

***Martyn Lloyd-Jones: Chosen by God***, Edited by Christopher Catherwood, Crossway books, a division of Good News Publishers, Westchester, Illinois, 1986 (68 Quotes selected by Doug Nichols)

*Chapter 2, A Kind of Puritan* by James Packer

### **1. Cheerful and Full of Joy**

The Puritan pastors of history always insisted that healthy piety would ordinarily be cheerful and full of joy. 'There is no mirth like the mirth of believers.' wrote Richard Baxter. [Page 35]

### **2. A Traditionalist**

Like the Anglican, J. C. Ryle (whom he much admired) and the Catholic, Hilaire Belloc (about whom he would have felt differently), he had a flair for bringing history to life at a popular level, and he was in himself living proof that, as Belloc once said, 'history adds to a man, giving him, as it were, a great memory of things--like a human memory, but stretched over a longer space than one human life.' The truth is that, though a formidably independent thinker, the Doctor was emotionally a traditionalist, very conscious of his heritage (Welsh, Free Church, and Reformed), very fascinated by it and very respectful towards it. Within that heritage the Puritans of history held a place of honor... [Page 37]

### **3. Self-taught**

Though he never attended a theological college and was to all intents and purposes self-taught, he read constantly, thought deeply, and during the years that I knew him could keep his conservative Reformed end up in any company--indeed, could dominate any theological discussion in which he was involved. [Page 41]

### **4. Stood for Truth**

Swimming against the stream, standing for unpopular truth, criticizing conventional complacency, exposing folly in both the world and the church, prodding people to think about things they had no wish to think about, displaying the bankruptcy of modernity and recalling its proud exponents to the old paths, has never been a prescription for popularity in the corridors of power, and it was not so in the Doctor's case. [Page 42]

### **5. State of the Church and World**

The final point needing to be noted at this stage is that he was a dyed-in-the-wool Reformed churchman--not, that is, an institutionalize (which is what the word tends to mean when used of Anglicans), but one who saw that in Scripture the church is central to both the fulfilling of God's purposes and the furthering of His praise, and for whom therefore the state of the church was always a matter of prime concern. Overall, it is not too much to say that his preaching, first to last, started from, revolved round, and homed upon, just two areas: one, the state of the church, for which his final remedy

was Holy Ghost revival through a return to the old paths of faith and practice; the other, the state of the world, for which his final remedy was the biblical gospel of the three R's--ruin, redemption, regeneration--set forth in the Holy Spirit's power. [Pages 43-44]

## **6. Main Concern -- the Church**

In sum, then: "The Puritan is primarily concerned about a pure church, a truly Reformed church. Men may like aspects of the Puritan teaching, their great emphasis on the doctrine of grace, and their emphasis on pastoral theology; but however much a man may admire these aspects of Puritanism, if his first concern is not for a pure church, a gathering of saints, he surely has no right to call himself a Puritan... if we fail to put the doctrine of the church in a central position we are departing from the true Puritan attitude, the Puritan outlook, the Puritan spirit, and the Puritan understanding." [Page 47]

<sup>6</sup>'Puritanism and its Origins' in *The Good Fight of Faith* (Westminster Conference Report, 1971)"pp. 89f.

## **7. Preaching Was Praise and Nourishment**

...his practice of preaching was altogether Puritan in its philosophy, method, and substance, even though it was entirely 20th century in its style and verbal form. Doctrine, reason, and 'use'-- taking truths from texts, confirming them by other Scripture passages plus rational reflection, and then applying them--was the regular pattern. As declaration to us of God's work, preaching was praise; as instruction in God's ways with us, preaching was food; in both respects, it was the climax of public worship, and was to be honored as such. Christ and gospel grace, set forth with relevance to present human need and perplexity, must be central always, albeit in the large frame of the whole counsel of God. [Page 51]

## **8. Mind of Man and the Holy Spirit**

... the Doctor conceived Christian experience in Puritan terms. His understanding hinged on two principles. first, the primacy of the mind in man, as guide to his will and judge of his feelings; second, the indirectness of the work of the Holy Spirit, who teaches and moves us by first making us actively learn and then rousing us to move ourselves. When the Spirit is at work, illuminating and imparting, he stirs mind and feelings together to an affective awareness of divine realities; God, Christ, grace, pardon, adoption, new creation, and the rest; Christianity is therefore, to use the Puritan word, 'experimental'... [Page 52]

## **9. Point to Christ**

Conversion was individual response to the crucified, risen, and enthroned Christ who ever and to all says 'Come to me.' Coming to Christ involves repentance (leaving sin, and making Christ one's Master) as well as faith (admitting sin and inability, and taking Christ as one's Saviour). Preachers should constantly point their hearers to Christ and celebrate the peace, joy, change of heart and new resources for living that those who come to Him will find. Conventional 20th-century evangelism, to the Doctor's mind, had three great weaknesses: its manipulative emotionalism, displacing

intellectual persuasion, was a kind of brainwashing that encouraged false conversions; the standard form of appeal ('now I give you an opportunity to respond' . . . I want you to get up out of your seat and come forward...'), in which the preacher acts as if he were the Holy Spirit, has the same unhappy tendency, and the constant failure to insist on radical and thorough repentance in conversion sentences true converts to shallow and stunted growth thereafter. Perceiving these weaknesses led him to say on occasion that certain evangelists were not preaching the Gospel at all, and to stand apart from modern institutionalized evangelism on principle, so that the difference between its standards and his would not be obscured. [Pages 52-53]

