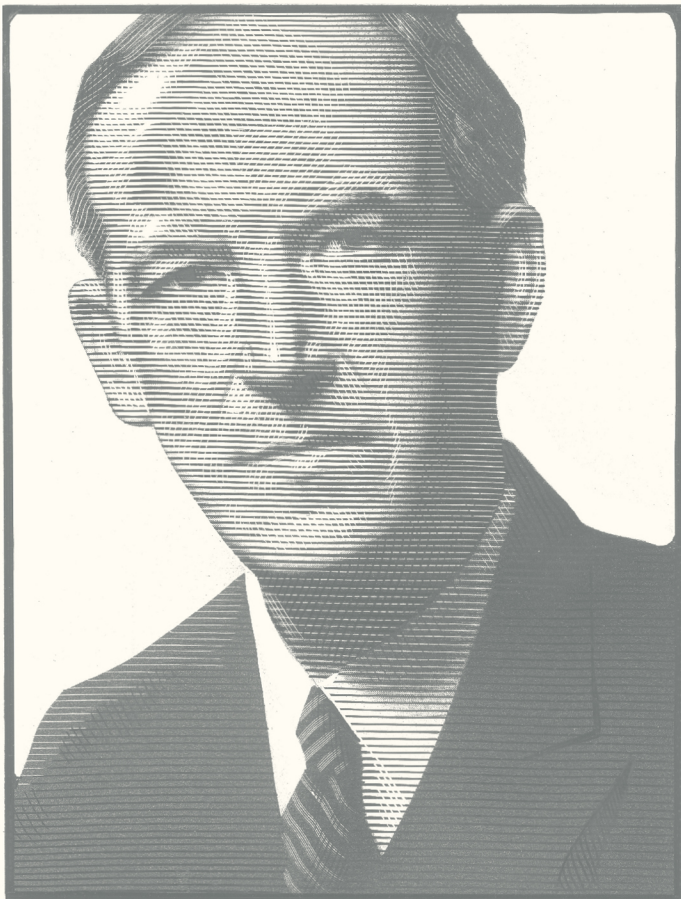


FOREWORD BY SINCLAIR B. FERGUSON

JASON MEYER



LLOYD-JONES

on the Christian Life

DOCTRINE AND LIFE AS FUEL AND FIRE

“Lloyd-Jones would surely have approved of the approach of this book: a whole Christian life requires an understanding and application of the whole Bible, the whole gospel, and the whole body of Christian doctrine. Meyer is to be congratulated on his remarkable achievement of giving us a clear and concise portrait of Lloyd-Jones and his ministry, wisely grounded in a splendid summary of his exposition of the gospel.”

Sinclair B. Ferguson, Chancellor’s Professor of Systematic Theology,
Reformed Theological Seminary

“My few personal meetings with ‘the Doctor’ before he entered what he called ‘the Glory’ in March 1981 were marked by personal encouragement. That spring, at a conference of several hundred pastors who were asked to bear witness to the life and ministry of the late Dr. Lloyd-Jones, a strong majority of those who spoke fastened onto the countless kindnesses the Doctor had displayed to them. Jason Meyer rightly and capably emphasizes the extraordinary unity of doctrine and experience in Lloyd-Jones’s life. This Christian vitality in his life was other-focused: the out-working of the gospel of the triune God in the life of the believer was not pursued in an individualist fashion, but sought the good of other believers, the benefit of the church, and the glory of God.”

D. A. Carson, Research Professor of New Testament, Trinity Evangelical
Divinity School; Cofounder, The Gospel Coalition

“Both for those already familiar with the published works of Martyn Lloyd-Jones and for those taking them up for the first time, Meyer’s work will be prized. From a thorough knowledge of the sources, he highlights and clarifies the truths which Lloyd-Jones preached, and, most importantly, he does it with the same heartbeat. It has done me good to read this book.”

Iain H. Murray, author, *Jonathan Edwards: A New Biography* and *Evangelical Holiness*; Founding Trustee, Banner of Truth Trust

“When I was a young boy, my father took me to hear Martyn Lloyd-Jones speak. I remember little of the occasion, except my father’s deep desire that I hear ‘the Doctor’ preach while he was still alive. My mother was a regular at his Friday night lectures on Ephesians. Lloyd-Jones was a major influence on my parents and, through them, on me. So it is a joy to welcome this book on his understanding of the Christian life. Read it to discover what drove this titan of the twentieth-century church. But better still, let the Doctor examine your Christian life, diagnose its ailments, and prescribe a God-centered remedy.”

Tim Chester, Pastor, Grace Church, Boroughbridge, United Kingdom;
Faculty Member, Crosslands Training

“Martyn Lloyd-Jones stood out in two compelling ways: theological depth and spiritual power. ‘The Doctor’ therefore represents what we most need afresh in our generation, especially as we pastors long to preach the biblical gospel under the anointing of the Holy Spirit. This wonderful new book by Jason Meyer meets our need, not by idealizing a man but by drawing us into deeper personal reality with the living God.”

Ray Ortlund, Lead Pastor, Immanuel Church, Nashville, Tennessee

“In our day, popularity is easy to come by, but enduring significance is not. Many people who are liked and retweeted today will be forgotten tomorrow. However, there are some people who have been significant but are not well known. In this volume, Meyer introduces us to a man whose name may not be trending but whose effect on countless Christians and pastors is far more noteworthy than many realize. It is my hope that Meyer’s book will expand the influence of Martyn Lloyd-Jones to a new generation of Christians who are in desperate need of his voice.”

C. J. Mahaney, Senior Pastor, Sovereign Grace Church of Louisville

“I wrote in the Director’s Statement for the documentary *Logic on Fire* that it is as important for our generation to understand why Martyn Lloyd-Jones made the choices he did in life and ministry as it is to understand him on Romans, Ephesians, the Sermon on the Mount, or spiritual depression—and that is saying quite a lot. Jason Meyer’s excellent book navigates the reader *ad fontes*, to the Doctor’s own understanding of the Scriptures, and proves that his unshakable confidence in them was the fuel to his fire. Lloyd-Jones’s life is still giving light and heat to the church today, and I pray this book will be a conduit that brings much illumination to our day and generation. I commend this book to you heartily and enthusiastically.”

Matthew Robinson, Director, Media Gratiae; Director, *Logic on Fire: The Life and Legacy of Dr. Martyn Lloyd-Jones*

LLOYD-JONES

on the Christian Life

THEOLOGIANS ON THE CHRISTIAN LIFE

EDITED BY STEPHEN J. NICHOLS AND JUSTIN TAYLOR

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LLOYD-JONES

on the Christian Life

DOCTRINE AND LIFE AS FUEL AND FIRE

JASON MEYER

FOREWORD BY SINCLAIR B. FERGUSON

 **CROSSWAY®**

WHEATON, ILLINOIS

Lloyd-Jones on the Christian Life: Doctrine and Life as Fuel and Fire

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Published by Crossway

1300 Crescent Street

Wheaton, Illinois 60187

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Cover design: Josh Dennis

Cover image: Richard Solomon Artists, Mark Summers

First printing 2018

Printed in the United States of America

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Trade paperback ISBN: 978-1-4335-4527-6

ePub ISBN: 978-1-4335-4530-6

PDF ISBN: 978-1-4335-4528-3

Mobipocket ISBN: 978-1-4335-4529-0

Library of Congress Cataloging-in-Publication Data

Names: Meyer, Jason C. (Jason Curtis), 1976– author.

Title: Lloyd-Jones on the Christian life: doctrine and life as fuel and fire / Jason Meyer; foreword by Sinclair B. Ferguson.

Description: Wheaton: Crossway, 2018. | Series: Theologians on the Christian life | Includes bibliographical references and index.

Identifiers: LCCN 2017042373 (print) | LCCN 2018007066 (ebook) | ISBN 9781433545283 (pdf) | ISBN 9781433545290 (mobi) | ISBN 9781433545306 (epub) | ISBN 9781433545276 (tp)

Subjects: LCSH: Lloyd-Jones, David Martyn. | Reformed Church—Doctrines. | Christian life.

Classification: LCC BX4827.L68 (ebook) | LCC BX4827.L68 M49 2018 (print) | DDC 285.8092 [B]—dc23

LC record available at <https://lccn.loc.gov/2017042373>

Crossway is a publishing ministry of Good News Publishers.

