D. Martyn Lloyd-Jones:
Trusting the Word and the Gospel in Difficult Places

Dr. Pearson L. Johnson III
Pastor of Missions and Evangelism, Inter-City Baptist Church
Assistant Professor of Pastoral Theology, Detroit Baptist Theological Seminary

Before becoming the Pastor of Westminster Chapel in London, Lloyd-Jones faithfully ministered the Word in a very difficult place, yet saw God bless. What lessons can we learn from “the Doctor” in trusting the power of the Word and the Gospel in areas needing church planting and renewal?

Lloyd Jones wouldn’t attend this workshop. Iain Murray states in his preface to Lloyd Jones’ biography:

“By temperament and, even more, by theological conviction, Dr. Lloyd Jones disliked any indulgence in personal publicity on the part of Christians. He viewed the personality—sects evident in some of the churches of the Victorian era as disastrous to the interests of true spirituality. Man-centeredness in any form disfigures the kingdom of God. The church at her best is a power in the world not because of what she says about herself but because of what she is by the grace of God.” (xii)

He actually had two people prepare biographies of him, but he would not allow their publication. One of these was written by a good friend, but the manuscript was likely destroyed in the German bombings of London during World War II (xii, fn. 1). When Lloyd-Jones finally consented to sit down with Iain Murray, it was with great hesitation, with the provision that “the sole aim of any record should be to advance ‘the glory of God’” (xiii).

His primary biographer was Iain Murray, with whom many of us are familiar. He wrote other books like Jonathan Edwards: A New Biography, The Forgotten Spurgeon, Revival and Revivalism, etc. Murray was the first editor of The Banner of Truth magazine and was, from 1956, for three years the assistant to Dr. Lloyd-Jones at Westminster Chapel in London, where he co-founded The Banner of Truth Trust.

His biography comes to us in two volumes, D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939, first published by Banner of Truth (BOT) in 1982 (all references with just a page number will be from this work). The second (and much larger) volume, D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981, was published by BOT in 1990. I like what one of the dust cover recommendations says, “Highly recommended, especially for those hungry for ‘iron rations’ Christian Renewal (Canada).”

Two other books I will make reference to are the following:

- Bethan Lloyd-Jones, wife of The Doctor, wrote Memories of Sandfields, which was first published in 1983, then reset and reprinted in 2008 by BOT. In this work, Mrs. Lloyd
I want to give you a brief overview of his life leading up to his first ministry opportunity and then look a little more closely at his first ministry at a place called Sandfields. I believe there are many opportunities for God-directed church planting and renewal in places just like the first ministry location for Lloyd-Jones. These places are often neglected for consideration by seminary grads or churches because they are considered “difficult places” or “depressed areas,” or they are not on the list of Starbuck’s-targeted “top one hundred growing suburban areas” or other such places. Those places need churches for sure, but I think there are hundreds and thousands of locations that are neglected and avoided for demographic or sociological reasons.

**Lloyd-Jones provides for us a model of a minister who trusted the power of the gospel and the Word of God to reach the souls, hearts and minds of working class people in a depressed area.** It was an unlikely fit for an educated “Doctor,” and yet a “lively” fit for the Holy Spirit and the Word. Let’s look first at the man, Lloyd-Jones.

David Martyn Lloyd-Jones was born in Cardiff, South Wales, on December 20, 1899. This was seven years after Charles Haddon Spurgeon died, and two days before the passing of Dwight Lyman Moody. He was the middle brother of three, brother Harold being a year or two older, and younger brother Vincent being two years his junior.

Martyn, as he was called in his youth, grew up near the statue of Daniel Rowland, founder of Calvinistic Methodism in Wales. Whitfield had preached in Rowland’s church in 1742. By the early 1900’s, however, the statue of Rowland still stood in Martyn’s town in Wales, but no one any longer stood for the gospel that Rowland and Whitfield preached. They believed now, that “Christianity’s best work lay in achieving social change through education and political action” (4).

