

Martyn Lloyd-Jones:
A Life on Fire

STEVEN J. LAWSON

The Preaching of
Martyn Lloyd-Jones

JOEL R. BEEKE

“The Doctor”:
Personal Reminiscences

SINCLAIR B. FERGUSON

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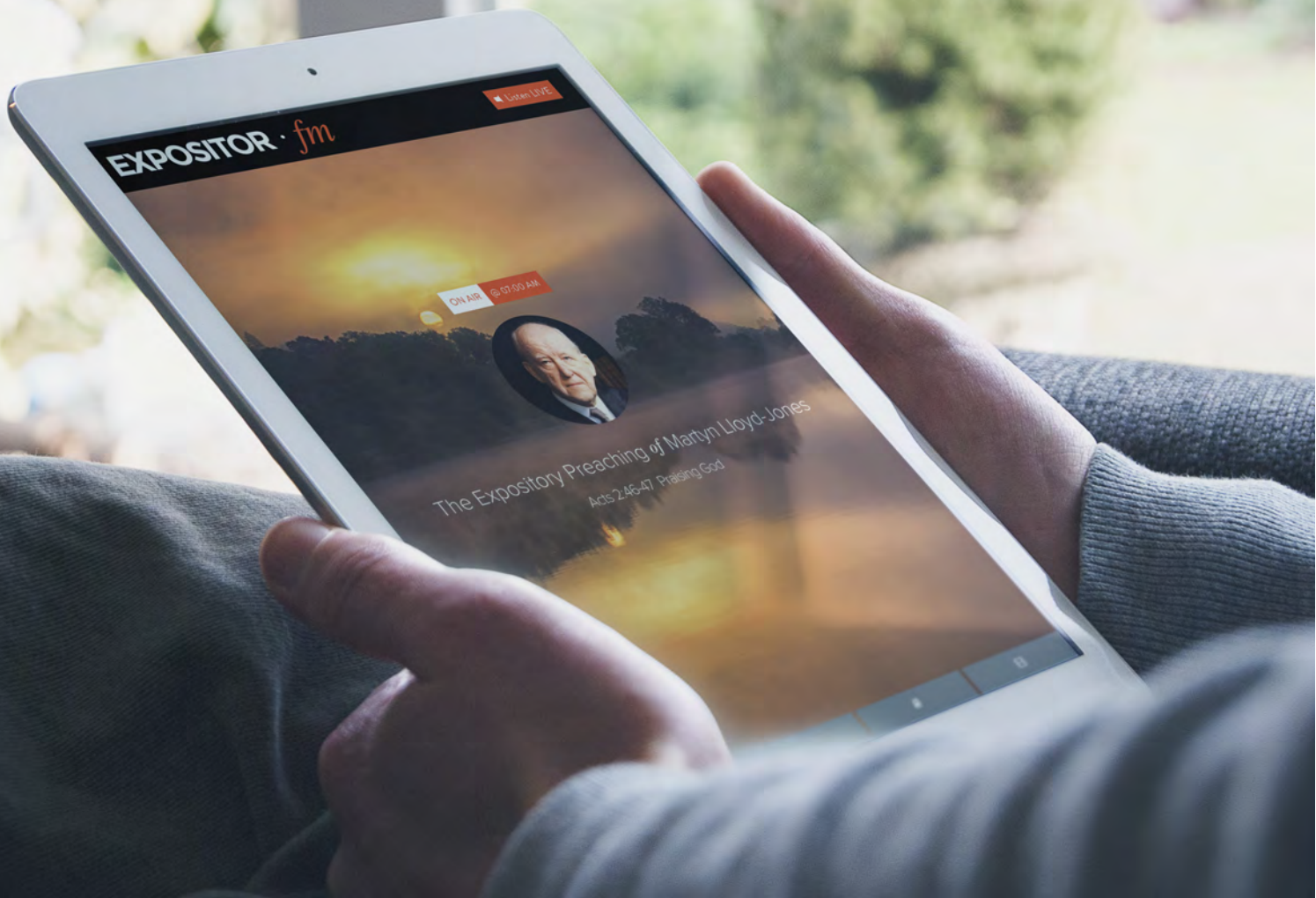
MARTYN LLOYD-JONES

ISSUE

10

APR/MAR16





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THE DOCTOR'S MANTLE

DR. STEVEN J. LAWSON, PRESIDENT, ONEPASSIONMINISTRIES

The thriving metropolis of London is a bulging city that holds much allure for anyone who loves church history. Contained within this vast urban center are many remembrances of a glorious past for Christianity. Every time I travel to London, I am energized by the places where spiritual heroes of the faith once lived and died. Many even gave their lives in martyrdom on this English soil for the advance of the gospel around the world.

On a recent preaching trip to London, I knew that I had to visit a must-see site that I had not yet seen. I had to go to Westminster Chapel, where David Martyn Lloyd-Jones once preached and influenced the evangelical world. Taking a subway, I made my way on foot to this historic building, only a short walk from Buckingham Palace. Upon approaching the Chapel on street level, I felt as though I was stepping back in time. The external façade of the Chapel remains exactly as it was in the days of the Doctor, complete with its landmark tower ascending upward.

Several knocks on the door yielded no response. But persistence paid off, as a maintenance man answered and allowed me entrance. He led me into the sanctuary, where for thirty years Lloyd-Jones had expounded the Word of God. I stepped onto the platform and turned around to look at the pews to see what it was like to stand where the Doctor had once stood so faithfully to preach. I gazed up into a two-tiered balcony that wraps around the entire sanctuary, as though a cloud of witnesses encircles the pulpit on every side. The sight was awe-inspiring, and, because I am a preacher, the sheer sight of all this made me want to preach.

At the rear of the platform was the pulpit from which Lloyd-Jones once preached. No longer in use, the sacred desk has been relegated to a back place, hidden, out of view. I approached the pulpit and laid my hands upon it, as though the Doctor himself had come back for it. The janitor could tell that I was enraptured by this discovery, so he asked if I would like to see the vestry where the Doctor received inquirers after he preached. I immediately said yes!

He led me behind the pulpit area, and we walked through a door into a plain, unadorned room with only a small desk and chair for furniture. Hanging above the desk on the wall was a picture of the great English preacher Charles Haddon Spurgeon. I could imagine the Doctor in a room very similar to this as he graciously received visitors wishing to speak with him.

My guide asked if I would like to see the preaching Bible that Lloyd-Jones used. I, of course, answered in the affirmative. He brought out what was, for me, one of the crown jewels of England, the very pulpit Bible that the Doctor expounded. I sat at his desk and opened its pages to Romans 1. My mind raced back to the magisterial sermon series he delivered through Romans, a thirteen-year series that effected the landscape of evangelical preaching, from this very Bible.

The janitor then asked if I would like to see the black Genevan gown that Lloyd-Jones wore in the pulpit. This was more that my soul could take! When I opened the closet, I saw there, draped on a hanger, the actual gown worn by this small Welshman. My gracious host pulled it out of the closet, and before I could think to exercise self-restraint, I asked if I could put it on. He was caught off guard, but agreed to allow me to wear it.

Here I was in Westminster Chapel, sitting at Lloyd-Jones' desk, wearing his robe, opening his pulpit Bible, and staring at the first chapter of Romans, where his finger once pointed as he preached the Word. In this grand moment, I was hoping that something of this great Welshman would rub off on me. Then, my thoughts went to the book I was scheduled to write on Lloyd-Jones. I longed that through these pages on the Doctor, then yet to be written, God would be pleased to place the mantle of Lloyd-Jones upon a new generation of preachers.

May this issue of *Expositor* magazine on "The Life and Ministry of Martyn Lloyd-Jones" serve as an inspiration to your soul, that you may give yourself to whatever God has called you to do. No sacrifice will be too great in order to fulfill the good works He has given you to accomplish. ♦



Steven J. Lawson

THE LIFE & MINISTRY OF
MARTYN LLOYD-JONES



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MAR/APR16
ISSUE 10
THE LIFE & MINISTRY OF
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EXPOSITOR

ONEPASSION



MAR/APR16 ISSUE 10 © 2016 ONEPASSION MINISTRIES EXECUTIVE EDITOR *Steven J. Lawson* EDITOR *Dustin W. Bengé*
DESIGN DIRECTOR *Dustin W. Bengé* MARKETING DIRECTOR *Grace Anne Lawson* PROOFREADER *C. Rebecca Rine*

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Steven J. Lawson is president of OnePassion Ministries, professor of preaching at The Master's Seminary, teaching fellow with Ligonier Ministries, and author of over twenty books, including *The Daring Mission of William Tyndale*.

Sinclair B. Ferguson is professor of systematic theology at Redeemer Seminary, the dean of the D.Min. program at Ligonier Academy, and a teaching fellow of Ligonier Ministries. He is the author of numerous books and articles.



Joel R. Beeke is president and professor of systematic theology and homiletics at Puritan Reformed Theological Seminary and a pastor of the Heritage Netherlands Reformed Congregation in Grand Rapids, MI.

John MacArthur is pastor-teacher of Grace Community Church in Sun Valley, CA, and president of The Master's College and Seminary. He is the author of over one hundred books and author and editor of *The MacArthur Study Bible*.



D. Martyn Lloyd-Jones was the pastor of Westminster Chapel in London for almost thirty years. He is known as one of the greatest expository preachers and evangelical leaders of the twentieth century.

Ian Hamilton is the minister of Cambridge Presbyterian Church in Cambridge, England. He also serves on the board of Banner of Truth and as an adjunct professor at Greenville Presbyterian Theological Seminary.

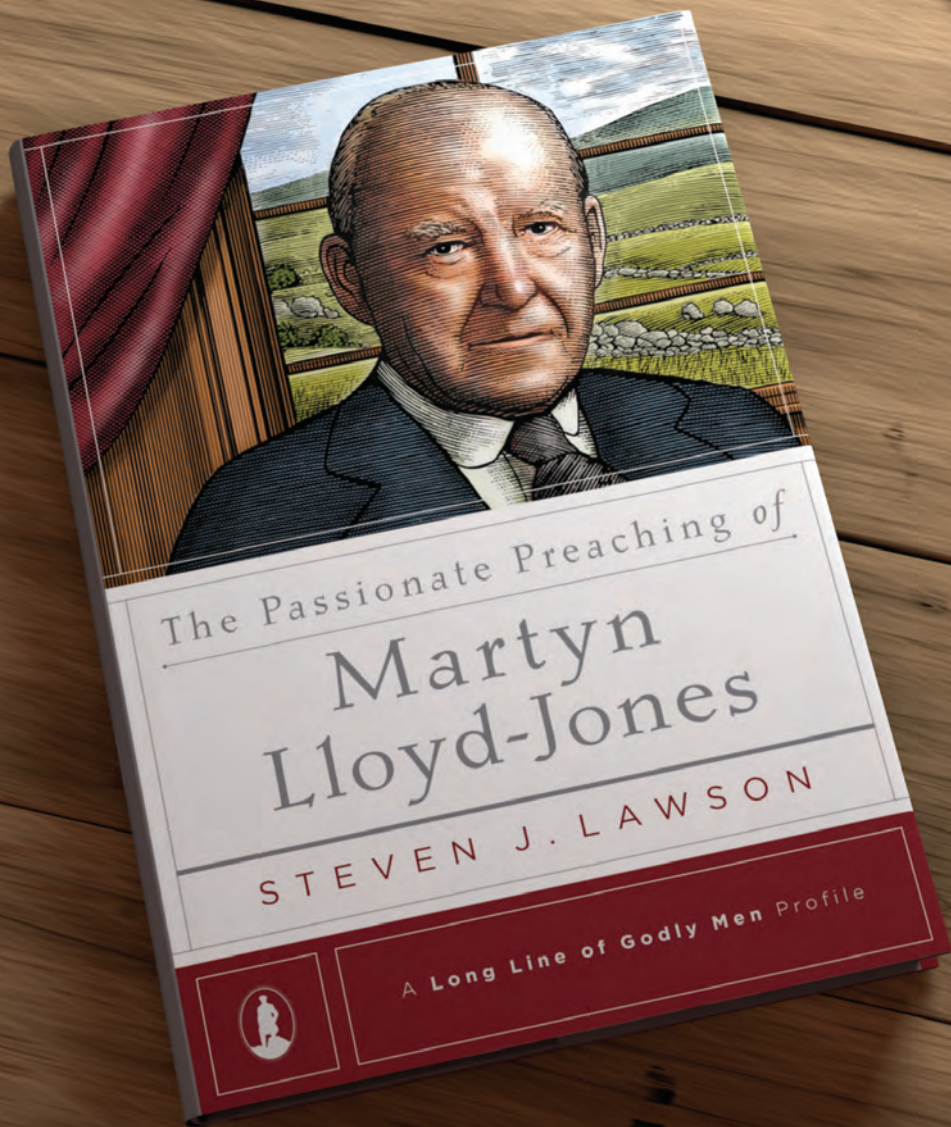


Geoffrey Thomas has been the pastor of Alfred Place Baptist Church, Wales, for over forty years. He is a graduate of University College of Cardiff and Westminster Theological Seminary and the author of numerous books.

Ligon Duncan is the Chancellor of Reformed Theological Seminary, where he also serves as Professor of Systematic and Historical Theology. He is the author of numerous books and articles.



Dustin W. Bengte is the editor of *Expositor* magazine and Director of Operations for OnePassion Ministries. He is also a Ph.D. candidate at The Southern Baptist Theological Seminary in Louisville, KY.



NEW

PHYSICIAN TO PREACHER

From the pulpit at Westminster Chapel in London, Dr. Martyn Lloyd-Jones sets a new standard for faithful and passionate preaching, a standard that continues to be relevant today. Lloyd-Jones was a physician by training and had begun a promising career in medicine before sensing an irresistible call to preach. Surrounded by theological liberalism, he began a pulpit ministry that would exert profound influence on both sides of the Atlantic. Now available in print and digital editions wherever books are sold.



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**DAVID MARTYN
LLOYD-JONES:
A LIFE ON FIRE**

STEVEN J. LAWSON

A diminutive figure, short in height and compact in stature, entered the pulpit at Westminster Chapel in London, wearing a common, black Genevan gown. Over two thousand people made their way to the Chapel each Lord's Day to listen to a lengthy exposition of Scripture by this renowned preacher from Wales. There were no gimmicks, no theatrics, no entertainment to attract the crowds. There were no testimonies from famous personalities to hold the people. There were no dramatic performances. There was a worshipping and praying congregation eager to hear God's man preach the unsearchable riches of God's Word.

In a day when biblical preaching was regarded as irrelevant, this fiery Welshman addressed a large congregation three times per week with a commanding authority not his own. He expounded the Bible twice on Sunday and once on Friday evening, each time bringing men face to face with the glory of God. Through his preaching, souls were brought low and then lifted up. Sins were exposed, and grace was extended. Lives were converted, and people transformed. Because of his prolific exposition, this formidable figure came to be widely regarded in his time, in the words of Wilbur Smith, as "the greatest preacher in Christendom." The preacher was David Martyn Lloyd-Jones.

Affectionately known as "the Doctor," this physician-turned-preacher became, arguably, the foremost expositor of the twentieth century. "There is little doubt," Scottish preacher Eric J. Alexander writes, "that Dr. Martyn Lloyd-Jones was the greatest preacher the English-speaking world has seen in the twentieth century." Through his strategic pulpit and because of the global distribution of his printed sermons, the influence of the message preached by Lloyd-Jones extended far beyond his London church to the evangelical church in Britain and eventually to the world. Many trace the modern-day resurgence in Reformed theology to the direct influence of his Westminster pulpit.

Affirming this dynamic impact, Peter Lewis writes, "In the history of the pulpit in Britain, the preaching of Martyn Lloyd-Jones is outstanding. He takes his place in a long line of great preachers since the Protestant Reformation who have stood for the reformation and renewal of the church, the evangelization and awakening of the world." Amidst the spiritual decline in post-World War II England, this gifted expositor stood in the minority in his commitment to biblical preaching. More than any other individual, Lloyd-Jones is most directly responsible for the recovery of true biblical preaching during the latter half of the twentieth century, an effect that continues to this day.

Given such a luminous legacy, certain questions must be asked: Who was this twentieth-century British preacher? What characterized his prolific life and ministry? What were

the forces that shaped his pulpit? What distinguished his expository preaching? What can we learn from his pulpit ministry? In order to answer these questions, we begin in this first chapter with an overview of the life of Lloyd-Jones.

Welsh Born and Raised

David Martyn Lloyd-Jones was born on December 20, 1899, in Cardiff, Wales. He was the second of three sons born to Welsh-speaking parents. His father, Henry, the proprietor of a small shop, and his mother, Magdalen, lived a simple, hard-working life. In 1906, the family moved to Llangeitho, a small village in Cardiganshire (now Ceredigion) in South Wales, where his father ran the local general store. There, his family joined the Calvinistic Methodist church that had been established by Daniel Rowland, one of the fiery preachers of the Welsh revival during the eighteenth century.

