

# **Learning from the Life and Preaching of Dr. Martyn Lloyd-Jones**



**1899-1981**

## **Why should we as Fundamentalists consider the Life and Preaching of Martyn Lloyd-Jones?**

- I. Some reasons that many fundamentalists may ignore him – “He’s not one of us.”
  - A. He was not a Baptist.
  - B. He was not a dispensationalist.
  - C. He was a Calvinist.
  - D. He was amillennial.
  - E. He had problematic views on pneumatology.
    - E.1. He was not a cessationist.
    - E.2. He believed that the baptism of the Holy Spirit was a post-conversion experience.
  - F. He did not consider himself to be a fundamentalist.
    - F.1. Fundamentalists tend to be anti-intellectual.
    - F.2. Fundamentalists tend to be overly negative.
  
- II. Some good reasons for us as fundamentalists to consider his life and preaching
  - A. He had a life-long emphasis on revival.
    - A.1. He experienced a touch of revival at several points in his ministry.
    - A.2. He often preached on revival.
    - A.3. His book on revival is one of the best.
  - B. He was very conservative in doctrine and practice.
    - B.1. He was strongly opposed to all forms of entertainment in the church.
    - B.2. He took a strong position on inerrancy.
    - B.3. He preached in English only from the King James Version.
  - C. He was a separatist.
    - C.1. He was the only well-known preacher in Britain who refused to cooperate with Billy Graham.

- C.2. He was savagely attacked for calling on evangelical to come out of compromised denominations in 1966.
- D. He was a man of God.
  - D.1. He was a man of the Book.
  - D.2. He was a man of prayer.
  - D.3. He was an evangelist.
- E. He was a great preacher.
  - E.1. He preached to a large congregation despite the fact that he defied many of the modern trends in preaching.
    - E.1.a. He never received any formal training for the ministry.
    - E.1.b. He never gave titles to his sermons.
    - E.1.c. He never used humor in the pulpit.
    - E.1.d. He never preached short sermons.
    - E.1.e. He never spoke of his family in the pulpit.
    - E.1.f. He rarely commented on specific current events.
    - E.1.g. He rarely used illustrations in his sermons.
  - E.2. His preaching is still being used of God to minister to people today.
    - E.2.a. His sermons are still read by many people today.
      - Over 80 different books of sermons and addresses have been published.
    - E.2.b. His sermons are still being listened to by many people today.
      - Over 1,600 sermon recordings are available.
  - E.3. His preaching is worthy of emulation in many respects.
    - E.3.a. His preaching was Biblical.
    - E.3.b. His preaching was expositional.

- E.3.c. His preaching was doctrinal.
- E.3.d. His preaching was practical.
- E.3.e. His preaching was powerful.

## Interesting facts from the life of Martyn Lloyd-Jones

- In 1924, Lloyd-Jones gave a speech in which he voiced his dogmatic and immature opinions about modern society. He soundly condemned frequent bathing (more than once a week), silk stockings, wrist watches, sports of all kinds, and especially radios. (Murray, vol. 1, pp. 65-66)
- In 1927 Dr. Lloyd-Jones gave up his medical profession and a salary of more than 3,500 pounds per year to become the minister to a poor congregation in Wales where he would make 225 pounds a year. When asked about this he only said, "I gave up nothing, I received everything. I Count it the highest honour that God can confer on any man to call him to be a herald of the gospel." (Brencher, p. 13; Murray, vol. 1, p. 150)
- When Lloyd-Jones become a pastor in 1927, he had received no formal training for the ministry and had preached less than a dozen times in his life. (Murray, *Life of MLJ*, p. 78) However, in just his first year as a pastor, he would preach in 54 different churches. (Murray, *Life of MLJ*, p. 116)
- Although his preaching was powerful, from the very beginning, it was also unbalanced. Lloyd-Jones would later say, "I was like Whitefield in my early preaching. First I preached regeneration, that all man's efforts in morality and education are useless, and that we need power from outside ourselves. I assumed the atonement but did not distinctly preach it or justification by faith." (Murray, *Life of MLJ*, p. 119)
- Once while Martyn Lloyd-Jones was preaching, his suit caught on fire. It seems that matches in his suit pocket were ignited by the friction of his movements. (Murray, *Messenger of Grace*, newspaper clipping in front)

- During his eleven years at Aberavon, the congregation would grow from about 70 to over 850. In 1931 he saw 128 people saved and join the church. (Murray, vol. 1, 212)
- Once while Lloyd-Jones was a guest preacher at a church in Wales, the crowd outside the church became so desperate to hear the preaching that they asked for permission to break the window so that they could hear the message. They promised to pay the church for the damages done. (Murray, *Life of MLJ*, p. 157)
- When asked by Bethan, his future wife, if she or his beloved Wales came first, he had to profess that his country came first. (Brencher, p.159)
- On June 18, 1944, Martyn Lloyd-Jones prayed through a V1 attack that damaged Westminster Chapel. Plaster fell from the ceiling onto his head, but he continued his pastoral prayer. A veteran of WWI who was visiting that Sunday said, "I have seen many remarkable things in the trenches in France, but I have never seen anything more remarkable than the way that man went on with his prayer as though nothing had happened." (Murray, *Life of MLJ*, p. 256)
- Lloyd-Jones knew C.S. Lewis personally but was never fully convinced that he was a real Christian. (Brencher, pp. 168-169)
- He preached for nearly 13 years (372 messages) through the book of Romans on Friday nights. His series ended at Romans 14:17 due to his retirement.
- The Biblical text etched on his tombstone is I Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (Catherwood, p. 170)



## Significant statements from Martyn Lloyd-Jones

- "I find it very difficult to be humorous in the pulpit. I always feel in the pulpit that I am in the terrible position of standing between God and souls that may go to hell." (Catherwood, *Martyn Lloyd-Jones*, p. 193)
- "I am not afraid of being charged, as I frequently am, of trying to frighten you, for I am definitely trying to do so. If the wondrous love of God in Christ Jesus and the hope of glory is not sufficient to attract you, then, such is the value I attach to the worth of your soul, I will do my utmost to alarm you with a sight of the terrors of Hell." (MLJ, *Evangelistic Sermons*, p. 161)
- We have abolished the fear of God and instead we live in constant fear of man. We have done away with the idea of hell in the future and we have succeeded in turning our lives in this world into a living hell." (Murray, *The Fight of Faith*, p. 57)
- "I am convinced that nothing can avail but churches and ministers on their knees in total dependence on God." (Catherwood, *Chosen by God*, p. 101)
- "A minister in a church is not like a man inviting people into his home: he is not in charge here. He is just a servant himself." (MLJ, *Preaching and Preachers*, p. 263)
- "There is no greater joy which any minister may ever have than that to know for certain that it is not he himself, but Christ in him, who is doing the work." (Murray, *Life of MLJ*, p. 129)