### **10. Ready for Death**

...the Puritans, with Christians of every age till this century, viewed dying well as the crown upon a godly life. Dr. Lloyd-Jones often stressed in his preaching the need to be ready for death, and he told a colleague towards the close of his life that he saw it as the final work of his ministry to make a good end. [Page 55]

### **11. God Works on His Timetable**

Only at one point did he go beyond 17th-century Puritan teaching on Christian experience: namely, in his embrace of Jonathan Edwards' belief that cyclical revival is God's main and regular way of extending His kingdom. Revival, on this view, is an outpouring of the Holy Spirit on the church which deepens Christian experience enormously. God however is sovereign in determining when the outpouring shall occur; Christians may and should pray and prepare for it, but they cannot precipitate it. God works to His own timetable. Now, there is nothing of this in the Puritans. [Page 55]

*Chapter 3, The Doctor As A Doctor* by Gaius Davies

### **12. Miracles Were Practical**

Dr. Lloyd-Jones believed strongly in the miraculous, and therefore in the possibility of divine healing. Yet there were many claims being made of spiritual healing which he was very critical of: he sought to define miracle in practical and New Testament ways. [Page 66]

### **13. Healing in Light of New Testament**

He was critical of some healers and their methods, since they tended to undervalue or even devalue some of the basic New Testament teaching. One obvious example is that God is sovereign in His decision to grant healing or not. Anything that tended to the magical or superstitious was bound to be rejected since ultimately it did not tend to glorify God or to adorn the doctrine of the Bible [Pages 66-67]

#### **14. God is Found in the Gospel**

Blaise Pascal in the famous document of 1654 found after Pascal's death: especially the statements he jotted down beginning 'God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars.... He is to be found only by the ways taught in the Gospel.' [Page 67]

#### **15. Abhorred Popular Psychology**

He was profoundly interested in psychology, and showed great skill in applying his understanding of it to both persons and movements. But popular psychology he abhorred, and he was merciless in his criticism. [Page 67]

#### **16. Warmth, Empathy, and Genuineness**

It is said that three qualities are important in the counselor: a personal warmth which is careful to be non-possessive, an ability to tune in with empathy to the needs of the person who is seeking counsel, and a genuineness in the whole approach. [Page 72]

#### **17. Humble Man**

He was a very humble man, ever aware of the dangers that our sinful hearts lead us into. He may have done battle with many other intellectuals, but like his Lord it was true that the common people heard him gladly. In Wales he told me how he preached over the heads of the distinguished ministers in the first seats, in order to reach the ordinary folk in the pews beyond. [Page 73]

#### **18. Saw Grace in Action**

...when serious illness affected him twice, all who were privileged to see or know of his fortitude in suffering, and his balanced views on looking to God for healing while still using the best that science could give, saw grace in action. Soli Deo gloria. [Page 74]

*Chapter 4, The Doctor As A Preacher* by Peter Lewis

#### **19. Preaching In Logic on Fire**

'What is preaching?' Dr. Lloyd-Jones once asked a gathering of preachers and theologians. He answered his own question. It is, he said, 'logic on fire, eloquent reason.' And if any preacher exhibited the soul of that definition it was Martyn Lloyd-Jones himself. Was there a preacher of his generation who so uniquely combined intellect and passion, argument and persuasion, formidable apologetic abilities laid out in defense of the historic Christian faith and irresistible personal magnetism, as he wooed and won his hearers? [Page 76]

#### **20. On Fire for God**

Someone once asked C. H. Spurgeon how they could communicate with the people and reach them as he did. 'It's very simple', he said. 'Get on fire for God and the people will come to see you burn.' [Page 76]

## **21. Preaching – Highest Calling**

To use the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called.' [Page 77]

## **22. Greatest Need of the World – True Preaching**

I would say without any hesitation that the most urgent need in the Christian church today is true preaching; and as it is the greatest and the most urgent need in the church, it is obviously the greatest need of the world also.' [Page 77]

## **23. God is First**

The primary work of Christ in His earthly ministry he points out was not physical healing or social relief or political reform. The physical healing were 'signs ' that pointed to profounder needs and possibilities. The great thing was: 'Seek ye first the Kingdom of God and His righteousness.' In comparison with that, all material, physical and social needs took second place. [Page 78]