**I. PREPARATION AND CALL of D. MARTYN LLOYD-JONES**

A. **Providential Preparation:**

1. Lloyd-Jones’ background contributed to his ability to interact with people of various demographics
His father owned a business that was a general store—a combination grocery, hardware, farm implement store with a creamery as a part of it. Because they lived attached to the store, their home was always full of all types of people. Lloyd-Jones remembers, “We took great interest in the different characters and their peculiarities” (10). He continues, “There is nothing more interesting than natural, original characters; unfortunately education has almost wiped them out” (10).

In January of 1910, a fire broke out in his father’s store below and their home and store were completely destroyed. Martyn nearly lost his life in that fire. He looks back and said at that point he felt a sense that he should do something special in the world.

Martyn didn’t realize it then, but a year later a drunken grandfather burdened him with a description of the difficult financial condition Martyn’s father was in. Though this greatly troubled him, it did push him at the age of eleven to work harder to give up football as his favorite pursuit and to pursue his studies so he could get a scholarship to go to Intermediate school (18).

2. Lloyd Jones’ experience lent itself to clearly explaining the Scriptures in his ministry

Martyn soon declared his desire to go into medicine. Near the same time their family moved to London, after brief plans were made then failed to come to pass for immigrating to Canada. War was declared on Germany as well. His father bought a milk-delivering business in which Martyn worked, delivering milk. It was interesting that one of their neighbors and customers invited them to her church, The Westminster Chapel, a Congregational, Nonconformist church pastured by well-known G. Campbell Morgan. It was just a short walk from their home. However, they opted to go to the Welsh Calvinistic Methodist Chapel at Charing Cross, as the family enjoyed interacting with the Welsh residents of London. Martyn and his brother did visit Westminster a few times when well-known Welsh preachers were there to speak.

Martyn did well enough in his exams to be able to apply to any medical school he wished, so he opted to apply to St. Bartholomew’s in London and on October 6, 1916 at the age of 16, he began his medical studies. St. Bartholomew’s, or “Bart’s” as it was known, was the premier medical school and hospital in London. It was founded in 1123 and had been the pioneer hospital for medical research and education in the Western World.

While studying at St. Bartholomew’s, Martyn participated regularly in the ministry of his church and was intensely involved in the Sunday School program. His teacher, Dr. Tom Phillips, would present theological or biblical topics to his class and then they would debate them to the end, reasoning from the Scriptures.

After finishing his degrees, Lloyd-Jones had the privilege to work under and then become the Chief Assistant to Sir Thomas Horder, perhaps the pre-eminent physician of that day. One of the chief benefits of working with him, looking back, was that he demonstrated “mastering ‘the elements of precise thinking and precise expression of thought’”(53). He would gather facts,
work from “first principles” and argue to a conclusion. The process of thinking under Horder would follow Lloyd-Jones into the ministry.