- "Our greatest danger [as preachers] is to live upon our activity. The ultimate test of a preacher is what he feels like when he cannot preach." (Murray, *Life of MLJ*, p. 450)
- "The minister is a shepherd, not a pet lamb. He must be alert to the danger of trying to be nice and popular and chatty. The minister is to be always and everywhere 'the man of God' and not merely when he is in chapel or taking a service." (Murray, *Life of MLJ*, p. 159)
- "It amazes me that Evangelicals have suddenly taken such an interest in politics: to do so would have made sense 50 or a 100 years ago, but such efforts now seem to me sheer folly, for we are in a dissolving world." (Catherwood, *Chosen by God*, p. 104)
- "You can't reform the world. That's why I disagree entirely with the 'social and cultural mandate' teaching and its appeal to Genesis 1:28. It seems to me to forget completely the Fall. You can't Christianize the world." (Catherwood, *Chosen by God*, p. 105)
- "You cannot receive him as your Saviour only, and later decide to accept or refuse him as your Lord; for the Saviour is the Lord who by his death has bought us and therefore owns us." (Murray, *Life of MLJ*, p. 190)
- "I have always tried to keep men out of the ministry. In my opinion a man should enter the ministry only if he cannot stay out of it." (Catherwood, *Chosen by God*, p. 107)
- "I have always asserted and argued as strongly as I could that evangelicals should not separate on the question of Calvinism and Arminianism. They can discuss these matters and disagree about them—but separate concerning them, never." (MLJ, *Letters*, p. 189)

- "If all the churches in the world became amalgamated, it would not make the slightest difference to the man in the street. He is not outside the churches because the churches are disunited; he is outside because he likes his sin, because he is a sinner, because he is ignorant of spiritual realities." (Murray, *Messenger of Grace*, p. 214)
- "Christian people are generally at their best when they are in the furnace of affliction and being persecuted and tried." (Murray, *Messenger of Grace*, p. 224)
- "When a man truly sees himself, he knows that nobody can say anything about him that is too bad." (Murray, *Messenger of Grace*, p. 224)
- "The ultimate test of our spirituality is the measure of our amazement at the grace of God." (Murray, *Messenger of Grace*, p. 223)
- "If you have never had difficulty in prayer, it is absolutely certain that you have never prayed." (Murray, *Messenger of Grace*, p. 221)
- "Intellectual pride is the last citadel of self." (Murray, *Messenger of Grace*, p. 224)
- "A man finally proclaims whether he is a Christian or not by the view he takes of this world." (Murray, *Messenger of Grace*, p. 225)

## David Martyn Lloyd-Jones (1899-1981)

### 1899-1914

- 1899** - On December 20, David Martyn Lloyd-Jones is born to Henry Lloyd-Jones and Magdalen (Maggie) Evans in Cardiff, Wales. He is the middle of three boys. His older brother Harold would die of the flu in 1919, and his younger brother Vincent would become a distinguished high court judge.
- 1905** - His family moves to Llangeitho, a small town in Cardiganshire, Wales. Martyn would later come to admire the famous eighteenth century preacher Daniel Rowland who once lived in this town.
- 1910** - On January 19-20 the Lloyd-Jones home burns to the ground with the family barely escaping. Martyn is saved by being thrown from an upstairs window into a blanket below.
- 1911** - Martyn attends a boarding school in Tregaron Wales for the next three years. He disliked his time at the school and would forever be a vocal antagonist to this British custom. He would later say of his boarding school experience, "I believe that I shall never totally recover from this until I reach that country where we shall never part anymore." (Murray, *Life of MLJ*, p. 219)
- 1913** - Martyn decides to become a doctor. (In an interview in 1939 Lloyd-Jones states that he was actually called to preach before this, but in deference to his father he decided to take up medicine.)

## 1914-1926

- 1914** - The family business fails, and Henry claims bankruptcy. The family nearly moves to Canada but ends up settling in London. Martyn considers dropping out of school to become a bank clerk, but his family is able to send him to the well-known boys' school St. Marylebone Grammar School. This education will set him up for his future medical career.
- 1916** - On October 6, Martyn is accepted at St. Bartholomew's Hospital in London. It was very unusual for a sixteen year old to be admitted to this prestigious institution. He would later say "I was never an adolescent." (Murray, *Life of MLJ*, p. 30)
- 1918** - In June, Martyn contracts the flu during the great epidemic of 1918, but he recovers. His brother Harold dies of the flu the following year.
- 1921** - Martyn receives his degrees M.R.C.S. and L.R.C.P. and M.B. and B.S. After graduation, Martyn begins to work under the renowned doctor, Sir Thomas Horder, who was the physician to the royal family.
- 1922** - His father Henry dies.
- 1923** - He receives his MD degree for his research in subacute bacterial endocarditis. His research is later published.
- 1924** - Martyn Lloyd-Jones is converted. Lloyd-Jones was always very private about this event and never gave any details. Some biographers place this event in 1923.
- 1926** - On December 22, Martyn accepts the call from the Bethlehem Forward Movement Church in Aberavon, Wales. It has only been two months since he preached his first sermon.