VP	28	27	26	25	24	23	22	21	20	19	18			
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

*To the elders
at Bethlehem Baptist Church:
One of the greatest joys of my life
is the partnership we share
in the greatest cause.*

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SERIES PREFACE

Some might call us spoiled. We live in an era of significant and substantial resources for Christians on living the Christian life. We have ready access to books, DVD series, online material, seminars—all in the interest of encouraging us in our daily walk with Christ. The laity, the people in the pew, have access to more information than scholars dreamed of having in previous centuries.

Yet, for all our abundance of resources, we also lack something. We tend to lack the perspectives from the past, perspectives from a different time and place than our own. To put the matter differently, we have so many riches in our current horizon that we tend not to look to the horizons of the past.

That is unfortunate, especially when it comes to learning about and practicing discipleship. It's like owning a mansion and choosing to live in only one room. This series invites you to explore the other rooms.

As we go exploring, we will visit places and times different from our own. We will see different models, approaches, and emphases. This series does not intend for these models to be copied uncritically, and it certainly does not intend to put these figures from the past high upon a pedestal like some race of super-Christians. This series intends, however, to help us in the present listen to the past. We believe there is wisdom in the past twenty centuries of the church, wisdom for living the Christian life.

Stephen J. Nichols and Justin Taylor

FOREWORD

It is an honor and privilege to write a foreword for this carefully researched and well-crafted study of Lloyd-Jones on the Christian life. Most of what has been written about Dr. Lloyd-Jones has come from those who knew him or belonged to the generation he immediately influenced, to whom he was a living voice. Jason Meyer, however, belongs to the next again generation, born in the latter part of the twentieth century. Members of his generation were at most children when “the Doctor” (as he was universally known) went to be with the Lord. Inevitably, those who knew and heard him may think that they have the advantage, and in many ways this is true. But it is surely encouraging to find someone from the next generation again commending Dr. Lloyd-Jones’s life and work. And Dr. Meyer does this not in the interests of a regressive hagiography but to stress the perennial principles of David Martyn Lloyd-Jones’s life and ministry.

In this context, Meyer is particularly well suited. He is himself esteemed as a pastor and preacher with considerable intellectual gifts (more important even than academic credentials—which he also possesses in abundance). This well equips him to pinpoint what was so central to Lloyd-Jones’s life and ministry—doctrine on fire transforming lives—just as the Doctor believed that it is logic on fire that transforms preaching.

The story of Lloyd-Jones’s early life is a unique one. He was called to the ministry from his early career as a rising star in the British medical world. Then followed his first ministry in South Wales, marked by his fresh discoveries of the depth of the gospel and by great fruitfulness and the long ministry at Westminster Chapel in London, along with the wide reach of his preaching throughout the United Kingdom.

It was in this last connection that I first heard his name. Memory is

an interesting phenomenon—how it is that we can recall the very place we were when we heard a significant piece of news (the death of President Kennedy or the attack on the Twin Towers). I was sixteen years old, going to the local dairy in the morning to collect milk and bread before school lessons began. I met a young lady from the church I attended whose soon-to-be fiancé had taken her (on a date!) to hear Dr. Lloyd-Jones preach the night before in my native city of Glasgow. She answered my question “What was it like?” with the never-to-be-forgotten answer: “He preached on the destruction of Dagon in 1 Samuel 5. I felt that the building was about to collapse.” I remember thinking, “I must hear this man for myself!” A year or so later I devoured his two-volume study *The Sermon on the Mount*. Occasionally, the opportunity arose to hear him preach. Another five years or so would pass before his multivolume expositions of Romans and Ephesians began to appear, and then *Preaching and Preachers*. By that time, I was a young minister and, like many others, eagerly devoured each volume as soon as it appeared. Here indeed was logic on fire.

I suspect I was not the only young minister who could write about his first more personal encounter with Martyn Lloyd-Jones, and of his encouragement. But I had a special reason to be taken aback by it. In 1975 I was living on the most northerly inhabited island in the United Kingdom, in the Shetland Islands far off the north coast of the Scottish mainland. The mail that arrived one Friday at lunchtime included a letter in a none-too-legible hand (medical doctors in the UK have a reputation for bad handwriting, but that connection was very far from my mind as I opened the envelope and began to read). Having the habit of trying to take in the contents of a letter at a glance, I could not make sense of the words that seemed to leap off the page. And then came the stunning realization: this was a personal letter from the Doctor. How could he know *who* I was, far less *where* I was? Later, of course, it would dawn on me that this—the encouragement of young ministers—was part and parcel of his model of biblical ministry. Even so, his reach had extended to *ultima Thule*!

The correspondence that ensued was marked by grace and encouragement on his part (not least since I was a comparative child in the ministry), especially his emphasis on both heat and light in the preaching of the Word—the great combination, as he regarded it. Looking back now, I suspect that he engineered little ways of testing my mettle, none more so than in 1978 when an invitation came to give two addresses at a ministers’

conference in Wales. As it turned out, the other speaker (for “other” read “main”!) was, yes, D. Martyn Lloyd-Jones. He gave one of the most remarkable addresses I have ever heard, entitled “Extraordinary Phenomena in Revivals of Religion.” It was thrilling and an extraordinary phenomenon in its own right! Being of a shy disposition I found the whole experience somewhat daunting—more so, because, when I stood up to preach, Dr. Lloyd-Jones was sitting in the center of the front row! It was an occasion to remember that no matter who is in the congregation, we always preach before the face of God. But here again, the connectedness between what Lloyd-Jones urged on Christians and his own practice was evident. As I made my way from the meeting, a strong hand gripped my arm from behind, and turning around I found myself looking into his face and hearing him say, “My dear brother . . .” What struck me then—I can still feel the sense of it—was how whole-souled his encouragement was.

All this is said by way of introducing *Lloyd-Jones on the Christian Life*, to underline that it was what the Lord made Dr. Lloyd-Jones as a man and as a Christian that shaped his ministry. He did not live to preach; he lived for Christ. All preachers are differently wired; there is a wide variety in gifts and temperaments, in experience and understanding. But when a man is given over to the love of Christ in his living, it cannot be hidden in his preaching; just as sadly, if he is given over to love of self, it will also eventually show. Lloyd-Jones was an exemplar of the gospel, not only a preacher of it.

There is, therefore, a fittingness to Jason Meyer’s approach in these pages. The Doctor would have approved of his emphasis on *understanding* Christian doctrine being a major key to *living* the Christian life. Not light without heat, however; but burning light that enflames.

Lloyd-Jones’s grasp of Christian doctrine was surely a key to his skill as a spiritual diagnostician and physician of the soul, whether in public or in private. Only the person who understands the whole body of divinity can hope to be able to deal with the many dysfunctions in the body of Christ and its members. Dr. Meyer aptly alludes in these pages to Sir Arthur Conan Doyle’s fictional detective Sherlock Holmes (who first met his associate Dr. Watson in a lab at London’s St Bartholomew’s Hospital, where the young Martyn was a medical student). A pedant might complain that any analogy between an opium-taking detective and a great pastor-preacher breaks down at too many points. But Meyer puts his

finger on a key similarity—the use of reason, logic, and analysis to understand the significance of evidence, be it the evidence of a crime or the presenting symptoms of spiritual sickness and death. It was—at least in my own view—not his medical training alone that shaped Lloyd-Jones's preaching style (illustrated by the way he often analyzes the human condition, moves through false explanations of the symptoms to the true cause, and then continues from spiritual diagnosis to gospel remedies and prognosis). Rather, it was what was enshrined in this logical, stage-by-stage examination of the presenting symptoms in the human condition and rich understanding of anatomy—whether physical or spiritual. This is not gained merely by the study of medical facts, any more than the mere study of theology makes a student a great preacher and a superb pastor. Here is where an acute logical mind, biblical understanding, and spiritual giftedness were combined in Martyn Lloyd-Jones.