In this distinctly Reformed denomination, Lloyd-Jones was introduced to the transcendent truths of the sovereignty of God over all of life. Though he was not yet converted, this initial exposure began to lay the foundation for a God-centered worldview. The Calvinistic Methodists had a history of great preachers and revivals, introducing him to what would become a lifelong interest in church history and spiritual awakenings.

Intellectually brilliant, young Lloyd-Jones proved to be an exceptional child. Possessing a contemplative side, he developed an early love of reading while completing his boyhood studies. At age eleven, he won a scholarship to Tregaron County Intermediate School in a nearby town. Young David, later known as Martyn, left home each Monday morning in order to attend school there, returning home each Friday evening. As a result of his schoolwork, he grew in his love of history, a passion that would later develop into a study of the Puritans and the subsequent eras of revival.

The Move to London

In 1914, financial hardship hit the Lloyd-Jones family as bankruptcy forced them to relocate to London. There his father borrowed money and bought a dairy business, keeping a residence on Regency Street. As providence would have it, this proprietary was in the Westminster area, the very place where Martyn would later pastor.

Young Martyn rose each morning at 5:30 and delivered milk to local homes, each day walking past Westminster Chapel. The family was invited by some of their customers to attend the Chapel, but instead they chose to attend the local Welsh Calvinistic Methodist church, Charing Cross Road Chapel. On the first Sunday, they sat in the pew in front of the family of the eminent eye surgeon, Dr. Thomas Phillips. It would be his daughter, Bethan, that Martyn would later marry.

For the next several years, Martyn attended the well-known boys' school St. Marylebone Grammar School, where

"FOR MANY YEARS I THOUGHT I WAS A CHRISTIAN WHEN IN FACT I WAS NOT. IT WAS ONLY LATER THAT I CAME TO SEE THAT I HAD NEVER BEEN A CHRISTIAN AND BECAME ONE."

— MARTYN LLOYD-JONES

he completed his preparatory studies. Through all this early education, God was giving him the tools for a lifetime of inquisitive study of the Bible and church history.

Upon completing his prescribed course of study, Lloyd-Jones pursued his passion to study medicine in order to prepare to be a physician. At age sixteen, he was accepted into the highly acclaimed training program at St. Bartholomew's Hospital, one of the leading teaching hospitals in England. At age twenty-one, Martyn earned the Bachelor of Medicine and of Surgery, a degree received with distinction. He then became a Member of the Royal College of Surgeons (1921) and a Licentiate of the Royal College of Physicians (1921). At every step, Lloyd-Jones distinguished himself as an outstanding intellect with a bright future as a gifted physician. By his early twenties, Lloyd-Jones stood on the threshold of an extraordinary career in the medical profession.

A Distinguished Young Physician

Lloyd-Jones's abilities at diagnosing illnesses came to the attention of one of the most renowned teachers at St. Bart's

Hospital, the eminent Sir Thomas Horder. Horder practiced on London's famous Harley Street, the most distinguished address in British medicine. Further, he was the personal physician to King George V and the royal family. It was no small honor that Horder chose Martyn to become his junior house physician. Eventually, Horder would give Lloyd-Jones the position of Chief Clinical Assistant at the hospital in 1923. That same year, Martyn earned the highly respected Doctorate of Medicine from London University at the unusually young age of twenty-three. Next, Lloyd-Jones was rewarded the Baillie Research Scholarship (1924) for eighteen months in order to investigate the Pell-Epstein type of Hodgkin's disease (*Lymphadenoma*). This recognition gained him yet further distinction.

At age twenty-four, Martyn became the first individual to receive research aid from the St. John Harmsworth Memorial Research Fund to study a heart condition known as infective endocarditis. The results of his study were published in a highly respected medical journal and presently are held in the National Library of Wales. At age twenty-five, Martyn became a member of the Royal College of Physicians (1925). Working at Saint Bartholomew's Hospital, Sir James Patterson Ross, president of the Royal College of Surgeons, referred to Lloyd-Jones as "one of the finest clinicians I have ever encountered." By all accounts, the medical career of Lloyd-Jones was soaring to meteoric heights.

Converted and Called

Despite these significant achievements, Lloyd-Jones was unhappy. Life seemed fleeting and empty to him. Earlier, at age eighteen, Martyn had been sobered by the death of his brother Harold. Later, when he was twenty-two, his father died. Amid these losses, God began to convict Martyn of personal sin and of his guilt before God. Though a very religious person, Martyn realized he was spiritually dead, being without the life of God. Though outwardly he lived a moral life, he saw that this was simply a façade, a mere attempt to put on a respectable front. He saw his desperate need for a true relationship with Jesus Christ. No exact date can be assigned to his conversion, but Lloyd-Jones, age twenty-five, was born again. He later described this turning point in his life:

For many years I thought I was a Christian when in fact I was not. It was only later that I came to see that I had never been a Christian and became one....What I needed was preaching that would convict me of sin.... But I never heard this. The preaching we had was always based on the assumption that we were all Christians.

His conversion experience would have a profound effect upon his preaching in the years to come. In the pulpit, Lloyd-

Jones would always be doing the work of an evangelist. He knew what it was to be in church, but not be in Christ.

Called to Preach

Newly converted, Lloyd-Jones became convinced that the greatest need of his patients lay far deeper than their physical ailments. He now understood that anyone apart from God is spiritually dead. He realized that he was healing his patients so that they could return to a life of sin. For the next two years, Martyn was embroiled in a deep struggle over how he should invest his life. Amid this raging turmoil, he lost twenty pounds as he wrestled with whether God was calling him into the ministry. In June 1926, he made the life-altering decision to leave his medical career in order to pursue what he believed to be the highest calling, namely, the call to preach. He wrote in a letter: "I want to preach...and am determined to preach. The precise nature of my future activities remains to be settled, but nothing can or will prevent my going about to tell people of the good news." Once this decision was made, Martyn never looked back.

This change of profession by Lloyd-Jones caused no small sensation in the medical field. That this young, brilliant physician would leave a successful and advancing medical career in order to enter the ministry was shocking to most. This new pursuit was made in a day when the advances of modern-day science seemed to be contradicting the claims of the ancient Bible. An intelligent, well-educated person would not leave medicine for mere myths, they reasoned. However, Lloyd-Jones was gripped with an unwavering confidence in the Scripture and a need to proclaim its gospel truth regardless of what people thought. Further, he chose not to pursue a formal seminary education due to the theological liberalism in the British universities. He believed he was divinely gifted by God to fulfill the task to which he had been called.

In June 1926, Martyn proposed to Bethan Phillips. Despite her many pursuers, he won the hand of this beautiful woman. Bethan was a medical student at University College Hospital. She had been well educated at London University and had distinguished herself by being one of the first women to study medicine at University College Hospital. Her strong character would prove to be an enormous asset to Lloyd-Jones in his future work.

The two were married on January 8, 1927, at Charing Cross Chapel, London. Martyn was then faced with yet another major decision: where would he serve the Lord? Though he had cared for many of the London elite, he desired to minister among the poor in his native homeland of Wales. Lloyd-Jones traveled there to pursue ministry opportunities, but was rebuffed. To the Welsh church officials, a Harley Street doctor serving the working class hardly seemed like a good fit. However, Martyn persevered in what he believed to be the call of God upon his life. On Christmas 1926, he accepted the call to

be a pastor in a financially deprived area of South Wales.

Ministering in Wales

Leaving the bright lights of London, Martyn and Bethan arrived in Port Talbot, Wales, on February 1, 1927, where he began pastoring a small church, the Forward Movement Mission Hall, in Sandfields, at Aberavon. On October 26, Lloyd-Jones was officially ordained into the ministry as a Calvinistic Methodist. His own home church in London was not large enough to house the curious crowd wanting to see this eminent physician be set apart for gospel ministry, so the service was held in George Whitefield's London Tabernacle.

Humanly speaking, this could not have been a worse time to come to South Wales. Unemployment, drunkenness, and illiteracy were rampant among the townspeople. The Great Depression would hit in 1929. The people were not well educated. Only a small percentage of local people attended the church, and the previous pastor had left quite discouraged. Nevertheless, Lloyd-Jones believed they needed to hear straightforward, doctrinal preaching from the Scripture. He would later call such preaching "logic on fire." He based his pulpit ministry exclusively on the Bible. He never cracked jokes, nor used any kind of anecdotes or personal stories. He was simply consumed with a zeal for the glory of God, and he sought to proclaim it from the Word of God in the power of the Holy Spirit.

By the beginning of his pastorate, the church in Sandfields had shrunk to only ninety-three members. Worse, many in the congregation had become enamored with the social gospel. Lloyd-Jones chose to pursue the old paths of biblical exposition to build the church. The dramatic society was suspended. Musical evenings were cancelled. Gospel preaching was reestablished. And as Lloyd-Jones preached the Word, the church began to grow.

Straightforward Biblical Preaching

Immediately, the church came alive. Church members were converted. Even the church secretary was saved. A spiritual medium came to faith in Christ. Bethan herself was converted to Christ. She testified, "I was for two years under Martyn's ministry before I really understood what the gospel was...I thought you had to be a drunkard or a prostitute to be converted." Only those with a credible profession of Christ were allowed to remain in the church membership. Those who were empty confessors of Christ were removed from the church roll. In Lloyd-Jones's eleven years at Sandfields, numerous people were converted to Christ and joined the church.

This congregation was transformed by the power of the Word of God delivered by this passionate preacher. Iain Murray describes what took place during these early years of ministry:

He seemed to be exclusively interested in the purely

“traditional” part of church life, which consisted of the regular Sunday Services (at 11 a.m. and 6 p.m.), a prayer meeting on Mondays and a mid-week meeting on Wednesdays. Everything else could go, and thus those activities particularly designed to attract the outsiders soon came to an end. The demise of the dramatic society posed a practical problem, namely, what to do with the wooden stage which occupied a part of the church hall? “You can heat the church with it,” the new minister told the Committee . . . The church was to advance, not by approximating to the world, but rather by representing in the world the true life and privilege of the children of God.

Growing Influence Abroad

By the 1930s, Lloyd-Jones’s powerful preaching was drawing attention on a wide scale. Invitations took him to conferences around Wales, where thousands came to hear him preach. In one year, he preached in fifty-five meetings away from Sandfields. The secular press was describing him as the most prominent preacher in Wales since the revival of 1904. At the Daniel Rowland’s Centenary Meeting in 1935, he preached to over seven thousand people. On another occasion, he returned to London and preached to thousands in the Royal Albert Hall. In 1937, Lloyd-Jones traveled to the United States, where he preached in Pittsburgh, Philadelphia, and New York. He so impressed one in attendance, G. Campbell Morgan, the well-known minister of Westminster Chapel, London, that in 1938, Morgan asked him to join the work at Westminster. Lloyd-Jones initially declined because an academic teaching post at his denomination’s theological college in Bala, North Wales, had been discussed with him. But due to a strange twist in providence, the position was not offered. In July 1938, he accepted the call to assist G. Campbell Morgan at Westminster Chapel in central London, the largest Free Church in the city, and one with a luminous reputation.

To Westminster Chapel

In September 1938, Lloyd-Jones arrived in London to be the assistant to Morgan. At the time, Martyn believed this appointment would be for a period of only six months. However, the pending offer to be the head of another theological school in Wales was not extended to him. It was clear that Lloyd-Jones was to remain in the pulpit. That same year, he became president of the Inter-Varsity Fellowship of Students. He eventually became co-pastor with Morgan until, in 1943, the elder preacher retired, leaving Lloyd-Jones to be the sole pastor of Westminster Chapel. There he would fill its pulpit for the next twenty-five years, during which time it would become a great gospel beacon resulting in countless lives transformed.

By the time World War II ended, most of the members of Westminster Chapel had moved out of London for the safety

of the countryside. The membership had dwindled considerably from the pre-war years. There was some question whether the congregation could survive if strategies other than Bible preaching were not used. Some in the Chapel wanted to resort to adding a choir and evening organ recitals as a way to build up attendance. But Lloyd-Jones refused to capitulate. He set his gaze to preach and in time, the first balcony was opened again. Then, the second balcony was reopened. Eventually, the sanctuary was full.

A Lonely Voice in England

In this hour, Lloyd-Jones preached in such a way that the Word of God greatly stirred the heart and conscience of his hearers. As he stood in the Westminster pulpit, he modeled an unwavering commitment to the centrality of a biblically centered ministry that desperately needed to be recovered. Despite the opposing drift of society, Lloyd-Jones refused to cave in to the surrounding pressures that clamored for worldly entertainment to attract people. Instead, he relied entirely on the power of God in the preaching of His Word. Iain Murray writes:

In the 1950s Martyn Lloyd-Jones was virtually alone in England in engaging in what he meant by “expository preaching.” For preaching to qualify for that designation it was not enough, in his view, that its content be biblical; addresses which concentrated upon word-studies, or which gave running commentary and analyses of whole chapters, might be termed “biblical,” but that is not the same as exposition. To expound is not simply to give the correct grammatical sense of a verse or passage, it is rather to set out the principles or doctrines which the words are intended to convey. True expository preaching is, therefore, *doctrinal* preaching, it is preaching which addresses specific truths from God to man. The expository preacher is not one who “shares his studies” with others, he is an ambassador and a messenger, authoritatively delivering the Word of God to men. Such preaching presents a text, then, with that text in sight throughout, there is deduction, argument and appeal, the whole making up a message which bears the authority of Scripture itself.

Lloyd-Jones was the personification of his own definition of preaching, namely, “theology coming through a man who is on fire.” Preaching, he believed, is “God’s method,” that is, the primary means by which the truth of Scripture is to be made known. In this way, Lloyd-Jones stood with the Reformers and Puritans, who centuries earlier insisted that preaching is the chief means by which the grace of God is administered to the church.

In October 1954, Lloyd-Jones began his famous verse-by-verse exposition of the Sermon on the Mount with saving and

sanctifying power. That same year, he enthusiastically supported the first annual Puritan Conference, which was held at Westminster Chapel, a gathering that focused upon the Puritan movement. He believed such a resurgence of Puritan convictions was desperately needed again in the sterile churches of England. In 1952, he launched his monumental Friday evening preaching series that would continue for the next sixteen years until his retirement in 1968. This began with a three-year series on Great Doctrines of the Bible (1952–1955), which would be followed by his thirteen-year exposition of Romans (1955–1968). From small beginnings in the fellowship hall, the growing numbers forced it to be moved into the sanctuary, where it became a main staple for many eager listeners who devoured every word.

Seeking Revival

The underlying desire of Lloyd-Jones for the church was for a genuine revival, such as had been experienced in the Evangelical and Great Awakenings of the eighteenth century. He longed for a day when the preaching like that of George Whitefield, Jonathan Edwards, and others would come to England. Consequently, he knew two life-threatening extremes would have to be avoided. On one hand, he wanted to avoid the dead orthodoxy of a cold Calvinism. On the other extreme, he wanted to guard against the excesses of the Pentecostal and other emotional movements.

What Lloyd-Jones desired was an experiential Reformed movement. On the centennial anniversary of the Revival of 1859, he preached a series of sermons on revival in which he proclaimed his desire for God to restore the fullness of His power to the church. Only a genuine awakening, he believed, could resuscitate churches that had grown confident in themselves, resulting in worldliness, weak doctrine, and shallow spiritual experience.

Some evidences of a spiritual revival came to Westminster. People were drawn to the Chapel from a broad cross-section of life to hear the Word of God. Doctors and nurses from the medical community were found among the congregation. Members of both sides of Parliament sat under the preaching. Students from all parts of the world attended. Servants of the royal household came. Beyond the great numbers though, what was notable was the great work God was doing in the lives of those who came. Countless people were converted. Students were called into ministry and the mission field. There is no explanation for what occurred apart from the presence and power of God.

The remainder of the 1950s for Lloyd-Jones proved to be more of the same, year after year, as he saw the divine hand of blessing upon his labor. He remained a fixture in the pulpit and would not be moved. On Sunday mornings, he preached on experiential Christianity for believers. On Sunday evenings, he gave evangelistic messages for the unconverted. On Friday night, he taught doctrinal messages in systematic the-

THE UNDERLYING DESIRE OF LLOYD-JONES FOR THE CHURCH WAS FOR A GENUINE REVIVAL, SUCH AS HAD BEEN EXPERIENCED IN THE EVANGELICAL AND GREAT AWAKENINGS OF THE EIGHTEENTH CENTURY.

ology and Romans. Beyond Westminster, he served as a pastor to other pastors by presiding over numerous ministerial fraternals and conferences. In addition, he helped establish the Banner of Truth Trust, which began republishing Puritan classics and other Reformed works.