B. Spiritual Preparation

1. His Conversion Experience Would Set the Direction for His Preaching Ministry
   a. He remarked that he was always seen as a ‘Christian,’ a member of the church. He even served for a year as the Sunday School Superintendent at Charing Cross.
   b. The ministers of the day in the Welsh Chapels tended to treat all hearers as “Christians, and in consequence . . . made little appeal to the mind or conscience. Instead of theology or exposition, Griffiths [the pastor at Charing Cross Chapel] supplied an abundance of anecdotes and illustrations. Feeling and sentiment were what he aimed at, and not without effect.” (58)
   c. His need: “What I needed was preaching that would convict me of sin and make me see my need, and bring me to repentance and tell me something about regeneration. But I never heard that.” (58)
   d. Some Lessons lead to his understanding of his need for conversion
      i. The Brevity of Life and Transience of Earthly Things
         1. As mentioned, his near death experience as a child when his home burnt down impressed on him the brevity of life. He not only almost lost his life, but he lost his familial home, and gained a sense that this life was transient.
         2. His older brother, at the age of 20, came down with the flu, as did Martyn. Martyn recovered from his bout, but his brother died from it.
      ii. The Common Sinfulness of Mankind
         1. His medical practice greatly influenced his view of mankind. He did his obstetrics training in an impoverished district of London (61) and was struck by the vice and wickedness of the people there. He initially attributed this, as did the League of Nations, to a lack of education and money (61).
         2. However, he began to see the same exact problems among the wealthiest and most elite of London society who came to see Sir Horder. One of these was Prime Minister Andrew Bonar Law, whose mother named him while reading Bonar’s Memoirs of Robert Murray M’Cheyne. As Law lay dying he remained an agnostic, never seeking direction from the faith of his mother (62).
            a. He even said in one of his first addresses, “If I had to spend a life-time with a companion who had one bath a day or with one who had one bath a year, I should unhesitatingly choose the latter, because a man’s soul is more important than his skin.” (66)
3. He most acutely recognized his own sinfulness. He began to recognize his own depravity, even in his religious and biblical debates. Murray says:
   a. “He found the ruling principle of self-centeredness and self-interest in his own heart the final proof of his fallen nature and of his wrong relationship with God.” He believed that “if you are not living entirely to the glory of God you are a sinner.” (63-64)
   b. God “brought me to see that the real cause of all my troubles and ills and that of all men, was an evil and fallen nature which hated God and loved sin. My trouble was not only that I did things that were wrong, but that I myself was wrong at the very center of my being” (64).
   c. It was this time period in his life that Lloyd Jones reflects back to as the time of his true conversion.

2. His early addresses showed in application what he had learned from the Scripture
   a. One of his more famous early addresses at Charing Cross was titled “The Tragedy of Modern Wales.” In it he argued that Wales was in a tragic situation because they lacked “Christian prejudice.” He promoted six main points to support his thesis:
      i. They tended to judge a man by his degrees and diplomas rather than by his character . . . noting that Education had replace real Christianity. (68)
         1. “We worship today any man who knows many facts and we despise the man who knows the only thing that is really worth knowing.”
         2. “What education cannot teach us, death will demonstrate to us. How will all our learning and all our knowledge avail us then?” (68)
      ii. The enthronement of financial success as the ultimate goal in life
         1. “The respect which we pay to wealthy men, and the almost slavish adoration with which we regard their success, is sure proof of our worship of wealth.” (69)
         2. “They would form a little society of their own and regard all those who work for their living with disdain. . . one of the greatest glories of the Wales of the past was that we knew of no such things as class distinction. We were all one because we worshipped the same God.” (69).
         3. They believe “if you are wealthy, you are happy” which LJ had concluded in working with many that they were “intensely
miserable people, their misery being exceeded only by those who worship wealth and have it not.” (70).

iii. The proneness of the Welsh to think small human achievements were really great.
   1. Greatness in achievements, smoking cigars, being in clubs, knowing certain ‘important figures.”
   2. “Some of the most intelligent and cultured men whom I have had the privilege of meeting have been farmers in Cardiganshire. . . why is it that we avoid the one thing that will give us real status—the status that belongs to those who are brothers of the Prince of princes?” (70)

iv. The evidence of national degeneration in the making of public appointments (he criticized the Welsh church for adding whoever returned from London wealthy to the diaconate of the local parish).

v. The misuse of hymnody.
   1. “The sanctity of worship, he believed, was disappearing: ‘Hymn-singing is to us what a glass of beer is to the Englishman.’ Instead of being done for God’s praise, it was merely done as an expression of sentimentality” (70).

vi. The state of the Welsh pulpit
   1. “Preaching today . . . has become a profession which is often taken up because of the glut in the other professions.”
   2. “It is not at all surprising that many of our chapels are half-empty, for it is almost impossible to determine what some of our preachers believe . . . we get endless sermons on psychology but amazingly few on Christianity.”
   3. “Another great abomination is the advent of the preacher-politician” which he called a “moral mule.”
   4. Later, when repeating this address to the “Union of Welsh Societies” in 1925 he added, “what Wales needs above everything today is not a republic, but a revival.” Vigorous debate followed that address.