In one of his adventures, Sherlock Holmes comments on the fact that many detectives can engage in synthetic thinking. (The rarely succeeding detectives of Scotland Yard belong to this category in the world of the amateur detective!) They can follow the trail sometimes. What is much rarer—and, of course, the ability Holmes possesses in superabundance—is the ability to think analytically and to reason backward from the crime to the cause, the motive, the means, the opportunity, and therefore to the culprit. “There is a strong family resemblance about misdeeds,” asserts Holmes, “and if you have all the details of a thousand at your finger ends, it is odd if you can’t unravel the thousand and first.”¹

Here there is more than an echo spiritually in Lloyd-Jones, whose ability to analyze the human condition was exceptional. In his case he had at his “finger ends” such a knowledge and understanding of the Scriptures and what they say about the human condition that he could give unusual help to people. His analysis led him back from the symptom to the cause, and his knowledge of the gospel enabled him to prescribe the antidote, the gospel pharmaceuticals to be found in the riches of God’s grace in Jesus Christ. To use a different detective analogy, G. K. Chesterton’s priest-sleuth, Father Brown solved crimes because of his knowledge of the sinfulness of the human heart, not least his own. Lloyd-Jones’s skill in spiritual diagnosis and cure were no doubt learned at the cost of the discovery of his own need of Christ and the wonder of Christ’s all-sufficiency for him.

¹ Arthur Conan Doyle, *A Study in Scarlet* (London: Penguin, 2001), 21.

There is so much more to say (especially to preachers) by way of encouragement to read every page Meyer has written, but two observations must suffice. The first is the challenge represented by a comment made by Mrs. Lloyd-Jones (herself a medical doctor): no one would ever be able to understand her husband without first knowing he was “an evangelist and a man of prayer.” The second is this: Lloyd-Jones’s preaching took three forms essentially—Friday night instruction, Sunday morning preaching to believers, and Sunday evening evangelistic sermons. When some of his sermons in this third category were published, I remembered how older Christians had spoken about how they looked forward to “the deep teaching Dr. Lloyd-Jones gives us when he comes north to Scotland.” In fact, however, he was preaching reworked versions of his *Sunday night evangelistic sermons*! The lesson? The same preaching that God uses to convert sinners he is well able to use to build up saints. The reason? The exaltation of God in Christ. Everything we need for salvation, from its beginning in our lives to its consummation in glory, is to be found in Jesus Christ. In this respect too, Lloyd-Jones modeled what it means to be determined to preach Christ crucified, to know nothing except Jesus Christ and him crucified, to publicly portray him as crucified, and to boast in nothing except the cross of our Lord Jesus Christ (1 Cor. 1:23; 2:2; Gal. 3:1; 6:14).

Martyn Lloyd-Jones was sometimes seen as a *controversial* figure. In some quarters he still is. That would not have troubled him, even if snide criticism can be very sore. For error calls for opposition, and he was not slow to expose it. Like the early fathers of the church (themselves no strangers to controversy), he well knew that not even physical persecution can destroy the church of Jesus Christ, but false doctrine always will. It is striking now, decades after his death, to hear well-known Christian leaders reflect on ways in which some of his views have been substantiated by later history.

A late colleague, a professor at Westminster Theological Seminary in 1969 when Dr. Lloyd-Jones delivered the lectures later published as *Preaching and Preachers*, once told me how much his family had enjoyed hosting the Doctor for a meal. His comment was revealing: “He was a big man; he filled the room.” But the Doctor was not in fact a big man. His filling of the room was not so much physical as metaphysical! My colleague’s words were reminiscent of J. I. Packer’s comment that he had never heard a preacher with “so much of God” about him. Size is spiritual as well as physical, as the example of our Lord suggests (Luke 2:52).

But it would be a mistake for us to compare ourselves with Lloyd-Jones, and a misstep to berate others because they cannot do what he did. Hagiography can very easily turn into an instrument to demean and to be blind to the gifts and graces Christ distributes to his people in different places and times. Jason Meyer avoids this error. But by the same token, we ought to learn as much as we can from the gift that Dr. Lloyd-Jones was to the whole Christian church—and here *Lloyd-Jones on the Christian Life* is a wonderful help.

Surely no twentieth-century preacher more deserves to share the testimony that David Clarkson gave to another “Doctor”—John Owen:

I need not tell you of this who knew him, that it was his great Design to promote Holiness in the Life and Exercise of it among you. . . . It was his Care and Endeavour to prevent or cure spiritual Decays in his own Flock: He was a burning and a shining Light, and you for a while rejoyced in his Light. . . . It was but for a while; and we may Rejoyce in it still.²

Thankfully, through the recommendation of his ministry by well-respected contemporary preachers, because of the recordings of his preaching made freely available by the MLJ Trust, and by the widespread availability of his books, we can continue to benefit from Dr. Lloyd-Jones’s ministry.

My own favorite photograph in Iain H. Murray’s thrilling biography of Lloyd-Jones is of the Doctor being introduced to Queen Elizabeth II by Marjorie Blackie, a member of his congregation and herself a physician to the Queen. The expression on his face one can only describe as modesty and pleasure combined. Perhaps he would feel the same about being mentioned in the same breath as the great Puritan divine. Those who knew or heard Lloyd-Jones rejoiced in his light. It was but for a while—but we may rejoice in it still.

So I for one warmly welcome this study and pray that these pages will not only introduce new readers to Martyn Lloyd-Jones—as well as encourage Jason Meyer’s own generation to grow as preachers in accordance with the apostolic exhortation—but also challenge the new and rising generation of preachers to aspire to be God-exalting, Christ-glorifying,

² David Clarkson, *A Funeral Sermon on the Much Lamented Death of the Late Reverend and Learned Divine John Owen, D.D.*, in *The Life of the Late Reverend and Learned John Owen, D.D.* (London: Marshall, 1720), lxxi.

Spirit-filled ministers of the Word of God. And may it also inspire those who are not preachers to live Christ-filled Christian lives and to pray that God will raise up a new army of men to preach the Word with grace and power, light and heat, and to live Christian lives which manifest the fruit of doctrine on fire.

Sinclair B. Ferguson

INTRODUCTION

The Thesis

The Thesis Stated

Doctrine and life are fuel and fire, not oil and water. The combustible combination of doctrinal precision and experiential power creates an explosion called the Christian life. No theologian explains the explosion better than Martyn Lloyd-Jones. The thesis of this book is that according to Lloyd-Jones, *the Christian life is doctrine on fire*.¹

The Thesis Clarified

This thesis requires three further points of clarification: (1) doctrine and life should be inseparable; (2) the right order is essential; and (3) criticism is inevitable.

Doctrine and Life Should Be Inseparable

First, Lloyd-Jones stresses that doctrine and life belong together. What are biblical doctrines according to Lloyd-Jones? Biblical doctrines are “particular truths” that the Bible “wants to emphasize and to impress upon the minds of us all.”² He holds that knowing biblical doctrines

¹ Discerning readers may notice the similarity between what I am calling “doctrine on fire” and the familiar expression “logic on fire,” which is how Lloyd-Jones himself defined preaching. “What is preaching? It is theology on fire. And a theology which does not take fire, I maintain, is a defective theology; or at least the man’s understanding of it is defective. Preaching is theology coming through a man who is on fire” (D. Martyn Lloyd-Jones, *Preaching and Preachers* [Grand Rapids: Zondervan, 1971], 97). This similarity is intentional. I am proposing that his theology of preaching is seamlessly interwoven within his approach to all of the Christian life. He sought to practice the blessed union of doctrine and life in all realms—the pulpit included. In both preaching and living, doctrine must always be served hot!

² D. Martyn Lloyd-Jones, *Great Doctrines of the Bible: God the Father, God the Son* (Wheaton, IL: Crossway, 1996), 2.

should not be isolated from experiencing these truths in everyday life. As a specific example, the resurrection of Jesus is a core biblical doctrine not only to be understood, embraced, and defended, but also to be experienced. Paul declares and defends the resurrection in 1 Corinthians 15, but he goes even further in Philippians 3:10. The apostle has an experiential ambition to “know him and the power of his resurrection” (Phil. 3:10). In other words, Paul is interested not merely in the *truth* of the resurrection but also in the *power* of the resurrection. Why stop short at doctrinal knowledge of the resurrection? Scripture reveals the *resurrection of the Lord* so that we will encounter and experience the *resurrected Lord* himself.³

Therefore, Lloyd-Jones often makes the case that doctrine and life belong together. He says he is concerned with doctrine because “it helps me most in the living of the Christian life.”⁴ “I spend half my time telling Christians to study doctrine, and the other half telling them that doctrine is not enough.”⁵ The tendency to divorce doctrine and life is a perennial problem because people are “creatures of extremes.” It is always easier to take the extreme position, and it is “most difficult to avoid going either to one extreme or the other.”⁶

“Either–or” positions on doctrine and life are a recipe for half-baked Christian living. Why stress head *or* heart, light *or* heat, doctrine *or* life? All head and no heart would make someone a stoic egghead. All heart and no head would make someone a squishy, shallow sentimentalist. The abundant life comes only from a fully baked “both–and” combination of head *and* heart, light *and* heat, doctrine *and* life.