The 1960s would prove to be the hardest decade the Doctor would face. Challenges would confront him on several fronts and would include many men with whom he had much in common. First, he feared the spiritual conditions in Britain were worsening and demanded much more attention than he had previously thought. Second, many men who were a part of the doctrinal recovery of the 1950s were now slipping into the modern thinking that these same Reformed truths

were too exclusive. He observed the onslaught of ecumenical thought then circulating around Britain. The 1960s were flooded with books, articles, lectures, and conferences in favor of transforming the existing denominations. Many evangelicals, like Lloyd-Jones, had ministered within their various denominations even when those denominations accepted liberal ministers and their original orthodox statements of faith were no longer deemed acceptable. The ecumenical movement in Britain during this time was comprised of these denominations urging everyone to come together as “One Church” by 1980, as former minister of Kensit Evangelical Church in London Philip Eveson reports. This movement caused evangelicals to carefully consider a proper response.

True Ecumenism

For Lloyd-Jones, the real issue of the hour was the need for a proper definition of who a Christian is, how people receive forgiveness of sins, and what a church is, as Murray has specified. However, there were some evangelical leaders, including J. I. Packer and John Stott, who wished to work within their denominations by seeking to be an evangelical voice and influence, while other evangelical ministers had already left their denominations to found independent churches. As Eveson notes, “Lloyd-Jones found it inconsistent that those evangelicals attached to doctrinally mixed denominations were happy to work together with other evangelicals from differing denominational backgrounds in evangelical para-church organizations, but were not interested in being more together as churches.” Lloyd-Jones was most in-

terested in a loose kind of association of evangelical denominations and churches over against the liberal kind of denomination ecumenism.

Lloyd-Jones believed this ecumenical movement was

LLOYD-JONES BELIEVED THAT THE WAY TO LASTING COOPERATION WAS FOR CHURCHES AND PREACHERS ALIKE TO WHOLEHEARTEDLY SUBMIT THEMSELVES TO THE AUTHORITY OF SCRIPTURE ON ALL ESSENTIAL DOCTRINES OF CHRISTIAN FAITH.

threatening the very life of the churches. This subject was the topic of two addresses which he gave to the Westminster Fellowship in Welwyn in the summer of 1962. In his expositions of John 17 and Ephesians 4, he showed the biblical definition of what it means to be a Christian and how this must precede an understanding of Christian unity. He pointed out that in the term “Christian,” there is the necessity for both orthodox belief and personal experience. True Christians are those who have confessed and repented of their sin, embraced Christ as their only hope, and now possess a new life because of a new birth. These timely addresses were published by IVP in December 1962 under the title *The Basis of Christian Unity* and were more recently reprinted in *Knowing the Times*.

In response, many ecumenists criticized Lloyd-Jones because he was attacking the validity of their liberal beliefs. From major universities and visible pulpits in England, Lloyd-Jones was openly assaulted. However, this type of criticism did not deter Lloyd-Jones in the least from addressing the shift in British evangelicalism. The ecumenical movement had

raised some serious questions that would have to be properly addressed doctrinally. The Doctor believed this crisis presented a unique opportunity to speak to what constitutes true unity. He lamented that doctrinal commitment was weakening

among many evangelicals in order to achieve wider success and influence. In fact, he had witnessed this earlier in the wider position Billy Graham had assumed in the 1950s. Graham became widely known in England during his crusade in Haringay Arena in 1954.

In 1963, Graham asked Lloyd-Jones to chair the World Congress on Evangelism that was to take place in Europe. Murray reports that during a face-to-face meeting in the vestry of Westminster Chapel in July 1963, Lloyd-Jones expressed to Graham that he would be very happy to chair the upcoming World Congress on Evangelism if Graham would cease the general sponsorship of his campaigns, forfeit his involvement with liberal and Roman Catholics, and drop the invitation system at the end of the sermon. The American evangelist could not meet these conditions, instead calling for a “new day of understanding and dialogue.” Graham would later go on to participate in ministry involvement with those leading the ecumenical movement in Europe. This was unacceptable for Lloyd-Jones, and he declined the invitation of Graham.

By the end of 1965, the lines of division were clearly drawn. Lloyd-Jones wrote to Philip Hughes in the United States, “I am sure that we are heading up during this next year to a real crisis.” Iain Murray makes clear that Lloyd-Jones was calling for a visible grouping of evangelicals and introduced the idea of schism if they did not cooperate. Lloyd-Jones believed that the way to lasting cooperation was for churches and preachers alike to wholeheartedly submit themselves to the authority of Scripture on all the essential doctrines of the Christian faith.

In October 1966, the broiling controversy became public. At the second Assembly of the National Association of Evangelicals, Lloyd-Jones became entangled in a public confrontation that would prove to be divisive in the evangelical movement. In his address, he called for a wide expression of unity by the formation of a federation of evangelical churches that held orthodox convictions. His desire was for a “fellowship or an association of evangelical churches.” John Stott, rector of All Souls Church London, was the chairman of the meeting and responded by contradicting this plea for a new association. He feared that ministers would leave their denominations, including the Church of England of which he was a part. The inevitable result was separation. Eventually, in addition to other reasons, the Puritan Conference was cancelled and the Westminster Conference was founded for ministers who held a stricter allegiance to the Word of God.

Retired from Westminster

In 1968, the preaching ministry of Lloyd-Jones at Westminster Chapel came to an unexpected halt with the discovery of colon cancer. On March 1, Lloyd-Jones preached his last sermon at the Chapel, and the following Thursday, he underwent successful surgery. But rather than returning to the

Chapel, Lloyd-Jones announced his retirement and stepped down without allowing any ceremonial farewell. He withdrew into a ministry of writing and itinerate preaching, where his influence would be wider spread. He spent much of his time editing his sermon transcripts for publication, the most significant being his Friday night sermons on Romans. Through the printed page, his pulpit ministry shaped a new generation of preachers and believers. He also spoke occasionally on British television and radio. Moreover, as he had done for several years, he accepted preaching invitations throughout the country and abroad. Many of these assignments were taken in order to encourage young ministers in their pastorates. One significant trip took him to Westminster Theological Seminary in Philadelphia, where he gave sixteen lectures on preaching that became his classic book, *Preaching and Preachers*. Through these messages put into print, he has influenced countless preachers in expository preaching.

Faithful to the End

Lloyd-Jones preached what would be his last sermon at Barcombe Baptist Church on June 8, 1980. Two days before his death, in 1981, he wrote with a trembling hand a note to his wife and children: “Do not pray for healing. Do not hold me back from the glory.” The next Sunday, on March 1, exactly thirteen years to the day after he preached his last sermon at Westminster, he died peacefully in his sleep and entered into glory to meet God, whom he so cherished. At his death, John Stott said, “The most powerful and persuasive voice in Britain for some thirty years is now silent.” Lloyd-Jones had been a student of church history, and among his most treasured thoughts was a statement by John Wesley, who said of the early Methodists, “Our people die well.” In his own death, he knew the blessed reality of those words.

Lloyd-Jones was buried at Newcastle Emlyn, near Cardigan, west Wales. This burial place was personally selected by Lloyd-Jones because of its connection with his own family and childhood as well as his great affection for Bethan, whose family was buried there. In this Welsh graveyard lies a simple tomb. On it are inscribed the words of the biblical text which he preached in his first sermon at Aberavon fifty-five years earlier:

Martyn Lloyd-Jones 1899–1981

‘For I determined not to know anything among you
save Jesus Christ and Him crucified.’

Written by the Apostle Paul, this inspired verse, 1 Corinthians 2:2, is a fitting summary of the life and ministry of Lloyd-Jones. He was one who had resolved to proclaim the person and work of Jesus Christ. To this calling, he remained true until his death. ♦



**"THE DOCTOR":
SOME PERSONAL
REMINISCENCES AND
REFLECTIONS**

SINCLAIR B. FERGUSON

The Christian ministry at its best is a wonderful brotherhood. In fact, there seems to be a pattern of the Lord's working both in Scripture and history to create miniature "brotherhoods" as He advances His purposes and builds His church. Such brotherhoods characteristically have leading figures, whether it be Elijah and Elisha in the schools of the prophets, our Lord Himself in the days of His flesh, Paul in the Gentile mission, Augustine, Calvin, William Perkins in the days of the Puritans, Edwards, Whitefield and Wesley in the Great Awakening, or Thomas Chalmers, Robert Murray M'Cheyne, and William Chalmers Burns in the nineteenth-century revival in Scotland. One of the fruits of this leadership is that younger men can learn to be preachers by getting near enough such figures to smell their spiritual breath as it were, and especially to sit under and feel the power of their ministry of the Word. This is one of the greatest privileges an aspiring young preacher can have.

As younger men, we are hungry for such privileges. When we have them, we usually discover two things. The first is the sheer variety of background, temperament, and personality of such influential men. This should not surprise anyone familiar with the diverse personalities found among biblical prophets and apostles. The second is that, with all their differences (and sometimes idiosyncrasies!), such men have certain characteristics in common: a deep knowledge of God, His word, and His ways; a sense of their own sinfulness and weakness (even if wrapped up in great gifts and a strong personality); a burden that produces singlemindedness and a godly ambition; concern for the lost; seriousness (yes, sometimes accompanied by a wonderful sense of humor); humility; and prayerfulness. Woven into these characteristics is another feature: a desire to help, encourage, and invest in younger men as they grow into the work of gospel ministry.

Dr. David Martyn Lloyd-Jones was such a man.

I was fifteen or sixteen when I first heard his name. A student in our church told me that her then boyfriend (later husband) was taking her "to hear Dr. Lloyd-Jones" preach in our city. A day or two later, I was able to ask her about the meeting. Dr. Lloyd-Jones had preached on the destruction of Dagon. (Perhaps "When the gods Fall" in *Old Testament Evangelistic Sermons* is an early form of the message.) She responded: "I felt as though the building was going to collapse." I made a mental note not to miss Dr. Lloyd-Jones's next visit! And so from then on, whenever possible, I heard him speak.

Among particularly memorable occasions, I remember two. The first is his address at the fiftieth British InterVarsity Conference (at which he, J. I. Packer, and, I think, Henri Blocher all spoke), now published in *Knowing the Times*. Much later, I heard him preach his last sermon in Scotland—almost the final occasion on which he preached. I doubt if

anyone present will forget this dying man's appeal to his hearers from Psalm 2 to "kiss the Son." In the words of Richard Baxter, he preached, "as never sure to preach again, and as a dying man to dying men."

I got to know people who knew Dr. Lloyd-Jones. I recall an older friend telling me about a luncheon arranged for him on one of his visits to Scotland. At the end of the meal, MLJ had said a few words to the company. As my friend left, a "woman of substance" turned to him and said, "It is such a pity that Dr. Lloyd-Jones left medicine. He could have done so much good for mankind!" We must not imagine that any preacher of the gospel is universally admired (MLJ certainly was not, nor has he been since his death). In that context, I have always appreciated the story recounted of John Stott greeting an acquaintance at All Souls, London, where he was rector, and expressing surprise that he wasn't at Westminster Chapel (where Dr. Lloyd-Jones was minister). To the sharp response "I am not a fan of the Doctor," John Stott replied, "Well, I am!"

But it never crossed my mind that if I knew people who knew Dr. Lloyd-Jones, then he in turn knew people who knew me! I could be forgiven for not thinking about that. In the mid-1970s, I was not only a young minister but also one of the most remotely placed ministers in the country, serving on the most northerly island in Scotland (Unst—not to be confused with Uist!). I was as far away from London and Dr. Lloyd-Jones as it was possible to be while still being in the United Kingdom. So, imagine my astonishment when, one Friday, I opened the lunchtime mail to find what I eventually realized was a letter from "the Doctor." How he knew as much about

**IN THE WORDS OF
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me as he did I can only guess. *What was completely surprising to me was that I had been on his mind and in his thoughts.* Here, then, was one of the characteristics of true leadership. He was looking out for the coming generation and finding ways of encouraging and stretching younger men.

I had seen this before, and would see it again. But the sheer surprise of its being true of this man whom I had never met further embedded the lesson. Small things, when done by gospel preachers to people who feel themselves to be remote and insignificant, can mean far more than we sometimes imagine. Perhaps our Lord measures how big we are in His sight by the way we do small things? Matthew 25:31–46 suggests so.

This, it should be said, was later balanced by a much more comfortable experience. He was due to preach in Scotland but was too unwell to do so. He phoned the organizers of the meetings and told them to ask me to substitute for him. I still feel a shiver up my spine as the chairman announced to a packed and expectant congregation, “Dr. Lloyd-Jones is unable to be with us due to illness, *but we are delighted that Sinclair Ferguson has been willing to take his place.*” He was (assuming his honesty!) the only delighted person in the auditorium! My guess is that Dr. Lloyd-Jones thought I would benefit from being stretched by the experience!

He was certainly the greatest *preacher* I ever heard. Man, manner, message, and delivery all seemed to coalesce; nature and grace, light and heat, seemed to unite. There was no artifice. He wrote to me about the importance of “light and heat” combined, “logic on fire” as he put it. His preaching illustrated his own principle. In a way, I was not surprised to learn that as a medical diagnostician (as a younger man he had been a cardiologist, and assistant to the King’s physician Lord Horder), the most helpful book he had read was one on logic, or that he was, as he said, “an eighteenth-century man” (because of his interest in and longing for revival).

In the late 1970s, I received an invitation to give two addresses at a ministers’ conference in Wales. I am not sure that

I knew it when I accepted the invitation, but I soon discovered (with mixed feelings!) that the other main speaker was to be . . . yes, Dr. Lloyd-Jones. Thus, although we had exchanged some correspondence, there now came an opportunity to be in his presence for a couple of days.

Several things stick in my memory from that conference. The first is that when I rose to speak, I could not help noticing that Dr. Lloyd-Jones was sitting in the center seat on the front row. I think that may have been the day I was most impressed by the truth that when we preach, we must do so as in the presence of God and not man! Second, as I was led away at the close of the meeting, I felt a strong hand on my right arm

arresting me, and I turned to hear deeply touching words of encouragement, yes, from Dr. Lloyd-Jones. “My dear brother...,” he began. I can almost feel the grip to this day!

Perhaps not every outstanding preacher is also an outstanding listener and receiver. I suspect the more closely men identify “preaching” with technical exegesis and clarity, the more likely they are to be impatient with anything less. Dr. Lloyd-Jones, however, had a larger view of preaching and looked for the presence of God. He held that one man may not handle the text as well as another, or may preach general biblical truths rather than the very specific truths of a particular passage, yet there may be a sense of the presence of God in the sermon which is lack-

MAN, MANNER, MESSAGE, AND DELIVERY SEEMED TO COALESCE; NATURE AND GRACE, LIGHT AND HEAT, SEEMED TO UNITE.

ing in mere exegesis.

Some preachers may lose sight of the personal in the technical. Sermons, like scholarly commentaries, can lose sight of Christ by focusing on an accurate philological exegesis of the text. But while the inspiration, inerrancy, and authority of Scripture require of us faithful exegesis, it was not the text of Scripture, nor covenant theology, nor the grammatical-historical or redemptive-historical hermeneutic that became incarnate, was crucified, rose, ascended and is able to save us to the uttermost. So, ultimately, we fail to handle the Scriptures properly unless we preach “Christ and Him crucified.”

Jesus Himself made a somewhat similar distinction: “You



WESTMINSTER CHAPEL, LONDON

search the Scriptures because you think that in them you have eternal life . . . yet you are unwilling to *come to Me* that you may have life (John 5:39–40, emphasis added). What was evident in Dr. Lloyd-Jones's preaching was that Christ Himself, the person clothed in His gospel (as Calvin put it), is present. When He is, no matter what the text, indeed, no matter whether the preacher excels as an exegete or not, all who hear may find in Him the sufficiency they need for their own lack. This is by no means to downplay the role of accurate exegesis (Dr. Lloyd-Jones's own extended expositions of the Sermon on the Mount, Romans, and Ephesians make that clear enough). But it is to place major emphasis both on preaching Christ and on the connection between this and the unction of the Holy Spirit. Dr. Lloyd-Jones exemplified Calvin's principle that *sola Scriptura* means nothing without the presence, power, illumination, and conviction of the Holy Spirit, just as all that Christ has done for us profits us nothing until we are

united to Him by the Spirit.

This emphasis on the Spirit was borne home to me by my third memory from this ministers' conference. One of Dr. Lloyd-Jones's messages was entitled "Extraordinary Phenomena in Revivals of Religion." It was itself an "extraordinary phenomenon." For one thing, it lasted about an hour and a half and was far too brief! He described some remarkable events to illustrate the power and sovereignty of the Spirit.

One I shall never forget was about a minister who was brought to see him in a state of some concern. As I recall, the man's story was as follows. One Sunday night he dreamed that he had risen in the morning, made some sandwiches, gone down to his church, and found a tramp waiting there. In the dream, he fed the tramp and explained the gospel to him. The man trusted Christ—in the dream. The minister awoke early the next morning and under the constraint of his dream did exactly what he had seen himself do in the dream. The dream came true. It happened again the next week; and then on successive weeks. Then one day, sandwiches in hand, he went early to the church. This time there was no tramp. He was troubled. Had he sinned away God's blessing somehow? He was driven to distraction. In this distraught condition, he eventually went to see Dr. Lloyd-Jones.

