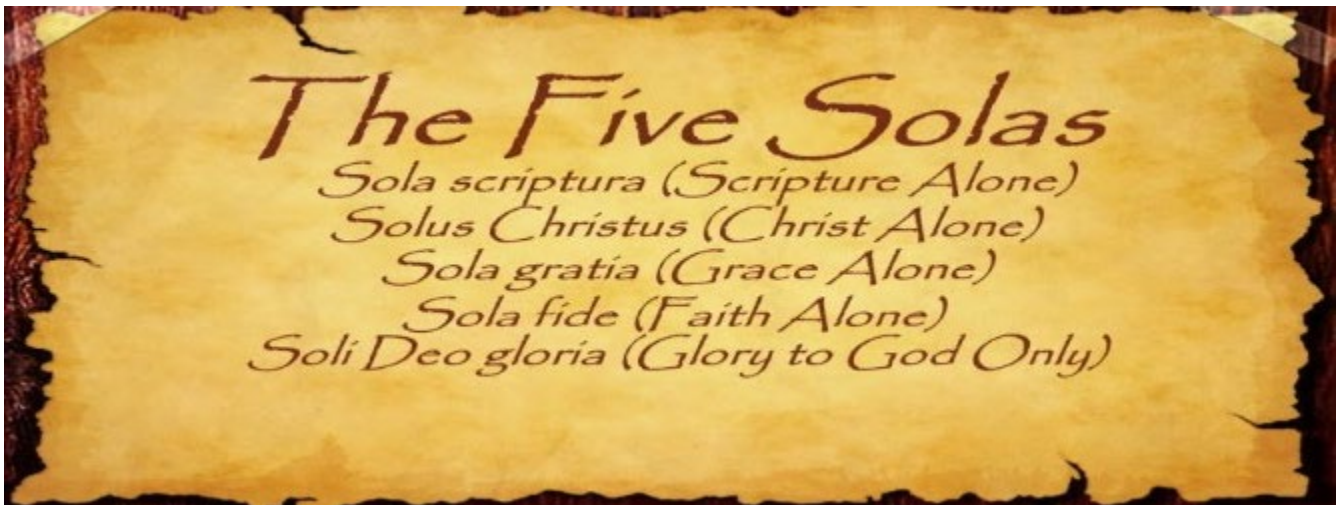


PROTESTANT REVEILLE



“FOR THE WORD OF GOD, AND FOR THE TESTIMONY OF JESUS CHRIST.” REVELATION 1V9.



**PROTESTANT ASSOCIATION OF SOUTH AFRICA.
FOUNDED 1925.**

A WORD FROM THE EDITOR.

Dear Reader,

The Holy Bible, the Word of God, was the cause of defeating the abuses and totalitarian control of the Roman Catholic Church, and its political alliances, when Martin Luther stood up to the tyranny of what he called the “Babylonia captivity.”

“the hinge on which all modern history turned.” - James Anthony Froude, sceptic and historian acknowledging the Protestant Reformation.

VITAL EFFECT ON MANKIND

Those who sat in darkness saw a great Light in the region of the shadow of death, and vital godliness dispelled the gloom of sacerdotal priestly function formalism in much of Western Europe.

Sadly, contrast this with the modern Christian Church’s many “lights”, and brand building to an estimated 45,000 denominations globally:

“Is Christ divided?” - the apostle Paul asked the Corinthian Church, 1 Corinthians 1V13.

SET OUR HOUSE IN ORDER

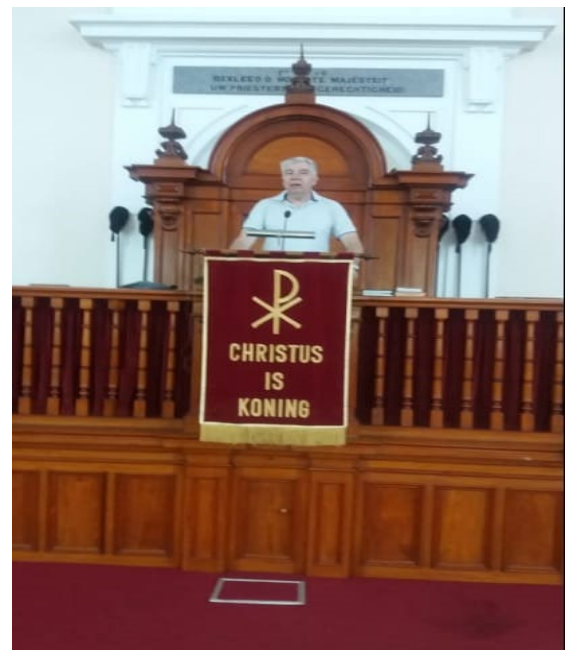
The very duplicity and deceitfulness that is addressed in politics and scoffed at, is often submerged beneath a sea of sanctimony in the house of God. The vilifying and abusive infighting of our nation’s leaders, has its counterpart in many congregations and ministers! May the new Government of National Unity (G.N.U.) be an answer to prayer, and bring about a sense of dignity at all levels, while Christians boldly seek the Holy Spirit’s grace and guidance:

“In the history of God’s work you will nearly always find that it has started from the obscure, the unknown, the ignorant, but the steadfastly true to Jesus Christ.” - Oswald Chambers, converted under Spurgeon’s preaching in Scotland.

