A CRITICAL EVALUATION OF THE EVANGELISTIC PREACHING OF MARTYN LLOYD-JONES WITH SPECIAL REFERENCE TO HIS 'ACTS' SERIES OF SERMONS AND ITS RELEVANCE FOR UK PASTORS TODAY

GARY STEWART BENFOLD BSc (Hons), MA

DIRECTOR OF STUDIES: Dr Jenny Read-Heimerdinger

SECOND SUPERVISOR: Dr Robert Pope

In collaboration with Wales Evangelical School of Theology

STATEMENT:

This research was undertaken under the auspices of the University of Wales: Trinity Saint David and was submitted in partial fulfilment for the award of a Degree of DMin by Research in the School of Theology, Religious and Islamic Studies of the University of Wales.

April 2017

Abstract

A Critical Evaluation of the Evangelistic Preaching of Martyn Lloyd-Jones with Special Reference to his 'Acts' Series of Sermons and its Relevance for UK Pastors Today

Abstract

The ministry of David Martyn Lloyd-Jones (1899-1981), a leading British preacher within the Reformed tradition, has been a subject of research in the decades since his death. In spite of the importance he himself attached to evangelistic preaching, however, no significant study has been conducted of his own evangelistic preaching. This dissertation explores his weekly evangelistic ministry based on the Book of Acts in the 1960s, his closing years at Westminster Chapel, London. The purpose is to consider the ongoing usefulness, if any, of his practice and method for ministers who stand in the same theological tradition today.

The work examines, first, the convictions that drove Lloyd-Jones' practice, using his published addresses as primary source material. Beyond a summary of his career and his influence (Chapter One), consideration is given to the religious and social context at the time of the Acts sermons, and to its significance for the approach Lloyd-Jones successfully adopted (Chapter Two). Chapter Three presents a detailed analysis of his sermons on the Acts of the Apostles and identifies a number of their characteristics.

Having established the historical groundwork, the dissertation goes on in Chapter Four to focus on my own preaching in the context of the church of which I am a minister, serving within the Reformed tradition and following the approach modeled by Lloyd-Jones. Using questionnaires derived from the analysis of his sermons, surveys were undertaken of first, the church leaders and secondly, the Young People's group. Their goal was to provide feedback that would serve to identify strengths and weaknesses in my own evangelistic preaching at the same time as to evaluate the appropriateness of maintaining Lloyd-Jones' approach in the changed context of the early 21st century. The conclusion reached is that while changes in society today require some adaptation in terms of presentation and style, the essential characteristics of Lloyd-Jones' preaching continue to be meaningful, because they arise from fundamental theological convictions that are unaffected by changes in human behaviour or thinking.

Finally, Chapter Five asks how this study may be developed further, applying it in a wider context as well as in local-church ministry.

Table of Contents

iii

Table of Abbreviations

AV	Authorised (King James) Version
CICCU	Cambridge Inter-Collegiate Christian Union
IFES	The International Fellowship of Evangelical Students
IVF	Inter-Varsity Fellowship
FIEC	The Fellowship of Independent Evangelical Churches
MBC	Moordown Baptist Church
NICNT	New International Commentary on the New Testament
NIV	New International Version (1984)
OED	Oxford English Dictionary
PAR	Participatory Action Research
UCCF	Universities and Colleges Christian Fellowship

Table of Illustrations

Table	Page
Table 1 - Doctrinal Content of 13 Consecutive Sermons from Volume 3.	118
Table 2 - Results to Questionnaire One.	172

Acknowledgements

CHAPTER 1: INTRODUCTION

Overview of Thesis Topic

Dr D Martyn Lloyd-Jones (1899-1981) was one of the most popular and influential Evangelical Christian preachers of the twentieth century,[1] within the English-speaking world and beyond. This thesis asks what lessons, if any, can be learned from his example as a preacher, particularly as an evangelistic preacher, by me in the 21st Century.

Throughout his pastoral ministry in Wales (1927-38) and in London (1938-68), Lloyd-Jones had a particular concern to make the New Testament message of salvation – the 'gospel' – known, understood and believed, both widely and well. This desire is apparent whether he was addressing a congregation of regular church attenders or others. This pervasive concern is the scope of what is meant here by 'evangelistic preaching' which, in the case of Lloyd-Jones, was a characteristic that played a large part in the popularity and success of his ministry.

An important question arising from the impact that Lloyd-Jones' preaching and influence had in his own lifetime is the enduring significance of his work for later generations of preachers, including me. In particular, how can (or should) reflecting on his sermons inform my own evangelistic preaching? In order to explore this question and to arrive at a considered and measured response to it, this dissertation concentrates on his evangelistic preaching from one period in his life, the years 1965-1968 when he

---

[1] The justification of this claim will begin to emerge in this chapter, and will be justified briefly at the beginning of Chapter Two.

was preaching to his own congregation from the book of the Acts of the Apostles. It then goes on to conduct three questionnaires with groups within my own church, and to reflect on lessons learned from them.

Since both Lloyd-Jones and I work from within the Reformed or Calvinistic understanding of the Christian faith, this study will be anchored in that tradition and, inevitably therefore, many of the notes, quotations and references will also be from that tradition. A further point to note is that, because of the practical nature of this thesis, a high proportion of practical pastoral works will be referenced, alongside a number of more academic studies.

I. Aims and Objectives

The first task is to set out and discuss the aims of this research.

The overriding aim of the thesis is to understand and assess the evangelistic preaching of Dr Lloyd-Jones in the closing years of his pastoral ministry in order to identify potential factors which could be helpful in contemporary preaching ministry, particularly within the Reformed and evangelical context of which he was a part.[2] By exploring the academic benefits of a study of Lloyd-Jones, the focus will be on exploring what practical help may be gained from evaluating his practice for ministry today. This aim will be met by pursuing the following objectives.

---

[2] For a definition of 'Reformed' or 'Calvinistic' as used by Lloyd-Jones and this thesis, see Chapter 2 §III.2, and for a definition of 'evangelical' see Chapter 2 §III.3.

1. Personal and Ministerial Context

In Chapter Two a description will be provided of the life and work of Dr Lloyd-Jones. Through this presentation of Lloyd-Jones' work it will become apparent that he held clear and firm convictions about his Christian faith, and these will be discussed in a third part of Chapter Two, taking account of their particular relevance to his evangelistic preaching ministry. In addition, some consideration will be given to the social and cultural context of his time, with reflection on a comparison with the present-day context. This is important in order for a reasoned assessment of the on-going validity of Lloyd-Jones' approach to preaching to be made, since the changes in the intervening period in society and in the basic beliefs, attitudes and expectations of people have been considerable; while conservative evangelical theology would argue that truth itself is unchanging, there is an inevitable relationship between eternal truth and the context in which it is proclaimed.

2. Characteristics of Lloyd-Jones' Preaching

Chapter Three will go on to identify and evaluate distinctive features of Lloyd-Jones' evangelistic preaching by examining his series of sermons on the Acts of the Apostles preached at Westminster Chapel between 1965 and 1968.

As preparatory considerations, his convictions about preaching in general and evangelistic preaching in particular will be outlined, after which the 'Acts' series will be examined in some detail. In order to identify what, if anything, is distinctive about the 'Acts' series, two other series will be briefly compared and contrasted, from different

genres of Biblical text – that is, his sermons on 2 Timothy 1[3] and Isaiah 1[4] - and the choice of these particular series for comparison will be explained.

3. *The Usefulness of Lloyd-Jones Today*

Throughout the thesis, attention will be paid to its practical goal, namely the usefulness of Lloyd-Jones as a model of evangelistic preaching in a pastoral, rather than itinerant, setting. In other words, his significance beyond that of a historically interesting figure, providing a model which can continue to inspire and instruct preachers today, will be explored. Thus Chapter Two will consider the general question of whether the nature of society and of religious and philosophical thought has changed so much since the 1960s that Lloyd-Jones' relevance is at best limited. This same topic will take on a more practical aspect in Chapter Four where, using my own ministry as a case study, I will explore, by reflection and also interaction with the leaders in the church I pastor, and then with a group of the church's young people, how this research can feed into the development of my own preaching and pastoral ministry, ever mindful of the passing of almost five decades since Lloyd-Jones' ministry at Westminster concluded and of the not inconsiderable changes that have taken place in that time in both society and the Church.

---

[3] D. Martyn Lloyd-Jones, *I am not ashamed: Advice to Timothy* (London: Hodder and Stoughton, 1986).
[4] D. Martyn Lloyd-Jones, *God's Way, Not Ours* (Edinburgh: Banner of Truth, 1998).

4. Concluding Reflections

Chapter Five will be a concluding chapter in which the diverse threads will be drawn together to consider the findings of this study, still focussing on their practical usefulness for my own present-day ministry. Those aspects of the thesis that can act as a springboard for future reflection will be identified and discussed.

II. Sources

1. Primary Sources

The principal research method utilised was immersion in primary sources and reflection on them. These primary sources include both the written and audio-recorded versions of Lloyd-Jones' sermons on the Acts of the Apostles, as well as others of his published works which show or describe his methods and convictions. Several works are key: *Preaching and Preachers* is a series of sixteen lectures delivered to students of Westminster Theological Seminary in Philadelphia in the Spring of 1969.[5] It is a very personal and dogmatic document, as Lloyd-Jones admits. 'Every preacher should believe strongly in his own method', he says. *Knowing the Times* is also important, containing important addresses on preaching, as well as on the gospel, and on Christian unity.[6] (Although this latter work contains addresses delivered between 1942 and 1977, there is no discernible change in his convictions on preaching.)

---

[5] D. Martyn Lloyd-Jones, *Preaching and Preachers* (London: Hodder and Stoughton, 1971).
[6] D. Martyn Lloyd-Jones, *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977* (Edinburgh: Banner of Truth, 1989).

2. Secondary Sources

One striking indication of the significance of Lloyd-Jones as a preacher is the way in which both academic and more popular interest in his work and preaching is currently sustained and even growing.[7] The major secondary sources on Lloyd-Jones begin with Iain Murray's authorised biography and continue to include other literature that adopts a more critical stance, resulting in a growing corpus of scholarly study on the ministry and influence of Lloyd-Jones.[8] These writings are critically drawn upon in the thesis in investigating the work and legacy of Lloyd-Jones, and their contributions are evaluated where appropriate.

Academic research on Lloyd-Jones is not new. Among previously published work of note, particular mention may be made of Tony Sargent's *The Sacred Anointing*, a study examining (somewhat uncritically) Lloyd-Jones' understanding of unction in preaching.[9] John Brencher has critically evaluated the general influence of Lloyd-Jones on post-war British evangelicalism.[10] A 2010 conference at Wycliffe Hall, Oxford, considered his life and legacy from a number of angles, and a published version of those papers, with some others, became available in 2011.[11] Other key academic studies

---

[7] On the popular level alone, during time of the preparation of this thesis Christopher Catherwood has produced an additional assessment of Lloyd-Jones: *Martyn Lloyd-Jones, His Life and Relevance for the 21st Century* (Nottingham: IVP, 2015) and Media Gratiae has produced an 'official' documentary film and accompanying booklet, both called 'Logic on Fire: The Life and Legacy of Dr. Martyn Lloyd-Jones'. (Media Gratiae, 2015, available at http://logiconfire.org/.)

[8] Iain H Murray, *The First Forty Years* (Edinburgh: Banner of Truth, 1982) and
  Iain H Murray, *The Fight of Faith* (Edinburgh: Banner of Truth, 1990).

[9] Tony Sargent, *The Sacred Anointing* (Milton Keynes: Paternoster, 2007).

[10] John Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism* (Milton Keynes: Paternoster, 2002).

[11] Andrew Atherstone and David Ceri Jones, ed., *Engaging with Martyn Lloyd-Jones* (Nottingham: Apollos (IVP), 2011).

include Densil Morgan's examination of the origins of Lloyd-Jones' Calvinism[12] and Ben Bailie's unpublished doctoral thesis with the Southern Baptist Seminary (2014).[13]

As well as such academic and detailed studies, biographical material is also readily available. Murray's closeness to Lloyd-Jones and the detail of his two-volume work ensures that it will remain the standard source for Lloyd-Jones, at least for the foreseeable future, but Murray has also published *Messenger of Grace*[14] in which he addresses three main themes: the place of preaching, the place of full assurance, and the claims that Lloyd-Jones was unnecessarily divisive with respect to the doctrine of the Church.[15]

There is important biographical and analytical material on Lloyd-Jones by his younger contemporary J.I. Packer,[16] and an important reflection by Gaius Davies.[17] Packer is particularly important for an assessment of Lloyd-Jones' ministry both because he worked closely with Lloyd-Jones in the early days of the latter's Westminster ministry, and because Packer's own contributions to the rise of conservative evangelicalism in the United Kingdom were extensive. He is perhaps the only British Reformed scholar whose influence on the evangelical world rivals that of Lloyd-Jones himself.

---

[12] D. Densil Morgan, '*D. Martyn Lloyd-Jones and the Reformed Tradition: A Study in Theological Background',* The Welsh Journal of Religious History, Vol. 6 (2011): 81-95.
[13] Benjamin Randolph Bailie, *The Impact of Martyn Lloyd-Jones' Medical Training on his Homiletical Methodology,* The Boyce Digital Library, 2014, Accessed March 20, 2017, http//digital.library.sbts.edu/handle/10392/4858.
[14] Iain H Murray, *Messenger of Grace* (Edinburgh: Banner of Truth, 2008).
[15] Iain H Murray (b. 1931) was assistant to Lloyd-Jones at Westminster Chapel (1956-69) and is his official biographer. His writings on Lloyd-Jones show no sign of abating, but their largely uncritical nature must be remembered.
[16] J.I. Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer Volume 4* (Carlisle: Paternoster Press, 1999).
[17] Gaius Davies, *Genius, Grief and Grace* (Fearn: Christian Focus Publications, 2001).

However, no academic study has yet been published which concentrates on Lloyd-Jones' evangelistic preaching and, given Lloyd-Jones' own assessment of its importance, this is a major gap which this thesis seeks to begin to close.

3. Literature on the Background and Context

To help understand the religious context of Lloyd-Jones' work in the closing years of his ministry, two significant books from the time, both written by non- evangelicals, are mentioned briefly in Chapter Two, Bishop John Robinson's *Honest to God*[18] and Gabriel Hebert's *Fundamentalism and the Church of God*.[19] In view of the extent of the changes since the 1960s, it is relevant to ask whether approaches to Christianity from those years, such as the preaching that Lloyd-Jones embodies, have any contribution to preaching practice in the 21st Century. In reflecting on this question, Callum Brown's *The Death of Christian Britain*[20] and Adrian Hastings' *A History of English Christianity 1920-2000*[21] are given attention alongside other works, as they describe the changes of the half-century since the 1960s. Attention is also given to works from Reformed and evangelical convictions that argue the continuing appropriateness of Reformed preaching as embodied by Lloyd-Jones.

---

[18] John A. T. Robinson, *Honest to God: 23rd impression* (London: SCM Press, 1994).
[19] Gabriel Hebert, *Fundamentalism and the Church of God* (London: SCM Press, 1957).
[20] Callum Brown, *The Death of Christian Britain* (London: Routledge 2001).
[21] Adrian Hastings, *A History of English Christianity 1920-2000: 4th edition* (London: SCM Press, 2001).

III. Definitions

It is necessary for clarity to offer a definition of two terms that are key to this thesis: 'evangelism' and 'preaching'. These are the definitions that will be utilised in the rest of this thesis.

1. Evangelism

a) A Traditional Definition: The definition of 'evangelism' assumed in this dissertation is consistent with an understanding expressed by the Archbishops' Committee in 1918[22] and revised by J. I. Packer in his influential *Evangelism and the Sovereignty of God* [23]: 'To evangelise is to present Christ Jesus to sinful men in order that, through the power of the Holy Spirit, they may come [to put their trust in God through him].'[24] And evangelism was summarised by the 1974 International Congress on World Evangelisation in Lausanne as:

> To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.[25]

---

[22] David C.K. Watson, *I Believe in Evangelism,* (London: Hodder and Stoughton, 1976), 25. The gender-biased language is of course a characteristic of that age and will not be imitated in my own writing.
[23] J. I. Packer, *Evangelism and the Sovereignty of God* (London: IVF, 1961).
[24] Packer, *Evangelism and the Sovereignty of God,* 40.
[25] Watson, *I believe in Evangelism,* 25/26.

b) Alternative Approaches: The twentieth century saw a variety of answers given to that question at different times. John Stott,[26] a leading Evangelical Anglican minister and a keen observer of trends within Evangelicalism in the last fifty years as well as a participant in many of the debates that have helped shape contemporary evangelical thought prior to his death in 2011, traced and critiqued some of them, and his survey provides a helpful summary.[27] He points out that while some have seen salvation as a matter of health (physical and/or mental) Scripture does see illness and disease as 'an alien intrusion into God's good world'[28] but argues that final full health awaits the redemption of our bodies. Similarly, some radical theologians interpret salvation in terms of psychological rather than physical health. One of those is Bishop John Robinson, who asked what 'reconciliation' can mean when there is no personal God to be reconciled to. The phrase 'he came to himself' in the parable of the Prodigal Son provides the key, with Robinson arguing that salvation is coming to ourselves – in Stott's words, 'a kind of psychological integration, the wholeness of a balanced personality.'[29]

Another answer to the question 'what is the good news of the gospel?' that was attracting widespread support in the 1960s is the answer of liberation theology, which sees salvation as liberation from oppressive social and political structures. Salvation is justice, associated with the change not only of people but of structures. With a

---

[26] John Stott (1921-2011) became rector of All Souls Langham Place, in the heart of London, in 1950 and remained associated with it until his death. The congregation grew considerably during his ministry, and the two places of worship - All Souls and Westminster Chapel - became perhaps equally influential with their ministers also gathering considerable personal followings.

[27] John R.W. Stott, *Christian Mission in the Modern World* (London: Falcon, 1975).

[28] Stott, *Christian Mission in the Modern World,* 85.

[29] Stott, *Christian Mission in the Modern World*, 86.

background in South America, it is associated with names such as Peruvian theologian Gustavo Gutierrez,[30] for whom conversion is 'conversion to the neighbour'.[31]

Although both liberation theology and liberalism do make selected appeals to Scripture neither approach has a convincing hermeneutic from an evangelical Reformed point of view such as that represented by Lloyd-Jones because they do not take seriously the primary ways in which Scripture speaks of salvation.[32] Health and justice are important, Scriptural concerns; Evangelicals however have traditionally recognised that the main concern of the gospel is the sinful individual's reconciliation with God. All other consequences flow from that reconciliation. In the apostle Paul's words, 'We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God' (2 Corinthians 5.20, NIV).

c) Evangelical Tensions: There were tensions too over what constitutes evangelism within evangelical thought, in particular over the relationship between gospel proclamation and social action. At the Lausanne Conference in 1974 the American evangelist Billy Graham (b.1918) elaborated one of the Congress's 'Four basic presuppositions' as 'Christian witness [should be] 'by both word and deed' (neither denying Christian social responsibility, nor making it 'our all-consuming mission') and expressed the hope that the Congress would 'state what the relationship is between

---

[30] b. 1928.
[31] Gustavo Gutierrez, *A Theology of Liberation, rev. ed.* (Maryknoll: Orbis Books, 1988), 118.
[32] See for example: Gustavo Gutierrez, *Essential Writings* (London: SCM Press, 1996); J. Andrew Kirk, *Liberation Theology, An Evangelical View from the Third World* (London: Marshall Morgan and Scott, 1979); Don A. Carson and John D. Woodbridge (ed.), *Hermeneutics, Authority and Canon* (Leicester: IVP, 1986); Kevin J Vanhoozer, *First Theology: God, Scripture and Hermeneutics* (Leicester: Apollos (IVP), 2002).

evangelism and social responsibility.'[33] At an earlier World Congress of Evangelism in Berlin in 1966, Stott had declared

> The commission of the Church is not to reform society, but to preach the gospel… But the primary task of the members of Christ's church is to be Gospel heralds, not social reformers.[34]

But Lausanne changed that, introducing what has been described as a paradigm shift in evangelical thinking – a shift towards 'holistic mission'; the Lausanne Covenant declared

> Evangelism and socio-political involvement are both part of our Christian duty… The message of salvation implies also a message of judgement upon every form of alienation, oppression, and discrimination.[35]

Stott, writing in 1975, admitted his change of mind since the Berlin Convention when he wrote

> Today… I would express myself differently…I see now more clearly that… [the Great Commission (Matthew 28:20)] itself must be understood to include social as well as evangelistic responsibility.[36]

---

[33] John R.W. Stott, (ed.), *Making Christ known,* (Carlisle: Paternoster Press, 1996) xiv.
[34] Cited by Melvin Tinker, *Reversal or Betrayal? Evangelicals and Socio-political Involvement* (London: Berith Publications/Evangelical Library, 1999), 10.
[35] Tinker, *Reversal or Betrayal?* 11.
[36] Tinker, *Reversal or Betrayal?* 11/12.

Responses to this shift of opinion differ, some calling it 'The Great Reversal'[37] while Melvin Tinker suggests that it is 'The Great Betrayal', quoting with approval both Peter Beyerhaus ('I consider this element incompatible with the concept of evangelism as normatively expounded by both the Fathers of the Reformation and of the Evangelical Awakening') and Lloyd-Jones' own son-in-law Sir Fred Catherwood ('The evangelicals joined the liberals in a concern for social issues…').[38]

d) Lloyd-Jones' Understanding: Although Lloyd-Jones did see the importance of things such as social action and educational reform as consequences of Christian preaching and conversion, he was adamant: they were not the message. His reasons were theological and practical. He argued that speaking of 'this new interest in the social application of the gospel' which is 'precisely the same thing' as the 'social gospel' that was 'the real vogue in most Western countries until the First World War' amounted to a theological distortion.

> [Our Lord] was just a perfect man and a great teacher, a political agitator and reformer, and the great exemplar. He had come to do good, and the Sermon on the Mount was something that you could put into Acts of Parliament and turn into legislation. So you were going to make a perfect world.[39]

And the practical reason he gives is

---

[37] David Moburg, *The Great Reversal: Evangelism and Social Action,* (London: Scripture Union, 1973); quoted by Tinker, *Reversal or Betrayal?*
[38] Tinker, *Reversal or Betrayal?* 14/15.
[39] Lloyd-Jones, *Preaching and Preachers*, 33.

[these methods] were failures… I have no hesitation in asserting that what was largely responsible for emptying the churches in Great Britain was that 'social gospel.'[40]

Lloyd-Jones' own definition of evangelistic preaching is given in *Preaching and Preachers*

Paul reminds the Thessalonians of what it was that he had actually preached to them when he first came among them. This is what brought the Church at Thessalonica into being. He says, 'They themselves shew of us what manner of entering 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' (1 Thessalonians 1:9-10). This is a perfect summary of the evangelistic message.[41]

When we come to examine the 'Acts' sermons, we will notice how he attempted to put this conviction into practice.

2. Preaching

To preach is to 'Deliver a sermon or religious address; utter an earnest exhortation; publicly proclaim or expound (God, a religious message, etc.); advocate or teach with

---

[40] Lloyd-Jones, *Preaching and Preachers,* 34.
[41] Lloyd-Jones, *Preaching and Preachers,* 62.

earnest exhortation.'[42] While some speak of 'preaching without words' Lloyd-Jones would agree with this dictionary definition.

In April 1925 he had said in passing in a public address that 'incidentally I regard any collection of statements coming from the soul as a sermon'[43] and that element of 'from the soul' remained a major conviction. Logic and passion were both necessary for a Christian sermon to be worthy of the name; his most famous definition is 'Logic on fire! Eloquent reason!'[44]

> Any true definition of preaching must say that that man is there to deliver the message of God, a message from God to those people... He is there – and I want to emphasise this – to do something to those people... his preaching is meant to affect the whole person at the very centre of life. Preaching should make such a difference to a man who is listening that he is never the same again.[45]

Two significant Greek words are used in the New Testament that relate to the act of preaching. One, *euangelizo*, stresses the 'good' element of 'good news'; according to Vineit is 'to bring, or declare, good, or glad, tidings...[46] [and] in the Septuagint the verb is used of any message intended to cheer the hearers'. The other, *kerusso*, is to be a herald, to proclaim. When these two words are taken together they stress the preacher as a representative or ambassador; that his message is news, news about events that have happened, and that that message is meant to bring real benefit and joy to the

---

[42] C. T. Onions, *Shorter OED, 6th edition* (Oxford: OUP, Volume 2, 2007).
[43] Murray, *The First Forty Years,* 86.
[44] Lloyd-Jones, *Preaching and Preachers,* 97.
[45] Lloyd-Jones, *Preaching and Preachers* 53.
[46] W. E. Vine*, Expository Dictionary of Bible Words,* (Marshall Morgan and Scott, 1981).

hearers. When the 'Acts' sermons are examined in Chapter 3, it will be seen that all three of these elements are repeatedly assumed and emphasised.

A key phrase for Lloyd-Jones' understanding and practice is 'expository preaching'. Typically, Lloyd-Jones' sermons were expository rather than topical, beginning with the text of Scripture itself and opening up or exposing its meaning and relevance. Mohler defines expository preaching as 'that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text.'[47] He goes on to quote with approval T.H.L. Parker's comment on Calvin's homiletic method: 'Expository preaching consists in the explanation and application of a passage of Scripture. Without explanation it is not expository; without application it is not preaching.'[48]

The concept of 'expository preaching' is so important in Lloyd-Jones' thought, and his understanding has been so influential, that it merits further definition. Haddon Robinson defines expository preaching as

> The communication of a biblical concept, derived from and transmitted through a historical, grammatical, literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.[49]

---

[47] R. Albert Mohler, *He is not silent: Preaching in a post-modern world* (Chicago: Moody Publishers, 2008), 65.

[48] Mohler*, He is not silent: Preaching in a post-modern world*, 68.

[49] Haddon W. Robinson, *Expository Preaching* (Nottingham: IVP, 2nd edition 2001), 31.

The Concise Encyclopaedia of Preaching says

> 'Exposition' means bringing out what is there… The expository sermon is a sermon which faithfully brings a message out of scripture and makes that message accessible to contemporary hearers.[50]

Al Mohler, a present-day admirer of Lloyd-Jones, says 'The heart and soul of expository preaching… is reading the Word of God and then explaining it to the people so that they understand it.'[51]

The phrase 'expository preaching' is used in this dissertation then to mean preaching which begins with the words of Scripture itself, and opens up (or exposes) the meaning of that text in its context, to the people who first read or heard the words, and then to contemporary readers and hearers. The 'points' or divisions of the sermon may often be derived clearly from the syntax of the text, but not always. Nonetheless, it will normally be possible to show that the thoughts and themes of the sermon *are* derived from the text under consideration, and thus an expository sermon is one which opens up, or exposes, the meaning of the text under consideration.

Lloyd-Jones talks about his own understanding of expository preaching in *Preaching and Preachers*

---

[50] William H Willimon, and Richard Lischer, (ed.), *Concise Encyclopaedia of Preaching* (Louisville, Kentucky: Westminster John Knox Press, 1995). This book goes on to cite 'noted examples of expository preaching prior to the Reformation' and includes the sermons of Cyprian, Athanasius, Chrysostom, Augustine, the Venerable Bede, Bernard of Clairvaux and Wycliffe, pre-Reformation as well as Zwingli, Bullinger and Calvin, Karl Barth and Helmut Thielicke, since then.

[51] Mohler, *He is not silent: Preaching in a post-modern world*, 51.

A sermon should not start with the subject as such; it should start with the Scripture which has in it a doctrine or a theme. That doctrine should then be dealt with in terms of this particular setting.

I therefore lay down this proposition that a sermon should always be expository… But… [a] sermon is not a running commentary on, or a mere exposition of, the meaning of a verse or a paragraph…. My basic contention is that the essential characteristic of a sermon is that it has a definite form, and that it is this form that makes a sermon. It is based on exposition, but it is this exposition turned or moulded into a message which has this characteristic form.[52]

He goes on to describe how the Old Testament phrase 'the burden of the Lord' should help us understand: the preacher has started with a scriptural verse or passage, but in preparation and delivery it has become to him a burden from God, a message that must be declared. This is his ideal; he does from time to time fall short.[53]

Exposition of the text is usually therefore an important characteristic of his sermons and a fair description of his method. That is not to say that his sermons always worked systematically through a particular book or passage of Scripture; many of his sermons were preached as part of his itinerant ministry and they were still, almost invariably, expository. This is an important point for, despite his own commitment to expository

---

[52] Lloyd-Jones, *Preaching and Preachers,* 72.
[53] For example, expounding Ephesians 4:4-6, he preaches on 'Revival' although it is far from obvious that this is part of Paul's thought at this point. D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Edinburgh: Banner of Truth, 1980), 69-81.

preaching, Lloyd-Jones' biographer seems to confuse 'expository' with 'systematic'.[54] Although Lloyd-Jones characteristically worked through a Bible passage over several weeks, a sermon may be expository in nature without being part of a longer series.

Having therefore set out the aims and objectives of this thesis and outlined the context in which Lloyd-Jones ministered, this first chapter has explained the method to be pursued and defined some important terms in ways that Lloyd-Jones would understand them. Other terms used in this thesis will be defined in Chapter Two, which now follows, as Lloyd-Jones' doctrinal convictions are examined.

---

[54] Iain H. Murray, 'Expository Preaching - Time for Caution', *Banner of Truth Magazine* (February 2010): 9.

CHAPTER 2: LIFE, WORK AND THEOLOGICAL CONVICTIONS

The importance and prominence of Lloyd-Jones as a popular preacher, documented by Murray in both volumes of his biography,[1] both demand and justify that considerable attention be given to his ministry if we are to understand his impact on the evangelical world of his time, and on the decades since when his influence continues to be noted. Brunner is reported as describing Lloyd-Jones as 'the greatest preacher in Christendom today',[2] but it was not only scholars and theologians who held such a view. Early in his ministry, it was said of him 'Wherever he goes, he is recognised as a powerful evangelist'[3] and he was able to command large crowds to hear his itinerant ministry right up to the end of his life. He is also important because his influence in some sectors of the Church, more than half a century after Brunner's remarks, appears to be growing rather than diminishing.[4] That the Lloyd-Jones Recording Trust, based now in the United States, has made almost the whole range of his Westminster sermons from 1953 available in a variety of formats together with a selection from his itinerant ministry, and that an increasing number of books transcribed from his sermons reaches the shops each year and continue to sell in large numbers are but two strands of evidence of that growing influence.

---

[1] Iain H Murray, *The First Forty Years* (Edinburgh: Banner of Truth, 1982) and Iain H Murray, *The Fight of Faith* (Edinburgh: Banner of Truth, 1990).
[2] Murray, *The Fight of Faith,* 329. Emil Brunner (1889-1966) was a Swiss theologian commonly associated with neo-orthodoxy.
[3] Iain H Murray, *The Life of Martyn Lloyd-Jones* (Edinburgh: Banner of Truth, 2013)*,* 250.
[4] For example, Southern Baptist leader Al Mohler comments 'What now sets him apart is the fact that his writings, sermons, and other messages are even more influential now, more than two decades after his death, than when he engaged such a massive ministry at Westminster Chapel and beyond.' Dr. R. Albert Mohler, Jr, *MLJ Trust Endorsements*, accessed August 19, 2014, http://www.mljtrust.org/endorsements/.

As will be developed in the opening of Chapter 4, practical and personal reasons lie behind this study, since I am indebted to the ministry of Lloyd-Jones as I was converted under his ministry and trained at the Seminary he founded. I still see the influence of his thinking and teaching in my own preaching and this study gives me opportunity to reflect on that influence and teaching, and to do so critically.

This chapter begins with a brief summary of the life and ministry of Lloyd-Jones (Section I). Since every ministry is exercised within a specific context, that must be taken into account when examining that ministry for current lessons, even when it is believed (as Lloyd-Jones did) that truth is eternal and unchanging. So there follows an examination of the historical context of his ministry, both general and religious (Section II), and an outline of some of the theological and pastoral convictions that governed his thinking and preaching (Section III). Finally in this chapter, and still in order to assess the lessons that may be learned from his ministry, some space will be given to the changed situation since the 1960s (Section IV).

I. Life and Work

It is necessary to introduce the life and ministry of Lloyd-Jones, in order that his work may be understood in context.

As indicated in Chapter 1 §II.2, for several reasons the major reference work for biographical information for Lloyd-Jones is currently the two-volume biography by Iain

Murray.[5] Murray was personally close to Lloyd-Jones, being his assistant at Westminster Chapel from 1956-59 and he remained close to the end. Moreover, the length of his work (two volumes totalling more than twelve hundred pages) assures that it is comprehensive, and the fact that it is approved by the Lloyd-Jones' family speaks to its perceived accuracy. Murray, however, is largely uncritical of his mentor, and at the time of writing continues to defend Lloyd-Jones robustly in almost every area. For this and further reasons other sources will be consulted and used as appropriate. They have been detailed in Chapter One and include the studies by Brencher and Sargent, an affectionate biographical book by his grandson, Christopher Catherwood[6] as well as articles by Catherwood,[7] Gaius Davies,[8] and J.I. Packer.[9]

1. Early Life

David Martyn Lloyd-Jones was born in Cardiff, South Wales, on December 20th 1899 to Welsh-speaking parents. In 1906 the family moved to the town of Llangeitho (Cardiganshire) where the decision to attend the Calvinistic Methodist chapel was to be a significant influence on Lloyd-Jones as will be seen later in this chapter (§III). In 1914 the Lloyd-Jones family moved from Wales to London, and from 1916 Lloyd-Jones studied medicine at St. Bartholomew's hospital. Proving himself a most able student, he gained several degrees, qualifying with an MD in 1923. That same year, he became Chief Clinical Assistant to Sir Thomas (later Lord) Horder, who was then the King's

---

[5] Murray, *The First Forty Years* and, Murray, *The Fight of Faith*.
[6] Christopher Catherwood, *Martyn Lloyd-Jones: A Family Portrait* (Eastbourne: Kingsway, 1995).
[7] Christopher Catherwood (ed.), *Chosen by God* (Crowborough: Highland Books, 1986).
[8] Gaius Davies, *Genius, Grief and Grace* (Fearn: Christian Focus Publications, 2001).
[9] Two biographical articles now collected in J.I. Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer Volume 4* (Carlisle: Paternoster Press, 1999).

physician. Apparently set for a most successful career in medicine, a growing spiritual concern led to an evangelical conversion that was to change the course of his life.

Lloyd-Jones was always reticent about providing details of his own conversion. It may be that his conversion was so gradual that giving details was difficult, but more likely it stems from his habitual reticence to speak about himself or to give any kind of template for Christian conversions. Murray does, however, trace certain influences upon him, including the sudden death of his brother Harold in 1918.[10] He became 'impressed… with the power of God to change men's lives' under the preaching of John Hutton, the new minister at Westminster Chapel from 1923. And, according to Murray, 'the most powerful influence of all in Dr Lloyd-Jones' complete change of direction… was the fact of sin, the evidence that something is profoundly wrong with man himself.' In his work with Horder he began to mix with wealthy and famous people but in doing so became convinced *first* that people are not morally neutral but rather sinful and in urgent need of salvation. He was also convinced, *secondly*, that education and economic prosperity did not make a significant difference.

> …if that theory were correct – that is, that man is morally neutral and only needs help and education in order to be good – it ought to have been demonstrated among Horder's patients who often represented the best of the land from among the wealthy and the great.[11]

---

[10] Murray, *The First Forty Years* 59ff.
[11] Murray, *The First Forty Years*, 61.

Murray goes on, in the following pages, to give (admittedly rather superficial) evidence for this in anecdotal form.

Another significant factor in his conversion was Lloyd-Jones' growing recognition of his own spiritual need. Though an active church-goer, attached to the Welsh Calvinistic Methodist Chapel in Charing Cross Road, he came to see that he had no spiritual peace. By early 1925 (when Lloyd-Jones gave an address entitled 'The Tragedy of Modern Wales' to the Literary and Debating Society in London) it is clear that faith – weak, perhaps, but real – was beginning.

2. Call to Ministry

From there, things moved quickly in Lloyd-Jones' life. By February 10th of that year he was conscious of a call to Christian ministry and already learning New Testament Greek. Shunning formal theological training[12] and believing that his medical training was a good preparation for a preaching ministry,[13] on Sunday, November 28th 1926, Lloyd-Jones preached for the first time at Sandfields Church in Aberavon, South Wales. This was the first of two visits he made to preach there before the church extended a 'call' to him to be their minister. From 1927 to 1938, his ministry in Aberavon had an extensive impact on the locality and the church.

---

[12] It is of course possible to be critical of this, and even speculate about possible arrogance behind it. But for Lloyd-Jones - as for Spurgeon in the previous century - the lack of formal training did not seem to inhibit his effectiveness.

[13] D.E. Davies, 'Lloyd-Jones, David Martyn (1899-1981),' in *Biographical Dictionary of Evangelicals,* ed. Timothy Larsen, (Leicester: IVP, 2003). For an account of how his medical training prepared Lloyd-Jones to be a preacher, see Benjamin Randolph Bailie, *The Impact of Martyn Lloyd-Jones' Medical Training on his Homiletical Methodology,* The Boyce Digital Library, 2014, Accessed March 20, 2017, http//digital.library.sbts.edu/handle/10392/4858).

3. First Pastorate

The Sandfields ministry was remarkable by any standards. The chapel rapidly filled and many notable conversions were recorded.[14] At the same time, Lloyd-Jones undertook extensive itinerant ministry throughout Wales on week nights. His ministry was much in demand, which led to a growing sense of exhaustion by the years 1937/8.

This church, now known as Bethlehem Evangelical Church, continues to recognise the lasting contribution made by Lloyd-Jones to the thriving congregation of today, with its website speaking of 'eleven-and-a-half years' during which 'God poured down his blessing' and of 'a glorious and fruitful ministry' during which '[m]any were saved and added to the church.'[15]

4. Westminster

After a little more than eleven years at Sandfields, Lloyd-Jones was called to London in 1938 to become Associate Pastor of Westminster Chapel with G. Campbell Morgan. Morgan has been described as 'the most beloved Bible-teacher of the Anglo-Saxon world',[16] and he and Lloyd-Jones worked together until 1943, after which Lloyd-Jones succeeded him as sole pastor. It was undoubtedly this appointment which led to the extension of Lloyd-Jones' influence world-wide.

---

[14] Bethan Lloyd-Jones, *Memories of Sandfields*, (Edinburgh: Banner of Truth, 1983).

[15] Bethlehem Evangelical Church, *History, A Church Established*, Accessed March 21, 2017, http://www.bethlehemchurch.co.uk/about/history/.

[16] Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6, The Modern Age*, (Grand Rapids, Cambridge: Wm B. Eerdmans, 2007), 876.

After an initial pastorate at Westminster Chapel in 1904-1919, Morgan became sole minister there a second time in 1933, and plainly had it in mind to safeguard the future of Westminster Chapel by securing an Evangelical successor with respected preaching gifts. He had first met Lloyd-Jones in the United States, and the two men enjoyed great friendship and mutual respect. Although the two men were both Evangelical, they were very different in their theology and preaching.   Primarily, it was Lloyd-Jones' Calvinism which was the difference.   It seems however not to have caused tension between the men themselves. There were other differences, too: Murray comments:

> Morgan's preoccupation was the explanation of the meaning of verses of Scripture; the words and their exegesis were his chief interest. His associate, however… was intent upon the need to formulate doctrinal principles...[17]

Hughes Oliphant Old in reviewing Morgan's ministry notes that he was known as 'The Great Expositor' but continues 'The question many will raise is whether all this Bible study was really worship, or nothing more than Bible study.'[18]

Lloyd-Jones would, in effect, answer the question. Sargent tells of an occasion when Lloyd-Jones

> …referred to a celebrated speaker whose books were known both sides of the Atlantic. His method was one of biblical analysis where he would divide and subdivide the book into various categories. Because he was handling the text he

---

[17] Murray, *The First Forty Years,* 368.
[18] Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6, The Modern Age*, 878.

was reckoned to be essentially a biblical preacher - far more than most. But the theological system was not so obvious. It was not the speaker's intention to find such, lift it out and apply it. He was content to illustrate and highlight the text. The method fell short of what DML-J considered preaching. It had limited value and did not go far enough: 'I say that Bible lecturing stops short of where true preaching begins.'[19]

Sargent's footnote identifies the 'celebrated speaker' as Campbell Morgan, and the comment amounts to a declaration that Morgan was not really preaching at all.[20] Yet Lloyd-Jones respected Morgan enormously, and the two men worked together harmoniously.

In 1938 it was announced that Lloyd-Jones would take one of the Sunday services at Westminster chapel for some months, and a thirty-year ministry thus began 'on a temporary basis' on the first Sunday in September.

At this point, before considering the growing influence that Lloyd-Jones had on others, it must first be asked: what were the influences that affected Lloyd-Jones?

---

[19] Tony Sargent, *The Sacred Anointing*, (Milton Keynes: Paternoster, 2007), 128.
[20] Sargent, *The Sacred Anointing,* 249.

5. Influences on Lloyd-Jones

When tracing the spiritual and theological influences on Martyn Lloyd-Jones, it is important to notice that the ministry he had heard in his boyhood was not robustly evangelical. Of that ministry, Lloyd-Jones said

> Our minister was a moral, legalistic man - an old schoolmaster. I do not remember that he ever preached the Gospel, and none of us had any idea of the Gospel.[21]

Nor, it seems, were there significant individuals around him who steered his growing interest. As Murray comments '…Chapel life does not explain Martyn Lloyd-Jones' spiritual change, far less … any influence which he encountered at Barts.'[22] It is possible, nevertheless, to point to some significant factors in other areas.