vii. He concluded:
   1. “We think we are on the high road of progress and that our future is assured; little do we realize that we are merely treading on the edge of the bottomless pit of destruction and damnation.”
   2. “What Wales needs above everything else at the present time is men, men, men; not educated snobs, not bloated plutocrats, not conceited agnostics, but men, real men.”

b. Because a reporter of a local paper was at the address, some of the more sensational points were published and Wales defended by the editor of the paper against this young man’s attack. Quite a bit of public attention ensued.
3. **Lloyd Jones call to ministry showed great deliberation yet full commitment.**
   a. He preached his first “sermon” at a run down mission for poor Welsh people close to the East India Company’s docks in the East End of London and the lady who ran that mission encouraged him to go on in ministry.

   b. He actually experienced a level of doubt, returning to medicine for a time.
      i. Some told him to do both—be a doctor and then preach.
      ii. He could not conceive of a call to preach having second place in a man’s life (92).

   c. Lloyd Jones called to ministry showed great deliberation yet full commitment. He preached his first “sermon” at a run down mission for poor Welsh people close to the East India Company’s docks in the East End of London and the lady who ran that mission encouraged him to go on in ministry.

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   e. One telling experience for him was on a night when he was asked to go to a play with a minister and his wife. As they came out of the play into the square, a Salvation Army band was there playing some hymn tunes.
      1. “I knew that these were my people, these are the people I belong to, and I’m going to belong to them… I have never forgotten it.” (93).

   f. Also, the more he encountered people at the top level of society, the more he saw their hopelessness.

   g. He realized as well the desperate need of the gospel among the people of Britain.
      1. Addressing a women’s temperance meeting, he said “Let us decide here tonight that henceforth we will not spend our energy and time appealing to one another to avoid a sin of which we are not guilty, and let us at the same time decide that we will go out into the world, singly and in bands to rescue these poor souls who need our help.

   h. He became suddenly acquainted with the Puritans and their writing resonated deeply with him. He said:
      1. “the Puritans are, and were, the commanders-in-chief of God’s garrison upon earth” and “Is it surprising that, to the Puritan, life is a serious matter, demanding the whole of his time and attention/ If you have once seen the face of God, there is nothing else worth seeing as far as you are concerned.” He lamented, “Oh! How far we have wandered from this! Plain living and high thinking are no more! The church is no longer distinct from the world, for instead of the church going out into the world we have allowed the world to capture the church from the inside” (100).

   i. Martyn felt at his core unworthy to pursue the ministry. Particularly, the Puritans, as Murray says “the final resolution of that difficulty was not the removal of his sense of unworthiness, but the persuasion that God loved him and had saved him, in spite of all that he deserved.” (101) Martyn felt that he needed to share this love with everyone he could.

   c. What made him change course?
i. “It was nothing sudden or dramatic, but it was a process over 18 months.”

ii. “Whatever authority I have as a preacher is not the result of any decision on my part. It was God’s hand that laid hold of me, and drew me out, and separated me to this work” (101).

iii. What would make a successful preacher? “I really was never concerned with that, but with what needed to be preached, and it was this burning conviction as to the message needed that drove me on.”

iv. Someone asked me “How do you know that you will be able to preach?” I answered “I know what I want to preach, what I think must be preached, and I have a feeling somehow that I will be able to say it.” (from interview http://www.youtube.com/user/mljrecordingtrust with MLJ).

v. It was also during this time that Bethan Phillips, daughter of his Sunday School Teacher, agreed to marry him. She hesitated since he was 18 months younger than her, but finally agreed. She had recently completed her medical studies as well, and one headline after their wedding read, “Doctor Weds Doctor” in which the paper said that Lloyd-Jones’ bride was also giving up her medical work to help her husband in his religious duties” (126).