## 1927-1938

- 1927** - January 8, Martyn marries Bethany Phillips at Charing Cross Church in London. The following month he begins his pastorate in Wales.
- 1929** - Martyn discovers the writings of Jonathan Edwards in a second hand book store as he waits for a train in Cardiff Wales. . He would later say “They helped me more than anything else.” (Murray, *Life of MLJ*, p. 125) Lloyd-Jones would come to evaluate Edwards as the greatest theological mind of all times (MLJ, *The Puritans: Their Origins and Successors*, p. 355).
- 1931** - Harry Wood, a recent convert, dies while praying in church. This begins a period of marked spiritual renewal in the church at Aberavon. One hundred and twenty eight converts would join the church this year.
- 1932** - Martyn makes his first trip to North America and confronts the famous fundamentalist T.T. Shields about his negative preaching emphasis. It is also during this trip that Lloyd-Jones discovers the writings of B.B. Warfield. This influences him more towards doctrinal and Pauline preaching. He would later confess (1949) that he became too academic because of Warfield’s influence.
- 1935** - G. Campbell Morgan hears Lloyd-Jones preach for the first time and invites him to preach at Westminster Chapel in London.
- 1938** – Martyn Lloyd-Jones accepts G. Campbell Morgan’s proposal to preach for six months at Westminster Chapel.

## 1939-1968

- 1939** - On April 23, Martyn Lloyd-Jones accepts the call of Westminster Chapel to share pastoral duties with G. Campbell Morgan.
- 1940** - Westminster Chapel struggles to survive the Battle of Britain. Attendance drops significantly due to widespread evacuations.
- 1943** - In August, G. Campbell Morgan retires from Westminster Chapel. Lloyd-Jones officially becomes the pastor of Westminster Chapel. Lloyd-Jones establishes the pattern of preaching a sermon of edification for believers in the morning and an evangelistic sermon in the evening.
- 1944** - On June 18, 1944 Martyn Lloyd-Jones prayed through a V1 attack that damaged Westminster Chapel. Plaster falls from the ceiling onto his head, but he continued his pastoral prayer.
- 1945** - On May 16, G. Campbell Morgan dies.
- 1946** - During the months of September – December, Westminster Chapel experiences a time of spiritual renewal in which many are converted.
- 1947** - In August, Lloyd-Jones preaches a series of messages at Wheaton College and Winona Lake Bible Conference.
- 1949** - Lloyd-Jones suffers from a serious bout of depression.
- 1950** - Martyn Lloyd-Jones begins the Puritan Conference with the aid of J.I. Packer. He also begins his monumental sixty-sermon series on the Sermon on the Mount.
- 1954** - On January 10, MLJ begins his series of sermons on “Spiritual Depression.” This would become “the doctor’s” most popular topical series of messages.

- In March, Lloyd-Jones refuses to support the Billy Graham crusade in London. He is the only well-known minister in Great Britain that takes this stand.
- October 10, – Lloyd-Jones begins his lengthy series on Ephesians that continued until July 1, 1962

**1955-** On October 7, he begins his historic thirteen-year series of sermons on the book of Romans. This series would stop at Romans 14:17 due to his retirement in 1968.

**1956-** Martyn meets A.W. Tozer for the first and only time while on another tour in the USA. The two preachers discover that they have very similar views although they have traveled radically different paths. In this tour he ministers primarily on the West Coast.

- On July 12, Iain Murray becomes Lloyd-Jones' personal assistant. He would later become Lloyd-Jones' official biographer.

**1959** - On January 11, the doctor begins a series of 26 messages on revival to commemorate the revival of 1859.

- He publishes his first significant book, *Studies in the Sermon on the Mount*.

**1964** - He first publishes his most popular book, *Spiritual Depression: Its Causes and Cure*.

**1966** - On October 18, 1966 Martyn Lloyd-Jones gives his "Evangelical Unity" appeal at the Evangelical Alliance in London. This is where he calls for evangelicals to consider separation from their mixed denominations. John Stott follows with a rebuttal. This would prove to be a turning point in the ministry of Martyn Lloyd-Jones.

**1967** - He breaks fellowship with J.I. Packer due to his recent publication of *Growing into Union*, which endorses Anglo-Catholic doctrine. (Murray, *Life*, p. 398)

## 1968-1981

**1968** - On March 1, he preaches his last sermon as pastor of Westminster Chapel. He has surgery to remove colon cancer and informs the deacons that he will resign his pastorate at Westminster Chapel.

**1969** - Lloyd-Jones gives his historic addresses on preaching at Westminster Seminary. He also preaches in Pensacola, Florida during hurricane Camille.

**1970** - He ends the Puritan Conference due to the position of Packer and others on issues of doctrine and separation.

**1971**- Lloyd-Jones turns all of his publishing over to the Banner of Truth Trust .

**1972**- He publishes the first volume of his sermon series on Ephesians.

**1977** -On February 6, Lloyd-Jones preaches at Aberavon on the fiftieth anniversary of his coming as pastor.

**1979** - On November 7, Dr. Martyn Lloyd-Jones preaches for the last time at Westminster Chapel.

**1980** - On June 7, Lloyd-Jones preaches his last sermon.

**1981** - On February 26, Martyn Lloyd-Jones, unable to talk, writes a note to his family which says, "Don't pray for healing. Don't try to hold me back from the glory." (Murray, *Life of MLJ*, p. 458)

- On Sunday, March 1, Dr. David Martyn Lloyd-Jones dies.

## Lessons from the Preaching of Lloyd-Jones

### 1. We must be prepared for our preaching.

- “The preacher must be a man who is characterized by spirituality in an unusual degree, and a man who has arrived at a settled assured knowledge and understanding of the Truth, “ – MLJ, *Preacher and Preachers*, pp. 109-110
- “Do not read the Bible to find texts for sermons, read it because it is food that God has provided for your soul, because it is the Word of God, because it is the means whereby you can get to know God.” – MLJ, *Preaching and Preachers*, p. 172
- “The preacher’s first, and the most important task is to prepare himself, not his sermon.” – MLJ, *Preaching and Preachers*, p. 166
- “The preparation of sermons involves sweat and labour.” – MLJ, *Preachers and Preaching*—p. 80
- “The men who God has used singularly have been those who have studied most, know their Scriptures best, and given time to preparation.” — MLJ, *The Christian Soldier*, p. 135
- “Effective sermons are the offspring of study, of discipline, of prayer, and especially of the unction of the Holy Ghost.” – MLJ, *Preaching and Preachers*, p. 99