First among these – chronologically at least – would be an Association Meeting of Calvinistic Methodists in Llangeitho in 1913, a typically Welsh, non-conformist gathering of Christian believers who shared a conviction in the separation of Church and state (see §III below). Llangeitho was the scene, a century and a half earlier, of the powerfully influential ministry of the Anglican Daniel Rowland (1713-1790), as well as the boyhood home of Lloyd-Jones himself. Lloyd-Jones says 'This Association had a deep impact on me.'[23] Particularly significant perhaps is his memory of a sermon

---

[21] Murray, *The First Forty Years,* 3. But see D. Densil Morgan, '*D. Martyn Lloyd-Jones and the Reformed Tradition: A Study in Theological Background',* The Welsh Journal of Religious History, Vol. 6 (2011)*,* 94, for a more positive assessment of the ministry at Llangeitho than Lloyd-Jones gave.
[22] Murray, *The First Forty Years,* 59.
[23] Murray, *The Fight of Faith*, 26.

illustration used by one of the preachers, one W.E. Prytherch of Swansea.[24] The illustration concerned the inability of electric tramcars in Swansea to move – impressive though they were – until a member of the Royal Family performed the 'switching on' ceremony. That, says Lloyd-Jones (apparently quoting Prytherch), is what Daniel Rowland did: 'he connected the moribund church to the forces of the Holy Spirit.' This conviction, that form and truth alone were useless, became a major part of Lloyd-Jones' own ministry. As will be seen later in this chapter (§III), to the very end, Lloyd-Jones called himself a Calvinistic Methodist.

A second influence was undoubtedly his own personal experience. Gripped as he had been by a sense of sin and of God during his twenties, when he began to preach he preached the power of God to change men and women who were often considered by society, and even themselves, to be hopeless. His own experience and his knowledge of Calvinistic Methodist history therefore combine to produce the note of conviction and the certainty of God's power on which many of his early hearers were to comment.

A third influence, however, and one that was decisive for the future direction of his ministry, was theological study precipitated by an early hearer who commented 'the cross and the work of Christ have little place in your preaching.' Recognising the truth in this, Lloyd-Jones sought help from (among others) works by Forsyth,[25] Dale,[26] and Denney.[27] According to Murray[28] the most influential of these was Forsyth's *The*

---

[24] W.E. Prytherch (1846-1931) of Swansea.
[25] P.T. Forsyth (1848-1921).
[26] R.W. Dale (1829-1895).
[27] James Denney (1856-1917).
[28] Murray, *The First Forty Years,* 191.

Cruciality of the Cross.[29] Later, and much more influential, on a preaching visit to

Canada he discovered the works of Warfield, a leading American theologian in the

Reformed tradition.[30] Murray comments 'To Warfield more than to anyone else he was

to attribute a development in his thought and ministry which occurred at this period.'[31]

Always self-taught as a theologian and preacher, it would not be too strong to say that

the twin influences of his Calvinistic Methodist background and the Reformed school

represented by Warfield shaped the whole direction of Lloyd-Jones' ministry and

thinking. Thus, says Davies, 'It is impossible to understand 'the Doctor' apart from his

Reformed, experimental theology.'[32] In addition – and very germane to this study – the

two strains of theological understanding had an enriching and deepening effect

especially on his evangelistic preaching. All of this led Packer to say 'His world was

that of seventeenth-century Puritans, eighteenth-century Evangelicals, and nineteenth-

century Welsh Calvinists.'[33]

6. His Growing Influence on Others

The early years in London were times when Lloyd-Jones' influence within

evangelicalism grew. A different note in his preaching was being recognised outside

his own church and now outside Wales, and a number of factors stemmed from this and

contributed to his further influence.

---

[29] P. T. Forsyth's *The Cruciality of the Cross* (London: Independent Press Ltd. 1909).
[30] B.B. Warfield, 1851-1921 was professor of theology at Princeton Theological Seminary, Philadelphia, from 1887 to 1921.
[31] Murray, *The Fight of Faith,* 286.
[32] Larsen (ed.), *Biographical Dictionary of Evangelicals*, 372.
[33] Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer,* 78.

One way his influence grew was through his involvement with the Christian Union movement in universities known as the Inter-Varsity Fellowship (IVF) – now the Universities and Colleges Christian Fellowship, or UCCF. IVF has its roots in Cambridge – particularly, that is, in CICCU (the Cambridge Inter-Collegiate Christian Union) with the first IVF conference (with only Oxford and Cambridge in attendance) held in London in December 1919. According to Barclay and Horn, its name 'owed at least something to the fact that it was planned to start in the evening of the 'Inter-Varsity rugger match at Twickenham'.[34] At that conference, plans were made to begin student Christian Unions wherever possible. As for Lloyd-Jones, his involvement had been captured – more than a little reluctantly – by Douglas Johnson as early as 1935. At that time Lloyd-Jones was suspicious of what he perceived to be the superficiality of English evangelicalism and, according to Johnson, had 'made up his mind not to be brought into a shallow, American-type evangelistic and activistic society'.[35] But Johnson – familiar with Charles Hodge[36] and Warfield – persuaded Lloyd-Jones that all the IVF needed was for its leadership to be strengthened. As a fresh voice within IVF, Lloyd-Jones soon gained a reputation as its theologian, and several overseas trips resulted from his IVF contacts. When, in 1946, a constitution was drawn up for a loose fellowship between student bodies internationally, this was the beginning of the International Fellowship of Evangelical Students which contributed to the spread of Lloyd-Jones' influence internationally. Inevitably, too, there was a measure of cross-fertilisation as Lloyd-Jones came into contact with Reformed leaders from the Continent and the United States. Lloyd-Jones continued to give 'valued counsel' to Oliver Barclay (General Secretary of the IVF, then UCCF) until 1980, the year before Lloyd-

---

[34] Oliver Barclay and Robert M. Horn, *From Cambridge to the World,* (Leicester: IVP, 2002), 95.
[35] Murray, *The First Forty Years.*
[36] Charles Hodge (1797-1878) had been principal of Princeton Theological Seminary between 1851 and 1878.

Jones' death.[37] Today, neither the website of IFES nor of UCCF mention Lloyd-Jones in their accounts of their histories, though his contribution is noted in, for example, Geraint Fielder's book on the history of student witness in Wales.[38]

Outside the university sector, Lloyd-Jones had a growing influence on other ministers, partly through his own Westminster Fellowship. This fellowship for pastors and other men in Christian leadership began in about 1941 as a quarterly Tuesday morning meeting. Attendance in the early days was around a dozen but grew by the early 1960s to a monthly, Monday meeting of around four hundred. Lloyd-Jones chaired it and directed its discussions, and a growing number of leaders found their views challenged and changed by the careful Biblical reasoning that Lloyd-Jones promoted. Ministers travelled considerable distances to be present at this monthly meeting, and Lloyd-Jones was also invited to preach in their churches by many of those who attended; hence the name of Lloyd-Jones began to be better known.

Literature was also a very important contributing factor to the growth of Lloyd-Jones' influence and reputation. Early in the Westminster years he worked to persuade publishers to re-publish some of the older theological material – works by J.C. Ryle[39] and Calvin, for example. Then, he played an important role in encouraging Geoffrey Williams to move his vast collection of Christian books (said to be some twenty thousand by the late 1920s) into the heart of London to form the Evangelical Library – a move which had to be delayed by the outbreak of the War but finally occurring in

---

[37] Murray, *The Fight of Faith*, 675.
[38] Geraint D. Fielder, '*Excuse Me, Mr Davies - Hallelujah!' Evangelical Student Witness in Wales 1923-1983* (Bridgend: Evangelical Press of Wales, 1983).
[39] John Charles Ryle (1816-1900) was the first Anglican bishop of Liverpool (1880-1900) and a strong supporter of evangelical causes.

January 1945.[40] In addition, Lloyd-Jones himself had begun to publish collections of his sermons, beginning with *Why Does God Allow War?* in December 1939.[41] IVP published his *Studies in the Sermon on the Mount* in two volumes (1959 and 1960),[42] having already published his *From Fear to Faith – Sermons on Habakkuk.*[43] But it was not until the formation of the Banner of Truth Trust, partly under Lloyd-Jones' own influence, that the publication of his longer series began. Banner subsequently undertook the publishing of Lloyd-Jones' great magnum opus, a fourteen-volume series of sermons on Paul's letter to the Romans, as well as an eight-volume series on Ephesians and many other works.

It is also The Banner of Truth that has published the six volumes of Lloyd-Jones' sermons on the Acts of the Apostles Chapters 1-8, which form the focus of this dissertation. The most important of Lloyd-Jones' publications are presented in more detail in §9, below.

7. Controversy

From the start, aspects of Lloyd-Jones' ministry were controversial; in fact when towards the end of his life he was discussing his still-to-be-written biography with Murray, Lloyd-Jones suggested that it should be organised around 'a series of

---

[40] First to Gloucester Rd, Kensington; then to Chiltern Street. In 2009, it moved again, this time to Bounds Green, London.
[41] D. Martyn Lloyd-Jones, *Why does God allow war?* (London: Hodder and Stoughton, 1939).
[42] D. Martyn Lloyd-Jones, *Studies in the Sermon on Mount: Volume 1* (London: IVP, 1959) and D. Martyn Lloyd-Jones, *Studies in the Sermon on Mount: Volume 2* (London: IVP, 1960).
[43] D. Martyn Lloyd-Jones, *From Fear to Faith* (London: IVP, 1953).

problems.'[44] Critics have suggested that these controversies are the result of flaws in Lloyd-Jones' character, or even of his Welshness.[45] Undoubtedly, there were flaws and weaknesses as will be noted when examining the sermons, but these are not the proper explanation of the controversies: Lloyd-Jones himself believed that, on several fundamental matters, his convictions were out of step with the evangelicalism of his day, and Packer may be right that, even if Lloyd-Jones had never become a Christian, his nature was such that 'it would have been Lloyd-Jones *contra mundum* as a matter of mental habit',[46] but Lloyd-Jones is not properly understood unless it is grasped that he was driven, in his preaching and especially in the controversial parts of his ministry, by deep conviction.

As his convictions about the gospel and evangelism emerge from the study of his sermons in Chapter 3 of this dissertation, it needs to be remembered that these convictions, in the eyes of many, opened up a divide in evangelicalism which has not yet closed.[47] However, controversies will only be considered in so far as they reflect directly on the subject of this dissertation – his evangelistic preaching.

8. Retirement and Death

In February 1968 Dr Lloyd-Jones preached his last Sunday evening sermon as pastor of Westminster Chapel; he preached again the following Friday night and the 'Westminster Years' were over. Illness – cancer – intervened. It was the end of an era;

---

[44] Murray, *The Fight of Faith*, 740.
[45] For example, Davies, *Genius, Grief and Grace,* 355.
[46] Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer,* 67.
[47] See Appendix D.

although an operation was successful, Lloyd-Jones had already concluded that 'this was God's answer to the question when his pastorate should be concluded... his work at Westminster Chapel was done.'[48]

His work overall, however, was not done. Following a successful recuperation, he made a last visit to America in 1969 – from which came the influential book *Preaching and Preachers*.[49] While in the United States he worked on editing some of his 'Romans' series for publication – this was to be his magnum opus. Back in the UK, he continued his itinerant ministry, encouraging ministers and strengthening churches. He preached for the final time at Barcombe Baptist Church in Sussex, on Saturday June 7th 1980, and died peacefully on March 1st 1981 - St. David's day.

9. *Major Published Works*

More than thirty years after his death in 1981, books of Lloyd-Jones' sermons continue to be published, an indication of his continuing popularity, at least within some constituencies. An extensive bibliography of works by him and about him, up until 2011, is published in *Engaging with Martyn Lloyd-Jones* [50] but his major works merit some more detailed presentation at this point. They fall into two major categories, that of Biblical exposition and that of historical papers.

---

[48] Murray, *The Fight of Faith* 586/7.
[49] D. Martyn Lloyd-Jones, *Preaching and Preachers*, (London: Hodder and Stoughton, 1971).
[50] Andrew Atherstone and David Ceri Jones (ed.), *Engaging with Martyn Lloyd-Jones* (Nottingham: Apollos (IVP), 2011), 326-362.

His first major published exposition was the two-volume work *Studies in the Sermon on the Mount*, published in 1959 and 1960, respectively. In the introduction to the first volume he says 'I am profoundly convinced that the greatest need of the Church today is a return to expository preaching. I would emphasize both words and especially the latter.'[51] In the introduction to the second volume he explains his practice:

> It has never been my custom to divide up a portion of Scripture into a number of parts… in actual practice I sometimes find that I succeed in doing only about half of what I had planned and purposed.[52]

It is probably this last fact that explains why some of his sermons are so easy to outline, and some much less so, as will be seen later in this study (Chapter 4 §II.6). It is also apparent from these introductions that one purpose of publishing these sermons, albeit a secondary purpose, is to model his own practice for the sake of those who wish to learn from him.

> I am constantly being asked to give lectures on expository preaching…It is my hope that this volume with its many faults may help somewhat in that respect…[53]

This current thesis could be seen as a response to that hope, in so far as it presents lessons learnt from a study of the preaching of Lloyd-Jones.

---

[51] Lloyd-Jones, *Studies in the Sermon on Mount: Volume 1*, vii.
[52] Lloyd-Jones, *Studies in the Sermon on Mount: Volume 2*, 7.
[53] Lloyd-Jones, *Studies in the Sermon on Mount: Volume 1*, vii-viii.

His major series of expositions, however, is the fourteen-volume set on the book of Romans as far as Chapter 14, published by Banner of Truth between 1970 and 2004. Fourteen volumes on not-quite fourteen Bible chapters (he ends his exposition of Romans 14 at verse 15), preached between 1955 and 1968, is an indication both of how rich Lloyd-Jones considered the book of Romans to be, and of his own slow, painstaking method of exposition. This series was preached on Friday nights and is considered his most didactic, lecture-style series of sermons. They deal with the uniqueness of the gospel, the meaning of justification and propitiation, the subject of predestination and the future of the nation of Israel, as well as other, practical, matters of Christian living. They also (in the sermons on Chapter 5 and Chapter 8) introduce the subject of assurance and the baptism of the Holy Spirit, which were important (though controversial) themes in Lloyd-Jones' thinking.

Close in importance to the 'Romans' series is the eight-volume series on the book of Ephesians, published (out of order) by Banner of Truth between 1974 and 1982. These were 'Sunday Morning' sermons, and were planned and preached for those who were already Christian believers. These dealt (again) with matters such as election and predestination, but also the very practical matters of Christian living 'in marriage, home and work' (from the subtitle of the volume on 5:18-6:9).

The third major series is the series of six volumes on the first eight chapters of the Acts of the Apostles. It is a study of these volumes that plays a major part in this dissertation and will therefore be introduced and discussed in detail in Chapter 3.

The second category of his published works is that of historical papers. Three volumes have currently been published: *Unity in Truth* [54] consists of addresses given under the auspices of the British Evangelical Council, *Knowing the Times: Addresses Given on Various Occasions 1942-1977* [55] and *The Puritans: Their Origins and Successors*.[56] This last work collects the addresses of Lloyd-Jones from the Puritan and Westminster Conferences between 1959 and 1978. Packer, who along with Lloyd-Jones was responsible for the Puritan Conference (but not its successor, the Westminster Conference) commented on the addresses from the Puritan Conference, before they were collected and published, in words that would also apply to the other historical addresses:

> These… reveal easy mastery of relevant facts; vivid empathy with historical figures; shrewd discernment of people's motives, purposes, achievements, failures, blind spots, and follies; and great insight in judging how particular events furthered or frustrated the cause of God and truth. Sometimes, to be sure, the deliberately popular, non-technical, simple-man style of presentation borders on the slapdash; sometimes the generalizations are broader and more categorical than the evidence cited can bear; sometimes complex issues are over-simplified. Overall, however Dr Lloyd-Jones' evident purpose of providing passionate wisdom and vision for spiritually edifying through mental stimulus and challenge was masterfully fulfilled each time…[57]

---

[54] Hywel Rees Jones (ed.), *Unity in Truth: Addresses given by Dr D. Martyn Lloyd-Jones at Meetings Held under the Auspices of the British Evangelical Council* (Darlington: Evangelical Press, 1991).
[55] D. Martyn Lloyd-Jones, *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977* (Edinburgh: Banner of Truth, 1989).
[56] D. Martyn Lloyd-Jones, *The Puritans: Their Origins and Successors* (Edinburgh: Banner of Truth, 1987).
[57] Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer,* 64-65.

This assessment is shrewd. It highlights weaknesses in the Lloyd-Jones lectures, which offered a 'broad brush-stroke' approach to ecclesiastical history. Undoubtedly, some of his interpretations and applications therefore can be challenged. But Packer rightly picks up that these papers were not meant for the academy but were 'deliberately popular, non-technical' lectures designed to use history to enthuse present-day hearers with passion for church history and the Christian life. Judged in that way, they are undoubtedly successful. It should be said also, of course, that these 'broad brush-stroke' lectures reveal the thought of Lloyd-Jones on major issues, every bit as much as they reveal something about his subject.

These are the two major categories, but there is one notable work of Lloyd-Jones which falls into neither category. This is his 1971 work *Preaching and Preachers*,[58] a series of lectures given at Westminster Seminary in Philadelphia in 1969. These lectures were delivered after Lloyd-Jones' retirement, and therefore represent his mature thought on preaching and related matters. This is therefore a seminal work and of particular importance to this thesis since it sets forth his convictions on the manner and matter of preaching in an uncompromising manner.

---

[58] Lloyd-Jones, *Preaching and Preachers*.

II. Historical Context

1. General Context

The 1960s - the decade in which the 'Acts' sermons were preached - were probably the most revolutionary peace-time decade of the twentieth century, whose profound effects are still being worked out today. In view of their particular nature, and the changes in British society that have taken place since, it will be useful to identify some key features to provide a historical setting for the lessons that can be learnt from a study of Lloyd-Jones' preaching.

a) The Economic Context: Economically, by the beginning of the decade war-time austerity was finally at an end. Rationing introduced during the Second World War had formally ended in June 1954, apart from a brief period in 1957 when petrol rationing was re-introduced due to the Suez crisis. It was the era of Prime Minister Macmillan's 'You've never had it so good'[59] and a considerable rise in the standard of living in the immediate post-war years meant that many people were beginning to feel and enjoy that prosperity. Materialism and consumerism were thus prominent aspects in the lives of British people, not excluding church congregations, in the 1960s. Lloyd-Jones saw this manifested particularly in what he described as 'pleasure mania' where the extra degree of material comfort enjoyed post-war led to circumstances where 'these poor, modern, young adolescents indulge in frenzies of screaming. I am sorry for people who manifest

---

[59] '…most of our people have never had it so good' from a speech by Prime Minister Harold Macmillan in Bedford in July 1957.

such emotions because I think the explanation is that it is all due to a lack of emotional satisfaction.'[60]

b) The Political Context: From a political point of view, the decade began with a Conservative government, which had won a resounding victory in 1959, largely due to the rise in living standards during the previous Conservative administration. But it was also the decade of the Profumo scandal[61] (1963) which contributed to a lack of confidence in government itself, of wage freezes to curb inflation and of a resulting Labour election success in 1964 and again in 1966. Politics were never prominent in Lloyd-Jones' public ministry, although he followed with some fascination political affairs and the careers of politicians, having frequently attended the House of Commons when a student in order to hear important debates. Nevertheless, there are occasional references to contemporary events, such as the death of Winston Churchill in January 1965, within the 'Acts' sermons, which had begun earlier that same month.

c) The International Context: On the international scene, it was a decade of massive political change and unrest. It was the decade in which American President John F Kennedy (1917-1963) was elected and assassinated, as well as the decade of the assassinations of his brother Robert Kennedy (1925-1968) and the civil rights activist Martin Luther King (1929-1968). It was the decade of the Vietnam war, the building of the Berlin Wall, student riots in Paris, and the failed Czechoslovakian reforms with the 'Prague Spring' of 1968, which was ended by Soviet invasion. It was also a decade of

---

[60] D. Martyn Lloyd-Jones, *Living Water: Studies in John 4* (Wheaton, Crossway, 2009), 360.
[61] John Profumo, Secretary of State for War in the government of Harold Macmillan, resigned from the government, and Parliament, after lying to the House of Commons about a sexual relationship with Christine Keeler. In turn this led to the resignation of Macmillan and, arguably, the Labour victory in the general election of 1964.

technological optimism, with Kennedy promising in 1961 that the United States would land a man on the moon by the end of the decade.

An important development on the international scale was the expansion of communism, notably in countries that came under the conflicting control of either Russia and China. From a political point of view, this created considerable instability and the threat of nuclear war was increasingly envisaged as a possibility. This factor may have led people to seek reassurance in Christianity, by trusting in the protection of God. At the same time, although the philosophy of communism is essentially anti-religion, the ideals of equality and sharing could be seen as tallying with the practice of the early Church (Acts 4.32-35). There is no evidence in the Acts sermons, however, that Lloyd-Jones interacted with the concerns prompted by the communist movement.

d) The Social Context: Morally, the 1960s were a decade marked by great change throughout the Western world, so powerful that is frequently referred to as a revolution. Arguably, the most representative aspect of that change was the introduction of the contraceptive pill (May 9th, 1960) bringing with it a promise of sexual freedom. It was these years that saw, on the one hand, the 'Lady Chatterley' trial following the publication of a novel previously banned on the grounds of obscenity,[62] and on the other, the abortion Act of 1967, which had the effect of giving a medical option to terminate a pregnancy that affected the lives of women in particular, was a further milestone.

---

[62] D.H. Lawrence had published 'Lady Chatterley's Lover' in 1928, but it was not published openly in the UK until 1960, prompting the trial of Penguin Books for obscenity. The prosecution failed.

While these changes are concerned with sexual morality, they indicate changing standards and attitudes in other areas too. It was an era when the role and influence of women began to change, as evidenced, for example, by the rise of 'women's liberation'. The rigid English class system was breaking down due to increased social mobility. Teenagers began to attract great attention, in part due to the rise of rock and roll music. Racial tensions grew; in almost every respect, it seems, it was a time of major social change.

2. Religious Context

From the point of view of church attendance alone, it would appear that religion (in England at least) was in serious decline. Michael Watts points to a decline relative to the data of a survey on one Sunday in 1851,[63] when:

> …in England, 39.13 per cent of the population were present at church or chapel on census Sunday… In 1989 a census carried out by the MARC Europe organization found that only 9.55 per cent of the adult population of England went to church or chapel.[64]

Further, he argues that even this masks the true decline in Nonconformist denominations since 1851:

---

[63] Michael Watts, *Why Did the English Stop Going to Church?* (London: Dr Williams's Library, 1995).
[64] Watts, *Why Did the English Stop Going to Church?* 3.

In 1851 attendance at all the Arminian Methodist churches in England constituted 8.80 per cent of the total population; by 1989 the proportion was down to 1.02 per cent. The Baptist proportion of the total population in 1851 was 2.95 per cent; in 1989 it was 0.51 per cent. The Congregationalists and orthodox Presbyterians in 1851 constituted 4.23 per cent of the total population; in 1989 the proportion of United Reformed Church attenders to the total adult population was 0.29 per cent.[65]

Watts points to a reason for the decline of church attendance in ways which Lloyd-Jones would probably whole-heartedly endorse when he concludes

The liberalisation of Christianity was intended to make the faith relevant to the men and women of the modern world. It had instead the effect of making the churches irrelevant to the needs of twentieth-century men and women.[66]

This is a result that Lloyd-Jones, as a Conservative Evangelical (see §III.3), would have considered predictable. However, the purpose in referring to these details at this point is that profound changes were taking place in the Church as well as in society during the decade of the 1960s, with the greatest impact felt during the second half when the 'Acts' sermons were preached (1965-1968).

a) Roman Catholic Reform: It was at this time, and in the context of similar concerns for his own church, that Pope John XXIII called the Second Vatican Council (1962-65),

---

[65] Watts, *Why Did the English Stop Going to Church?* 4.
[66] Watts, *Why Did the English Stop Going to Church?* 11.

a Council that was to be far reaching in its influence. Among its decisions were permission for the use of the vernacular for the Mass, the revision of the liturgy to increase lay participation and increase the place of Scripture within the Mass, and greater influence for a college of bishops to be headed by the Pope. The effects were indeed far-reaching, and arguably reflected social trends as they lessened the gap between laity and church authority, leading to the questioning of tradition; the importance of personal responsibility; the de-mystifying of the role of the priest thus making the practice of religion more accessible to ordinary people; encouraging the laity to participate actively; and making the reading of the Scriptures available to everyone. Lloyd-Jones was not convinced, however, that Vatican II changed the substance of Catholicism at all since he saw no significant change in doctrine. It is possible that he simply failed to recognise how the Council was in step with changing cultural norms, or that he recognised it, but did not see any need to adapt his own approach in any way. His verdict differed from that of some other Evangelicals, and this probably contributed to the divide after 1966 between (some) Free Church Evangelicals and others who were content to remain within their denominations, (see Chapter 2 §III.3).

b) Liberal Protestantism: Of more immediate concern to Lloyd-Jones was liberal Protestantism, which was a confident, and often radical, development in Christian theological thinking in this decade.

Some definition of liberalism and liberal theology, over against evangelicalism and evangelical theology, needs to be given. As a distinct strand of Christian thinking it has its roots in the Enlightenment and its exaltation of reason. Providing a definition,

though, is not an easy thing to do, not least because - as Alistair Mason has pointed out - 'it tends to be used as a term of abuse for those further to the [theological] left'[67] - that is, holding less strongly, or not at all, to certain doctrines (particularly about Scripture and the atonement) which more conservative Christians consider essential.[68] Nevertheless, Mason goes on to speak approvingly of liberalism in terms that, to a Conservative Evangelical such as Lloyd-Jones, would constitute a description of its problems:

> Conservatives believed that they held to timeless truths while the whole essence of liberalism consisted in adopting the intellectual fashions of the day… Forget the metaphysics and miracles; Jesus was a real person, with real moral dilemmas like ours, with a sense of God his Father like ours, and of course we remake him in our own image…[69]

In a published and now famous dialogue with John Stott, David Edwards (also an Anglican priest, but one who describes himself as 'liberal') attempts to distil the essence of liberalism by quoting one of his teachers: 'What must the truth have been if it appeared like this to men who thought like that?'[70] A more detailed distillation is given by Christine Axt-Piscalar.[71] While admitting that liberalism represents or describes a broad spectrum of opinions, she outlines a number of key concepts: the traditional

---

[67] Alistair Mason '*Liberal Protestantism,*' in *The Oxford Companion to Christian Thought* ed. Adrian Hastings (Oxford: Oxford University Press, 2000).
[68] In the same way, David Goodhew has commented on the term 'fundamentalist' as 'a profoundly pejorative term… less a means of analysis and more a weapon in the 'culture wars''. David Bebbington and David Ceri Jones (ed.), *Evangelicalism and Fundamentalism in the United Kingdom During the Twentieth Century* (Oxford: Oxford University Press, 2013).
[69] Mason, '*Liberal Protestantism,*' in *The Oxford Companion to Christian Thought*, 386/7.
[70] David L Edwards and John Stott, *Essentials* (Sevenoaks, Kent: Hodder and Stoughton, 1988), 5.
[71] Ian A McFarland et al. (ed.), *The Cambridge Dictionary of Christian Theology*, (Cambridge: Cambridge University Press, 2011), 277-279.

doctrine of the divinity of Jesus, summed up in the Chalcedonian Creed, is criticised in favour of 'the historical Jesus'; traditional accounts of the atonement are criticised; the notions of predestination and divine wrath are 'all but' abandoned, as God is thought of as love and wisdom, remodelling the individual and the whole world. It was this re-interpretation of traditional, historical understandings of Jesus and the Bible, together with differing understandings of God and Humanity, Salvation, and the Church that led Gresham Machen to argue in the first quarter of the twentieth century that 'despite the liberal use of traditional phraseology modern liberalism not only is a different religion from Christianity but belongs in a totally different class of religions.'[72]

In 1963, the liberal theologian John Robinson (then Bishop of Woolwich) published *Honest to God*, in which he attempted to synthesise the work of the influential German theologians Tillich, Bultmann and Bonhoeffer.[73] This book had a wide, popular impact among the British public. He argued that Christians have long since abandoned the idea of 'God up there' without it doing lasting damage to Christian faith; in the same way, we need to be open to the idea that 'belief in God does not, indeed cannot, mean being persuaded of the 'existence' of some entity, even a supreme entity, which might or might not be there…'[74] Perhaps, he says, atheism is right, and does Christianity a service by destroying an idol. In advocating this view he approaches a definition of God ('the ground of all being' – a phrase taken from Tillich) which strikes many as atheistic, and led to the criticism by Packer that '"God" is simply a name for that in our apprehension of things which strikes us as supremely worthwhile and significant, the

---

[72] J. Gresham Machen, *Christianity and Liberalism* (London: Macmillan, 1923), 7.
[73] John A. T. Robinson, *Honest to God: 23rd impression* (London: SCM Press, 1994).
[74] Robinson, *Honest to God*, 17.

end to which all else should be a means… it is clear that this "God" cannot meaningfully be called "Father"'.[75]

Lloyd-Jones refers critically to this book, without naming it or Robinson, in his second sermon on 'Acts':

> 'God,' they say, 'is the ground of being.' Or they describe him as the 'Absolute' or the 'Ultimate'. He is the vague power that is somewhere behind the universe; he is 'Force'. God, they say, is love, and by that many of them really mean – that love is God, and wherever you find love you find God. So they tell you not to go to a church to find God, but to go out into the world, into the pubs, and there you will find kindness shown by one person to another. And that is God. So God becomes something abstract …[76]

Liberalism as embodied in any form of organised religion may have passed its zenith; as I show later (Chapter 5 §III), Alister McGrath (himself an Evangelical scholar) believes that the future of Christianity belongs to evangelicalism. Yet it did, in the minds of many, break down the traditional, credal approach to Christianity in a way that had to be taken into account in preaching the gospel. Lloyd-Jones was aware of this, and any preacher today sharing his theological convictions must be aware of it too.

c) Evangelicalism: At the time when these books, and others, promoting a more liberal theology were published, the decade was also a time of growing evangelical confidence

---

[75] J.I. Packer, *Keep yourself from idols* (London: Church Book Room Press, 1963), 6.
[76] D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 1: Acts 1-3*, (Edinburgh: Banner of Truth, 1999), 22/23.

and influence. Bebbington helpfully traces four 'schools' of Evangelicals in the early part of the twentieth century with 'liberal Evangelicals' (free to deny a historic Fall and verbal inspiration of Scripture) at the left, 'fundamentalists'[77] (standing firm, as they saw it, on Scriptural infallibility, a historic Adam and other issues) at the right, and with both 'centrist' and 'moderate conservatives' occupying ground in between.[78] Bebbington comments that the conservative school had reached its nadir in the years around 1940.[79] Atherstone outlines the contrast between the 'liberal Evangelical' and the 'conservative Evangelical' schools in the Church of England in the first two or three decades of the twentieth century.[80] The differences were considerable, particularly on the doctrine of Scripture; Atherstone quotes one Evangelical writer as saying 'that both the Old and New Testaments contained passages which in the light of modern knowledge could no longer be regarded as true' and that even Christ's words about the Old Testament 'are not be taken as statements of historical fact' and another Evangelical who responded that this was 'so offensive a suggestion that anyone who knows Him as Saviour recoils from it in horror as akin to blasphemy.'[81] Other differences, predictably perhaps on evolution but less predictably on the atonement, were also apparent.

Even by the mid-1950s, and with both Stott and Lloyd-Jones on the scene, conservative Evangelicals had not yet recovered from the 1940s low point of their influence. But that influence was beginning to grow, partly because 'the liberal impulse [within evangelicalism]… steadily lost its vigour' as 'a less evangelical liberalism gained

---

[77] The use of 'fundamentalist' here may be misleading in itself, since there is overlap, but not identity, with those who are now most often identified as 'conservative evangelicals'.
[78] D.W. Bebbington, *Evangelicalism in Modern Britain* (London: Routledge, 1993, 1995), 251.
[79] Bebbington, *Evangelicalism in Modern Britain,* 252.
[80] Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism,* 55-75.
[81] Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism,* 64.

control'[82] and during the 1960s, 'liberal Evangelicalism finally dissolved into the broad middle way of the Church of England.'[83] Alongside that, as Bebbington shows, the willingness of conservative Evangelicals within and outside the Anglican communion to denounce what they saw as departures from orthodoxy (including, but not limited to, Robinson's *Honest to God*) gained them respect as standing up 'for received Christian convictions'.[84] But also, as Bebbington shows, under the careful expository ministries of Stott and Lloyd-Jones, as well as many others, and the scholarship of numerous Evangelicals such as J.I. Packer together with the developing programme of biblical and theological research in or alongside universities, such as at Tyndale House, Cambridge which contributed to the growing availability of scholarly evangelical materials,[85] it was becoming more apparent that conservative evangelicalism had its own internal consistency and intellectual rigour.

Evangelicalism was also impacted by the success of the Billy Graham crusades. Graham had first visited Britain in 1954, when huge numbers of people thronged Harringay Arena in London. He returned to London in 1966, and whatever their long-term results,[86] the crusades contributed to a growing sense of identity and confidence among Evangelicals.

---

[82] Bebbington, *Evangelicalism in Modern Britain,* 252.
[83] Bebbington, *Evangelicalism in Modern Britain*, 253.
[84] Bebbington, *Evangelicalism in Modern Britain,* 255.
[85] T.A. Noble, *Research for the Academy and the Church: Tyndale House and Fellowship, the First Sixty Years* (Leicester: IVP, 2006).
[86] Many, including evangelical supporters, report large numbers of 'converts' falling away or never making any contact with churches. Bebbington though is more positive: 'Ten months after the Harringay crusade… 64 per cent of the previous non-churchgoers who had come forward as 'enquirers' were still attending…' and 'it is plain that Billy Graham was reaching extensively beyond the middle classes. The crusades had enormous knock-on effects…' (Bebbington, *Evangelicalism in Modern Britain,* 259).

Nevertheless, there were aspects of English evangelicalism that caused Lloyd-Jones much unease. Murray writes of the suspicions Lloyd-Jones had about English evangelicalism in general, which he found elitist and intellectual (as opposed to the inclusive and more emotional Welsh mindset he was used to) and regarded it as human-centred and superficial.[87] These reservations clearly lay behind his reluctance to move to London in 1938, and also to involve himself in the wider evangelical scene before and after he settled in Westminster. That unease grew with the Billy Graham crusades and Graham's practice of calling for a visible response - that is, for people who wanted to 'accept Christ' to come to the front of the meeting where they would be prayed for and counselled. Lloyd-Jones regarded this 'invitation system' or 'decisionism' as a blatant form of Arminianism[88] and likely to produce large numbers of false converts. At the same time, the growing ecumenical sponsorship of the Graham crusades was something Lloyd-Jones could not support, believing as he did that cooperation with non-evangelicals in promoting the gospel has an inevitable tendency to cause confusion about what the gospel actually is. (Iain H Murray in *Evangelicalism Divided* explains the objections;[89] Graham gives his own view in *Just As I Am* [90]). This was a key factor that led to a growing distance between Lloyd-Jones and some other Evangelical Christian leaders.

d) Response to Growing Evangelical Strength: What, then, of the ecclesiastical situation in which Lloyd-Jones was ministering during the Westminster years? There were many

---

[87] For example, where Douglas Johnson records Lloyd-Jones' assumption 'that I was a sentimental, empty-headed evangelical, having no church principles of consequence…' (Murray, *The First Forty Years,* 296).

[88] Arminianism sees the human will, rather than divine initiative and power, as decisive in an individual's salvation.

[89] Iain H Murray, *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000* (Edinburgh: Banner of Truth, 2000), 24-50.

[90] Billy Graham, *Just As I Am, The Autobiography of Billy Graham* (London: Harper Collins, 1997), 297-304.

within the churches who were unhappy with the growing numerical strength and confidence of evangelicalism, which was often seen as obscurantist and simplistic. Michael Ramsey, later to be Archbishop of Canterbury, even labelled conservative evangelicals as 'heretics.'[91]

Ramsey's opposition to evangelicalism - at least of the more 'conservative' kind - was strong. He caricatured such preachers:

> Hither, young man: drown your worries in the rapture of conversion: stifle your doubts by abdicating the use of your mind. A rousing sermon, a hurricane of emotion, a will to leap in the dark - and peace at once and forever.[92]

Such opinions were certainly not unusual at the time. In Ramsey's case, it is noteworthy that his detailed biography[93] does not mention John Stott, J.I. Packer, Alan Stibbs, Lloyd-Jones or many of the other Evangelicals of note both within and outside the Church of England. The most significant to be mentioned are Billy Graham, Donald Coggan (Ramsey's successor at Canterbury) and the Irish evangelist W.P .Nicholson, who (during a week of evangelistic meetings at Cambridge University) caused Ramsey to be 'nauseated by the absurdities of the faith propounded and the way it was presented.'[94] Chadwick clearly sees this as formative in Ramsey's understanding of, and disdain for, conservative evangelicalism, quoting Ramsey 'That one evening

---

[91] Quoted by Alister Chapman in Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism,* 198.
[92] Quoted by Alister Chapman in Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism,* 198.
[93] Owen Chadwick, *Michael Ramsey, A Life* (Oxford: Clarendon Press, 1990).
[94] Chadwick, *Michael Ramsey, A Life, 25.* Owen Chadwick (1916-2015) was Regius Professor of History (Cambridge) 1968-1983, and Ramsey's biographer.

created in me a deep and lasting dislike of the extreme evangelical style of evangelism.'[95]

Indeed, partly in response to the Billy Graham crusades of the 1950s, and also the growth of evangelical groups in schools and universities (which Bebbington saw as the single most important factor in the post-war growth of conservative evangelicalism[96]) and the increase of Evangelical candidates for Christian ministry ('an example of this resurgence [is that] twenty-two out of thirty-two men ordained in the diocese of Southwark in September 1957 were Evangelicals'[97]) a re-bound reaction against evangelicalism/ fundamentalism grew.[98]

Shortly after Ramsey became Archbishop of York in 1957, the Anglican Monk Gabriel Hebert produced the book-length criticism of evangelicalism, *Fundamentalism and the Church of God*.[99] Irenic in spirit, it is nonetheless condescending to Evangelicals in general and critical of, for example, the whole idea of Biblical inerrancy. It is not unfair to say that, were it not for the response it produced from J.I. Packer, this book would have been long forgotten.

Packer's response, *Fundamentalism and the Word of God,* [100] does not merely imitate the title of Hebert's book but deals in some detail with its arguments.

---

[95] Owen Chadwick, *Michael Ramsey, A Life* (London: SCM Press, 2012), 25 (see f/note above).
[96] Bebbington, *Evangelicalism in Modern Britain,* 259.
[97] Ian M Randall, *Billy Graham and Evangelism*, a chapter in Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism.*
[98] J.I. Packer, *Fundamentalism and the Word of God* (London: IVP, 1958). While the terms 'evangelicalism' and 'fundamentalism' are different, there is some overlap and the distinctions are often missed by evangelicalism's critics
[99] Gabriel Hebert, *Fundamentalism and the Church of God* (London: SCM Press, 1957).
[100] Packer, *Fundamentalism and the Word of God.*

Packer begins by describing the situation of 'Fundamentalists under fire', goes on to define fundamentalism and in subsequent chapters looks at authority, Scripture, faith, reason and liberalism, challenging Herbert for his lack of precision and attribution of concepts to Evangelicals that they themselves would not accept.

Packer identifies two basic characteristics of 'older' liberalism… first, that 'the real subject-matter of theology is not divinely revealed truths, but human religious experience' and secondly, says Packer, early Liberals relied on the idea of evolution as 'the key to interpreting the religious process out of which the Bible came'.[101] This ignored the rather obvious fact… that 'In so far as the Bible records religious processes originating from within man, they are processes of decline.'[102] Such liberalism gradually transformed Christianity into humanism.

Packer then takes up Hebert's belief that the old liberalism has been abandoned, and replaced by 'Biblical Theology'.[103] All that this has done, says Packer, is expose the inner contradiction within liberalism, and those inner contradictions are present within Hebert's thinking too. The 'Biblical Theologian,' Packer argues, is a theological 'Mr. Facing-both-ways'[104] and Hebert himself is attempting to be loyal to two masters - the presuppositions of faith and the belief on one hand and, on the other, that faith must wait on criticism. Among other things, then, liberalism denies the authority of Christ, expresses an attitude of intellectual impenitence and denies the rule of God over his

---

[101] Packer, *Fundamentalism and the Word of God,* 148/149.
[102] Packer, *Fundamentalism and the Word of God,* 149.
[103] Hebert speaks of 'the rise of the Biblical Theology, of which the great protagonist in England was Sir Edwyn Hoskyns. It can be said to date from the publication in 1931 of *The Riddle of the New Testament'* by Hoskyns and Davey… Since then, the collapse of 'Liberal Theology'… has been complete. (Hebert, *Fundamentalism and the Church of God*, 22).
[104] Packer, *Fundamentalism and the Word of God,* 160.

creation (since errors in the thought and writings of the prophets were things that God could not avoid).