Here I should draw attention to a related theme. In a 9 Marks interview which Dr. Mark Dever conducted a number of years ago, Iain Murray (Dr. Lloyd-Jones's biographer) described how at the end of a service he would meet with people who needed his counsel. Sometimes after

only a few minutes Dr. Lloyd-Jones seemed to put his finger on the nub of the matter and the person would leave "with light on their situation." This, of course, is precisely what people need—pastors and counsellors with the spiritual gift of discernment. It is the major (and often missing?) key to counselling. It cannot be taught. It is not the same as giving "biblical homework" to a "client."

This was the experience of this distraught vicar. Dr. Lloyd-Jones spoke to him about the sovereignty of God in His supernatural operations. He gives blessings in unusual and inexplicable ways, and He withdraws it. "The wind blows where it wishes and you hear its sound, but do not know where it comes from or where it is going; so is everyone who is born of the Spirit" (John 3:8). We cannot legislate for, nor take credit for, nor systematize, the Holy Spirit. But we can recognize him by His "sound."

Dr. Lloyd-Jones was not theologically a cessationist. As

WHEN A PREACHER GETS HOLD OF THE LOGIC OF THE GOSPEL, SINNERS WILL BE SAVED AND SAINTS SANCTIFIED BY ONE AND THE SAME MESSAGE.

much as he was indebted to B. B. Warfield, he was critical of his views at this point. But a cessationist (which I am) does not believe in the cessation of the supernatural! It would be foolish, therefore, to deny that believers may have remarkable and inexplicable experiences like this. The real question is how we interpret them. Our reformed theology insists that the Lord is just as sovereign in how He disposes our dreams as in how He disposes our waking thoughts.

I do not think Dr. Lloyd-Jones believed this vicar received extra-biblical revelation as such. Rather, in the providence of God, he had a dream which produced a constraint on his spirit which he felt it necessary to pursue. In that same divine providence, a series of tramps came to his church door. In this same providence, one day they did so no more. The mistake of the vicar (all too frequently made by some) was to work his unusual experience into a system. Instead, he needed to refocus on the sovereignty of God; the wind blows where it wills. Professor John Murray has some wise and balanced words on this very reality in "The Guidance of the Holy Spirit" in the first volume of the *Collected Writings of John Murray*.

There is space for only two other memories. I remember Ed Clowney, the first President of Westminster Seminary, Philadelphia, telling me that he had once asked Dr. Lloyd-Jones how one knew that one had preached in the power of the Spirit. Perhaps there was a sense of elation that accompanied it? Dr. Lloyd-Jones gave a doctor's vigorous negative

response: "No, the opposite. A man will feel he is altogether unworthy and feel his sinfulness. He is nothing. The Lord is everything."

But to return to where I began, in Scotland in the 1960s. "We love it when Dr. Lloyd-Jones comes" people told me, "because he gives us such deep teaching."

These words somehow stuck in my memory. Certainly, there was an authority in his preaching, what our forefathers called "unction." But how could one analyze this? Was this what people meant by "deep teaching"?

One thing seemed clear enough to me. He preached as someone who thought like a medical doctor (hardly surprising since that is exactly what he had been). The sinner was the patient; the preacher was the physician. First of all, then, the physician of the soul had to work out what had gone wrong, analyzing the symptoms, eliminating every mistaken diagnosis, reaching a conclusion, explaining it to the patient, underlining the danger of the illness, perhaps explaining why surgery was necessary, and then writing the prescription and giving directions about the new life that could be lived and how.

I later learned that Dr. Lloyd-Jones always preached a specifically *evangelistic* sermon every Sunday night (his wife, Dr. Bethan Lloyd-Jones, said that no one could understand him unless they realized he was first of all an evangelist and a man of prayer). This was an important insight, because I then realized that the sermons he preached in my home city, with their "deep teaching," were actually reworkings of these Sunday night evangelistic sermons.

Did that mean that sinners in London needed "deep teaching" in order to be converted whereas common or garden sinners in the provinces did not? Decisively not! No, what this taught me was that when a preacher gets hold of the logic of the gospel, sinners will be saved and saints sanctified by one and the same message. This is a topic worthy of an article and perhaps even a book!

How can we lesser mortals learn to do this? There is no formula. But one good way to find the answer would be to read or listen to these sermons of David Martyn Lloyd-Jones. True, he was a mere man. But he was a man who preached Christ in a manner that even those of us who are very unlike him in personality, gifts, and cast of mind, can learn, be inspired by, and perhaps grow as preachers so that Paul's exhortation to Timothy will be fulfilled in us too, and all who hear us will see our progress (1 Tim 4:15). It would be worth a visit to "The Doctor" if that were the result! ♦

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**THE PREACHING OF
D. MARTYN LLOYD-JONES:
THREE ESSENTIAL
CHARACTERISTICS**

JOEL R. BEEKE

David Martyn Lloyd-Jones (1899–1981) was undoubtedly one of the best and most powerful preachers of the twentieth century. Despite a busy ministry with numerous responsibilities, for decades he consistently preached well, and often—virtually every Sunday morning and evening except during long vacations in July and August, and he also gave sermonic “lectures” on Friday evenings. Countless people concur that though his books (which usually consist of repackaged sermons) are very good, and the recordings of his sermons are even better, to hear him in person was most unforgettable.

What was it that made his preaching so memorable? I suppose a book could be written to answer this question. Here I would like to expound just three of Lloyd-Jones’s outstanding preaching characteristics that we can learn from today for the contemporary pulpit.

Preaching the Glory of God

A defining characteristic of Lloyd-Jones’s preaching was that his hearers came away feeling greatly reduced in their own eyes before the immense majesty of God in Christ. J. I. Packer remembers the Doctor as like “a lion, fierce on matters of principle, austere in his gravity, able in his prime both to growl and to roar as his argument required.” Yet, personally, he was “delightfully relaxed . . . twinkling and witty to the last degree.” His public arguments were “severe to the point of crushing, but always with transparent patience and good humor,” even when people stupidly provoked him. He preached with all his energy, and with “the God-given liveliness and authority that in past eras was called *unction*.”

Packer recalls hearing him preach in the winter of 1948–1949, noting that “I felt and saw as never before the glory of Christ and of his gospel as modern man’s only lifeline and learned by experience why historic Protestantism looks on preaching as the supreme means of grace and of communion with God.” Lloyd-Jones “never put on any sort of act,” but always “spoke as a debater making a case” or “as a physician making a diagnosis.” Like Isaiah, his preaching seized men who thought themselves great and God small, and lifted their eyes to see that they are small and God is great. His preaching always aimed at preaching Christ and Him crucified. Packer says as well in his *Collected Shorter Writings*, “I have never known anyone whose speech communicated such a sense of the reality of God.”

In the second volume of his biography of the London preacher, Iain Murray repeats some counsel that Lloyd-Jones gave him over the phone when Murray had to prepare to speak on “Is Calvinistic Evangelistic Preaching Necessary?” The Doctor told him:

The superficiality of modern evangelism is not the result of an overemphasis on justification; it was because it did not preach the law, the depth of sin and the holiness of God. The gospel was being preached in terms of the offer of a friend and a helper. The characteristic of Calvinistic evangelism is that the majesty and glory of God is put first, instead of some benefit provided for man.

Lecturing to students at Westminster Seminary, Lloyd-Jones asked: “What is preaching? Logic on fire . . . theology on fire. . . . Preaching is theology coming through a man on fire.” He also queried, “What is the chief end of preaching?” and answered, “It is to give men and women a sense of God and His presence.” He explained:

I can forgive a man for a bad sermon, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that, though he is inadequate himself, he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and glory of God, the love of Christ my Savior, and the magnificence of the Gospel. (*Preaching and Preachers*)

Preaching the Truth of Holy Scripture

Lloyd-Jones was well aware of the scientific advancements of the modern age. He was a brilliant medical doctor. Even after his calling into ministry, he continued to follow developments in the medical world. In a sermon on 1 Thessalonians 1, “Not in Word Only,” he says that he hears the constant clamor of voices saying that “owing to the advance of knowledge, and particularly science, we are confronted by a situation such as never confronted the Christian church before in her whole great and long history.” He goes on to explain that we are told that people don’t understand theological words, such as *justification* and *sanctification*, so we must learn how to communicate with such modern people. As a result, even in the 1960s, the church was pressed to “learn the methods of big business advertising” and to “modernize everything.”

Against this tendency and its imperative of so-called relevance, Lloyd-Jones asserts, “The problem confronting us is precisely the problem that has always confronted the Christian Church.” The world “never varies,” but always “hates God.” It uses different terminology, but the differences are only on the surface. What varies, sadly, is the state of the church. But the indifference and hostility of the world are not “new or novel or unique.” The Apostle Paul arrived in Thessalonica with his little missionary team and faced a pagan society immersed in immorality and ignorant of biblical truth—very much like the modern world.

The Apostle responded with the ministry of Word and

Spirit: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Thess 1:5). Lloyd-Jones maintained that this is exactly what the church needs today to evangelize the lost, “the message and the power of the Spirit upon it.” The apostles did not come with anti-war protests, political agendas, or vague talk about inexpressible experiences of God. They came with doctrine. So must the church today, despite the sad reality that we live in an age when people dislike doctrine, theology, definitions, and clear and careful thinking, as Lloyd-Jones points out. But when have men ever liked the truth?

The message that pagans need to hear begins with God, as we see in 1 Thessalonians 1:9–10, quoted thus by Lloyd-Jones: “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” Even before we tell them about Christ and salvation, people need to hear about the true God. Lloyd-Jones warns: “We start with ourselves, our needs, and then we always want something to satisfy us. Christianity never starts with man. It always starts with God.” Then, it moves on to Christ, His death and resurrection, and salvation.

He preaches: “We are in such a hurry. We say, ‘Come to Jesus,’ and the people do not come to Jesus. Do you know why? I can tell you. They have never seen any need of Jesus.” They may look for emotional happiness, the healing of their bodies, guidance, or solutions to earthly problems, but without seeing the glory of God and His holy law, they will not come to Christ.

The way to preach doctrine that centers on God in Christ is to preach the Holy Scriptures. Lloyd-Jones sees a place for lectures, but preaching is not lecturing with Scripture verses attached. Preaching is “always expository,” as he says in *Preachers and Preaching*. That is, it always derives its message and main points from a passage of the Bible.

The “golden rule” of sermon preparation, according to Lloyd-Jones, is that the preacher must deal honestly with the meaning of the text. He cannot seize an idea or a phrase from the Bible and then say whatever he wants. Nor may he give a scholarly report about the text while neglecting the “main thrust” of its “spiritual meaning.” It is remarkable how men can avoid preaching Christ and His cross, and end up in a sideshow that neglects the real message of that Scripture in its context. A text such as 2 Timothy 2:8, “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel,” is twisted into an assertion of bare experientiality (“my gospel”—the only gospel that counts is the one that I have made my own). Meanwhile, the resurrection of Jesus Christ is neglected, if not denied outright. Preaching the true message of Scripture requires “spiritual perception” or “unction” from the Holy Spirit (1 John 2:20, 27).

Lloyd-Jones became known for his expository series of sermons on books of the Bible, such as Romans, Ephesians, and 1 John, or on long passages such as the Sermon on the Mount. There is great wisdom in preaching through the Scriptures in a continuous fashion for the edification of the saints. However, it is less often appreciated that Lloyd-Jones always preached evangelistic sermons on Sunday nights. Generally, as Iain Murray has noted, each of these evangelistic messages expounded a Scripture text selected for the occasion without being part of a series.

Lloyd-Jones advocates quite a bit of liberty in selecting the text for the sermon, whether for evangelism or for edification. He warns preachers against mapping out in advance exactly what they will preach for the next six months and sticking rigidly to the plan. At times, a text will speak powerfully to the preacher’s soul. When this happens, he advises, preachers should write down an outline and a few thoughts, and save them for a future occasion. Sometimes a number of texts will coalesce into a theme that the preacher can turn into a series, as Lloyd-Jones did with the sermons that became his book *Spiritual Depression*. The calendar, current world crises, or catastrophic events may provide opportunities to bring the Word of God directly to bear on what people are thinking about.

The preacher must be sensitive to the needs of his people. That includes not preaching a series that is too deep and too long for the congregation to follow. But whatever one preaches, it must be the Word of God. It is worth noting that Lloyd-Jones began his work in serial exposition with a relatively short and simple series of sermons later published as *Expository Sermons on 2 Peter*. He was content to begin that way, and so train his people for the more advanced kind of preaching found in the sermons on Romans and Ephesians.

Preaching with the Unction of the Holy Spirit

It is not enough to bring the Word; there must be the Spirit too. Lloyd-Jones says that when Paul wrote of the Word going out “in power, and in the Holy Ghost, and in much assurance” (1 Thess 1:5), he was referring not merely to the experience of the listeners but also to the preacher. Paul preached “in the power of the Holy Ghost,” as Lloyd-Jones specifies in “Not in Word Only.”

Lloyd-Jones long stressed the necessity of preaching truth for doctrinal understanding. As he said in an interview with Carl Henry, “When I came to England, evangelicalism was non-theological, pietistic, and sentimental.” However, Murray reminds us that in the 1960s, Lloyd-Jones also began to emphasize that those who embraced orthodoxy must not rest therein; they needed the work of the Holy Spirit in personal experience, and especially for assurance of salvation. The church needs both a clear understanding of biblical truth and a warm embrace of spiritual experience.

LLOYD-JONES KNEW THAT PREACHING INVOLVES US IN A MYSTERIOUS PARTNERSHIP OR COOPERATION WITH ALMIGHTY GOD.

Experiential Christianity is not just a *result* of preaching; it is an essential *qualification* for the preacher. As Paul explained to the Thessalonians, he preached with purity of heart, not seeking to please men (1 Thess 2:3–5). Lloyd-Jones enjoyed humor, but in “Not in Word Only” he says, “I cannot imagine the Apostle Paul bouncing up on to a platform, cracking a few jokes to put the congregation at ease, and then entertaining them with flippancies in order just to play upon their feelings.” On the contrary, he quotes 1 Corinthians 2:4: “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”

The same Spirit worked in Paul’s listeners, so that they received the message not as the words of men but as the Word of God (1 Thess 2:13). As a result, they turned from idols to serve the living God with faith, hope, and love, even in persecution (1 Thess 1:3, 6, 9). Only the Holy Spirit can produce such a change; only He can convict of sin, illuminate the soul, and give life to the dead. This apostolic kind of gospel proclamation is preaching in the Holy Spirit, and it is an instrument of regeneration by the Spirit.

We must both preach the sovereign grace of regeneration and preach with faith, believing it ourselves. Lloyd-Jones once told Murray: “Modern evangelism pays lip service to regeneration, but it does not really believe in it. True Calvinistic preaching shows the complete helplessness of man and regards the humbling of man as the main part of its work. If that is left out, the true glory of salvation cannot begin to be measured.”

Lloyd-Jones knew that preaching involves us in a mysterious partnership or cooperation with almighty God. For this reason, despite all his experience in writing and delivering sermons, he confessed in 1967 that “to me, preaching is a great mystery” (see *Knowing the Times: Addresses Delivered on Various Occasions*). At times, God grants a freedom and power that has little to do with our preparations and abilities. Yet, preaching always feels like “an impossible task.” It comes with “the element of dread, of terrible responsibility”; there is “the sense of fear, the sense of awe.” The preacher cannot be sent by himself. He is sent by God by means of the call of the church (Rom. 10:15). The Spirit-empowered preacher speaks, as Paul confessed in 1 Corinthians 2:3, “in weakness, and in fear, and in much trembling.” Great preachers, such as Paul or George Whitefield, did not slip easily into preaching. They were alarmed by their unworthiness and the solemn majesty of Christ.

Preaching is also a personal interaction between the preacher and the congregation. It is not at all true that the preacher disappears and only God is seen. Lloyd-Jones agrees with Phillips Brooks’s statement that preaching is “truth mediated through personality.” He says:

The whole man is involved in preaching. . . . It is not merely what the man says, it is the way in which he says it—this total involvement of the man; his body is involved, every part of him, every faculty is involved if it is true preaching, the whole personality of the individual; and, at the same time, as I said, the congregation is also making its contribution. Here are spiritually minded people, they have come prepared and they are under the influence of the Spirit, and so these two things blend together. There is a unity between preacher and hearers and there is a transaction backwards and forwards. That, to me, is true preaching.

