



# FOREWORD

**I** was a one week old Christian when D. Martyn Lloyd-Jones came into my life. In a surprising and radical work of God, my wife and I both came to faith in Jesus Christ while vacationing in Washington, D.C. We'd driven to Washington dead in our sins, only to leave filled with new life through the preaching of the gospel.

We knew very little about the Christian life. However, we had an instinct – go to a Christian bookstore. At the time, we had no idea that a trip to the local Christian bookstore could be spiritually harmful if we purchased books filled with unsound teaching. But on that day, in God's providence, my eyes lighted upon three books: J.I. Packer's *Knowing God* (IVP), and volumes one and two of Martyn Lloyd-Jones' *Great*

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*Doctrines of the Bible* (Crossway). I knew nothing of these men, of their relationship and labors together, or of their theology. But I left with their books joyfully tucked under my arm. I wanted to know God, and I wanted to know what the Bible taught.

What I read set the trajectory of my Christian life. And though Lloyd-Jones had gone to his heavenly reward some fifteen years before I purchased these books, he became the first significant Christian influence in my life. He disciplined me through these and many other writings I would purchase and devour over the years.

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Regarded widely as one of the most extraordinary preachers of the last century, David Martyn-Lloyd Jones was born in Cardiff, Wales on December 20, 1899 to Henry and Magdalene Lloyd-Jones.<sup>1</sup> Describing his boyhood and grammar school years, Dr Lloyd-Jones sometimes concluded, ‘I was never an adolescent.’<sup>2</sup> That assessment resulted largely from family financial difficulties experienced while young Martyn attempted to complete his studies. The difficulties pressed young Martyn into a serious, studious frame of mind retained throughout his life.

While in grammar school, young Martyn developed an interest in medicine. At age 16, he enrolled at St Bartholomew’s Hospital in London, a distinguished

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1 For a definitive biography of Lloyd-Jones, see the two volume work by Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Edinburgh: Banner of Truth, 1982) and *D. Martyn Lloyd-Jones, The Fight of Faith, 1939-1981* (Edinburgh: Banner of Truth, 1990). Most of the biographical information in this foreword come from these two volumes of official biography.

2 Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939*, p. 40.





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teaching hospital boasting a line of prestigious physicians and surgeons dating to the sixteenth century. Lloyd-Jones received his Bachelor of Medicine and Bachelor of Surgery degrees in October 1921. Not long after, he began serving with Sir Thomas Horder, a prestigious and sought after Harley Street physician who while in his thirties served King Edward VII. Dr Lloyd-Jones' association with Horder and his widely recognized medical genius suggested that a prestigious life of medicine lie ahead.

At the encouragement of his pastor and family, in 1914 he was baptized before leaving Wales for studies in London. However, in the early to mid-1920s, Lloyd-Jones came to the realization that he was not yet regenerate. He grew up in a Christian home, regularly attended church, and lived an outwardly Christian life; yet he came to recognize that he was not a Christian. Three things seemed to press into Lloyd-Jones' conscience at this time: exposure to more doctrinal preaching, the deaths of his brother Harold in 1918 and of his father four years later, and Lloyd-Jones' growing understanding of sin as the most fundamental human problem. The progressive knowledge of his own sin by God's grace eventually led him to repentance and faith in the Lord Jesus Christ.<sup>3</sup>

Following his conversion, a radical change of life and priorities took place. Lloyd-Jones began to speak at church-sponsored literary and debate meetings. These early addresses were the early flower of a new seed quietly growing in Dr Lloyd-Jones' heart – a desire to preach the gospel. He quietly wrestled with his calling to the gospel ministry. He wanted to be certain

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<sup>3</sup> Ibid, pp. 57-64.





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and uninfluenced by the opinions of men. When the wrestling was completed in 1926, to the surprise of the medical community and many others, Dr Lloyd-Jones set his face toward the pulpit and the church.

In 1927 Lloyd-Jones married Bethan and began his first pastorate in his native Wales. Without formal theological or seminary training, Lloyd-Jones needed special denominational approval to assume pastoral work in a small Methodist congregation at Sandfields.<sup>4</sup>

Before his arrival at Sandfields, local press contributed to Lloyd-Jones' celebrity by focusing on his decision to leave a prestigious medical career. But not long after Lloyd-Jones took the pulpit, all talk shifted to this young preacher's unusual preaching prowess. Lloyd-Jones did not preach in the customary Welsh *hywl*. The *hywl* combined ecstatic emotion with musical intonation. It was the distinguishing mark of Welsh preaching at the time. Iain Murray tells us that 'Dr Lloyd-Jones viewed [the *hwywl*] as an artificial contrivance to secure effect, just as he did the multitude of illustrations and anecdotes which the preachers had taught the people to expect. In contrast to this, his sermons were closely reasoned, with the main theme carefully analyzed. He was certain that true preaching makes its impact, in the first instance, upon the mind.' Thus was born a remarkable lifetime of biblical preaching blessing the church well beyond Wales and England.