## **24. Church is the Pillar of Truth**

In his letters to Timothy he reminds the young evangelist that the church is 'the pillar and ground of the truth', on which Dr. Lloyd-Jones comments: 'She is not a social organization or institution, not a political society, not a cultural society, but "the pillar and the ground of the truth."' Hence Paul's great emphasis in the last of his letters is on the need for preaching: 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also... Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine' (1 Tim 3.15; 2 Tim 4.2). [Pages 79-80]

## **25. Great Preaching Brings Revival**

[Dr. Lloyd-Jones] Is it not clear, as you take a bird's eye view of church history, that the decadent periods and eras in the history of the church have always been those periods when preaching had declined? What is it that always heralds the dawn of a reformation or of a revival? It is renewed preaching. Not only a new interest in preaching but a new-kind of preaching. A revival of true preaching has always heralded these great movements in the history of the church. And, of course, when the reformation and revival come they have always led to great and notable periods of the greatest preaching that the church has ever known. As that was true in the beginning as described in the book of Acts, it was, also, after the Protestant Reformation. Luther, Calvin, Knox, Latimer, Ridley-all these men were great preachers. In the 17th century you had exactly the same thing-the great Puritan preachers and others. And in the 18th century, Jonathan Edwards, Whitefield, the Wesleys, Rowlands and Harris were all great preachers. It was an era of great preaching. Whenever you get reformation and revival this is always and inevitably the result. [Page 80]

## **26. The Soul-seeker Has His Eyes on God**

... if our eyes are upon a present and personal God, holy and loving, who seeks out sinners and offers salvation to them by the death of His own Son, and if we absorb and share His immeasurable love for men and women, then whatever our other-and legitimate-concerns we shall be characterized in our ministries by the passion of the soul-seeker and the power of the soul-winner. [Page 81]

## **27. Glory of God in Salvation**

He knew what was the greatest glory of the greatest calling-and it was not the dignity of leadership or the excellence of intellectual attainments or even the fulness of theological learning but the glory of God in the salvation of souls. [Page 82]

## **28. Relevant Preaching**

[Dr. Lloyd-Jones] I am not and have never been, a typical Welsh preacher. I felt that in preaching the first thing that you had to do was to demonstrate to the people that what you were going to do was very relevant and urgently important. [Page 83]

## **29. Wanted Hearers to Understand and Follow**

He was, utterly and every moment, determined to take his hearers with him step by step to the heart of his message and, if possible, into the heart of God Himself. He did not start halfway up the ladder but at its lowest rung. He seemed to take in hand the weakest, to wait for the slowest, to turn back in repetition or recapitulation as he progressed through his sermon and its argumentation step by step, yet all the time advancing to his goal. [Page 83]

## **30. Truth Addressed to the Mind**

Again and again he showed people the untenableness of their position, the arbitrariness of their prejudices and the reality in God which they must one day confront. The presentation of truth was to their minds, but the effect on their emotions was tremendous, and the transformation of their wills and lives inevitably followed. It was a method and a progression in the tradition of Jonathan Edwards, Dr. Lloyd-Jones' great mentor, but it was apostolic before it was Edwardsean! Quoting Paul's words 'God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you' (Rom. 6.17), Dr. Lloyd-Jones traces the method of God in all effective preaching:

What had been delivered or preached to them was the truth, and truth is addressed primarily to the mind. As the mind grasps it, and understands it, the affections are kindled and moved, and so in turn the will is persuaded and obedience is the outcome. In other words the obedience is not the result of direct pressure on the will, it is the result of an enlightened mind and a softened heart. To me this is a crucial point. [Page 84]

### **31. Truth of Justification**

His evangelistic preaching may be summarized under what has long been known in Reformed circles as 'the three R's', namely, ruin, redemption and regeneration: the fall of man and his coalescent helplessness, the cross of Christ and its way of atonement, and the necessity of the new birth, the birth 'from above', if men were to live new lives. One very important addition to be made, which he discovered for himself and made in the early years of his ministry, was the mighty gospel truth of justification in which God the Judge declares the believing sinner to be guiltless, righteous and forever acceptable in Christ His Son, our Redeemer. [Page 86]

### **32. God's People Built Up by Preaching**

(the) unceasing reference to Scripture is a crucial factor in any evaluation of the Doctor as a preacher. To him the Bible was not a starting point from which we 'advanced,' leaving behind apostolic teaching for our own opinions or philosophy. He believed that the Bible was what it claimed to be—the unique, perfect, sufficient and authoritative revelation of God, humbling us and exalting us, demanding our closest attention and touching our lives at every point with the sanctifying power of its truth. He believed that churches and congregations of God's people were built up or 'edified' under a preaching ministry precisely as the preacher surrendered himself to the revelation which God had given, faithfully expounding apostolic truth, guarding and sharing the deposit of faith which was given for all time and could never be set aside (2 Tim 1:13-14). [Page 89]

