

Appendix 1

Extracts from Others

When he was in Pensacola, D.Martyn Lloyd-Jones delivered an address entitled ‘The Problem of Evangelism’.¹ Here is the précis (slightly edited to remove typos) taken from the website of the Trust which publishes his sermons:

Does the passing of time necessitate a change in our evangelism method? Does it mean we must change the ways we communicate with a lost world? Listen to Dr Martyn Lloyd-Jones give an emphatic ‘no’ in response to these questions facing the church today. Linked to² 1 Thessalonians 1:5, Lloyd-Jones takes us to... Paul’s words to the Thessalonians regarding evangelism and the power of the gospel. The problem Paul and the early church faced is the same problem before us today. It is the problem of people worshipping idols rather than the Creator. It is the problem of people facing the wrath and judgment of God.

Excellent. The sinner’s plight is not his loneliness, lack of fulfilment, and all the rest, but his idolatry – and, as a result, the wrath of God.

¹ For my part, while there is a great deal of fine material in the address, I do not agree with all of it. In particular, I disagree with the way Lloyd-Jones effectively limited evangelism to attendance at stated preaching from a pulpit in a church service. Thus I admit the truth of Brencher’s observation: Lloyd-Jones ‘so distrusted human activity and maximised the need for unction and a divine calling in Christian service that evangelism, in effect, was completely tied in to the set-piece sermon, and people were expected to attend services and hear the word [preached]’ (John Brencher: *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism*, Paternoster Publishing, Carlisle, 2002, p187). See my ‘Note to the Reader’ at the start of this book.

² The original blurb had ‘Based on his exposition of’. The discourse was not an exposition; it was something between a paper and an essay.

Appendix 1: Extracts from Others

The précis continued. Naturally, it dealt with the problems of the day:

But as we consider how to share the good news of Jesus who can redeem such a people, we must reject the modern idea that changing our methods of evangelism is the solution. We must reject the idea that power, money and advertising are necessary for gospel influence. When we proclaim the gospel, we do so out of confidence in the gospel to save. Be encouraged, as Lloyd-Jones reminds us that the New Testament shows us all the necessary elements for effective evangelism today: preachers who proclaim truth and the testimony of changed lives. This is how the gospel was spread centuries ago and how it spreads today.³

We, of course, face our own problems today. But Lloyd-Jones' words retain their relevance.

Andrew Fuller:

The gospel is a message in which... we ought to be firm, and fearless of consequences. Speak boldly... You must not calculate consequences as they respect this life.

³ Incredibly, it is not unknown for some who are in the van of re-engineering the church in order to evangelise in ways Lloyd-Jones was opposing to say how much they have appreciated him. Ray Evans, for instance: 'Reared on the solid, doctrinal ministry of men like Dr Martyn Lloyd-Jones... it goes right against my grain to concentrate on what appears methodological or simplistic' (Evans p10; my *Relationship* pp49-50). At that point my footnote in part reads: 'On the issue in hand – setting up activities to attract unbelievers to attend church – Evans certainly does not go along with Lloyd-Jones. Iain H.Murray commented on the practice at Aberavon before Lloyd-Jones arrived: 'To bridge the gap with those outside [the church], Sandfields for some years had maintained various activities, including football, musical evenings, a Dramatic Society, and a 'Brotherhood' on Saturday nights... To the surprise of the church secretary, [when Lloyd-Jones became the minister]... those activities particularly designed to attract the outsiders soon came to an end' (Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years*, The Banner of Truth Trust, Edinburgh, 1982, pp134-135).

Appendix 1: Extracts from Others

I break in to stress the importance of what Fuller was saying here. As I have argued, many preachers today, fearing to offend or drive away hearers, adjust their discourses to be liked. This is an offence of the utmost gravity, as Ezekiel 3:16-21; 33:1-20 makes clear.⁴ What if the natural man is offended by the gospel? So he should be! If he is not, it is not the gospel that is being preached.