## 2. **We must magnify God in our preaching.**

- (J.I. Packer's testimony about the preaching of Lloyd-Jones)  
"I have never heard another preacher with so much of God about him . . . His approach is habitually Isaianic: having surveyed man's pretensions, his fancied greatness and adequacy, moral, religious, cultural, intellectual, he punctures them, humbling man and exposing his weakness, futility and sin, in order to exalt God as the only Saviour." – Murray, *Life of MLJ*, pp. 316-317
- "I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that though he is inadequate himself, he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and the glory of God, the love of Christ my Savior, and the magnificence of the Gospel." – MLJ, *Preaching and Preachers*, p. 98
- "What is the chief end of preaching? I like to think it is this. It is to give men and women a sense of God and His presence." – MLJ, *Preaching and Preachers*, p. 97
- "A minister in a church is not like a man inviting people into his home; he is not in charge here. He is just a servant himself; we are all there together to come into the presence of the living God." –MLJ, *Preaching and Preachers*, p. 263
- (The testimony of Emmi Muller, who attended Westminster Chapel as a young woman)  
"Time and time again coming home from church I went straight to my room, locked my door and went on my knees and prayed." – Murray, *Life of MLJ*, p. 309

### 3. **We must depend on the Holy Spirit in our preaching.**

- (An eyewitness account by Tom Allan of Lloyd-Jones preaching in 1938, later reported in a Glasgow newspaper) “Ultimately he announced his text and began his sermon in the same quiet voice. Then a curious thing happened. For the next 40 minutes, I became completely unconscious of everything except the word that this man was speaking—not his *words* mark you, but something behind them and in them and through them. I didn’t realize it then, but I had been in the presence of the mystery of preaching, when a man is lost in the message he proclaims.” – Murray, *Life of MLJ*, pp. 258.
- “A man who feels that he is competent, and that he can do this easily, and so rushes to preach without any sense of fear or trembling, or any hesitation whatsoever, is a man who is proclaiming that he has never been called to be a preacher.” – MLJ, *Preaching and Preachers*, p. 107
- “To me, there is nothing more terrible for a preacher, than to be in the pulpit alone, without the conscious smile of God.” – MLJ as quoted in Sargent, *The Sacred Anointing*, p. 17
- “There is one thing that gives a preacher authority, and that is to be filled with the Holy Spirit.” – MLJ, *Preaching and Preachers*, pp. 159-160
- “There is real danger of putting our faith in our sermon rather than in the Spirit. Our faith should not be in the sermon, it should be in the Holy Spirit Himself.” – MLJ, *Preaching and Preachers*, p. 230
- “Preaching should be always under the Spirit—His power and control—and you do not know what is going to happen.” – MLJ, *Preaching and Preachers*, p. 85

#### 4. **We must speak with authority in our preaching.**

- (A reporter for a British magazine [1967] concludes his article about Lloyd-Jones's preaching with these words)  
"Whether it's what he says, or how he says it, something is terribly convincing." – Murray, *Life of MLJ*, p. 412
- "[The preacher] should not be tentatively putting forth certain suggestions and ideas. That is not to be his attitude at all. He is a man, who is there to declare certain things; he is a man under commission and under authority." – MLJ, *Preaching and Preachers*, p. 83
- "The greatest need in the Church today is to restore authority to the pulpit." – MLJ, *Preaching and Preachers*, p. 159
- "There is but one thing that gives the preacher authority, and that is that he be filled with the Spirit." – MLJ, *Preaching and Preachers*, pp. 159-160
- "A sermon is meant to be a proclamation of the truth of God as mediated through the preacher." – MLJ, *Preaching and Preachers*, p. 222
- "There is never any power in sermons that consist simply of 'as So-and-so said.'" – MLJ, *Preaching and Preachers*, p. 222

#### 5. **We must have a clear understanding of our task in preaching.**

- "The preacher is in the pulpit not merely to give information and impart knowledge. He is there to move the congregation." – Sargent quoting MLJ, *The Sacred Anointing*, p. 217

- “The business of preaching . . . is to isolate the radical problems and to deal with them in a radical manner.” – MLJ, *Preaching and Preachers*, p. 32
- “Preaching should make such a difference to a man who is listening that he is never the same again.” – MLJ, *Preaching and Preachers*, p. 53
- “I assert that when there is true preaching people will come and listen to it.” – MLJ, *Preaching and Preachers*, p. 52
- “If people can listen to us without becoming anxious about themselves or reflecting on themselves we have not been preaching.” – MLJ, *Preaching and Preachers*, p. 56
- “Preaching is that which deals with the total person, the hearer becomes involved and knows that he has been dealt with and addressed by God through this preacher.” – MLJ, *Preacher and Preachers*, p. 56
- “Preaching is theology coming through a man who is on fire.” – MLJ, *Preaching and Preachers*, p. 97

## 6. **We must speak with passion in our preaching.**

- (Testimony of Wilbur Smith after hearing Lloyd-Jones preach for the first time)  
 “I have not heard such preaching for years. One thing I determined in my own soul. I would never be satisfied again, as long as I live, with preaching anything but the very best that I have in deadly earnestness . . . and in the power of the Holy Spirit.” – Murray, *Life of MLJ*, p. 321
- “What is preaching? Preaching is logic on fire! Eloquent reason!” - MLJ, *Preaching and Preachers*, p. 97

- “A man who can speak about these things dispassionately has no right whatsoever to be in the pulpit; and should never be allowed to enter one.” – MLJ, *Preaching and Preachers*, p. 97
- “A preacher must always convey the impression that he himself is gripped by what He is saying.” – MLJ, *Preaching and Preachers*, p. 87
- “Preaching must always be characterized as persuasiveness . . . . Surely the whole object of this act is to persuade people.” – MLJ, *Preaching and Preachers*, p. 91
- “The preacher must always be urgent . . . . You are not simply imparting information, you are dealing with souls, you are dealing with pilgrims on the way to eternity, you are dealing with matters not only of life and earth in this world, but with eternal destiny. Nothing can be so terribly urgent.” – MLJ, *Preaching and Preachers*, p. 91
- “The preacher should be a man absorbed with the glory and greatness of the truth.” – MLJ, *Preaching and Preachers*, p. 172