Will Christian liberty, and freedom of conscience, be awake to Woke’s counterfeit morality, and the Bella Bill’s potential to effect “school capture” of our children needing protection?

Yours in Jesus

Rev. Craig Hounsom (Dr Andrew Murray’s pulpit visit.)



“Remember that very few men and very few ministers, keep the edge (sharpness) that was on their spirit at the first.” - Andrew Bonar quoting Thomas Chalmers, Free Church of Scotland.

THE PROTESTANT REFORMATION **LOOKING BACK.**

The history of one of the greatest revolutions that has ever been accomplished in human affairs – of a mighty impulse communicated to the world three centuries ago, and whose influence is still visible on every side – and not the history of a mere party, is the object of my present undertaking. The history of the Reformation is distinct from that of Protestantism. In the former every thing bears the mark of a regeneration of the human race – of a religious and social change emanating from God himself. In the latter we too often witness a glaring degeneracy from first principles, the struggles of parties, a sectarian spirit, and the traces of petty individualities. The history of Protestantism may have an interest for Protestants only; the history of the Reformation addresses itself to all Christians, or rather to all mankind.

THE REAL REVOLUTION

It is a transformation of the latter kind that, with very humble powers, I have undertaken to describe, not without a hope that the beauty of the subject may compensate for my own deficiencies. The term “revolution” which I here apply to it, has of late fallen into discredit with many individuals, who almost confound it with revolt. But they are wrong: for a revolution is merely a change in the affairs of men – something new unfolded (*revolutus*) from the bosom of humanity; and this very word, previous to the end of the last century, was more frequently used in a good than in a bad sense: a happy, a wonderful revolution, were the terms employed. The Reformation was quite the opposite of a revolt: it was the re-establishment of the principles of primitive Christianity. It was a regenerative movement with respect to all that was destined to revive; a *conservative* movement as regards all that will exist for ever. While Christianity and the Reformation established the great principle of the equality of souls in the eyes of God, and overthrew the usurpations (take upon oneself) of a haughty priesthood that assumed to place itself between the Creator and His creature, they both laid down this fundamental rule of social order, that all power is derived from God, and called upon all men to “love the brotherhood, fear God, and honour the king.”

Primitive Christianity and the Reformation are the two greatest revolutions in history. They were not limited to one nation only, as were the various political movements that history records; but their influence extended over many and their effects are destined to be felt to the utmost limits of the world.

Primitive Christianity and the Reformation are one and the same revolution, brought about at different epochs and under different circumstances. Although not alike in their secondary features, they are identical in their primary and chief characteristics. One is a repetition of the other. The former put an end to the old world; the latter began the new; between them lie the Middle Ages. One is the parent of the other; and although the daughter may in some instances bear marks of inferiority, she has characters that are peculiarly her own.

Merle D’Aubigne’s Classic History of the Reformation – Geneva.



Picture of Martin Luther.

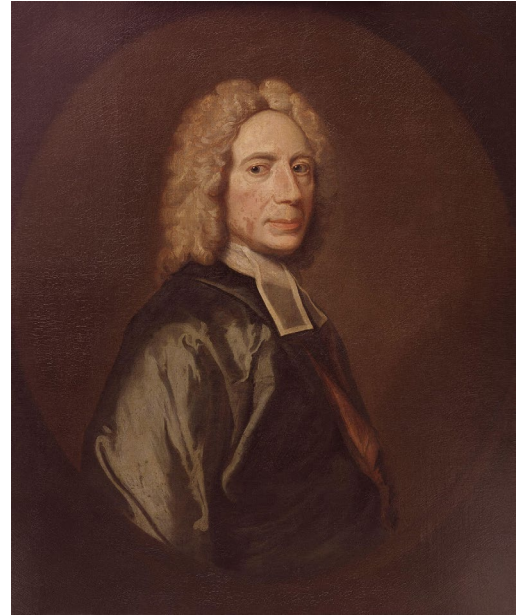
**“We need something which is not of man – something that comes from God.”
‘Give me,’ said Archimedes, ‘a point without the world. And I will lift it from its points.’
True Christianity is this point.” - D’Aubigne**

SIMPLICITY – ISAAC WATTS ON DRAWN OUT SERMONS.