### **33. Great Doctrines of Bible**

For him, ... a truly expository ministry was bound to be a doctrinal one. This meant that he based his preaching on the great doctrines of Scripture rather than tracing the stories of Bible characters or summarizing the content of Bible books as had been common with older evangelical contemporaries. He saw the need for doctrine in the evangelical churches if they were to survive. let alone develop. At a time when many were crying down doctrine as divisive or even irrelevant he perceived it to be of the very essence of Christian life: the motivation of all witness, the ground of all rejoicing and the source of real power for Christian living (John 17.17). People needed to know who they were and why they were the people they had become. They needed to know what God had done for them in Christ the Redeemer and the height to which He had lifted them in making them sons and daughters of God. 'Understand who you are and you will live as you ought' was, in various ways, a dictum continually repeated, explained and enforced. [Page 89-90]

### **34. Application of Scripture from Start to Finish**

This constant application of Scripture truth to the lives of his hearers was a major and crucial element even of his most profound doctrinal teaching. Like the Puritan preachers in their own systematic pulpit teaching and preaching, he never finished a sermon without applying the doctrine to the hearts and lives of his hearers—indeed in

his case, as we saw earlier, the 'application' was sustained throughout the sermon from the start. [Page 90]

### **35. Greatest Gift of Lloyd-Jones -- Exposition**

(The) remarkable ability to distill long hours of reading, to penetrate to the heart of the controverted matters, to isolate and expound the main elements of a doctrine or a closely argued piece of inspired reasoning, was among the greatest and most useful of all Dr. Lloyd-Jones' pulpit gifts. [Page 91]

*Chapter 5, An Interview by Carl Henry*

### **36. Q: You haven't been a Keswick enthusiast either?**

A: I refused to speak there. I was unhappy about the so-called Keswick message concerning sanctification. I considered it unscriptural and have tried to show why in my volumes on Romans 6 and 8. To me, sanctification is a process, and the Keswick formula 'Let go and let God's quite unscriptural. [Page 101]

### **37. Emphasis on the Heart**

We live too much in the realm of a pseudo-intellectualism and an emphasis upon the will. The heart is being ignored. I see no hope until we return to the great emphasis of Jonathan Edwards who, though a brilliant intellect and outstanding philosopher, put ultimate emphasis upon the heart. By the heart I mean the whole man, with special emphasis on the emotional element. Today a vague sentimentality has replaced deep emotion. People are no long humble, there is little fear of the Lord. Modern evangelicalism is very unlike the evangelicalism of the 18th century; and of the Puritans. I'm unhappy about this. The genuine evangelicalism is that older evangelicalism. [Page 102]

*Chapter 6, With Evangelical Students by Chua Wee-hian*

### **38. Christian Unity**

Four years later, at Nyack, New York, he grappled with the thorny issue of Christian unity. The Doctor was aware that IFES groups had been criticized by liberal churchmen and others for being divisive and unwilling to maintain the unity of the Spirit in the bond of peace. He selected the same passages and texts that ecumenical leaders would employ to champion their dream for unity. In his robust and characteristic style he expounded Ephesians 4 and John 17. He examined the contexts of the 'unity texts' with thoroughness. There w-as, he affirmed, no room for schism and party feuding in the Christian church. But believers had to 'speak the truth in love.' Unity was not a general uniformity which rejects biblical doctrine. We had no right to pit love against truth-- both go together. Unity must always be a unity in the truth" in the revealed Word of God. [Page 1 161



### **39. Voracious Reader**

The Doctor was a voracious reader. Most of all he enjoyed theological works which dealt with the great doctrinal themes and biographies of devoted men and women whose lives illustrated the sovereign power of God in the history of His church. And his reading was wide-ranging; it was not limited to evangelical or even Christian authors. His really extensive knowledge of literature in general, both classical and modern, was apparent, though never obtrusive, in the allusions and quotations that served to press home points in his preaching. He liked to remind his hearers of the valuable lessons that can be learnt from the study of history. 'It is our ignorance of church history,' he declared, 'and particularly of the history recorded in the Bible, that so frequently causes us to stumble and to despair'; adding that 'the Bible does not merely record history' but also 'helps us to understand the meaning of history,' and above all to see that all history is sovereignly controlled by God. [Page 164]

### **40. The Bible – the Word of God**

He was unwavering in his persuasion that because the Bible was the revealed Word of God. Its teaching was absolutely reliable and the indispensable source of our knowledge of God and of ourselves. [Page 165]

### **41. Our Minds Need Redemption**

Nicodemus, theologically literate though he was, could not understand what Jesus meant by the necessity of being born again because he was trying to understand spiritual things with his natural understanding. Spiritual rebirth relates to our being in its entirety. As much as any part of us, our minds are in need of redemption. God's thoughts are not our thoughts (Is. 55:8) and only the reborn are able to think God's thoughts (see 1 Cor 2.6-16). 'The first thing that happens to us when we become Christian is that we find that we are thinking in a different way. We are on a different level. In other words, as soon as we start thinking spiritually miracles are no longer a problem, the rebirth is no longer a problem, the doctrine of the atonement is no longer a problem. We have a new understanding, we are thinking spiritually.' 'To judge things by our fluctuating feelings is to reverse the true order of understanding, so much so that our doubtings and misconceptions are 'ultimately due to the fact that we are governed by our feelings and our hearts and sensibilities instead of by clear thinking and the honest facing of things before God.' Nothing, then, could be more false than to equate Christian belief with mindlessness and irrationality. Hence the admonition that 'we must never give the impression that people become Christian by ceasing to think and by just responding to their hearts'; on the contrary, 'one of the hallmarks of the Christian should be the capacity to think, to think logically, clearly, and spiritually. "Not surprisingly, Martyn Lloyd Jones had a liking for 'the logic of the New Testament [Page 166]