## 7. **We must make forceful application in our preaching.**

- (J.I. Packer’s testimony about the preaching of Lloyd-Jones)  
“Application has been going on throughout the sermon; in one sense, it has all been application.” – Murray, *Life of MLJ*, p. 317
- [You should apply what you are saying as you go along.] “There are many ways of doing this. You can do so by asking questions and answering them, or in various other ways; but you must apply the message as you go along.” –MLJ, *Preaching and Preachers*, p. 77

## 8. We should evangelize in our preaching.

- “We rejoice in the fact that God has been pleased to bless the preaching of the word to the conversion of many souls. It has ever been my view, on my understanding of the New Testament, that the work of evangelism is to be done regularly by the local church and not by sporadic efforts and campaigns. “ – *D. Martyn Lloyd-Jones Letters*, p. 89
- “Generally speaking, it was Dr. Lloyd-Jones’ habit from the outset of his ministry to devote one sermon each Sunday to teaching and the other to more direct evangelism.” – Murray, *Life of MLJ*, p. 91
- “To a preacher there is nothing so wonderful as to feel the unction of the Holy Spirit while preaching and to hear of souls being brought under conviction of sin, and then experiencing new birth.”— *D. Martyn Lloyd-Jones Letters*, p. 215

# **An Alphabetical Listing of the Published Works of Martyn Lloyd-Jones**

**A Nation under Wrath: Studies in Isaiah 5.** Grand Rapids: Baker Book House. 1998. 190 pp.

**Authentic Christianity: Studies in the Book of Acts Vol. 1.** Wheaton: Crossway Books. 2000.  
304 pp.

**Authority.** Edinburgh: Banner of Truth Trust. 1985. 94 pp.

**Born of God: Sermons from John, Chapter one.** Edinburgh: Banner of  
Truth Trust. 2011.  
479 pp.

**Christian Unity: An Exposition of Ephesians 4:1-16.** Grand Rapids: Baker Book House. 1998.  
277 pp.

**Compelling Christianity: Studies in the Book of Acts. Vol. 6.** Wheaton:  
Crossway Books.  
2007. 283 pp.

**Courageous Christianity: Studies in the Book of Acts Vol. 2.** Wheaton: Crossway Books.  
300 pp.

**Darkness and Light: An Exposition of Ephesians 4:17-5:17.** Grand Rapids: Baker Book House.  
1998. 460 pp.

**Evangelistic Sermons at Aberavon.** Edinburgh: Banner of Truth Trust. 1990. 294 pp.

**Expositional Sermons on II Peter.** Edinburgh: Banner of Truth. 1983. 263 pp.

**Faith on Trial. (Psalm 73)** Grand Rapids: Eerdmans Publishing Co. 1965. 125 pp.

**From Fear to Faith. (Habakkuk)** London: Inter-Varsity Fellowship. 1957. 76 pp.

**Glorious Christianity: Studies in the Book of Acts.** Wheaton: Crossway Books. 2004. 287 pp.

**God's Ultimate Purpose: An Exposition of Ephesians 1.** Grand Rapids: Baker Book House.  
1998. 447 pp.

**God's Way, Not Ours: Studies in Isaiah 1.** Grand Rapids: Baker Book House. 1999. 150 pp.

**God's Way of Reconciliation: An Exposition of Ephesians 2.** Grand Rapids: Baker Book House. 1998. 380 pp.

**Great Doctrines of the Bible. (3 vols in 1)** Wheaton: Crossway Books. 2003. 910 pp.

**Healing and Medicine.** Eastbourne: Kingsway Publication.,1987. 185 pp.  
(Contains previous publications, **The Doctor Himself** and **The Human Condition**)

**Heirs of Salvation: Studies in Biblical Assurance.** Bryntirion Bridgend, Wales: Bryntirion Press. 2000. 100 pp.

**I Am Not Ashamed: Advice to Timothy.** Grand Rapids: Baker Book House. 1986. 224 pp.

**Joy Unspeakable.** Wheaton: Harold Shaw Publishers. 1984. 282 pp.

\***Knowing the Times.** Edinburgh: Banner of Truth Trust. 2001. 383 pp.

**Let Not Your Heart Be Troubled.** Wheaton: Crossway Books. 2009. 137 pp.

**Letters 1919-1981.** Ed. Iain Murray. Edinburgh: Banner of Truth Trust. 1994. 248 pp.

**Life in Christ: Studies in I John. (5 vols. In 1)** Wheaton: Crossway Books. 2002. 735 pp.

**Life in the Spirit: An Exposition of Ephesians 5:18-6:9.** Grand Rapids: Baker Book House. 1998. 371 pp.

**Living Water: Studies in John 4.** Wheaton: Crossway Books. 727 pp.

**Love So Amazing: Expositions of Colossians 1.** Grand Rapid: Baker Book House. 1995. 283 pp.

**My Soul Magnifies the Lord.** Wheaton: Crossway Books. 2000, 108 pp.

**Not Against Flesh and Blood.** Bryntirion Bridgend: Bryntirion Press. 2001. 77 pp.

**Old Testament Evangelistic Sermons.** Edinburgh: Banner of Truth Trust. 1995. 268 pp.

**Out of the Depths: Studies in Psalm 51.** Bryntirion: Evangelical Press of Wales. 1987. 70 pp.

\* **Preaching and Preachers.** Grand Rapids: Zondervan Publishing Co. 1972. 325 pp.

**Puritan Papers Vol. 1.** Ed. Lloyd-Jones. Phillipsburg: P & R Publishing. 2000. 320 pp.

**Raising Children God's Way.** Edinburgh: Banner of Truth Trust. 2007.

\* **Revival.** Wheaton: Crossway Books. 1997. 316 pp.