d. How did he handle communicating the transition from Medicine to Ministry?

i. His own minister, Peter Griffiths, said bluntly, “If I had my time again I would be a doctor.”

ii. His own mother doubted the rightness of his decision at first but finally agreed after his year of doubting his call.

iii. On his process into ministry, he said, “I gave up nothing. I received everything. I count it the highest honor God can confer on any man to be a herald of the gospel.” (Ibid.)

iv. Some said—if you were a bookie or a solicitor and gave it up to be a minister, ok, but a doctor? LJ later reflected, “if you knew more about the work of a doctor you would understand. We but spend most of our time rendering people fit to go back to their sin! I saw men on their sick beds, I spoke to them of their immortal souls, they promised grand things. Then they got better and back they went to their old sin! I saw I was helping these men to sin . . . and I want to heal souls. If a man has a diseased body and his soul is all right, he is all right to the end; but a man with a healthy body and a diseased soul is all right for sixty years or so and then he has to face an eternity of hell.” (80)

II. THE PLACE OF LLOYD-JONES’ MINISTRY

A. His Path to his first ministry

1. He had considered joining Bethan’s brother and his good friend Ieuan at the Calvinistic Methodist seminary in Wales at Aberystwyth, but he
feared going the normal course would lead in the regular way to an established and well-to-do congregation (105).

2. As Murray states, “He was preoccupied with the need for evangelistic work among poorer, working-class people. This conviction arose not simply out of interest in them as people, but equally out of a persuasion that modern Christianity, unlike the apostolic faith (which was as relevant to the Barbarians and to the unwise as to the Greeks and to the wise), seemed to appeal largely to only one social and cultural group. That was evidence to him that the transforming power of real Christianity was largely absent. He wanted to see the message which he believed had been given to him of God tested in a place where social habits did not support churchgoing.” (105-106).

3. He also had a special burden for his own countrymen in Wales. His burden of the “Tragedy of Wales” spoken about before was not something he did not feel the responsibility to do something about.

B. The Prospects for this type of ministry

1. The Calvinistic Methodists had a home-mission agency called “The Forward Movement” headed by a man named Richard J. Rees. Their purpose was:
   a. To reverse the diminishing influence of the denomination among the unchurched.
   b. To provide financial help to dwindling congregations that were too weak to support their ministry.

2. These churches and communities faced some particular struggles
   a. The positions were often met by men who either had no training or had failed to gain pastorates in regular churches.

3. When Rees expressed some surprise as to someone with the education of Lloyd Jones joining the Forward Movement as an Evangelist, Lloyd Jones responded: “Really, Mr. Rees, why should you be surprised? Don’t you believe what you preach?” (107). Lloyd Jones was put forward at the next meeting of the CM’s as a candidate in July 21, 1926 and approved a few weeks afterward.

4. Bethan Lloyd-Jones recalls their discussions during their engagement:
   a. Murray reports—He was committed “to break through the rut of religious respectability, how on fire he was to tell people what Christianity meant, and his wish to be in some ‘raw place’ where people were conscious of their need.”(108)
C. The Invitation to Aberavon
1. Lloyd-Jones received an invitation to preach at the Bethlehem Forward Movement Church in Aberavon, Port Talbot, Wales on Sunday, November 28, 1926. He accepted the invitation from E.T. Rees, the church Secretary, to preach there.
   a. R J Rees had told ET Rees of Lloyd-Jones. He told him at least if he came to preach they could get a good offering even if he would not likely consider ministering there! (118)
2. Aberavon was an industrial town in South Wales dominated by the Port Talbot Steel Works.
3. The church, called The Bethlehem Forward Movement Church, had been a mission for almost thirty years. They had had seven pastors and one evangelist. They had built a building when the membership was at a high of 130, and then the next minister, drawn into politics, neglected the ministry (117).
   a. The church had a great deal of debt, and it only seemed to be increasing when the last minister left in 1926.
4. The mission church was also called “Sandfields” because of the Sandy beaches of Aberavon near the docks.
   a. The village contained 5000 people “living for the most part in sordid and overcrowded conditions” (117).
   b. Near the church there was a particularly bad slum area called “white city.”
   c. About 90 percent of the people were completely unchurched.
   d. “The bookie, publican and prostitute prosper here and directly challenge us” Rees said.
5. When they arrived at the church, LJ saw a sign Rees had erected, advertising the Doctor’s visit. “I don’t like that, don’t do it again” Lloyd Jones told him. (119)
6. He preached both Sunday Services and at a meeting afterward, he said “I feel this is the place I would like to work in. Will you have me?”
   a. Later, the terms of his calling were to be two: A salary of 225 pounds per year plus housing, and 13 Sundays per year free.