4 Faith On Trial (London, 1965) pp. 35f. ( Tt^;t - 71 J. LVIV.\ lt. tL.

6. Ibid., p 76.

7. Ibid., p. 80.

8. Ibid., p. 102.

#### **42. Start With Doctrine of Sin**

Our need for salvation derives from our sin which separates us from our Creator. If sinfulness is omitted, there is no understanding of the incarnation; 'for the incarnation would never have been necessary were it not for sin.' Consequently, 'the only way to understand the New Testament doctrine of salvation is to start with the doctrine of sin.'" And this means, further, that 'there is no true evangelism without the doctrine of sin, and without an understanding of what sin is.' [Page 167]

9. Studies in the Sermon on the Mount, Vol. I (London, 1959). p. 23a.

#### **43. God Has Done It All**

He had good reason to be critical of the 'glib, superficial view of Christianity which holds that so long as a person has signed a decision card he is a Christian and must, therefore, be perfectly happy',<sup>13</sup> for this, again, is that mindless brand of Christianity which is productive of 'that inane grin upon our faces that some people think is essential to the manifestation of the Christian joy.'" It tends to be self-indulgent rather than Glory Song to God. 'Is not our ignorance our main trouble?' he asks. 'We talk so much about our decisions and what we are doing. We must learn to think in this other way and to see that it is God who has done it all. You never decided for Christ, it was He who laid His hand upon you and, to use Paul's term, "apprehended" you. That is why you did decide. Go beyond your decision. What made you decide? Go back to the beginning, to the grace of God. It is all His grace, and if it were not, though you decided for Christ you would very soon decide otherwise, and you would fall right away and go right out.... You must realize that "it is God which worketh in you," from beginning to end. Thank God for His amazing grace- saving, restraining, wonderful restoring grace. [Page 68]

<sup>13</sup>. *Spiritual Depression: Its Causes and Cure* (Grand Rapids, 1965), p. 65.

<sup>14</sup>. Ibid." p. 14.

<sup>15</sup>. Faith on Trial.p.94.

#### **44. Holy and Blameless in Love**

He was most emphatic that 'the eternal purpose of God with respect to His children' is, in the words of the Apostle, 'that we should be holy and without blame before him in love.'<sup>17</sup> He insisted that the sanctifying work of the Holy Spirit in the believer is constant and progressive, and that the active cooperation of the believer is involved; whereas 'Keswick' laid stress on sanctification by a sort of passivity, the receiving of holiness by faith, without effort on our part. 'It is not just a question of being converted, and then remaining like that for years, and then going to a convention and getting a second blessing,' he asserted. 'Not at all! From the moment you become a Christian this "working" begins, and it goes on and on, leading, prompting you to will and to do.'" <sup>18</sup> He opposed the notion that sanctification, like justification, is a gift to be received, and

that all that is required for us to receive it is to 'surrender,' to 'be willing to be made willing,' and to stop struggling. Such a doctrine, he maintained, "makes the second half of most of the New Testament Epistles entirely unnecessary."<sup>18</sup> [Page 169-170]

<sup>17</sup>. Romans. An Exposition of Chapter 6: (GrandRapids, 1973),p.137. Eph. 1:4 is the passage quoted

<sup>18</sup>. Ibid., p. 140. It might be said, aren't just for a second but for an annual blessing.

<sup>19</sup>. Ibid.. pp.155-157.

#### **45. Contemporary Charismatic Movement Lacked Concern for Theology**

In the early days of the contemporary charismatic movement both the Doctor and I had watched its rise with interest and indeed with a measure of hopeful expectancy. But such hopes as we had, failed to be realized, except to the degree that it has been a route that has brought many to a living faith. But the marks of genuine revival have failed to appear, especially solemnly powerful preaching, a sense of the awful majesty of Almighty God and the abject wickedness of sinful men and women in the presence of their holy Creator, and in consequence a deep abhorrence of sin and a grateful reception of the mercy and grace of God in and through our Redeemer and Lord, Jesus Christ. The movement, moreover, is characterized by a widespread unconcern about theology. Its emphasis on being 'one in the Spirit' has encouraged silence about theological issues that might be divisive of this unity. Its preoccupation with spiritual phenomena and feelings has led not only to much spiritual superficiality but also to emphases that are clearly unbiblical, such as the insistence that 'receiving' the Spirit is always accompanied and authenticated by speaking in tongues, and even that it is open to a person to receive any exercise all the gifts of the Spirit. And as a variation of the 'second blessing' scheme of Christian experience it is conducive to the 'higher level' notion of Christianity which lends itself rather readily to divisiveness. [Pages 172-173]