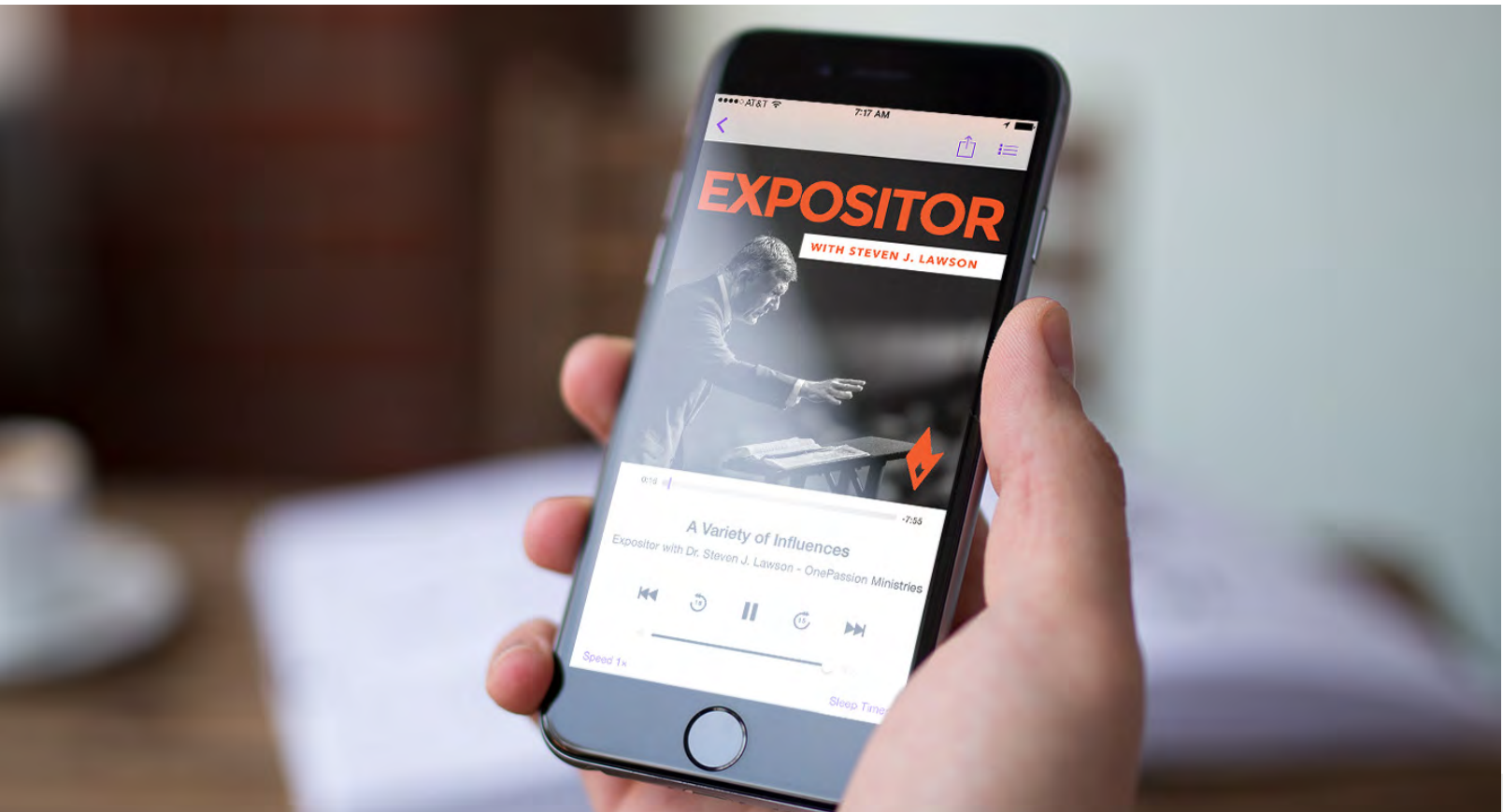
Preaching is a spiritual triangle whereby God draws the preacher and the hearers closer to Himself and to each other. The Holy Spirit is at work, the preacher feels a holy “compulsion,” and the people are “gripped and fixed” by the truth. This is a far cry from preaching only because it is Sunday and it’s your job. It is a labor of love. Love moves us to study and to organize our thoughts. But Lloyd-Jones says that to dress up our sermons simply “to attract people” is not love, but “prostitution.”

Preaching is delivering a “word from God,” not in the sense of direct revelation, but as the result of studying Scripture and then speaking the truth of Scripture “in demonstration of the Spirit and of power” (1 Cor 2:4). The preacher is an agent of God, and he himself is “taken up” by God into “this realm of the Spirit, and God is giving a message through this man to the people.” He is not tied to his notes or to following some

perfect form, but speaks with a holy “freedom,” often leaving “loose ends” or even interrupting himself in ways one would not expect in a polished theological treatise. God gives him insights and fire even in the act of preaching that he did not have before. As a result, the preacher may say: “I am preaching, yet not I, but I am being used of God; I am being taken up, I am being employed, and God is using even me to speak to these people. I am an ambassador for God, I am a sent one, I am aware of this great responsibility—but it is all right, I am

enabled to do it because of His grace and the power that He is gracious enough to give me.”

This is the divine mystery of preaching as Lloyd-Jones described it and as he experienced it through a lifetime of ministry in the pulpit. May God raise up more men like Lloyd-Jones who will preach His truth to His glory with the Spirit’s unction to the salvation of the lost and the maturation of the saints in Christ. ♦



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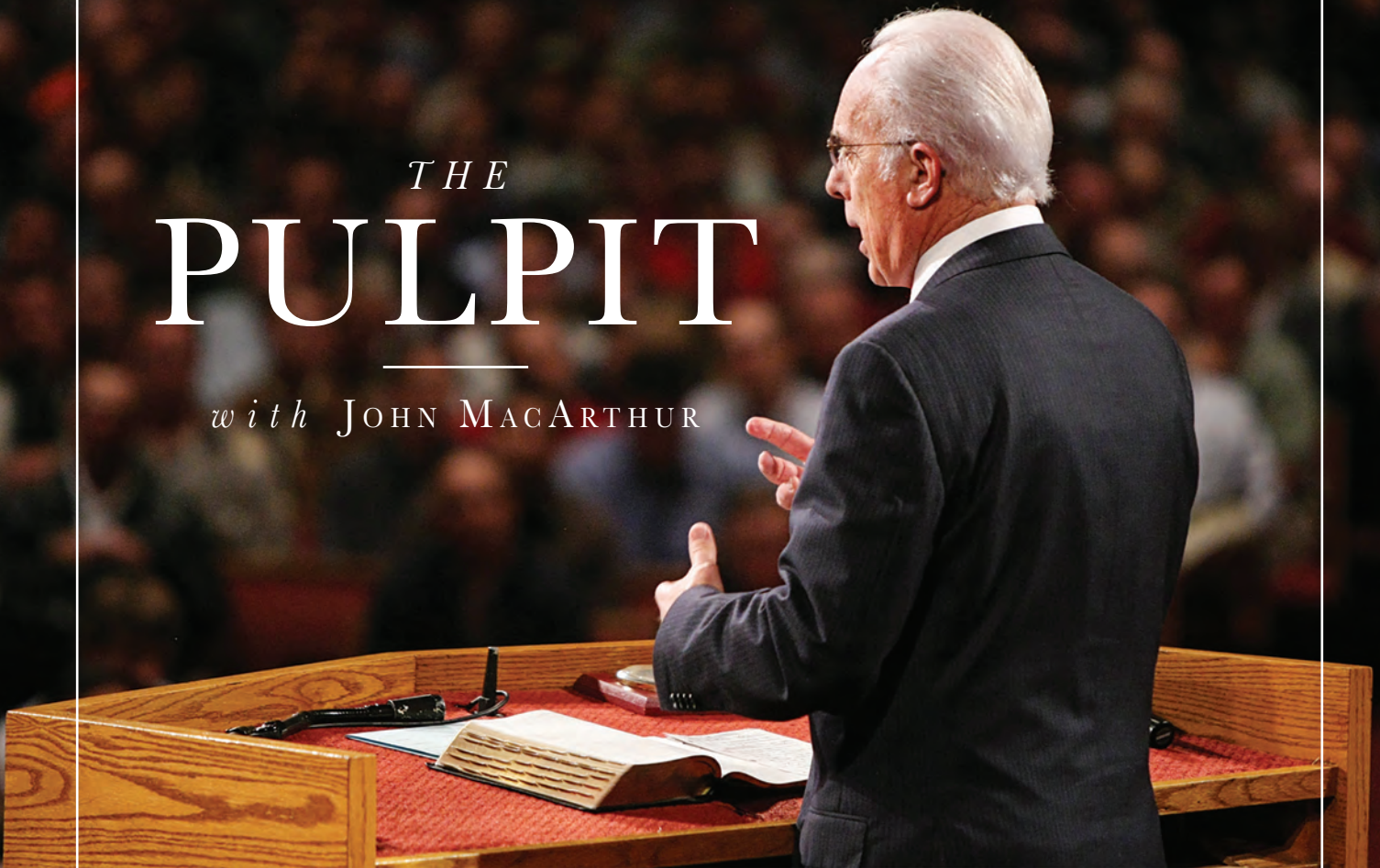


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JESUS PRAYS FOR HIS DISCIPLES, PT. 1

John 17:6–10

The doctrines of divine sovereignty and human responsibility are both clearly taught in Scripture, and play an important role John 17. Without apology or excuse, the Bible teaches that the Father “chose [believers] in Him [Jesus Christ] before the foundation of the world” (Eph 1:4). In eternity past, they were “predestined” for justification (Rom 8:29), adoption (Eph 1:5), and a heavenly inheritance (Eph 1:11). Based on no merit or work of their own (Eph 2:8; Titus 3:5), God “saved [believers] and called [them] with a holy calling, not according to [their] works, but according to His own purpose and grace which was granted [them] in Christ Jesus from all eternity” (2 Tim 1:9). Thus, they are “beloved by the Lord, because God has chosen [them] from the beginning for salvation” (2 Thess 2:13).

Credit for their salvation is wholly based on the Father’s gracious electing choice, made possible through the Son’s sacrificial death. They would have remained “dead in [their] trespasses and sins” (Eph 2:1) if God had not imparted spiritual life to them (v. 4). The Lord Himself declared that “no one can come to Me unless the Father who sent Me draws him” (John 6:44), underscoring the sinner’s utter inability to come to saving faith unless God sovereignly initiates that work in his or her heart.

Salvation is never the result of human morality, wisdom, or willpower, but of God’s gracious purposes. As Paul told the Romans, salvation “does not depend on the man who wills or the man who runs, but on God who has mercy. . . . [And] He has mercy on whom He desires, and He hardens whom He desires” (Rom 9:16, 18). Though Paul preached the gospel to thousands, only “as many as had been appointed to eternal life believed” (Acts 13:48). No one outside of those whom God has preselected for salvation will ever embrace Jesus Christ as Savior.

At the same time, the Bible contains numerous entreaties to all unsaved people to believe in the Lord. The gospel call, “Believe in the Lord Jesus, and you will be saved” (Acts 16:31), goes out as an open invitation to every sinner. The gracious offer is the same for everyone everywhere: “If you confess with

your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved” (Rom 10:9). In fact, God’s expressed desire is for “all men to be saved and to come to the knowledge of the truth” (1 Tim 2:4). That desire is made manifest in the gospel call, which extends to all people (Matt 28:19), and which reveals the grace of God by offering salvation to anyone who believes in Jesus Christ.

The truth is that “many are called, but few are chosen” (Matt 22:14), meaning that while the gospel is a plea to all men everywhere to repent (Acts 17:30), only the elect will embrace it in faith. Yet those who reject the gospel do so willingly and without excuse (cf. Rom 1:20), having been given ample opportunity to respond by their patient Creator and Judge. On the basis of their own willful sins, which evidence the fact that their names were never written in the Book of Life, they will be justly condemned and sent to eternal destruction.

In this way, Scripture presents the dual realities that God is absolutely sovereign in choosing who will be part of His redeemed people, and also that sinners who reject the gospel bear personal responsibility for refusing God’s offer of salvation. To be sure, there is an element of mystery in how those two truths work together in the mind of God. But believers should not go beyond what has been revealed in Scripture in trying to reconcile what their finite minds are incapable of comprehending; if both truths are set forth in God’s Word, then both should be embraced.

Furthermore, sinful human beings dare not accuse God of unfairness in only electing some sinners to salvation—since, if God were fair, all sinners would experience His wrath. No one has the right to question the eternal saving purposes of God. Anticipating any such reactions, the Apostle Paul responded firmly with these words:

You will say to me then, “Why does He still find fault? For who resists His will?” On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles. (Rom 9:19–24)

Believers will praise God for all eternity because He graciously chose them and redeemed them through the work of the Son. They did nothing to earn their salvation, and therefore all the glory goes to God. But those who reject the gos-

pel and are condemned to hell will have no one to blame but themselves. Having willfully suppressed the truth in unrighteousness, they will receive the penalty they rightly deserve for their rebellion.

The eternal saving purposes of God had always been Jesus’ primary concern during His earthly ministry. Now, as the cross drew near, the Lord articulated those purposes in this magnificent prayer to His Father—voicing them audibly so that His disciples could hear. The Lord knew that what had been planned in eternity past would be fulfilled in the next few hours of time. He also knew that His disciples would abandon Him at the critical moment, that their faith would be shaken, and that their hearts would be deeply grieved. Though His own suffering would far outweigh theirs, Jesus sacrificially served them, including that evening, and ultimately also on the cross, by praying for them. In fact, of the twenty-six verses that comprise Jesus’ prayer in John 17, fourteen center specifically on the disciples (vv. 6–19), with an additional seven (vv. 20–26) focusing on those who would believe in Christ in the future through their extended ministries.

Having prayed that the Father would glorify the Son, Jesus then interceded for His disciples. This section of His High Priestly Prayer may be discussed under two headings: His prayer for them as those whom the Father had given Him (vv. 6–10), and His specific requests for them in light of His imminent departure (vv. 11–19). The frightening realization that Christ was leaving them was a paralyzing thought to the disciples. They had depended on Him for everything. He had been their teacher, their protector, and the supplier of all their needs. But now He was going away. They were about to be left alone and, from their viewpoint, thrown back on their own resources.

Understanding their fears, Jesus spent much of His time with the disciples on the evening before His death comforting them. He reassured them that He would continue to love them and provide for their needs. Now, having given the disciples those marvelous promises, Jesus prayed that the Father would ensure those promises.

Jesus’ confidence was founded, not in the resolve of the eleven, but in the will and power of the Father. But before launching into His specific requests for the disciples, the Lord explained why He knew the Father would honor His requests.

Verse six serves as an important transition statement from Christ’s prayer for His own glory (in vv. 1–5) to His prayer for the disciples (in vv. 6–19). Of note in this verse is the interplay between the human side and the divine side of salvation. Christ subsequently expanded on each of those topics, as He established the disciples’ believing response on the one hand (in vv. 7–8), and God’s sovereign election on the other (in vv. 9–10). The verse itself provides a thesis statement of sorts for the verses that follow, introducing the reasons why Jesus knew the Father would ensure His previous promises to

the disciples and answer His subsequent requests for them. The Lord defined those for whom He was praying, first of all, as those to whom He had “manifested” the Father’s “name.” The phrase connects back to verse four, indicating that part of Christ’s earthly mission was to make known the Father’s name to the disciples. The concept of God’s name encompasses all that He is: His character, nature, and attributes.

The supreme manifestation of the name of God was the Lord Jesus Christ, God in human flesh. So perfectly and completely did Jesus reveal God’s nature and character that He could make the shocking statements “He who sees Me sees the One who sent Me” (John 12:45) and “He who has seen Me has seen the Father” (14:9; cf. 1:18). The New Testament writers declare Him to be “the image of the invisible God, the firstborn of all creation” (Col 1:15), in whom “all the fullness of Deity dwells in bodily form” (2:9), “who . . . existed in the form of God” (Phil. 2:6) and “is the radiance of His glory and the exact representation of His nature” (Heb 1:3).

Jesus not only manifested God’s name, He spoke it. And even more shockingly, He took it for Himself. In so doing, Jesus so outraged His Jewish opponents, who thought it blasphemy, that they sought to kill Him, and eventually succeeded. Nonetheless, through His death, Jesus Christ opened the way to personal, loving fellowship with God. As He Himself said, “I am the way, the truth, and the life; no one comes to the Father but through Me” (John 14:6).

Those who have placed their faith in Him have their sins forgiven, and enjoy an intimate relationship with the Father, whom they have the privilege of calling “Abba,” which, endearingly, means “Papa” or “Daddy.” Christ further described the disciples to the Father as “the men whom You gave Me out of

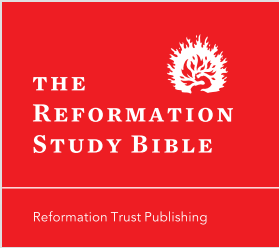
the world” (John 17:6). The truth that believers are a gift from the Father to the Son has already been seen as an important theme in this prayer. The world is the evil, godless, satanically ruled system composed of all the unredeemed and all that opposes God and His kingdom. Christians are no longer part

of the world, having been “rescued . . . from the domain of darkness, and transferred . . . to the kingdom of His beloved Son” (Col 1:13). Since they are no longer part of it, and indeed have been crucified to it, believers are not to be conformed to the world or walk in it as they once did. Instead, they are called to overcome it by keeping themselves unstained by it and avoiding friendship with it.