One of the chief qualities of his mind was clarity, but it cannot be said that it was a great virtue of the preachers of Watts’s youth and early manhood. Watts was anxious to have the congregation not only sing with understanding but hear with understanding too. He tried to reform the preaching of his day, especially the structure of sermons. He began his ministry in an age of what he calls happily “branching sermons.” Even pulpit giants like Owen and Howe could exhaust their mighty energies and their hearers by the minute sub-divisions of their sermons. Watts tells us that he had sat under this method of preaching until he had thought of Ezekiel’s vision in the valley full of bones: “behold they were very many and very dry.” In another place, he says “Preachers talk reason and religion to their auditories (hearers) in vain, if they do not make the argument so short as to come within their grasps, and give a frequent rest to their thoughts.” He pruned his own sermons as ruthlessly as he did his hymns, that they might be direct, simple in structure, and understood by the ordinary worshipper.

*“Bless’d be the Lord, who comes to men
With messages of grace
Who comes in God his Father’s name
To save our sinful race.”*

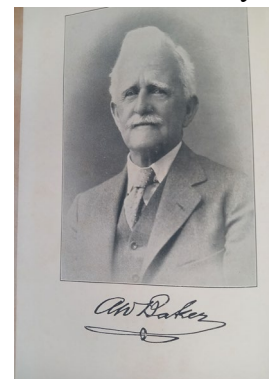
Taken from the book – ISAAC WATTS REMEMBERED 1674-1748 by David Fountain.



GRACE TRIUMPHANT **“DOWN-UNDER”**

The son of a Methodist minister, then returning to Tasmania from Angas College, kindly offered to plan a programme of meetings for me throughout the Colony, which he did most systematically and thoroughly, so, after a very full and happy round of meetings in Melbourne, I passed over to Van Dieman’s Land and landed at Launceston; famous for its entrancingly beautiful gorge on the river Tamar.

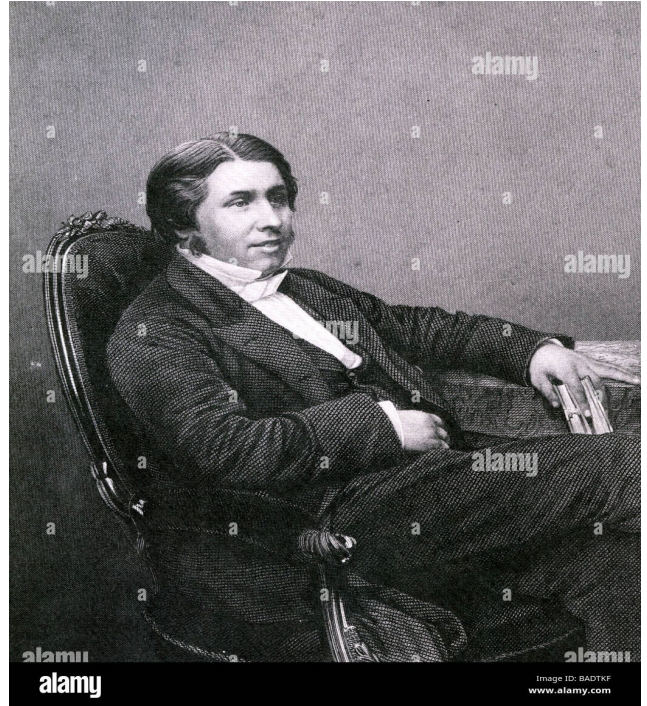
Here I held fourteen meetings in the week. Two incidents in this city are, I think, worthy of record. A middle-aged widow living in a suburb, had received a letter from a daughter in Hobart, to be sure to go and hear me; she sent me a nice note, inviting me to afternoon tea. When I stood in the covered porch, before the door, I was startled by a stentorian voice demanding, “*Who are you?*” and before I could recover my composure, another voice responded “*I’m Jimmy’s poor brother Joe.*” The speakers were two Australian magpies in cages hung up in the porch. We had tea; and my hostess listened quite interestedly to my description of our mission work, and had presented me with £1 for myself and £1 for the Mission. Then, unfortunately, the talk turned to an enthusiastic appreciation by the lady (who was a devout Congregationalist) of the new book, “*In His Steps,*” by C.M. Sheldon. When she paused for the expression of my opinion, I upset the whole apple cart by saying that I felt that the trend of the teaching of the book was the emphasising of the humanity of Christ at the expense of His Deity, not a single reference to the Holy Spirit, but a suggestion that any one could imitate Christ’s life without the necessity of the new birth. My hostess was furious; and I saw that it was time for me to quit. As we shook hands, I said: “I will call again before I go,” to which she promptly replied: “Yes! when you are invited.” Exit Jimmy’s poor brother Jo!