In 1938, Lloyd-Jones moved from Sandfields to assume pastoral responsibilities alongside Dr G. Campbell Morgan at Westminster Chapel in London. In July

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<sup>4</sup> The interested reader may enjoy the short recollection of the Lloyd-Jones' life and ministry at Sandfields in Bethan Lloyd-Jones, *Memories of Sandfields* (Edinburgh: Banner of Truth, 1983).





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1943, Dr Morgan announced his retirement from public ministry and a rocky transition to Lloyd-Jones' sole pastoral leadership began.<sup>5</sup> With this transition Westminster Chapel would become home to arguably the greatest preaching ministry in England since the days of Charles Spurgeon in the famed Metropolitan Tabernacle.

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What made Lloyd-Jones' preaching so unique and powerful? The volume you are currently reading provides ample evidence. This meditation on Psalm 51 not only feeds the soul but illustrates what made Lloyd-Jones special in God's providence.

First, Lloyd-Jones was an evangelist. His daughter, Lady Elizabeth Catherwood, insists that her father cannot be rightly understood as a preacher until one recognizes that he was fundamentally an evangelist.<sup>6</sup> These four sermons reveal Dr Lloyd-Jones' compassion and concern for the spiritually lost. He aims to make known the saving power of Jesus Christ and to call men to repentance and faith. That driving passion marked Lloyd-Jones' preaching with urgency.

Second, Lloyd-Jones was a clinician. You could remove the doctor from the medical ward but you could not remove the doctor's cutting scalpel. He simply became a physician of the soul, diagnosing and treating man's most fundamental malady: sin. He described his own preaching method in clinical terms. 'I started with the man whom I wanted to listen, the patient.

5 Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981*. See chapter 6, "Westminster Chapel, 1943-44."

6 'D. Martyn Lloyd-Jones: Reflections on His Life and Ministry,' an interview with Sir Fred and Lady Elizabeth Catherwood. The interview may be downloaded at <http://www.9marks.org/audio/d-martyn-lloyd-jones-reflections-his-ministry-his-family>.





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It was a medical approach really – here is a patient, a person in trouble, an ignorant man who has been to quacks, and so I deal with all that in the introduction.<sup>7</sup> Reading these sermons you find a surgeon at work bringing healing to his hearers.

Third, Lloyd-Jones' preaching was biblical and doctrinal. With an engaging but deliberate style, Lloyd-Jones placed doctrinal brick upon doctrinal brick in building his argument. In that sense, his preaching was Puritan in style. The Bible was always the source material with which he worked. To read or hear a Lloyd-Jones sermon is like being wet, then drenched, then soaked, then drowned, then buoyed by successive rain showers of God's word and truth fully expanded and explained. He was not simply a preacher but a preacher of *God's word*.

Fourth, Lloyd-Jones' preaching was pastoral. He was not a purveyor of cold orthodoxy or mere clinical truth. There is fire and warmth in his preaching expressed in loving concern. His doctrinal in the best sense, the most devotional and heart-stirring way. Even his definition of preaching combined these elements:

What is preaching? Logic on fire! Eloquent reason! Are these contradictions? Of course they are not. Reason concerning this Truth ought to be mightily eloquent, as you see it in the case of the Apostle Paul and others. 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

<sup>7</sup> Murray, *The First Forty Years*, p. 147. For a full account of Lloyd-Jones view of preaching, see, D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972).





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on fire. A true understanding and experience of the Truth must lead to this. I say again that a man who can speak about these things dispassionately has no right whatsoever to be in a pulpit; and should never be allowed to enter one.<sup>8</sup>

Finally, and most importantly, Lloyd-Jones' preaching centered on the greatness of God. He wrote:

What is the chief end of preaching? I like to think it is this. It is to give men and women a sense of God and His presence. As I have said already, during this last year I have been ill, and so have had the opportunity, and the privilege, of listening to others, instead of preaching myself. As I have listened in physical weakness this is the thing I have looked for and longed for and desired. I can forgive a man for a bad sermon, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that, though he is inadequate himself, he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and the glory of God, the love of Christ my Saviour, and the magnificence of the Gospel. If he does that I am his debtor, and I am profoundly grateful to him. Preaching is the most amazing, and the most thrilling activity that one can ever be engaged in, because of all that it holds out for all of us in the present, and because of the glorious endless possibilities in an eternal future.<sup>9</sup>

I have loved Dr D. Martyn Lloyd-Jones all the years of my Christian life. Through his sermons, he has been my teacher and mentor. Those acquainted with

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8 D. Martyn Lloyd-Jones, *Preaching and Preachers*, p. 97.

9 *Ibid.*, p. 97-98.





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Lloyd-Jones will certainly welcome the republication of these sermons. I need not tell you what treasure and delicacy lies before you. For those new to Lloyd-Jones, it is my great pleasure and honor to introduce you to one used of God to forever change many souls. May it be true of you, too.

Thabiti M. Anyabwile  
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