It is important to note that Lloyd-Jones uses the terms *doctrine* and *life* to refer to three-dimensional living. He does not reduce the Christian life to head and heart (two dimensions) but speaks about the mind, heart, and will (three dimensions). Doctrine should start in the head, catch fire in the heart, and create a life aflame with true obedience in the will. The Christian life as doctrine on fire must have all three realities.

The gospel captivates and satisfies the whole person (mind, heart, and

³ “Paul does not say that he is anxious to have a greater knowledge about Christ. . . . He tells us that he longs for a greater and more intimate personal knowledge of the Lord himself” (D. Martyn Lloyd-Jones, *Life of Peace: An Exposition of Philippians 3 and 4* [Grand Rapids: Baker, 1993], 69).

⁴ D. Martyn Lloyd-Jones, *Great Doctrines of the Bible: God the Holy Spirit* (Wheaton, IL: Crossway, 1997), 95.

⁵ D. Martyn Lloyd-Jones, quoted in Dick Alderson, compiler, “The Wisdom of Martyn Lloyd-Jones: Selections of Sayings,” *Banner of Truth*, no. 275 (August/September 1986): 7–12.

⁶ Lloyd-Jones, *God the Holy Spirit*, 244.

will). Lloyd-Jones calls this complete capture “one of the greatest glories of the gospel.”⁷ The following paragraph easily ranks somewhere in my top ten favorite Lloyd-Jones quotations:

The Christian position is three-fold; it is the three together, and the three at the same time, and the three always. A great gospel like this takes up the whole man, and if the whole man is not taken up, think again as to where you stand. “You have obeyed from the heart the form of doctrine delivered unto you.” What a gospel! What a glorious message! It can satisfy man’s mind completely, it can move his heart entirely, and it can lead to wholehearted obedience in the realm of the will. That is the gospel. Christ has died that we might be complete men, not merely that parts of us may be saved; not that we might be lop-sided Christians, but that there may be a balanced finality about us.⁸

The Doctor stresses more than the mere inseparability of doctrine and life; he also emphasizes the order of them. When it comes to doctrine and life, he constantly states that doctrine must come first.

The Right Order Is Essential

Second, Lloyd-Jones never tires of saying one must begin with doctrine (the mind):

In New Testament teaching we are first of all given the doctrine, the teaching; then we are told that we have to apply that to our personal circumstances. Obviously, if we do not know the doctrine we cannot apply it; if we lack an understanding of the teaching we cannot put it into operation. First of all we have the instruction; we must receive it and understand it; then we say, “Now in the light of this, this is what I have to do.” That is the New Testament doctrine of sanctification.⁹

This is a divinely inspired order because it stands as the clear and consistent teaching of Scripture. “The New Testament always lays down its doctrine first, and then, having done so, says, ‘If you believe that, cannot you see that this is inevitable?’”¹⁰

⁷ D. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Its Cure* (Grand Rapids: Eerdmans, 1965), 56.

⁸ *Ibid.*, 60.

⁹ D. Martyn Lloyd-Jones, *Life in the Spirit in Marriage, Home and Work: An Exposition of Ephesians 5:18–6:9* (Grand Rapids: Baker, 1974), 308. Here and throughout this book, the placement and form of quotation marks within Lloyd-Jones quotations have been Americanized for consistency of appearance.

¹⁰ D. Martyn Lloyd-Jones, *The Life of Joy: An Exposition of Philippians 1 and 2* (Grand Rapids: Baker, 1989), 174.

Given Lloyd-Jones's three-dimensional view, the order also matters with the three parts of the Christian life. He maintains that (1) doctrine comes to the mind, and then (2) the truth captures the heart, which then (3) moves the will to act. The Doctor argues that this order mirrors the authoritative order established by the apostle Paul (cf. Rom. 6:17).

Is there a way to tell if we are holding these things together in proper balance? There is a test of balance, but it is a surprising one. Other people can unwittingly help us maintain our balance through their criticism.

Criticism Is Inevitable (and Even Helpful!)

Third, criticism should not be shunned or unexpected, but should be expected and welcomed! The reason is obvious upon reflection. Extreme “either–or” people will by definition criticize attempts to be “both–and.” Lloyd-Jones actually regards criticism as a reassuring sign when it comes from people on opposite poles.

It seems to me that we have a right to be fairly happy about ourselves as long as we have criticism from both sides. . . . For myself, as long as I am charged by certain people with being nothing but a Pentecostalist and on the other hand charged by others with being an intellectual, a man who is always preaching doctrine, as long as the two criticisms come, I am very happy. But if one or the other of the two criticisms should ever cease, then, I say, is the time to be careful and to begin to examine the very foundations.¹¹

Having stated and clarified the thesis of this work, I need to intensify it by showing its importance. How does Lloyd-Jones himself regard this issue? Is it a high priority or simply one problem among many that the church faced in his day?

The Thesis Intensified

Two years before his death, the Doctor diagnosed the “greatest trouble” in the church of his day: “If I were asked to name the greatest trouble among Christians today, including those who are evangelical, I would say that it is our lack of spirituality and of a true knowledge of God.”¹² This deficit was

¹¹ D. Martyn Lloyd-Jones, *The Love of God: Studies in 1 John* (Wheaton, IL: Crossway, 1994), 18.

¹² D. Martyn Lloyd-Jones, *The Unsearchable Riches of Christ: An Exposition of Ephesians 3* (Grand Rapids: Baker, 1979), 6. The sermons on Ephesians 3 were preached in 1956. These quotes concerning the greatest danger in the church come from the Doctor's preface to the sermons. The Doctor wrote this preface in 1979.

the direct result of divorcing doctrine and life. An example of the exact opposite was Paul, whose very life modeled the marriage of doctrine and life. “No man had a greater theological and intellectual understanding than the Apostle Paul, but, at the same time, no man had a deeper, personal and experimental knowledge.”¹³

Lloyd-Jones therefore put his finger on the pulse of the problem—either—or thinking: “To put our entire emphasis on the one or the other, or to over-emphasize either is the prevailing danger today.”¹⁴ But how dangerous is this problem? What is the aftermath of this great divorce of doctrine and life? Divorcing doctrine and life is not a minor misstep but a deadly departure from the Bible.

There is nothing which I know of which is more unscriptural, and which is more dangerous to the soul, than to divide doctrine from life. There are certain superficial people who say, “Ah, I cannot be bothered with doctrine; I haven’t the time. I am a busy man, and I have not the time to read books, and have not, perhaps, the aptitude. I am a practical man. I believe in *living* the Christian life. Let others who are interested in doctrine be interested!” Now there is nothing that every New Testament epistle condemns more than just that very attitude.¹⁵

The stakes are high at this point because right doctrine is the prerequisite for right living. Lloyd-Jones sees this as a systemic problem that impacts every area of life.

Impure living flows downstream from polluted doctrine. “It is no use your saying, ‘We are not interested in doctrine; we are concerned about life’; *if your doctrine is wrong, your life will be wrong.*”¹⁶ Our conduct heralds the content of our doctrine.

All of us by our conduct and behavior are proclaiming our views, our philosophy of life. It is inevitable. Our behavior is determined by our thinking; even if it is lack of thinking it comes out in our conduct. “As a man thinks, so he is.” Very well, as a Christian thinks, and he thinks in terms of his doctrines, so he behaves. Inevitably our conduct is determined by our doctrine.¹⁷

¹³ Ibid.

¹⁴ Ibid.

¹⁵ D. Martyn Lloyd-Jones, *The Gospel of God: An Exposition of Romans 1* (Carlisle, PA: Banner of Truth, 1985), 169.

¹⁶ Lloyd-Jones, *The Love of God*, 23; my emphasis.

¹⁷ D. Martyn Lloyd-Jones, *Darkness and Light: An Exposition of Ephesians 4:17–5:17* (Grand Rapids: Baker, 1982), 302.

Therefore, Lloyd-Jones often warns about the disaster that awaits someone who divorces doctrine and life. Here are five things that happen when this great divorce takes place.