Fuller went on. The preacher should not be thinking of pleasing man (Gal. 1:10), but God:

If you would preach the gospel as you ought to preach it, the approbation of *God* must be your main object. What if you were to lose your friends and diminish your income; indeed, what if you lose your liberty, or even your life – what would all this be, compared with the loss of the favour and friendship of *God*? Woe unto us, if we shun to declare any part of the counsel of God! He that is afraid or ashamed to preach the whole of the gospel, in all its implications and bearings, let him stand aside; he is utterly unworthy of being a soldier of Jesus Christ. Sometimes, if you would speak the whole truth, you may be reproached as unsound and heterodox. But you must not yield to popular clamour... Stand firm against all opposition... The gospel is a message full of importance, and therefore you must be in earnest. If your message respected the health of your hearers, or their temporal interest, or their reputation, it would be thought important. But what are these compared with the salvation of their souls! Salvation by Jesus Christ is God's last [and only] remedy – his ultimatum for a lost world (Mark 16:16; Acts 4:12). There remains no other sacrifice for sins. Then do not trifle on such subjects as these, lest you lose your own soul. What can be thought of you if you employ your time in making pretty speeches, and turning elegant sentences and phrases, instead of endeavouring to 'save yourself and them that hear you'! What if, instead of beseeching sinners to be reconciled to God, you should crack jokes before them, to excite a laugh!⁵

⁴ See also 1 Cor. 4:2; Jas. 3:1.

⁵ Andrew Fuller: *Sermons and Sketches of Sermons in The Complete Works of... Andrew Fuller...*, Henry G. Bohn, London, 1866, p687, emphasis his.

Appendix 1: Extracts from Others

C.H. Spurgeon:

He who speaks honestly concerning the judgment to come is the man of the most tender heart. He who pleads with sinners, even to tears, usually does so because he believes that they will be everlastingly ruined except they repent. I do not believe that this modern [1886, please note] zeal to conceal the justice of God and hide the punishment of sin is...

I break off at this point because Spurgeon, naturally, was dealing with a problem of his own time – which problem I believe, I hope, is not ours; namely, the denial of eternal punishment. This, as I say, is not the issue today – although, if the note of judgment continues to be muted in evangelism, the reality of eternal punishment might well wither and fade away. Nevertheless, at the moment at least, the problem in evangelism which I am dealing with is the way the church is re-designed to attract and hold unbelievers.⁶

Spurgeon went on:

My brethren, the love of Jesus did not prevent his warning men of future woe. He cried aloud, amid a flood of tears: ‘O Jerusalem, Jerusalem, how often would I have gathered your children together!’ and he did not withhold the dreadful fact: ‘Your house is left unto you desolate’. The knowledge of the coming destruction of the city awakened his sympathy, and he showed his pity, not by concealing the dreadful future, but by warning men of it. I venture to say that, so far as I have observed, no man ever preaches the gospel at all unless he has a deep and solemn conviction that sin will be punished in a future state in a manner most just and terrible. Preachers gradually get further and further away from the gospel, and its atoning sacrifice, in

⁶ Spurgeon had: ‘I do not believe that this modern [1886, please note] zeal to conceal the justice of God and hide the punishment of sin is accompanied by an overflowing compassion for souls; I fear that, on the contrary, it is little other than an incidental form of a flippant unbelief which treats all doctrines of God’s word as antiquated notions, deserving to be jested at by men of advanced views’.

Appendix 1: Extracts from Others

proportion as they delude themselves [or, more important – as I fear today, with its lack of preaching on the subject – delude their hearers] with the idea that, after all, sin is a small matter, and its punishment a questionable severity...⁷ Such a taking of things easy cannot suggest itself to me, for I believe in everlasting punishment. O my hearers, if you do not fly to Jesus, you will be eternally lost, and this urges me to entreat you to be saved! That blood and fire, that darkening sun and crimsoned moon, of which Joel speaks, awaken me to exhort you to seek deliverance. That great white throne, and the dread sentence of him that shall sit upon it, when he shall say: ‘Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels’, all move me to persuade you to flee to Jesus. Therefore it is my delight to come to you with a free, broad, blessed, gospel promise, in the earnest hope that those of you who are now in danger may at once escape for your lives, and flee from the wrath to come.

