as well as seasoned scholars, The MacArthur Topical Bible is based on the ever-popular New King James Version, and is useful with all Bible translations. This is one of the best Bible companions a Christian can have for in-depth study for thousands of spiritual subjects. But that compromise is a dangerous one. Genesis contains the foundation of every doctrine essential

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to the Christian faith. Thoroughly researched, well documented, and easy to read, this new volume tackles the tough questions and equips you to face the battle being waged inside and outside the church. But pressing questions remain. Will we get there soon? And more important, how do we prepare? America Can God Bless America? In Can God Bless America? John MacArthur argues that God can bless America, but only when the clear biblical conditions are met. Is it just believing certain facts about Jesus Christ, with no real demands on your life or changes in how you live? Or is submitting to Christ as Lord inherent in receiving Him as Savior? Real forgiveness is vital for healthy, strong relationships between husbands and wives, parents and children, friends, co-workers, and everyone in between. And how should you and your church respond when a professing believer refuses to repent? The Freedom and Power of Forgiveness explores the issues thoughtfully and thoroughly. Instead, it is absolutely essential that the local church adhere unfalteringly to biblical leadership principles, perceiving itself as an institution for the glory of God. Drawing from some of his best-received material on church leadership, Dr. MacArthur guides the church with crucial, effective lessons in leadership. This book is valuable not only for pastors and elders, but for anyone else who wants the church to be what God intended it to be.

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Chapter 3 : PowerBlog!: John MacArthur - Grace to Who?

Terrorism, Jihad, and the Bible by John F MacArthur starting at \$ *Terrorism, Jihad, and the Bible* has 1 available editions to buy at Alibris by Dr. John F.

As everyone was running around like chickens with their heads cut-off: John MacArthur just gets to the point. Few are going to like it. Best to stay a quiet moderate victimized-peace keeper till the numbers grow a bit more. Keep training those suicide bombers for now. MacArthur teaches us a fair bit about Islam. It is indeed a short book, so the information is very direct. Islam was founded by violence and oppression and raids and NEW Moon god doctrine that denied the centuries earlier claims of Christianity and the Bible. We get a quick history lesson from MacArthur. Yes, Islam is a cult that is totally dependent on the Christian history and doctrines that came before it. The weird part is that we have a world of Muslims fleeing from the persecution and violence WITHIN their Islamic countries - fleeing for freedom to spread the same Islam to peaceful countries that are prospering with out the help of Allah of the Quran. They have some freaky propaganda that every bleeding heart liberal is desperate to gulp up. So this book deals with Terrorism: So this book deals with Jihad: Lots of Jihading going on in the name of Islam. Violence all over the planet - pretty much anything Islam touches. So this book deals with the Bible: Yes, God has given us freedom to do all the crappy things to each other that we desire - often in the name of greed and pride, but also in the name of false religions and demonic theology. We have been shown over and over again that we need a Savior. Islam claims a god sent a messenger named Muhammad: Allah would never die for anyone, he would gladly torture people grotesquely in hell though. This book is quickly written for those who are clueless about the War going on in our current world. MacArthur will show you the Hope we have in Jesus Christ. Better to learn it now than later.

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Chapter 4 : "Bible Bulletin Board Bookstore" - John MacArthur Books

Terrorism, Jihad, and the Bible - Ebook written by John F. MacArthur. Read this book using Google Play Books app on your PC, android, iOS devices. Download for offline reading, highlight, bookmark or take notes while you read Terrorism, Jihad, and the Bible.