1. *We dishonor God.* The great divorce of doctrine and life means we deny him with our lives and insult the living God. “There is nothing which is more insulting to the holy Name of God than to profess Him with your lips and deny Him in your life.”¹⁸

2. *We quench the Spirit and hinder the work of God.* The great divorce of doctrine and life leads to a situation in which “the Spirit is always quenched” and the work of God “is always hindered.”¹⁹

3. *We destroy holiness and joy.* The great divorce of doctrine and life not only dishonors God; it also destroys holiness and joy. It destroys holiness because it removes the direct association of doctrine to life. Holiness is like a cut flower apart from the soil of doctrine. Lloyd-Jones says that there “is no holiness teaching in the New Testament apart from this direct association with doctrine; it is a deduction from the doctrine.”²⁰

In the same way, Paul fought hard against false doctrine because joy was at stake. He called Christians to “rejoice in the Lord always” (Phil. 4:4). Paul made it clear to the Philippians that “false doctrine makes joy in the Lord impossible.”²¹ Great doctrines should lead to deep experiences of great joy. Those who neglect doctrine relegate themselves to a shallow and miserable life.

The way to a rich subjective experience is, in the first instance, a clearer objective understanding of truth. People who neglect doctrine rarely have great experiences. The high road to experience is truth, and to concentrate on experience alone is generally to live a Christian life which is “bound in shallows and in miseries.”²²

The divorce of doctrine and life weakens the entire foundation of the Christian life, which makes the whole structure susceptible to shaking and swaying.

¹⁸ D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Carlisle, PA: Banner of Truth, 1983), 145.

¹⁹ D. Martyn Lloyd-Jones, *Revival* (Wheaton, IL: Crossway, 1987), 61.

²⁰ D. Martyn Lloyd-Jones, *The New Man: An Exposition of Romans 6* (Carlisle, PA: Banner of Truth, 1972), 271.

²¹ Lloyd-Jones, *The Life of Joy*, 19.

²² D. Martyn Lloyd-Jones, *God's Ultimate Purpose: An Exposition of Ephesians 1* (Grand Rapids: Baker, 1978), 436. The final part of Lloyd-Jones's quote is from Shakespeare's *Julius Caesar*, act 4, scene 3.

4. *We become flimsy and shaky.* If only those who endure to the end are saved (Matt. 24:13), then Christians will put a premium on a pattern of life that will last and stand the test of time. The whole purpose of doctrine is to help us endure by making us unmovable and unshakable; “not merely to give us intellectual understanding or satisfaction, but to establish us, to make us firm, to make us solid Christians, to make us unmovable, to give us such a foundation that nothing can shake us.”²³

A weak doctrinal foundation will cause the entire building of the Christian life to shake. “The man whose doctrine is shaky will be shaky in his whole life. One almost invariably finds that if a man is wrong on the great central truths of the faith, he is wrong at every other point.”²⁴ A weak Christian life built on a minimal and fragile foundation is in constant danger of crashing to the ground.

5. *We are highly susceptible to disaster.* A shaky Christian life is susceptible to disaster because of the high winds of false teaching and temptation.

If we go astray in our doctrine, eventually our life will go astray as well. You cannot separate what a man believes from what he is. For this reason doctrine is vitally important. Certain people say ignorantly, “I do not believe in doctrine; I believe in the Lord Jesus Christ; I am saved, I am a Christian, and nothing else matters.” To speak in that way is to court disaster, and for this reason, the New Testament itself warns us against this very danger. We are to guard ourselves against being “tossed to and fro and carried about with every wind of doctrine” [Eph. 4:14], for if your doctrine goes astray your life will soon suffer as well.²⁵

The great divorce of doctrine and life will destroy the Christian life. Imagine that the Christian life is like a plane that must fly between two massive mountains. This plane needs both wings (doctrine and life) to avoid a fatal crash. We could label these two mountains as two dangerous *isms*. Doctrine by itself is not enough because the plane will veer off and crash into the mountain of *intellectualism*. Experience by itself is not enough because it causes the plane to crash into the mountain of *emotionalism*. Therefore, Lloyd-Jones wisely sees that it is foolish to have an either-or debate about which wing of the plane we need. We must have both.

²³ Lloyd-Jones, *God's Ultimate Purpose*, 302.

²⁴ Lloyd-Jones, “The Wisdom of Martyn Lloyd-Jones,” 7–12.

²⁵ Lloyd-Jones, *God's Ultimate Purpose*, 118.

The Rest of This Book

Part 1 of this book introduces the life and times of Lloyd-Jones. There I succinctly tell his story and paint a brief backdrop of the times in which the Doctor lived and the false doctrine that he faced.

Parts 2 and 3 form the heart of this volume. The flow of the book follows Lloyd-Jones's conviction that doctrine is the direct key to holiness. Doctrine (part 2) must come before life (part 3).²⁶ Therefore, part 2 explores the doctrinal framework of the Christian life first. It also stresses the organic connection between knowing the doctrines and the application that should naturally follow.

Part 3 looks at the Christian life in greater detail, especially the difficulty of applying the doctrines. Each chapter follows the same format. The Doctor defines a constituent part of the Christian life, diagnoses the difficulty of application, and then prescribes a way to overcome the difficulty.

Part 4 closes the book with a brief look at the legacy of Lloyd-Jones. I consider his place in the history of the church and examine why his life and ministry continue to speak to us today.

I have labored to give readers ample opportunity to hear the voice of Lloyd-Jones himself in the pages that follow. His writings have a distinctive style, and it may help at the outset to point out a couple of patterns that characterize his writings. First, Martyn Lloyd-Jones never technically "wrote" a book. All his books began as sermons or addresses that were later put into print. This fact gives his writings a distinctive tone of exhortation. The heraldic quality of his writing means that one will often feel directly addressed when reading Lloyd-Jones.

Second, Lloyd-Jones often says things like "this is the most important" point or text or thing to remember. These comments reflect the passion of a preacher who was so gripped by the truth he was preaching that it really was the most important point, text, or thing to him in that moment.

We begin by getting to know Lloyd-Jones a little better and discovering why he was affectionately called "the Doctor."

²⁶ "We must always put these things in the right order, and it is Truth first. It is doctrine first, it is the standard of teaching first, it is the message of the gospel first" (Lloyd-Jones, *Spiritual Depression*, 61).

PART I

“THE DOCTOR”

CHAPTER I

THE LIFE AND TIMES OF MARTYN LLOYD-JONES

Lloyd-Jones asked a friend to preach at his funeral on the themes of the loveliness of Christ and obtaining an abundant entrance into the eternal kingdom. As the minister was getting ready to leave, Lloyd-Jones called him back and said, “Come here, my boy. I want you to remember one thing. I am only a forgiven sinner—there is nothing more to me than that. Don’t forget it.”

VERNON HIGHAM ¹

Introduction

If Sherlock Holmes had been a pastor instead of a private investigator, he would have looked a lot like Martyn Lloyd-Jones. Dr. Lloyd-Jones was trained in medicine at St Bartholomew (“Barts”) Hospital in London. Sir Arthur Conan Doyle patterned the fictional Sherlock Holmes after a medical doctor who was Doyle’s teacher in the Edinburgh Infirmary (Dr. Joseph Bell). Holmes’s assistant, Dr. Watson, was a student at Bart’s, and the two first met in the lab there.

Both Sherlock Holmes and Martyn Lloyd-Jones exhibit fine-tuned diagnostic acumen. In fact, the preaching ministry of the one affectionately

¹ In *Logic on Fire: The Life and Legacy of Dr. Martyn Lloyd-Jones* (documentary), directed by Matthew Robinson (New Albany, MS: Media Gratiae, 2015), DVD.

known as the Doctor reflected all the marks of a medical cast of mind. His preaching would start with symptoms in society and then diagnose the root disease (i.e., the sin) and prescribe a gospel cure. The third section of this book will use the Doctor’s diagnostic method as a format for diagnosing and overcoming the difficulties of the Christian life (define the doctrine, diagnose the difficulty, and prescribe the cure).

The story of Martyn Lloyd-Jones sounds like something from a Hollywood script. He gave up fame and a lucrative medical profession in London in exchange for a pulpit in a poor area of Wales. Why? Lloyd-Jones’s life served as a canvas upon which God painted a bright and bold portrayal of the surpassing power of the gospel. God put this power on display in the Doctor’s conversion, and then many times over in the Doctor’s ministry.