It has been necessary to spend a little time on defining and describing liberalism, and looking at Hebert's work and Packer's response, for two reasons. First, it shows the concern the religious world had in the years leading up to the 1960s about evangelical doctrine and evangelical preaching. Sometimes, that concern became disdain and even contempt. Second, Packer's work is a clear indication of both the growing scholarship, and the growing confidence, of conservative evangelicalism at the time. McGrath shows that this work was well received not just among Anglican Evangelicals, but in those of other denominations too, including in North America.[105] Lloyd-Jones already held the same position on Scriptural authority as the one Packer defended, as his own book *Authority*, published the same year, shows.[106]

III. Lloyd-Jones' Theological Convictions

Lloyd-Jones was, from the beginning of his ministry, an Evangelical of Calvinistic Methodist persuasion. This was Lloyd-Jones' own and oft-repeated view, but it is important to understand the way in which Lloyd-Jones used the term. Calvinistic Methodism arose in Wales through the revival ministries of the eighteenth century, in particular, those of Howell Harris (1714-73), Daniel Rowland (1713-90) and the hymn-writer William Williams (1719-91). The early Calvinistic Methodists were part of the Anglican Church in Wales but for Lloyd-Jones, it was the evangelistic zeal of those

---

[105] Alister McGrath, *To Know and Serve God* (London: Hodder and Stoughton, 1997), 84-85.
[106] D. Martyn Lloyd-Jones, *Authority* (London: IVF, 1958).

early Calvinistic Methodists, and their testimony to a direct, Spirit-given assurance of personal salvation that was the essence of real Methodism, rather than their church allegiance. He saw it as his duty and privilege, especially as his theological understanding grew, to marry in his preaching the strong doctrinal framework of Reformed theology with the clear experimental emphasis of the early Welsh Calvinistic Methodists.

These three 'labels' of Calvinist, Methodist and Evangelical will now be explored in further detail. It will be seen that a concern, even a preoccupation, with evangelism is common to them, and this will be examined following a discussion of these three terms.

1. Methodist

To describe Lloyd-Jones's convictions, it is wise to start with 'Methodism' rather than 'Calvinism' both because of its influence on vital areas of his thought (as will be seen in this section) and because, chronologically, Lloyd-Jones would have described himself as 'Methodist' far earlier than he would have applied to himself the term 'Calvinist'.

Methodism is usually associated with the Arminianism of John Wesley, and therefore 'Calvinistic Methodist' might seem to be an oxymoron. In 1968, therefore, Lloyd-Jones posed the obvious question as to whether the term 'Calvinistic Methodist'[107] was 'a contradiction in terms.'[108] His answer is no: Methodism is 'not primarily a theological

---

[107] Lloyd-Jones, 'William Williams and Welsh Calvinistic Methodism', reprinted in *The Puritans, Their Origins and Successors*.
[108] Lloyd-Jones, *The Puritans: Their Origins and Successors,* 193.

position… not a movement designed to reform theology.' More positively, he says, Methodism is essentially experimental, experiential religion. 'I think,' he says, 'that is an adequate definition of it.'[109]

He goes on to refer to the first meeting, in 1739, between English evangelist George Whitefield and his Welsh counterpart Howell Harris, when Whitefield asked 'Mr. Harris, do you know that your sins are forgiven?' This question of assurance was, for Lloyd-Jones, the essence of experiential Christianity, and the essence of 'Methodism'.

Both for Lloyd-Jones and the early Methodists, this emphasis on feeling and assurance had its impact on preaching. 'The great characteristic of the preaching, as of the life, was warmth, and enthusiasm, and rejoicing.'[110] Famously describing preaching as 'Logic on fire! Eloquent reason!',[111] the 'logic' in Lloyd-Jones' own preaching is clearly present in the printed form, but inevitably it is much harder to capture the 'fire'. Hence, as well as reading the 'Acts' sermons for this present study it has been instructive to listen to the recordings, where the passion is clearly evident. For example, the fourth sermon in the series (which is called 'Becoming a Christian' in the published version and is based on Acts 2:37-40) took fifty-nine minutes to preach, and ten minutes is spent in appeals to the listeners to respond to the message. The appeal itself makes reference to Augustine and to the martyrs and Reformers, while pressing home the inevitability of death and judgement and the reality of human guilt before steaming to the conclusion with these words:

---

[109] Lloyd-Jones, *The Puritans: Their Origins and Successors,* 195.
[110] Lloyd-Jones, *The Puritans: Their Origins and Successors,* 202.
[111] Lloyd-Jones, *Preaching and Preachers,* 97.

…the moment you call upon God in repentance, he will look upon you and will smile upon you, and will say: It is all right! I sent my only Son into the world for you. Believe on him. Believe that he died for you and for your sins and thank him….[112]

Such a prolonged and impassioned appeal was seen by Lloyd-Jones as the very essence of Methodist fervour.

Revival, too, is an important constituent part of 'Methodism' for Lloyd-Jones. In contrast to the American use of 'revival' to mean a special evangelistic effort of the church, for Lloyd-Jones, it was '…an outpouring of the Spirit of God. It is a kind of repetition of Pentecost. It is the Spirit descending upon people.' Though it was something that necessarily happened to the Church (since the very word indicates giving life *again*), 'the result of this is that large numbers who were previously outside the church are converted and brought in.'

This subject of revival played a major part in Lloyd-Jones' thinking and teaching. Indeed, the psychiatrist Dr Gaius Davies suggests that 'his over-emphasis on revival amounted to a form of obsessional thinking.'[113] Of the nineteen addresses in Lloyd-Jones' book *The Puritans*, three have 'revival' in their title, while three are addresses on the revivalists George Whitefield, William Williams and Howell Harris. A further one

---

[112] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1-3*, 63.
[113] Davies, *Genius, Grief and Grace,* 373.

is a caution against Sandemanianism, which may be seen as the very antithesis of revival.[114]

But just as there are good reasons in Lloyd-Jones' background for his emphasis on revival, so there is in his own ministry. His experiences during the eleven years at Aberavon are appropriately, in my opinion, described as 'Revival' by Murray.[115] His ministry at the conference in Chautauqua, New York State, in 1932 must have done much to confirm his convictions about the power of God. Lloyd-Jones went to that conference as an unknown, and as a last-minute replacement. It was plain that nothing much was expected. Around thirty people gathered to hear his first address. Murray relates, however, that an experience of God that evening brought him exceptional liberty and power. The effect was extraordinary, and by the end of the week the venue had been moved to a huge concert auditorium, 'able to seat 6,000, which was well filled!'[116] A third reason for his emphasis on revival, however, was that, as memories of the 1904 revival in Wales faded, Lloyd-Jones felt that an understanding of 'what God can do' was passing from evangelicalism, and more and more trust was being put in 'means' rather than in the power of God. Undoubtedly there were other reasons, too: his knowledge of church history, especially (though not exclusively) Welsh Church history, would be one, and his personal acquaintance with such men as Evan Roberts (1878-1951) and R.B Jones (1869-1933), who had both been active in the 1904 revival in Wales, was another.

---

[114] Robert Sandeman (1718-1771) taught that justifying faith is simple assent to the truths of Christian orthodoxy.
[115] Murray, *The First Forty Years,* 203ff.
[116] Murray, *The First Forty Years*, 275.

Closely related to his understanding of revival is Lloyd-Jones' understanding of the baptism or 'sealing' of the Holy Spirit. It is clear – especially from sermons on Romans 5, Romans 8 and Ephesians 1 – that he regarded Spirit-baptism as an experience distinct from, and usually subsequent to, conversion,[117] but not given to every Christian. This was to prove, for many Reformed people, the most controversial aspect of Lloyd-Jones' teaching as it seemed to suggest two 'levels' of Christian and, also, to contradict 1 Corinthians 12:13 where being baptised 'in' or 'by' one Spirit is seen as true of all Christians without exception. Fundamentally, for him, this Spirit-baptism was about assurance and power for service rather than sanctification or miraculous gifts:

> What is invariable, what is an absolute, is the certainty and assurance of God's love to His own, this knowledge beyond any doubt or question that they are His children.[118]

Although many who followed Lloyd-Jones in his emphasis on revival parted company with him on his account of Spirit-baptism or 'sealing', they were both important aspects of Lloyd-Jones' own convictions and very closely related in this thinking. For Lloyd-Jones, Spirit-baptism is revival occurring at a personal level; revival is Spirit-baptism at a corporate level.

---

[117] He made a distinction between 'baptism with the Spirit' and 'baptism by the Spirit' (1 Corinthians 12:3) without, as far as I am aware, commenting on the obvious fact that the Greek is the same in each case.

[118] D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 8:5-17: The Sons of God*, (Edinburgh: Banner of Truth, 1974), 305.

In days then when church attendance was in decline and preachers were seeing little success, for Lloyd-Jones the remedy was not in more human effort and evangelistic campaigns, but in revival, a pouring out of the Spirit.

It will be noted however that for Lloyd-Jones, 'Methodism' had little (or nothing) to do with denominations, or with ecclesiology and sacraments.

2. Calvinist

From his earliest ministry, Lloyd-Jones was so gripped by the power of a sovereign God to change people that, in his own words, he 'assumed the atonement but did not distinctly preach it or justification by faith'.[119] Already in the late 1920s he was told that he spoke 'of God's action and God's sovereignty like a hyper-Calvinist, and of spiritual experience like a Quaker', but it was also said that 'the cross and the work of Christ have little place in your preaching.'[120] He was not yet ready to assume the role of teacher-theologian for which he is remembered. That was to change, however, and largely (it seems) through the discovery of the collected works of B. B. Warfield in a library in Toronto in 1932. By that time, Warfield had been dead for eleven years, but his works were to lead to a new note in Lloyd-Jones' thinking and preaching.[121]

While I use the words to indicate a general acceptance of the system of doctrine set out in, for example, the 17th Century Westminster Confession of Faith, definitions of

---

[119] Murray, *The First Forty Years,* 191.
[120] Murray, *The First Forty Years,* 190/1.
[121] This is not to deny earlier knowledge of, and interest in, Calvin and his successors. One of Lloyd-Jones' earliest public addresses, before beginning his Aberavon ministry, was titled 'Puritanism' (given at the Literary and Debating Society, Charing Cross, in March 1926).

'Calvinism' (or 'Reformed' - I use the two terms synonymously within this dissertation) are problematic in the evangelical world today. Philosopher and theologian Paul Helm has drawn attention to the way in which many Calvinists define the term to include themselves and exclude others.

> There are those who are disquieted over the fact that many are claiming the name 'Calvinism' for themselves who are Baptist, and many who are Charismatics do the same. Shock horror![122]

In another article Helm says 'there are those who assert 'No Westminster Confession, no Calvinism' yet, as he points out

> Most adherents to the [Westminster] Confession of faith in fact adhere *ex animo* to a sanitized version, cleansed of references to Presbyterianism as the state religion. This is no small change.[123]

Defining 'Calvinism' in a way that requires fundamental allegiance to the Westminster Confession (or similar confessions) would also exclude from the definition such self-identified Calvinists as CH Spurgeon (1834-1892), George Whitefield (1714-1770) and, today, J.I. Packer, (b. 1926) whose writings[124] have done so much to make Calvinism

---

[122] Paul Helm, *Helm's Deep Philosophical Theology*, Blog post 30.11.2013, accessed June 25, 2014 *http://paulhelmsdeep.blogspot.co.uk/2013_11_01_archive.html*.
[123] Paul Helm, *Helm's Deep Philosophical Theology*, Blog post 15.04.2014, accessed June 25, 2014 *http://paulhelmsdeep.blogspot.co.uk/2014_04_01_archive.html*.
[124] Especially his introduction to the 1959 reprint of John Owen's 'The Death of Death in the Death of Christ' which is now republished as chapter 8 in '*Among God's Giants*' and '*Evangelism and the Sovereignty of God*'. J. I. Packer, *Among God's Giants: The Puritan Vision of the Christian Life* (Eastbourne: Kingsway, 1991) and J. I. Packer, *Evangelism and the Sovereignty of God* (London: IVF, 1961).

accessible (if not palatable) to many. As for Lloyd-Jones himself, Densil Morgan has gone so far as to say

> The Calvinism in which Martyn Lloyd-Jones undoubtedly gloried had everything to do with experiential religion and *felt* doctrine… Never once[125] does he mention the creed, the catechism, the Confession of Faith, the Trinitarian structure of churchly Christianity or worship in any terms other than a felt response to the gospel message.[126]

In effect, this is the same weakness with the definition of 'Calvinist' as the one mentioned above in the definition of 'Methodist'. Lloyd-Jones is certainly being selective in the way he uses both terms.

The Twenty-first century resurgence of Calvinism (chronicled by Collin Hansen) has had similar problems of definition but Hansen begins his consideration

> Calvinists - like their namesake, Reformation theologian John Calvin - stress that the initiative, sovereignty, and power of God is the only sure hope for sinful, fickle, and morally weak human beings.[127]

This definition, as far as it goes, would meet with Lloyd-Jones' approval. His expositions of Romans and of Ephesians, already referred to in this chapter, give much

---

[125] Morgan is referring primarily (but not, I think, exclusively) to Lloyd-Jones' lecture 'William Williams and Welsh Calvinistic Methodism', (Lloyd-Jones, *The Puritans: Their Origins and Successors,* 191-214).
[126] Densil Morgan, *D. Martyn Lloyd-Jones and the Reformed Tradition: A Study in Theological Background*, published in The Welsh Journal of Religious History, volume 6 (2011).
[127] Colin Hansen, *Young, Restless and Reformed* (Wheaton Illinois: Crossway, 2008).

attention to doctrines such as election, predestination and irresistible calling. It was in that sense that Lloyd-Jones was a Calvinist. The 'Acts' sermons will demonstrate how this affected his understanding of the evangelistic message. On another occasion, Lloyd-Jones defined Calvinism as 'That doctrine which emphasizes the glory of God and the total depravity of man and God's eternal plan and purpose of redemption in the Lord Jesus Christ' and continues '[it] has always urged and driven its true adherents to evangelism.'[128]

For Lloyd-Jones there was no contradiction in believing in unconditional election[129] and calling people to personal repentance. Yet in his evangelistic preaching he would not major on the doctrine of God's sovereignty as it related to the salvation of particular individuals. For example, the third of the 'Acts' sermons, called 'The Great Fact of Prophecy', takes as its text Acts 2:14-36 which includes the words '[Jesus] being delivered by the determinate counsel and foreknowledge of God...',[130] but these words are not a major theme in the sermon. Instead, driven by his own evangelistic aims in the message he was preaching, he concentrates on the crucifixion and resurrection of Jesus as being the content of the Christian message. This he reinforces with the great apologetic argument that, in Christ, detailed Old Testament prophecy has been fulfilled.

---

[128] Lloyd-Jones, *The Puritans: Their Origins and Successors,* 126.
[129] The belief that 'the salvation of men and women and of angels, and of *certain of them in particular*, was determined by God before the foundation of the world' (D. Martyn Lloyd-Jones, *God the Father, God the Son* (London: Hodder and Stoughton, 1996), 101).
[130] The quotation is from the Authorised, or King James, version of the Bible; all Scripture quotations in this thesis, unless others specified, are from that version.

3. Evangelical

Lloyd-Jones was an Evangelical. Many definitions of Evangelical would be brief, along the lines of 'A Christian holding to the belief in the sole (or at least supreme) authority of the Bible and to personal salvation from sin by faith in Christ alone', and that is the way it is generally used within this dissertation. It is, however, possible to give a much fuller description, and Lloyd-Jones' three addresses collected under the title 'What is an Evangelical?'[131] are among the most significant of his publications for understanding his position. There he argues for thirteen distinguishing marks of an Evangelical, of which the first is 'one who is entirely subservient to the Bible' and the second is

> he uses this term [Evangelical] as a *prefix* and not a suffix… What I mean by
> that is that the *first* thing about the man is that he is Evangelical… there is all the
> difference in the world between talking about an Evangelical Baptist and a
> Baptist Evangelical. I am contending that our man is Evangelical first.[132]

Two things need to be said about these three addresses before moving on. The first is that the thirteen distinguishing marks of an Evangelical that he gives are somewhat idiosyncratic. He does not set out particular doctrines that an Evangelical should subscribe to, but rather characteristic attitudes that an Evangelical must hold. The Evangelical, he says, is interested in revival (p. 334), gives priority to preaching (same page) and 'He is concerned about a pure church. His idea of the church is that it

---

[131] Three addresses given to an IFES student conference in 1971; (Lloyd-Jones, *Knowing the Times,* 299ff).

[132] Lloyd-Jones, *Knowing the Times,* 322/3.

consists of the gathered saints. He does not believe in a state church.'[133] It is easy to imagine that this would not go down well with the many Evangelical Anglicans present at the IFES conference. The best explanation for this idiosyncrasy, I suspect, is that Lloyd-Jones was stressing to a group of largely young people those principles which he believed needed to be held and promoted by Evangelicals, rather than saying that these were doctrines which were actually held by all Evangelicals. It is interesting to note, by contrast, that John Stott's much shorter 1977 booklet *What is an evangelical?* had only two marks of an Evangelical: that they were Bible people, and that they were gospel people.[134]

The second thing that needs to be noted about these addresses is the development that can be seen in them compared with the address to the Evangelical Alliance in October of 1966 and events subsequent to it.[135] That earlier address was controversial at the time and has become somewhat notorious since. In it, Lloyd-Jones lamented the 'scandal' of Evangelicals being closely tied in a denominational way with non-evangelicals, while at the same time being separated from Evangelical brethren outside those denominations. Whatever Lloyd-Jones' intentions were in 1966, Packer is surely right that the address and the events following it over the next few years disrupted the evangelical community.[136] It also led to Gaius Davies describing Lloyd-Jones as 'a lost leader'.[137] While Iain Murray takes issue with both, preferring to describe Lloyd-Jones as 'a prophetic voice,'[138] there is no doubt that this is at least a wide-spread perception of the result of Lloyd-Jones' address and actions: that while calling for a unity of

---

[133] Lloyd-Jones, *Knowing the Times*, 332.
[134] John R.W. Stott, *What is an evangelical?* (London: Church Pastoral Aid Society, 1977).
[135] Published as 'Evangelical Unity: an Appeal,' (Lloyd-Jones, *Knowing the Times,* 246-257).
[136] Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer,* 69.
[137] Davies, *Genius, Grief and Grace.*
[138] Iain H Murray, *Messenger of Grace* (Edinburgh: Banner of Truth, 2008), 165-201.

Evangelicals on the basis of evangelical truth alone, he effectively made an unwillingness to leave 'mixed denominations' a reason for breaking fellowship. Lloyd-Jones' own grandson, Christopher Catherwood, sees Lloyd-Jones as responsible for driving a wedge between Evangelicals and so creating 'the very schism that he was so anxious to avoid.'[139] Andrew Atherstone presents a more nuanced and sympathetic view from within evangelical Anglicanism, [140] but the debate is by no means over.

4. Evangelism

In this last section of this chapter, because evangelistic preaching as modelled by Lloyd-Jones is the subject of this dissertation, his convictions about evangelism itself (a common thread in the three convictions outlined above) will be considered. This will be done in three ways: a) The Place of Preaching b) The Place of Evangelistic Preaching c) The Place of the Mind.

a) The Place of Preaching: Lloyd-Jones had clear views about the primacy of preaching, and it was a subject he returned to often. He was aware that a more general view suggested that preaching itself had become outmoded. 'Is there any place for preaching in the modern Church and in the modern world?' he asked on the very first page of *Preaching and Preachers*. 'The very fact that one has to pose such a question, and to consider it, is, it seems to me, the most illuminating commentary on the state of the church at the present time.'[141] This book is the most extended treatment of his own

---

[139] Catherwood, *Martyn Lloyd-Jones: A Family Portrait*, 106, 141/142.
[140] Atherstone and Jones (ed.), *Engaging with Martyn Lloyd-Jones*, 261-292.
[141] Lloyd-Jones, *Preaching and Preachers*, 9.

convictions and methods.[142]   He believed, too, that he stood in a long line of Evangelicals for whom preaching was primary. 'With the Puritans we stand for preaching,' he said in an address called, simply, 'Preaching'.[143]   Its importance was such that nothing must be allowed which might distract attention from it. Visitors to Westminster Chapel during the Lloyd-Jones ministry would often comment on the simplicity of the service.

It is typical of the Lloyd-Jones approach that he argued the importance of preaching from two standpoints: first, that of the Bible, and second, the history of the Church. He follows this practice in *Preaching and Preachers*, arguing first from the Scriptures, including the ministry of the Lord Jesus himself.[144]   As he closes the chapter, he then takes up the argument from history, citing the Protestant Reformation, Luther, Calvin, Knox, Latimer, Ridley, Puritan preachers, Jonathan Edwards, Whitefield, the Wesleys, Rowland and Harris.[145]   Implicit and explicit within the chapter is the belief that those who - like me - stand within that general tradition need to give a proper place to preaching itself; and it is this that makes the Lloyd-Jones approach an important topic for academic study and contemporary preaching.

b) The Place of Evangelistic Preaching: Lloyd-Jones had three distinct (though overlapping) 'styles' or 'modes' of preaching. On Sunday mornings, he would usually work through a Bible book or passage, with a focus on instructing, encouraging and

---

[142] See also 'What is Preaching?' (Lloyd-Jones, *Knowing the Times*, 258-277) and 'Preaching' (Lloyd-Jones, *The Puritans: Their Origins and Successors*, 372-389).
[143] Lloyd-Jones, *The Puritans: Their Origins and Successors*, 374.
[144] Lloyd-Jones, *Preaching and Preachers*, 21.
[145] Lloyd-Jones, *Preaching and Preachers*, 25.

challenging those in the congregation who were already believers.[146] On Friday nights, his focus was more directly didactic with two significant published series having their origin here.[147] On Sunday evenings, however, it was his invariable practice to preach evangelistically, opening up Bible passages and themes in ways that he considered of vital interest, or at least importance, to those who were not yet committed to the Christian faith.[148] It is, he said 'the most fatal blunder of all; and certainly the commonest'[149] to assume that everyone listening to a sermon must be a Christian. In a rare biographical interlude he tells his own story, being received into church membership because he could give correct answers to a series of questions though he was not, at the time, converted. Therefore, he argued strongly for 'an absolute rule without any hesitation whatsoever' that there should always be one evangelistic service in connection with each church every week.[150] A failure to do so, he argues in the same chapter, can easily produce a congregation of cold, hard Pharisees, harsh and self-satisfied. As will be seen from analysing the 'Acts' sermons, however, this did not mean that he believed that the same message was proclaimed in the same way each time.

What did Lloyd-Jones mean by evangelistic preaching? He gives a useful definition in *Preaching and Preachers,*[151] referring to 1 Thessalonians 1:9-10[152] which he describes

---

[146] For example, in the years 1954-1962 he preached more than 250 sermons from Paul's Epistle to the Ephesians.

[147] They are the series 'Great Biblical Doctrines' preached between 1952 and 1955 and the magisterial 'Romans' preached between 1955 and his retirement in 1968.

[148] This was his practice whether at Sandfields or Westminster Chapel - or even on overseas visits (Lloyd-Jones, *Preaching and Preachers*, 148). At this time, Sunday evening services were generally better attended than morning ones.

[149] Lloyd-Jones, *Preaching and Preachers*, 146.

[150] Lloyd-Jones, *Preaching and Preachers*, 151.

[151] Lloyd-Jones, *Preaching and Preachers,* 62.

[152] 'ye turned to God from idols to serve the living and true God'.

as 'a perfect summary of the evangelistic message', and Acts 20:21.[153] From these, he draws the following principles.

First, evangelistic preaching is a proclamation of the being of God. 'Evangelistic preaching worthy of the name starts with God and with a declaration concerning His being and power and glory.'

Second, this proclamation of the being of God involves preaching God's Law. 'The character of God leads to the Law of God – God's whole relationship to the world and to man.' This is designed to bring people to a conviction of sin, and to repentance.

Third, such preaching should point to 'the Lord Jesus Christ as the One and only Saviour' and also lead to faith in him. Thus, calling for a response to the message (an evangelistic appeal) is a major part of these sermons.

c) The Place of the Mind: Because evangelical conversion is sometimes represented as nothing but a psychological phenomenon, some attention must be given to the place of the mind in true conversion as Lloyd-Jones saw it, and therefore in evangelistic preaching. William Sargant (1907-1988), a controversial British psychiatrist, published his book *Battle for the Mind* in 1957.[154] Subtitled 'A physiology of brain-washing and conversion', Sargant used the well-known model of Pavlov's dogs and their conditioned responses to analyse Christian conversion; in doing so, he subjected both John Wesley and Jonathan Edwards' methods to critical analysis. 'The inference is' said Lloyd-Jones

---

[153] '…repentance toward God, and faith toward our Lord Jesus Christ'.
[154] William Sargant, *Battle for the Mind* (London: Pan Books, 1957).

commenting on Sargant's work, 'that by such training, or by influencing the mind in other ways, you can produce desired reactions' - including conversion. Conversions are thus primarily psychological and physiological, rather than spiritual phenomena.

In responding to the argument that conversions are merely psychological, the result of a Pavolovian conditioning, Lloyd-Jones admits that this is too often the case.[155] These conversions are not, however, 'the real thing'. True conversions are more than psychology. Not only are they based on history ('the resurrection of the Lord Jesus Christ and His subsequent appearances are absolutely vital to the Christian faith and gospel,'[156]), but 'Truth is intended to come to the mind. The normal course is for the emotions and the will to be affected by the truth after it has first entered and gripped the mind'.[157] In fact, real gospel preaching takes in the whole personality, mind, heart and will, as Romans 6:17 indicates.[158]

For Lloyd-Jones, then, evangelistic preaching must have a considerable intellectual element whoever is being addressed; Packer rightly comments, for example, that though 'the Sandfields ministry was directed to working-class people, the intellectual challenge was always at its forefront.'[159] Hence it will be expected that a notable teaching element will be seen as the 'Acts' sermons are examined, and an attempt will be made to ascertain which doctrines in particular Lloyd-Jones emphasised throughout this 'Acts' series.

---

[155] 'Conversions: Psychological and Spiritual', an address given by Lloyd-Jones and published in 1959; it is reprinted in Lloyd-Jones, *Knowing the Times.*
[156] Lloyd-Jones, *Knowing the Times*, 75.
[157] Lloyd-Jones, *Knowing the Times*, 88
[158] D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 6: The New Man*, (Edinburgh: Banner of Truth, 1972), 208/9; see also Lloyd-Jones, *Preaching and Preachers*, 271.
[159] Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer,* 81.

IV. The Changing Situation since the 1960s

While it is a fundamental evangelical conviction that truth itself does not change, it may be argued that the religious situation since the 1960s in the UK has changed so radically since the 1960s that the Lloyd-Jones' approach to preaching can have limited - or perhaps no - application today.

Since the goal of this dissertation is to explore the usefulness of the Lloyd-Jones model for myself, it is an issue that needs to be given attention. Fifty years after these sermons on Acts were preached, what current significance can be found in the preaching method of Lloyd-Jones? In the brief trailer to the documentary 'Logic on Fire' Andrew Davies comments 'In the right sense of the word he brought the gospel into the contemporary world in a very contemporary way.'[160] But much has changed since then: are the changes of such significance as to invalidate any expectation that a study of his preaching can be helpful for today?

The issue of the ongoing meaningfulness of what might be called 'the Lloyd-Jones method' in an increasingly secular age is tied inevitably to the answers to two questions. The first concerns the extent of the increase in secularisation - or, perhaps, even its reality: has society become too secular, too far removed, from the fundamental Christian knowledge and assumptions that might arguably be thought to have underpinned British society in the 1960s for such an approach to be helpful?

---

[160] 'Logic on Fire: The Life and Legacy of Dr. Martyn Lloyd-Jones'. Media Gratiae, 2015, accessed March 20, 2017, http://logiconfire.org/.

The second question relates to Enlightenment thinking, with its emphasis on logic and reason as the means to knowledge, which characterised both popular and academic thought at the time of Lloyd-Jones' ministry: how far does that continue to be true, for if that, too, is passé, does this suggest that the Lloyd-Jones' approach will be equally passé?

1. The Growth and Extent of Secularism

Rob Warner sees the Stott/Lloyd-Jones split in 1966 as leaving a vacuum filled by a new type of Evangelical, more concerned with social change than theological conservatism.[161]   But alongside this 'family strife' in evanglicalism, in the wider religious world something more significant was happening.

'The religious history of England in the twentieth century' writes Adrian Hastings, 'may well be characterised as one of a steadily growing separation between Church and society… By the end of the century… [the] church attender has become, just slightly, an oddity.'[162] Hastings' extensive consideration of religious decline sees Roman Catholic decline taking hold in 1965, Free Church decline three years earlier, but the latter having its roots in a much earlier intellectual boredom. According to this analysis, 1990s England was a decisively secular society, even if not stridently so. Declining church attendance, declining 'vocations' for both [male] clergy and nuns, the fall of Christian intellectual influence - as well as declining numbers in churches - all

---

[161] Rob Warner, *Reinventing English Evangelicalism 1966-2001* (Milton Keynes: Paternoster, 2007).
[162] Adrian Hastings, *A History of English Christianity 1920-2000: 4th edition* (London: SCM Press, 2001), page xv.

contribute to this bleak picture. Accordingly, religious beliefs became a matter for private consumption only, not public interaction. As early as the 1980s, he says, many Christians had despaired of the kingdom [of God], while few were taking the Augustinian, sombre, long view: retaining hope for the long term.

It would be easy to quote evidence - anecdotal and otherwise - to back up this claim, though Hastings and others would admit that the process had begun before the 1960s. Indeed, there are in the sermons of Lloyd-Jones frequent references to the very low proportion of people that are found in church on Sundays, going back as far as his Aberavon days (1930s). He makes reference to what he was apparently already observing not just in South Wales but in Britain in general. Commenting on his observation that places of worship in Cardiff were only sparsely attended, while trains from the sea-side were packed out, he addresses the day-trippers:

> …if you derive greater benefit by spending your day in the country than by attending a place of worship, well then, go to the country. Don't come here if you honestly feel that you could do better elsewhere. Unless you feel that something is being offered and given to you here which no other institution can offer or equal, well then, in the name of Heaven, go out into the country or to the sea-side… You don't believe? Well, above all, do not pretend that you do, go to the country and the sea-side.[163]

On the related topic of the influence of Christianity in society, Green quotes Bryan Wilson's seminal study 'Religion in Secular Society' (1966) which argued 'It is taken

---

[163] Quoted in Iain H Murray, *The First Forty Years*, 138.

simply as fact [by 1966] that religion… has lost influence in both England and the United States in particular…' Wilson's views, citing the evidence of declining membership/affiliation, the diminished status of clergy and the 'dilution of religious attitudes' 'quickly established themselves as academic orthodoxy.'[164]

It is not obvious, however, (nor was it clear to Lloyd-Jones) that a decline in mere 'formal' church attendance is necessarily a bad thing. From a general evangelical standpoint, it could most certainly be argued that a veneer of Christian influence, together with participation of an 'established Church' in the great acts of State not only misrepresents the Christian faith but acts as an effective inoculation against it. It misrepresents it, it may be argued, because true Christianity is concerned with personal faith and salvation which cannot be measured by Christian influence in society. It may inoculate against it, as men and women become impatient with and dismissive of the mere outward form of religion. In dismissing the counterfeit (or, at least, inadequate) version, they may well be persuaded that they have no need of a genuine faith in Christ.

Another significant work which also argues the decline of Christian faith and influence in the second half of the twentieth century is Callum Brown's *The Death of Christian Britain*.[165] He begins the book by speaking of 'the demise of the nation's core religious and moral identity'[166] and ends it with '…the culture of Christianity has gone in the Britain of the new millennium. Brown's claim is that Britain is showing the world how religion as we have known it can die.'[167] He describes a world where, since the 1960s, British people have stopped going to church, have allowed their church membership to

---

[164] SJD Green, *The Passing of Protestant England* (Cambridge: Cambridge University Press 2011), 277
[165] Callum Brown, *The Death of Christian Britain* (London: Routledge 2001).
[166] Brown, *The Death of Christian Britain,* 1.
[167] Brown, *The Death of Christian Britain,* 198.

lapse, have stopped marrying in church and no longer baptise their children. Religiously, therefore, almost everything was in decline from about 1956, when 'almost all indices of religiosity in Britain start to decline, and from 1963 most enter freefall'.[168] It has been, Brown argues, a surprisingly sudden end to a long story.

Brown makes a good case for establishing the decline of a 'Christianised' culture since the 1960s and links it to a considerable degree with the rising status of women in the early part of the century: as they become more active in society, they have less time for church and its activities, and their influence to draw men to the Church likewise diminishes.

Brown's study is, however, not entirely convincing. His overall conclusion is simplistic and thus misleading - not least because it deals virtually exclusively with the 'organised' aspect of religion. It effectively equates Christianity with a 'churchianity' - Sunday Schools, church attendance marriages and christenings and the like even to the extent of (sometimes, at least) ignoring the 'personal commitment' dimension - even confusing the two.

Brown's thesis finds broad agreement with Hugh Mcleod,[169] who writes of 'What appeared to be the final crisis of Christendom.'.[170] At the same time, he takes issue with Brown's explanation as 'too specific', pointing instead to a number of contributory factors: 'wide-ranging affluence', 'changes in the area of gender and sexuality', 'the

---

[168] Brown, *The Death of Christian Britain,* 188.
[169] Hugh Mcleod, *The Religious Crisis of the 1960s* (New York: Oxford University Press U.S.A, 2010).
[170] Mcleod, *The Religious Crisis of the 1960s*, 256.

impact of movements and ideals' and 'the conflicts arising from church reform.'[171] Mcleod is more satisfying, because more comprehensive, than Brown in explaining any decline in 'cultural Christianity' but, like Brown, seems to equate a decline in formal religious observance with a decline in religious convictions.

By contrast, Lloyd-Jones believed that 'mere' church attendance and religious observance did not make a person a Christian, not even when combined with a highly moral life. In the early days of his ministry in Aberavon he criticised those in the churches who were afraid to be honest with themselves and went on: 'If the church of Christ on earth could but get rid of the parasites who only believe that they ought to believe in Christ, she would, I am certain, count once more in the world…'[172] He was more concerned with the matter of conversion and personal commitment than adherence for the sake of family traditions.

Conversion and personal commitment are, of course, much harder to quantify than church or Sunday School attendance, baptisms and the like. Anecdotally, it is said that Lloyd-Jones often commented that he was glad to be preaching in the twentieth, rather than the nineteenth, century precisely because (in this sense) the boundaries were more clearly drawn.[173] To put it another way, the further a culture moves away from Christianised assumptions, the clearer the distinction between Christian and non-Christian becomes. He was well aware that 'The Church so easily can degenerate into an organisation, or even, perhaps, into a social club or something of that kind'[174] and

---

[171] Mcleod, *The Religious Crisis of the 1960s*, 259-260.
[172] Quoted in Murray, *The First Forty Years,* 136.
[173] Although I have heard many people quote this, I have been unable to find it in his writings.
[174] Lloyd-Jones, *Preaching and Preachers,* 10

that society itself could assume that it was 'Christian' without any real understanding of the elements of Christian faith.

In this respect, it can be argued that the decline of Christian influence on society in the UK in the 21st century supports Lloyd-Jones' convictions about the need for evangelistic preaching, rather than undermining them. Paul in the New Testament teaches that faith in Christ comes by hearing the word (Romans 10:17); a secular society, if it is to be influenced by the Christian faith at all, needs to have 'the word' commanding the allegiance of individuals and thus influencing society itself. It was certainly Lloyd-Jones' conviction that a society without faith is the society that needs preaching most.

However, it must not be assumed that the overwhelming significance of secularisation is a proven fact; there are contrary voices. Grace Davie, for example, in a source which is now more than twenty years old, acknowledged the reality of the decline in the level of outward religious commitment.[175] She went on, however, to warn of 'the increasingly evident mismatch between statistics relating to religious practice and those which indicate levels of religious belief'. This is consistent with my own analysis above of Callum Brown's case. It could certainly suggest that getting people to church (as one way of hearing the gospel message) may be problematic, but in itself it says little if anything about what should be said or done once they are there.

More recently, Keith Robbins goes further, acknowledging that Callum Brown correctly identifies that we have seen the increasing marginalisation of religion from British

---

[175] Grace Davie, *Religion in Britain since 1945*, (Oxford: Blackwell Publishers, 1994)

public life, but he quotes the UK census of 2001 which discloses that 77% of the population reported themselves as having a religious affiliation.[176] He concludes that the death of Christian Britain has been overstated, and claims that the existence of 'secular Britain' is a part of 'vociferous… "secularist" propaganda' first assumed, and now promulgated, by 'the media'.[177]

And Hastings agrees. He argues that structures not only fortify religion but domesticate it, and that a degree of secularization, cutting down the old wood, may be necessary for the power of religion to flourish. This, I suspect, is a statement with which Lloyd-Jones would agree. Hastings concludes '… [the idea] that religion really belongs in principle to the past… is more a matter of dogma than of evidence'.[178]

It could be said that Robbins is making the opposite mistake to Brown and too easily interpreting any claim to religious affiliation as evidence that Christianity is in a better state than Brown imagines. Hastings, I believe, is nearer to the truth. What has been happening can be interpreted as a healthy pruning of the churches, an exposure of the difference between true commitment and adherence for the sake of social and family traditions.

Alongside the move away from participation in church activities as a matter of tradition, there can be observed a distrust of formal religion of any kind because of the hostility it can provoke towards opposing views. Notable is the rise of international terrorism which claims as its justification particular religious ideologies, especially a radical

---

[176] Keith Robbins, *England, Ireland, Scotland, Wales: the Christian Church 1900-2000* (Oxford: Oxford University Press, 2008).
[177] Robbins, *England, Ireland, Scotland, Wales: the Christian Church 1900-2000,* 470-472.
[178] Hastings*, A History of English Christianity 1920-2000*, 585-586 and 669.

interpretation of Islam. On a more local scale, the case of the Ashers' Bakery in 2016, which the Appeal Court in Belfast ruled had broken the law by declining to decorate a cake with a pro-gay marriage slogan because it was contrary to the religious convictions of the bakery's owners, reflects a hostility to 'religion in the public square'.[179] The public response to incidents of religious extremism illustrates the fear and rejection of manifestations of profoundly held religious convictions.

Lloyd-Jones was conscious of comparable difficulties and uncertainties more than half-a-century earlier. For example, as outlined in chapter 2, the effects of communism, presenting religion as 'the opium of the people', had already brought an ideological challenge to traditional faith beliefs in the 1960s; the moral 'revolution' of those years had also caused a questioning and rejection of Christian teachings. A collection of his sermons has been made available in which he stresses what he sees as the proper Christian response.[180] He argues that, though it is right and necessary to be concerned about 'life in this world' and such things as food, clothing, and political questions, the proper function of the church and the preacher in particular is to cause people to ask '…am I more concerned about the state of my soul than about all these other questions put together?'

In other words, Lloyd-Jones believed that for him and for other evangelical preachers, current conditions - especially frightening ones - had to be addressed and Biblical principles brought to bear on them. But they could only ever be a starting point, a point

---

179 The Christian Institute. *Cases: Ashers Baking Company 2016.* Accessed March 21, 2017. http://www.christian.org.uk/case/ashers-baking-company/.
180 D. Martyn Lloyd-Jones, *The Christian in an Age of Terror* (Chichester: New Wine Ministries, 2007).

of contact between the audience and the preacher's text. The finishing point would always be 'Jesus Christ and him crucified.'

But the starting point has changed, for while it is readily apparent to any observer that the decline in church attendance in Britain noted with respect to the 1960s has continued over the following decades, there is another side. The sense that many church leaders have had, that the commitment of their congregations to living out the gospel practically has meanwhile increased, has been confirmed by recent studies, as reported by a recent article in the 'i' newspaper.[181] As the author of the article points out, contemporary society is indeed characterised by the absence of trust in institutions, which includes the church, and is mirrored by the principle that everyone has a right to their own opinion. But he points to the research findings that churches today are increasingly making an active and practical contribution to society as an expression of worship, which he contends is grounds for hope that this constitutes a reason for people to listen to the churches' message because it legitimizes them: 'Public legitimacy in the 21st century could well be grounded in a body's active, tangible and measurable contribution to the wider public good". The importance of this research for the dissertation topic is significant: whereas Lloyd-Jones could count on a basic Bible knowledge among the British public in the 1960, and a widespread identification with the Church, the preacher at this point in the 21st century can expect a growing recognition of the public service carried out by the Church and a corresponding readiness to hear what they have to say. The point of contact has changed from widespread (maybe nominal) allegiance to public credibility; a preaching ministry which is to be successful will take account of this.

---

[181] Nick Spencer, *Breathing Life into Britain's Churches, (*i newspaper, 29/12/16), 15.

It is true that in the post-modern era, the notion of objective truth was dispensed with, replaced by a focus on individual response and interpretation. The above account of the church as a place of public service can, however, be seen precisely as a testimony to the shift from post-modernism to meta-modernism. As an awareness of the developments taking place in cultural and social arenas, the approach of meta-modernism is to embrace hope, sincerity, engagement and activity, without necessarily rejecting the realism and questioning of the post-modernist mindset.[182] Within emerging meta-modernist thought, there is a focus on the community that goes beyond the earlier preoccupation with the individual self, accompanied by an engagement with the world in which these communities exist. Thus, there is a return to the place of reason in learning to live, to be creative and to bring solutions to the problems facing the planet.

Indeed, in the midst of considerable disillusionment with the materialism of last decades of the 20th century, made worse by the financial crises of more recent years, there are signs of an awakening of care for others and a desire to look outside the boundaries of the self. The public readiness to respond, for instance, to the setting up of food banks in Britain testifies to this. It is also seen in the ever more insistent demand for justice for the victims of abuse by people in high positions of authority. Ecological matters, too, such as concerns over global warming, have given prominence to voices calling us away from the 'never-had-it-so-good' acquisitiveness of the late 20th century.[183]

Thus, as we move towards the end of the second decade of the 21st century, the religious situation in the UK continues to change. The openness and compassion towards others

---

[182] Luke Turner, *Metamodernism: A Brief Introduction,* January 12, 2015. Accessed March 21, 2017. http://www.metamodernism.com/2015/01/12/metamodernism-a-brief-introduction/.
[183] See Tom Kasser, *Ecological Challenges, Materialistic Values and Social changes* in Robert Biswas-Diener, ed., *Positive Psychology as Social Change* (Netherlands: Springer, 2011).

goes hand in hand with evidence that 'spirituality' - often outside the traditional religious frameworks - is on the increase.[184] The very notion of spirituality has been changing in popular thinking, so that it is no longer confined to organised religious systems but is something recognized as inherent in what it means to be human. A concrete example is seen, for instance, in schools' RE syllabi, as illustrated by Westbourne Primary School (in Emsworth, Hampshire). Related to the legal obligation for schools to provide religious education, their current document called 'Acts of Collective Spirituality' states: 'There is a National concern that insufficient attention has been explicitly paid to spiritual, moral and cultural aspects of pupils' development', defining this as 'not necessarily experienced through the physical senses…[but] has to do with relationships with other people and, for believers, with God.'[185] The statement reflects a growing interest on a wider scale in recent decades with concerns that go beyond the scientific, material or utilitarian.