Christ’s statement “they were Yours and You gave them to Me” (John 17:6) is a forceful affirmation that even before their conversion, the disciples belonged to God. Earlier in John’s Gospel the Lord had declared, “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out” (6:37). God told the Apostle Paul that He had “many people in this city [Corinth]” who belonged to Him even though they were not yet saved (Acts 18:10). As was discussed earlier, God elected believers to salvation in eternity past, and wrote their names in the Book of Life. Having chosen to redeem them, the Father gave them to the Son as gifts of His love.

Thus, as earlier demonstrated, the disciples were infinitely precious to the Son, not because of anything intrinsically valuable in them, but because they were promised to Him by His Father before time began. As the next few hours would prove, Jesus considered the Father’s gift so precious He was willing to die to receive it. ♦

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WHAT IS PREACHING?

D. MARTYN LLOYD-JONES

The subject allotted to me is “What Is Preaching?” and let me say that I am conscious of a very real sense of privilege in being asked to come here and to take some part in this conference on this all-important subject.

I am afraid that I have been trying to do so much of what I now have to speak about that I find myself somewhat weary and tired, so I trust that you will bear with me. But quite apart from that, I have always found it extremely difficult to speak on this particular subject, because it is one of the matters which I personally find quite impossible to tabulate in my mind and to get into any order. I have been struggling with this question for the last forty years, and I do not think I am any nearer to a solution than I was at the beginning. Perhaps I am even further away.

Why is this? Well, to me preaching is a great mystery; it is one of the most mysterious things of all, and that is why I find it eludes any kind of analysis. I do not know what your experience is but, personally, I find that I never know what is going to happen when I enter a pulpit. I am constantly being surprised—sometimes surprised in the sense of being disappointed, but at other times surprised at the amazing grace of God. Sometimes when I go into a pulpit, thinking I am going to preach in a wonderful way, it is disastrous. Other times, when I go with inadequate preparation because I have been travelling, doing too much, and really feeling that I have no right to be in the pulpit at all, I find unusual ease and facility and am aware of power. That is my difficulty. There is this

mysterious element in preaching that makes it well nigh impossible for one to speak about it.

A Characteristic of True Preaching

There is an element which always makes me feel that this is an impossible task, and that is the element of dread, a terrible responsibility. I do want to emphasize this just a little because to me it is one of the most important things in connection with this subject.

What I mean by that is there is surely nothing which is more serious, nothing which gives one such a tremendous sense of responsibility, as preaching. I think you will agree that this aspect of the question is very largely forgotten or not realized at this present time. Take the question which the apostle puts in Romans 10. You are familiar with that passage where he deals with this whole question of the propagation of the gospel: “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?” (vv. 13–15).

I was tempted just to expound that one statement to you. I am not going to do so, but I do commend it to you for careful study. “How shall they preach, except they be sent?” Who sends them? With us, I say, the trouble is that people are sending themselves, appointing themselves as preachers. Surely this is entirely wrong. I interpret this statement in Romans 10 as meaning that God sends us, and also that the church

sends us. No man has a right just to get up and start preaching, or what he may regard as preaching. There is this element of sending, and we must return to it. It will help us to get hold of this notion of responsibility—you have got to be sent; you have got to be sure that God sends you; you have got to be sure that the church is sending you.

Now, I am well aware that someone may get up and say, “but what about so and so?”—certain great exceptions in history. My answer is that they are exceptions, and the exception proves the rule. You do not make a rule out of your exceptions, although that is what is happening today in our country. There have been times when a man has been so sure of his calling from God that he has defied the authorities, and there are times when we have got to do this; but a man who does that has got to be very sure indeed that God has called him. The ideal and the right way is that the call comes to the man from God and it is confirmed by the church, and I take leave to doubt whether any man has a right to preach except these two elements are present in his particular case. But then, still more important and more serious is what we find the great apostle saying in 1 Corinthians 2:3–4: “I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom.” I am particularly interested in the third verse: “I was with you in weakness, and in fear, and in much trembling.”

I want to ask some questions: What do we know about this trembling? What do we know about this fear? Why did Paul feel that? Look at this man, this colossus of a man, this outstanding genius. He was “in weakness, and in fear, and in much trembling.” I wonder whether a man has a right to be in a pulpit at all and even to attempt preaching unless he knows something about this fear and this trembling. Here is the greatest preacher of all, and that is how he felt. Why? Because of the responsibility! Paul is standing between God and men. He is dealing with the souls of man and their eternal destiny. He is a guardian, a custodian, a steward of the mysteries. There is nothing in the universe that is comparable to this: the responsibility is almost overwhelming. And yet I think you will agree with me that there is very little evidence of this spirit at the present time.

Preaching Is Not Lecturing

What, then, is preaching? Let us try and get a little nearer to a definition. I can only do it by giving you some negatives. What is the difference between preaching and delivering a lecture? I think this is most important. I think I have detected the tendency for people to imagine that giving a lecture is the same thing as preaching, that because you give a lecture from a pulpit it becomes preaching. But it does not. I would draw a very great distinction here.

I remember meeting some men during the Second World War, captains of the United States Army, and I remem-

ber hearing one of them using an expression which rather alarmed me. He was in a certain part of England and mixing with some of the churches there; and he had come to a conclusion with respect to their condition. He said, “And then I decided to preach them my sermon on justification.” He told me all about himself as a preacher in saying that. You see, here was a man who deliberately sat down to prepare a lecture, “a sermon on justification,” and he had got another one on sanctification and on various other subjects. So he had his “sermon on justification.” To me, that man knew nothing at all about preaching. He had obviously prepared the address on justification and then he found one of a number of texts which he could hook it on to, but that is not preaching. That is lecturing on justification and on these other subjects. I say, that is not preaching. There is a place for lecturing. Lecturing is essential. And there must be teaching in the church. But all I am concerned to say is that it is not preaching.

A Sermon Is Not a Running Commentary

Let me give you another negative. Some people seem to think that preaching consists of a running commentary on a passage of Scripture. I am not saying that this does not have its legitimate place and function. You take a paragraph and you

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comment on every single verse as a kind of running commentary. That is not preaching. A man may take a verse or a passage, and he may give you his exegesis, he may tell you about its context, he may give you the meaning of the words, he may divide it and open it up; but still, I say, that is not preaching.

One can deal with the words of Scripture and never get down to the doctrine. My idea of being biblical is that you bring out the real message, the treasure of the Scriptures. You may not be so tied to the literal words at the time, but surely it is the meaning that matters ultimately. This is not to say that we must not be interested in the other aspect; we must, but I say that Bible lecturing stops short of where true preaching begins. I could put the whole of that into my introduction, and still I have not started preaching when they finish.

Let me put it another way: Do you draw a distinction between a sermon and preaching? I do. And I have a feeling that part of the trouble with regard to preaching is that people do not recognize that distinction.

What is a sermon? What is the difference between a sermon and a Bible lecture or an exposition of a passage? As I see it, it is that a sermon is always a whole, an entity, a message. Take the phrase that is used by the prophet in the Old Testament, “the burden of the Lord.” The exposition of the Scripture, to me, does not become a sermon until you have studied, exeged, and explained, taking the form of a particular message which leads to a particular end. A sermon is more than running comments. It must have form, it is a complete message, and it leads always to a particular end.

The preparation of a sermon is a process that goes on inside one’s mind and heart and spirit. I do not know how it happens at all, but I think I can illustrate what I mean. I remember how butter was once made. You used to take the cream and put it into a churn. It went in as cream but then you turned the handle or got a horse to work some great pulley, and it was churned and churned until it came out as butter. Nothing was added to the ingredients at all, but what came out was different from what had gone in. It was no longer cream; it was butter. That is the nearest, I am afraid, that I can get to telling you the difference between exposition, exegesis, commentary, and explanation of the meaning of words and a *sermon*. The same ingredients, but a different end result.

True Preaching: A Transaction

What is this point, then, about preaching? Well, it is the extraordinary situation in which something is *happening* between the man who is speaking and the congregation that is listening. You know Phillips Brooks’s famous definition of preaching, “Truth mediated through personality.” I think he is right. Whether he put the content into that statement that I would put into it, I do not know, but there is a sense in which he really has put his finger on the essential thing. The whole man is involved in preaching; that is where the difference between the sermon and the preaching lies. It isn’t merely what the man says, it is the way in which he says it—this vital involvement of the man; his body is involved, every part of him, every faculty is involved if it is true preaching, the whole personality

of the individual; and, at the same time, as I said, the congregation is also making its contribution. Here are spiritually minded people, they have come prepared and they are under the influence of the Spirit, and so these two things are blended together. There is a unity between preacher and hearers and there is a transaction backwards and forwards. That, to me, is true preaching.

And that is where you see the essential difference between listening to preaching in a church and listening to a sermon on the television or on the radio. You cannot listen to true preaching in detachment, and you must

never be in a position where you can turn it off. What I am trying to say is that there is an element of control, there is an element of compulsion in preaching, and people who are there are gripped and fixed. I maintain that if that is not happening, you have not got true preaching. You can put the book down, or you can argue with it. When there is true preaching, you cannot do that, you are gripped, you are taken up, you are mastered. And I argue that this is an essential and a vital part of preaching.

Hindrances to Preaching

What are the things that hinder preaching? One is professionalism. This is a curse to the work of a minister. Why do you preach on Sunday? Why will you preach next Sunday? Is it simply because you have been announced to do so? I have often gone into the pulpit for that reason, and so have you. You have gone into the pulpit because you were expected to do so,

MY IDEA OF BEING BIBLICAL IS THAT YOU BRING OUT THE REAL MESSAGE, THE TREASURE OF THE SCRIPTURES.

because it is your job. In a sense, that is right, but in another sense, it is very terrible to preach merely because you have got to do it and it is part of your routine. That militates against true preaching. A man should always go into the pulpit with a sense of romance, a sense of opportunity, and a sense of the tremendous responsibility. There should be an eagerness about it. Professionalism is a curse.

Another thing that militates against preaching is a man's overreliance on his preparation. All I am saying can be seriously misunderstood. Of course, a man who does not prepare is a fool, yet the man who relies on his preparation is perhaps an even greater fool. He has written his sermon; he is prepared; he has got everything. Poor fellow, he has got nothing! But we do that, don't we? You think you are finished and ready for Sunday simply because you have prepared the sermon. That is not preaching.

God in Preaching

Let me come, then, finally, to what I would call some of the vital elements in preaching. The first is our realization of what is happening, that we are sent of God, that we are heralds of this glorious good news, that we have got authority. If we have not got authority, we cannot preach. We must have assurance. We must have absolute authority. Above all, we must be aware of our tremendous responsibility—the privilege of what we are doing, the responsibility of what we are doing. We are speaking from God to men.

You know the story about Robert Murray M'Cheyne. It is said that even as he entered the pulpit in Dundee, during the time of revival there, people began to weep before he had opened his mouth. There was something about his face, and in the conviction which his hearers possessed that he had come from God; he was already preaching before he opened his mouth. A man sent from God is aware of this burden. He trembles because of the momentous consequences, the issues, that depend upon what he does.

It is this sense of the word from God—this great idea of “prophesying”—which brings us a little nearer, perhaps, to understanding preaching. Do not misunderstand me; I am not saying that a man has a revelation from God in the sense of receiving some truth; I am not saying that. But to me, when a man is truly preaching, he has been given the message. What he has himself acquired as the result of his study of the Scripture and his understanding of the passage, this is taken up, and it becomes a prophetic utterance. He is speaking in the Spirit, “in demonstration of the Spirit and of power” (1 Cor 2:4). I cannot preach in cold blood. It is impossible. He can utter a sermon, he can read or recite an essay, he can give a Bible lecture, but he cannot preach in cold blood. A preacher is taken up; he is in this realm of the Spirit, and God is giving a message through this man to the people. It is not an inspired utterance in the sense that the Scriptures are, but in another

sense, it is an inspired utterance, because the Spirit is giving it and using it. Thus, a vital element in preaching is a reliance upon the Holy Spirit.

Another element is freedom—we must be free. That is why I say there are generally loose ends about preaching. A sermon which is perfect in its form, its diction, and in everything else, is one that militates against preaching. You know how the apostle Paul in his writings suddenly forgets, as it were, what he had set out to say. Sometimes he interrupts his own thought; he does not complete his own sentences, and he never ends them. How do we explain these breaks? Well, this is the freedom of the Spirit. Paul is taken up; he mentions the name of the Lord and off he goes to some great apostrophe. Then, he may or may not come back to his argument.

All this, I say, is a very vital and essential part of preaching. It is not only man preaching, as he says to the Thessalonians in 1 Thessalonians 2:13: “You listened,” he says to them, “and you realized it was not merely the word of man but it was indeed what it actually is, the Word of God.” This is his preaching, and this should be our preaching. So, the preacher is a man who is possessed, and he is aware of this. And we are aware of true preaching only when we are aware in this way, so that we can say, “Yet not I; I am preaching, yet not I, but I am being used of God: I am being taken up, I am being employed, and God is using even me to speak to these people. I am an ambassador for Christ, I am a sent one, I am aware of this great responsibility—but it is all right, I am enabled to do it because of His grace and the power that He is gracious enough to give me.”

May God so send His Spirit upon us that we shall again really know what preaching is, experience it ourselves, and hear it in others. Do not forget how our hearing of others tests us. I never tire of referring to that great occasion when Whitefield first preached at Northampton in Massachusetts for Jonathan Edwards. I think it is one of the most glorious things I have ever read. There was this genius, Jonathan Edwards, listening to Whitefield, who was not in the same sphere, of course, from the standpoint of genius and ability. But as he was listening to Whitefield, Edwards's face, says Whitefield, was shining, and tears were streaming down his face. Edwards was recognizing this authentic, authoritative note, this true preaching. Whitefield was in the Spirit, Edwards was in the Spirit, and the two were blended together. The whole congregation and preacher were one in the hand of God. That is preaching. May God enable us to practice it and to experience it. ♦

Taken with permission from D. M. Lloyd-Jones, “What is Preaching,” in *Knowing the Times: Addresses Delivered on Various Occasions* (Edinburgh: The Banner of Truth Trust, 2013), 258–277. This address was given to a student conference at Westminster Theological Seminary, Philadelphia, in September of 1967.

DAVID MARTYN LLOYD-JONES: IN SPIRIT AND IN POWER

IAN HAMILTON

One of evangelicalism's "buzz words" is "relevance." If the gospel is to impact our modern, secular, scientific, multi-cultural, and multi-faith world, it must show "relevance." At one level, this is undeniably true. The gospel must always be proclaimed intelligently and imaginatively. We are always to address people as they are and where they are in their thinking and behaving. The gospel is never to be anti-quarian, either in the language we use or in the style we adopt. But what exactly does it mean to be "relevant"?

How are we to "preach the word" (2 Tim 4:2) into a world where Christian truth is at best barely tolerated and at worst violently opposed and mocked? David Martyn Lloyd-Jones (1899–1981) can help us to know how.

The ministry of D. Martyn Lloyd Jones, first in Sandfields in South Wales and then in Westminster Chapel in London, was remarkably blessed and fruitful. His preaching, first among the working class people of Sandfields and then among the teeming masses of central London, was devoid of amusing introductions, lacked the colorful illustrations thought to be so necessary to engaging preaching today, and lasted around fifty minutes. He did not possess a commanding physical presence, and yet he compelled attention. Humanly speaking, "the Doctor" was no exemplar for young men aspiring to be preachers. And yet, his ministry was singularly owned and blessed by God. Why?

If any passage of Scripture begins to explain the phenomenon that was David Martyn Lloyd-Jones, it is Paul's words in

1 Corinthians 2:4–5: "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God.

The first time I heard "the Doctor" preach, I was nineteen years of age and still finding my feet as a young Christian. An older friend from church asked if I would go with him to hear Dr. Lloyd-Jones preach at the centenary of a YMCA in Glasgow. I had only recently heard the name Martyn Lloyd-Jones through the pages of the *Banner of Truth Magazine* and knew he was a much respected preacher. The YMCA hall was full to overflowing. I remember wondering, as I looked at the (to me at least) aged and venerable men on the platform, which one was Dr. Lloyd-Jones. It was only when the speaker was introduced and he stood to speak that I saw for the first time the man whose ministry had so powerfully impacted for great good the cause of Christ in the United Kingdom and beyond. He was a short man, now almost seventy years of age and recently retired from his long ministry in Westminster Chapel.