A. W. BAKER (b. 1856), was a carpenter, attorney, and missionary pioneer from PMB.

THE BOY PREACHER OF THE FENS. **SPURGEON.**

One night, having been preaching the Word in a country village, I was walking home, all by myself, along a lonely footpath. I do not know what it was that ailed, but I was prepared to be alarmed; when, of a surety, I saw something standing in the hedge – ghastly, giant-like, and with outstretched arms. Surely, I thought, for once I have come across the supernatural; here is some restless spirit performing its midnight march beneath the moon, or some demon of the pit wandering abroad. I deliberated with myself a moment, and having no faith in ghosts, I plucked up courage, and determined to solve the mystery. The monster stood on the other side of the ditch, right in the hedge. I jumped the ditch, and found myself grasping an old tree, which some waggish body had taken pains to cover with whitewash, with a view to frighten simpletons. That old tree has served me a good turn full often, for I have learned from it to leap at difficulties, and find them vanish or turn to triumphs.



“Keep right on to the end of the road.”
Herbert Holdsworth Smith – Christian philanthropist.
Brother of KZN Industrialist C.G. Smith (1889 – 1966) Illovo Sugar.
RHENISH MISSIONARY SOCIETY (RMS)
OF THE RIVER RHINE (WUPPER RIVER).

The Christian Gospel’s spread in Southern Africa, accelerated with the activities of certain pioneer missions, of which the Rhenish Missionary Society played a part:

“The Rhenish Missionary Society was one of the largest Protestant missionary societies in Germany....its first missionaries were ordained and sent off to South Africa by the end of the year.” Wikipedia. This closely followed the amalgamation of smaller missions in 1828.

REFORMATION EDITION 2024

CO-OPERATION OF PROTESTANTS

In Namibia (formerly South West Africa), there was an association with the Evangelical Lutheran Church, while in South Africa the Rhenish Missionary Society had a close working relationship of the London Missionary Society (LMS). As with other Protestant Missions it was ecumenical (including Reformed and Lutheran churches) in the old orthodox sense representing the wider Christian Church, but not inter-faith and pluralistic as the modern Ecumenical movement has embraced to its detriment!

Rhenish Girl's High School in Stellenbosch (founded 1860), is together with La Rochelle Girl's High School in Paarl, the oldest schools for girls in South Africa.

May Christian rooted schools uphold their godly heritage in the face of the undermining of all that those who fear and love the Lord value:

**“Finally, brethren, whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good respect;
if there be any virtue,
and if there be any praise,
think on these things.” - Philippians 4V8. – THE EDITOR.**



ONE SPIRIT

**“There is one body, and one Spirit..One Lord, one Faith, one baptism.
One God ...” Ephesians 4V4-6.**

Who is sufficient for these things, so deep and unfathomable to man? For without the Holy Spirit, and the Word of God, the Bible, we are as blind as bats by fallen nature. So then we take our shoes “off”, as we stand on the Holy ground of the Trinity’s glory:

**“I do not forget the saying of the wise, that ‘to speak of God even what is true is perilous.’ ”
- Tyranius Rufinus. Presbyter of Aquileia (+/- 340-410 A.D.)**

I believe in the Holy Ghost.

The Christian Faith believes in the Trinity, which is the Tri-une (Afrikaans Drieenigheid) God of the Old and New Testaments, Jehovah: One God – Three Persons: Father, Son, and Holy Spirit in perfect Holy harmony:

“Nothing is done by the Father which is not done by the Son and by the Holy Spirit.” Augustine bishop of Hippo, Church Father on the doctrine of the inseparability of the Persons of the Trinity.”

The Day of Pentecost in the Acts of the Apostles shows the fulfillment of the Lord Jesus’ promise of the Holy Spirit’s empowering of His apostles to be witnesses “to Me,” Acts 1V8 (Refer John14V18). Seemingly down and out disciples were transformed into emboldened preachers that shook the world, and ushered in the spread of the Gospel (Acts17V6). What was their message, or should I ask, Who was their Message? Unlike modern movements which haughtily imply that they have the copyright of the Holy Spirit and angle their teaching along these lines, the reality is that the Cross and Resurrection are central to the Gospel:

“If men were filled with the Spirit they would not write books on that subject, but on the Person whom the Spirit has come to reveal. Occupation with Christ is God’s object.”
Jim Elliot Missionary martyr (1956).

The Holy Spirit and the Scripture

It is clear that the Holy Spirit is the Author and Interpreter of the Word of God; 2 Peter 1V20-21, and that there can be no discrepancy between the Spirit and the Bible. When there is an inconsistent teaching, it is not from above, but from man’s own spirit’s false prophecy claiming to be from God. The apostle John, the author under the Holy Spirit’s moving, of the Gospel of John, as Eusebius the Church historian termed it, “a spiritual Gospel” warned his readers to not believe every spirit, but to test the spirits. 1 John4V1. The basic criterion or standard of checking truth, is where Jesus Christ, the eternal Word, and the Word of God, fit into a doctrine put forward:

The Unforgivable Sin

“He that shall blaspheme against the Holy Ghost hath never forgiveness”
Mark 3V29 (KJV).