**Romans 1: The Gospel of God.** Grand Rapids: Zondervan Publishing House. 1985. 394 pp.

**Romans 2:1-3:20: The Righteous Judgment of God.** Edinburgh: Banner of Truth Trust.  
1989. 228 pp.

**Romans 3:20-4:25: Atonement and Justification.** Grand Rapids: Zondervan Publishing Co.  
1970. 250 pp.

**Romans 5: Assurance.** Grand Rapids: Zondervan Publishing House. 1972. 370 pp.

**Romans 6: The New Man.** Edinburgh: Banner of Truth Trust. 1998. 317 pp.

**Romans 7-8:4: The Law its functions and limits.** Edinburgh: Banner of Truth Trust. 2001.  
359 pp.

**Romans 8:5-17: The Sons of God.** Grand Rapids: Zondervan Publishing House. 1975. 438 pp.

**Romans 8:17-39: The Final Perseverance of the Saints.** Grand Rapids: Zondervan Publishing  
House. 1976. 457 pp.

**Romans 9: God's Sovereign Purpose.** Edinburgh: Banner of Truth Trust. 1991. 328 pp.

**Romans 10: Saving Faith.** Edinburgh: Banner of Truth Trust. 1997. 400 pp.

**Romans 11: To God's Glory.** Edinburgh: Banner of Truth Trust. 1998. 290 pp.

**Romans 12: Christian Conduct.** Edinburgh: Banner of Truth Trust. 2000, 513 pp.

**Romans 13: Life in Two Kingdoms.** Edinburgh: Banner of Truth Trust. 2002. 323 pp.

**Romans 14:1-17: Liberty and Conscience.** Edinburgh: Banner of Truth Trust. 2003. 269 pp.

**Seeking the Face of God.** Wheaton: Crossway Books. 2005. 172 pp.

**Setting Our Affections upon Glory: Nine Sermons on the Gospel and the Church.** Wheaton:  
Crossway Books. 2013. 173 pp.

*Singing to the Lord.* Bryntirion Bridgent, Wales: Bryntirion Press, 2003, 92 pp.

**Spiritual Blessings.** Eastbourne: Kingsway Publishing, 1999.

**\*Spiritual Depression: Its Causes and its Cure.** Grand Rapids: Eerdmans Publishing Co. 1997.  
300 pp.

**\*Studies in the Sermon on the Mount.** Grand Rapids: Eerdmans Publishing Co. 1974. 657 pp.

**The All-Sufficient God: Sermons of Isaiah 40.** Edinburgh: Banner of Truth Trust. 2005. 145 pp.

**The Assurance of Our Salvation: Studies in John 17. (4 vols. in 1)** Wheaton: Crossway Books.  
2000. 662 pp.

**The Christian in an Age of Terror.** Grand Rapids: Kregel. 2009. 280 pp.

**The Christian Soldier: An exposition of Ephesians 6:10-20.** Grand Rapids: Baker Book House.  
1998. 363 pp.

**The Christian's Warfare: An Exposition of Ephesians 6:10-13.** Grand Rapids: Baker Book House.  
1998. 373 pp.

**The Cross: God's Way of Salvation.** Westchester: Crossway Books. 221 pp.

**The Gospel in Genesis.** Wheaton: Crossway Books. 2009. 160 pp.

**The Heart of the Gospel: Who is Jesus and why He came.** Wheaton: Crossway Books. 1991.

**The Kingdom of God.** Wheaton: Crossway Books. 1992. 222 pp.

**The Life of Joy and Peace: An exposition of Philippians. (2 vols in 1)** Grand Rapids: Baker Book  
House. 1999. 505 pp.

**The Miracle of Grace and Other Messages.** Grand Rapids: Baker Book House. 1986. 115 pp.

**The Path to True Happiness: Studies in John 2.** Grand Rapids: Baker Book House. 1999. 215 pp.

**The Plight of Man and the Power of God.** Geanies House: Christian Focus Publications.  
2009. 119 pp.

**The Puritans: Their Origins and Successors.** Edinburgh: Banner of Truth Trust. 1996. 421 pp.

**The Quiet Heart.** Wheaton: Crossway Books. 1995.

**The Sovereign Spirit.** Wheaton: Harold Shaw Publishers. 1985. 160 pp.  
(Previously published as **Prove all Things**)

**The Unsearchable Riches of Christ: An Exposition of Ephesians 3.** Grand Rapids: Baker Book House. 1998. 315 pp.

**Triumphant Christianity: Studies in the Book of Acts Vol. 5.** Wheaton: Crossway Books.  
2006. 254 pp.

**True Happiness: An Exposition of Psalm One.** Bryntirion: Bryntirion Press. 1998. 93 pp.

**True Happiness: Psalm 1 and 107.** Wheaton: Crossway Books. 2001. 206 pp.

**Truth: Unchanged, Unchanging.** Wheaton: Crossway Books. 1993. 125 pp.

**Unity in Truth.** Durham: Evangelical Press. 1991. 204 pp.

**Victorious Christianity: Studies in the book of Acts.** Wheaton: Crossway Books. 2003. 317 pp.

**Why Does God Allow Suffering?** Wheaton: Crossway Books. 1994. 126 pp.

**\* Essential reading for pastors**

- This listing does not include individual addresses or sermons that were published in pamphlet form. Many of the larger books were originally published in smaller volumes which were later combined under the title listed here.

# The Life and Preaching of D. Martyn Lloyd-Jones

## Primary Sources

Atherstone, Andrew & David Ceri Jones. **Engaging with Martyn Lloyd-Jones: The Life and Legacy of “the Doctor.”** Nottingham, UK: Apollos (IVP). 2011. 370 pp.

This biography seeks to find middle ground between the hagiography of Murray and the harsh criticism of Brencher. This is an evaluation of the doctor’s influence some thirty years since his death. This is essentially a collection of eleven essays by evangelical historians who seek to evaluate the man’s life from a professional rather than partisan perspective. This book does not trace the chronological sequence of the doctor’s life. Instead, it takes a thematic approach by investigating some of the dominant issues in his life. The most interesting chapters are the ones that cover the charismatic controversy, fundamentalism, and the Anglican secession crisis. In these controversial chapters, the authors allow Lloyd-Jones to speak for himself. The chapter on fundamentalism is excellent, but it is obviously written by someone (Robert Pope) who does not truly understand the movement. Pope concludes that the doctor held many positions identical to that of fundamentalists but did not want to own a label that provokes such a hostile reaction especially in Britain (218).

The chapter on the charismatic controversy reveals the complex and often confusing position of Lloyd-Jones on this issue. He was not a charismatic, but he also was not a cessationist; and he held that the baptism of the spirit was a post-conversion event. The final chapter entitled “Lloyd-Jones and the Protestant Past” at times reveals the authors arrogant opinions concerning any non-professional historian’s analysis of the past. Overall, this volume is very fair and nuanced in its interpretation of the doctors life. It includes a very thorough bibliography of the life and writings of Lloyd-Jones.