Think of Lloyd-Jones’s conversion and his call to ministry. Why did God save him and call him to ministry in the most unlikely place? God loves to choose the most unlikely people from the most unlikely places so that “no human being might boast in the presence of God” (1 Cor. 1:29). No one would expect that Bart’s would be a fertile field for growing ministers of the gospel. Iain Murray calls it the “last place imaginable” as a training ground for gospel ministry because it was like a temple to scientific rationalism.² Murray sees the same historical pattern of poetic providence at work with Lloyd-Jones as with other gospel ministers: “When the true idea of the minister is lost, God has often restored it by calling individuals to the office in unlikely ways. Amos was called from being a farmer; John Knox from his post as a church lawyer; and Lloyd-Jones from the hospital and the consulting room.”³

The rest of his life and ministry put God’s glorious grace on display in amazing ways. In what follows, I offer a thumbnail sketch that structures the Doctor’s life around five distinct movements.⁴ The first three movements follow a journey from Wales to London (from birth to Barts), London to Wales (conversion, call, and ministry in Wales), then Wales back to London (ministry at Westminster Chapel). The fourth journey is a broader move, from London to the wider world (retirement). The last trip is a higher move, from London to heaven (final days and “the glory”).

² Iain H. Murray, *Lloyd-Jones: Messenger of Grace* (Carlisle, PA: Banner of Truth, 2008), 5.

³ *Ibid.*

⁴ I am happily indebted to Iain Murray and Philip Eveson for many biographical details in what follows. See Iain H. Murray, *The Life of Martyn Lloyd-Jones, 1899–1981* (Carlisle, PA: Banner of Truth, 2013); Philip H. Eveson, *Travel with Martyn Lloyd-Jones* (Leominster, UK: Day One, 2004). See also Steven J. Lawson, *The Passionate Preaching of Martyn Lloyd-Jones* (Sanford, FL: Reformation Trust, 2016).

Trip 1: Wales to London—from Birth to Barts (1899–1925)

The story of Martyn Lloyd-Jones begins in South Wales, where he was born on December 20, 1899. His parents, Henry and Margaret, had three boys: Harold, David Martyn, and Vincent. Harold was two years older than Martyn, and Vincent was two years younger. Harold died an untimely death at the age of twenty with the outbreak of Spanish influenza in 1918 (twenty million people died worldwide). Vincent grew up to be a highly respected high court judge and lived to be eighty-six (five years longer than Martyn).

Henry Martyn owned a grocery shop at 106 Donald Street in Cardiff, a cosmopolitan, English-speaking town in South Wales. Six years later, Henry sold the business and headed back to the heart of southwest Wales to the smaller, Welsh-speaking village of Llangeitho.

Martyn grew up with a fondness for horses. He loved to spend summer holidays with his grandfather Evans, who had horses. “He enjoyed carrying buckets of water and horsemeal and leading some of the quieter horses to the railway station and helping to put them into horseboxes for their journey to some large show in the West of Carmarthen, the West of England or London.”⁵

His carefree life would go up in flames at the age of ten. Philip Eveson describes the experience:

Farmers had come to his father’s shop to pay their outstanding bills with gold sovereigns [coins] on Wednesday evening, January 19, 1910. They had stood talking and smoking in the clothing section of the store and some tobacco ash had obviously fallen on fabric and lay smouldering; it ignited in the early hours of Thursday morning when everyone was asleep. Martyn was rescued by his father who threw him from an upstairs window into the arms of three men standing below. The whole house and shop went up in flames. One of the few items retrieved from the fire were the sovereigns, which were now reduced to a solid mass of gold.⁶

The fire was a crushing blow. The financial losses would plague the Lloyd-Jones family for a long time, even though they tried to hide it from their children. These financial troubles, however, did have one positive outcome in that they provided the impetus for Martyn to take his studies more seriously.⁷ Martyn was playing football (i.e., soccer) in the village square

⁵ Eveson, *Travel with Martyn Lloyd-Jones*, 14.

⁶ *Ibid.*, 15.

⁷ Murray, *The Life of Martyn Lloyd-Jones*, 14.

one day, and a student assistant named Edmund Jones (who later joined the school as a teacher) saw him. He decided to pull young Martyn aside and offer him some straightforward guidance for the future. "He warned him that unless he put his mind to his work he would not gain a scholarship to the County Secondary School like his brother." These words hit home, because Martyn knew that the family's financial situation precluded further schooling without a scholarship. He heeded the warning and devoted himself to his studies, earning second place in the scholarship exams of 1911 (scoring even higher than his brother Harold had done two years earlier).⁸

Perhaps even more devastating than the fire of 1910 was the day Henry Lloyd-Jones had to declare bankruptcy in 1914. His real financial position was exposed and put on public display when all that the family owned was auctioned off to the highest bidder over the course of two days at Jubilee Hall.⁹ Martyn's father left to look for work in Canada for a few months, but nothing materialized. In July 1914, Henry boarded a ship to look for work in London, and Martyn joined his father when the ship reached London on August 3. It was a stirring and tumultuous time to be in London, because the next day the British declared war on Germany.

Henry bought a dairy business, and the family was reunited in London in October 1914. The dairy business was so successful that all of Henry's debts were eventually repaid. Martyn and Vincent were then able to go to St Marylebone Grammar school (January 1915), where Martyn excelled. In his senior examination in the summer of 1916, he passed all seven subjects and gained distinction in five.¹⁰ He applied to the medical school of St Bartholomew's Hospital in London and was accepted at the "unusually young age of sixteen."¹¹

Martyn was a standout student at "Barts." In particular, his diagnostic ability attracted the attention of one of the most distinguished teachers there, Sir Thomas Horder (the king's physician). On one occasion, Lloyd-Jones made a diagnosis based on his claim that he could feel an enlarged spleen in the abdomen of the patient. This was something that even Horder's own examination had missed. Horder was so impressed that he chose Martyn to be his junior house physician (even before the results of

⁸ Eveson, *Travel with Martyn Lloyd-Jones*, 17.

⁹ Murray, *The Life of Martyn Lloyd-Jones*, 18.

¹⁰ Eveson, *Travel with Martyn Lloyd-Jones*, 32.

¹¹ *Ibid.*

the qualifying exam were announced). Martyn later became Horder's chief clinical assistant.¹²

One of Martyn's most important tasks was to go through the case notes of Horder's patients in order to catalog and index all the diseases Horder had treated. Lloyd-Jones was shocked to see "the kinds of conditions suffered by some of the dignitaries of the land, including members of the royal family and cabinet ministers."¹³ The Doctor began to note that the problems were deeper than medical or intellectual. He diagnosed that the real problem was "moral emptiness and spiritual hollowness."¹⁴ Murray comments perceptively, "Horder's card index was to him almost what the vision of a valley of dry bones was to the prophet Ezekiel."¹⁵

At age twenty-three (1923), Martyn received a London University MD (doctor of medicine degree). He then was awarded research scholarships in 1923–1924 to study a form of Hodgkin's disease called Pell Epstein disease, as well as a heart disease known as infective endocarditis. At the young age of twenty-five (1925), he became a member of the Royal College of Physicians (MRCP). Lloyd-Jones had a private practice at 141 Harley Street, the same place where Horder had his offices. Only the "cream of society" could afford the services of a Harley Street doctor.¹⁶ Sir Thomas Horder introduced Martyn to a whole new social stratosphere. And it was an eye-opening experience for the young doctor to witness the wickedness, excess, and jealousy that characterized the elites of London.¹⁷

Trip 2: London to Wales—Conversion, Call, and Ministry in Wales (1925–1938)

During this climb to the top of his profession, something else began to stir within Martyn's soul. In 1923 he began to listen to the preaching of Dr. John Hutton, the minister at Westminster Chapel. A spiritual power in this man's preaching arrested Martyn's soul and made him aware of the amazing power of God to save and change lives.¹⁸ He had never experienced this power at any other church he attended (despite having attended church his whole life).

¹² Horder's highest book recommendation was of W. S. Jevon, *The Principles of Science: A Treatise on Logic and Scientific Method*. Horder's high esteem for Martyn became clear when he gave his personal copy of the book to Martyn.

¹³ Eveson, *Travel with Martyn Lloyd-Jones*, 41.

¹⁴ Murray, *The Life of Martyn Lloyd-Jones*, 48.

¹⁵ Ibid.

¹⁶ Eveson, *Travel with Martyn Lloyd-Jones*, 43.