“Few words in the Bible have caused more anxiety and fear than these. Learned men do not agree in their idea as to what it is to blaspheme against the Holy Ghost. But no matter about the exact meaning of the word; they stand here as a warning against a terrible danger. They are like a red light hung over a perilous rock. While we may not know just what constitutes the sin, it certainly is our duty to keep as far from its edge as possible”
J R Miller DD A Beacon Light – Come Ye Apart.

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The above Scripture is at times used in a deceitful manner by certain self proclaimed “prophets,” in an attempt to intimidate others to fall hook, line, and sinker for their false assertions. It is dangerous to resist the Holy Spirit’s Gospel revelation, and to attribute it to Satan. It is suicidal on the other had to usurp to one’s own speculations, that they are speaking of the “Spirit.”

There is One Spirit, and He is not the Author of Confusion, but of settled truth as it is in Jesus, to our Heavenly Father’s utter glory. All our learning methods, and plans, are worthless without the Spirit’s sanctifying influence.

Craig Hounsom.

Article was written at the request of a true man of grace, Stan Turketti – Radio Kaapse Kansel.



“John Calvin called the Bible the school of the Holy Spirit”.
Prof. Pieter Potgieter – The Work of the Spirit – Banner of Truth.

THREE WILLIAMS – EMINENT AFRICAN CHRISTIANS

With the growing tendency to return to ancestor worship, and blend the Christian Gospel, these articles are relevant.

“William – a lover of Jesus” – William Nagenda of Uganda (1912-1973).

“William Nagenda (was) brought up in a Christian home. William early decided to be a missionary to the Congo, but he knew his faith was a sham.”
Diary of African Christian Biography.

That crisis led this single man to the Cross of Christ, and ultimately to a far wider ministry:

“We can’t go on like this; the world is perishing and I hear His voice calling me to take responsibility not only for Uganda, but for Africa, and the whole world.... “Come from the four winds, O breath, and breathe upon these slain that they many live.” “

“We can’t work in this land full of darkness unless we are filled with the Holy Spirit, ... But if we let our eyes dwell too much on our troubles and problems we will lose the vision of the world’s need.” *William Nagenda (Anglican Evangelist.)*

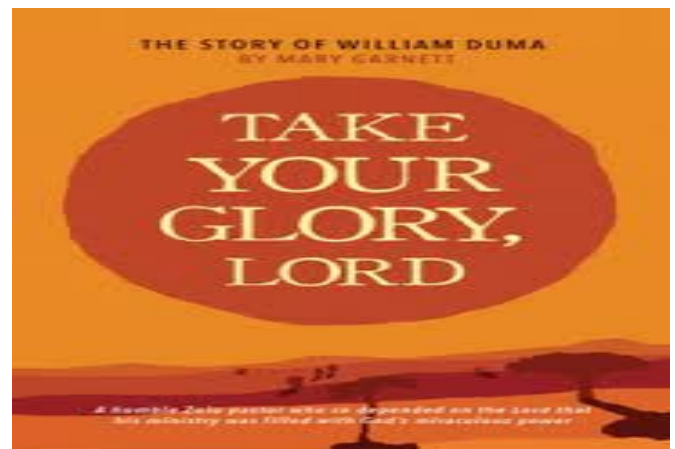


“Haley preached on the old Puritan prayer, ‘Lord, give us the gift of tears, J.W. Haley Methodist veteran and associate of A.W. Baker. Dr Joe Church Quest For The Highest.

“Take Your Glory Lord” William Duma of South Africa (1907-1977).

“The story of William Duma, a humble Zulu pastor, (who) emerged from a small village of twenty huts in the hills of Natal, South Coast (KZN) with a passion for God. He entered seminary and later encountered God with an intensity that changed him forever. His ministry was filled with the miraculous power of God

“William Duma earned the respect and love of all races in the darkest days of apartheid and you will grow to love him as he challenges you to trust God and to know that with Him all things are possible.” - Take Your Glory, Lord by Mary Garnett CLC.



“Honours were heaped upon him by his own Church (Baptist); by the Convention which elected him as Moderator; by many beyond his own denomination and beyond the borders of his country, but he turned all the honours over to God.” Syd Hudson – Reed Baptist Union.

His kindly pagan father had watched his wife and one day while in Kimberley, “a stranger came to me in distress. ‘Tell me, Zulu,’ he said, ‘tell me if you know it, the Name of the God-man who dies for my sins. I have forgotten His Name, but He is in my heart. I’m going home to my heathen people. I must tell them of Him. He found me a few days ago.’ I told the old Mumzane His name was Jesus.”