Brencher, John. **Martyn Lloyd-Jones (1899-1981) and Twentieth-Century**

**Evangelicalism.** Carlisle: Paternoster Press. 2002. 267 pp. This book was originally a doctoral thesis and, therefore, feels very academic. The author knew Lloyd-Jones in a personal way and writes to evaluate the legacy and impact of Lloyd-Jones some twenty years after his passing. The author maintains that Lloyd-Jones’s greatest contribution was his preaching (xiii). He claims that Lloyd-Jones was to the twentieth century what Spurgeon was to the nineteenth century (228). Although many people in England stopped going to church during

the mid twentieth century, Lloyd-Jones brought them in wherever he preached. The author strongly commends his written and recorded messages and predicts that his massive series on Romans will be a timeless classic (233). However, this volume is not adulatory. Brencher takes issue with Lloyd-Jones's leadership style. He accuses him of being autocratic. He claims that Westminster Chapel was not a real local church but only a preaching center (77-78). Brencher believes that Lloyd-Jones failed to share the pulpit with his assistants and mentor them for future ministry (74-77). He claims that Lloyd-Jones failed to encourage evangelism in and around Westminster (179-187). His strongest denunciation comes for the separatist stance that Lloyd-Jones took in the final years of his ministry. He accuses the doctor of being sectarian, too narrow and inflexible (132,178). Many evangelicals view this as the great tragedy with Lloyd-Jones's ministry (230-231). Brencher is rightly critical of Lloyd-Jones' confusing stance toward the Charismatic movement (200-205). This book is well documented and thoroughly researched. It provides some fascinating insights into the legacy of this pulpit giant. However, there seems to be a harsh spirit of bitterness just below the surface of the text.

Catherwood, Christopher. **Martyn Lloyd-Jones: A Family Portrait**. Grand Rapids: Baker Book House. 1994. 208 pp. This book was written by the doctor's grandson and provides a personal glimpse of the family life of Lloyd-Jones. Christopher Catherwood is a historian who weaves together the testimonies of several family members. However, most of the memories and insights come from the author. He presents Lloyd-Jones as a loving grandfather who always had time for his grandchildren. He provides numerous examples of his good sense of humor and his ability to listen and love unconditionally (172-177). He relates the doctor's interest in history, opera, and politics. His description of the fellowship at Westminster chapel (78-81) is in stark contrast to the cold "preaching center" that Brencher portrays in his book. Catherwood provides his own analysis of the charismatic and cessationist controversies. He claims that his grandfather was largely misunderstood when he called for Anglicans to come out of the Church of England (142-148). Perhaps the most endearing chapter is the final one entitled "Grandfather", where specific examples of his wisdom and love are tenderly recorded. This is a valuable supplement to the definitive two-volume work by Iain Murray.

---

. **Martyn Lloyd-Jones: Chosen by God.** Wheaton: Crossway Books. 1986. 283 pp. This collection of essays and articles was edited by Lloyd-Jones's grandson. It includes some family remembrances that were originally published in **Martyn Lloyd-Jones: The Man and His Books**. There is an excellent article by Packer entitled "A Kind of Puritan." Although Packer and Lloyd-Jones had their differences, they both shared a deep love of the Puritans. Davies essay on "The Doctor as Doctor" provides a fascinating look at Lloyd-Jones' opposition to modern psychology (67). Peter Lewis assesses the doctor as a preacher. He points out the importance of "the unction of the Spirit" in the doctor's view of preaching (87). Warren Wiersbe provides a warm personal view of Lloyd-Jones as an encouraging mentor. Certainly, the most fascinating chapter was the reprinting of an interview by Carl Henry that was first published in *Christianity Today* in 1980. In this interview Lloyd-Jones shares many details about his call to the ministry and his views on preaching and ministry that were contrary to the prevailing opinions within contemporary evangelicalism (104-107). This book will be an enjoyable read for anyone who appreciates Martyn Lloyd-Jones.

Catherwood, Frederick and Elizabeth. **Martyn Lloyd-Jones: The Man and His Books.** London: Evangelical Library. 1982. 44 pp. This booklet contains two brief remembrances by family members. These are warm testimonies that provide some interesting insights into his personal life.

Davies, Eryl. **Dr. D. Martyn Lloyd-Jones. (Bitesize Biographies)** Darlington, UK: Evangelical Press. 2012.

Lloyd-Jones, Bethan. **Memories of Sandfields.** Edinburgh: Banner of Truth Trust. 1983. 96 pp. This book is written by the wife of Martyn Lloyd-Jones. She is recalling events from the doctor's first pastorate in Aberavon. She tells how she came to faith in Christ as a pastor's wife under his preaching (5). She vividly retells the story of how Harry Woods died while praying in church and the impact this had on the assembly (12). She also sketches unforgettable portraits of character in their church like "Staffordshire Bill" (85). This is a delightful read for those who have more than a passing interest in the life of this great preacher.

Murray, Iain H. **D. Martyn Lloyd-Jones: The First Forty Years 1899-1939.** Edinburgh: Banner of Truth Trust. 1982. 394 pp. This is the first volume of the definitive biography written by the former assistant to Dr. Martyn Lloyd-Jones. This well-researched biography traces the life of the doctor from his birth in Wales through his pastorate in Wales. Iain Murray collected materials for some twenty

years and personally interviewed Lloyd-Jones especially concerning the early years covered in this book. Murray claims that the interpretation found in this volume is the subject's own interpretation of himself. In some way it does read like an autobiography. Perhaps the most interesting chapters in this book deal with Lloyd-Jones's call to the ministry and his call to Westminster Chapel. This first volume is all about the making of a minister.