¹⁷ Ibid.

¹⁸ Murray, *The Life of Martyn Lloyd-Jones*, 46.

Lloyd-Jones later described his conversion this way:

For many years I thought I was a Christian when in fact I was not. It was only later that I came to see that I had never been a Christian and became one. . . . What I needed was preaching that would convict me of sin. . . . But I never heard this. The preaching we had was always based on the assumption that we were all Christians.¹⁹

During the same period, Lloyd-Jones was shocked to see the moral conditions of both ends of London's social scale. He saw the ravaging effects of drunkenness and sexual immorality among the poor, and he saw the equally destructive impact of drunkenness and illicit sex among the social elites who seemingly had everything. “The case histories of seventy percent of those who came to Thomas Horder's private practice revealed they had nothing more physically wrong with them than that they ate or drank too much.”²⁰

Martyn became troubled by the thought that he was helping people get well so that they could simply go back to sinning with more abandon. Medicine could not address the real disease. Only the gospel had the power to change people at the core. From the spring of 1925 to the summer of 1926, Lloyd-Jones was in tremendous turmoil of spirit as he considered moving from medicine to a preaching ministry. He lost twenty pounds in this period of serious wrestling. By June of 1926 he was convinced that God had called him to be a preacher of the gospel.

June 1926 was also important because Martyn made another momentous decision. He proposed to the girl of his dreams, Bethan Phillips (also a physician). In the first two months of 1927, Martyn experienced three of the most stressful yet joyful things in life: (1) he got married, (2) moved to a new place, and (3) changed jobs. He and Bethan moved to South Wales and accepted a call to the Bethlehem Forward Movement Hall at Sandfields, Aberavon. The Forward Movement was a mission work among the Welsh Calvinistic Methodists.

The Lord moved mightily through Lloyd-Jones's ministry at Aberavon. People from every walk of life experienced the life-changing power of the gospel. The most foul-mouthed, quick-tempered men, like Mark McCann,²¹

¹⁹ Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899–1939* (Carlisle, PA: Banner of Truth, 1982), 58.

²⁰ Eveson, *Travel with Martyn Lloyd-Jones*, 50.

²¹ See Mark McCann's remarkable story in Bethan Lloyd-Jones, *Memories of Sandfields* (Carlisle, PA: Banner of Truth, 2008), 69–83.

and the most outwardly religious women (like Martyn's own wife) both became converted during his ministry. Bethan confessed that she sat under her husband's ministry for two years before she came to the point where the light of the gospel dawned upon her soul:

I tried to do all a "Christian" should do in such duties as church attendance and I accepted the Bible as the Word of God. But I had no inner peace or joy and I knew nothing of the glorious release of the gospel.

I rejoiced to see men and women converted . . . and I envied them and sometimes wished, when I saw their radiant faces and changed lives, that I had been a drunkard or worse, so that I could be converted! I never imagined that I needed to be converted, having always been a "Christian" or that I could get any more than I had already! . . . God graciously used Martyn's morning sermons to open my eyes and show me myself and my need.²²

The gospel had the power to save drunkards, prostitutes, and good religious Welsh chapel girls. A spiritist medium attended the chapel after she saw many people passing by her house on their way to the hall. She came under the power of God's Word and was converted. She testified that the power she experienced at the hall was much different than she had known as a spiritualist. Unlike the power she was accustomed to, this was a "clean power."²³

One should not lose sight of how vital these results were to the validation of Lloyd-Jones's ministry. The prevailing view of the time was that modern men and women would no longer listen to preaching (that was the "old time" religion). Churches needed more of what modern men and women wanted (drama, music, etc.). And people wanted less preaching.

The Doctor felt the strong winds of prevailing public opinion but did not yield to them. He stepped right into them and kept to the ancient path of the apostle Paul, who resolved "to know nothing among [them] except Jesus Christ and him crucified" (1 Cor. 2:2). That was the text for his first sermon, and he never drifted from it as his guiding principle. He suspended the church's drama society, and musical evenings were canceled. He simply preached Christ as the church's only attraction. He replaced the so-called

²² Lynette G. Clark, *Far above Rubies: The Life of Bethan Lloyd-Jones* (Fearn, Ross-shire, UK: Christian Focus, 2015), 55. Iain Murray believes that Mrs. Lloyd-Jones was already converted but lacked assurance (personal correspondence with the author, August 4, 2017).

²³ Eveson, *Travel with Martyn Lloyd-Jones*, 68.

modern attractions with the timeless attraction of Christ. His sermon on Psalm 34:8 (June 28, 1931) testifies to this conviction: “The business of preaching is not to entertain, but to lead people to salvation, to teach them how to find God.”²⁴

Eveson estimates are that over five hundred people were converted and joined the church in the eleven years that Lloyd-Jones ministered at Sandfields.²⁵ The Doctor had a cupboard full of liquor bottles that his converts gave him after being set free from a life of addiction, a tangible testimony to the changed lives in this poor area of Wales often decimated by drunkenness.

Trip 3: Wales to London—Ministry at Westminster Chapel (1938–1968)

After eleven years of ministry, Martyn began to feel the effects of fatigue. He even experienced vocal failure on occasion and was unable to finish his sermon. Eveson notes that this was later attributed to an error in vocal production.²⁶ In 1938, he resigned from his church. The very weekend he announced his resignation, he providentially received a letter from Dr. Campbell Morgan, the minister at Westminster Chapel in London, to share the preaching there for six months. At the end of 1938, the Lloyd-Jones family moved to London.

Lloyd-Jones regarded his time at Westminster as a temporary arrangement. He fully expected to return to Wales. In 1938–1939, he awaited word on the possibility of becoming the principal of Bala Theological College in Wales. A controversy broke out over his nomination, and Lloyd-Jones regarded this as God’s providential work to keep him at Westminster. On April 23, 1939, he accepted the call to become associate pastor at Westminster.

Lloyd-Jones’s previous move from Wales to London was on the eve of the First World War. A few months after accepting the pastorate at Westminster, the Second World War broke out in September 1939. During the war, the numbers at the chapel dwindled from two thousand to a hundred and fifty. Sunday offerings no longer could meet church expenses, and the salaries of both Campbell Morgan and Lloyd-Jones were drastically reduced. Morgan retired in 1943.

Westminster Chapel faced far more than financial disaster. During the

²⁴ Murray, *The First Forty Years*, 130.

²⁵ Eveson, *Travel with Martyn Lloyd-Jones*, 69. Some of the sermons from this period are found in D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Carlisle, PA: Banner of Truth, 1983). All of the sermons at Aberavon were preached in English.

²⁶ Eveson, *Travel with Martyn Lloyd-Jones*, 72.

bombing raids of 1941, the chapel was hit three times, but each time fire-fighters were able to save the building. In June of 1944, a V-1 flying bomb (called a doodlebug) landed on the Guards Chapel (a few hundred yards away) and shook Westminster. The entire congregation stood at attention. After a brief pause, Lloyd-Jones “continued his prayer as though nothing had happened and the congregation sat down again.” He was covered in white dust from the ceiling, but the secretary came and dusted him down and the service continued.²⁷

The Doctor faced the same pressure at Westminster that he had felt while in Wales. At the end of the war, many influential people at Westminster Chapel wondered whether the current service configuration (no choir or organ recital) could draw people back to the chapel.²⁸ But the Doctor preached the Word of God, and once again the Lord built his church. By 1948 the first gallery opened again. And in 1951, the second gallery reopened.

These results once again validated his philosophy of ministry, however out of step it was with the dominant ideology of his day. People were concerned about declining numbers in church attendance. Many sensed that the church had a diminishing influence in the modern world. What should be done to counteract these trends? In the name of relevance, many people thought that the church had to become more like the world in order to reach the world. The old doctrines were no longer popular because modern man had a distaste for the supernatural. Therefore, mainline churches surrendered to the world’s skepticism about the Bible and succumbed to liberal theology or modernism.²⁹

Even theologically conservative churches were tempted to downplay doctrines that were deemed controversial (like the virgin birth of Christ) in the name of unity. The ecumenical movement was a powerful force in the Doctor’s day because it was seen as a solution to the growing influence of secularism. If the church was going to grow strong in influence once again, then it would have to make a big showing to the world. The ecumenical movement intended to make it hard for the world to ignore the church. The church would make the world take notice because of its large unified front.