#### **46. Distinctive Worldview**

'If we read right through the Bible and note its message, instead of just picking out an occasional Psalm, or the Sermon on the Mount, or our favorite Gospel, we shall find that it has a profound philosophy of history and a distinctive world view. It enables us to understand what is happening today, and that nothing that occurs in history fails to find a place in the divine programmed' [Page 175]

*Chapter 11, A Man Under the Word* by Leith Samuel

#### **47. Extremely Logical**

I can still visualize the spot where I sat in Westminster Chapel while the Doctor expounded the doctrine of election. I had been brought up to believe that because God knows everything He knows which way we are going to jump by the exercise of our own free-will. And here was the Doctor demolishing that idea for all he was worth. I boiled with indignation! Gradually I saw my problem was not with the Doctor and his apparently new interpretation, but with the very words of John 17. Did I really believe

Scripture was the Word of God? Indeed I did. Then I must submit my mind to all its truth and abandon my ill-thought-out ideas. I must acknowledge I was a Christian because God had chosen me in Christ before the foundation of the world. This didn't mean I was no longer responsible for my actions. I must exercise the renewed will He had given me, freely and intelligently, for His glory and according to His Word. But it did mean that all the credit for my salvation could and would go to a gracious and loving God who had laid hold of me long before I dreamed of laying hold of Him. My indignation was replaced with gratitude for the Doctor's merciless logic. [Page 197]

#### **48. Hesitant to Counsel Departure from Denomination**

In personal counseling, ...,he never sought to precipitate a crisis in men's lives. In fact he addressed some who consulted him not to leave their denominations unless and until they were quite sure it was right to leave, and wherever possible not to move until they could see where they were going in the interest of spreading the gospel. [Page 201]

#### **49. Longed for Revival**

For many years the Doctor longed to see revival. He urged people to pray for a divine visitation of heavenly blessing, of 'God rending the heavens and coming down in power among His people.' 'Are you not disappointed?' asked an interviewer for the Evangelical Movement of Wales magazine two or three years before the Doctor's promotion to glory. He admitted he was disappointed but still hoped to see a real move of the Spirit before he died, and I gather this hope stayed with him right to the end. But in October 1979I heard him say he was now persuaded there was one objective even more important than revival, namely our personal godliness. I can still recall the warming of heart I felt when I heard this. It rang all my bells. Here is no far-off, may-or-may-not-be reached target. Here is a New Testament norm for every believer to aim at. As Robert Murray McCheyne said over a century ago, the greatest need of every minister's congregation is his own personal holiness, true godliness in his home and in all his relationships. This the Doctor exemplified. He was at his best in family situations, his own and other people's. The solemn preacher knew how to relax. [Page 202]

*Chapter 13, The Pastor's Pastor* by Hywel Jones

#### **50. Glad to Preach the Gospel**

He was glad to be alive in this godless and lifeless age, which is so decadent and despairing, and to have a gospel to preach to it. [Page 212]

#### **51. Could be Rough-hewn**

There was an element of preparedness and control in all his public ministry, and even when at his most liberated in preaching, but in the Fellowship he was at his most unpredictable and versatile. In the discussions he was at times humorous, even on occasion outrageously so: sarcastic, but never savage; uncomfortably challenging; at times elusive and deliberately vague, at other times dogmatic and immovable on one point, while being quite open--infuriatingly so to some--on another matter. He did us

the honor of expecting us to understand that however he spoke, it was in order to make us think.

For all his culture, there was something essentially rough-hewn about him. We were glad that it was so, for preachers should not be colorless, though he did not approve of their being flamboyant. He abhorred the prejudice which frequently went with rank and the weakness which manifests itself in being trendy. [Page 212-213]

## **52. Anyone Could Raise a Question**

The pattern usually followed in the meetings was quite open. Any member could raise a question for discussion and it was the practice for a theological subject to be taken up in the morning and a pastoral one in the afternoon. Such an arrangement had many benefits. First" the need for ministers to be continuing students of theology was underlined, yet the need to be truly pastoral was not minimized. In addition, discussion imposed upon us the necessity to do some work ourselves rather than just have information, as it were, doled out to us. In this way we had to speak to each other, listen to each other, correct and be corrected by each other. He made us learn how to cope with each other's adjustments to or even disagreements with our positions without our feeling personally attacked. He inspired us to submit our views to the scrutiny of the meeting and did this himself too. The meeting was bigger than any of us. We were there to confer. He made many of us men. [Page 214 - 215]

## **53. Scientific and Spiritual Approach**

The Doctor's approach was, in its basic features, both scientific and spiritual. The uniqueness of his methodology lay in the combination of these factors. There was something of his mentor, the great Jonathan Edwards, about him. [Page 215]