Staying with the aspect of education, it is pertinent to note that according to one statistical research project, the number of students taking Religious Studies in public UK examinations had been growing as recently as 2014:

> Surprisingly, in our apparently secular age, more students take GCSE Religious
>
> Studies than took History or Geography. If you combine the GCSE figures with

---

[184] Including such things as ecology, the environment, moral values but not necessarily including thoughts of God or the after-life.

[185] Westbourne Primary School, *Acts of Collective Spirituality - Summer 2015*. Accessed December 15, 2016, https://www.westbourneprimary.co.uk/wsussex/primary/ westbourne/site/pages/ schooloffice/policies.

those of AS and A level, there were nearly a third of a million students sitting exams in the great questions of life last year.[186]

In sum, there may be in our present-day an openness to life beyond the material combined with a positive interest in spirituality, which tends to show that the 'secularism' of Britain is far from as certain or as strong or as pervasive as has been portrayed. Further, it means that conditions are in many ways favourable for preachers to bring into this situation the teaching of the gospel and to find audiences who want to listen. Yes, the social and cultural circumstances are very different from those of Lloyd-Jones' time but the changes are by no means all to the detriment of Christian preaching.

If secularism is not the threat that it has sometimes been assumed to be, the next section will consider whether evangelicalism is a construct of the Enlightenment; if it is so, then it would suggest that, as the Enlightenment focus on the supremacy of reason declines, evangelicalism itself is also likely to suffer.

2. The Enlightenment and the Rise of Post-Modernism

Even if it is accepted that the prevalence of secularism is not as strong as some have argued or assumed, it may, however, still be thought that the Lloyd-Jones preaching style is so tied to rationalism and the Enlightenment that it is no longer relevant in the

---

[186] Jon Ellis, '*GCSE Religious Studies: Opening Student's Eyes to Spirituality'*, TutorhubBlog, September 17th, 2015. Accessed March 21, 2017. http://blog.tutorhub.com/2015/09/17/religious-studies-resurrected/.

21st century.[187]   Rob Warner drawing on James Barr among others, defends the idea that

> … both classical liberalism and evangelicalism depended upon Enlightenment foundationalism to build a rational reconstruction of Protestant orthodoxy. For liberals, the Enlightenment's liberation of human reason was the prerequisite for a new theology. For Evangelicals, the foundational presupposition within their Enlightenment-shaped theology was biblical infallibility…[188]

The Enlightenment - an intellectual and philosophical movement which began in England in the 17th Century and was developed in France and elsewhere in the 18th Century - championed what McGrath has called 'the omnicompetence of human reason'.[189]   Built on ideas of rationality, individual autonomy and inevitable progress, it assumes the existence of universal truth which is discoverable by enquiry, especially scientific enquiry, rather than by revelation. For that reason, it has traditionally been assumed that the Evangelical Revival of the eighteenth century, rooted as it was in devotion to the Scriptures, 'was merely a conservative reaction to the new outlook of the Enlightenment'[190] - a reaction, that is, *against* the Enlightenment. Bebbington, however, sought to demonstrate that - while there are some disjunctions, and some continuity between Evangelicalism and older Protestantism - Evangelicalism is a

---

[187] together with evangelicalism itself: Bebbington argues 'The Evangelical version of Protestantism was created by the Enlightenment'. Bebbington, *Evangelicalism in Modern Britain*, 74.

[188] Rob Warner, *Evangelical Bases of Faith* in Bebbington and Jones (ed.), *Evangelicalism and Fundamentalism*, 341, referring to James Barr, *Fundementalism* (London: SCM Press, 2nd Revised Edition, 2010).

[189] Quoted in Michael A.G. Haykin and Kenneth J. Stewart, eds., *The Emergence of Evangelicalism* (Nottingham: Apollos (IVP), 2008), 38.

[190] Haykin, in Haykin and Stewart, eds., *The Emergence of Evangelicalism,* 38.

product of the Enlightenment and, in fact, began with the Evangelical Revival in Britain in the 1730s.

Bebbington's thesis has been critiqued recently at some length in the book edited by Haykin and Stewart already cited.[191] His proposal is important not least because, if it is true that Evangelicalism sprang from the Enlightenment it is (at least) likely that it will die as Enlightenment assumptions decline and modernism that it gave rise to is replaced by post-modernism (where 'old patterns of reasoning appear to have gone the way of the dinosaur'[192]) and other trends that deny the existence of objective truth. And if that is the case, then Lloyd-Jones could well be seen as the last of his kind, a historical curiosity - and little more.

There is some notable evangelical and Reformed literature that addressed this issue towards the end of the twentieth century, of which the salient points are worth noting.[193]

First, it would need to be said that, whatever points of convergence there may have been between rationalism and Evangelicalism, the fundamental convictions of the two are different: truth either can, or cannot, be reached by unaided reason. Revelation either is, or is not, necessary. The Evangelical position, particularly in its conservative form as represented by Lloyd-Jones, would answer Job's question 'Can you fathom the

---

[191] Haykin and Stewart, eds., *The Emergence of Evangelicalism*. One major criticism, for example, is that Bebbington, while acknowledging elements of continuity with (for example) the Puritan movement of the 17th Century lays more emphasis than is warranted on elements of discontinuity.

[192] David F. Wells, *God in the Wasteland* (Leicester: IVP, 1994), 221.

[193] This literature would include D.A. Carson, *The Gagging of God* (Leicester: Apollos (IVP), 1996), Al Mohler, *He is not Silent: Preaching in a Post-Modern World* (Chicago: Moody Publishers, 2008) and David F Wells' trilogy *No Place for Truth*, (Leicester: IVP, 1995) *God in the Wasteland* and *Above all Earthly Powers*, (Leicester: IVP, 2005).

mysteries of God?'[194] with a resounding 'No', and go on with words from the apostle Paul 'in the wisdom of God the world through its wisdom did not know him… [t]he man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them.'[195]

Second, the use of analysis, and reason, in examining Biblical texts and their consequences can easily be shown to predate the Enlightenment. It is there, for example, in Calvin (1509-1564), and long before him in Augustine (354-430 AD). Calvin, for example, appealed both to Scripture and Augustine's attitude to Scripture when he said 'We, therefore, now answer our adversaries as Augustine answered the Donatists: the Lord made us wary of these miracle workers when he predicted that false prophets with lying signs and prodigies would come to draw even the elect (if possible) into error [Matthew 24:24].'[196]

Thirdly, post-modernism (regarded as the successor to modernism) has not fared well. There is an internal inconsistency in its conviction - as an absolute truth - that absolute truth does not exist, and that all truth claims are designed to buttress power. It has been shown to be mockingly unworkable in practice. (For example, Carson in *The Gagging of God* relates how, in some frustration, he eventually turned a student's unwillingness to accept that true knowledge is possible against her until 'she exploded in real anger, and accused me of a lot of unmentionable things.'[197]) Wells comments on the bleakness

---

[194] Job 11:7, NIV.
[195] 1 Corinthians 1:21 - 2:14, NIV.
[196] John Calvin, *Institutes of the Christian Religion Vol 1*, edited by John T McNeill (Philadelphia: The Westminster Press, 1960), 17.
[197] Carson, *The Gagging of God*.

of post-modernism, occupying 'an Enlightenment landscape stripped of all its promises'.[198]

Fourthly, contra Bebbington, if Evangelicalism flourished in spite of its disjuncture from modernism, not because of its similarities, the passing of one does not necessarily imply the passing of the other.

Fifthly, post-modernism itself could well be viewed now as passé. Among other claims for attention are post-post-modernism and (to some extent related) meta-modernism, already mentioned in §IV.1 above. A website dedicated to the latter includes the following 'definition':

> …a yearning for meaning—for sincere and constructive progression and expression—has come to shape today's dominant cultural mode.… the discourse surrounding metamodernism engages with the resurgence of sincerity, hope, romanticism, affect, and the potential for grand narratives and universal truths…[199]

This seems to reflect Wells' comment (quoted above) about the bleakness of post-modernism and accepts the need to re-establish hope. To do so, it affirms the need not just for universal truths, but for 'grand narratives' behind them. Evangelicalism insists in the reality of both, and has always done so. He further comments that Modernism - those intellectual developments that began with the Enlightenment - has died, having

---

[198] Wells, *No Place for Truth*, 286.
[199] Luke Turner, *Metamodernism: A Brief Introduction,* January 12, 2015. Accessed March 21, 2017. http://www.metamodernism.com/2015/01/12/metamodernism-a-brief-introduction/.

made extravagant promises and failed to deliver. But post-modernism - 'An Enlightenment landscape stripped of all its promises' - has also died.[200]

However, the Evangelical world, he says, has meanwhile 'lost its radicalism through a long process of accommodation to modernity',[201] the 'habits of the modern world… need to be rooted out… nothing less than a full recovery of [God's] truth will suffice.'[202] Therefore the Church must re-establish the centrality of objective truth as a means to encounter with God and the challenging of secular idols. The [evangelical] Church has no future if it chooses from weakness not to speak its own language, the language of truth and understanding, in the post-modern world.[203]

Acknowledging that, by post-modern standards, insistence on objective truth virtually ensures the 'ruination of the church' he goes on 'When the church is authentic, when it is true to its nature as a possession of God, it's cultural irrelevance becomes a very real virtue.'[204]

More than a decade later, Wells quotes Dean Kelley's 1972 work 'Why Conservative Churches are growing' - a thesis which he reports as tested and corroborated in 1994 - and the 'shocking' explanation that is given:

> …they were serious about their faith… Conservative churches organized themselves around truth that was absolute, and expected believers to accept and

---

[200] Wells, *No Place for Truth*, 79.
[201] Wells, *No Place for Truth,* 295-6.
[202] Wells, *No Place for Truth,* 301.
[203] Wells, *God in the Wasteland*, 221.
[204] Wells, *God in the Wasteland*, 224.

to live in the light of that truth and practice the older virtues of self-denial and self-discipline.[205]

Since the Church is Christianity's proclaimer, not its sales agent, he argues for acceptance of cultural confrontation as Christ confronts the world through his word.[206] To change the message or its fundamental mode of presentation is, however well-meaning, to destroy the message itself. This is a conviction which Lloyd-Jones himself undoubtedly shared.

3. The On-going Importance of Lloyd-Jones for Preaching Today

For both parts of this thesis - the consideration of Lloyd-Jones and his method on the one hand, and lessons to be learned from it today - the detailed analytical and prescriptive work of Wells goes some considerable way to affirming the continued validity of the Lloyd-Jones approach.

Reasoning that 'the ultimate justification for asserting the primacy of preaching is theological' Lloyd-Jones rejected the idea that changing national assumptions or intellectual trends would necessitate a fundamental change of method on the part of the preacher. He faced the question of changing times (in 1969) with the simple declaration 'God has not changed, and man has not changed.'[207]

---

[205] Wells, *Above all Earthly Powers*, 299-300.
[206] Wells, *Above all Earthly Powers*, 309.
[207] Lloyd-Jones, *Preaching and Preachers,* 40-41.

This thesis works with those convictions about the unchangeable nature of God, of human nature and of the gospel itself. It is undoubtedly an important question to ask how valid such convictions are but while I have given some consideration to it in this section that in itself is the topic of a separate study. The question in focus here is rather: 'Given these particular convictions about the nature of Christianity, what lessons may be learned from these sermons of Lloyd-Jones? How may I learn from them today?'

This chapter has first given a brief summary of the life and work of Lloyd-Jones and then described something of the historical and religious context of the sermons to be examined in the following chapter. His theological convictions have been outlined, and the place of preaching, and of evangelistic preaching in particular, in his understanding of Christian ministry has been noted. Finally, taking into account the changed situation in the UK since the 1960s, evidence and studies have been highlighted which suggest that the Lloyd-Jones approach can be viewed as still meaningful for a present-day preacher. The next chapter will justify the choice of the 'Acts' sermons for analysis, and continue to look at the prominent features of those sermons, analysing and summarising a representative sample as appropriate.

CHAPTER 3: ANALYSIS OF LLOYD-JONES' 'ACTS' SERMONS

Introduction

In order to consider what lessons may be learned to inform my own preaching, this thesis now turns to evaluate Lloyd-Jones' method of evangelistic preaching, especially as employed in his sermon series on the Acts of the Apostles.[1] The choice of the Acts of the Apostles series for the main focus of this study therefore needs to be justified at this point. While similar studies could certainly be conducted on other series that Lloyd-Jones preached, this series on Acts is most compelling for the following reasons.

The first, and perhaps most obvious reason, for the choice is that the 119 sermons constitute by far the largest series of evangelistic sermons that Lloyd-Jones preached. Thus, it will give opportunity to consider how he dealt with repetition in the text as well as assessing how he ensured his own weekly ministry was varied enough to continue to command attention. It gives, too, opportunity to identify over a prolonged period which particular doctrines he emphasised as important in an evangelistic ministry and which he felt free to give less attention to.

---

[1] D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 1: Acts 1-3*, (Edinburgh: Banner of Truth, 1999); D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 2: Acts 4-5*, (Edinburgh: Banner of Truth, 2001); D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 3: Acts 5-6*, (Edinburgh: Banner of Truth, 2003); D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 4: Acts 7:1-29*, (Edinburgh: Banner of Truth, 2004); D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 5: Acts 7:30-60*, (Edinburgh: Banner of Truth, 2006); D. Martyn Lloyd-Jones, *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 6: Acts 8:1-35*, (Edinburgh: Banner of Truth, 2006).

Secondly, the 'Acts' series was the last major evangelistic series of a preacher whose convictions led him, as has been shown, to preach evangelistically at one service every Sunday.[2] As such, it reflects the doctrinal convictions, content and style of his most mature thought. Early in his ministry Lloyd-Jones had been shaken by the comment that 'the cross and the work of Christ have little place in your preaching,'[3] and described himself as '…like Whitefield in my early preaching,'[4] – that is, preaching regeneration and the power of God but only assuming the atonement and justification by faith. As a result of this criticism, Lloyd-Jones began to read more fully in theology, and the 'Acts' sermons provide an opportunity to investigate how he combined a greater doctrinal content with a continued emphasis on the power of God. Famously, Lloyd-Jones described preaching as 'Logic on fire! Eloquent reason!'[5] How far do these 'Acts' sermons live up to that?

A third and very practical reason for a consideration of this series of sermons is that it is not only the longest evangelistic series Lloyd-Jones preached, but all the sermons are now available in both printed and recorded form. The printed sermons will allow ready access for analysis and, where appropriate, quotation, while the recorded sermons will allow reflection on the passion of the preaching and in particular, the closing appeals to those not yet believers. Since Lloyd-Jones did not give a formal appeal in the sense of an invitation to 'come forward', how precisely did he press the claims of the gospel on his hearers? What proportion of a sermon was likely to be given to such application, and how passionately was it delivered? Since printed sermons are often heavily edited,

---

[2] Beginning on January 10th 1965 with a sermon titled 'Christianity – the only hope' and ending due to ill health and retirement on February 25th 1968 having reached only chapter eight verse 30; the sermon is called 'The Sheep and the Shepherd' (though the titles were given by the publisher, not the preacher).
[3] Iain Murray, *The First Forty Years* (Edinburgh: Banner of Truth, 1982), 191.
[4] Murray, *The First Forty Years*, 191.
[5] D. Martyn Lloyd-Jones, *Preaching and Preachers*, (London: Hodder and Stoughton, 1971), 97.

and at any rate cannot easily convey emotion, the availability of the recordings is a great boon.

This chapter will give an overview of the 'Acts' series of sermons, and examine some in more detail. What appears to be a 'trigger' for the series itself, and the references to that trigger, in the early sermons will be noted, after which one particular sermon from the series will be examined in some detail. Attention will then be given to the characteristic way Lloyd-Jones introduces each sermon, and also the conclusion to each sermon and the 'gospel appeal' often involved. This will lead to an examination of how his doctrinal convictions – set out in part in Chapter 2 – are represented in the sermons. It will also be seen how special events such as Christmas are dealt with in the course of the sermons as well as how references to some national and international events are included. Finally, this chapter will conclude with a consideration of how typical these 'Acts' sermons are of his evangelistic ministry by comparing them with two other published series.

I. Overview

1. The Sermons

Lloyd-Jones began this series of sermons on the Acts of the Apostles on the evening of January 10th 1965 with an exposition of 1:1-3 entitled 'Christianity, the only hope'[6] and

---

[6] Lloyd-Jones did not customarily give titles to sermons, but both his publisher and the Lloyd-Jones Recording Trust agree on this title.

his last sermon in the series was on February 25th 1968, on Acts 8:30;[7] it was at this point that his ministry at Westminster Chapel came to a sudden end due to health problems. In those three years, the series consisted of 119 sermons.

Although the printed version of the sermon series begins with the words 'There can be no more urgent question at this present time than just this: What is Christianity?',[8] the first words of the recorded version are the more typical 'I should like to call your attention this evening…' This low-key beginning, common to his sermons in Westminster Chapel and elsewhere, seems to be a deliberate attempt to avoid the use of any oratorical technique that might detract from the text itself. However, Lloyd-Jones is conscious always of the need to catch the attention of his hearers, particularly when his target audience is the 'unconverted' or unbelieving members of the congregation. Hence, in this introduction to the whole series, he argues that there is no hope but Christianity. Everything else has been tried and failed. Anticipating the objection that Christianity has been tried for two thousand years, he responds with a quotation from G.K. Chesterton 'Christianity has not been tried and found wanting; it has been found difficult and not tried.'[9]

2. The Trigger for the Series

Very early in this first sermon he reveals what appears to have been the trigger for the whole series: it is certainly an attitude that acts as a foil to this and several subsequent

---

[7] The recorded version is called 'The Sheep and the Shepherd', while the publishers called it 'Why Christ had to die'.
[8] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 - 3*, 1.
[9] taken from *What's Wrong with the World*, Part I, Ch. 5, "The Unfinished Temple.":

sermons. He speaks of a 'man who has held the highest position in one of the religious denominations, and is well known as one who speaks in the name of Christianity.'[10] This man had publicly made a series of suggestions: first, there should only be one service on a Sunday, at 9 a.m., 'so that having got that out of the way we can then give ourselves to what we want to do.' Second, there should be no reading of the Bible for twelve months, and third, that if there is any preaching at this one service, it should be on a political, rather than religious, subject.

For Lloyd-Jones, this is not simply wrong because of the subject – politics. Rather, what strikes him most strongly and concerns him most is the idea that Christian worship is something that a Christian needs to 'get out of the way'; for Lloyd-Jones, real Christianity is 'the thing by which you live, the thing which you long to know and to experience more and more.'[11]

This man and his suggestions are returned to several times over the next few sermons. For example, the fifth sermon (on Acts 2:37-47) lists some wrong views of what being a Christian is, and summarises 'Christianity seems to be something negative, something prohibitive and restrictive… a solemn duty you must go through, and the sooner it is finished, the better…'[12] and so, this man argues in effect, '…let us try to get a reform movement to bring it down to once on a Sunday!' Looking at Luke's account of the meetings of the church in Acts 2:37-47, Lloyd-Jones argues, shows us 'what an utter travesty this… view is of Christianity.'[13]

---

[10] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 2. I have been unable to identify the individual to whom Lloyd-Jones refers.
[11] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 16.
[12] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 68.
[13] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 68/69.

For Lloyd-Jones, then, the experience and practice of Christian faith is very far from mere duty; a failure to see that is an utter misrepresentation of Christianity that must be opposed with passion. It is the job of a preacher, in his view, to correct common misunderstandings, as well as to teach the truth.

II. A Typical Sermon

In order to see the Lloyd-Jones method at work, one sermon from later in the series will receive focused attention. Preached on the 3rd December 1967, it is based on Acts 8:14-17.[14] This sermon may be considered typical since it has an introduction that aims to catch attention, a strong doctrinal content, and a considerable application and evangelistic appeal. As usual, he is preaching from the Authorised Version without reference to other versions or the Greek text.[15]

1. The Sermon

This is one of the most combative of the 'Acts' sermons, and one with a very clear structure. He begins by recounting the effect of the preaching of Philip in Samaria, which has already been the subject of eight sermons. It has been worthy of such

---

[14] Hence, the book calls it 'The Holy Spirit' and the tape catalogue 'The Supernatural Realm'.

[15] This is true in his evangelistic or Sunday evening sermons, and Olds comments 'rarely is a Greek word discussed as a Greek word' (Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6, The Modern Age*, (Grand Rapids, Cambridge: Wm B. Eerdmans, 2007), 949). There is a little more explanation of the underlying Greek in, for example, his series on Romans, given on Friday nights when he assumed a greater interest in biblical knowledge and his focus was more directly didactic.

attention, Lloyd-Jones says, since this is one of the great turning points in the history of the church.

Why is this so important? 'Here is a text that raises the most fundamental of all questions… Is there a supernatural realm?'[16] Of course, the Bible insists that there is. But that, says Lloyd-Jones, was questioned in his own day in two main ways – humanism, and deism. His summary of these positions is as follows:

Humanism denies the existence of the supernatural. Intervention by God, or from any supernatural realm at all, is ruled out on *a priori* grounds. Recognising it is a very ancient position (he points to Psalm 14:1, 'The fool hath said in his heart, there is no God'), Lloyd-Jones responds with six arguments.

First, humanism is arrogant, since it effectively declares that 'the greatest minds that the centuries have ever known have all been… deluded fools.' (In this, he is reminiscent of C. S. Lewis, who commented 'When I was an atheist I had to try to persuade myself that most of the human race have always been wrong about the question that mattered to them most…'.[17] Lewis describes his dilemma movingly in detail in Chapter 14 of his autobiographical *Surprised by Joy*.) [18]

---

[16] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35*, 125.
[17] C. S. Lewis, *Mere Christianity* (Glasgow: Fount Paperbacks, 1977), 38.
[18] C. S. Lewis, *Surprised by Joy* (Glasgow: Fount Paperbacks, 1955), 170-183.

Secondly, humanism places too much weight on scientific proof.[19] 'Surely the greatest and the most important things in life are not subject to scientific proof! Have you ever been in love? Can you test it by scientific experiment?'[20]

Thirdly, humanism has no explanation of origins; the theory of evolution is no explanation because it has to begin by supposing that there was already something in existence. So 'humanists are having to rest on a theory, even though, according to their own presuppositions, you should only believe and accept that which you can prove.'[21]

Fourthly, humanism has no explanation for the phenomenon of faith; primitive people everywhere have always had a belief in a supreme being, but humanism has no adequate explanation for this.

Fifthly, civilisation has failed. It is no adequate answer to claim that Christianity has failed to put the world right: 'It has not come to do that…'.[22]

Sixthly, there is the message of the Bible, a message which 'simply cannot be explained at all if man is the greatest being in the universe.'[23]

More briefly, Lloyd-Jones then turns to deism, and argues that though there is one great difference between deism and humanism – the existence of God – since the God of deism is uninvolved in the world, the practical difference is small: we are still left

---

[19] He makes no reference at this point to his own scientific background, but most of his congregation would have been well aware of it.
[20] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 127.
[21] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 128.
[22] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 128.
[23] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 129.

without prayer, without salvation, without a future hope, which he then goes on to contrast with the teaching of the Bible.

Lloyd-Jones would see these arguments (given in only the most general terms) in medical terms as diagnosing the problem and showing the inadequacy of other remedies. What are we to make of them?

2. The Arguments Considered

Undoubtedly the first thing to notice is that these arguments are directed at the *mind*. Lloyd-Jones does not see conversion as simply an emotional response to an experience, but rather a reasoned response to truth. Romans 6:17 gives an explanation, in Lloyd-Jones' understanding, of true conversion. In Lloyd-Jones' words, '…the first effect of Christianity is to make people stop and think.'[24]

His approach, therefore, he would see as reflected throughout the Bible – for example in Isaiah's 'Come now, and let us reason together, saith the LORD' (1:18). Preaching on that verse in 1963, Lloyd-Jones had explained '…the ultimate truth about men and women who are in sin is that they are utterly unreasonable, they are completely inexcusable and without any defence at all.'[25] The way to deal with that, Lloyd-Jones believes, is not to bypass reason but to provoke it.

---

[24] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 55.
[25] D. Martyn Lloyd-Jones, *God's Way, Not Ours* (Edinburgh: Banner of Truth, 1998), 135/6.

To the objection 'people today cannot or will not follow closely-reasoned argument' – or even the blunter 'The uneducated of today cannot or will not…', Lloyd-Jones would have three responses – the example of Scripture, the lessons of history (both long-term and his own experience) and the theological answer: that ultimately, it is down to the power of the Holy Spirit and the need of regeneration.

Secondly, the length of this introduction is noteworthy. In printed form, the sermon occupies twenty-one pages; almost seven of those pages – one-third – is given over to these arguments. Since the sermon is fifty-nine minutes in length, this amounts to almost twenty minutes of sustained argument. (The length of the Lloyd-Jones sermons is very consistent, usually varying in these 'Acts' sermons from no less than fifty-six minutes to the full hour. On the length of sermons, Stott says '…many preachers have reduced their sermons to a ten-minute homily. Congregations will not grow spiritually healthy on an inadequate diet like that' and he quotes P.T. Forsyth as saying 'A Christianity of short sermons is a Christianity of short fibre.'[26] Olyott, from within the Free Church tradition, quotes Henry Ward Beecher, 'The true way to shorten a sermon is to make it more interesting.'[27])

Thirdly, it is noteworthy that these arguments are negative, reflecting the Pauline practice described in 2 Corinthians 10:5 (NIV) 'We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.' It is a much-repeated conviction of Lloyd-Jones that the negative is necessary.

---

[26] J. R. W. Stott, *I believe in Preaching (revised edition)* (London: Hodder and Stoughton, 2014), 278.
[27] Stuart Olyott, *Preaching - Pure and Simple* (Bridgend: Bryntirion Press, 2005), 144.

Fourthly, these are broad-sweeping preacher's arguments. Each one could be debated and critiqued at length, with the sixth argument (that the message of the Bible 'simply cannot be explained at all if man is the greatest being in the universe') probably the weakest as it stands.

Fifthly they are arguments in preparation for the positive exposition and application of the text, following once more the Pauline method 'and we take captive every thought to make it obedient to Christ' (2 Corinthians 10:5, NIV).

Occasionally, there appears to be some confusion in Lloyd-Jones' use of these arguments, in that he does not explicitly recognise that the consequences of a position are not necessarily arguments against that position. For example, the assertion that deism leaves us without prayer and salvation establishes well enough that deism is not the Christianity of the Bible, which does give a prime place to each of these. But it does not show that deism is wrong unless the hearer is already convinced that the Bible is right and true. This weakness is not wholly alleviated in the exposition, to which I now turn.

3. The Exposition

Lloyd-Jones is preaching on this occasion from the account in Acts 8:15-17 of the believers in Samaria receiving the Holy Spirit. Though his focus is on the work of the Holy Spirit, he does not deal exclusively with the Spirit, stepping back instead to begin with a statement on the doctrine of the Trinity. Then, he speaks of God the Father as creator, and his dealings with the nation of Israel are, he declares, 'the complete answer

to both humanism and deism.'[28] It is clear then that, for Lloyd-Jones, 'exposition' allows considerable freedom to explore both the background and the implications of a text of Scripture.

He turns then to 'the coming of God the Son into this world,' and declares 'Now this is my challenge to all who like to call themselves humanists or deists or anything else – the phenomenon of Jesus Christ.'[29]

The preacher engaging with his congregation in this way is one of the things that differentiates a sermon from a lecture. The sermon is not merely giving information, it is calling for the information to be weighed, and for decisive action to follow from it.

The point too, not just the challenge, is important and for this reason Lloyd-Jones develops it briefly, appealing to those who want scientific verification for everything to recognise the value of eye-witness accounts, and arguing that Jesus is impossible to explain in evolutionary terms.

The longest section is on the Holy Spirit himself. He does not present a complete pneumatology, but is surprisingly comprehensive for one sermon.

First under this heading, he deals with what he calls the 'general' work of the Spirit. Because our fallen minds are in darkness, the natural man is not able to understand spiritual things – analogous to those who cannot appreciate music. It is the Spirit who

---

[28] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 130.
[29] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 131.

convinces individuals of sin and the truth of the gospel message: his work is necessary because human argument (while important) is limited in its power. It is the Spirit, too, who has a sanctifying work: he reveals the truth about the Lord Jesus Christ and his atonement, and leads individuals into holiness of life, a process which is gradual rather than instant.

Secondly, he deals with what he calls the 'special' work of the Holy Spirit. First here is Scripture itself, with an appeal to the apologetics of prophecy[30] – Old Testament prophecies that have been fulfilled, especially in the ministry of Jesus; then prophecies by Jesus himself – of Pentecost, the destruction of the temple and the ongoing state of 'wars and rumours of wars.' He also makes a rare excursion into eschatological fulfilment: it is 1967 and the year of the Six-Day War between Israel and neighbouring Arab states.

> Our Lord said another thing, and if you want a little bit of contemporary history, listen to this. He said that Jerusalem should be trodden down of the Gentiles for a period of time but that time would come to an end… I am asking you to face this fact: what has happened this very year is rather strange, is it not? Is it not time that we began to think?[31]

Lloyd-Jones continues the description of the 'special' work of the Holy Spirit by describing the baptism of Jesus, the facts of Pentecost, and the anointing of men like Luther at the time of the Reformation. Finally, he refers to the work of the Holy Spirit

---

[30] 'To me, the argument of prophecy is sufficient in and of itself, not only to prove the being of God but also the whole of the supernatural realm' (Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 137).

[31] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 139/140.

in revival. Spiritual awakenings are impossible to explain, he argues, in terms of humanism or psychology. Briefly, he makes reference to Sargant's *Battle for the Mind*[32] and states: 'I answered it on this very point and I have never received a reply.'

4. The Appeal

A five-minute appeal concludes the sermon – five minutes on this occasion from a fifty-nine minute sermon.   'I leave you with my question: Are you aware of all this? Are you aware that there is another realm, a supernatural realm?'[33] It is characteristic of his appeals that they are framed in question form, often a whole volley of questions being fired like bullets at the minds and hearts of his hearers. Less characteristic is a passing reference in this appeal to a political matter: on the following day industrial action is due to begin on the railways. Though generally sympathetic to the working-class, Lloyd-Jones seems to agree at this point with the labour minister who has declared 'It's daft' and goes on to argue from it the need for a change of nature. For this change of nature, he explains, the Holy Spirit is necessary; without his work 'You have to die and you have to face God in the judgement and you cannot do it. What can you do? Quite right: until you ask that question you are damned…'.[34]

---

[32] William Sargant, *Battle for the Mind* (London: Pan Books, 1957). William Sargant (1907-88) was a British psychiatrist who published 'Battle for the Mind', sub-titled 'A physiology of conversion and brain-washing' in 1957. In it he examined the practices of John Wesley and Jonathan Edwards and compared them with Pavlov's famous experiment with dogs. Lloyd-Jones approves of an author who describes this as 'just a rape of the mind' (Lloyd-Jones, *Knowing the Times*, 62).

[33] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 143.

[34] Lloyd-Jones, *Authentic Christianity: Volume 6: Acts 8: 1-35,* 143/144. It was always made clear at Westminster Chapel that Lloyd-Jones was available to speak to anyone who had responded to the appeal.

The example in this sermon of his use of the doctrine of the Holy Spirit reflects his conviction that doctrine is best presented by teaching the text of Scripture. Expository preaching inevitably opens up those doctrines which undergird the text, but lectures on doctrine are out of place in the pulpit. Further, Murray argues, Lloyd-Jones believed that some doctrines – for example unconditional election – should not be preached in an evangelistic manner, which seems to be consistent with Lloyd-Jones' treatment of Acts 2:23,[35] where his emphasis is (again) on the fact of prophecy, rather than the predestinating purpose of God.

This sermon, with an introduction designed to demolish counter arguments, close interaction with the text, strong doctrinal content and a reasoned appeal based on that, is a good example of Lloyd-Jones' general approach, and therefore a good place from which to begin to draw out important characteristics of his preaching. It is that to which we will now turn.

III. Characteristics of 'Acts' Sermons

All sermons may be said to have three parts – the introduction (when some kind of apologia may be given), the body of the sermon (with several divisions and subdivisions) and the conclusion, when the point of the message is brought to bear on the individual hearer.[36]

---

[35] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 39.
[36] Haddon W. Robinson, *Expository Preaching* (Nottingham: IVP, 2nd edition 2001), 31.

1. Introduction

Courses and books on preaching tend to lay great stress on the introduction – advocating perhaps humorous stories or anecdotes from the life of the preacher, or some topical reference. Denis Lane, for example, says 'Gain their attention now, and you may keep them for the whole message,'[37] and goes on to list seven ways of achieving this. Wiersbe, too, makes similar points, summarising in the phrase 'Plan to hit the pulpit running'.[38]

Lloyd-Jones quite deliberately turned away from such introductions. Afraid always of anything that may seem like entertainment or (worse still) attempting to do the work of the Holy Spirit, Lloyd-Jones is harsh in *Preaching and Preachers* on what he calls 'the art of the harlot'.[39] Typically, therefore, his sermons would begin with 'The words to which I should like to call your attention this evening are to be found in…' and the Bible passage to be expounded would follow. This would be followed by a summary (often extensive) of the previous week's message. The published versions of the sermons usually omit the standard introductory phrase and substantially shorten the introduction by removing the summaries. For example, the tape of the sermon called 'The Life of Faith,' which is published as sermon eight in the fourth volume of the books on Acts,[40] has a full thirteen minutes of introduction before the book's chapter begins, while the printed version of the sermon from two weeks earlier, called 'The Gospel in the Old Testament'[41] omits twelve minutes of introduction. This is important

---

[37] Denis Lane, *Preach the Word* (Welwyn: Evangelical Press, 1979), 72.
[38] Warren W Wiersbe, *The Dynamics of Preaching* (Grand Rapids: Baker Books, 1999), 65-67.
[39] Lloyd-Jones, *Preaching and Preachers*, 232.
[40] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 114-126.
[41] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 71-84.

only as it shows the amount of time Lloyd-Jones gave to ensuring that first-time hearers would be able to follow what was being said.

It must not be deduced from this, however, that Lloyd-Jones was entirely careless about form, or even the form of the introduction. Murray says that 'the most unusual feature about the form of his sermons was the importance which he gave to the introductions' and then quotes Lloyd-Jones

> I started with the man whom I wanted to listen, the patient. It was a medical approach really - here is a patient, a person in trouble, an ignorant man who has been to quacks, and so I deal with all that in the introduction.[42]

The earliest of Lloyd-Jones' sermons available to us, the sermon 'Christianity - Impossible with Men' illustrates this well.[43] The sermon is based on the words 'Who then can be saved? And Jesus looking upon them said, "With men it is impossible, but not with God: for with God all things are possible"' (Mark 10:26-27). A little over ten pages long, four and a half pages are given to showing that mankind is not developing morally or spiritually, and that the church's message must be the need for the intervention of God.

> When the church does not preach the intervention of God, and believes instead in the gradual evolution of men, why! there is no need to go to church or chapel,

---

[42] Murray, *The First Forty Years,* 146.
[43] D. M. Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Edinburgh: Banner of Truth, 1983), 1-11.

you can evolve at home or out in the field or on the beach, and that is a perfectly

logical position for the world to take up. But it is not Christian…[44]

From the earliest days then, Lloyd-Jones did use introductions to gain a hearing for his

message, but not by the use of anecdote or humour. By the time he preached the 'Acts'

sermons under consideration, his introductions may still be very lengthy.   Typically

there will be recapitulation to show the place of this sermon in the series.   His

introductions however are never just recapitulations. It is common with Lloyd-Jones for

the introduction itself to have a number of points before he gets to the division, or

points, of the text.   One example of this is the sermon called 'God has visited and

redeemed his people.'[45] The body of the sermon is an eight-point exposition of ways in

which Moses was a type of the Lord Jesus Christ. Before he reaches the text, however,

he first explains what types are. Then follows a three-point explanation of why types

are important: they witness to the divine inspiration of the Bible,[46] they reveal that God

has an eternal plan, and they show that God usually works in the same, or similar, ways.

One difference between the 1960s and now is that fifty years ago it may have been

possible to assume a greater degree of background Bible knowledge, at least among

educated people.[47] This care with introductions, though, shows that Lloyd-Jones does

not to assume too much.

---

[44] Lloyd-Jones, *Evangelistic Sermons at Aberavon,* 5.
[45] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*; sermon 17 on Acts 7:20-29.
[46] This is of course another way of appealing to the apologetics of prophecy.
[47] Anecdotally this is often said to be the case, but I have seen no empirical work on this.

2. Conclusions/Appeals

Since these are evangelistic sermons, arguing for what Lloyd-Jones believes to be life-changing and soul-saving decisions, the conclusions do not merely summarise what has gone before, but appeal powerfully to logic and conscience for a decision to be made. For the same reason, the conclusions may be impassioned and prolonged. The fourth sermon in the series, for example (based on Acts 2:37-38) is a little over fifty-nine minutes long, and the appeal section is at least ten minutes long. It is, in fact, difficult in this sermon and others to tell where the appeal begins. At around the forty-minute mark he is arguing that 'If up to now you have been unconcerned about Jesus Christ and who he is, then you have rejected him. By doing nothing about him, you reject him.'[48] and that a sinner realises this when the Holy Spirit begins to work, and he becomes convicted of sin. Then, Lloyd-Jones questions: 'Are you sure death is the end?' It is at this point that 'the appeal' begins - that is, the impassioned call to those in the congregation without true faith to repent and believe. Men, he says, crucified Jesus: 'they did not see in him the Lord of glory.' He then refers to Augustine, the martyrs and Reformers and asks: if Jesus Christ was everything to them, why am I not like that?

Following this comes a warm and compelling reminder of the inevitability of death. His gospel appeals typically take the form of a volley of questions fired at the hearer, and the questions that must be asked at this point begin with: where am I going? If death is *not* the journey's end – what then? Since the text is 'Men and brethren, what shall we do?' Lloyd-Jones gives a summary of the answer. 'It's quite simple.' Peter's answer to the question is 'Repent and be baptised, every one of you' and so Lloyd-Jones explains

---

[48] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 57.

repentance: '…think again, change your minds… and cast yourself entirely upon God's mercy and love.[49]

He goes on,

> And the moment you call upon God in repentance, he will look upon you and will smile upon you, and will say: it is all right! I sent my only Son into the world for you. Believe on him. Believe that he died for you and for your sins and thank him.[50]

It is typical of Lloyd-Jones that 'be baptised', which is the second part of Peter's answer to the question 'What must we do?' is mentioned, but not expounded at all.   This appears to have been consistent with a rather indecisive attitude to baptism itself. Brencher says

> the significance of baptism and its overt implications were lost, at least so far as the Sunday congregations were concerned, and there was no public recognition of the great spiritual realities for which the sacrament stands.[51]

Further, he says Lloyd-Jones 'would say about baptism "Don't ask me; I am as confused as you are!"'[52]

---

[49] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 62.
[50] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 63.
[51] John Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism* (Milton Keynes: Paternoster, 2002), 71.
[52] Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism,* 70.

Other closing appeals are by no means as long. Sometimes indeed a sermon may end quite abruptly. What is it that determines the length of the appeal? The answer would seem to be quite prosaic. While undoubtedly factors such as environmental ones (how warm or cold was the evening?) and emotional or spiritual ones (how involved or 'taken up' was Lloyd-Jones by his own message?) may have played their part, the evidence seems to be that the overall length of the sermon was the major consideration. Though Lloyd-Jones argued that that the Holy Spirit should not be restricted or tied down to any particular length, in truth these 'Acts' sermons were remarkably consistent in length: almost always between fifty-five and sixty minutes long.[53] Thus, it seems that when he had reached the end of his exposition he would spend the remaining time, long or short, in appeal.

3. Body of Sermon

Turning now to the body of the sermons themselves, four significant characteristics emerge.

a) Expository: Lloyd-Jones saw himself as an expository preacher which means, negatively, that his sermons were not concerned primarily with 'Biblical Themes' or with topical events. Though there are many references to such events in the sermons (the death of Churchill,[54] the tragedy of Aberfan,[55] the launch of 'Penthouse'

---

[53] The largest deviation is sermon 12 in volume 4 (Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29),* which was only 47 minutes long. It is likely that the demands of Christmas Day were responsible.
[54] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 3rd sermon, 44.
[55] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* sermon 3.

magazine,[56] French attitudes to the United Kingdom[57] and so on) these arise within the sermon and are referred to briefly, rather than being the subject of the sermons themselves.[58] Events in the Christian Calendar, too, are referred to rather than being allowed to break into this series. He was not opposed in principle to special series at Christmas and other occasions such as New Year or Easter 'A preacher who does not take advantage of these things is a fool, and is not fit to be in a pulpit.'[59]

But during these last three years he continued with his 'Acts' series right through the Christmas period. On Sunday evening the 25th December 1966, for example, he preaches on the most unpromising sounding words 'Three-score and fifteen souls' from Acts 7.14. He does not ignore Christmas however, by any means. After the usual opening 'The words to which I would like to call your attention…' the sermon proceeds

> I am quite sure that I am reading the minds of most of you correctly when I say that you are asking this question: What has that passage to do with Christmas Day? I do not blame you for asking the question, and it is my object and desire to answer it.[60]

---

[56] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* the ninth sermon, 127. He is critical of the Free Church paper 'The British Weekly' which attacks the launch of 'Penthouse' while supporting the theology of Tillich and Bishop Robinson. 'I see much greater hope for the people who produce Penthouse,' he says with total seriousness.