I cannot remember how long Lloyd-Jones preached. I do remember that the time simply flew by. Almost from the moment he opened his mouth to speak, I was hooked. But what was it that hooked me and compelled my attention? I probably then could not have put it into the words I would use today. All I remember was the compelling God-centeredness of the preaching. God in Christ was magnified. Later, with a little more knowledge of God's Word, I realized I had been in the presence of preaching "in demonstration of the Spirit and of power."

My first experience echoed that of J. I. Packer. When Packer was a 22-year-old student, he heard Lloyd-Jones preach each Sunday evening during the school year of 1948–1949. He said that he had “never heard such preaching.” It came to him “with the force of electric shock,” giving to him more of a sense of God than any other man he had known.

What was the “secret” of Lloyd-Jones’s preaching that so arrested and compelled his hearers? The answer, at least the answer the Doctor would give, is . . . there is no secret, unless it is the “open secret” of 1 Corinthians 2:1–5! In these verses, the Apostle Paul, in contrasting his ministry with the work of the popular philosophers and orators of his day, says, “And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.” The Apostle here uses the strong Greek adversative “*alla*,” (“but”) to show exactly what his preaching was, and what it was not. Negatively, it was not “with persuasive words of [human] wisdom.” The power in Paul’s preaching did not lie in his oratory, or in his style.

In 2 Corinthians 4:2, Paul explains the nature and manner of his preaching ministry: “we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man’s conscience in the sight of God.” Paul was being criticized by some in Corinth for being unimpressive. Beside some of the Corinthian orators, Paul lacked style, drama, eloquence. But Paul had never sought to cultivate style, drama or eloquence. His one concern was by “manifestation of truth” to commend the gospel of God’s grace in Christ to the consciences of his hearers—and to do so “in demonstration of the Spirit and of power.” Like Paul, MLJ was his own man. It never crossed his mind to try and impress mere men, or if it did, he quickly mortified the thought.

Stated positively, Paul’s preaching was “in demonstration of the Spirit and of power.” These words take us to the heart and enduring relevance of Lloyd-Jones’s preaching ministry. He understood, not merely doctrinally but in the depths of his soul, the words of the Lord Jesus Christ, “Apart from Me you can do nothing” (John 15:5). Preaching was not a performance; preaching was a divine encounter, God, through His Word and by His Spirit, coming to lay exclusive claim to our hearts and minds and all. For MLJ, preaching was logic, but “logic on fire.”

In his seminal *Preaching and Preachers*, Lloyd-Jones defines somewhat what he meant by the evocative phrase “logic on fire.” It means being lifted up by the Holy Spirit, “. . . beyond the efforts and endeavors of man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works.”

For Lloyd-Jones, preaching is theology on fire. Where there is no “fire,” there is no true doctrine and no effective preaching. The reason for this is simple: God’s truth is instinct

with life. It is “God’s, the living God’s,” truth.

In his book *Peter: Eyewitness of His Majesty*, Edward Donnelly has a chapter entitled “Spirit-filled Preaching” (Banner of Truth, 1998). In it, he describes the coming of the Spirit on the preaching of God’s Word this way: “Most true preachers have had experience of this marvelous enabling. Its coming is unpredictable, often unexpected. Suddenly the minister’s heart is aflame and his words seem clothed with a new power. The congregation is strangely hushed or moved. There is a palpable sense of the presence of God. The Spirit exercises a melting, penetrating influence, so that all are aware that momentous issues are before them . . . such an experience is unforgettable, addictive, a day of heaven on earth. Once a preacher has known the richness of God’s enabling, he can never again rest satisfied without it.”

So, how are preachers to preach in demonstration of the Spirit and of power? Lloyd-Jones would have been the first to

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tell us that there is nothing formulaic about such preaching. Of course, we must pray and ask. But there is something prior (does this surprise you?), as we read in his *The Life of Peace*:

Do not agonize in prayer, beseeching him for power. Do what he has told you to do. Live the Christian life. Pray, and meditate upon him. Spend time with him and ask him to manifest himself to you. And as long as you do that, you can leave the rest to him. He will give you strength—"as thy days, so shall thy strength be" (Deut 33:25). He knows us better than we know ourselves, and according to our need so will be our supply. Do that and you will be able to say with the Apostle: "I

am able [made strong] for all things through the One who is constantly infusing strength into me."

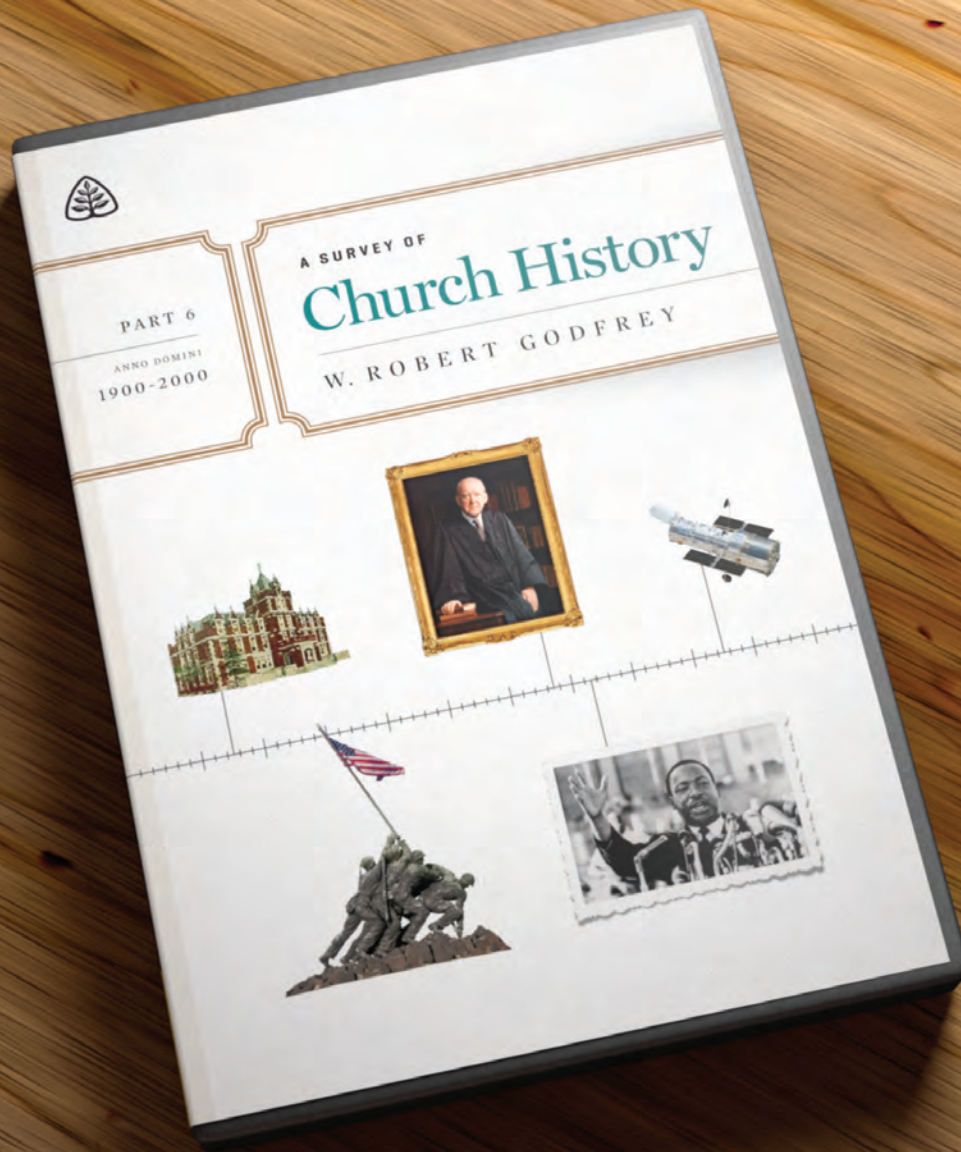
I close this brief essay with words from MLJ's *Preachers and Preaching* that take me back to my first encounter with the Doctor: "What is the chief end of preaching? I like to think it is this. It is to give men and women a sense of God and his presence." What higher goal could we aspire to? May the Spirit Himself enable us to so preach that it will be manifest to everyone that we preach not ourselves but Jesus Christ as Lord (2 Cor 4:5), and do so "in demonstration of the Spirit and of power." ♦

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THE LEGACY OF DR. MARTYN LLOYD-JONES

GEOFFREY THOMAS

The year 1958 was my last year of school and my first year of university. I had been a Christian for almost four years and longed to know more about the gospel. My own congregation and ministers had supplied me with little information about this.

I talked of the faith with another boy at school, and he told me that when I started university I would be confronted with two religious societies, the I.F and the SCM “Now here are two books that will help you to come to a choice of supporting one of those groups,” he said. He gave me Gabriel Hebert’s *Fundamentalism and the Church of God* (SCM, 1957) and J. I. Packer’s response to it, *‘Fundamentalism’ and the Word of God* (IVF, 1958).

I first read the earlier book of Hebert, which claimed that authority for what Christians believe is grounded in the church, and it seemed to make sense but did not stir the affections. Then I read Packer’s response, a more demanding and exciting book. Having been persuaded by it, I realized, “I can believe the Bible,” and I said that to myself with immense thanksgiving.

And so, that autumn, I started university in Cardiff with that conviction. I was to take a Biblical Studies course for three years from four lecturers, none of whom believed that the Bible was the Word of God. In the November, the IVF group invited J. I. Packer to come to Cardiff and preach to us. He spoke on Romans 5 and the opening verse: “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.”

But something else happened in 1958 before I commenced

university. I had heard in summer camps the student officers talking about a man they called “The Doctor.” They smiled gently at one another as they referred to him, clearly with enormous respect and appreciation. I was sitting quietly, watching and listening, and a seed was planted. Who was this man? Why this admiration?

Then, a month later, I noticed in the Saturday night paper an advertisement for the visit of Dr. Martyn Lloyd-Jones to Memorial Hall Presbyterian Church, Cardiff, to preach at the induction service of Dr. Eifion Evans. I caught a train that Wednesday afternoon, and walked along Cathedral Road from the railway station to sit in the gallery of that church, where every seat was soon taken. A busload of members of the Doctor’s first church in Sandfields had come along from Aberavon.

Most of the women in the congregation wore hats, and no man was without a tie. How they sang, hymns by Toplady and Watts and Wesley! The Doctor preached on being an ambassador of Jesus Christ.

This was a unique occasion in my early pilgrimage. Its importance grew over the next years as I artlessly followed up the occasion. For example, I went to the local library and borrowed the recently published *Studies in the Sermon on the Mount, Volume 1* by Dr. Lloyd-Jones. How beautiful the Christian life was as he described it! I longed to live like that, and how grand was this preaching! It was moving and elevating and thrilling. I slowed down the pace of my reading as I reached the final chapters so that I could enjoy each message, and was sad when the book was completed. These were real

sermons, not what I had been hearing for so long.

Then, each of the following years, I took a bus or train to hear Dr. Lloyd-Jones on his visits to South Wales, as he preached in a town in the Rhondda Valley, or in Risca, or in Newport, those notable sermons on Felix trembling, or “But God . . .,” or “the building shook where they were sitting,” or “How shall we escape if we neglect so great salvation.” They were extraordinary occasions, each one a means of assurance, another persuasion that God lived, and that I was indeed a Christian. There was a sense of God, His reality, His presence, His power, and His love, which spoiled me from being satisfied with the very best things that this world could offer, whether films, wealth, travel, concerts, feasts, literature, all quite permissible to the disciples of the God of creation, but pale substitutes if they ever came to take the place of preeminence of the gospel of God’s glory.

This rearranging of priorities by the act of preaching to ensure that men seek first the kingdom of God and His righteousness is the most lasting legacy of Dr. Lloyd-Jones, and even twenty years later, on the occasion of his last preaching in Wales in May 1980 in Aberystwyth, nothing had changed in again accomplishing that end, except that few women then wore hats and a few men were without ties. But we still sang Watts and Toplady and Wesley, every seat was again taken, and the climactic aspect of the service was the Doctor opening the Book and finding the place and preaching to us.

I was the chairman of that service, and went down from the pulpit during the hymn before the sermon and sat there in the “big seat.” In the opening ten minutes of his sermon, I reflected on the delight of having one more opportunity (maybe a final opportunity) of hearing him preach, and that for a man who had just surpassed eighty years of age how clear and vigorous he was.

There was the Doctor’s inevitable calm entry as he began the sermon, “taxiing down the runway,” as once Erroll Hulse accurately described it to me. But then, an event of celestial recognition took place. Those unworthy thoughts disappeared, and I was engaged by God speaking to me through this word about those very words of the text. I ceased patronizing Dr. Lloyd-Jones and was gripped by his familiar theme, the futility of man’s vain attempts of finding purpose and mercy outside of the grace of God in Christ, and the Son of God’s glorious achievements in atonement and resurrection.

An hour flew by. “Go on! Don’t stop,” we felt like crying out, and some did. In fact, I often heard them say it in Wales that as he was drawing his sermon to a conclusion . . . “So, as I close . . .,” then, “Go on!” would come the cry. After the closing hymn that May evening in Aberystwyth, some got up and returned home, but many remained seated and nodded at others, overjoyed to have been there on an unforgettable occasion, wanting to savor the atmosphere for more fleeting moments.

On the pavement of Baker Street, outside the church, we again stood around in happy groups. I was glad that my daughters and a future son-in-law were there. When I asked one young daughter what she thought of it, she said it was “like Sunday mornings, but simpler.” Ouch! Others commented, if only their Sunday services could be like this! Yes. That is the legacy.

I asked the Doctor on one of his visits to Aberystwyth, could he possibly come for three nights, Tuesday through Thursday, so that he could make a greater impact on town and gown. He shook his head. He would maintain the same routine, come for Wednesday on the train from London, and preach in Welsh in the afternoon and in English in the night. Then he added a soothing comment showing that he understood my request. “A lady who is a member at Westminster Chapel once said to me, ‘If only we could get them to return a second or third time.’” That was precisely my thinking.

Of course, it was not only his preaching that affected his congregation. His public pastoral prayer lifted many burdens long before the preaching began. The Doctor rested ultimately on the Holy Spirit being given to them that ask Him. The real preacher is a mere voice sounding in the wilderness.

Dr. Lloyd-Jones was sometimes criticized for being too dogmatic and authoritarian. If we are preaching from God, then the message has to be delivered with faith and confidence that we know what God is saying. A person has to believe definite truths in order to be saved. Men have to know that they are condemned before they can cry, “God be merciful to me, a sinner.” There has to be the utter certainty of a preacher in what he is preaching. Paul says, “We have the same spirit of faith; we also believe and we speak.” That is the fundamental thing.

Preachers of the Bible are going against all that the natural man believes. The Doctor’s faith in the infallibility of Scripture came out in what he preached of the state of the natural man: that he was under the wrath of God, depraved, and lost.

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POWER AND LOVE...**

He preached this with absolute conviction, and he followed it up with the cross, week by week.

That authority was given by the Holy Spirit. It influenced the Doctor's whole way of looking at things. He was a man who stood alone for most of his life, and one reason was that he was conscious that the problem with man went far deeper than people in the church were prepared to acknowledge. They were thinking of "communication to the modern man," etc. The Doctor believed that we face not the problem of communication but the very thing that was wrong in the church itself. One of the reasons that he did not take part in the big crusades supported by all the churches was because there was something wrong in the churches themselves. He quietly stood aside, God having kept him in the way He did, and he preached evangelistically each Sunday. The test of the presence of the Holy Spirit's work is the presence of Christ Himself in the assembly.

So, here are two men I met within three months of one another when I was still a teenager, and whose writings I first read in the year 1958, Dr. J. I. Packer and Dr. Martyn Lloyd-Jones. Both had a shaping influence in my understanding of Christianity. Packer gave me the Bible; Lloyd-Jones gave me the Pulpit. I thank God for them both.

Surely Dr. Packer has given the best description of the Doctor's preaching in his *Evangelical Influences*:

In the pulpit he was a lion, fierce on matters of principle, austere in his gravity, able in his prime both to growl and to roar as his argument required . . . Beyond all question, the Doctor was brilliant: he had a mind like a razor, an almost infallible memory, staggering speed of thought, and total clarity and ease of speech, no matter what the subject or how new the notions he was voicing . . . he was essentially a preacher, and as a preacher primarily an evangelist. Some might question this since most of his books have a nurturing thrust, and the quickening of Christians and churches was certainly the main burden of his final years of ministry . . . and in practice it was as rich pastorally as it was evangelistically.