He went on:

With that preface I come to the handling of my text, moved by a burning desire that God may bless it... ‘Whosoever shall call on the name of the Lord shall be delivered’, or ‘shall be saved’... The Holy Spirit... is still in the midst of the church, not working physical wonders, but performing moral and spiritual miracles in our midst, even to this day. Today, through his power, full remission is preached to every repenting sinner, today is complete salvation promised to everyone that believes in Jesus. This day the promise stands true: ‘Whosoever shall call on the name of the Lord, shall be saved’... If you will call, you shall be heard, be the day what it may, yes, though it wane to the

⁷ As above, I have omitted material relevant to the issue Spurgeon had to deal with in his day: ‘Those also who look for a future opportunity for the impenitent may well consider it to be of small consequence whether men believe in Jesus, or remain in unbelief’. I repeat my hope that this is not an issue today, nor that it will become one. But I am not sanguine. As I said in the body of the book, I already hear evangelicals say that both believers and unbelievers are all God’s children, when they are not (John 8:31-47; 1 John 3:10; 5:19). I think I see the smoke from the funnel of the approaching vessel just below the horizon.

Appendix 1: Extracts from Others

eleventh hour. The day of grace is never past to any soul that lives, as long as it is willing to believe in Jesus... I have my Master's order to preach the gospel to every creature. He has said to his servants: 'As many as you shall find, bid to the marriage'. We are bound to say to everyone: 'He that believes and is baptised shall be saved; but he that believes not shall be damned'. Whether you are a child of ten, or a man of fifty, I have the same message for you. If you have lived to be a hundred, the gospel promise still holds good, despite the lapse of years. The times of your ignorance God has winked at, but he now commands all men everywhere to repent. He graciously declares of all who trust⁸ him: 'He that comes to me, I will in no wise cast out'... The Saviour bids you come to him and live... [and he will give you] a glad reception. If this very day, this 14th day of November [1886], you call upon the Lord, you shall be saved. God speaks by my mouth to you at this moment, and declares that today, if *you* will hear his voice, *your* soul shall live. The proverb says: 'There is no time like the present', and it speaks the truth. The present moment is the best moment in your possession. What other moment have you? Whosoever, at this passing hour, calls upon the name of the Lord shall be saved. This is a gospel well worth the preaching; blessed are our ears that we hear the joyful sound!

He approached the conclusion:

But perhaps you have not called upon the name of the Lord. Then begin at once. Cry: 'Lord, have mercy upon me!' and cry after that sort immediately. If you have never prayed, pray now...

His passion increased even more:

O my hearer, the text speaks to you. How I wish I could get at you, take you by the hand, and hold you till I had made you think! I remember when Mr Richard Weaver preached at Park Street Chapel, in his younger days, he came down from the pulpit, and ran over the pews to get at the people, that he might speak to them individually, and say: 'You', and 'You', and 'You'. I am not nimble enough on my legs

⁸ Spurgeon had 'seek'. See my *Seeking* for my change to the text.

Appendix 1: Extracts from Others

to do that, and I do not think I should try it if I were younger, but I wish I could, somehow or other, come to each one of you, and press home these glad tidings of great joy. *You*, my dear old friend, it means *you!* *You*, young woman, over there to the right, it means *you!* *You*, dear child, sitting with your grandmother, it means *you!* ‘Whosoever shall call on the name of the Lord shall be saved’. O Lord, bless this word to every unconverted person to whom it comes!⁹

On another occasion, Spurgeon quoted Thomas Manton:

The prescriptions of a physician must not be altered, either by the druggist or the patient. Just so we, the preachers, must not alter God’s prescriptions – neither must you, the hearers. We must not shun to declare, nor you to receive, the whole counsel of God.