[57] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29, sermon* 13. Lloyd-Jones does not name France, but it seems clear he was referring to de Gaulle's veto of the UK joining the European Community - a veto which was to be repeated the following year.

[58] The only exception to this of which I am aware is the sermon 'Honour to whom Honour', preached on the death of George VI in 1952. It is not currently in the Lloyd-Jones Recording Trust Catalogue.

[59] Lloyd-Jones, *Preaching and Preachers*, 192/193.

[60] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 174; these are the opening words in the printed version.

There are then several other references to Christmas in the opening pages, and the appeal at the end of the sermon begins

> My dear friend, it is Christmas Sunday - yes, and it is also the last Sunday of an old year. There is only one thing that you and I need to know, and it is this: Do we belong to this company [of God's people]?[61]

Positively, then, the sermons were expository as defined in Chapter One: his points arise from the text. This concept of 'expository preaching' is so important to Lloyd-Jones' method that §III.4 of this chapter examines two further examples of how this is demonstrated in his preaching.

b) Doctrinal: The sermons were not only expository, but profoundly doctrinal. Lloyd-Jones is aware that this is a minority stance:

> Well, here, to me, is the greatest problem at the present time. It is that the Christian church is itself attacking the only doctrine and teaching that can deal with the moral situation, and yet it does not see that. The church is blinded: alarmed at the moral situation but attacking and denying the only message that can deal with it.[62]

The quotation is from the ninth sermon of the series, where he lists several disadvantages of a doctrine-less position such as, he believes, the Church at large and

---

[61] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 187.
[62] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 127.

the outside world is trying to adopt.[63] They include: without doctrine, there is no standard or authority to set before anyone; everything is fluid; without doctrine, there is no reason to be concerned about shifting standards; without it, there is no conception of the depth of sin, or how harmful sin is to the human soul; without doctrine, there is no awe of judgement, no appreciation of the re-birth, no preparation for glory, no recognition of how to deal with (or even the existence of) a fallen nature; ultimately, because of these things, there is no awareness of the need to be reconciled to God in Christ. Hence, true evangelistic preaching must be doctrinal; in that way what Paul says of the Romans, 'You have obeyed from the heart that form of sound doctrine that was delivered to you' may become true.

Nevertheless, not every Christian doctrine is given the same prominence, of course, nor even expounded. As shown above, he did not believe that doctrines of predestination and election should be a part of evangelistic preaching, though he did make strong references to the sovereignty of God over all life. Nor did he make much at all of the doctrine of baptism. Officially, Lloyd-Jones was a minister of the (paedobaptist) Presbyterian Church of Wales, but his own convictions seemed to lean towards the baptism (but not immersion) of believers and, as has been shown above this may account for his lack of exposition of the subject. It must, however, be seen as a weakness, indicating a willingness to be selective about which parts of a text were mandatory or relevant for his hearers.[64]

---

[63] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 125-140.
[64] It may reasonably be argued that preachers do need to be selective in their material, and that any attempt by Lloyd-Jones to deal with every phrase or verse would have made this 'Acts' series longer even than it is. However, that cannot be an adequate defence of preaching - as he does in Volume 1 of this series - on 'Repent and be baptized' (Acts 2:38) and explaining 'repent' without explaining (from either a Baptist or paedobaptist view) 'be baptized' too. Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 62.

It was said of Lloyd-Jones in his early days at Aberavon 'the cross and the work of Christ have little place in your ministry', and Lloyd-Jones would later admit the truth of that: 'I preached *regeneration,* that all man's own efforts in morality and education are useless, and that we need power from outside ourselves.'[65] By the time of 'Acts', that deficiency had been remedied, and he had a wider appreciation of which doctrines were appropriate for evangelistic ministry. For example, as shown above even the doctrine of the Trinity could receive extensive (though not technical) treatment in an evangelistic sermon. The FIEC basis of faith, which is brief but may be taken as typical of conservative evangelical statements of the twentieth century, consists of nine paragraphs: God, The Bible, The Human Race, The Lord Jesus Christ, Salvation, The Holy Spirit, The Church, Baptism and the Lord's Supper and The Future.[66] Apart from his unwillingness either to preach on baptism or call people to be baptised, each of these doctrines received prominence at different times in his evangelistic preaching.[67]

In an effort to examine the doctrinal content of Lloyd-Jones' evangelistic preaching, thirteen consecutive sermons from Volume 3 were chosen. The choice was not wholly arbitrary. Choosing sermons from the third (of six) volumes means that Lloyd-Jones was no longer introducing the series nor explaining it. On the other hand, he had no reason to think the series was near to its end either, so does not need to be drawing threads together. Thirteen sermons were chosen because they represent the preaching of a full quarter-year. (At the same time, given that the focus of this dissertation is the practical consideration of my own preaching, a selection of thirteen sermons made for a

---

[65] Murray, *The First Forty Years,* 191.
[66] The Fellowship of Independent Evangelical Churches began in 1922 as 'The Fellowship of Undenominational and Unattached Churches and Missions' under the leadership of E.J. Poole-Connor (1872-1962).
[67] At a time when the Charismatic Movement was beginning to make inroads into the UK, it is worth noting that there is no sermon on the signs and wonders of Acts 2:43-45.

more manageable research project than a greater number would have done.)   Those

sermons were then studied, looking for how they relate to the following doctrines, based

loosely on the FIEC basis of faith current in 2014:[68]

God the Trinity

God and his Sovereignty

Scripture and its authority

The human race: fall and sinfulness

Deity of Christ

Atonement and Justification

The Holy Spirit

The Church

Baptism and the Lord's Supper

Eschatology

Other major themes.

A table showing the prominence given to each of these doctrines is given below. If a

doctrine appears to be the major theme of a sermon, it is marked '1'; if it plays a

prominent part but is not a major theme, then '2'; and if it is mentioned, but merely as a

'reference in passing', then it has a '3'. If other doctrines not included in the list – for

example, Satan and the demonic – are prominent, the table notes that.

---

[68] Westminster Chapel was a member of the FIEC, and Lloyd-Jones a keen supporter; these doctrines then
would have been regarded by him as representing a general evangelical position.

Table 1 - Doctrinal Content of 13 Consecutive Sermons from Volume 3

	1 5:17-32	2 5:20-29	3 5:29-32	4 5:29-32	5 5:29-32	6 5:29-32	7 5:31	8 5:29-32	9 5:29-32	10 5:29-32	11 5:29-32	12 5:33-42	13 5:34
God the Trinity			2										
God and his sovereignty	1		2	2			1		2				
Scripture and its authority		1	3					1					
The human race: fall & sinfulness	2	2	3	1		3	2	3	2		3	1	1
Deity of Christ	2		2				2	2	1		3	3	2
Atonement/Justification	2	2	1	2		2			2	3		2	3
Holy Spirit		2			3			3		1			
The Church	3						3	3	3	3	3		
Baptism/Lord's Supper				3							3		
Eschatology	3	2					3		2				
Other major themes		Creation			Repent-ance				Satan/Demonic				

Key: **1** = doctrine is the major theme of the sermon; 2 = plays a prominent part; 3 = referenced in passing

There is an obvious weakness in an analysis like this, which must be acknowledged at the outset: throughout those thirteen sermons, Lloyd-Jones was preaching on just twenty-six verses (Acts 5:17-42). In fact, eight of the sermons are on the very limited verses in 5:29-32. It would be unreasonable to expect him to major on doctrines that are not explicit in this passage. Nevertheless, the results are interesting.

The three doctrines that get most attention are as follows:

The human race – fall and sinfulness	11 sermons
Atonement and justification	9 sermons
The deity of Christ	8 sermons

The doctrine of fall and sinfulness scores '1' most – three occasions – with God and his sovereignty, and Scripture and its authority, achieving most prominence in two sermons. None of this is surprising in sermons that are deliberately evangelistic.

Similarly, the fact that the doctrines of baptism and the Lord's Supper are not prominent is no surprise either, for neither of them is mentioned in these verses or in the context. In these thirteen Lloyd-Jones sermons, the table shows that they get one passing reference each.

The only surprise, perhaps, is that the doctrine of the Trinity plays a prominent (but not the major) part in only one sermon, when the passage, particularly the response of Peter to his accusers (Acts 5.29-32), is highly Trinitarian.

Nonetheless, the table shows the wide range of doctrine that Lloyd-Jones believed was appropriate in evangelistic ministry, as well as the relatively high concentration of doctrines in individual sermons: only two sermons dealt with as few as two doctrines, while one sermon referenced seven, and three sermons referenced six major doctrines.

The table also reveals a certain unevenness, in that with two of the sermons I did not find it possible to identify one major doctrine as a point of focus.

This stress on doctrine, and the variety of his doctrinal content, demonstrates his own understanding of what evangelism needs to be, an understanding that – from time to time – he pauses to explain. One such explanation comes in the seventeenth sermon. Aware that he may be misunderstood, he says:

> You do not start even with the Lord Jesus Christ. I am not at all sure but that most of our troubles in the Christian church today are not just due to that. We must start with God.[69]

Christianity, the same sermon explains, is a phenomenon first and foremost – 'it is something that happens, something that has happened, something that is happening, something that is going to happen.'[70] To reduce it to an ethical teaching is a mistake, therefore; Christianity is about the action of God in history. It is not only about God active in history, however – it is about God acting to change people both in history and the present day. 'The Christian faith is something that changes the lives of men and

---

[69] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 239, 247/8, 'The God of Abraham, Isaac and Jacob'.
[70] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 240.

women. It produces saints.'[71] He illustrates this in one of his favourite ways, by referring to the dramatic changes in individuals and society as a result of the Methodist Revival of the eighteenth century. But at the same time, it is not to be focussed on miracles, or dismissed as psychology, or reduced to the liberal theology of Bishop Robinson[72] and God as the 'ground of all being.' Rather, Christianity proclaims a personal God, who lives and has revealed himself to mankind. Speculation cannot reach him; God appeared to Abraham. Then, he is a God who can be spoken to, and he is a God who is concerned about the state of the world. He is the God of the covenants, a God of great plans and purposes; and he is the eternal God, the God of Abraham, Isaac and Jacob, 'three generations, but only one God.'[73] This God, he says, gave the law; this God gave his Son. He was killed, raised and ascended into heaven; he sent the Holy Spirit down to earth and is active down the running centuries, and active still. Then follows his appeal, focussed around three questions, each of them with doctrinal content: 'Do you know that you are in the hands of God, that he made you and that the world is his and not yours? Did you know that "It is a fearful thing to fall into the hands of the living God" Do you know God?' The recorded version speaks of the soul, of the possibility of damnation, of the reality of revelation and the incarnation – all of which are dealt with briefly, but clearly, in the closing minutes. Thus, a didactic element is the heart of his philosophy and practice of evangelistic preaching.

It must be said at this point that doctrine and logic do not necessarily drive out compassion. While doctrine could be dry, and the doctrine of sin and damnation particularly harsh, it is important to note that there is a very obvious 'throb' of

---

[71] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 242.
[72] See Chapter 2 §II.2.
[73] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 252.

compassion throughout the preaching of Lloyd-Jones, a winsome manner designed to attract not repel. His manner is that of the physician, conveying bad news first to a complacent patient, before outlining the sure, but serious, remedy. The very next sermon in the same volume is an outstanding example of his winsome manner, as he describes the needs of the trouble-spots of the world – Vietnam, Dominican Republic, South Africa – and the needs of every individual. Difficult to convey in print, that compassion is clearly evident in the recorded sermons.

As just one example, his compassion is also evident in the sermon on the 'Failure of Humanism' where he argues that the ultimate practical weakness of humanism is that it cannot help:

> Here is my challenge to humanism: What has it to give to a man who has made a wreck of his life?... Humanists should face the problem of London, its vice, its immorality; the people who have become slaves of drugs and are slaves of sex and everything else – what have the humanists got to give them? Nothing! Nothing whatsoever![74]

However compassionate Lloyd-Jones may have been towards people, however, he was ruthless in his attempts to expose the folly of non-Christian ideas. He could also be hard-hitting in his compassion, as the sermon 'Abraham in Mesopotamia' shows.[75]

---

[74] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 217, 220/1.
[75] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 37-53.

This sermon was preached on October 23rd, 1966 – two days after the Aberfan Disaster in South Wales, when one hundred and sixteen children were killed by a large coal-waste tip engulfing their primary school. The tragedy, he declares, was 'partly the result of the greed of man – money-making without considering consequences.'[76] In answer to the question 'If God is over all, why does he allow such things?' he replies: 'The answer is this: Why did man ever sin against a God who made a perfect world in which that kind of thing need never have happened…?' He is not finished, however, and becomes very particular:

> Man says he can get on without God; and in prosperity he has got on without him. To me, that is the great tragedy of this hour. I know that valley, I have preached in that very town of Aberfan, and I know how God's cause has gone down there, since the last war, in particular. I know how men and women in a state of affluence have turned their backs upon God in that place where once they sang his praises and met to pray to him and to thank him for his mercy and compassion. They turned their backs upon God, and have they a right to complain now? We must think deeply about these things.[77]

These are the words of a man well steeped in the records of God's judgements in the Scriptures, and who sees no reason why those judgements should be thought to have ceased. But they are also the words of a man of deep compassion, as his subsequent visit to Aberfan a year later showed. Iain Murray relates how Lloyd-Jones preached on Romans 8:18-23 ('For I reckon that the sufferings of this present time are not worthy to

---

[76] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 45.
[77] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 46.

be compared with the glory which shall be revealed in us…') and goes on to quote from a letter from a minister who had been present, saying 'After the services I saw mothers, who had lost little ones, and fathers also, smile with renewed hope in their faces. I know they will face the future now with more confidence. God bless you, for all you have done for these dear people here…'[78]

There is also a similar bluntness from time to time in exposing how contemptible sin is. For example,

> Can you not see the clever people kicking against the laws? They want to break them, they want to change the law. Why? *So that they can live like pigs…* Think of the selfishness in the world, these people who leave their wives and little children – *the cads! The selfish cads!* These people do not hesitate to trample on the most delicate and most sensitive feelings just to gratify their own passing lusts and whims. The self-centredness, the smallness of it all![79]

This bluntness is articulated with a passion that is characteristic of his preaching.

c) The Use of Apologetics: Lloyd-Jones' reliance on logic leads to the question of the place of apologetics (the use of logic and evidence in defence of the Christian faith) in his evangelistic preaching.

---

[78] Iain Murray, *The Fight of Faith* (Edinburgh: Banner of Truth, 1990), 572.
[79] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 281 – emphasis mine.

His view of preaching, and of the work of the preacher himself, was far away from the idea of debate. When asked to appear on radio programs for example as part of a panel, he would invariably decline. For Lloyd-Jones, the gospel was not 'one view among many' to be debated and considered. The gospel was to be proclaimed, not debated. He was, however, happy to marshal arguments in his preaching as he worked to 'persuade men' (2 Corinthians 5:11).

One major apologetic, used repeatedly in these 'Acts' sermons, is the phenomenon of prophecy. It is an apologetic he makes early use of: the third sermon in the 'Acts' series is called 'The Great fact of Prophecy.'[80] His introduction calls for consideration of the great fact of life – that we do not understand the world. Previous scientific optimism, he declares, was shattered by the discovery of x-rays, dispelling 'the idea that all the mysteries of the universe would soon be fathomed.' Yet the rise of psychology, with its secular explanation of religious convictions, and the growth of philosophy of religion as a discipline, has left many Christians concerned and unable to answer. Their tendency to rely on their own experience, he declares, only exacerbates the problem and plays into the hands of the sceptic.

The response of the apostle Peter to unbelief, says Lloyd-Jones, is quite different. He does not talk about his experience, but about historical facts: 'Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.' Peter explains those facts by seeing them as the fulfilment of prophecy: 'That Jesus' life and death is the fulfilment of

---

[80] In both the book and the catalogue of recordings. This is rare; often the titles given are quite different.

prophecy is one of the main arguments in this sermon' and two pages later Lloyd-Jones goes on to argue its contemporary relevance.

> …the apostle's argument is that prophecy is a fact. These prophecies were written centuries before the birth of Jesus Christ. So it does not make the slightest difference whether you are volatile or quiet, whether you are an optimist or a pessimist. It is a solid fact of history that many centuries before the birth of Christ, various men wrote down, in documents that were preserved, prophecies about a person who was going to come. They gave the most extraordinary details concerning him – details about his birth in Bethlehem, about his poverty and about the character of his life. They told of his ride into Jerusalem on the foal of an ass, of the betrayal for thirty pieces of silver, and they said that he would be 'led as a lamb to the slaughter' (Isaiah 53:7) and killed. They said he would die, yes, but that he would rise again and would ascend and send down the Holy Spirit. All that was prophesied. This is the basis of the Christian faith.[81]

I have given the extended quotation at this point because of the importance of prophecy as an apologetic in the preaching of Lloyd-Jones, and because these are the factors he refers to repeatedly.

Why does he make so much of this? Undoubtedly for the reason he gives, that this is an objective test which does not depend in any degree on the hearer's personality type, previous convictions, religious interest and so on. Both the prophecies in the Old

---

[81] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 40/43.

Testament, and the fulfilment of those by Jesus of Nazareth, are simple facts of history which can be checked by anyone and, in Lloyd-Jones' estimation, will be convincing to any fair-minded person. 'The issue cannot be evaded by talking about psychology and temperament and by quoting experiences.'[82]

Prophecy however is not the only apologetic argument used by Lloyd-Jones. The sermon called 'The failure of humanism,'[83] based on Acts 7:17-50, may be seen as primarily an apologetic against humanism. Having given three characteristics of humanism (a rejection of the supernatural, religions including Christianity being a human invention, and the belief that man is able to 'save' both himself and society), he gives three major arguments against humanism which are loosely related to his text. They are:

- The Christian faith ('unlike every other teaching') is based solidly on facts. 'You have no right, in common honesty, to say that it is a human invention.'[84]

- The outstanding facts of history are inexplicable to humanism. He refers to the story of the Jewish nation, to individuals within that nation, and stories such as David and Goliath. Then he turns to the New Testament, arguing that Jesus is inexplicable in evolutionary terms. The phenomenon of the Christian church likewise is adduced as an apologetic, individuals such as Saul of Tarsus, Augustine, Aquinas, Luther, Calvin and 'millions of ordinary individuals'. Lastly under this heading, the fact of revival; psychology, says the preacher,

---

[82] Lloyd-Jones, *Authentic Christianity: Volume 1: Acts 1 – 3,* 47.
[83] 'The futility of humanism' in the catalogue.
[84] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 207.

may be able to explain why revivals continue once they begin, but is completely unable to explain their origin.

- Thirdly, he argues that the facts of life itself falsify humanistic theories. 'Good paganism' is an obvious failure, and if humanity is making progress at all, it is no more than a march to the jungle.

Lloyd-Jones refers to this in the sermon as only a 'superficial answer to humanism', and he is undoubtedly right. As an argument against humanism it is open to much criticism. Religions all, for example, have their unique individuals, as does the secular world. The sermon becomes stronger when Lloyd-Jones identifies weaknesses in the non-Christian understanding of human existence. But the history of Israel, the uniqueness of Jesus, the birth and survival of the Christian Church and the phenomena of revival are recurring strands in his apologetic, and are brought together in this one sermon.

d) Passion: Lloyd-Jones' own definition of preaching, 'Logic on fire', has been much quoted. The logic is, of course, much easier to demonstrate than the passion. Indeed, while it is evident even from the printed version of the 'Acts' sermons that they were preached with great conviction, the true passion is heard most clearly in the recorded sermons themselves. Any hearer who is not convinced of Lloyd-Jones' case – either from the Scriptures themselves or his logical exposition of them – will at least know that Lloyd-Jones is convinced, and that it matters enormously to him.

Passion is akin to, if not identical with, what Stott calls 'earnestness'.[85] Earnestness, in Stott's definition, is the broader category, encompassing what the preacher feels about his task when he is out of the pulpit, as well as in it. He quotes James W. Alexander of Princeton that 'it is a matter of universal observation that a speaker who would excite deep feeling must feel deeply himself.'[86] Stott then goes on to quote extensively from Lloyd-Jones himself, preaching from Ephesians 6:10-13.[87] The quote includes the words '…you say "but if you have true scholarship you will not be animated; you will be dignified. You will read a great treatise quietly and without passion." Out with the suggestion! That is quenching the Spirit!'

The passion with which Lloyd-Jones, at times, denounces particular sins has been referred to earlier in this chapter. His passion is more evident, however, as he nears the end of his sermons and appeals for a decision based on his exposition.

Often, these impassioned appeals will take the form of quotations from great hymns, interspersed with comments and applications from the preacher himself. One example of this is the sermon 'The Wisdom of God'[88] based on Acts 7:17-20. He has been dealing with the weaknesses of humanism, and in this sermon his headings are first, the indirectness of God's ways, second, the wisdom of God's ways, and third, the vindication of God's ways. Under the third heading he has asked: why does God behave as he does? In particular, why does God use the weak and foolish things of the world? Why was the Saviour of the world born into a poor family where he grew to be a carpenter, rather than a wealthier family, growing to be a king, or soldier, or at the

---

[85] Stott, *I Believe in Preaching,* 258-279.
[86] Stott, *I Believe in Preaching,* 258.
[87] Stott, *I Believe in Preaching,* 269.
[88] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 238-253.

very least a great philosopher? These things, says Lloyd-Jones, demonstrate first, the heart of God's love. Then, they lead to the destruction of his own enemies. Finally, they establish his own glory. We need to be humbled, he says, before we can be saved.

At this point, he begins to quote from George Matheson's hymn 'O Love that wilt not let me go' and particularly the lines 'And from the ground there blossoms red/Life that shall endless be.' Only in this way – having been crushed to the ground and seen our own worthlessness and inadequacy, he argues – can we begin to have our head lifted from the ground by the cross of Jesus.

> 'God has to humble us to the very dust in order to bring us to see that we are totally dependent upon him, that we can do nothing apart from him, that we must trust his Son, our blessed Lord and Saviour, that there is no other hope.'[89]

And why does God do this? 'That no flesh should glory in his presence' (1 Corinthians 1:29) is the Scripture the impassioned preacher quotes as explanation.

However, the preacher is not yet finished. Several minutes of questions follow:

> So have you seen all this? Have you seen it in the story of the children of Israel in Egypt? Have you seen it in the whole story of the coming and the dying and the rising of the Son of God?

---

[89] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 253.

As already said, the use of a series of questions to challenge his hearers to a response is characteristic of Lloyd-Jones' evangelistic sermons. But, missing from the printed version, Lloyd-Jones quotes from two further hymns as he drives home his point that God's ways are not our ways, yet we have to learn to trust him and cast ourselves on him. Two sermons later he is doing exactly the same thing. This time, however, he uses a different hymn, and the printed version makes no reference to it at all.

4. Two Examples of the Expository Method

At this point I will examine two other sermons, preached three months apart, in order to show that the expository method was the norm in Lloyd-Jones' preaching, and to give further insight into what 'expository preaching' looked like in the evangelistic sermons of Lloyd-Jones.

a) Example 1: The first of the two sermons is called 'Listen!'[90] and is based on Acts 7:1-2. It is an important sermon, since in it Lloyd-Jones declares 'This… is my notion of evangelism'.[91] He spends four pages setting the scene: Stephen is on trial charged with being against the law of Moses. We are looking at it, he says, not out of antiquarian interest (a common statement of Lloyd-Jones) but because the world is in trouble. Individuals are in trouble. The gospel is the only hope, but it is being rejected for exactly the same reasons as it was rejected in Stephen's day. The body of the sermon explains what those reasons are, and takes around eight pages in the printed

---

[90] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 1-18. Preached on October 9th 1966, the sermon is called 'Institutional Religion' in the tape catalogue of the Lloyd-Jones' Recording Trust.
[91] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 15.

version. It is followed then with a brief (two pages) explanation of the parallel between then and now. Finally, the appeal itself is, in effect, a further exposition, this time of the word 'hearken' in Acts 7:1. Thus, in a sermon of eighteen pages, less than half - eight pages - is taken up with what appear to be the major expository points of his sermon.

Before he begins with those, then, he describes the 'obvious prejudice' of the Sanhedrin – a prejudice which is shown in several ways: they do not give Stephen a fair hearing, he was only doing good, their charges were lies and they were plainly made in a spirit of bitterness. Lloyd-Jones drives home the point: it is a mistake to think that unbelief is cool, calm and rational. What then are their reasons for rejecting the gospel? These are the three expository points in this sermon.

First Lloyd-Jones shows that Stephen's hearers and accusers were satisfied in their own righteousness.

Secondly, Lloyd-Jones argues that Stephen is saying his audience had severely misunderstood their own faith; they had turned their own religion into the exact opposite of what it was meant to be.

Thirdly, and of crucial importance, they had failed to see the glory of the Lord Jesus Christ, who is himself the fulfilment of the Law and the Saviour of the world.

Following these three points, Lloyd-Jones turns next to show the contemporary parallel; that is, to show the relevance of his sermon by suggesting that things have not changed. Members of his congregation in Westminster in 1966 may be in exactly parallel

situations to Stephen's hearers. Many people in the world today, he says, believe themselves to be in a right relationship with God for similar reasons. They have been born in a Christian country. They may be religious, and moral. Hence, Christianity also is turned into the very opposite of itself and, like the Sanhedrin, it is not the details that are mistaken but the whole approach.

> This is still the trouble. I say again, the greatest hindrance to becoming a Christian is that we think we are already Christians. We turn away from Christ because we think we are all right, because we think we have put ourselves right with God.[92]

The three major points and a pointing to the contemporary parallel are followed by a demonstration of the need to listen carefully to the reasoning. 'Hearken!' says Stephen in Acts 7:2, and Lloyd-Jones echoes that call. The gospel is an argument with logic and reason supporting it, rather than the emotional 'sob stuff' that it is often misrepresented as. Because it is truth, it needs us to apply our minds. It is a unique teaching, unlike anything else the world offers. It cuts across our prejudices, and convicts us of our wrong-doing. For that reason, it is objectionable to the 'natural man' treating our righteousness and religion alike as dung and refuse. This application leads very swiftly into an appeal for response from the congregation.

On this occasion, the appeal begins 'I am asking you in the name of God to hearken, to listen…' and Lloyd-Jones goes on to press his case home. As is so often the case, the appeal on the recording is considerably longer than that in the book.

---

[92] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 13.

At first sight the sermon may not appear to be a good example of expository preaching, since the major points as given above are not obvious within the text. However, closer reflection will show that it is genuinely expository. Chapter One of this dissertation quoted T.H.L. Parker's definition that 'Expository preaching consists in the explanation and application of a passage of Scripture. Without explanation it is not expository; without application it is not preaching.' Clearly, Lloyd-Jones is answering here the implied question: how did this state of affairs come to be? What is it about Stephen's opponents that led them to charge Stephen in this way? Lloyd-Jones is explaining the background to the passage, as well as the passage itself, and applying it to his own hearers.

Hence, we may reasonably conclude that the sermon is an example of Lloyd-Jones' expository method, and one which demonstrates that expository preaching does not need to be obvious or simplistic.

b) Example 2: The second sermon to be examined for the textual faithfulness which is necessary in expository preaching is called 'The importance of understanding history' and based on Acts 7:17-20.[93]

His structure for this sermon is very clear, it has a very different introduction from usual, and is a good example of Lloyd-Jones drawing points from a text which only seem obvious afterwards. Preached on January 8th 1967, it is his first evening sermon of the New Year, and he makes reference to the fact by saying that the question 'What is

---

[93] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 188-204.

life all about?' comes naturally at a New Year.[94] The focus of the sermon is the words 'another king arose, which knew not Joseph.' He sees a definite parallel between the ancient Pharaoh and people today, asking 'What is the trouble with this King – and with humanity today?'

The introduction, although different from his normal introductions, begins in the customary way, 'The words to which I would like to call your attention…' From then, however, he first summarises the story of Stephen, explaining why he had been arrested and what he had said so far. Lloyd-Jones then goes on to talk about the necessity of an outline for those involved in public speaking, an outline that includes a purpose and a theme which is worked out. Stephen, he says, had just such a definite plan.[95]

Once more, Lloyd-Jones is careful early on to call attention to the relevance of this ancient story.

> …I am calling your attention to this because it is an equally important point for us. This is not merely ancient history. It is that, but it is more, it speaks to us in a contemporary manner. The world today is doing exactly what the Sanhedrin did.[96]

Only after this does he come to the major expository points of the sermon, and he does so by asking 'What was the trouble with this king [Pharaoh]?' and he has three points in answer to it.

---

[94] In the recording only.
[95] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29,* 188/189.
[96] Lloyd-Jones, *Authentic Christianity: Volume 4: Acts 7: 1-29*, 189.

The first point in the answer is that Pharaoh shows a lack of awareness of God's purpose in history. People tend to be interested only in their own times – Pharaoh was undoubtedly like that. A remedy for this, says Lloyd-Jones, is to realise that we live in a very old world. However, it is not just a lack of care about the past: this King did not care either about the future. This too is characteristic of our own day, a day when we no longer even save for the future! We forget that we inevitably grow older, that age and decrepitude await. His third sub-division is that Pharaoh, and we ourselves, too easily make the mistake of seeing history only as the sphere of human activity, not seeing the activity of God.

Secondly, says Lloyd-Jones, Pharaoh and people in general resist God's plan in history. The existence of such a plan is a repeated point in this block of sermons from Acts 7; here Lloyd-Jones shows that resistance reflects an ignorance of who God is ('not knowing Joseph' has a deeper meaning: Pharaoh did not know the God behind Joseph), an ignorance of what God has done and an ingratitude for his actions. We are interested, he says, in world speed records[97] and in outer space, but not in the 'wonderful works of God.' Ingratitude, too, is an ongoing issue; he refers obliquely to a nation turning on Britain when once Britain had saved her.[98]

Thirdly, the preacher argues that Pharaoh was ignorant of the character of God's purpose in history, not just the purpose itself. The world mocks the church, but history is moving to its God-appointed end. His purpose is one of deliverance and blessing for his people and it is a purpose of judgement for God's enemies.

---

[97] Apparently a reference to the death of Donald Campbell (a British speed record breaker) four days earlier, but there is no direct mention of this in the sermon.
[98] Probably a reference to France, which a few years earlier had vetoed our entry into the Common Market.

His appeal turns to what he describes as the two – and only two – possibilities that confront every one of us. History teaches us the activity of God; either we learn the lesson of history, or fail to do so, defy God, and court disaster. 'The Pharaohs triumph for a season, but only for a season: the end is destruction.'

These two sermons together demonstrate that for Lloyd-Jones exposition is not a matter of saying just what is obviously there on the surface of the text. In narrative genre, at least, it involves going behind the text and asking 'How and why have we arrived at this point?' Such a procedure could easily be fanciful and misleading; but Lloyd-Jones is protected from that by his clear theology, which effectively sets the bounds for him.

5. Lessons to Learn

Four characteristics have thus been identified, from the 'body' or central parts of the Lloyd-Jones 'Acts' sermons, which my reading and hearing of these sermons suggest are basic to his evangelistic preaching ministry in these years. Those four characteristics are: their expository nature, their doctrinal content, and their use of apologetics and their impassioned delivery.

As well as this, the two sermons that were examined in order to demonstrate his expository method both had very clear structures, a fifth characteristic. That is not always the case with Lloyd-Jones, by any means; in some of the sermons (which are not in themselves difficult to follow) a clear structure is difficult to discern. This may stem from the fact that Lloyd-Jones was usually very free in his delivery and not confined to the sermon notes that he had in the pulpit with him. From time to time he would expand

his material as he was preaching it ('in actual practice I sometimes find that I succeed in doing only about half of what I had planned and purposed'[99]), and this would make the sermons difficult to analyse. Nevertheless, the normal rule of his sermons is that there is a clear structure.

Finally, the strength and length of his evangelistic appeals in these sermons also merits attention as a sixth characteristic.

These six characteristics will form the basis of the first questionnaire which will serve as the pilot study in this dissertation.

IV. How Typical are the 'Acts' Sermons of Lloyd-Jones' Evangelistic Preaching?

1. Two Series Examined

It remains to be asked whether this long series of sermons on the Acts of the Apostles is typical or atypical of the evangelistic preaching of Lloyd-Jones. For insight into this, two other series of evangelistic sermons were examined, from very different parts of Scripture and from just a little earlier in his ministry. The first is a series published as *God's Way, Not Ours* based on Isaiah 1:1-18 and preached from February 3rd 1963 to April 7th of that year.[100] The second is a series of sermons on one verse – 2 Timothy

---

[99] D. Martyn Lloyd-Jones, *Studies in the Sermon on Mount: Volume 2*, (London: IVP, 1960), 7.
[100] Lloyd-Jones, *God's Way, Not Ours.*

1:12 – published as 'I am not ashamed' and preached from April 12th 1964 to June 21st of that year.[101]

Four major factors explain the choice of these two series for comparison. Firstly, they are from a similar period and therefore any differences cannot be accounted for as significant developments in Lloyd-Jones' thinking. Secondly, they are from different genres (Acts is New Testament narrative while 2 Timothy is a New Testament epistle and Isaiah is Old Testament prophecy). It may be that these different genres lead to a significantly different approach or emphases. Thirdly, both series are relatively brief with the series from 2 Timothy taking eleven sermons, from one verse,[102] in the published form, and the Isaiah series nine sermons on eighteen verses. Finally - like that 'Acts' series - both of these series are readily available in both recorded and printed form.

2. Similarities

a) Expository Logic: These two series do show both similarities and differences from the 'Acts' series. To start with the similarities: both series are expository sermons in the meaning given in Chapter Two of this thesis. In each case, the recordings of the first sermon in each series both begin with the words 'The words to which I should like to call your attention this evening…' followed by a re-reading of the relevant Scriptures. Once more, this is common throughout the two series.

---

[101] D. Martyn Lloyd-Jones, *I am not ashamed: Advice to Timothy* (London: Hodder and Stoughton, 1986).
[102] This is the way they are presented in the book, but it is in fact misleading: the sermons deal with a significant part of the chapter from 2 Timothy.

Each series also pursues a similar logical style of preaching; this he explains in the third of the 'Isaiah' sermons:

> Are you interested in logic? If so, follow the logical process here. See how Isaiah traces out his argument, how one thing leads to another. This is what you may call 'the anatomy of sin'…[103]

b) Doctrinal: This too is a highly doctrinal sermon, as it takes the hearer through that 'anatomy of sin', distinguishing between words: sin, evil, corruption, iniquity - and explaining how these provoke the God of Israel to anger and lead to hell itself. Again, the doctrine and the logic do not detract from, but rather fuel, the passion, building to a climactic appeal before ending suddenly.

Doctrine is also prominent in the series on 2 Timothy. In fact, Lloyd-Jones believes that the whole passage is a 'summary of Christian doctrine'[104] given 'so that the dejected Timothy may come back to it and be clear about it.' In this sermon, Lloyd-Jones defends the doctrinal approach:

> It is not difficult, you know, to play psychologically with people. I could, but I do not want to. If I just made you feel happy for the moment, well, I would be a hindrance to the gospel, and God forgive me if ever I am guilty of that. I am not to do anything to you of myself; all I am to do is to lead you to the gospel, to lead you to the glory of the Lord of the gospel, to remind you of the truth

---

[103] Lloyd-Jones, *God's Way, Not Ours*, 36.
[104] Lloyd-Jones, *I am not ashamed: Advice to Timothy,* 183.

concerning him. So, you see, I do not want to do anything in order to produce a kind of psychological effect. No, it is the truth alone...[105]

c) Impassioned Delivery: This, too, is evident in the recordings of each of these series, and to a lesser extent (inevitably) in the printed version. The final sermon in this 2 Timothy series concludes with a magnificent peroration, beginning 'My dear friends, I leave you with a question: have you been persuaded?'[106] with extensive quotes from a hymn, and a poetic calling on 'Saints, apostles, prophets, martyrs' to answer the question 'Is he sure to bless?' This whole sermon, but particularly its conclusion, is among the most powerful of the whole corpus.

It may safely be concluded, then, that the identified elements of expository logic, doctrinal content together with a compelling, impassioned delivery and evangelistic appeal are as characteristic of these sermons as they are of the 'Acts' sermons.

3. Differences

The chief difference seems to be that these two series do not use prophecy as an apologetic argument to the same extent. (There are occasional references.)   That difference is probably well accounted for by the context: the book of Acts repeatedly quotes Old Testament prophecy, and so Lloyd-Jones feels justified in repeated and extensive appeals to Old Testament prophecy as an apologetic. Except for this, there

---

[105] Lloyd-Jones, *I am not ashamed: Advice to Timothy,* 182.
[106] Lloyd-Jones, *I am not ashamed: Advice to Timothy,* 221.

are no significant differences in the approach, the doctrines taught and majored on, or the passion behind the preaching.

V. Conclusion

After this close examination of the evangelistic sermons of Lloyd-Jones, the question to ask is what may reasonably be concluded from them. In particular, the question to be addressed is what lessons I may take from his example.

A first characteristic worthy of emulation is the combination of logic and passion which Lloyd-Jones himself drew attention to (logic on fire!) as very important. Because Christianity has doctrinal content, those doctrines need to be explained carefully and clearly, sometimes with alternative positions addressed and shown to be wanting. At the same time, Christianity is more than doctrinal knowledge, and there is great need for preaching which shows that the preacher himself feels the importance of the doctrine being expounded. But the two must go together: an impassioned delivery without logic would never suffice, nor would logic without profound feeling.

Secondly, the sermons should deal faithfully with the text under consideration. They may at times do so in ways that are not immediately obvious (such as considering how a particular question came to be asked, see above §III.4) but the Evangelical preacher's only claim to authority is that he is saying, in effect, 'This is Scripture; this is what God says.'

142

Lessons may be learned, thirdly, about the place of apologetics in an evangelistic ministry. As has been noted, while Lloyd-Jones does not preach purely apologetic, or purely topical, sermons, both apologetics and references to topical events do have their place in his ministry and thinking. If they are kept subservient to the text under consideration, they may be useful.

A preacher following the Lloyd-Jones example would, fourthly, spend considerable time and energy in pressing for a response. The hearer should never be left wondering 'So what?' and still less 'What does any of this matter?'

Fifthly and finally, while Lloyd-Jones is at times hard-hitting (see the reference above, III§4, to the sermon immediately after Aberfan) he should never be lacking in compassion for the people to whom he is preaching, nor allow himself to give the impression that he is.

The next chapter will continue to reflect on these and other characteristics highlighted within this chapter, identifying six in all before moving on to describe ways in which I plan to assess and inform my own preaching from them.

CHAPTER 4: EXPLORING THE RELEVANCE OF THESE STUDIES TO MY OWN MINISTRY

As I have indicated throughout, the overall purpose of this research is to consider the 'Acts' sermons of Dr Lloyd-Jones as a means of assessing my own evangelistic preaching and in particular, of identifying ways in which that preaching could develop. This evaluation exercise will provide a platform for determining to what extent Lloyd-Jones' methods can be a possible help for me and other twenty-first century preachers in the Reformed evangelical tradition.[1]

The study of the sermons of Dr Lloyd-Jones examined in the previous chapter, and their application to my own ministry, is therefore a form of case-study, and as such is 'a tool for reflection…[leading] to self–analysis…' which will serve to analyse, reflect and prescribe action.[2] Reflection and self-analysis is the prime purpose of this chapter, and further action will be prescribed in the next and final chapter.

As a starting point, a brief introduction is given to my current ministry, after which a discussion of six characteristics of Lloyd-Jones' sermons identified in the previous chapter are discussed.[3] Then the method used to research how Lloyd-Jones's approach could contribute to my preaching is introduced. This entailed a structured series of questionnaires given to groups within my congregation, which are presented and

---

[1] see Chapter 1 §I.3.
[2] Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Zondervan, 2001), 144.
[3] The four listed in Chapter 3 §III.5 and adding also both the clear structure and strong evangelistic appeals which are also noted there.

analysed in turn, and the chapter concludes with personal reflections on those results. (There were seven respondents to the first questionnaire, but only six to the second. One participant - who also co-ordinated the responses for both questionnaires - had stepped down from the leadership and chose not to complete the second questionnaire. The third questionnaire, given to a group of young people, had eight respondents.)

I. Introduction to my Current Ministry

I have been pastor of Moordown Baptist Church in Bournemouth since 1997. The church has a regular morning congregation of around two hundred people of all ages, many of whom are Christian believers but some of whom are simply interested enquirers. The evening congregation is smaller. The church itself has been evangelical throughout its seventy-year history and my own doctrinal convictions are both Evangelical and Reformed, as described in Chapter 2 §II. The congregation works hard to reach out to those with no faith, or of different faiths, holding to the evangelical belief that salvation is found only through personal adherence to Jesus Christ.[4] It has been my almost invariable practice through around thirty years of pastoral ministry in two churches to follow the Lloyd-Jones model and preach at one service each Sunday (in my case, usually the morning service) to the unbelievers in the congregation.[5] This practice undoubtedly stems originally from my own indebtedness to Lloyd-Jones, as indicated earlier. It was his itinerant evangelistic ministry, post-retirement, that first caught my attention and led to my subsequent conversion. After that conversion in 1973 and knowing nothing of the evangelical world, the first Christian books I

---

[4] John 14:6, Acts 4:12.
[5] The church has both a morning and evening service, and usually I preach at both.

purchased were the Lloyd-Jones' *Studies in the Sermon on the Mount;*[6] much of my early understanding of evangelical theology I learned from those volumes, and the early volumes of his series on Romans, especially the first to be published.[7] I subsequently trained for Christian ministry at London Theological Seminary which was founded under Lloyd-Jones' influence and staffed by ministers who had themselves been greatly influenced by him. It was largely inevitable then that when I began to preach regularly, I should follow the practice I had learned. Reflection over the years has, in any case, persuaded me that it is a good and useful practice. On the one hand, it is unwise to assume too much about a congregation that gathers[8] and on the other hand it is wise to have one service each week to which church members can bring their friends with confidence that they will hear something designed to help them. The outcome of this research will serve in part to test the effectiveness and appropriateness of this thinking.