These Prayed – Evan Wiggs – (Duma means Thunder)

“In 1939 he took on the Umgeni Road Baptist Church, a church of seven people. It was there the glory came down and the might ministry of William Duma took root.”

Editors Note: As a young believer in Durban, the name Pastor Duma and Umgeni Road Baptist Church, were spoken of with reverence and appreciation; Mighty in word and deed!

William Kama (1798-1875) Eastern Cape leader.

“Kama was the chief, of the Gqunukwebe tribe and was the first chief to publicly acknowledge that he was a Christian.

“Kama was born at the time that Van Der Kemp was trying unsuccessfully to establish mission work among the Xhosa. Van Der Kemp (LMS) moved away to Bethelsdorp, but from 1821 the Rev. William Shaw of the Wesleyan Methodists tried to establish mission stations.

“Kama was married to Nongwane, the daughter of Chief Ngqika. She had often listened to Ntsikana (a Xhosa Christian evangelist) and had been impressed by his message. After the arrival of the missionary Shaw, Kama noticed that she often stole away by herself. One day he followed her and discovered that she went to pray. This was an important factor in the conversion of Kama.”

Dictionary of African Christian Biography (DACB) J.A. Millard.



“History makes men while men make history.” Never A Young Man” Celia Sadler in Letters And Journals of Rev. Williams Shaw (Methodist missionary pioneer).

**“The best justification of a critic of any period of history is that he has been able to throw himself back into that age.” - Author of Christabel in Saul Solomon’s biography.
Coleridge saw this as the fundamental want in so may historians.**

BARTH COMMENT IN HOT WATER!

Dear Mr Hounsom

Thank you for the last issue of the Protestant Reveille. It is always a refreshing read.

But forgive me if I take exception to the quotation of Cornelius van Til: "No heresy that appeared at any of these times (referring to times of the Councils of Nicea, Dort, and Westminster) was so deeply and ultimately destructive of the Gospel as the theology of Barth." That is extremely naive and takes no account of * the huge number of ministers and theologians who managed to find their way to, or back to, the Gospel precisely because of Barth; * all that Barth did was to rescue the Protestant Church from its seduction by Hitlerism and anti-Semitism in Nazi Germany.

Douglas Bax

Att: Rev. Dr. Douglas Bax

Dear Rev. Bax

Thank you for taking the time to read Protestant Reveille, and responding politely to van Til's (of your Princeton Alma Mata) quote that I expected would prompt a reaction. I really appreciate that, and it shows that apathy is exempt from a retired former SA Church leader in his 90th year.

Your stated view of Barth's neo-orthodoxy, and its supposed positive impact on those who were previously unsympathetic to the Gospel's message, is an argument that has been put forward at times. It is a concern that persons gifted by the Lord with bright and questioning minds, often use that talent to get between themselves and His Word, the Bible. There is one Faith and way of receiving it, as a child, to which St. Augustine's lofty and confused thoughts had to bow before. I personally am a simple man, and thank Heaven for that. Neo-orthodoxy should not circumvent the need for naked faith.

Protestantism in its true form, is anti-Nazi, and sympathetic to the ancient people of God, our root. When it drifts from that it has denied the faith, and lost its soul. My Prussian grandfather, Henry (Chaim) Thomas Merber's father, Rabbi Benjamin Merber, was of the tribe of Levi. What is not commonly known is how the vast majority of Lutheran pastors stood against Hitler (a Roman Catholic) and his brown-shirted thugs. A young Berlin theological grad student, "Karl Hoffman", had to flee Germany, after warning his naive veteran Lutheran pastor father, "Dr. Franz" about the beatings etc going on by the emerging Nazi regime. His father they eventually beat to death. Pseudonym names as book published in USA during WWII: UNTIL THAT DAY by Kressman Taylor.

I would like to include your criticism in October's Reformation Reveille, and my response. There a couple of quotes from Drs. Martin Lloyd-Jones and Francis Schaeffer I want to bring in.

