

him. Now, please note, I am not saying Christians are to go around in a self-righteous manner telling everyone how evil they are. We are not sent into the world to judge the world, but to be ministers of reconciliation. But light exposes darkness, and goodness exposes evil. And, as crazy as it sounds, those in love with darkness will hate you for being light and for doing good. They will hate you for being like Jesus. There is a clash of kingdoms.⁵¹

Extract 32

All notable theological and ecclesiastical positions with which I am familiar in the contemporary world hold that you can be right with God in ways that do not require transformation and in ways that do not routinely support and advance transformation. These may involve (1) professing right doctrine, (2) a specified form of association with a denomination or group, or on the more liberal side (3) a kind of vague – or even intense – sympathy with what one takes Jesus to stand for...

A saying among management experts today is: ‘Your system is perfectly designed to yield the results you are getting’. This is a profound though painful truth that must be respected by all who have an interest in Christian spiritual formation, whether for themselves as individuals, or for groups, or institutions.⁵²

Extract 33

[Revival] never results from the adoption of certain techniques, methods and organisation... There must be no divorce between the message we give and the methods we use. Surely, all must agree that our methods as well as our message are to be controlled by the New Testament and its teaching?... Is it not true to say that some have been guilty of giving a message which is controlled by... Scripture, while at the same time arguing that any method that the world finds to be successful may be employed, whether or not it is in keeping with New Testament principles?... We

⁵¹ Rick Peterson in a sermon.

⁵² Dallas Willard: *The Divine Conspiracy*, Harper Row, New York, 1997, pp47,58.

must avoid any deliberate use of 'techniques' as aids to the gospel... On scriptural grounds we must not of set purpose... employ techniques... Our 'techniques' and our 'mechanics' actually divert the attention of people from the truth of the message to some lower, particular, immediate and practical action which may have the opposite effect from what is intended.⁵³

Extract 34

Modern church life would be unrecognisable to the Christians of the early church, and in many ways that is inevitable because of the great technological changes that have been made. We have large warm meeting places and many modern comforts, greater freedom to preach the gospel and are generally more socially acceptable than those first Christians ever dreamt of.

While there has been change, there are some things that remain constant, and these include God's insistence that we obey his word completely, the holiness of God and the sinful nature of man's character. These have not changed.

In our modern times God's commands are now regarded in many places as being just examples of best practice, mere suggestions, or so out of date that they can safely be ignored or changed to suit the times and culture. Many churches are run more like a business than as a witness to Christ, with advertising, special events and entertainment to draw people in to swell the numbers which is seen as the main objective.

Our disobedience to his word has put us on the road to disaster just as it did [for Israel] in the Old Testament, and we don't realise it.⁵⁴

Extract 36

Nothing could be clearer than the pronouncements of the Scriptures on the Christian's relation to the world. The confusion which gathers around this matter results from

⁵³ D.Martyn Lloyd-Jones: *Conversions Psychological and Spiritual*, Inter-Varsity Fellowship, London, 1959, pp31,37-40.

⁵⁴ David John Batty: *The Consequences of Disobedience to God's Specific Commands in His Word...*

The Extracts

the unwillingness of professing Christians to take the word of the Lord seriously. Christianity is so entangled with the world that millions never guess how radically they have missed the New Testament pattern. Compromise is everywhere. The world is whitewashed just enough to pass inspection by blind men posing as believers, and those same believers are everlastingly seeking to gain acceptance with the world. By mutual concessions, men who call themselves Christians manage to get on with men who have for the things of God nothing but quiet contempt. This whole thing is spiritual in its essence. A Christian is what he is not by ecclesiastical manipulation but by the new birth. He is a Christian because of a Spirit [that is, the Holy Spirit – DG] which dwells in him. Only that which is born of the Spirit is spirit. The flesh can never be converted and [made] spirit, no matter how many church dignitaries work on it.⁵⁵

Extract 37

*All power in heaven and earth is mine
Said Jesus to his friends.
So preach the news to all the world;
My death has made amends.*

*The Father is now satisfied,
Your sins have been forgiven,
The way to life is open wide,
Eternal life in heaven.*

*This message for the early church
Is meant for us as well.
If we don't tell of Jesus' love
Then people go to hell.*

*Those early men just went and spoke
From love so strong and true –
But things are different now for us,
So what are we to do?*

*The world has changed from then to now,
And men don't want to hear*

⁵⁵ A.W.Tozer: *The Divine Conquest*, Oliphants, 1964, pp110-111.