I have used this study to examine my own evangelistic preaching as critically as I am able, in order to learn to communicate the gospel more effectively to the congregation. I have done so with the following questions in mind:

- Do I cover a sufficient range of Biblical teaching?

- Am I careful to relate what I am saying to the people sitting in front of me and the days in which we all live?

- Do I preach with enough impact, including emotional impact, and clarity?

- What particular lessons can I learn from Lloyd-Jones' sermons to help me develop my own communication and preaching skills?

---

[6] D. Martyn Lloyd-Jones, *Studies in the Sermon on Mount: Volume 1* (London: IVP, 1959).
[7] D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 3:20-4:25: Atonement and Justification* (Edinburgh: Banner of Truth, 1970).
[8] Compare with Lloyd-Jones' own comment 'For many years I thought I was a Christian when in fact I was not… But I was a member of a church and attended my church and its services regularly…' (D. Martyn Lloyd-Jones, *Preaching and Preachers*, (London: Hodder and Stoughton, 1971), 146).

- What in Lloyd-Jones deserves to be imitated, and what avoided – and why?

Furthermore, my colleagues and I in the ministry at Moordown Baptist are increasingly involved in the initial preparation of young people who will help to form the next generation of Christian ministers. We have an ongoing system of two-year apprenticeships, or internships, whereby suitable individuals who may be called to Christian ministry are taught theology and given experience in preaching and other ministry tasks. A prime consideration is how they may be helped to develop a clear and effective gospel ministry, and within that task one of my concerns is to identify in what ways Lloyd-Jones' practice and preaching can help both me and them. It is hoped that reflection on and interaction with these 'Acts' sermons, and the theology and convictions behind them, will enhance my future mentoring of these young people.

Relevant to this account of my personal ministry, is the consideration presented in Chapter 2 §IV of the contemporary cultural and social context in which it operates. This is a factor to be borne in mind in evaluating the possible usefulness of Lloyd-Jones' approach for my own preaching given the many changes that have taken place since the 1960s when Lloyd-Jones was speaking.

The process of reflection on my own preaching began with a pilot study conducted among my own church leaders (see §IV below), based on the characteristics I identified as typical of Lloyd-Jones. This led to further surveys, as set out in §VI and §VII below.

II. Six Significant Characteristics of Lloyd-Jones' Preaching

1. Expository Preaching

The first important characteristic identified is that of a faithful exposition of the portion of Scripture on which the sermon is based: the sermon is expository. It derives from the primary evangelical conviction that Scripture is God's word written. Lloyd-Jones himself says 'Verbal inspiration means that the Holy Spirit has thus overruled and controlled and guided [the writers of the Bible], even in the choice of particular words, in such a way as to prevent any error, and above all to produce the result that was originally intended by God'.[9] It follows then that any sermon based on a particular text or group of texts must have as its primary teaching the clear meaning of that text itself; it should be clear to every listener that 'Yes, this is what that passage says', otherwise the only authority a preacher has will be the authority of his own person and delivery. I do not mean to imply that the clear teaching of a text is always straightforward; rather, I use the phrase to contrast, for example, with allegorical meanings. Olyott gives as a contrary example the case of a preacher who took the story of Abraham's servant seeking out a wife for Abraham's son, Isaac (Genesis 24), and declared that the passage *is meant to teach* (rather than simply illustrating) how God the Father brings home a bride for his Son.[10] Similarly, Calvin is dismissive of 'proponents of free-will' who explain the parable of the Good Samaritan from Luke like this; the wounded man represents Adam after the Fall, the Samaritan is Christ, the wine mixed with oil

---

[9] D. Martyn Lloyd-Jones, *God the Father, God the Son* (London: Hodder and Stoughton, 1996), 25.
[10] Stuart Olyott, *Preaching - Pure and Simple* (Bridgend: Bryntirion Press, 2005), 32/33.

represents repentance and the promise of grace, and the inn-keeper is the Church.[11] Calvin goes on in the same passage to comment 'we should have more reverence for Scripture than to allow ourselves to transfigure its sense so freely.' Robinson[12] and Stott[13] make this same point forcefully.

My concern in the surveys is to find out how well my sermon reflects the text being preached on and one of the questions asked addresses this matter.

2. Doctrinal Content

The second important characteristic of Lloyd-Jones' sermons, identified in the last chapter, is their doctrinal content. Lloyd-Jones saw doctrine, and a clear communication of doctrine to individuals, as vital if the Christian life was to be entered and enjoyed. As I have shown (Chapter 3 §II.2) he saw Christian conversion in terms of Romans 6: 17 which reads 'But God be thanked, that you were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.' God was to be thanked for the Christian's salvation: grace had its beginning in God. To follow Christ is to obey a form of doctrine, and that doctrine had to be taught ('delivered'). In an address given in 1942, he said

---

[11] John Calvin, *Matthew Mark and Luke, Volume 3*, trans. A.W. Morrison (Grand Rapids: Wm. B. Eerdmans, 1972), 38/39.
[12] Haddon W. Robinson, *Expository Preaching* (Nottingham: IVP, 2nd edition 2001), 33 ff.
[13] J. R. W. Stott, *I believe in Preaching (revised edition)* (London: Hodder and Stoughton, 2014), 209 ff.

The work of the ministry [consists] in presenting the truth of God in as simple and clear a manner as possible.[14]

It is worthy of note that these words come from an address give to a Conference of Leaders of the Crusaders Union. That is, they were youth workers; to Lloyd-Jones however, the principles were clear. If any gospel work was to be done, with adults or youth, doctrine must be presented, and presented clearly.

On a separate occasion, speaking this time mostly to students who were hoping to become preachers, Lloyd-Jones responded to the idea that evangelism is not theological, and that the aim should first be to 'bring people to Christ' before they are taught the truth.

I would be prepared to argue that… you cannot deal properly with repentance without dealing with the doctrine of man, the doctrine of the Fall, the doctrine of sin and the wrath of God against sin…[15]

In the questionnaire, I will be enquiring about the doctrinal quality of my sermons, including the clarity with which it is presented. This also relates to the fourth characteristic of 'Impassioned Delivery', as explained below.

---

[14] D. Martyn Lloyd-Jones, *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977* (Edinburgh: Banner of Truth, 1989), 12.
[15] Lloyd-Jones, *Preaching and Preachers,* 65.

3. Apologetics

The third characteristic identified is the limited use of apologetics. It is important to note both the use of apologetics in Lloyd-Jones, and the limits on its use.[16] And, as I have already shown the 'Acts' series of sermons makes extensive use of the apologetic evidence from fulfilled prophecy.[17] But there is nothing like a systematic apologetic in his sermons; instead, he relies on setting out the teaching of the text itself. This flows naturally from his theological convictions: if Scripture is the word of God, and if 'faith comes from hearing the message, and the message is heard through the word of Christ',[18] then all else will be secondary. This contrasts, for example, with the approach of CS Lewis in his war-time series of radio addresses later published as *Mere Christianity*.[19] Lewis begins here with the mere fact of right and wrong, and works from this to the point where he says with confidence

> We are not taking anything from the Bible or the Churches, we are trying to see what we can find out about this Somebody on our own steam. And I want to make it quite clear that what we find out…is something that gives us a shock.[20]

The more apologetics-oriented approach seems to have been particularly popular with preachers involved in student ministry - for example, Lloyd-Jones' near contemporaries John Stott (1921-2011)[21] and David Watson (1933-1984),[22] and more recently Vaughan

---

[16] He does occasionally address apologetic matters at length - as in his first book, the theodicy *Why does God allow war?* D. Martyn Lloyd-Jones, *Why does God allow war?* (London: Hodder and Stoughton, 1939).
[17] Chapter 3 §II.3.
[18] Romans 10:17 (NIV).
[19] C. S. Lewis, *Mere Christianity* (Glasgow: Fount Paperbacks, 1977).
[20] Lewis, *Mere Christianity,* 35.
[21] J.R.W. Stott, *Basic Christianity* (London: IVP, first edition 1958).

Roberts (b. 1965).[23] By contrast, Lloyd-Jones would use apologetics, and it was an important tool; but it would always be subservient to expounding a Scriptural passage.

Through the surveys, I will be enquiring about how my use of apologetics is perceived, and whether it is felt that more use should be made of this approach.

4. Impassioned Delivery

The fourth significant characteristic of the Lloyd-Jones preaching identified in the previous chapter is that of passion.[24] It needs to be pointed out that an impassioned style of delivery does not preclude the use of reason in the sermon content. For Lloyd-Jones, both logic and passion, while not by any means the same thing, are equally necessary. By defining preaching as 'logic on fire,'[25] he almost treated logic and passion as one necessary characteristic: neither logic, nor fire, on their own was what he was aiming at. The influential nineteenth-century Baptist preacher Charles Haddon Spurgeon[26] had earlier written 'The class [of people] requiring logical argument is small compared with the number of those who need to be pleaded with, by way of emotional persuasion. They require not so much reasoning as heart-argument - which is logic set on fire…'[27] While Warren Wiersbe[28] argues against too much logic, saying that the

---

[22] David C. K. Watson, *In Search of God* (Eastbourne: Kingsway Publications, 1974).
[23] Vaughan Roberts, *Turning Points* (Carlisle: Authentic Lifestyle, 2002).
[24] Although 'passion' is susceptible to misunderstanding, I have chosen to keep the word since it is one used of Lloyd-Jones so often by others.
[25] Lloyd-Jones, *Preaching and Preachers.*
[26] C.H. Spurgeon (1834-1892) was founder and pastor of the Metropolitan Tabernacle in London, then the largest church in the world, and his influence continues to this day. See Tom Nettles, *Living by Revealed Truth* (Fearn: Christian Focus, 2013).
[27] C.H. Spurgeon, *Lectures to my Students* (London: Marshall Morgan and Scott 1954, 1976), 341.
[28] Warren Wiersbe (b. 1929) is a contemporary American pastor, preacher and prolific author.

mind is a picture-gallery rather than a debating chamber,[29] even there in context his

argument is that the logically-right answer will not resonate properly unless there is an

appeal to the imagination. By contrast, Lloyd-Jones did not make much use of

illustrations at all[30] arguing that 'A too free use of them… panders to the carnality of the

people who are listening.'[31] He even went so far as to describe the practice of some

preachers to collect notebooks full of their own illustrations or - even worse - to use

commercially produced books of illustrations - as 'prostitution… professionalism at its

worst… the art of the harlot.'[32]

This is not only an extreme position, but an unusual one among Evangelicals.

Spurgeon[33] in the previous century, and Stuart Olyott[34] in our own day, are just two

preachers within the Reformed tradition who argue for more use of illustrations. It may

be that Lloyd-Jones (of an earlier generation than Olyott) was reacting against the

proliferation of illustrations that followed the ministry of Spurgeon - see Hughes

Oliphant Old.[35]

Perhaps it can be said that part of what some attempt to do by illustration, Lloyd-Jones

saw as best accomplished by genuine passion. One point of illustrations is that they are

designed to grip the attention of the hearer; Lloyd-Jones believed that the preacher's

---

[29] Warren W Wiersbe, *Preaching and Teaching with Imagination* (Grand Rapids: Baker Books, 1994), 30.

[30] By 'illustration' in this context I mean the use of a word-picture, such as Jesus' use of 'The Kingdom of heaven is like…' (Matthew 13:24, NIV) Such illustrations may range from similes and metaphors to extended anecdotes. The exception is that Lloyd-Jones did make extensive use of Old Testament narrative as illustrative material.

[31] Lloyd-Jones, *Preaching and Preachers*, 232.

[32] Lloyd-Jones, *Preaching and Preachers,* 232.

[33] Spurgeon, *Lectures to my Students*, 349-361.

[34] Olyott, *Preaching - Pure and Simple*, 92-111.

[35] Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6, The Modern Age*, (Grand Rapids, Cambridge: Wm. B. Eerdmans, 2007), 441.

authentic and personal feeling - that is, his use of words and the manner of his delivery to emphasise the transcending importance of the message - was a better way of achieving that goal. Anecdotally it is said that, faced with reports later in his life of the boring nature of much preaching, Lloyd-Jones admitted that he had over-reacted against illustrations. I have been unable, however, to find any recorded or first-hand evidence of this.

Why, then, are 'logic' and 'fire' necessary? I have already described Lloyd-Jones' understanding of conversion as 'obeying from the heart the form of doctrine delivered to you' (Romans 6:17).[36] Also relevant is Romans 12:2 which speaks of being transformed by the renewing of the mind - that is, spiritual transformation comes as understanding of the truth grows. Hence for Evangelical and Reformed thinking generally, and for Lloyd-Jones in particular, Christian teaching is a logical process, based on rational argument and appealing to the ability of the listeners to understand and follow the line of thinking. It is common in Christian, and especially Protestant, discussions of 'faith' to distinguish three elements: *notitia* - a knowledge *of* the truth - *assensus* - belief *in* the truth, a deep conviction that it is the truth - and *fiducia* - a personal dependence *on* the truth.[37] These three elements are plainly in the mind of Lloyd-Jones as he preaches. His commitment to presenting what he believes to be the basic facts of the Christian faith (the life, death and resurrection of Jesus) and the doctrines that explain those facts (for example the incarnation, substitutionary atonement and victory over death) are all to do with *notitia* - ensuring that the congregation knows the truth. The logical arguments he presents in defence of those

---

[36] Chapter 3 §II.2.
[37] See, for example, Berkhof for an exposition of this and of its points of departure from other understandings of faith. Louis Berkhof, *Systematic Theology* (Edinburgh: Banner of Truth, 1958), 503-507.

facts and doctrines, together with his critique of other positions, are designed to lead to *assensus*. The impassioned appeals that usually close his sermons are appeals to move from *notitia* and *assensus* to *fiducia*.

'Logic' and 'fire' therefore are both necessary to Lloyd-Jones because of the conviction that Christian teaching and preaching has to do more than lead to a growth in understanding. For an Evangelical believer and preacher such as he was, the issues are so great - life and death, heaven and hell - that preaching is undermined if these truths are presented in a take-it-or-leave-it manner. So for Lloyd-Jones, the matter of the preaching has to be Biblical, but that is not enough. The manner of the preaching has to be both logical and compelling, even impassioned.

For the purposes of my questionnaire, Lloyd-Jones' conviction that preaching is 'logic on fire' was therefore divided into two separate questions. The 'logic' aspect is covered by the question about the doctrinal content of my preaching, and a separate question covers the aspect of spiritual urgency to refer to the emotional impact.

5. Evangelistic Appeal

The fifth characteristic that was identified and investigated is the question of pressing for a conversion-response from his hearers, that is the evangelistic appeal of the sermons. The sermons, as was noted in Chapter 3, are not only delivered in an impassioned or earnest manner throughout but generally culminate in appeals that are particularly earnest. Lloyd-Jones had declared in 1931 that 'The business of preaching

is not to entertain but to lead people to salvation, to teach them how to find God,'[38] and he always saw himself primarily as an evangelist, preaching for a decision. Having presented his case, therefore, Lloyd-Jones gave considerable time to calling on his hearers to respond. If they had not believed the message before, they were urged to believe it now. If they had believed it but refused to follow it, they were called to repent. If they had been hoping that their own righteousness would earn them entry into heaven when they died, they were invited to abandon that hope, and trust instead in the atoning death of Jesus.

This is very important in the preaching of Lloyd-Jones; as I have shown earlier, sometimes as long as ten minutes or more in a sixty-minute address would be given to such an appeal.[39] Once more, this stems from the basic gospel theology of evangelicalism; salvation is a delivery from sin and its consequences, and the reality of sin was one of the doctrines that would be returned to often in his sermons. Then too, salvation is something that happens to individuals rather than to societies or groups, so the response must be an individual response. Salvation is only in Christ. Furthermore, it does not come by religious works or ceremonies (the sacraments, for example), nor did Christ's death achieve the salvation of all mankind whether or not they respond,[40] but it comes by 'receiving the word' (Acts 2:41) as men and women hear the gospel message, believe it to be true and, crucially, commit themselves to it by faith and repentance.

---

[38] Iain H Murray, *The First Forty Years* (Edinburgh: Banner of Truth, 1982), 130.
[39] Chapter 2 §III.1.
[40] The doctrine of universalism, that the gospel is announcement that all people without distinction are already saved, was anathema to him. See Robert Strivens, 'Lloyd-Jones and Karl Barth,' in *Engaging with Martyn Lloyd-Jones*, ed. Andrew Atherstone and David Ceri Jones, (Nottingham: Apollos (IVP), 2011), 226/7.

It needs to be asked if his hearers would have understood what was required of them? While it was assumed that some would, it was always made clear during the service that the minister or others were available to help those needing further guidance. It was, in part, an awareness that some would need further help that lay behind Lloyd-Jones' continued unhappiness with calling then and there for a visible response as, for example, the evangelist Billy Graham did.

In my own church, it is standard practice for us to use notices projected on the screen behind me to let people know that I am available to talk to any in need of help. One of the questions in the surveys aims to know whether more attention needs to be paid to the evangelistic appeal of my sermons.

6. Sermon Structure

The sixth characteristic that was identified in the preaching of Lloyd-Jones was that of clear sermon structure. This is one of the least consistent characteristics of the Lloyd-Jones sermons.[41]

Yet structure is important for effective communication. Olyott argues that

> All our hard work will be wasted, and all our opportunities will be lost, if our hearers cannot follow us when we speak and cannot remember afterwards what

---

[41] See Chapter 3 §III.5.

we have said… Our sermons will be both easy to follow and easy to remember if they always have a *clear structure*.'[42]

He goes on to emphasise the importance of unity, order and proportion as the elements of a clear structure. Similarly, Haddon Robinson says

Although content may exist without form, structure provides a sermon with a sense of unity, order and progress. Certainly no sermon ever failed because it possessed a strong outline.[43]

Though I consider that the structure of his sermons is, at times the weakest feature of them, Lloyd-Jones agreed that it was important; see his comments in *Preaching and Preachers*.[44]

The surveys gave me an opportunity to question how my own sermon structures are perceived.

There are, of course, other areas that could be covered. As an example, I identified the compassion behind Lloyd-Jones' preaching which comes across most clearly in the recorded version of the sermons. Preliminary discussions with those who were involved in this study, however, suggested that they would find compassion a rather indefinite characteristic to identify and evaluate - even more so than that of passion itself.

---

[42] Olyott, *Preaching - Pure and Simple,* 75.
[43] Robinson, *Expository Preaching,* 132.
[44] Lloyd-Jones, *Preaching and Preachers*, 73.

The six issues I settled on, however, give a wide-ranging insight into the preaching of Lloyd-Jones, and ample opportunity for me to learn from him.

III. Presentation of the Research Method

1. Introduction to the Research Method

In this section, as a preliminary to my research among the leaders of my church, I want to consider briefly participatory action research as described by, for example, Whyte, Sarantokos, O'Brien[45] and others. I will go on to assess its relevance for contemporary pastoral ministry and my own studies in particular and go on from there to show how a modified participatory action research model could be adapted for my own research.

a) Definition and Description of Participatory Action Research (PAR)

According to Rory O'Brien, Kurt Lewin coined the term 'action research' in a 1946 paper called 'Action Research and Minority Problems'.[46] It consists of a procedure that adopts a circular, or spiral, method to the solving of problems; Lewin described it as 'a spiral of steps, each of which is composed of a circle of planning, action, and fact-finding about the result of the action.' The 'spiral' methodology is important for

---

[45] William F Whyte, *Participatory Action Research* (London: Sage Publications, 1991), Sotirios Sarantokos, *Social Research (2nd edition)* (London: Macmillan, 1998), Rory O'Brien, *An Overview of the Methodological Approach of Action Research*, April 17, 1998, accessed April 1, 2014, http://www.web.ca/~robrien/papers/xx%20ar%20final.htm.
[46] O'Brien, *An Overview of the Methodological Approach of Action Research*.

effecting useful change, and it is change rather than simply knowledge which is at the heart of PAR. Thus, Reason and Bradbury describe it as a participatory, democratic process that 'seeks to bring together action and reflection, theory and practice, in participation with others…'[47]

Kemmis explains the procedure of PAR by means of a diagram which can be summarised in the following steps:[48]

1. First, an initial idea is considered, or a problem presented, which leads the researcher into a process of gathering information pertinent to solving the problem or making progress with the idea.

2. From this information, a small number of initial steps are outlined which may contribute to a solution and/or further information.

3. These steps, and their results, are then evaluated. This evaluation is a critical part of the whole process, and leads to an amended plan.

4. In its turn, this leads to the implementation of a second step or series of steps. The process can, of course, be repeated any number of times as a solution is approached (or as improvements are made).

In essence, this is PAR and is able to be applied to any field of social science research, including this one. Elliott emphasises the flexibility of the procedure and that it may, in fact, change during the research itself. Even the general idea itself should be allowed to

---

[47] Peter Reason and Hilary Bradbury, *Inquiry and Participation in Search of a World Worthy of Human Aspiration*, accessed April 1, 2014, http://www.peterreason.eu/Papers/Handbook_Introduction.pdf.
[48] Quoted by John Elliott, *Action Research for Educational Change* (Milton Keynes: OUP, 1991), 70.

change during the research.[49] He also emphasises the continual importance of *analysis* during the spiral process.

O'Brien calls PAR 'a holistic approach to problem-solving,'[50] and sees one of its strengths as being flexible enough for a wide variety of different research tools to be utilised. This is important, for Whyte's study and description describing PAR as 'a powerful strategy to advance both science and practice'[51] goes on to say 'PAR involves practitioners in the research process from the initial design of the project through data gathering and analysis to final conclusions and actions arising out of the research.' Whyte sees it as usual, not just that practitioners are involved from the beginning but also that the number and range of practitioners is as wide as possible. If the research were being conducted in a school, then Whyte argues that it would probably involve pupils as well as teachers and department heads. Following a similar principle in church research, he argues that it would normally involve as many of the congregation as possible. The word 'normally' in this context is important; for reasons I explain later, my own research was conducted with a very limited number of church leaders. The flexibility of PAR mentioned above, however, ensures that this is a helpful adaptation and implementation of PAR to my own research.

b) Appropriateness and Relevance of PAR to Pastoral Ministry

i) Evangelical Convictions about Scripture: For the Evangelical, Scripture is the sole or supreme authority in all matters of faith and conduct rather than the Church or any other

---

[49] Elliott, *Action Research for Educational Change,* 70.
[50] O'Brien, *An Overview of the Methodological Approach of Action Research*.
[51] Whyte, *Participatory Action Research*, 7.

source. Closely linked to the authority of Scripture is the doctrine of the sufficiency of Scripture. *Sola Scriptura,* one of the mottos of the Reformation, teaches that the Church on earth needs nothing more than the Scriptures to guide her. They contain all things necessary for life and godliness,[52] including the ordering of church life.[53]

It would, however, be a simplistic, even wooden, approach to the doctrine of the sufficiency of Scripture to conclude from the doctrine of the sufficiency of Scripture that PAR is necessarily redundant when it comes to Reformed pastoral ministry. The Westminster Confession of Faith (1646) acknowledges in Chapter 1:6 that there are matters in the government of the church that must be ordered according to the light of nature: '…there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.' If some matters of church government and the worship of God may 'be ordered according to the light of nature' then the judicious use of PAR and other research tools is acceptable.

---

[52] 2 Peter 1:3.

[53] Historically there have always been differences in the application of the Sola Scriptura principle to church life, notable between the 'regulative principle' approach which is often summarised as 'whatever is not commanded, is forbidden' and associated with the Reformed churches, and the 'normative principle' approach, often summarised as 'whatever is not forbidden is allowed' and associated with the Lutheran churches. See for example William Cunningham, 'The Reformers and the Regulative Principle,' ed. Iain H. Murray, *The Reformation of the Church* (London: Banner of Truth, 1965), 38.

IV. The First Questionnaire and the Responses

1. Introducing the Context of the Personal Case Study

As Senior Pastor I am assisted by another full-time pastor and a small group of 'lay-leaders'. In common with many Baptist churches, the church has a Congregational form of church government, with four 'members' meetings' each year at which the leaders present their plans to the church members for discussion and approval. While such approval is not automatic, the leaders are held in high regard and there is a considerable willingness on the part of the congregation to follow their lead. It can be seen that in itself this process has some of the characteristics of PAR: problems and opportunities are identified, steps forward are proposed and debated, modified and implemented, and so on. In recent years the leaders have tried, with the consent of the congregation, to give a stronger lead, especially in major matters. At the same time, they have endeavoured to increase the amount of congregational discussion, with some success.

2. The Research for this Dissertation as an example of PAR

Vyhmeister outlines the research process as consisting of four steps: [54]

- define the objectives
- design the approach
- collect the data

---

[54] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology,* 128.

- write the results

and this was the approach I followed, with some flexibility.

1. Identify the problem

a) How do I reflect on and develop my evangelistic preaching?

b) Explore the applicability of lessons from Lloyd-Jones

2. Initial steps

a) Identify a small number of strengths in the evangelistic preaching of Lloyd-Jones

b) Produce a questionnaire to gather information on the current state of my own evangelistic preaching, bearing in mind 2a) above.

c) Prepare and preach a series of sermons seeking to implement the information gathered by the questionnaire.

3. Evaluation

a) Produce a further questionnaire, which may be substantially different, to enable reflection on my progress so far.

b) Identify important lessons learned from responses to the second questionnaire.

4. The next step

Decide on a method or methods to continue this process of evaluation, ideally involving a greater number and wider variety of people than the small group of

leaders in order to stimulate among church members active and reflective response to my preaching.

I expand this description further in this chapter - see §IV.3.a below.

3. The Method for the Preliminary Questionnaire

a) Constructing the Questionnaire

Several different methods of data-gathering could have been used in this study, but the use of questionnaires was settled on early. Discussion groups, for example, would have been a possibility. However, attempts at discussing my preaching with the local church leadership have not been productive, perhaps due to the embarrassment of face-to-face criticism and the problem is liable to be more acute if other members of the congregation are directly involved. Questionnaires are not without their problems, and care must be taken in the construction and use of questionnaires in this kind of study. Gillham warns, 'the quality of the data emerging from even an adequately developed questionnaire is not wonderful'.[55] Yet questionnaires do have the advantage that the use of structured questions helps make the data much easier to analyse and therefore profit from.[56] It is not only the quality of the data that may be seen as a potential problem, however; in fact Gillham lists no fewer than fourteen points against questionnaires in general, including data quality, response rate, literacy problems, honesty and so on.[57]

---

[55] Bill Gillham, *Developing a Questionnaire* (London: Continuum International Publishing Group, 2nd edition 2007), 1.
[56] Judith Bell, *Doing Your Research Project* (Maidenhead: OUP, 2005), 137.
[57] Gillham, *Developing a Questionnaire,* 8/9.

Not all of these were relevant in this case,[58] but, by research and by consultation with my own university supervisors and the ethics committee as well as the respondents themselves, every effort was made to minimise such problems. For example, one of the potential problems given by Gillham is caused by 'respondent uncertainty as to what happens to data',[59] and I discussed this at some length with the respondents as a group when the questionnaires were distributed, gave opportunities for questions and discussions at that point and later, and included with the questionnaire a description of what would happen to the data.

I was confident that the questions were both clear and unambiguous. (In retrospect, however, I should have avoided dual questions which could have caused some confusion.[60] None of the respondents, however, commented on this.) Since the first questionnaire was to serve as a pilot study, I was happy to leave the development of the second questionnaire until after the results from the first had been collected and analysed: Gillham comments that redefining aims and questions 'is a perfectly respectable research process' and I anticipated, correctly, that it would be necessary in this case.[61]

First, defining the objectives: The overall objective of the study was to reflect on and develop my own preaching, particularly my evangelistic preaching, from the study of these sermons of Lloyd-Jones in whose approach I was trained. My objectives included working towards this aim by receiving feedback from the leaders of the congregation

---

[58] The literacy of all the church leaders, for example, is high with all of them having at least first degrees or similar professional qualifications.
[59] Gillham, *Developing a Questionnaire,* 13.
[60] Questions 2 (apologetics) and 6 (the evangelistic appeal).
[61] Gillham, *Developing a Questionnaire,* 16.

and thereby to prompt both the leaders and the wider church into reflecting on their own response to my preaching. The narrower objective of the first or pilot questionnaire was, by using questions derived from my study of Lloyd-Jones, to get my church leaders thinking about the evangelistic preaching they were hearing, and their response to it.

This was not the first time I had discussed preaching in general with them, or my preaching in particular. I work closely with these people, and have done so with some of them for many years. We are united in our convictions about the importance of a preaching ministry in the church, and the importance of that ministry being Scriptural, clear, warm and so on. Understandably, perhaps, it has been difficult to engender too much critical or analytical comment from them; these men are my colleagues, and they also regard me as the 'expert'. The questions in this first questionnaire then, while of benefit to me in a number of ways that I will show, were also a means of stimulating thought, comment and reaction among those who took part. Thus, the second set of questions grew out of the answers to the first questionnaire, as I expected they would. For this reason I saw the first questionnaire as a pilot study, and refer to it as such.

Second, designing the approach: The use of a limited group such as the church board is known as a 'cluster' survey, which 'selects sample clusters or groups out of the populations and studies all members of those groups'[62] where all the members of a particular group are involved. It is an approach to sampling appropriate for studying churches, since 'proximity of the subject makes the study easy to conduct.'[63]   In

---

[62] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology,* 131.
[63] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology,* 132.

addition, says Vyhmeister, the dynamics of group interaction help enrich the study, and can improve the percentage of returned questionnaires. (In this case, *all* of the questionnaires were successfully returned.) Gillham makes the additional point that in small scale research such as this, it makes sense to include all members of a particular group to avoid the question(s) 'Why was/wasn't I picked?'[64]

The questions were closed questions, that is a series of answers were given from which the respondent must choose; and they were scaled answers, which reduces the answers to a numerical value. (Such results are known as a Likert scale, originally devised by R. Likert in 1932).[65] Clear instructions about filling in the answers, and about returning the questionnaire, were given with the questionnaire and the potential respondents were encouraged to discuss with me anything they were unsure about. The questionnaires were given out at one of our monthly leaders' meetings, but they were returned in a way that meant the respondents' anonymity was preserved (as I describe in the following paragraph).

Third, collecting the data: One of the senior leaders agreed to collect the completed forms on my behalf, and remove from them anything which might identify which form came from whom. The value of anonymity is debated, with Gillham reporting that 'the general consensus is that the value of 'anonymity' in encouraging respondents to disclose is uncertain'.[66] In this case however, the closeness of the group to one another and to me suggested that we should preserve anonymity, and were able to do so quite easily. Further, I deemed it wise to minimise the likelihood of any of the respondents

---

[64] Gillham, *Developing a Questionnaire,* 18.
[65] Bell, *Doing Your Research Project,* 142.
[66] Gillham, *Developing a Questionnaire,* 7.

using their forms to raise personal grievances under the cloak of anonymity by the use of a senior leader to collect and collate the data. While my assessment of these men and my relationship with them made this unlikely in my opinion, I wanted to ensure that safeguards were in place.

Fourth, writing the results: I will return to this later in this chapter (Table 2).

Answers to the pilot study questions, and the second questionnaire that came directly from them, gave me opportunity to reflect meaningfully on my own ministry and the impact it was having on hearers, as assessed by the church leaders. This fits with the analysis of Kolb who stresses the importance of personal reflection by describing learning as following four stages: concrete experience, followed by observation and reflection, then the forming of generalisations, and finally the testing of the implications in new situations. This cycle repeats, and the learning is on-going. Learners, he argues, must 'be able to reflect on and observe their experiences from many perspectives.'[67]

The idea of reflection itself, however, is not straightforward: I settled for what Moon describes as 'the common sense view' which she defines as 'a form of mental processing… applied to relatively complicated, ill-structured ideas for which there is not an obvious solution and is largely based on the further processing of knowledge and understanding that we already possess.'[68]

---

[67] David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs: Prentice-Hall, Inc., 1984).
[68] Jennifer A Moon, *A Handbook of Reflective and Experiential Learning* (London: Routledge Farmer, 2004).

b) The Questionnaire Itself

Six questions were given to the seven members of the church board. The questionnaire in full, together with explanations given, is attached as Appendix A.

c) Further Explanation

Prior to the distribution of the questionnaire, I ensured that proper ethical considerations were observed by consulting with the university ethics committee and obtaining signed consent from each respondent.

The questionnaire was given to members of the Church Board, all of whom signed agreements for their contributions to be used, and all of whom were promised anonymity even from me. At the church I serve, this Board consists of the pastors and elders of the church together with a small group of men who are regarded as potential elders-in-training.[69] In keeping with the usual convictions of Reformed Baptists, the elders (and therefore the Board) are all male.[70]

The reasons for restricting the questionnaire in the first instance to the Board were on one hand pragmatic. The church as a whole was aware of this study, and of the progress being made; in the practicalities of church life it is much easier to justify saying 'the

---

[69] The numbers vary from time to time, but at the time of this questionnaire the Board consisted of seven men of whom three were pastors or elders.

[70] See for example Wayne Grudem, *Countering the Claims of Evangelical Feminism* (Colorado Springs: Multnomah Publishers, 2006). For a contrary view: I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T and T Clark, 1999).

Board has been asked to respond to a questionnaire' than to justify going beyond that Board and deciding who should or should not be included. On the other hand, consulting with the church leaders first is in accordance with the structure of the church membership, which is designed to ensure that the leaders are people of mature spiritual standing whose views and decisions serve to guide the church's activities. While the option of opening up the questionnaire to anyone who wanted to respond would have had the advantage of a larger and more varied sample size, it would have also introduced the significant disadvantage that I could not be sure whether the responses were coming from spiritually mature people committed to the long-term well-being of the church, or from the immature and malcontents that most churches tend to attract for a time.[71]

Once the questionnaires were completed, they were submitted to a senior member of the church who has served as an elder in churches on three continents and who was himself at the time a member of the Board. He removed all identifiers so that the responses came to me anonymously, as well as providing his own summary and assessment for my benefit.

---

[71] See above (§IV.3.a) for a justification of the 'cluster sample' in churches.

4. Summary of results (chart)

Table 2 - Results to Questionnaire One

Question	1	2	3	4	5	6	7	Average
1. '…opens up the text…'	4	4	4	4	4	4	4	**4.00**
2. Apologetics	3	4	2	3	4	3	3	**3.14**
3. Clear Structure	4	4	4	3	2	4	3	**3.43**
4. Spiritual Urgency	3	4	4	4	2	4	4	**3.57**
5. Doctrinal Content	4	4	4	4	4	4	4	**4.00**
6. Evangelistic Appeal								
a. Clarity	*4*	*4*	*4*	*4*	*4*	*4*	*3*	*3.86*
b. Urgency	*3*	*4*	*4*	*4*	*3*	*4*	*4*	*3.71*
Average of a and b	3.5	4	4	4	3.5	4	3.5	**3.79**
Overall Average								**3.66**

A chart summarising the results of the completed questionnaires is shown above.

5. Reflection on the Results

The first thing that needs to be said is that the summary chart, taken at face-value, would suggest that my preaching is better than is likely. Out of the forty-nine individual 'scores', with each one being a score of between one (low) and four (high),

no fewer than thirty-six of them are fours and there are only three scores of two. This is

unrealistic. One of the seven contributors gave a straight set of fours. In this respect at

least, therefore, the results were disappointing; a more nuanced questionnaire (with, for

example, a greater 'spread' of possible scores) may have produced more helpful results.

There are at least three possible reasons for the unrealistically high scores.

The first would be that the Board members were concerned not to offend, or perhaps

even to flatter. Ensuring their anonymity was in part an attempt to counter this, but it

may not have been completely effective and this needs to be remembered.

The second possible reason is one that may be described as a degree of self-selection.

With a Baptist, gathered-church approach to church life, rather than a parish or

territorial approach,[72] people are free to attend whatever church they are happiest with,

even travelling several miles to do so.[73] They are also free to move on if they become

unhappy. It is common practice in Baptist churches that lay leaders of such churches,

however, are chosen from those who have been long-term in the congregation and who,

therefore, are largely happy with the preaching ministry that they hear (as well as with

other aspects of the pastor's ministry and church life).

The third possible reason is that the questions themselves, in the form that they were

asked, proved to be a rather blunt instrument, with the ability only to give scores in the

range 1-4 not allowing sufficient variation. This is a recognised disadvantage of Likert

---

[72] For a description of the different approaches, see B.S. Poh, *The Keys of the Kingdom*, (Petaling Jaya (Malaysia): Good News Enterprise, 2nd edition 2000), 10/11.
[73] In practice, this is true today of the 'parochial model' of church life, too.

Scales (although the same article also lists several advantages, including ease of answering the questions and not restricting the participants to simple yes/no answers).[74] For this reason, when a second questionnaire was formulated, it was done differently, as I will explain (Chapter 4 §VI.1).

Nonetheless the questionnaire and the resulting chart does highlight areas that could be given greater attention. The two areas that scored the lowest averages were my use of apologetics (averaging 3.14) and clear structure (3.43). Close to that in terms of weakness was spiritual urgency which overall scored only an average of 3.57 (though the urgency of the evangelistic appeal scored higher, with an average of 3.71). Strongest points, according to the chart, were exegetical accuracy and doctrinal content, both of which scored straight fours.

V. The Resulting Sermon Series and its Goal

1. The Sermon Series

Starting in August of 2013, after analysing the responses as above, I preached a small series of eight sermons, designed to be evangelistic, from the Acts of the Apostles chapters ten and eleven. These sermons were:

---

[74] Nicole LaMarca, *The Likert Scale: Advantages and Disadvantages*, Field Research in Organizational Psychology, Fall 2011. Accessed September 6, 2014, http://psyc450.wordpress.com/2011/12/05/the-likert-scale-advantages-and-disadvantages/.

1. Cornelius - the conversion of a good man (Acts 10:1-48)

2. Cornelius Converted (Acts 10:33-48)

3. Forgiveness (Acts 10:43)

4. Remarkable - the Person and the Proof (Acts 10:43)

5. What the new Christian does first (Acts 10:47-48)

6. Salvation is of the Lord (Acts 11:1)

7. How does Christianity spread? (Acts 11:10-29)

8. Evidence of Grace (Acts 11:23)

These two chapters were chosen for a number of reasons. First, I wanted to preach from 'Acts' as the Lloyd-Jones' series I had been studying was from that book. Secondly, however, I did not want to preach from the chapters Lloyd-Jones himself had dealt with before his retirement, that is, chapters one to eight because I did not want to be over-influenced by particular sermons of his that I had heard and read several times. Thirdly, I had recently completed a series of sermons on the conversion of the apostle Paul, from Acts 9, and did not want to repeat that or draw on that material; this would be a bad move in case any of my hearers mistook it for laziness, but (more importantly) it could make it less likely that I would incorporate lessons learned from the responses to the questionnaire. Hence, I began in chapter ten. Fourthly, I was confident that the two chapters would provide sufficient material for a brief series.

It is not my usual practice to plan in advance how many weeks or sermons I will preach on a particular passage, nor to give out any kind of schedule in advance; I find that to be personally inhibiting and impossible to stick to for very long. I stayed with that practice on this occasion, wanting to see how the passages themselves, and the concerns I had in

mind, would develop. This led to me preaching five sermons on chapter ten and three on chapter eleven. (Chapter ten deals with the apostle Peter visiting a Roman - and as such Gentile - centurion, Cornelius in Caesarea. The command came in a vision or trance, and Peter saw the command as from his Lord ('Surely not, Lord…', 10:14, NIV). His visit leads to the conversion of Cornelius. Chapter eleven is concerned with Peter justifying his actions to critical believers in the church in Jerusalem who had not yet come to terms with the inclusion of Gentiles in the Christian church: 'You went into the house of uncircumcised men and ate with them…' (11:3, NIV).

2. What I Hoped to Achieve

a) Greater Structural Clarity

The first matter to receive attention was that of clear structure. As well as giving attention to the clarity of the structure during preparation, I arranged for an outline to appear, via data projection, on screens at the front of the church as I was preaching to see if this made my sermon structure notably clearer. If it did, it would imply that my previous sermons may have been well structured but their delivery had not always made this clear; if it did not, then the fault would most likely be in the structure itself and require further attention.

These outlines were written by me in advance and given as PowerPoint displays to the church's 'technical crew,' a group of people within the church who are normally concerned with the projection of hymns and songs. They were asked not to show the whole outline at the beginning, but to show the sermon points as I reached them,

without any further cues from me. This gave me the flexibility not to cover all the points, and the crew handled the job extremely competently.

b) Apologetics

Secondly, I gave attention to the apologetics content of the sermons themselves, as far as I judged that the text allowed. Apologetic issues raised in the series included the resurrection of Jesus and the post-resurrection appearances (10:40/41), the appearance of angelic messengers to Cornelius himself (10:3), and miracles in the ministry of Jesus (10:38). I attempted to show that each of these, in different ways, functions as evidence of the truth of the message that Peter is preaching. In no case, however, did these subjects form the major part of the sermon (following the Lloyd-Jones example at this point). It will be noticed however that there is no specific question about the apologetics contents of these sermons in the second questionnaire, and this requires some explanation.