D. Lloyd-Jones’ Perception of the People
1. Contrary to the norm of the day, Lloyd-Jones gave no evidence of feeling superior to the people of that town in spite of his education, circle of acquaintances, and publicity.
   a. He wrote to Rees, “I look forward to the days when I shall know them all really well—so well that we shall indeed enrich each others’ lives.”
b. After visiting again with Bethan, the newspapers published such stories as “Leading Doctor Turns Pastor: Large Income Given Up for L300 a Year.” (121) This type of publicity disgusted Lloyd-Jones and discouraged him at the same time.

c. His perception of the people and publicity was a large part due to the perception he had of himself—a sinner saved by grace and called by God to deliver His gospel to other sinners. He had no sense that he was a gift to this poor mission church, but that he was bound to them to faithfully preach.

2. These working class people were just as capable of responding to preaching as anyone else. His preaching was strongly expository. The gospel of Jesus Christ was open to the worst “the town had many contenders for that title.”

   a. 1930-1931 the church experienced frequent and astonishing conversions as notorious sinners turned to Christ. (Biography)

   b. The Doctor believed that working class people were every bit as capable of logical, biblical debate as those that were highly educated, the membership grew not just numerically, but in maturity, and a number of men went on to be pastors themselves. (Biography)

   c. He would often argue that the men in his congregation, unskilled and unlettered as many of them were, had a finer grasp of the great biblical doctrines as did learned professors of theology with numerous degrees to their names.” (Biography)

III. THE METHODOLOGY OF LLOYD-JONES’ MINISTRY

A. Many questioned what he would do once he arrived in Aberavon

   1. Some thought he would try to bring political change—they were Socialists and Lloyd-Jones’ family were Liberals. They thought that LJ may even run for Parliament! (131).

   2. The hall, built to hold 400 people, had only 70 regular attendees when LJ came to the pastorate.

   3. Many at the time, because of a decline in attendance, were adjusting methods:

      a. Changing the worship style to include more liturgy, with choir and anthem

      b. Making the sermons more relevant to the time by making more reference to popular authors, poets and novelists.
4. The Great Depression was just beginning in Britain, and due to long miners’ strikes, the population was greatly impoverished. It was thought those with such “material needs would hardly give attention to anything being preached in the chapels” (134), so Sandfields had promoted various activities like football, musical evenings, a dramatic society and such programs to attract people.
   a. He preached, “The churches organize whistdrives, fetes, dramas, bazaars, and thanks of that sort, so as to attract people. We are becoming almost as wily as the devil himself, but we are really very bad at it; all our attempts are hopeless failures and the world laughs at us . . . when the world persecutes the church, she is performing her real mission . . . the world today is laughing at the church, laughing at her attempts to be nice and to make people feel at home.”