But no one who ever heard him preach the gospel from the Gospels and heard how it speaks to the aches and follies and nightmares of the modern heart will doubt that this is where his own focus was, and where as a communicator he was at his finest. He was bold enough to believe that because inspired preaching changes individuals it can change the church, and thereby change the world, and the noble purpose of furthering such change was the whole of his life's agenda. As for force in pursuing his goal, the personal electricity of his pulpit communication was unique. All his energy went into his preaching: not only animal energy, of which he had a good deal, but also the God-given liveliness and

authority that in past eras was called unction. He effectively proclaimed the greatness of God, and of Christ, and of the soul, and of eternity, and supremely of saving grace—the everlasting gospel, old yet ever new, familiar yet endlessly wonderful.

It still seems to me that all I have ever known about preaching was given to me in the winter of 1948–49, when I worshipped at Westminster Chapel with some regularity. Through the thunder and lightning of his preaching I felt and saw as never before the glory of Christ and of his gospel as modern man's only lifeline, and learned by experience why historic Protestantism looks on preaching as the supreme means of grace and of communion with God. Preaching, thus viewed and valued, was the center of the Doctor's life: into it he poured himself unstintingly: for it he pleaded untiringly. Rightly he believed that preachers are born rather than made, and that preaching is caught rather than it is taught, and that the best way to vindicate preaching is to preach. And preach he did, almost greedily, till the very end of his life.

I mentioned thunder and lightning: that could give a wrong impression. Pulpit dramatics and rhetorical rhapsodies the Doctor despised and never indulged in: his concern was always with the flow of thought, and the emotion he expressed as he talked was simply the outward sign of passionate thinking. The style is the man . . . He never put on any sort of act, but talked in exactly the same way from the pulpit, the lecture-desk, or the armchair, treating all without exception as fellow inquirers after truth, who might or might not be behaving in character at just that moment . . . thinking things out from Scripture in terms of God; and as a man who loved history and its characters and had thought his way into the minds and motives, the insights and the follies of very many of them.

That is beautifully stated, by one friend and mentor concerning another friend and mentor's God-given gift, which he received so faithfully, never looking back, spending all the rest of his life honing and strengthening and stirring up the gift with which he had been entrusted. Thus he became a role model to many of us, and those whom he influenced became gospel men who unconsciously bore a seriousness, a God-centeredness, and that holy, loving ambience of New Testament and apostolic Christianity. What lovely lives! ♦



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COMMENDING AND INTRODUCING MARTYN LLOYD-JONES'S *PREACHING AND PREACHERS*

LIGON DUNCAN

received my first copy of D. Martyn Lloyd-Jones's *Preaching and Preachers* as a gift from a family in my home church as I was just beginning my studies in seminary. My copy was from the fourteenth printing of the first edition. I had been introduced to Lloyd-Jones before, as a teenager, through his *Studies in the Sermon on the Mount* (my mother had worn bare a copy of the old original two-volume edition) and through the preaching ministry of my boyhood pastor, who (along with so many other evangelical ministers of his day) had been deeply edified by reading Lloyd-Jones's sermons in book form. Indeed, many of the "gospel men" in the old Southern Presbyterian Church and in the nascent reforming movements of the early 1970s had been profoundly affected by Lloyd-Jones through his preaching at the Pensacola Theological Institute at the McIlwain Presbyterian Church in Pensacola, Florida, in August of 1969 (as Hurricane Camille was crashing ashore in Mississippi).

I read Lloyd-Jones's preaching in written form before I read *Preachers and Preaching*, and I was greatly impacted by the power of his words, even in printed form, from the first. Sentences and paragraphs from these sermons still grip me, utterly. I only heard audio recordings of his messages later, and the medium of his voice added a layer of effect that I had

not been able to appreciate before.

Preaching and Preachers is a very different book from his books of sermons. It was given as a series of lectures, and it bears those marks, but it is also the reflections of a man who had spent a lifetime preaching and thinking about preaching and who was one of the great preachers of his age. And the fire breaks through. Over and over again. And the lecturer on preaching becomes the preacher.

It may be helpful to tempt you to be on the lookout for some special aspects of this book. The following still arrest my attention when I re-read it. I think that when you read this book, several (at least sixteen!) things will strike you.

1. How much the landscape of the church has changed since Lloyd-Jones mused on the background to the decline of preaching in our time. And yet, his discussion is helpful and thought-provoking.

2. His crystal-clear and emphatic definition of the work of church and pastor: "the primary task of the Church and of the Christian minister is the preaching of the Word of God." He gives an overview and summary of his biblical case for this. His position is widely denied today, but deserves reconsideration.

3. His assertion that renewed, great preaching heralds and characterizes the great movements in the history of the

church. Reformation and revival, he says, are always attended by great preachers and preaching.

4. His reflections on the then-current emphasis on the social application of the gospel, in relation to the primacy of preaching. Needless to say, this is a timely discussion for evangelicals again today. In connection with this subject, his assertion that “the ultimate justification for asserting the primacy of preaching is theological,” and his argument for it, will supply you ample food for thought.

5. His argument for the importance of gathered, corporate, public worship. “Now the Church is a missionary body,” Lloyd-Jones says “and we must recapture this notion that the whole Church is part of this witness to the Gospel and its truth and its message. It is therefore important that people should come together and listen in companies in the realm of the Church. That has an impact in and of itself.” “The very presence of a body of people in itself is a part of the preaching, and these influences begin to act immediately upon anyone who comes into a service.”

6. His rejection of what he calls “modern substitutes for preaching” (whether debates or discussion groups, etc.). Preaching, he says, “may be slow work; it often is; it is a long-term policy. But my whole contention is that it works, that it pays, and that it is honored, and must be, because it is God’s own method.”

7. His taxonomy of three types of impacting: (1) evangelistic, (2) instructional-experimental (or experiential), and (3) didactic instructional, and his assertion that no type of preaching should be “non-theological.” He fruitfully challenges us in this discussion to be theological in our preaching without turning our preaching into lecturing on theology, and he urges that we preach the *gospel*, not preach *about* the gospel.

8. His proposition that “a sermon should always be expository,” and his discussion of what that means and how to go about preparing the expository message. This whole section bears thoughtful engagement.

9. His treatment of the preacher’s personality, authority, freedom, exchange, seriousness, liveliness, zeal, a sense of concern, warmth, rapport, urgency, persuasiveness, pathos or emotion, and power in the act of preaching. This section is solid gold. It is here that he says: “preaching is theology coming through a man who is on fire” and that the chief end of preaching is “to give men and women a sense of God and His presence.”

10. His negative assessment of “lay-preaching” and his counsel on what constitutes a call to ministry. Accompanying this section are very useful remarks on the training and preparation of preachers, and what they need to know to do their work. Along the way, homiletics classes come in for a pounding!

11. His discussion of “the pew” wrongly controlling “the pulpit” is fascinating and should provoke some important rumination on how things that are assumed about our audiences

negatively affect our approach to preaching. But Lloyd-Jones is remarkably balanced in this. He says: “I would lay it down as being axiomatic that the pew is never to dictate to, or control, the pulpit. This needs to be emphasized at the present time. But having said that, I would emphasize equally that the preacher nevertheless has to assess the condition of those in the pew and to bear that in mind in the preparation and delivery of his message.”

12. His warning to preachers not to “assume that all who claim to be Christians, and who think they are Christians, and who are members of the Church, are therefore of necessity Christians” is, again, timely, and will, perhaps, be controversial to some. But Lloyd-Jones needs to be heard here.

13. His urging that “all the people who attend a church need to be brought under the power of the Gospel” and thus of the need for more than one service on Sunday, and for the cultivation of a congregational attitude that is “I want as much of the Word of God, the presence of the Lord, the worship of God as I can get”—surely this bears contemplation in our “one hour a week” era of Christian worship.

14. His wise counsel: “Keep the music in its place. It is handmaiden, a servant, and it must not be allowed to dominate or to control in any sense.” This is guidance more needed today than ever before.

15. Lloyd-Jones’s encouraging words about “the romance of preaching” may well provide a new hope and spark a new flame in tired preachers’ hearts. Here, he reflects on the incomparable feeling of preaching the Word of God to your own people, never knowing when the message is going to unfold in ways you didn’t expect even as you preach it, and never knowing when God is going to change someone’s life using words that you are privileged to speak for Him.

16. His emphasis on the unction or anointing of the Spirit. “What is this? It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power, and enabling, through the Spirit, to the preacher in order that he may do this work in a manner that lifts it up beyond the efforts and endeavors of man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works.”

You may argue with Lloyd-Jones from time to time as you read (I do!), but you will always find him a worthy and rewarding conversation partner, and wise mentor. If you are new to the task of preaching, simply engaging with Lloyd-Jones will be a good, shaping, directing exercise in the formation of your practice of preaching. And if you have been long at the task and are now weary in the work of preaching, you may remember some things that you thought you’d long forgotten, and feel a renewed passion to proclaim the gospel and preach the cross and minister the Word. ✦

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THE WORKS of D. MARTYN LLOYD-JONES

DUSTIN W. BENGE

The past five-and-a-half decades have seen a steady publication output from David Martyn Lloyd-Jones. Very few works were published during his lifetime, but since his death in 1981 the Christian world has exploded with interest in the expository genius of this beloved preacher of Westminster Chapel, London. All of the books published under his name are sermons, Bible teachings, and lectures he delivered throughout his ministry in England and abroad. The following chronological list of his published works is offered here in the sincere hope that over time you will accumulate a library filled with the works of one of the great preachers of the twentieth century.

Spiritual Depression: Its Causes and Its Cure. Wm. B. Eerdmans Publishing Co., 1965. ISBN: 978-0802813879

Romans: An Exposition of Chapter 6: The New Man. The Banner of Truth Trust, 1972. ISBN: 978-0851511580

Romans: An Exposition of Chapter 7:1–8:4: The Law: Its Functions and Limits. The Banner of Truth Trust, 1973. ISBN: 978-0851511801

Romans: An Exposition of Chapter 8:5–17: The Sons of God. The Banner of Truth Trust, 1974. ISBN: 978-0851512075

Romans: An Exposition of Chapter 8:17–39: The Final Perseverance of the Saints. The Banner of Truth Trust, 1975. ISBN: 978-0851512310

Evangelistic Sermons at Aberavon. The Banner of Truth Trust, 1983. ISBN: 978-0851513621

Authority. The Banner of Truth Trust, 1984. ISBN: 978-0851513867

Studies in the Sermon on the Mount. Wm. B. Eerdmans Publishing Co., 1984. ISBN: 978-0802800367

Romans: An Exposition of Chapter 1: The Gospel of God. The Banner of Truth Trust, 1985. ISBN: 978-0851514673

The Puritans: Their Origins and Successors. The Banner of Truth Trust, 1987. ISBN: 978-0851514963

Revival. Crossway, 1987. ISBN: 978-0891074151

Romans: An Exposition of Chapters 2:1–3:20: The Righteous Judgement of God. The Banner of Truth Trust, 1989. ISBN: 978-0851515458

Knowing the Times: Addresses Delivered on Various Occasions 1942–1977. The Banner of Truth Trust, 1989. ISBN: 978-0851512775

The Cross: The Vindication of God. The Banner of Truth Trust, 1990. ISBN: 978-0851512662

Romans: An Exposition of Chapter 9:1–33: God’s Sovereign Purpose. The Banner of Truth Trust, 1991. ISBN: 978-0851515793

The Heart of the Gospel. Crossway, 1991. ISBN: 978-0891076384

What Is an Evangelical? The Banner of Truth Trust, 1992. ISBN: 978-0851516264

Letters: 1919–1981, The Banner of Truth Trust, 1994. ISBN: 978-0851516745

Out of the Depths: Restoring Fellowship with God. Crossway, 1995. ISBN: 978-0891078388

Old Testament Evangelistic Sermons. The Banner of Truth Trust, 1996. ISBN: 978-0851516837

Romans: An Exposition of Chapters 3:20–4:25: Atonement and Justification. The Banner of Truth Trust, 1998. ISBN: 978-0851510347

Romans: An Exposition of Chapter 5: Assurance. The Banner of Truth Trust, 1998. ISBN: 978-0851510507

Romans: An Exposition of Chapter 10: Saving Faith. The Banner of Truth Trust, 1998. ISBN: 978-0851517377

God’s Ultimate Purpose: An Exposition of Ephesians 1:1–23. Baker Books, 1998. ISBN: 978-0801057946

God’s Way of Reconciliation: An Exposition of Ephesians 2. Baker Books, 1998. ISBN: 978-0801057953

The Unsearchable Riches of Christ: An Exposition of Ephesians 3. Baker Books, 1998. ISBN: 978-0801057960

Christian Unity: An Exposition of Ephesians 4:1–16. Baker Books, 1998. ISBN: 978-0801057977

Darkness and Light: An Exposition of Ephesians 4:17–5:17. Baker Books, 1998. ISBN: 978-0801057984

Life in the Spirit: In Marriage, Home, and Work: An Exposition of Ephesians 5:18–6:9. Baker Books, 1998. ISBN: 978-0801057991

The Christian Warfare: An Exposition of Ephesians 6:10–13. Baker Books, 1998. ISBN: 978-0801058004

The Christian Soldier: An Exposition of Ephesians 6:10–20. Baker Books, 1998. ISBN: 978-0801058011

Romans: An Exposition of Chapter 11: To God’s Glory. The Banner of Truth Trust, 1999. ISBN: 978-0851517483

The Life of Joy and Peace: An Exposition of Philippians. Baker Books, 1999. ISBN: 978-0801058165

Expository Sermons on 2 Peter. The Banner of Truth Trust, 1999. ISBN: 978-0851513799

God’s Way Not Ours: Sermons on Isaiah 1:1–18. Baker Books, 1999. ISBN: 978-0801059957

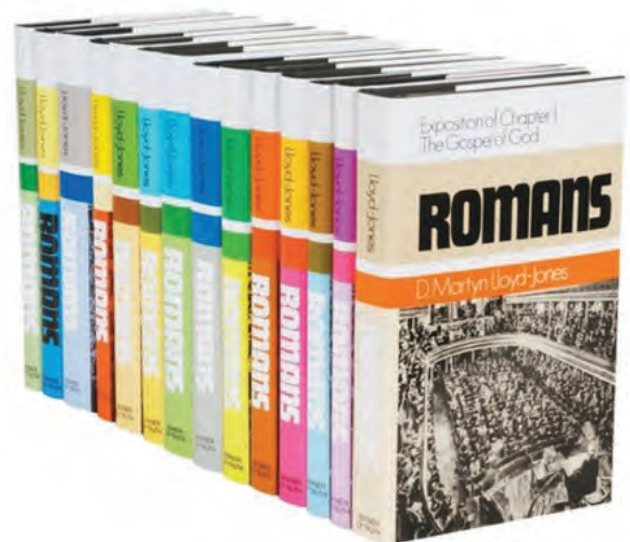
Let Everybody Praise the Lord: An Exposition of Psalm 107. Bryntirion, 1999. ISBN: 978-1850491644

Heirs of Salvation: Studies in Biblical Assurance. Bryntirion, 2000. ISBN: 978-1850491743

Romans: An Exposition of Chapter 12: Christian Conduct. The Banner of Truth Trust, 2000. ISBN: 978-0851517940

Jesus Christ and Him Crucified. The Banner of Truth Trust, 2000. ISBN: 978-0851517803

Joy Unspeakable: Power and Renewal in the Holy Spirit. Shaw Books, 2000. ISBN: 978-0877884415



Faith on Trial: Studies in Psalm 73. Christian Heritage, 2001. ISBN: 978-1845506964

True Happiness: Psalms 1 and 107. Crossway, 2001. ISBN: 978-1581342871

Life in Christ: Studies in 1 John. Crossway, 2002. ISBN: 978-1581344394

Why Does God Allow War? Crossway, 2003. ISBN: 978-1581344691

The Basis of Christian Unity. The Banner of Truth Trust, 2003. ISBN: 978-0851518466

Romans: An Exposition of Chapter 13: Life in Two Kingdoms. The Banner of Truth Trust, 2003. ISBN: 978-0851518244

Romans: An Exposition of Chapter 14:1–17: Liberty and Conscience. The Banner of Truth Trust, 2004. ISBN: 978-0851518497

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Magnify the Lord: Luke 1:46–55. Christian Focus, 2011. ISBN: 978-1845507541

John Knox and the Reformation. The Banner of Truth Trust, 2011. ISBN: 978-1848711143

Preaching and Preachers. Zondervan, 2012. ISBN: 978-0310331292

Doctrines of the Bible: God the Father, God the Son; God the Holy Spirit; The Church and Last Things. Crossway, 2012. ISBN: 978-1433538797

Christian Marriage: From Basic Principles to Transformed Relationships. The Banner of Truth Trust, 2012. ISBN: 978-1848711242

The Plight of Man and the Power of God. Christian Heritage, 2013. ISBN: 978-1845507367

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The Christ-Centered Preaching of Martyn Lloyd-Jones: Classic Sermons for the Church Today. Crossway, 2014. ISBN: 978-1433541025

Experiencing the New Birth: Studies in John 3. Crossway, 2015. ISBN: 978-1433539602



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