## **54. Theology – the Queen of Sciences**

There are people who, claiming to be scientific, are consequently at best agnostic about the spiritual world. On the other hand there are those who feel that to be spiritual means of necessity they must be anti-scientific. Such a divide is but another indication of how far our nation has departed from God and His Word. Who believes any longer that theology is the queen of the sciences? The Doctor did and he taught us to do so too. As he refused to believe in a necessary conflict between the two, he refused to sacrifice either on the altar of the other. To crown theology was to give science its proper place as well as theology. Therefore the spiritual was not to be discarded merely because it was denounced by someone in the name of science. An attempt had to be made to discover whether it was real science, i.e. theory without facts. Similarly a false spirituality which consisted of an other-worldliness coupled with asceticism was to be opposed because it lacked the support of Scripture. The Doctor, not only as the physician but also the theologian, believed in the sanctity of facts and would not knowingly de\*ly one for the sake of any theory. All facts, whether in the world or in the Word, were true. They, therefore, stood in harmonious relationship with each other

because they all stemmed from the God who cannot lie. [Page 215-216]

### **55. Be General First, Then Narrow In**

We were repeatedly reminded of the need to be general in one's approach to a subject before concentrating more narrowly upon it. The method followed in discovering what elements were present in a chemical was urged upon us, namely, one began with tests to discover which large category it fell into before using more specific tests to determine its precise nature. To rush at a problem and face it directly was dangerous folly. This was (and is) particularly the case in the area of exegesis of biblical texts where often they became pretexts for some hobby-horse because they were not seen in their contexts. Similarly, areas of theology or eras of history with their predominating features were of immense importance in dealing with subjects. It was also the case that one needed to bear in mind certain generalities regarding nature and humanness, male and female, before concentrating on more narrow details. In this way, what was complex and difficult in Scripture, history and contemporary life was almost half resolved. Perspective was crucial, but it had to be valid, i.e. supported by data, to be truly helpful. [Pages 217-218]

### **56. Accuracy in Exegesis**

The Doctor not only taught us the importance of being accurate in exegesis of words and terms, but of discovering the principles of truth contained in them. We were not to make connections between texts in terms of words used, concordance-wise, but in terms of those principles of truth which were enshrined and expressed in them. This instruction was massive gain, for one was taught to think doctrinally and biblically at one and the same time. One's doctrines were not to be culled from a tome on dogmatics, but were to arise from this words of Scripture. In this way the danger of being theoretical in one's doctrine was guarded against and also the danger of being inaccurate and contradictory in one's teaching from Scripture. [Page 218]

### **57. God is the Living God**

Meetings were given over to a consideration of the question 'What is wrong with us today?' or, 'Why is there a lack of life in our churches?' The short and most serious answer which the Doctor urged on us was our lack of realization that God was the living God. This showed itself in our preoccupation with what he called 'our greatest enemy,' namely religion, and our being immersed in our own plans and actions which we then presumed to baptize by special prayer. We praised the Gospel instead of proclaiming it, defended it by apologetics instead of declaring it by assertions, and we had become exhibitionist theologians instead of ambassadors with a message from the King. We were more concerned about the application of Christianity to society than to the soul, and about relationships than the spirit. We were more concerned with a horizontal plane, i.e. man to man, us to people, the church to society, than with the vertical dimension, i.e. us and all and each one to God. [Page 220]

## **58. Spiritual Vitality**

The Doctor was interested in anything which appeared to display signs of spiritual vitality, wanting all the information about it and urging us to have the same interest. In the Fellowship he would bring details of incidents which he had heard about and members would raise matters related to house church groups and the charismatic movement in their areas. We discussed tongues, prophecy, miracles, healing, music and dancing and the use of the body in worship. In all these, the Doctor was most careful. He would not dismiss all such phenomena as psychological or demonic as some would have preferred. But he did not hesitate to say that those elements could be present. On the other hand, he would not and did not endorse the charismatic movement. He urged careful observation and evaluation in the light of what the Bible taught of the spiritual effects on an experience of God-awe and reverence, a sense of personal sin and unworthiness, love to the Saviour and the brethren, concern for the perishing and a spirit of prayer. His most emphatic charge directed against us was 'Why do we not have problems associated with spiritual life?' The answer was obvious. He did not urge us to adopt the practices of the charismatics. Rather he called on us to seek the Lord without setting limits to what He might do or what we would allow Him to do, asking Him to turn to us and visit us in gracious revival. Meanwhile, we were not to follow any human methods for obtaining the Spirit because none were laid down in Scripture. God gives the Spirit in the name of Jesus Christ to those who ask Him. [Page 221-222]

## **59. Preaching the Word**

He gave himself to the preaching of the Word, 'the highest and the greatest and the most glorious calling to which anyone can ever be called', and God exalted preaching through him. [Page 223]