---

**. D. Martyn Lloyd-Jones: The Fight of Faith 1939-1981.** Edinburgh: Banner of Truth Trust. 1990. 831 pp. The second volume in this definitive biography was not published until eight years after the first volume. However, it was well worth the wait. This second volume is more than double the size of the first volume. This book is divided into four sections which each covering approximately a decade of ministry. Murray carefully records his interaction with many of the leading evangelical leaders of the day such as Billy Graham, F.F. Bruce, John Stott, and J.I. Packer. He also deals carefully with the various controversies that were prominent in the doctor's mature years, especially in the areas of separation and the Charismatic movement. Throughout this volume the reader will encounter Lloyd-Jones's views on a wide range of issues such as Bible versions (269), Keswick theology (196), unconditional election (243-244), ruling elders (790), and his favorite composer (p. 457). Some historians have labeled this two-volume biography a hagiography and perhaps there is some merit to this criticism. However, you can hardly blame Iain Murray for treating with profound respect the man who mentored him. I strongly recommend that every true minister of the gospel read and reread this two-volume biography. You will not agree with all of his views, but you cannot help but be inspired by his example.

---

**. D. Martyn Lloyd-Jones: Letter 1919-1981.** Ed. Iain Murray. Edinburgh: Banner of Truth Trust. 1994. 248 pp. Murray has collected 124 letters written over the course of the adult life of Martyn Lloyd-Jones. The letters are divided up into nine separate categories. Many of the letters are filled with advice on issues such as ministerial burn-out (76-77), separation (157, 189) and speaking in tongues (205). Some of the finest letters are written to young ministers of the gospel like Philip E. Hughes, who sought Lloyd-Jones's wisdom with difficult matters.

---

. **Lloyd-Jones: Messenger of Grace.** Edinburgh: Banner of Truth Trust. 2008. 274 pp. This is not a biography but a supplement to Murray's magnum opus. In this volume Murray returns to defend and define his mentor. The opening chapter of Lloyd-Jones's legacies is filled with insights from the greatest living authority on Martyn Lloyd-Jones. Many of these chapters deal with controversial issues in the ministry of Lloyd-Jones such as separation and the doctrine of the Holy Spirit. Other notable chapters include a comparison between Lloyd-Jones and Spurgeon and a collection of memorable quotes. There is also a valuable listing of his published works through 2008.

---

. **The Life of Martyn Lloyd-Jones 1899-1981.** Edinburgh: Banner of Truth Trust. 2013. 476 pp. This is a recent condensation of the author's earlier two volume biography of Lloyd-Jones. This has now become the first book that a person should read if they want learn more about this remarkable man. This new biography contains about half of the chapters present in the original two-volume work. It omits his overseas trips and some of his personal family life. Some chapters on more controversial matters have been completely reworked. These chapters interact a great deal with recent scholarship, often refuting statements made by recent historians (296, 389). The reader should not think that Murray is blindly following Lloyd-Jones for he does differ with him on several matters (402, 427). Perhaps the most enjoyable aspects of this biography are the eyewitness accounts of the preaching of Lloyd-Jones (228, 258, 309, 316-317, 319-321, 412). This is the best single volume biography on the Life of Martyn Lloyd-Jones. It is thorough without being tedious. This new biography should make "the doctor" more accessible to more people. Every preacher of the Gospel should benefit from reading this book.

Peters, J. **Martyn Lloyd-Jones.** 1986. This is the first biography written about the life of Lloyd-Jones. It is obsolete today.

Sargent, Tony. **The Sacred Anointing: The Preaching of Dr. Martyn Lloyd-Jones.** Wheaton: Crossway Books. 1994, 344 pp. This book seeks to Biblically define "the sacred anointing" and to investigate how it influenced the preaching of Dr. Martyn Lloyd-Jones (xiv). He points out the preacher's absolute dependence on the Holy Spirit to be effective in preaching (29-31, 57). He shows that Lloyd-Jones believes that the sermon should have application throughout not just at the end (200). He makes an important distinction between the sermon and the act of preaching (29-33). He reveals the doctor's method of eliminating the wrong answers before giving the solution to a problem (195). He highlights Lloyd-Jones'

ability to make a bridge from the world of the Bible to the contemporary situation of the hearer (216). Good preaching does not just inform the congregation, it moves the people to action (217). Although many readers will not fully agree with the terminology that Lloyd-Jones and the author uses for various ministries of the Holy Spirit, any preacher should benefit from this book.

### Secondary Sources

Brown, Paul E. **Ernest Kevan: Leader in Twentieth Century British Evangelicalism.** Edinburgh: Banner of Truth Trust. 2012. 294 pp.

Bruce, F.F. **In Retrospect, Remembrance of Things Past.** Grand Rapids: Eerdmans Publishing Co. 1980.

Chapman, Alister. **Godly Ambition: John Stott and the Evangelical Movement.** Oxford: University Press, 2012.

Davies, Gaius. **Genius, Grief, and Grace: A Doctor Looks at Suffering and Success.** Fearn: Christian Focus. 2001.

George, Timothy. **J.I Packer and the Evangelical Future: The Impact of his Life and Thought.** Grand Rapids: Baker Book House. 2009.

Kendall, R.T. **In Pursuit of His Glory: My 25 years at Westminster Chapel.** Lake Mary, FL: Charisma House. 2004. 310 pp.

McGrath, Alistair. **J.I. Packer: A biography.** Grand Rapids: Baker Book House. 1997. 340 pp.

Smith, Timothy Dudley. **John Stott: A Global Ministry.** Leister: IVP. 2001.

\_\_\_\_\_. **John Stott: The Making of A Leader.** Leister: IVP. 1999.

Steer, Roger. **Guarding the Holy Fire: The Evangelicalism of John R.W. Stott, J.I. Packer, and Alistair McGrath.** Grand Rapids: Baker Book House, 1999.

Murray, Iain H. **Evangelicalism Divided: A Record of the Crucial Change in the years 1950 to 2000.** Edinburgh: Banner of Truth Trust. 2000. pp. 342.

## Biographical Sketches

Catherwood, Christopher. **Five Evangelical Leaders**. London: Hodder & Stoughton. 1984.

Fant, Clyde E. Jr. and William M. Pinson Jr. **A Treasury of Great Preaching. Volume 11**. Dallas: Word Publishing. 1985. pp. 263-274.

Jeffery, Peter. **Preachers who made a Difference**. Darlington, UK: Evangelical Press. 2004.

Turner, C. **Chosen Vessels: Portraits of Ten Outstanding Christian Men**. Ann Arbor, MI: Vine, 1985.

Wiersbe, Warren W. **Walking with the Giants**. Grand Rapids: Baker Book House. 1985. pp. 178-185.