W Publishing Group, pp He is a radio speaker and editor of the award-winning MacArthur Study Bible. Issues raised in the book surrounds the September 11, terrorist attack on America. It lacked index, or bibliography or appendix. It had only a two-paged Endnotes but each chapter is introduced with a corresponding summary a page into the chapter. The causalities outnumbered even that of the Civil War or the disaster at Pearl Harbor. The actors were not an enemy nation but a group of terrorists from the Middle East using hijacked domestic airliners as bombs to destroy the World Trade Center and the Pentagon. Osama bin Laden, sponsor and trainer of a terrorist network backed up by influential rulers in the Middle East has been proved to be behind the attacks with abounding evidences. Four factors are traced as the root of this dastardly act. First is the fallen nature of man that makes him evil and wicked. From Cain, man and murder has been companies and bloodsheds have been unending. Second is the root from biblical history. God gave Abraham and his descendants Israel the land but till today, surrounding Arab nations contest their occupation of it. Warfare and hostility is the prophetic characteristic of 2 Ishmael. The third root is in religion. Islamic fundamentalism is based on certain beliefs one of which is hatred for infidels all non-Muslims including Christians and a command to destroy them otherwise known as jihad. Its theology of martyrdom makes a faithful want to die for the religion as an act of great honour. The fourth is rooted in sensuality, which is a direct reflection of the lasciviousness of the founder of Islam himself. A martyr is promised a paradise of waiting 70 black-eyed lustful virgins and rivers of wine. The implications of the above are multifaceted. Jihad is declared on Israel and on America, the superpower that is sympathetic with her. Young men including children have been brainwashed to prefer martyrdom in the course of dealing with infidels by any means including suicide bombings. Now, where was God on September 11, ? God was there "right on his throne! He remains sovereign and nothing happens that take him by surprise. Indeed, all things good or evil happen within the framework of his divine purpose. This incident may not indicate a direct judgment for sin just like the case of job but calamity is a natural and inevitable consequence of sin. Nothing is strange in terms of the causality. About 50, Americans die each week through one means or the other. The peculiarity with this could be the unpreparedness of the victims. The question therefore is not why did God allow it? The question is why has he been allowing it? By virtue of the sinfulness of America, none should be enjoying the mercies and favour of God by now. This is a call for repentance. Relativism, moral decadence and total rejection of the spiritual for the secular calls for a change. Preachers and congregation alike should be more serious about eternal things and stop all the gymnastics and entertainments. It is biblically sound. In the Old Testament, God used nations to punish wicked nations. Though in the New Testament, Jesus taught the principle of turning the other cheek, soldiering and the act of warfare was not condemned. John The Baptist did not asked the soldiers who came to meet him to pull out of the army. Cornelius was a devout God-fearing centurion and the image of a Christian is always that of a soldier in warfare. By Romans 13 standard, governments are instituted by God. In the midst of the hopelessness arising from this attack, hope is only found in Christ, through the acceptance of his finished work on the cross of Calvary. Evaluation The book succeeded in using a spiritual perspective to demystify the incidence of September 11, and its gruesome effects. Of course, everyone was horrified at the whole story and temper rose immediately with a worldwide condemnation of the attacks and general call for punishment of the culprits even when many actually intended revenge. About 6, was the death estimate. That number was on a high side and it looked unusual as if it was the worse on record ever. Afteral, all will eventually die, the means and the readiness only making the difference. The work also reopens our eyes to the new danger posed to world peace and security. More than our cry over environmental degradation, nuclear,

chemical or biological weapons, the threat of Islamic fundamentalism needs all available attention. The greatest weapons, these men are carrying is the valuelessness of their own life produced by a deception that paradise is waiting for them when they die killing or trying to kill a non-Muslim. That was the boast of the Taliban while they got ready for American invasion soon after the attack; they boasted of having what America did not have – men who are trained to die. With the shocking revelation of the academic curriculum in Palestinian schools, and the celebration that follows after the death of a suicide bomber, where is the world going in the hand of the Mohammedans? And this calls for Nigerian attention too. Having observed sporadic manifestation of this Middle eastern kind of fanaticism, we must pray and act so as not to enter into the horrific phase of suicide bombings as Israel is experiencing today. The government and all Christians are hereby tasked. There is a challenge for America. Even Billy Graham and other men of God who spoke at one time or the other in the course of the mourning, all drew American attention to her backslidings. This book has confirmed our cry over America even prior to the attack that all was not well with her spiritually. There is also a lesson for Nigeria and other nations. Many Christians who are seeking to join the military desires a clearance like this and this material will be of value to them. Misconceptions about whether or when to go to war could be evaluated using the material as a source. The book also possesses eschatological value. It is interesting to note that the Middle East is the center of divine activities right from Creation to Messiah to Armageddon to Second Coming. That helps us to evaluate events in the light of prophecy and keep us in focus. If a Muslim will sincerely consider the points raised about the doctrine and theology of Islam in the book, he should reconsider his stand and go for the hope offered through Christ in its last chapter. A religion that has no provision for a saviour, atonement and forgiveness but rather a predestinated judgment which is best worked out by martyrdom - an in-road into automatic justification with a reward of sexual orgies needs reconsideration. But we must quickly point out few weakness of the book. His references to superpower, military might and the like suggests his patriotism. Could this have affected his inconsistent strictness as he rebuked America? We all know Osama bin Laden himself is a proverbial tamed lion which grew up to tear apart its adopter. He ought to have downplayed his nationalistic interest and strictly call a spade a spade. In all, the personality of the author is highly respected. This work is timely, educating, inspiring and goes a long way to answer the question on the mind of an average American and any September 11 - concerned person around the globe. The text of the book is bold, well spaced and easy to read. This leaves an indelible impression of a planned systematic writer with a message for our generation.