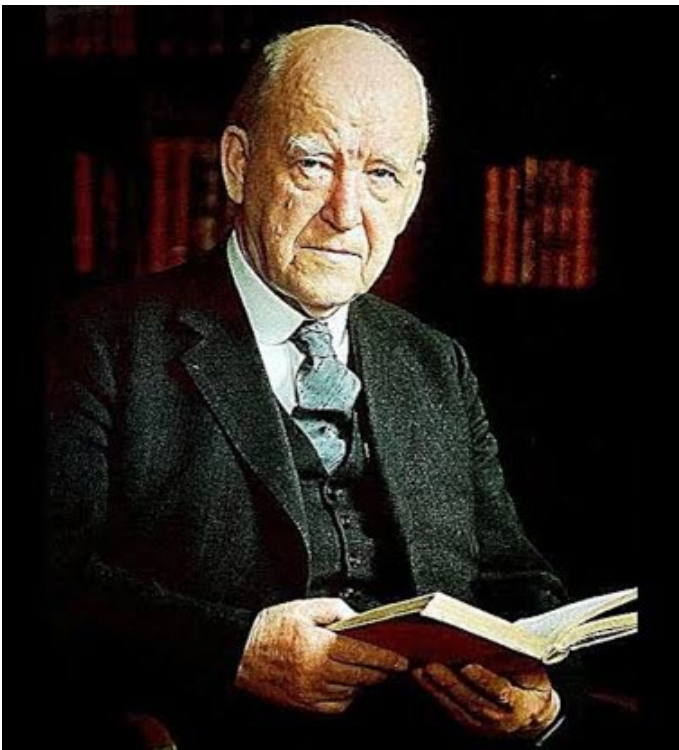
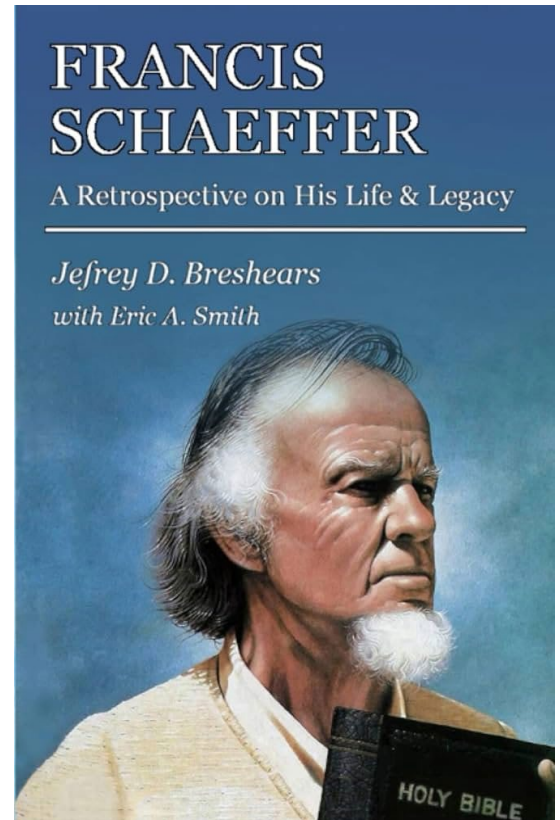
God bless you.

Craig.

FRANCIS SCHAEFFER ON BARTH.

“In a famous conversation with Karl Barth in 1950, Schaeffer asked the great theologian if he believed God created the world. Barth answered that he did in the first century A.D. Schaeffer pointed outside and asked whether that included “this world”, the forest and the hillside. To which Barth answered, ‘This world does not matter’. To collapse the creation into the Incarnation, and then disparage (discredit) the present world represented everything that Schaeffer stood against.”

William Edgar Crossway.org Ten Things You should Know About Francis Schaeffer.



MARTYN LLOYD-JONES ON BARTH

“His style was involved and difficult, and while for a time he produced a crop of intellectual preachers, who were always preaching about the ‘Word’, it soon became clear that they were not preaching the ‘Word’ itself. By now his influence from the continent has been eclipsed by that of more radical thinkers.” - Dr. Martyn Lloyd-Jones – The Significance Of Karl Barth. Metropolitan Tabernacle.org.

“Take care of His cause, and He will take care of your interests; look after His glory, and He will look after your comfort.”

“Rabbi” Dr. John Duncan of the Free Church of Scotland to young William Chalmers Burns, the son of Rev. W. Burns Snr. Burns Jnr. was to be used mightily of the Lord at St Peter’s Church, Dundee, Scotland, when its saintly minister, Robert

M’Cheyne, was on a Church of Scotland inquiry to Palestine and the “Holy Land.”

THE GOSPEL COALITION AFRICA (TGC AFRICA) – A REFORMED BLOG.

In 2019, while living in Kampala, Uganda, a friend of Derrick Ntambi introduced him to a new Christian website which was making an impact in the church community he was part of. As Derrick scrolled through the content, he couldn't help but marvel at how the articles contextually addressed many of the theological and doctrinal challenges unique to the African continent.

Launch of TGC Africa.

In 2018 The Gospel Coalition Africa (TGC Africa) was launched by four South Africans headed by Bishop Martin Morrison of Christ Church Midrand, Gauteng, supported by Colette Owens of Holy Trinity Gardens, Cape Town. A Reformed theological blogging platform with contributors from all over Africa who Biblically and faithfully addressed the difficult questions Derrick wrestled with as a young Christian in Uganda.

Discovering the work of TGC Africa was one of the watershed moments that steered Derrick toward pursuing theological studies. He yearned to reach out to his community with sound doctrine, even as he had been reached. Little did he know that he would later become a contributor and add to the growing repository of articles reshaping Africa's theological landscape on TGC Africa. Today, Colette Owens and Derrick Ntambi work together on the TGC Africa editorial team while he pursues his Honours at George Whitfield College in Cape Town.