The detailed responses in the first questionnaire, and conversations with some members of the Board afterwards, suggested that this was the one question where the answers may have been derived from the question itself. That is, I had given examples of *possible* apologetic arguments such as 'logic, from the world around us, from science…' and so on. These seemed to have been regarded as a check-list, at least by some respondents. Reluctantly therefore, to avoid 'feeding' possible responses a second time, I decided that I would give attention to apologetics in the preparation of the sermon but not ask questions about apologetics in the questionnaire itself.

c) Spiritual Urgency

Thirdly, I tried to address the matter of spiritual urgency. My comparative weakness here was a surprise to me, and I have tried to reflect on why it was a surprise, and why I was perceived as weaker in this area.

Why was I surprised? Because I see myself as an emotional, even excitable, preacher. Although I was a school teacher for several years, and have occasionally lectured to adults, my preaching style is very different from both my teaching and my lecturing styles. When preaching I tend to get very 'caught up' in the doctrines I am explaining and very excited about what I see as their implications for me and the congregation listening. I would say that (at my best, at least) I preach with passion, and it has been commented on many times over the years. I have always regarded it as a good thing: Lloyd-Jones' words, quoted by Stott, that 'We are so decorous, we are so controlled, we do everything with such decency and order…'[75] would not, I think, normally be applied to me, whether for good or ill. 'There are no real sermons where there is no passion.'[76] In fact, says Stott, 'the need for earnestness is [not] restricted to Christian communication, or even to speech. Every serious attempt to communicate requires us to put feeling into it.'[77]

The most obvious answer as to why, therefore, spiritual urgency was perceived as weaker than I had anticipated is simply that the preacher's excitement and/or involvement in his own message is not the same as, or not recognised as, spiritual

---

[75] Stott, *I believe in Preaching,* 269.
[76] Calvin Miller, *Preaching* (Grand Rapids: Baker Books, 2006), 178.
[77] Stott, *I believe in Preaching,* 258.

urgency. (That is, I may be perceived as weaker in this area because I *am* weaker in this area.)

There is also the possibility that spiritual urgency and supernatural authority were being confused by the board members. Although these two are related, they are not the same. (See Olyott, *Preaching Pure and Simple*.[78])

This supernatural authority is close to, if not identical with, what Lloyd-Jones meant when he wrote 'I can forgive a preacher anything, if he gives me a sense of God.'[79] Commenting on Romans 10, Edward Donnelly (another preacher from within the Reformed tradition) has written:

> The authority of the preacher is increased by the person he represents - described in verse 12 as 'Lord of all'. He it is who sends us, the one to whom all authority is given in heaven and on earth, the Almighty Son of God. This is emphasized again in verse 14, a point which our translations often miss. Most of them put in a preposition: 'How are they to believe *in* him of whom they have never heard?' Literally, however, the text reads, 'How are they to believe *him* whom they have never heard?' It is not just that they have not heard *of* him. They have not heard *him*.[80]

This concept of preaching is vital to the understanding of what a Reformed preacher is endeavouring to do. It is only as men and women recognise the authority in the gospel

---

[78] Olyott, *Preaching - Pure and Simple,* 148.
[79] Lloyd-Jones, *Preaching and Preachers,* 98.
[80] Philip Eveson (ed.), *The Gospel Ministry* (Darlington: Evangelical Press, 2005), 68/69.

that is preached that they will yield to its demands; there is need therefore that the hearers accept it 'not as the word of men, but as it actually is, the word of God, which is at work in you who believe'.[81]   Preaching should reach the hearers 'with a demonstration of the Spirit's power so that [their] faith might not rest on men's wisdom, but on God's power.'[82]

For this reason my second questionnaire asked not about my own 'spiritual urgency' nor even about whether they experienced 'a sense of God's presence' - despite the importance of this to Lloyd-Jones. Rather, I wanted to know how they felt about the importance of that 'sense of God', whether it was something that they thought vital in a good sermon, something that a preacher should be aiming at - or not.

VI. The Second Questionnaire

1. Introduction

The questionnaire was given out very shortly after the end of the brief sermon series. Although originally planned to be a 'modification' of the first questionnaire, it became a very different questionnaire, for the following reasons:

---

[81] 1 Thessalonians 2:13 (NIV).
[82] 1 Corinthians 2:4-5 (NIV). While this 'power' might be thought to be the power of miracles, it is not necessary to see it so, especially since Paul's visit to Corinth (Acts 18) is free of reports of miracles except for an encouraging vision which led to him remaining in the city for a year and a half 'teaching them the word of God' (Acts 18:11, NIV).

First, as already mentioned, the responses to the first questionnaire were very positive and perhaps excessively so. Reflection and discussion led me to think that asking the same or similar questions would be unlikely to indicate any significant development, simply because there was so little room for such indications.

Second, and conversely, the desire to be positive which (as I indicated above) may have played too large a role in the answers to the questionnaire would mean that if the same (or similar) questions were asked again the leaders concerned would know that I was hoping to have developed in these areas and this may have affected their marking. In the event, therefore, I decided to provide a very different set of careful questions and to avoid the marking scheme altogether. The questions are 'open' questions, or have an 'open' element within them, with a wide variety of responses possible; Vyhmeister makes the point that answers to such questions are harder to analyse.[83] However, they can be much more helpful in producing information on a wide spectrum. It is to that second questionnaire that I now turn.

2. The Questionnaire

A second questionnaire was prepared to cover the following areas:

1. Growth of the Membership Course

2. Experience of a sense of God

3. Appropriateness of the number of sermons

4. Relevance of the Book of Acts for evangelism

---

[83] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, 133.

5. Helpfulness of displayed sermon points

The second questionnaire in its entirety forms Appendix B.

3. A Rationale for the Questions in the Second Questionnaire

Question 1: Although it was not deliberately planned as part of this study, the church did hold one of its occasional membership classes as this series ended. These classes happen on an *ad hoc* basis as there seems to be a need, they take place on a single Saturday and are designed to answer the questions any prospective members may have before they join the church. Average attendance would be no more than four or five; but on this occasion, without any extra effort being made to encourage people to come along, there were around three times that number. Asking about the connection between this attendance and the sermons themselves would, I hoped, give some idea of how the Board perceived the overall effectiveness of the series.

Question 2: The matter of 'a sense of God' has been mentioned above. This question was designed first to ascertain whether all the church leaders were in agreement about the value or necessity of this, and second how the preacher should prepare and preach with this in mind. Quite deliberately the question did not ask: was there such a sense of God in these meetings? I expected, however, that some of the board members would answer that question anyway. In retrospect, I regret this, since the question as phrased did not produce much that would be helpful to my own preaching. In fact it seems that

the leaders do not feel that 'a sense of God' in the sense in which Lloyd-Jones meant it[84] is particularly important.

Question 3:   One of the most significant factors of Lloyd-Jones' preaching is the number of sermons he was likely to preach on a given passage. As has been mentioned, there were 119 sermons on just eight chapters of Acts, preached between January 1965 and February 1968. My impression is that most preachers who admire Dr Lloyd-Jones would consider this to be too many for them to attempt themselves, and my own practice is nowhere near as detailed. (For example, he preached 232 sermons on Ephesians between 1954 and 1962 and I preached through the same book in 29 sermons.) With eight sermons on two chapters of Acts - and five of them from the first chapter - the question is designed to discover whether the board felt that was too many, rendering the series repetitive.

Question 4:   It could be argued that the Acts of the Apostles is the easiest New Testament book of all to 'outline' since its author gives the structure he follows in 1:8. Chapters 1 to 7 deal with 'Jerusalem… and Judea', chapter 8 extends the story to Samaria and from the conversion of Saul of Tarsus in chapter 9, 'the ends of the earth' are very much in view.[85]   That being so, the question deserves to be asked: do the Lloyd-Jones sermons make enough of this structure? It is easy to answer that they do not have opportunity, since he ends in chapter 8, while the narrative is still in Samaria. As I took the preaching beyond chapter 8, into chapters 10 and 11, it is a fair question to

---

[84] Lloyd-Jones meant that weak structure or even, at times, inadequate theology could be compensated for if the doctrines that were expounded were opened up in a way that stressed the greatness of God and moved the heart of the listener.

[85] See for example Dennis E Johnson, *Let's Study Acts* (Edinburgh: Banner of Truth, 2003), xxiii/xxiv.

ask: am I, by the detailed preaching on two chapters, concentrating on the trees and missing the forest itself?

Question 5: This was the most specific question. I have always resisted the practice of putting up sermon headings on a screen as I preach (or giving out outlines in advance), mainly in order to maintain the difference between lecturing (the giving out of instruction alone) and preaching (which is designed, as Lloyd-Jones once put it in an interview with American theologian Carl Henry, to 'move the heart'[86]). However, responses to the first questionnaire indicated that some would find it helpful. I therefore began, as described above, arranging for the simplest of outlines to appear on the screen as I preached. Did it help or hinder?

Behind these five questions there are three, unasked, questions that I wanted to explore answers to and reflect upon: how clear are my sermons, how 'warm' are they spiritually, and how effective are they perceived to be? As well as encouraging the leaders to think actively about my preaching and their response to it, I consider this process of personal reflection on the answers given to be more important to my future development than the answers themselves.[87]

---

[86] Christopher Catherwood (ed.), *Chosen by God* (Crowborough: Highland Books, 1986), 102/103.
[87] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology,* 144, and also Reason and Bradbury, *Inquiry and Participation in Search of a World Worthy of Human Aspiration*.

4. Responses to the Questions Asked

First, question one asked about increased attendance at the membership class. Two respondents said that they were unable to form any judgement on whether that was linked to the effectiveness of this series of sermons. The only way of being sure was to ask those who attended. Five of the respondents said that it was one possible contributory factor and that the sermon series was a strong 'reminder', while three respondents felt that the length of time since the previous course was a major factor. Undoubtedly this was a factor, but it needs to be taken into account that there is always a considerable time (a year or more) between courses.

I am aware of the dangers of too much interest in numbers: it can lead to the logical fallacy *post hoc ergo propter hoc* and can lead to changing or distorting the Christian message in order to make it popular. Nevertheless, the Acts of the Apostles itself is not afraid of numbers,[88] and the question is a legitimate one. I am disappointed therefore that my fellow leaders felt unable to be more definite about a connection between the sermon series and the new members.

Second, question two asked about their response to the Lloyd-Jones quotation 'I can forgive a preacher anything if he gives me a sense of God.' Two of the respondents focussed unhelpfully on the idea of 'forgiving the preacher' rather than, as Lloyd-Jones intended, focussing on the need for 'unction' on the sermon.[89] Four respondents, on the other hand, felt the need to qualify the statement in some way: that is, they were in

---

[88] 2:41, 4:4 for example.
[89] For Lloyd-Jones' understanding of 'unction' see Lloyd-Jones, *Preaching and Preachers,* 304-325 and Tony Sargent, *The Sacred Anointing*, (Milton Keynes: Paternoster, 2007).

agreement that a 'sense of God' was an important ingredient in preaching, but not sufficient to overlook other matters to the extent that Lloyd-Jones would.

Since my own conviction would be that such things as careful structure, impassioned delivery, theological accuracy and so on are not sufficient in themselves, it may be argued from these responses that I have not taught my own people to look for 'divine unction' nearly enough. Further, since there is no mention of such an experience in any of their responses (while, by contrast, they do bring in matters of Biblical faithfulness without being asked), it can perhaps be inferred that there is very little experience of 'a sense of God' in my preaching - a matter of concern and worthy of future attention. This question has therefore been valuable both in causing the leaders to ask the question of themselves, and in focusing my mind on an area of teaching that needs to be addressed.

The third question concerned the number of sermons on the passage. The most negative comment on this suggested that eight sermons on two chapters may not be ideal. Most respondents however were not concerned about this and none of them felt the sermons were unduly repetitive. Once more this is helpful to me, since a preacher may not be the first to notice that he is stretching things out too far.

The fourth question - whose first part asked whether the sermons gave a sense of the structure of the book as a whole - is the one that may appear to be of least concern to a preacher. A series of lectures on the Acts of the Apostles would have failed seriously if matters of structure, time-scale and geography were not adequately dealt with; in a series of sermons, these are the lesser matters. I would accept that, but one purpose of

the Book of Acts is to communicate something of the excitement of the growing church. Beginning with around a hundred and twenty believers in Jerusalem (Acts 1:15), the number of believers grows rapidly through the Empire. This happens with little or no political power behind the infant church, although the conversion of the proconsul of Cyprus in 13:12, and the welcome by Publius, the chief official of Malta, in chapter 28 would undoubtedly produce some local support and influence. Something of this excitement should be communicated, or else the hearers are missing something very important and preaching is not doing all that it should. It was heartening, then, that overall the respondents saw the structure coming through and recognised the value of 'Acts' for an evangelistic series. (To balance this however, I now consider that this question was presented in a leading way.)

The fifth question - did the presence of 'headings' on the screen behind me help or hinder - produced a unanimous response that the headings were a help. The six respondents, however, were not so unanimous about how important that was, ranging from 'yes, definitely' and 'a great help' to 'The message is the important part of the sermon, the headings on the screen are presentation', meaning that they may be helpful but should not be allowed to usurp too great a place in my thinking. However, given the uniformly positive response, it would seem to be a practice worth continuing, bearing in mind the helpful comment from one respondent that 'they were most helpful when they contained the key points that you wanted me to remember rather than just the general headings.'

5. Personal Reflection

A prime purpose in these two questionnaires was to give me, as a preacher with almost forty years' experience of preaching (more than thirty of them in full-time pastoral/preaching ministry) material for reflection. Reflection and personal assessment has been constant throughout my ministry, but this is the first time that I have involved others to this extent and applied their response specifically to the preaching approach that I learned from the Lloyd-Jones model. Understandably, the fact that it has formed part of a formal thesis has contributed to the willingness of others to respond, and in itself that is very helpful. It is not, therefore, merely the answers to the questions asked that interest me, but even more importantly what the answers suggest about the impact of my preaching in general. Therefore, I have distilled three questions for this section and examined both questionnaires for answers. The first considers the clarity of my sermons; the second their spiritual warmth; and the third their perceived effectiveness.

The respondents to the questionnaires are not a representative cross-section of the church, still less of the wider community, and that needs to be remembered for both its positive and its negative aspects.[90] First, there is the matter of self-selection to which I referred earlier (Chapter 4 §V.5): men only get to be on the leadership of the church after a significant period of service within the church. That may be as little as two or three years, but is usually longer. They have therefore shown, by continued attendance and hard work, a significant degree of appreciation of the preaching they hear. Second, the fact that they are appointed to be leaders within the church indicates an above-average degree of theological acumen and articulation. It needs to be held in mind that

---

[90] Vyhmeister, *Quality Research Papers: For Students of Religion and Theology,* 131/2, where the appropriateness of 'cluster' samples in this case is outlined.

if these men find my sermons clear and helpful it is no guarantee that others within the church do. (The growth of the church among people of varying ages and backgrounds is a better indication of that, though one which is not explored here.) Third, as explained above, the leaders in a Reformed Baptist Church like the one I serve are always male, reflecting the theological position of those churches and their understanding of Bible passages such as 1 Timothy 2:11-14.[91]

First then, what do these leaders make of the clarity of my sermons? Without wishing to read too much into very broad answers, the straight 'score' of 4 for both 'opening up the text' and 'doctrinal content' in the first questionnaire seems to indicate a high degree of comprehension. Comments (recorded here as written) on the second questionnaire reinforce that impression, including the following:

- I think the sermons dug into the 2 chapts and were helpful…

- I was greatly blest and challenged on these verses and found it most helpful to return to them over a number of Sundays

- Some helpful explanations of what Christianity is and the reality of that at work in a life

On the other hand, the lower score in that first questionnaire on 'Clear structure' (an average of 3.43) is a reminder that things could be clearer. It was therefore heartening to read the positive responses to the provision of headings projected on the wall.

---

[91] These passages are of course, controversial and various expositions of them have been given Some, for example, have claimed that Paul's argument in this controversial passage is based on the assumption that first-century women were less well-educated than men (see Wayne Grudem, *Evangelical Feminism and Biblical Truth* (Leicester: IVP, 2004), 288).

Particularly significant in view of my concerns about 'information overload'[92] was the comment about the headings being projected:

- What was good about them is that they were not too detailed - too much on the slides would have been a distraction from the sermon itself I think.

The second question I wish to think about is: how 'warm' were the sermons spiritually? Lloyd-Jones calls this 'warmth' a 'sense of God', or 'unction', devotes a major chapter to it in *Preaching and Preachers* and it was an ongoing concern of his.[93] To give an example at this point, after declaring 'It is the Holy Spirit falling upon the preacher in a special manner'[94] and attempting to prove his case from Scripture and church history, he describes its effect on the congregation:

They sense it at once; they can tell the difference immediately… *They are like the people in the Book of the Acts of the Apostles, they want 'to continue steadfastly in the apostles' doctrine, and fellowship, and breaking of bread and in prayers'*.[95]

As explained above,[96] in retrospect I regret not asking about this more directly, rather than leaving the question too general. Nevertheless, it is clear from the answers given that the respondents had little expectation of that 'something quite unusual and

---

[92] Angela Garber coined the phrase 'Death by Powerpoint' to describe the way in which visual presentations can elevate style over substance and produce a state of boredom and fatigue (Angela R Garber, *Death by Powerpoint*, Small Business Computing, April 01, 2001. Accessed April 19, 2014, http://www.smallbusinesscomputing.com/biztools/article.php/684871/Death-By-Powerpoint.htm).
[93] Lloyd-Jones, *Preaching and Preachers,* 304-325.
[94] Lloyd-Jones, *Preaching and Preachers,* 305.
[95] Lloyd-Jones, *Preaching and Preachers,* 324/325; emphasis mine.
[96] §V.3.

exceptional happening'. If Lloyd-Jones is right that this 'is after all the greatest essential in connection with preaching…'[97] it is a serious lack, and I will consider in my closing chapter (Chapter 5 §II) how to address it.

Thirdly is the question of how effective the leaders considered these sermons to be. I drew attention to the increased attendance at our next 'Members' Class', an attendance around three times what we have usually seen at such classes. As shown above, their responses showed a marked lack of willingness to trace cause and effect here. The principal reason for the larger attendance is thought to be the time since the previous course. One commented 'In the only instance that I have additional knowledge concerning their reason to attend the course, I think they would have attended anyway…'

Such a comment is good for a preacher's humility but less so for his perseverance! Yet there is always a long gap between successive courses (the suggestion the respondent made to explain the higher than normal attendance) and the fact remains that the attendance here was relatively high; the sermon series may or may not have been a contributory factor. However, it is important to explore whether he is right, and I have to agree that it is impossible to be sure, especially without asking the people concerned. Therefore, the question 'Why are you here?' will be added to the next class for prospective new members, in some form.

In summary, both sets of questions revealed important material to stimulate thought, encourage interaction with the church leaders and consider the development of my own

---

[97] Lloyd-Jones, *Preaching and Preachers, 304.*

evangelistic preaching. There are some things about the questionnaire that I would now do a little differently, including making some of the questions more specific. Nevertheless, they have served their purpose in stimulating discussion among my fellow-leaders and in giving me material for personal reflection and further research. Finally, they provided a spring-board for taking my investigation to a wider section of the church, as described in the following section.

VII. The Young People's Questionnaire

1. Introduction

Because the previous surveys were both conducted with church leaders - a small and somewhat homogeneous group of men - I followed these several months later by undertaking a survey with one of the church's young people's groups. The ages of these young people ranged from 16 (the minimum age for this group) to mid-20s. While it had been initially important for me to hear from the elders of my church because of the central role these men play in the church structure and administration, the purposes of this subsequent survey included discovering how far my sermons were understood and appreciated by a group that was younger and less theologically literate than the church leaders, how willing they were to bring friends to the church services and what changes could usefully be made to my sermons to encourage their own spiritual growth. In other words, I was interested to see to what extent a different cultural and generational context than that to which the church leaders belong may

affect response to my preaching. There was, furthermore, a specific focus in this third questionnaire on evangelism and the reaction of non-Christian visitors to the church.

As with the questionnaires for church leaders, prior to the distribution of this questionnaire, I ensured that proper ethical considerations were observed, by consulting with the university ethics committee and obtaining signed consent from each respondent to use their responses in my research.

The group met on a Sunday evening after the church service, and the questionnaires were handed out to all those present. Time was given to explain in some detail what the purpose of the questionnaire was, and its confidential and voluntary nature. Although the questionnaire itself invites comment on each question, particular attention was given to making this clear when the questionnaire was handed out, underlining that the more detailed the comments could be, the better.

The group itself is relatively small, and on the occasion only eight members were present. However, that group included both young men and young women, and a fair representation of the complete age range. While I would have hoped for more responses, I do know this group well and they responded in a mature and helpful way. It was particularly helpful that they obviously felt able to be critical and constructive.

I was present at the beginning of the meeting to explain the questionnaire and answer any questions, but left before the sheets were handed in for the sake of careful preservation of confidentiality and objectivity. The sheets were therefore collected by one of the church elders and his wife, in whose home the meeting had been held.

This questionnaire focused on three things:

1. How comfortable did the young people themselves feel about bringing non-Christian contacts to a typical church service?

2. How clear did they think a typical sermon of mine would be to such visitors?

3. If we were to hold specific 'bring-a-friend' Sundays, what differences, if any, would they like to see in the sermon?

This questionnaire in its entirety forms Appendix C.

2. An Explanation of the Questions

The questions of the third questionnaire are clearly very different, and much more informal, than the questions given to the group of church leaders. I judged this to be more appropriate given not only the age-group concerned, but also the individuals, whom I know quite well. The first question is designed simply to ask if there is anything in the church itself, obvious to the respondents, that would 'put off' any non-Christian friends before the sermon began. The second question tests their own understanding of the sermons, and the third question does the same but in a very different way. Should the respondents answer by saying they understand the sermons themselves but would not be comfortable bringing friends, it may indicate a problem that they had not wanted to articulate - that is, they did not really understand the sermons themselves, or were only slowly coming to do so.

3. Reflection on the Responses

(These responses are given in full in Appendix C)

First, once again the responses from the young people's group are largely positive. It must be borne in mind that a similar process of self-selection operates here, too; young people who do not like the church, or my own preaching, are likely to stop coming.

Secondly, it is particularly encouraging that none of those who completed the questionnaire felt negatively about bringing their friends, even if they wished to see some changes.

Thirdly, the most consistent negative would be the use of jargon words, helpfully defined by one respondent as 'words which non-Christians may not understand.' This is particularly useful, not least because I would have identified the non-use of jargon, together with brief explanations of necessary theological words such as 'justification', as among my strong points. This plainly, then, requires more thought and care on my part, along with some follow-up discussion with this group, and others too, to identify what they mean: which particular words or types of words they consider jargon, and what are the particular problems.

Fourthly, there are helpful and perceptive, suggestions in their responses. For me, the most noteworthy is the plea for 'stories to explain certain things' which are 'particularly useful.' Lloyd-Jones was extremely sparing in his use of illustrations and stories, as I have shown in this chapter, §II.4. Whatever his reasons and concerns, I believe Lloyd-

Jones was wrong on this. The example of Jesus who uses word pictures and metaphors in great profusion (for example, salt, light, a city, a basket, putting out of eyes, cutting off hands - all within a just a few verses in Matthew 5) or the apostle Paul who does likewise (the bride of Christ, the church as a body and as a temple, for example) should be enough to encourage any preacher in the use of picture language. Not least, it should also be borne in mind that the use of analogies and visual aids is far more prevalent in education now than they were during the years of Lloyd-Jones' ministry. The trajectory of change can be seen initially in the gradually extended availability of television, leading on to the development of videos and DVDs, and then in the arrival of the internet and the mass of visual resources that has rapidly emerged from that, including the exchange of pictorial and other information through social communication channels. Therefore, whereas 50 years ago people were accustomed to listening and receiving information through focusing attention on what a speaker was saying, the customs of communication today may be cited as indicating a diminishing capacity for concentration on one task and a greater dependence on visual support, as well as inter-personal activity, to pay attention to what is being heard.[98]

Finally, it is interesting that one repeated suggestion, that of making the structure of the sermons clearer by the use of Powerpoint, had already been addressed and implemented when this questionnaire was presented. For this reason, I do not understand this response at all, unless some of the respondents had been missing for a few weeks, or - perhaps - were using this questionnaire as a way of saying that the Powerpoint itself was not clear enough. It would be useful, now that it has become accepted as routine to

---

[98] For research in support of this claim, see for example: Nicholas Carr, *The Shallows: What the Internet is Doing to our Brains* (New York: W.W. Norton and Company, 2011).

have the outline of my sermon up on a screen at the front of the church while I preach, to ask the question again, formally or informally, to ascertain whether this group feels that progress has been made.

VIII. A Way Ahead

Three questionnaires have now been distributed and considered, two to the church leadership and one to a much younger group. The responses point to the value of setting up an on-going focus group, made up of mixed age and gender, using all the information that has been gained in order to consider how my communication of the gospel message may be developed.

Such a thing would, I know, be anathema to Lloyd-Jones himself, who always feared that attention to 'technique' was 'the art of the harlot'[99] and - possibly worse - a reliance on the merely human rather than the sovereign work of the Holy Spirit. It may be thought, however, that the size of his congregation in London (between 1500 and 2000) was sufficient testimony to his own effectiveness. For me, a focus group would not examine the rights and wrongs of preaching itself as a means of evangelism, since the 'right' of that is a fundamental constituent of Reformed thinking. Instead, it would examine my own development, or otherwise, as a preacher. Furthermore, in the social climate of the 21st century when much greater value is accorded to the opinion of all than in the time of Lloyd-Jones, the participation of members of the congregation in the thinking of the church is a natural and valuable step.

---

[99] Lloyd-Jones, *Preaching and Preachers,* 232.

197

It would be helpful, too, to introduce the same group to recordings of the evangelistic preaching of Lloyd-Jones in order to establish a baseline for considering preaching. Questions such as the following could be considered: is he too long? does he use too much jargon - and if so, what? is it clear to you that his sermon really does engage with the Biblical text? does he use enough stories/illustrations to make his sermons clear and interesting? how persuasive is his reasoning, and how compelling are his closing appeals? All these aspects could be profitably discussed in order to give indications of how much matters of style and presentation need to be considered and adjusted in today's culture. Other, contemporary, preachers could be subject to similar discussion - the vast resource of sermons on the internet makes this extremely easy to accomplish. Together, it is hoped that this would sharpen my own understanding of what is and is not helpful in my own approach to preaching and, as a subsidiary benefit, expose the focus group itself to preachers they may not otherwise hear.

In the meantime, consideration should be given to three areas that were highlighted by this third group. They are the unnecessary use of jargon, continued attention to clear structure for the sermons, and the introduction of a more interactive element at some, at least, of the meetings. If clear and verbal communication of the gospel is vital for the salvation of those who hear it, jargon has no place in a sermon. Lloyd-Jones was rarely guilty, for example, of failing to explain theological terms when they needed to be used. His structure, too (as I have shown in Chapter 3 §III.5) was usually clear, the exceptions probably being those times when a sermon 'grew' in the pulpit and adjustments had to be made. A failure to make structure and sermon outlines clear, therefore, is a failure to follow a principle which may possibly have contributed to increasing the effectiveness of Lloyd-Jones' own preaching ministry. The use of interactive means, however, was

more foreign to Lloyd-Jones, but is much more common in general education today than it was in his day. How much, then, should this aspect of our present culture affect gospel proclamation? Questions such as these are suggested by the response of this group of young people.

Further personal reflection on, and application of, these considerations remains as a fruitful future and on-going study. Meanwhile, what is apparent from the outcome of these surveys is that the approach adopted in my preaching, drawing on the lessons learnt from Lloyd-Jones' method, is not perceived as 'out-dated' or inappropriate for the current cultural and social context. On the contrary, the evidence is that it is meaningful to continue to adjust my preaching to a large extent in line with the main characteristics of his method. This is in accordance with the analysis of the diverse cultural contexts presented in chapter two, where it was seen that there are today conditions that favour the particular approach of Lloyd-Jones, notably a growing spiritual awareness, a rejection of tradition for its own sake, a sense of personal responsibility, a readiness to embrace the place of reason following its rejection in intervening years.

On this basis, whatever the cultural shifts over the last 50 years, my claim is that these do not significantly alter the fundamental approach to preaching within the Reformed, evangelical tradition. The essential reason for this is that the Lloyd-Jones tradition of expository preaching has its roots in both Reformed theology and in the teaching of the New Testament, which are not in themselves subject to changes in human philosophical thinking or social attitudes and practices. The observations on cultural changes discussed in chapter 2 may help 'fine-tune' Reformed evangelistic preaching in the 21st Century, but by its very nature, the approach remains unaltered. The balance for a

preacher such as myself is, indeed, one to which attention needs to be paid, remaining faithful to Biblical principles while being sensitive to the changing culture around us. The key features of Lloyd-Jones' method continue, however, to be useful as guidelines for preachers today because they are not simply the product of his own cultural context.

My next and final chapter will draw several threads together, reflecting first on the strengths and weaknesses of Lloyd-Jones as I have perceived them. I will consider how further research and reflection, with resulting benefit to my own evangelistic preaching, may be continued. I will conclude with some observations on the relevance of Lloyd-Jones' method, and the convictions that produced it, for the future of a robust evangelicalism.

CHAPTER 5: CONCLUSION

This dissertation has been a study in the evangelistic preaching of Martyn Lloyd-Jones with a special focus on its usefulness in developing my own evangelistic preaching and in assisting contemporary preachers who share his theological convictions.

In this concluding chapter it is my intention to do three things. First I will reflect on what I saw in his convictions and practice that seemed valuable, including how his convictions about the gospel affected all areas of his ministry. Secondly, there will follow consideration of how I benefitted personally from these studies. This will serve as an impetus for examining with church leaders and others within the church ways in which I could strengthen my own preaching ministry. The study will then conclude by addressing briefly the question of the applicability of Lloyd-Jones' convictions on preaching to the future of evangelicalism.

I. Reflection on Lloyd-Jones' Ministry

1. Preaching and History

It is sometimes said that a person's weaknesses are very close to his strengths and it cannot be denied that Lloyd-Jones had weaknesses. This dissertation has sought to demonstrate that these are not fatal to his role as a model for others. Though his use of history is sometimes regarded as one such weakness that undermines his argument that the day of preaching is not over (a comment he had often heard: see *Setting our*

Affections upon Glory[1]) it is my own conviction that he has done enough, not least in his published addresses on preaching,[2] to demonstrate that while Packer is right to point out that Lloyd-Jones' broad-brush-stroke approach to history cannot always bear the weight he appears to rest on it,[3] nonetheless preaching has been one of the major influences on the church and a major contributor to its growth.[4] Preaching may not always draw its own audience, as Lloyd-Jones believed. For example Stout[5] has shown that Whitefield was, in fact, the beneficiary of much organised publicity and Murray[6] has shown that this was true of Lloyd-Jones also. He is aware that some will see 'publicity' as a complete explanation of Lloyd-Jones' success; even in Aberavon his critics believed that there was no spiritual significance attached to the attention his ministry gained in South Wales; rather, it was all down to his decision to change his profession and the publicity this brought. But Lloyd-Jones' preaching in Chautauqua, Canada, in 1932 where 'nothing particularly helpful was expected'[7] and where the numbers were initially very low but grew so much that the venue had to be changed, is a clear demonstration that there was something about Lloyd-Jones' preaching that was able to attract an audience by word-of-mouth without resort to extensive advertising.

---

[1] D. Martyn Lloyd-Jones, *Setting our Affections upon Glory* (Wheaton, Illinois: Crossway, 2013), 109.

[2] For example, in 'The Puritans' he gives a characteristic overview of a relatively brief period of church history from Tauler (c. 1300-1361) to John Knox (c. 1514-1572), taking in John Wycliffe (c. 1320-1384), Martin Luther (1483-1546), John Calvin (1509-1564) and Latimer (1487-1555): 'These men were, first and foremost, regular preachers and great preachers.' (D. Martyn Lloyd-Jones, *The Puritans: Their Origins and Successors* (Edinburgh: Banner of Truth, 1987), 374).

[3] See Chapter 2 §I.9.

[4] For example, in 'Preaching and Preachers' and elsewhere; in that book he goes so far as to state that 'The general history of the world surely demonstrates quite plainly that the men who truly made history have been men who could speak, who could deliver a message, and who could get people to act as the result of the effect they produced upon them' (D. Martyn Lloyd-Jones, *Preaching and Preachers*, (London: Hodder and Stoughton, 1971), 12).

[5] Harry S. Stout, *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism* (Grand Rapids: William B Eerdmans, 1991).

[6] Iain H Murray, *The First Forty Years* (Edinburgh: Banner of Truth, 1982).

[7] Murray, *The First Forty Years,* 275/6.

2. Preaching and the Intellectual Approach

I have also shown that Lloyd-Jones' understanding of conversion meant that it began in the mind.[8] For this reason, his approach may be described as 'intellectual'. Although Brencher says that the majority of people could not follow Lloyd-Jones' deductive reasoning, he cites no evidence and the facts hardly seem to support him.[9]

There is no indication that there was any significant change in Lloyd-Jones' preaching between Sandfields and Westminster. To take one sermon from the Aberavon years as an illustration, the sermon 'What is sin'[10] makes few concessions either in vocabulary, where he speaks of 'iconoclasts' and 'escutcheons' as well as using theological terms such as 'atonement' and 'regeneration', or in the concepts discussed and referred to including the fascination of religion from the standpoint of thought and philosophy, the abstract problems of Euclid and 'the whole humanistic optimism about man and his nature'. The very next sermon in the book, also from the Aberavon years, is entitled 'Biblical Psychology', and these were the sermons that had such a profound effect on that primarily working-class community. Bethan Lloyd-Jones' account of those Aberavon years records a number of deeply moving conversion stories,[11] but none of the subjects of those stories would be classed as intellectual. It is important for the well-educated not to be patronising in their opinions of what others can and cannot follow!

---

[8] Chapter 3 §II.2.
[9] John Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism* (Milton Keynes: Paternoster, 2002), 30.
[10] D Martyn Lloyd-Jones, *Old Testament Evangelistic Sermons*, (Edinburgh: Banner of Truth, 1995), 72-84.
[11] Bethan Lloyd-Jones, *Memories of Sandfields*, (Edinburgh: Banner of Truth, 1983).

However, a weakness of this intellectual approach may be Lloyd-Jones' unwillingness to introduce anything into his sermons that might have made listening easier, such as the use of more illustrations (see Chapter 4 §II.4). Packer does not see it as a weakness, commenting:

> A simple, serious, plain-talking idiom, without frivolous illustrations, purple passages, or flights of fancy suits [his] purpose best…[12]

Packer knew, however, some at least of the Puritans were renowned for their use of stories and of illustrative, graphic language.[13] There is certainly a danger in the excessive or inappropriate use of illustration, it is important to take some account of the nature of the congregation and of the wider culture.

3. Evangelism and the Heart of Ministry

Through more than forty years of pastoral ministry, and more than fifty years of regular preaching, Lloyd-Jones kept evangelism and evangelistic preaching in particular at the very heart of that ministry. In doing so, like his hero Whitefield, he should 'once and forever put an end to that lie which says that Calvinism and an interest in evangelism are not compatible.'[14] More than that, however, it stands as an ongoing challenge to evangelical churches of today. As I have said elsewhere, the church is not meant to be a

---

[12] J.I. Packer, *Honouring the People of God: The Collected Shorter Writings of J.I. Packer Volume 4* (Carlisle: Paternoster Press, 1999), 73.

[13] Jack Hughes, *Expository Preaching with Word Pictures: With Illustrations from the Sermons of Thomas Watson* (Fearn: Christian Focus, 2001).

[14] Lloyd-Jones, *The Puritans: Their Origins and Successors,* 125.

yacht club, but a lifeboat station.[15] An evangelical church which really believes that its gospel is the only means by which men and women may be rescued from eternal hell should never settle down in comfort.

That said, there may be a weakness in Lloyd-Jones' insistence that 'no special events are needed' in the evangelistic life of the church. My reading of and about Lloyd-Jones would suggest that there are two main reasons for this insistence. One is simply concern about some of the evangelistic methods used, whether it be Billy Graham's (and others') practice of calling people to the front in order to 'respond to Christ' or the use of personal testimonies, especially from 'celebrities,' which seemed to Lloyd-Jones to suggest a reliance on human ingenuity and ability rather than on God and his power through the preaching of the gospel. It is Packer once more who most helpfully and sympathetically analyses Lloyd-Jones' convictions here:

> Conventional 20th-century evangelism, to the Doctor's mind, had… great weaknesses: its manipulative emotionalism, displacing intellectual persuasion, was a kind of brainwashing that encouraged false conversions… the constant failure to insist on radical and thorough repentance in conversion sentences true converts to shallow and stunted growth thereafter.[16]

The second main reason is, I believe, his own success as an evangelist, particularly in his early days when he was called 'the modern Moody for whom we have been

---

[15] Gary Benfold, 'Doing the work of an Evangelist in the Local Church' in *Clarity and Confusion: Papers Read at the 2013 Westminster Conference*, 59 (no publication details given).
[16] Packer, *Honouring the People of God,* 73/74.

waiting.'[17] Seeing the effects of his own preaching, and given his belief that it was God at work in power through his preaching, it is understandable that he could see no need of bringing in different speakers to aid the work. There is, of course, an inconsistency here since he himself served many churches as 'a different speaker' as he preached around the country with primarily an evangelistic emphasis.

Spurgeon, the nearest nineteenth-century 'equivalent' to Lloyd-Jones, took exactly the opposite view about the value of special events and speakers.[18]

4. Evangelism and Controversy

Reformed evangelicals would all see Lloyd-Jones' commitment to historic evangelicalism as a considerable strength, a sign of faithfulness to God and the 'faith which was once delivered unto the saints' (Jude 3). There are aspects of this conservatism that were probably more personality-driven than theological: for example, his defence of the Authorised Version of the Bible shown in his address 'How can we see a return to the Bible?'[19] From the standpoint of today's gospel preacher, in a society that no longer views old language or books with the high regard, such commitment to the old-fashioned in minor matters may make it easy for critics to see his evangelicalism, and his doctrine of Biblical inerrancy, as just as much a character-trait and personal weakness.

---

[17] Murray, *The First Forty Years,* 326. D.L. Moody (1837-1899) was an American evangelist whose ministry had considerable impact both in the UK and the US.

[18] C.H. Spurgeon, *Lectures to my Students* (London: Marshall Morgan and Scott 1954, 1976), 347.

[19] D. Martyn Lloyd-Jones, *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977*, (Edinburgh: Banner of Truth, 1989), 112.

II. Personal Lessons from the Study

1. The Study Itself

This study is innovative in focusing on what Lloyd-Jones himself saw as his chief ministry (evangelism), and in doing that by studying the very last Sunday evening series at Westminster Chapel in order to examine his evangelistic reasoning at its most mature. Sadly very few of the sermons from his earliest days have been published (twenty-one, with texts from the gospels, in *Evangelistic Sermons*[20] and eleven sermons, on Old Testament texts, in *Old Testament Evangelistic Sermons*[21]) and so detailed comparison is not possible.   With the examples available it is not easy to see any significant differences of style except for a clearer doctrinal framework underlying the later ones, as explained above (Chapter 2 §I.5).

The study has areas that could be explored further. It would be profitable to consider a longer sub-section of the series for examination of its doctrinal content.   Thirteen sermons, as examined here, gives an interesting account of what he was preaching during that one particular quarter-year, but the doctrinal content may be circumscribed by the content of the relatively small passage that he dealt with in those weeks (Acts 5:17-34). Nevertheless, the study did expose a failure to deal at all with baptism and an underplaying of predestination, both subjects which are dealt with in the texts on which he was preaching.   Examination of a greater number of consecutive sermons could

---

[20] D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Edinburgh: Banner of Truth, 1983).
[21] Lloyd-Jones, *Old Testament Evangelistic Sermons*.

usefully explore whether this was a consistent feature of his preaching and, if so, consider the reasons.

2. The Study's Personal, Practical Impact

This study is designed to examine Lloyd-Jones' evangelistic preaching in order to see what can be learned. Aspects of the questionnaires do merit some refinement, as indicated in the reflection on them in Chapter 4 §VI.5. But even as they stand, they have value. Most valuable of all from my point of view as the preacher is that questionnaires began the process of me being able to discuss my own preaching with leaders in the church, and to extend that discussion to other groups of church members. The fact that I was involved in an academic study became the lever that effectively moved them towards a willingness to discuss and offer constructive criticism. Prior to this, their comments on my preaching were limited almost entirely to simple affirmation.

One possible way of progressing this discussion would be to develop a series on Sundays on the theory of what I am trying to do - that is, the importance of a regular evangelistic ministry within evangelical churches. After that, it would be beneficial to use one of our regular church members' meetings to discuss with church members a way to encourage the bringing of friends and acquaintances to church, since people obviously need to hear the evangelistic ministry in order to be drawn to faith through it. After that, the setting up of a series of *ad hoc* focus groups to discuss the sermons and their effectiveness would be explored.

Alongside that, I need to address a particular weakness identified in my own preaching which, as I explained above (Chapter 4 §IV.2) was a considerable surprise: the lack of 'spiritual urgency' is perceived as a weaker aspect of my sermons. For any evangelical preacher, it is a serious weakness not to come across as 'spiritually urgent'. How, then, is my preaching to become more spiritually urgent, and in a genuine way, rather than with some false and forced emotion?

After much reflection, it seems to me that one good way will be to give attention not to the urgency itself, but to an area where I scored better - that is, evangelistic appeals. If those appeals grow in urgency, and also in variety, then it is likely that genuine urgency throughout the sermon will both increase and be recognised. The question then becomes 'How might an evangelistic preacher press for response without becoming boring?'