## **60. Preaching Crucial to Church's Well-being**

As the Spirit gave birth to the church by means of the Word and by the same instrument sustained, protected and promoted its life, the Doctor saw the preaching of the Word as crucial to the church's well-being. Nothing was more important than that the Lord would call men to preach and equip them for that ministry. [Page 223]

*Chapter 14, Transatlantic Links by Warren Wiersbe*

## **61. Bible Student and Preacher of the Word**

The Doctor was first and foremost a student of the Bible and a preacher of the Word. 'This one thing I do!' could certainly be applied to his life and ministry. This has helped me tremendously, because I have a tendency to get too involved in too many good things, at the expense of weakening the best things. As I read his masterful expositions today, I sense anew the 'thrill of preaching.' If ever a preacher taught me to magnify the Word of God and the preaching of the Word, it was Dr. Martyn Lloyd-Jones. By his example and his teaching he has encouraged me to take preaching seriously. Surely he

agreed with Spurgeon's admonition to his students, 'Brethren, avoid anything like trifling over sermon-making.' Or with the old Puritan who said, "Thou art a preacher of the Word: mind thy business!" [Page 236]

## **62. The Message God Wants**

The Doctor encouraged me to trust the power and authority of the Word of God, and to get from the Word the message God wanted me to bring. He helped me to see that an outline is not necessarily a message, and that the development of the message must come from the text itself and not be forced on it from without. A preacher with 'a gift of gab' could find a sermon in almost any text, but would it be an authoritative message from God? [Page 236]

## **63. Solemn Act of Worship**

To him, preaching was a solemn act of worship, not an opportunity to display knowledge or ability. [Page 237]

*Chapter 15, The Encourager* by Henry Tyler

## **64. God, Great and Glorious**

Dr. Lloyd-Jones preached in each of the three Baptist chapels which I pastored. On the last occasion when he did this, he ministered on 2 Peter 1: I from the words 'like precious faith.' It was, in every sense, an outstanding sermon preached with a rich anointing of the Spirit. Two men who were present that evening told me a week or two later that they had been so blessed by the Word of God that, on the way home and for some days afterwards, they had tried to analyze why it had had such an impact upon them. They had come to the conclusion that, and I now quote, '... he had made God to be so great and glorious that (they) were foolish not to trust Him more.' When I recounted this to the Doctor he was greatly encouraged in God that those men had been blessed by his ministry and was delighted that they had expressed it in that particular way. [Page 244]

## **65. Singing with Charismatics Too Long**

The Doctor had some reservations about the charismatic movement in general—for instance the tendency of some charismatics to compromise with Rome; in no way would he ever countenance that. He felt too that the time given to singing in charismatic meetings was inordinately long. I tried to explain that this was not mere singing for singing's sake but prolonged worship and delighting in God. I don't think I ever quite succeeded in convincing him on this point! On one occasion, thinking that it would please him, I told him how the charismatics were now singing many psalms and portions of scripture. He gave me a wry smile and said, 'Good. Perhaps they will now stop singing those awful-choruses.' [Page 247]

## **66. Holy Spirit Revival**

In the later years of the Doctor's life my colleague, Terry Virgo, and I had reason to visit him in his home in Eating. We shared fully with him our vision to see the church



restored. He made some very significant comments upon the state of the church and concluded with this statement: 'Evangelicalism is dead. God must do a new thing.' His conviction that the only answer for the church was the Holy Spirit sent down from heaven in revival grew increasingly and never faded in any way. Fight to the last it was his hope, his prayer and his desire. [Page 248] Chapter 16, *The Friend* by G. N. M. Collins

### **67. Wrath of God**

[Dr. Lloyd-Jones] Our business, our work, our first call is to declare in a certain and unequivocal manner, the sovereignty, the majesty, the holiness of God; the sinfulness and the utter depravity of man, his total inability to save and to rescue himself, and the sacrificial, expiatory, atoning death of Jesus Christ, the Son of God, on that cross on Calvary's hill, and His glorious resurrection, as the only hope of human salvation. We must go back to the old position and declare the justice and righteousness of God as well as the love of God. We must go back and emphasize once more the wrath of God as well as the mercy of God; and we must picture salvation, not merely as something that makes people feel nice and happy and comfortable, but first and foremost as the one and only means of saving them from hell and from the wrath of God and sin punishment. At any rate, as I read my Bible, that is the only method of evangelization I find there" as it is the only method of evangelization that you find in the patristic, evangelical fathers, as it was the great evangelical method of the Protestant Reformers, as it was the great method of George Whitefield and John Wesley, and all the great leaders of the evangelical awakening of the 18th century. [Page 253]

### **68. Power of God Sufficient**

It is no exaggeration to say that such strong, forthright preaching, so Biblical in character, so relevant to the contemporary situation and delivered with such passionate conviction, put new heart into the praying people of all denominations who gathered to hear him. The plight of man was indeed desperate, but the power of God is sufficient to 'save to the uttermost' all who come to Him by Christ. [Page 255]