Christian Church in Africa's Rapid Growth.

The Church in Africa is experiencing exponential growth. But with this rapid growth comes a profound challenge. Despite being a highly churched continent, Africa suffers from theological anaemia. Dr. Byang Kato of Nigeria believed this was due to the neglect of local theology and philosophy. Theological issues in Africa can better be authentically addressed by African theologians who understand the unique cultural and societal contexts in which they live and serve.

TGC Africa is committed to publishing faithful Christian content by Africans, for Africans, speaking into the everyday questions, joys and challenges of their local contexts and churches. Six years later there exists a growing online archive of theological truth and Biblical wisdom that resonates deeply with African believers. Investing in homegrown leaders nurtures the next generation of African theological writers and thought leaders.

Through the work of TGC Africa, African Reformed and Evangelical Protestant networks of Biblical churches and ministries - represented by their 14 Council members from 11 African countries - are fostering a thriving digital space where believers connect, grow, and support one another. A community of African Christians committed to serving Christ and bringing glory to him alone. Visit them at africa.thegospelcoalition.org and follow their work on their social media platforms. Be a part of the movement shaping the future of African Christianity!



Derrick Ntambi & Colette Owens TGC Africa.

“the revival of intellectualism, and appeal of philosophy or psychology to Evangelicals, as well as their desire to academic degrees.”

A.W. Tozer warning quoted by Bentley C.F. Chan.

Editor’s Note: This edition of Reveille has a mix of articles on Africa designed to remind ourselves of the ordinary people that the Lord uses, and others of learning, in His sovereign purposes. Remember our early apostles from Galilee who had only been with Jesus.

DR JOHN MacARTHUR USA – A LOCAL VIEW.

A preacher, the Bible and his congregation

INTRODUCTION:

This little study came about because someone asked me, “Why is my church so against John MacArthur?”. Sadly, a position that seems to be gaining momentum. What follows is not to demean a man of God. It is simply to illustrate something of the greatness and brokenness that accompany Gospel preachers.

GENERAL:

John MacArthur has been a role model preacher and author for many in SA. He is 85 yrs, enjoying reasonable health. Little seems to be done about a successor. Sadly, a one-man church. A serious problem which bodes ill when the Lord calls him to glory. A matter, the elders at Grace Community Church must surely be dealing with.

John MacArthur, famously, reiterates the authority of the Word of God, the Bible. For that reason, when he preaches/teaches it is with a sense of divine authority making it difficult to discern Bible truth from interpretation. Truth proclaimed is the preacher’s task, finality of judgment of all persons rests with God in whose image mankind is created.

One is left with the impression with MacArthur that his interpretation of the Word of God is inerrant. He is just never wrong, and seldom corrected. Many of his lesser gifted followers/disciples adopt the same attitude.

We need to remember, even the most gifted of the Lord Jesus' servants are sinful, fallen people. John MacArthur, the preacher/teacher, is not infallible, only God's Word is.

A sample of general theological stances.

1. He is a cessationist: For that reason, his stance against charismata. Three books by him on the subject remain in print. No person, he contends, who worships God as a charismatic or Pentecostal, can claim to worship the God of the Bible. To that end he questions claims to divine activity and tests Christian civility in response.

2. MacArthur does not claim pastoral authority. Despite Mat 28:18-20; Heb 13:17 for which he gives explanation but leaves one unconvinced. One would prefer delegated authority.

3. A fair criticism is his lack of sermon application. He majors on exposing sin which he supports textually, but claims for adequate support generally need broader contextual understanding. Application, is solely the domain of the Holy Spirit, says John MacArthur.

4. Premillennial and dispensational stance: While strong on the former he vacillates on the latter. He said "I am a leaky dispensationalist". Implies, a clear distinction between Israel and Church.

5. As with many of his peers of Baptist persuasion, little attention is paid to apostolic creeds/confessions/catechisms. Necessitating reiteration of basic fundamental truths over and over again. Evident in especially his commentaries which basically reflect similar popular commentaries of the same persuasion. The reason might be limitations from publishers but, in my opinion, do not reflect the potential depth of scholarship one would expect from John MacArthur the scholar.

While the above is not exhaustive, these theological issues are generally found on a wider scale. Subjects of ongoing debate among Christians, seldom, if ever resolved.

Prof. Raymond Potgieter – Faculty Theology North West University.

TO BE CONTINUED.

EDITOR'S NOTE:

Raymond was a fellow student of mine at BI, Kalk Bay, where he later became principal.



THANK YOU FOR YOUR PRAYERS.

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**THE LORD GAVE THE WORD: GREAT WAS THE COMPANY OF THOSE THAT PUBLISHED IT.
- PSALM 68V11.**