He commented:

It is as much as a man’s soul is worth to alter a word of the Lord’s own writing. To take away from the Scriptures, or to add to it, is forbidden; and threatened with the heaviest penalties. It is not ours to improve the gospel [as we see it, to suit a purpose we have devised] – but to repeat it when we preach, and obey it when we hear. The gospel, the whole gospel, and nothing but the gospel, must be our message¹⁰ – or we are lost men. Imagine a druggist altering the ingredients of a medicine to suit his own notions! We would soon have him on trial for manslaughter; and surely he would deserve to be tried on a still higher charge, should a patient die through his folly. The gospel prescription is such that an omission or an addition may soon make that which was ordained to life, to be unto death. We may not attempt to be wiser than God, for the idea involves blasphemy. No, it is ours to follow our copy to the letter, come what may of it. Lord, in my teaching I have ever kept to what you have said; and therefore men think me old-fashioned, and behind the age. Give me grace to continue so. Never may I aspire to practice a new pharmacy, but may

⁹ Spurgeon sermon 1931.

¹⁰ Spurgeon had ‘religion’.

Appendix 1: Extracts from Others

I faithfully dispense your own ancient and unvarying prescription of salvation by grace through faith!¹¹

Again:

My brother in the gospel, what if you and I should keep back some painful part of God's message and God should do so to us, and more, also? I cannot bear to be lost and yet I shall be lost if I decline to warn others of their danger and of the doom of unbelief! I cannot bear to be cast away forever from the presence of God, yet this woe will be unto me if I preach not the gospel and do not declare the whole counsel of God! The result of unbelief and sin in others will fall on us if we do not warn them! O sirs, if we are unfaithful, God will deal with us at the day of judgment as he will deal with the wicked – this is an awful outlook for us! May we never dare to tone down the more severe parts of the gospel and flatter men in their sins, for if we do this, God will mete out to us a portion with the condemned! If we have sown pillows for their armholes and rocked their cradles by our smooth speech, their eternal ruin shall lie at our door! How shall we bear it when God shall 'do so to us, and more, also', because we kept back his message from the sons of men who so much needed it? Let us resolve that come what will, we will keep back nothing of the truth of God which the Lord has entrusted to us.¹²

Again:

I beg all of you who try to bring sinners to Christ, to stick to that old sword, the two-edged sword that goes out of Christ's mouth! If souls are not saved by the preaching of the truth of God, they will not be saved by the telling of lies. I have sometimes heard really awful doctrine preached at revival services and an easy-going brother has said: 'Well, you see, it was an evangelistic meeting'. Yes, but you should not tell lies at evangelistic meetings! 'Oh, but if we were to preach the same truth to these sinners that you would proclaim to a company of believers, it would not do them any good!' Well, then, nothing else will, depend upon it! If the truths of God will not have any effect upon them,

¹¹ C.H.Spurgeon: *Flowers From a Puritan's Garden*, 1883.

¹² Spurgeon sermon number 2184.

Appendix 1: Extracts from Others

your toning down of those truths, or your screwing them up will not improve them, but will spoil them. I believe that the very gospel that comforts saints is the gospel that saves sinners – that there is but one gospel for all purposes and all people and that, therefore, two gospels will never be required! You have only to strike this way with one edge of the sword, and that way with the other edge of it – or to swing it to and fro like that ancient warrior did with his great two-handed sword – and you will strike sinners down right and left, smiting the self-righteous this way, and the licentious the other way! Only keep to that grand old sword which the apostles used, which was in the martyrs' hands, and by which Christ himself triumphed, is triumphing and will triumph even to the end.¹³

Tom Ascol:

There is a generation of Baptist ministers who grew up with evangelism that was modelled on salesmanship. And some modern evangelism workbooks are little different from Donald Trump's *The Art of the Deal*. This kind of evangelism has wreaked havoc on churches, filling membership rolls with unconverted people and utterly confusing believers about the nature of real Christianity. Such evangelism is deadly and must be rejected out of hand... False evangelism must be replaced by the true.¹⁴

¹³ Spurgeon sermon number 2498.

¹⁴ Tom Ascol: 'A Lesson From Charles Spurgeon on Evangelism'.