Although the strength and length of the appeals in the Lloyd-Jones 'Acts' sermons is noteworthy, none of my reading of Lloyd-Jones himself, nor of the various detailed source materials, have made any mention of whether those appeals were planned in advance or were simply off-the-cuff; I suspect the latter. But to give my own sermons more urgency, I will need to work and to plan in this area. To that end, I plan to make use of Packer's work on Puritan preaching.[22]

Packer, one of whose biographical chapters on Lloyd-Jones is subtitled 'A Kind of Puritan'[23] draws on the Puritan William Perkins *first* to identify seven classes of people

---

[22] J. I. Packer, *Among God's Giants: The Puritan Vision of the Christian Life* (Eastbourne: Kingsway, 1991), 365-382.
[23] Packer, *Honouring the People of God,* 61.

that a preacher may expect to address: (1) the ignorant and unteachable 'who need the equivalent of a bomb under their seats,' (2) the ignorant but teachable, (3) the knowledgeable but unhumbled, (4) the humbled and desperate, (5) believers going on with God, (6) believers who have fallen into intellectual or moral error and (7) the 'mixed' - whom Packer assumes are the 'mixed-up'. Second he specifies six different types of application: (1) instruction in the consequence of a doctrine, (2) the confutation of false doctrines, (3) exhortation to duties (4) public admonition, (5) applying comfort and (6) self-examination.

Packer may be overstating it when he says that 'anyone making an inventory of [the Puritans'] published sermons will soon find examples of all forty-two specific applications…'[24] since presumably a Puritan preacher would only rarely, if ever, be aiming to comfort (application five) someone who needs the equivalent of a bomb under their seat (category one). Nonetheless, a grid of persons and applications may easily be drawn from here. For example, to identify two categories of people who especially need the message of a particular text, and then two applications for each category, would give four different types of evangelistic appeal at the end of each message. While this may seem artificial at first, like so many skills it would become more natural with time. At the very least, it would add variety to the end of sermons and make it more difficult for the congregation to think 'I heard this last week'.

---

[24] Packer, *Among God's Giants,* 379.

III. Preaching and the Future

Lloyd-Jones' theological conservatism drove his ministry in ways that have not yet been properly explored. He preached evangelistically week by week because he believed that without it, men and women were eternally lost. The same is true of his engagement in controversy: the true gospel must be preserved. This study of Lloyd-Jones' evangelistic methods will contribute to an understanding of the controversies in his life. Some of those who have written about him seem to have done so from the position of an 'aggrieved evangelicalism', believing that he shattered the peace that existed between different wings of the movement. In particular, those who have been critical of his 1966 'call' (see Chapter 2 §III.3 and Appendix D) have largely failed to understand that it was his understanding of the gospel - soteriology, not ecclesiology - that drove him. Similarly, when he refused to exclude Arminians from the Westminster Fellowship or from the Evangelical Movement of Wales, it was on the basis (as he saw it) of a common commitment to the 'basics' of the gospel. A serious study that gives this simple fact the attention it needs would be important.

This study has argued (Chapter 2) that despite changes in society and the Church itself since the 1960s, and all the further changes that will inevitably come, evangelical churches have no need to be daunted nor deflected from the priority of evangelistic preaching, and that the approach of Lloyd-Jones is appropriate, even though with adjustments, for preachers to use today.

Alister McGrath has expressed the opinion that the future of the church is strongly tied to evangelicalism: 'The Christian vision of the future now seems increasingly to belong

to evangelicalism.[25]   If that evangelicalism is to be robust, it will be wise to give attention to the unique contribution of Lloyd-Jones' emphasis on the vital importance of regular, expository, evangelistic preaching.

IV. Conclusion

The reformed and evangelical circles in which I have spent my ministry have not yet come to terms with either the greatness, or the weaknesses, of Lloyd-Jones. Truly outstanding people in any field cannot be emulated or taken as role-models, for they are too far beyond the norm. They can be learned from but their uniqueness has to be recognised. As for his weaknesses, a defence of Lloyd-Jones is all too easily regarded as hagiography, while his supporters may regard any attempt at critical assessment with undue sensitivity. It is my own conviction that there is a great deal that lesser preachers can learn, not least his commitment to an ongoing evangelistic ministry. In particular, since for many today what they know of Christianity appears as a fable or (at best) a general spirit of kindness, logical presentations of the facts and doctrines of the Christian faith are vital. Since few will take seriously claims of such magnitude as heaven, hell, the love of God and the sacrifice of Calvary if these things are presented coldly, the passion or 'fire' of which Lloyd-Jones spoke is equally vital. While lesser preachers should not attempt pure emulation, 'logic on fire,' in my opinion, remains a definition and pre-requisite of true Christian preaching.

---

[25] Alister McGrath, *Evangelicalism and the Future of Christianity* (London: Hodder and Stoughton, 1993), 1.

Bibliography

Section 1. Works of D.M. Lloyd-Jones Referred to:

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 1: Acts 1-3*. Edinburgh: Banner of Truth, 1999.

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 2: Acts 4-5*. Edinburgh: Banner of Truth, 2001.

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 3: Acts 5-6*. Edinburgh: Banner of Truth, 2003.

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 4: Acts 7:1-29*. Edinburgh: Banner of Truth, 2004.

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 5: Acts 7:30-60*. Edinburgh: Banner of Truth, 2006.

Lloyd-Jones, D.M. *Authentic Christianity: Sermons on the Acts of the Apostles, Volume 6: Acts 8:1-35*. Edinburgh: Banner of Truth, 2006.

Lloyd-Jones, D.M. *Authority.* London: IVF, 1958.

Lloyd-Jones, D.M. *Christian Unity: An Exposition of Ephesians 4:1-16*. Edinburgh: Banner of Truth, 1980.

Lloyd-Jones, D.M. *Evangelistic Sermons at Aberavon*. Edinburgh: Banner of Truth, 1983.

Lloyd-Jones, D.M. *From Fear to Faith*. London: IVP, 1953.

Lloyd-Jones, D.M. *God the Father, God the Son*. London: Hodder and Stoughton, 1996.

Lloyd-Jones, D.M. *God's Way, Not Ours*. Edinburgh: Banner of Truth, 1998.

Lloyd-Jones, D.M. *I am not ashamed: Advice to Timothy*. London: Hodder and Stoughton, 1986.

Lloyd-Jones, D.M. *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977*. Edinburgh: Banner of Truth, 1989.

Lloyd-Jones, D. M. *Living Water: Studies in John 4*. Wheaton: Crossway, 2009.

Lloyd-Jones, D.M. *Old Testament Evangelistic Sermons*. Edinburgh: Banner of Truth, 1995.

Lloyd-Jones, D.M. *Preaching and Preachers*. London: Hodder and Stoughton, 1971.

Lloyd-Jones, D.M. *Romans: An Exposition of Chapters 3:20-4:25: Atonement and Justification*. Edinburgh: Banner of Truth, 1970.

Lloyd-Jones, D.M. *Romans: An Exposition of Chapter 6: The New Man*. Edinburgh: Banner of Truth, 1972.

Lloyd-Jones, D.M. *Romans: An Exposition of Chapter 8:5-17: The Sons of God*. Edinburgh: Banner of Truth, 1974.

Lloyd-Jones, D.M. *Setting our Affections upon Glory*. Wheaton, Illinois: Crossway, 2013.

Lloyd-Jones, D.M. *Studies in the Sermon on the Mount, Volume 1*. London: IVP, 1959.

Lloyd-Jones, D.M. *Studies in the Sermon on the Mount, Volume 2*. London: IVP, 1960.

Lloyd-Jones, D.M. *The Christian in an Age of Terror*. Chichester: New Wine Ministries, 2007.

Lloyd-Jones, D.M. *The Puritans, Their Origins and Successors*. Edinburgh: Banner of Truth, 1987.

Lloyd-Jones, D.M. *Why Does God Allow War*? London: Hodder and Stoughton, 1939.

Section 2. Secondary Literature:

Atherstone, Andrew, and David Ceri Jones. *Engaging with Martyn Lloyd-Jones*. Nottingham: Apollos (IVP), 2011.

Bailie, Benjamin Randolph, *The Impact of Martyn Lloyd-Jones' Medical Training on his Homiletical Methodology,* The Boyce Digital Library, 2014, Accessed March 20, 2017, http//digital.library.sbts.edu/handle/10392/4858.

Barclay, Oliver, and Robert M. Horn. *From Cambridge to the World*. Leicester: IVP, 2002.

Barr, James. *Fundementalism*. London: SCM Press, 2nd Revised Edition, 2010.

Bebbington, D.W. *Evangelicalism in Modern Britain*. London: Routledge, 1993, 1995.

Bebbington, David, and David Ceri Jones, eds. *Evangelicalism and Fundamentalism in the United Kingdom during the Twentieth Century*. Oxford: Oxford University Press, 2013.

Bell, Judith. *Doing Your Research Project*. Maidenhead: OUP, 2005.

Benfold, Gary. *Clarity and Confusion: Papers Read at the 2013 Westminster Conference*. (no publication details given).

Berkhof, Louis. *Systematic Theology*. Edinburgh: Banner of Truth, 1958.

Bethlehem Evangelical Church. *History, A Church Established*. Accessed March 21, 2017, http://www.bethlehemchurch.co.uk/about/history/.

Biswas-Diener, Robert, ed. *Positive Psychology as Social Change*. Netherlands: Springer, 2011.

Brencher, John. *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism*. Milton Keynes: Paternoster, 2002.

Brown, Callum. *The Death of Christian Britain*. London: Routledge, 2001.

Calvin, John. *Institutes of the Christian Religion Vol 1*, edited by John T McNeill. Philadelphia: The Westminster Press, 1960.

Calvin, John. *Matthew, Mark and Luke, Volume 3*. Translated by A.W. Morrison. Grand Rapids: Wm B. Eerdmans, 1972.

Carr, Nicholas. *The Shallows: What the Internet is Doing to our Brains*. New York: W.W. Norton and Company, 2011.

Carson, D.A. *The Gagging of God*. Leicester: Apollos (IVP), 1996.

Carson, D.A., and John D. Woodbridge, eds. *Hermeneutics, Authority and Canon*. Leicester: IVP, 1986.

Catherwood, Christopher, ed. *Chosen by God*. Crowborough: Highland Books, 1986.

Catherwood, Christopher. *Martyn Lloyd-Jones: A Family Portrait*. Eastbourne: Kingsway, 1995.

Catherwood, Christopher. *Martyn Lloyd-Jones, His Life and Relevance for the 21st Century*. Nottingham: IVP, 2015.

Chadwick, Owen. *Michael Ramsey, A Life*. London: SCM Press, 2012.

Davie, Grace. *Religion in Britain since 1945*. Oxford: Blackwell Publishers, 1994.

Davies, Gaius. *Genius, Grief and Grace*. Fearn: Christian Focus Publications, 2001.

Edwards, David L., and John Stott. *Essentials*. Sevenoaks, Kent: Hodder and Stoughton, 1988.

Elliott, John. *Action Research for Educational Change*. Milton Keynes: OUP, 1991.

Ellis, Jon. *GCSE Religious Studies: opening student's eyes to spirituality*, TutorhubBlog, September 17th, 2015. Accessed March 21, 2017. http://blog.tutorhub.com/2015/09/17/religious-studies-resurrected/.

Eveson, Philip, ed. *The Gospel Ministry*. Darlington: Evangelical Press, 2005.

Fielder, Geraint D. *'Excuse Me, Mr Davies - Hallelujah!' Evangelical Student Witness in Wales 1923-1983*. Bridgend: Evangelical Press of Wales, 1983.

Forsyth, P. T. *The Cruciality of the Cross*. London: Independent Press Ltd, 1909.

Garber, Angela R. *Death by Powerpoint*. Small Business Computing, April 01, 2001. Accessed April 19, 2014, http://www.smallbusinesscomputing.com/biztools/ article.php/684871/Death-By-Powerpoint.htm.

Gillham, Bill. *Developing a Questionnaire*. London: Continuum International Publishing Group, 2007.

Graham, Billy. *Just As I Am, The Autobiography of Billy Graham*. London: Harper Collins, 1997.

Green, S.J.D. *The Passing of Protestant England*. Cambridge: Cambridge University Press, 2011.

Grudem, Wayne. *Countering the Claims of Evangelical Feminism*. Colorado Springs: Multnomah Publishers, 2006.

Grudem, Wayne. *Evangelical Feminism and Biblical Truth*. Leicester: IVP, 2004.

Gutierrez, Gustavo. *A Theology of Liberation, rev. ed*. Maryknoll: Orbis Books, 1988.

Gutierrez, Gustavo. *Essential Writings*. London: SCM Press, 1996.

Hansen, Colin. *Young, restless and reformed*. Wheaton, Illinois: Crossway, 2008.

Hastings, Adrian. *A History of English Christianity 1920-2000.* London: SCM Press, 2000.

Hastings, Adrian (ed.). *The Oxford Companion to Christian Thought*. Oxford: Oxford University Press, 2000.

Haykin, Michael A.G. and Kenneth J. Stewart, eds. *The Emergence of Evangelicalism.* Nottingham: Apollos (IVP), 2008.

Hebert, Gabriel. *Fundamentalism and the Church of God*. London: SCM Press, 1957.

Helm, Paul. *Helm's Deep Philosophical Theology*, Blog post 30.11.2013. Accessed June 25, 2014. http://paulhelmsdeep.blogspot.co.uk/2013_11_01_archive.html.

Helm, Paul. *Helm's Deep Philosophical Theology*, Blog post 15.04.2014. Accessed June 25, 2014. http://paulhelmsdeep.blogspot.co.uk/2014_04_01_archive.html.

Hughes, Jack. *Expository Preaching with Word Pictures: With Illustrations from the Sermons of Thomas Watson.* Fearn: Christian Focus Publications, 2001.

Johnson, Dennis E. *Let's Study Acts*. Edinburgh: Banner of Truth, 2003.

Jones, Hywel Rees, ed. *Unity in Truth: Addresses given by Dr D. Martyn Lloyd-Jones at Meetings Held under the Auspices of the British Evangelical Council*. Darlington: Evangelical Press, 1991.

Kirk, J. Andrew. *Liberation Theology, An Evangelical View from the Third Word*. London: Marshall Morgan and Scott, 1979.

Kolb, David A. *Experiential Learning: Experience as the Source of Learning and Development.* Englewood Cliffs: Prentice-Hall, Inc., 1984.

LaMarca, Nicole, *The Likert Scale: Advantages and Disadvantages*, Field Research in Organizational Psychology, Fall 2011. Accessed September 6, 2014, http://psyc450.wordpress.com/2011/12/05/the-likert-scale-advantages-and-disadvantages/.

Lane, Denis. *Preach the Word*. Welwyn: Evangelical Press, 1979.

Larsen, Timothy, ed. *Biographical Dictionary of Evangelicals*. Leicester: IVP, 2003.

Lewis, C.S. *Mere Christianity*. Glasgow: Fount Paperbacks, 1977.

Lewis, C.S. *Surprised by Joy*. Glasgow: Fount Paperbacks, 1955.

Lloyd-Jones, Bethan. *Memories of Sandfields*. Edinburgh: Banner of Truth.

Machen, J. Gresham. *Christianity and Liberalism*. London: Macmillan, 1923.

Marshall, I. Howard. *A Critical and Exegetical Commentary on the Pastoral Epistles*. Edinburgh: T and T Clark, 1999.

McFarland, Ian A. et al. (ed.). *The Cambridge Dictionary of Christian Theology*. Cambridge: Cambridge University Press, 2011.

McGrath, Alister. *Evangelicalism and the Future of Christianity*. London: Hodder and Stoughton, 1993.

McGrath, Alister. *To Know and Serve God*. London: Hodder and Stoughton, 1997.

Mcleod, Hugh. *The Religious Crisis of the 1960s*. New York: Oxford University Press U.S.A, 2010.

Media Gratiae. *Logic on Fire: The Life and Legacy of Dr. Martyn Lloyd-Jones*. 2015. Accessed March 20, 2017, http://logiconfire.org/.

Miller, Calvin. *Preaching*. Grand Rapids: Baker Books, 2006.

Moberg, David. *The Great Reversal*. London: Scripture Union, 1973.

Mohler, Al. *MLJ Trust Endorsements*. Accessed August 19, 2014, http://www.mljtrust.org/endorsements/.

Mohler, Al. *He is not Silent: Preaching in a Post-Modern World*. Chicago: Moody Publishers, 2008.

Moon, Jennifer A. *A Handbook of Reflective and Experiential Learning*. London: Routledge Farmer, 2004.

Morgan, D. Densil. '*D. Martyn Lloyd-Jones and the Reformed Tradition: A Study in Theological Background*'. *The Welsh Journal of Religious History, Volume 6* (2011): 81-95.

Murray, Iain H. *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*. Edinburgh: Banner of Truth, 2000.

Murray, Iain H. *Expository Preaching - Time for Caution*, Banner of Truth Magazine February 2010.

Murray, Iain H. *Messenger of Grace*. Edinburgh: Banner of Truth, 2008.

Murray, Iain H. *The Fight of Faith*. Edinburgh: Banner of Truth, 1990.

Murray, Iain H. *The First Forty Years*. Edinburgh: Banner of Truth, 1982.

Murray, Iain H. *The Life of Martyn Lloyd-Jones*. Edinburgh: Banner of Truth, 2013.

Murray, Iain H., ed. *The Reformation of the Church*. London: Banner of Truth, 1965.

Nettles, Tom. *Living by Revealed Truth*. Fearn: Christian Focus Publications, 2013.

Noble, T.A. *Research for the Academy and the Church: Tyndale House and Fellowship, the First Sixty Years*. Leicester: IVP, 2006.

O'Brien, Rory. *An Overview of the Methodological Approach of Action Research,* April 17, 1998. Accessed April 1, 2014.
http://www.web.ca/~robrien/papers/xx%20ar%20final.htm.

Old, Hughes Oliphant. *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6, The Modern Age*. Grand Rapids, Cambridge: Wm B. Eerdmans, 2007.

Olyott, Stuart. *Preaching - Pure and Simple*. Bridgend: Bryntirion Press, 2005.

Onions, C. T. *Shorter OED, 6th edition.* Oxford: OUP, Volume 2, 2007.

Packer, J.I. *Among God's Giants: The Puritan Vision of the Christian Life*. Eastbourne: Kingsway, 1991.

Packer, J.I. *Evangelism and the Sovereignty of God*. London: IVF, 1961.

Packer, J.I. *Fundamentalism and the Word of God*. London: IVP, 1958.

Packer, J.I. *Honouring the People of God: The Collected Shorter Writings of J.I. Packer Volume 4* Carlisle: Paternoster Press, 1999.

Packer, J.I. *Keep yourselves from idols*. London: Church Book Room Press, 1963.

Poh, B.S. *The Keys of the Kingdom*. Petaling Jaya (Malaysia): Good News Enterprise, 2004 2nd edition.

Reason, Peter, and Hilary Bradbury. *Inquiry and Participation in Search of a World Worthy of Human Aspiration. A*ccessed April 1, 2014.
http://www.peterreason.eu/Papers/Handbook_Introduction.pdf.

Robbins, Keith. *England, Ireland, Scotland, Wales: The Christian Church 1900-2000.* Oxford: Oxford University Press, 2008.

Roberts, Vaughan. *Turning Points.* Carlisle: Authentic Lifestyle, 2002.

Robinson, Haddon W. *Expository Preaching*. Nottingham: IVP, 2nd edition, 2001.

Robinson, John A.T. *Honest to God (23rd impression)*. London: SCM Press, 1994.

Sarantokos, Sotirios. *Social Research*. London: Macmillan, 2nd edition 1998.

Sargant, William. *Battle for the Mind*. London: Pan Books, 1957.

Sargent, Tony. *The Sacred Anointing*. Milton Keynes: Paternoster, 2007.

Spencer, Nick. *Breathing Life into Britain's Churches*. i newspaper, 29/12/16.

Spurgeon, C.H. *Lectures to My Students*. London: Marshall Morgan and Scott, 1954, 1976.

Stott, J.R.W. *Basic Christianity, first edition*. London: IVP, 1958.

Stott, J.R.W. *Christian Mission in the Modern World*. London: Falcon, 1975.

Stott, J.R.W. *I believe in Preaching (revised edition)*. London: Hodder and Stoughton, 2014.

Stott, J.R.W., ed. *Making Christ Known*. Carlisle: Paternoster Press, 1996.

Stott, J. R. W. *What is an Evangelical?* London: Church Pastoral Aid Society, 1977.

Stout, Harry S. *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*. Grand Rapids: William B Eerdmans, 1991.

The Christian Institute. *Cases: Ashers Baking Company 2016*. Accessed March 21, 2017. http://www.christian.org.uk/case/ashers-baking-company/.

Tinker, Melvin. *Reversal or Betrayal? Evangelicals and Socio-political Involvement.* London: Berith Publications/Evangelical Library, 1999.

Turner, Luke. *Metamodernism: A Brief Introduction*, January 12, 2015. Accessed March 21, 2017. http://www.metamodernism.com/2015/01/12/metamodernism-a-brief-introduction/.

Vanhoozer, Kevin J. *First Theology: God, Scripture and Hermeneutics*. Leicester: Apollos (IVP), 2002.

Vine, W.E. *Expository Dictionary of Bible Words*. Marshall Morgan and Scott, 1981.

Vyhmeister, Nancy Jean. *Quality Research Papers: For Students of Religion and Theology*. Grand Rapids: Zondervan, 2001.

Warner, Rob. *Reinventing English Evangelicalism 1966-2001*. Milton Keynes: Paternoster, 2007.

Watson, D.C.K.W. *I believe in Evangelism*. London: Hodder and Stoughton, 1976.

Watson, D.C.K.W. *In Search of God*. Eastbourne: Kingsway, 1974.

Watts, Michael. *Why did the English stop going to church?* London: Dr. William's Library, 1995.

Wells, David F. *Above all Earthly Powers*. Leicester: IVP, 2005.

Wells, David F. *God in the Wasteland*. Leicester: IVP, 1994.

Wells, David F. *No Place for Truth*. Leicester: IVP, 1995.

Westbourne Primary School, *Acts of Collective Spirituality - Summer 2015*. Accessed December 15, 2016. https://www.westbourneprimary.co.uk/wsussex/primary/ westbourne/site/ pages/schooloffice/policies.

Whyte, William F. *Participatory Action Research*. London: Sage Publications, 1991.

Wiersbe, Warren W. *Preaching and Teaching with Imagination*. Grand Rapids: Baker Books, 1994.

Wiersbe, Warren W. *The Dynamics of Preaching*. Grand Rapids: Baker Books, 1999.

Willimon, William H, and Richard Lischer. *Concise Encyclopaedia of Preaching*. Louisville Kentucky: Westminster John Knox Press, 1995.

Appendix A

The first set of questions given to the members of the church board, together with the explanation given as to how to answer the questions, were as follows:

<u>Question 1</u>

Explanation: The primary characteristic of an evangelical sermon – whether aimed at believers or unbelievers – should be that it correctly explains, or opens up, the text being considered.

Question: How accurate, in general, would you judge my sermons to be to the text being explained?

(Please mark 1-4; 1 is low, 4 is high)

<u>Question 2</u>

Explanation: 'Apologetics' is the use of reasoned argument in defence of a position being taken; for example, the way prophecy from the Old Testament is fulfilled in the New Testament is an example of apologetics: a reasoned argument for the truth of the Christian faith.

Question:
 a) What apologetic arguments do you recall me using?

b) Are there apologetic arguments that you consider I do not give enough weight to?

Question 3

Explanation: To be memorable and easy to follow, sermons ideally need a clear structure with clear divisions.

Question: Again - in general – how clear is the structure of my sermons?

(Please mark 1-4; 1 is low, 4 is high)

Question 4

Explanation: Like lectures, sermons are meant to teach/impart information. Unlike lectures, however, they need to be delivered with conviction and warmth/passion. In the words of Dr Lloyd-Jones, 'truth must also move the heart,' and preaching is 'logic on fire'.

Question: If we define 'spiritual urgency' to mean a preaching style that shows personal conviction, impassioned delivery and an imparting to the hearer how important the message is: how great is the sense of 'spiritual urgency' in my sermons?

(Please mark 1-4; 1 is low, 4 is high)

Question 5

Explanation: Turning to the content of the sermons rather than their delivery, all sermons should have a teaching or doctrinal content, with one or more doctrines of the Christian faith being explained.

Question: How would you rate the doctrinal content (including clarity) of the morning sermons?

(Please mark 1-4; 1 is low, 4 is high)

Question 6

Explanation: An evangelistic sermon should be persuasive throughout and end with a clear and powerful explanation of what the hearer needs to do in response, in order to become a Christian.

Question:

a) how would you rate the evangelistic appeal of these sermons for clarity?

b) how would you rate the evangelistic appeal of these sermons for urgency?

Rating the questions – example

Please bear in mind that the questions are asking for personal opinions, and should not be approached in terms of 'right' or 'wrong' answers. As an example of how to score the questions, the 'scores' for question 1 – about accuracy of explaining the text – would reflect the following:

Score 1: the sermons often miss the point of the text, or are only remotely connected to the text

Score 2: the Bible text often merely acts as a springboard from which other ideas are explained.

Score 3: text is usually or always faithfully explained but its evangelistic application is not done well.

Score 4: the text is usually or always faithfully explained and its evangelistic application is made very clear.

Please note that a score of '4' does not imply perfection or that no improvement can be made.

[End of Questionnaire]

Appendix B

Questions for Church Board - set 2

Thank you for your completed and thoughtful responses to the questionnaire I gave you earlier in the year. Your answers have been read and considered, and after that I prepared and preached a small series of eight sermons on Acts chapters 10 and 11. A very different set of questions has been produced now and is appended below. Having tried to bear in mind all that you said, these questions are very different[1] require reflection on your part rather than simply the giving of a 'score'. If you need to refresh your memory about that series, then the sermons are all on the church website or copies can be made available free of charge.

As before, your completed questionnaire should go to [the nominated Board Member],[2] and it would help if they can be submitted electronically. On this occasion, unless it is necessary for any reason to remove any of the questionnaires, his role will simply be to collect the questionnaires (and so preserve anonymity), and discuss the answers with me if required. It would be a great help if you could get them to him, via email, by December 4th.

Once more, I am grateful for your help.

---

[1] I have reproduced the questionnaire exactly as given out; but there is an 'and' missing at this point.
[2] The questionnaire as distributed named the Board Member.

1. Membership Course

A day's course for prospective new members was held immediately after this series of sermons was preached, and the numbers attending were two or three times greater than at previous such courses. What explanations would you give for that? In particular, does it stem in any degree from the sermon series that had immediately preceded it?

Answers

1.1 *Partly as a result of the time elapsed since the previous course and partly due to the reminder served through the preaching of the Acts series.*

1.2 *Difficult to answer as to answer accurately it would need a discussion with the people who attended the course. The sermons were certainly very strong, with clear calls for people to respond and it may well be in some cases that it helped to prompt them to do something positive, such as attend the course. In the only instance that I have additional knowledge concerning their reason to attend the course, I think they would have attended anyway and it could be the case that at this time, God had prepared these people to attend, using the means that he used. That probably doesn't help I'm afraid.*

1.3 *I do not know the explanation. The way to get the answer is to ask those attending the membership course.*

1.4 *I would believe that people are moved of God to apply for membership and convicted by the Holy Spirit to become more committed followers of the Lord in serving the local church in this way. God may have used the sermons preached as a means to this or He may have used the people's own devotions. What has been encouraging is the application for baptism for both R and L,[3] and I know that from speaking with R in particular he was greatly challenged by the ministry of the Word at MBC.*

1.5 *Possibly true but other factors may have played a part e.g. we don't run the course often and some people have been waiting some time for the course to be run.*

1.6 *The length of time between courses and the time of year and availability of attendees are possible explanations. The sermons on Acts however covered themes of the church and early conversion that may have challenged or connected in a particular way with attendees. The sermon series was also preached in the Morning services which is normally attended by a larger congregation of which a larger proportion are probably not already members.*

---

[3] The actual answers gave full names.

2. A sense of God

One of the best-known quotations from Dr Lloyd-Jones is 'I can forgive a preacher anything if he gives me a sense of God.' Is that a statement you would agree with, and why (or why not)? Given your answer, what should a preacher bear in mind?

Answers

2.1 *Yes, in the context that I presume they are related in that I would not expect to experience a 'sense of God' if the preacher is not faithful to Scripture. A preacher should not really bear this in mind – he should discharge his duties before God and preach faithfully, prayerfully and warmly. As with any Christian he should also be seeking to limit the matters that might need forgiveness.*

2.2 *Yes, if the sense of God is built upon the truth in the Bible and wholly based on scripture. Without this foundation, any sense of God may not be a sense of God at all, or at least not a sense of the God of the Bible. This is not a danger that you face and God willing is not one you will ever face. So in the context of Bible based preaching, in which other characteristics of the preacher (such as mannerisms, use of examples, personality traits etc.) may be 'disagreeable' then I would say yes, these elements are less relevant if the preaching provides a sense of God. With this in mind my advice for the preacher (and given that I am not one may not be correct) would be:*

- *Always validate against the Word*
- *Remember that God can use your characteristics to His own advantage. Do not overplay them but do not get 'hung up' about them either*

2.3 *No I would not forgive a preacher anything. I pray that the Lord will speak to & through the preacher. A preacher should seek the Lord's guidance as to which passage & how to apply it. How to help the congregation understand the passage.*

2.4 *Whilst I agree with the Doctor on many things, this particular statement needs to be rooted in a context and relevant to a situation. My great desire when listening to any preacher is that the man is hid behind the Cross and the Lord Jesus and Him alone is uplifted and glorified.*

2.5 *If the sense of God is a genuine one then I would agree with the statement. The preacher should therefore bear in mind that he is engaged in the world of the spiritual not merely academic or oratory.*

2.6 *I disagree. I could probably forgive a preacher but its dangerous ground. It is dependant what that sense of God is derived from. It should not be based on the preachers own ideology or own ideas. Any sense of God should be based on biblical truths and must be a sense of the one true living triune God. If it's not, that sense of God may be more a sense of what I or the preacher want rather than Gods genuine character. A sense of God could be relative to the receiver/responder. Without that context the statement could apply to anyone's version of a God of their own pleasing. It cannot be assumed that the listener's views or belief in God is that of a biblical one.*

3. The number of sermons

Eight sermons were preached on two chapters - five of them on Chapter 10 alone. Do you think this is too many? Were the sermons unduly repetitive, or helpful - and why?

Answers

3.1 There was some repetition and I assume that this is due to running out of time (e.g. Cornelius). Unduly? Probably not as different points were brought out. Ideal – possibly not. Lloyd Jones preached very extensive and detailed sermons which were probably more towards being unduly repetitive.

3.2 I think this is a difficult question to answer because it depends on your purposes, as the preacher, in expanding the text in a particular book or series. Is the intention to work through a book systematically? If so then 5 sermons on one chapter may be too many (for a long book) as there is the danger of losing momentum. The Bible is so rich that it is not possible to cover everything, which gives plenty of capacity to go back and do a second or third series on the same book in the future! The purpose of this series though seemed to be to highlight key messages from Acts, and as such keeping the series in the same part of the book helped to retain momentum and cohesion between the sermons. They were certainly not repetitive.

3.3 The recaps were helpful to reinforce & remind. The recaps would help if someone missed 1 or more sermons. I think the sermons dug into the 2 chapts & were helpful to show how much there was to be found.

3.4 The sermons were not unduly repetitive, but helpful and personally I was greatly blest and challenged on these verses and found it most helpful to return to them over a number of Sundays. I particularly enjoyed how you expounded on one specific verse/phrase and applied it to our Christian lives.

3.5 They did not seem unduly repetitive, certainly plenty of preaching material within the chapters preached on. Some helpful explanations of what Christianity is and the reality of that at work in a life.

3.6 I have no issues with this. Preach what is needed and what is true and do it faithfully. To determine a preaching series based on factors such as chapter, verse coverage is not something that a preacher should feel restrained to.

4. The Book of Acts

Have you any comment to make on the book of Acts in general as a source of evangelistic sermons? Did my series give something of a sense of the structure of the whole book of Acts (I made repeated references to Acts 1:8a), or did they seem detached from the thrust of the book as a whole?[4]

Answers

4.1 Acts is very rich in recording experience. They do need to preached in the context of the teaching of Jesus and the Apostolic Letters to ensure that Acts is not used to establish theology not supported by the rest of the Bible. The sermons preached did not provide much sense of the structure of the book of Acts but, in my opinion, gave enough to provide background to the passages being explained.

4.2 The book of Acts itself certainly demonstrates the power behind the promise in Acts 1:8. It is very encouraging, especially in a day when the progress of the gospel in our own land seems slow. There are many parallels between the world then and now, between society then and now and it is helpful to look at these in some detail. Acts is a longer book though, and I think the series did give a sense of the structure of Acts in relation to the early chapters, it would have been good for the series to continue through the rest of the book and cover some of Paul's ministry.

4.3 Acts covers the spread of the early church. The reference (more than once) to gossiping the gospel encourage the listener to give 1 to 1 evangelism a go. There was reference to other chapts in Acts but I heard the sermons on the specific chapts 10 & 11.

4.4 The book of The Acts is a great book as a source of evangelistic sermons. The message is clear; that we have a great Gospel to tell and that we should be strong in the power of God. It is also a great blueprint for the new believer as they begin their new life in Christ. The series gave a sense of structure of the whole book of Acts, as you were very clear that salvation is the work of God and Him alone.

4.5 The book of Acts is the out working of 1:8, so repeated references to that key text was not a surprise or a mistake. Therefore faithful and attached to the message of acts as a whole. From my memory the final part of 1:8 (AND to the ends of the earth) was given the least prominence.

4.6 Testimonies of transformed lives, present day or in scripture are powerful. Acts is full of these. Characters before and after conversion both good and bad can be related to. What they are responding to provides opportunity to explain gospel truths and talking about how people responded provides the chance to challenge.

---

[4] With the benefit of hindsight this question gives too much of a 'prompt'.

5. Sermon points

Throughout this series, the headings within each sermon went up on the screen as I preached, in response to suggestions in the last questionnaire answers. Did this help, or hinder - and why?

Answers

5.1 Yes, and obviously so given the limited amount of communication that comes from the spoken word. Having visual reminders helps stimulate the mind and also gives better structure to the understanding of the sermon.

5.2 It was helpful to have the key points of the sermon on the PowerPoint as it helped the mind follow the structure of the sermon, and it was a reminder of the key points that you wanted to make. What was good about them is that they were not too detailed – too much on the slides would have been a distraction from the sermon itself I think. I think they were most helpful when they contained the key points that you wanted me to remember rather than just the 'general headings' some of which just seem to divide the sermon into 'chunks'.

5.3 The message is the important part of the sermon, the headings on the screen are presentation. Having said that I heard the first & last sermons live & watched the 7 sermons on DVD over a period of a week. I think it helpful to preacher & congregation to have clear headings on the O H P. I suspect it focuses the preacher (avoids straying), it certainly helps me.

General feedback from this respondent:

- The "But GOD" references were helpful & clear.

- The "what about you" personalized the sermons.

- There were clear appeals " what about you".

- In sermon 1 there were too many illustrations for me.

5.4 Yes definitely. Both my wife and I always appreciate sermon headings on the screen and know others in the Fellowship find this a very helpful way of listening and remembering key points. This is particularly helpful in Expository preaching where the content is so deep and rich; it is good to be reminded visually of the main things. We are seeing more international visitors of late and we are sure this is helpful for them too. I feel that it is also helpful for our young people, so that they can follow the main points, especially youngsters in the Sunday morning services.

5.5 Helpful rather than a hindrance. Reinforces the verbal message and an aid to remembering.

5.6 These have been a great help in focusing the mind. I don't make written notes but imagine they would help that. In some cases the points can be recalled from memory but in most it's an aid to help keep focus and come away from the sermon with a single clear understanding/message. Because attention is not drawn to the slides directly from yourself, they are a subtle aid and not distraction from the flow or preaching.

[End of Questionnaire]

Appendix C

Questions for Young People's Group

The Questionnaire

1. Thinking about a typical Sunday morning service at church, how comfortable would you be in inviting non-Christian contacts to come with you? (Please take into account <u>everything</u> they may encounter - but don't include your own possible nervousness about inviting people.)

Please answer by circling a number between 1 and 5, where 1 is 'not at all comfortable' and 5 is 'very comfortable indeed'.

<p align="center">*1 2 3 4 5*</p>

Please add any comment that you may wish to explain your answer.

2. How clear do you think that a typical sermon would be to such a visitor? Again, please circle a number between 1 and 5, where 1 is 'not at all clear' and 5 is 'very clear indeed'.

<p align="center">*1 2 3 4 5*</p>

Again, please add any comment that you may wish to indicate how you would like to see it improved.

3. If we held a specific 'bring-a-friend' Sunday what <u>one</u> change would you make to the way the usual evangelistic service is carried out? If you can say why, all the better.

The Responses to the Questions Asked

Question 1 focuses on Sunday morning services, since they are the meetings that I endeavour to make most relevant to those who are non-Christians. Focusing on how comfortable they would feel in bringing non-Christian friends, it elicited two '5' scores, two '4' scores and four '3' scores. The following three comments were also made:

- Sermons can become a little 'churched' - jargon, etc.
- I find that sometimes the sermons can be heavy to follow and from talking to non-Christians I have brought along they find the same thing. Apart from that the warm welcoming from everyone is a massive blessing.
- The welcome an overall friendliness of Moordown allows for a comfortable environment for new people.

Question 2 asks about the clarity of the sermons, which is obviously crucial. This elicited two scores of '4', five of '3' and one of '2', along with the following comments:

- Need a part where the message is clearly addressed to non-Christians in all sermons. (Sermons usually do.) [This last, bracketed, comment was part of the young person's response.]
- Structure is clear throughout though introductions can be overly long.

- It can sometimes be pretty heavy to follow which can lead to losing track of the sermon.
- If the sermon had a clear structure and a power point
- Terminology can sometimes be a little hard to grasp for a non-believer
- I find that many sermons use language which is difficult to take in/follow for non-Christians. Also I find the use of stories to explain certain things particularly useful.

Question 3, asking about one change for a 'bring-a-friend' Sunday, produced the following comments:

- A more informal service. This would make visitors feel more at ease. For example, tables and a chance to chat but also with a sermon. The formal structure of sermons may make visitors feel uncomfortable.
- A clearer structure for follow-up (but does not highlight their non-believer status).
- Make the service shorter and more visual. A lot of speaking can be hard to take in, maybe pictures or videos could help.
- Have different people speaking - for like the Bible readings etc. just to break it up. Question sheets for younger kids to engage them more.
- Have a question and answer session to engage everyone (discussion tables). Maybe have the slides printed off so we can catch up if needs be.
- More concise sermon, with slightly more time for sung worship
- Jargon free - try to remove words which non-Christians may not understand or at least explain such words when it can't be avoided.
- Have more than one person leading the service: welcome and children's talk; Bible reader; preacher.

Appendix D

1966 and All That!

On October 18th, 1966, Lloyd-Jones spoke at the opening meeting of the Second National Assembly of Evangelicals. The subject was Christian Unity, John Stott was in the chair, and Lloyd-Jones had been asked to set out publicly the convictions he had expressed privately. Though not of prime importance to this thesis, the assembly and its aftermath merit a brief summary.

In the address Lloyd-Jones called for a visible unity among evangelicals who were already, he argued, spiritually one.[1] Whatever evangelicals might say, in practice they seemed to be closer to others within their own denominations (evangelical or otherwise) than they were to their fellow evangelicals. He asked 'Do we not feel the call to come together, not occasionally, but *always*?'[2] They were living, he argued, at a watershed moment in history and argued for a setting up of local evangelical fellowships. Implicitly, he was calling ministers in 'doctrinally-mixed denominations' to secede, though he does not use the word, and this became the focus of much of the reporting.

At the end of the meeting John Stott, using his position as chair of the meeting, argued that Lloyd-Jones was wrong, with Scripture and history against him: 'I believe history

---

[1] D. Martyn Lloyd-Jones, *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977*, (Edinburgh: Banner of Truth, 1989), 246-257.
[2] Lloyd-Jones, *Knowing the Times,* 255.

is against what Dr Lloyd-Jones has said… Scripture is against him, the remnant was within the church not outside it. I hope no one will act precipitately…'[3] Stott's intervention polarised the meeting,[4] and the divisions became deeper the next day, when Lloyd-Jones was only present for part of the day and did not contribute.

Although Lloyd-Jones had only done what he had been asked, it led to a deepening division within evangelicalism. For example, Lloyd-Jones went on to close down the Puritan Conference, effectively ending his association with Packer.   Divisions deepened after the National Evangelical Anglican Congress at Keele the following year.

It is common-place even today for Lloyd-Jones to be represented as one who 'created the very schism he wished to avoid',[5] driving a wedge between evangelicals which has not yet healed, but this is to overstate the case. Murray mounts a robust defence[6] while Atherstone presents a more nuanced account,[7] tracing both the tensions that already existed within evangelicalism and the results that followed from this address. Of particular importance there is the evidence Atherstone produces that 'the division was not a clean break along denominational lines,'[8] a conclusion that merits further study.

---

[3] Iain H Murray, *The Fight of Faith* (Edinburgh: Banner of Truth, 1990), 525.
[4] Murray, *The Fight of Faith*, 525/6.
[5] Christopher Catherwood, *Martyn Lloyd-Jones: A Family Portrait* (Eastbourne: Kingsway, 1995), 106, 141/142.
[6] Murray, *The Fight of Faith*, Chapter 25.
[7] Andrew Atherstone and David Ceri Jones (ed.), *Engaging with Martyn Lloyd-Jones* (Nottingham: Apollos (IVP), 2011), Chapter 10.
[8] Atherstone and Jones (ed.), *Engaging with Martyn Lloyd-Jones*, 292.