²⁷ *Ibid.*, 81. Iain Murray disputes Eveson’s account that Lloyd-Jones was dusted down. Murray says that the church secretary came to the pulpit for a brief announcement after the long prayer as he always did. He may have carried a duster and dusted off the pulpit desk, but nothing more (Iain Murray, personal correspondence with the author, August 4, 2017).

²⁸ Eveson, *Travel with Martyn Lloyd-Jones*, 84.

²⁹ J. Gresham Machen powerfully addressed these same points in 1923 with the publication of *Christianity and Liberalism*. A new edition was published in 2009 with a foreword from Carl R. Trueman: Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 2009). See especially chap. 2, on doctrine.

Lloyd-Jones regarded this so-called cure as proof that churches were confusing the symptoms with the root disease. The root disease in the world was still sin. The world did not need the church to water down its doctrinal distinctives in the name of becoming larger and more visible. The world needed greater clarity on the differences between Christianity and the world. The church did not need to become like the world to win the world; it needed to stand out more clearly so that it could offer the world a clear alternative. The problem with the church was that it had lost trust in the truth of the Bible and no longer believed in the saving power of the preaching of the gospel.

The Doctor spoke out clearly and forcefully against these trends:

The gospel of Jesus Christ confronts and challenges the modern world with the statement that it alone has the answer to all man's questions and the solution to all his problems. In a world that is seeking a way out of its tragedy and its troubles, the gospel announces that the solution is already available. In a world that is feverishly looking to the future, and talking about plans for the future, the gospel proclaims that the search is not only mistaken in direction, but is also quite unnecessary.³⁰

There is nothing new under the sun. The same drama had played out upon the stage of the previous century in Great Britain. The Lord raised up Charles Spurgeon to confront that downward spiral into liberalism. It became known as the Downgrade controversy. R. C. Sproul insightfully says that “Martyn Lloyd-Jones was to twentieth-century England what Charles Spurgeon was to nineteenth-century England.”³¹

Lloyd-Jones believed in the saving power of the gospel preached. He developed a consistent preaching pattern at Westminster Chapel. His Sunday morning sermons were more pastoral in nature, while the Sunday evening sermon was strongly evangelistic. He also believed that it was a mistake to water down the great doctrines of the faith. So in 1952, he began a Friday night lecture series on Christian doctrine, which outgrew the main hall where it first met and needed to move into the main chapel building. After this three-year series on great Christian doctrines, Lloyd-Jones began his epic series of expository sermons/lectures on the book of Romans, which

³⁰ D. Martyn Lloyd-Jones, *Truth Unchanged, Unchanging* (Wheaton, IL: Crossway, 1950), 105.

³¹ Endorsement of *The Christ-Centered Preaching of Martyn Lloyd-Jones*, ed. Elizabeth Catherwood and Christopher Catherwood (Wheaton, IL: Crossway, 2014).

ran for thirteen years (1955 to 1968). He never finished the book of Romans. When he retired in 1968, he had reached Romans 14:17.

Trip 4: London to Wider World—Retirement (1968–1981)

At the age of 68, Lloyd-Jones was diagnosed with colon cancer. When he preached at Westminster Chapel on March 1, 1968, no one knew it would be his last sermon there. After successful surgery, he suddenly announced his retirement. His ministry would go on to reach further than ever before as he edited his sermon manuscripts for publication and accepted invitations to preach both near and far. A special emphasis during those days was to encourage younger ministers.³² One especially notable trip involved sixteen lectures on preaching at Westminster Theological Seminary in Philadelphia in the spring of 1969. These lectures became his landmark book *Preaching and Preachers*. He preached his last sermon at age eighty at Barcombe Baptist Church on June 8, 1980.

As noted earlier, the Doctor never actually wrote a book. All of his books are edited sermons or lectures he gave. His retirement was a fruitful time of preparing his sermons for publication. He edited many volumes during 1968–1981 (especially his sermons on Ephesians and Romans), and his family members have continued this labor of love after his death.

Trip 5: London to Heaven—Final Days and “the Glory” (March 1, 1981)

Two days before his death, Lloyd-Jones wrote a note with a trembling hand to his wife and children: “Do not pray for healing. Do not hold me back from the glory.” That was the Doctor’s special phrase for heaven: “the glory.” His elder daughter, Elizabeth, says that the glory was a golden thread in the tapestry of his life: “It was essentially part of him. Because of the greatness and glory of God, it made salvation so much grander—that this great God was coming down so low to save us. This love for God’s glory and greatness—it was his greatest characteristic and quality.”³³

The Doctor never got over how far down the Most High God came to save him. He knew himself to be a sinner saved by grace. He asked Vernon Higham to preach at his funeral on the themes of the loveliness of Christ and an abundant entrance into the eternal kingdom. As Higham was

³² For example, Sinclair Ferguson once told Stephen J. Nichols about the encouraging notes he received from Lloyd-Jones (Nichols, personal correspondence with the author, May 19, 2017).

³³ Elizabeth Catherwood, in *Logic on Fire*, DVD.

leaving the room, Lloyd-Jones suddenly called him back and said, “Come here, my boy. I want you to remember one thing. I am only a forgiven sinner—there is nothing more to me than that. Don’t forget it.”³⁴ Even to his dying day, the Doctor never lost sight of that unforgettable fact. He wanted others to remember it as well.

Another man noted that the Doctor’s message and the Doctor’s experience in the end coincided. This man was listening to one of Lloyd-Jones’s sermons while in the hospital. When the man received word from his wife that Lloyd-Jones had just passed away, he said: “What a remarkable thing. I was just listening to a sermon from him. In that sermon, he has just been telling me about the glory . . . and now he knows it.”³⁵

The day of his heavenly home going was March 1, 1981—thirteen years to the day after he preached his last sermon at Westminster. His earthly body took one more trip from London to Wales. He was buried at Newcastle Emlyn, near Cardigan, West Wales. Lloyd-Jones chose this burial place because of his great affection for Bethan, whose family was buried there.

In that Welsh graveyard a simple gravestone with an inscribed message sums up his ministry with the very words of the text he preached in his first sermon at Aberavon fifty-five years earlier, from 1 Corinthians 2:2:

In Loving Memory of
D. Martyn Lloyd-Jones,
The beloved Doctor,
1899–1981.
For I determined not to know
anything among you,
save Jesus Christ, and him crucified.

The Doctor was certainly a preacher, but he was so much more. He testified to this very truth at the end of his life: “I did not live for preaching.”³⁶ He had a higher love. Being a Christian was the most wonderful thing in the world to him.³⁷ His life and his message challenge us to ask ourselves if we can testify to that same truth.

³⁴ Vernon Higham, in *Logic on Fire*, DVD.

³⁵ Andrew Davies, in *Logic on Fire*, DVD.

³⁶ Iain Murray, in *Logic on Fire*, DVD.

³⁷ See Murray, *Messenger of Grace*, xi. The Doctor says it in his own words: “Is there anything in the world which is comparable to the privilege of being a Christian?” (D. Martyn Lloyd-Jones, *Darkness and Light: An Exposition of Ephesians 4:17–5:17* [Grand Rapids: Baker, 1982], 312).

Martyn Lloyd-Jones, commonly referred to as “the Doctor,” had a successful career in medicine before abandoning it all to become a preacher in London. His sermons—displaying the life-changing power of biblical truth—diagnosed the spiritual condition of his congregation and prescribed the gospel remedy.

This study of Lloyd-Jones’s life will encourage and exhort readers to consider the role of the knowledge of God, the power of the Spirit, and the fullness of Christ in their daily lives, allowing them to discover the inseparable union of doctrine and the Christian life.

“Jason Meyer capably emphasizes the extraordinary unity of doctrine and experience in Lloyd-Jones’s life.”

D. A. CARSON, Research Professor of New Testament, Trinity Evangelical Divinity School; Cofounder, The Gospel Coalition

“Both for those already familiar with the published works of Martyn Lloyd-Jones and for those taking them up for the first time, Meyer’s work will be prized. It has done me good to read this book.”

IAIN H. MURRAY, author, *Evangelical Holiness*; Founding Trustee, Banner of Truth Trust

“Read this book to discover what drove this titan of the twentieth-century church. But better still, let the Doctor examine your Christian life, diagnose its ailments, and prescribe a God-centered remedy.”

TIM CHESTER, Pastor, Grace Church, Boroughbridge, United Kingdom; Faculty Member, Crosslands Training

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