5. Lloyd Jones, it is reported “had nothing to say about any new programme [sic]. To the surprise of the church secretary he seemed to be exclusively interested in the purely ‘traditional’ part of church life, which consisted of regular Sunday Services (at 11 a.m. and 6 p.m.), a prayer meeting on Mondays and a mid-week meeting on Wednesdays. Everything else could go, and thus those activities particularly designed to attract the outsiders soon came to an end.” (135).
   a. When asked what to do with the wood stage used for the dramatic society, the Doctor responded, “You can heat the church with it.” (135).
   b. Lloyd Jones’ philosophy was not to make the church more like the world, but to focus on “representing in the world the true life and privilege of the children of God … [and recover] and understanding of what she truly is” (135).

B. His preaching was always applied personally first.
   1. In writing on a meditation before coming, he said to Rees, “The Son of God Himself dying for us—how can we remain so silent and passive? . . . Those are the thoughts that have been moving through my mind during the past few days, and above all I have applied them to my personal case.” (125)

C. He had a unique, sober assessment of the realities of life and sin
   1. Even during WW1 when all were euphoric about Britain’s entrance into the war, LJ had a realistic assessment of the horrors of war. Since he was enrolled in medical school he was spared being sent into the military.
   2. Many of his first year’s sermons were focused on the surpassing value of following Christ and the brevity and vanity of life in this world.
3. He said of gospel preaching, “The gospel does not pat you on the back, and tell you that all is right. No, the gospel says that all is not right; not “all is well”, no, but, “In the name of God, all is wrong.”

4. He warned frequently of judgment to come: “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.” (216)

D. He had little use for nominal religion and preached a gospel that resulted in clear commitment and testimony

1. In his first sermon at Aberavon, he exhorted the people to be honest about what they believed, thinking that “If the church of Christ on earth could but get rid of the parasites who only believe that they ought to believe in Christ, she would, I am certain, count once more in the world as she did in her early days” (136-137).

2. He felt from the first the need to deal with the church itself first. Once the people of the church truly believed in Christ and had a sense of who they were as God’s people, then they would gain a hearing in the world. (137).

3. He reminded the congregation that “the power of the Holy Spirit working in you and through you, makes such a difference to you that you become so completely changed from your former self that all those around you cannot help noticing the difference.” (138).

4. In a sermon on Hebrews 13:14 he said, “Our Christianity has the appearance of being an adjunct or an appendix to the rest of our lives instead of being the main theme and the moving force in our existence . . . We seem to have a real horror of being different. Hence all our attempts and endeavors to popularize the church and make it appeal to people. . . my friends, if you feel at home in any church without believing in Christ as your personal Saviour, then that church is no church at all, but a place of entertainment or a social club. For the truth of Christianity and the preaching of the gospel should make a church intolerable and uncomfortable to all except those who believe, and even they should go away feeling chastened and humble.” (141-142).

E. His preaching was straightforward and expository, with great conviction, leaving the results to the power of the Word and the Spirit

1. Lloyd-Jones’ preaching was his own. “It was based upon no contemporary models” Murray writes.

2. Murray writes, “He had no use for the type of man who was always trying to produce a revival; there were men in the churches who seemed to regard a revival as a hobby, they were always waiting for it and trying to produce it.” (129)
3. He treated his hearers much as he treated his medical patients. He would not preach so as to pursue their easily led emotions primarily, but would start with their head. (MLJ Recordings Trust biographical video).
   a. “He believed that true preaching makes its impact, in the first instance, upon the mind” (146).
   b. He emphasized greatly the introduction to his sermons:
      a. “I felt that in preaching the first thing that you had to do was to demonstrate to the people that what you were going to do was very relevant and urgently important.” (146-7)

4. His primary aim in his sermons was to show its “absolute dependence upon the authority of the Scriptures.” (147). Contrary to popular acceptance, he affirmed the inspiration and inerrancy of the Bible.
   a. What is the attraction for the young people? (ibid)—“I say what appeals to them is a note of authority, which is not anything in me, but in expositing the Scriptures by . . . showing the inevitability of the conclusion. Young people are bewildered and confused, and they want something certain.”
   b. He never cracked jokes or used anecdotes or personal stories. He based his sermons solely on the message of the Bible.
   c. He wrote out his sermons, read through them three or four times, then took an outline into the pulpit.

5. He preached with great conviction. He actually believed what he said.

F. The other services of the Church were focused on prayer, fellowship, and Biblical instruction
   1. Monday night prayer meeting- The evening would begin at 7 pm, opening with Bible reading and prayer. A hymn would be sung and then they would bow their heads and people would begin to pray one at a time. They would have a hymn in the middle and then go on for another half hour, total being about 90 minutes. The Doctor instructed them not to pray long prayers, nor to pray personally, but always on behalf of the congregation as a whole.
   2. The Wednesday night Fellowship meetings would open with prayer, then Lloyd-Jones would open the floor for someone who had a question or problem to discuss or an experience to share. The questions had to deal primarily with Christian life and living, and not be only theological questions. In this way, his wife reports “It was fascinating to see a whole congregation learning to think and weigh and attack a problem or question logically and biblically.” (Memories, 14) This fellowship meeting particularly provided Lloyd-Jones with “most valuable insight into the various spiritual needs which existed among the people.”
3. The Saturday “Brotherhood” meeting provided an alternative to men going to a “public house” or “pub.” They would sing, talk and pray informally, then have a teaching subject of some sort initially. Later on this men’s meeting became more like the Wednesday meeting, only theological questions were also asked and addressed. One attendee called it “a kind of spiritual University.”

G. The Faithful preaching at Sandfields/Aberavon was attended with God-wrought results

1. His wife was converted. She said, “I was for two years under Martyn’s ministry before I really understood what the gospel was.” She said “I thought you had to be a drunkard or a prostitute to be converted. I remember how I used to rejoice to see drunkards become Christians and envy them with all my heart, because there they were, full of joy, and free, and here I was in such a different condition.” (166).

2. One newspaper reported, after a decade of ministry that there were
   a. “more than 500 members, the faithful augmented by ‘hard cases’, sinners whom others considered, and who regarded themselves, as beyond redemption, irretrievably lost . . . No whist drives, bazaars or worldly side-shows, no dramas except the great drama of salvation. A working-class (and unemployed) membership raising 1000 pounds a year for church work. Crowded prayer meetings, a crowded [church meeting’ in mid-week, a crowded brotherhood meeting on Saturday, of all nights, when men discuss the problems of spiritual salvation and the pastor sums up the discussion. Sandfields now shares the glad tidings with all Wales.”

David Martyn Lloyd-Jones was a unique man in many ways, but not so unique as a man of God. He trusted in the power of the Word and the Gospel to change lives in a humanly difficult place. God prepared him, gave him commitments and opportunities that every one of us have had and can use for His glory. I want to close with an exhortation from the Doctor, a prescription for our lack of faith in the power of the Gospel to change the lives of ordinary and extraordinary sinners in our communities:

We tend to regard certain people as being ‘beyond hope’, and assume they must of necessity continue in their grooves as they are and die unrepentant and unredeemed. We just shake our heads over them and express our sorrow. We have talked to them and tried to persuade them. We have appealed to them and preached to them. Everything that human agency can possibly do has been tried and has failed. We cannot get them to come our way, so we feel that their case is hopeless and desperate. Ah! What lack of faith all that reveals! How different from what we find here in the New Testament and always in the church during days of revival and true faith! If you and I are to save men and women, then indeed the case is hopeless. All our efforts will most certainly fail. But that is not our gospel. It is Jesus Christ who saves! There is no limit to what He can do! His
methods are not confined as ours are. There are no prescribed and definite ways
where He is concerned. Ah! What a shock those Jews had when they found these
Gentiles suddenly converted! And what glorious shocks do we also get here from
time to time! Straight from paganism to Christ! Yes, quite easily, for there is no
limit at all. He creates anew. His power is endless. Do not give up hope for any
sinner. Pray to God to save them. Let not any conversion astonish you; be
astonished rather, that anyone should possibly remain unconverted.” (227).