The Extracts

*About a Saviour, sin, or hell,
And judgment coming near.*

*They want to hear about a God
Who's loving and forgiving.
They have no need for any God
Who'll change the way they're living.*

*So we must change to fill their needs,
Not leave them in the lurch.
If we can't speak of what we know,
Invite them to the church.*

*We have to tell them words that make
Them happy as can be.
And if they come to church we give them
Coffee, buns and tea.*

*This will put them at their ease
(We can't have confrontation)
And never mention sin or death,
Repentance or salvation.*

*We fill their needs, we make them friends,
And when the time is right,
We may get round to saying
That Jesus is the light.*

*We must not be judgmental now
Nor frighten them away,
But will our God approve our work
On final judgment day?*

*What will we say, when Jesus comes
And asks who gave permission
To change the word of his command
About the great commission?*

*For we tell people 'Come and listen',
[While] he said 'Go and tell'.
Our methods are quite different now,
And don't quite work as well.*

*The Lord himself has told us that
We're light in this dark place,
But sinners seldom see it in
The brightness of our face.*

The Extracts

*Should we not go to where they are,
To share the faith we're given,
And let our light shine forth to men
And talk to them of heaven?*

*If Christ has made a difference to
Our lives and destination,
By coming to this sinful world
And seeking our salvation,*

*Should we not also leave our world
Of comfort, church and meetings,
To go to sinners in their world,
And give them Jesus' greetings?*

*A light is meant for shining in
The darkness of the night;
Don't hide it in a building where
It's always out of sight.⁵⁶*

Extract 38

Christ draws as a trumpet. Men have been wont to sound a trumpet to attract an audience to the reading of a proclamation. The people come from their houses at the well-known sound, to listen to what they are desired to know. Now, my brethren, part of the attractive power of the gospel lies in the attracting [of] people to hear it. You cannot expect people to be blessed by the preaching of the gospel if they do not hear it. One part of the battle is to get them to listen to its sound. Now, the question is asked in these times: 'How are we to get the working-classes to listen to the word?' The answer is, Christ is his own attraction, Christ is the only trumpet that you want to trumpet Christ. Preach the gospel, and the congregation will come of themselves. The only infallible way of getting a good congregation is to do this...⁵⁷

⁵⁶ David John Batty: *Aspects of Modern Christianity in Poetry and Prose*, pp32-34.

⁵⁷ C.H.Spurgeon sermon 139.

Extract 39

Only by coming after Jesus can we obtain our heart's desire, and be really useful to our fellow men. Oh, how we long to be successful fishers for Jesus! We would sacrifice our lives to win souls. But we are tempted to try methods which Jesus would never have tried. Shall we yield to the suggestion of the enemy? If so, we may splash the water, but we shall never take the fish. We must follow after Jesus if we would succeed. Sensational methods, entertainments, and so forth – are these coming after Jesus? Can we imagine the Lord Jesus drawing a congregation by such means as are now commonly used? What is the result of such expedients? The result is nothing which Jesus will count up at the last great day. We must keep to our preaching as our Master did, for by this means souls are saved. We must preach our Lord's doctrine, and proclaim a full and free gospel; for this is the net in which souls are taken. We must preach with his gentleness, boldness, and love; for this is the secret of success with human hearts. We must work under divine anointing, depending upon the sacred Spirit. Thus, coming after Jesus, and not running before him, we shall be fishers of men.⁵⁸

Extract 40

When we enter a meeting-house for religious worship, each one may ask the question: 'What was this house erected for?' To pray, preach and sing praise in. 'How is God to be worshipped?' In spirit and in truth. 'Can unconverted men, as such, perform any part of religious worship acceptable to God?' None at all. 'If worship is a spiritual exercise, why was this house built?' To accommodate the saints in assembling together in one place. 'Ought none to assemble but the saints?' If any man have ears to hear, let him hear; force none to come, forbid none that would.⁵⁹

⁵⁸ C.H.Spurgeon: *Chequebook of the Bank of Faith* (29th May).

⁵⁹ 'Address at the Dedication of the Baptist Meeting-house in Lanesborough, February 10, 1829', in *The Writings of the Late Elder John Leland*. I am reminded of Spurgeon telling his students

Extract 41

The business of preaching is not to entertain, but to lead people to salvation, to teach them how to find God.⁶⁰

Extract 42

[Modern thought:] Truth is whatever works. If it gets results it is good. There is but one test for the religious leader: success. Everything is forgiven him except failure... For centuries the church stood solidly against every form of worldly entertainment, recognising it for what it was – a device for wasting time, a refuge from the disturbing voice of conscience, a scheme to divert attention from moral accountability. For this she got herself abused roundly by the sons of this world. But of late she has become tired of the abuse and has given over the struggle. She appears to have decided that if she cannot conquer the great god Entertainment she may as well join forces with him and make what use she can of his powers. So today we have the astonishing spectacle of millions of dollars [or many pounds or euros – DG] being poured into the unholy job of providing earthly entertainment for the so-called sons of heaven. Religious entertainment is in many places rapidly crowding out the serious things of God. Many churches these days have become little more than poor theatres where fifth-rate ‘producers’ peddle their shoddy wares with the full approval of evangelical leaders who can even quote a holy text in defence of their delinquency. And hardly a man dares raise his voice against it.⁶¹

to preach the doctrines of grace in the meeting houses where they ministered, since those buildings were erected as monuments to those doctrines: ‘The doctrines some now preach could not build a mouse-trap’, he thundered.

⁶⁰ D.Martyn Lloyd-Jones in Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years* p130.

⁶¹ A.W.Tozer: *The Root of the Righteous*, STL Books, Bromley, 1980, pp8-9,32-33.

Extract 43

Dr Martin [*sic*] Lloyd-Jones contended that the way to tackle the problem of evil was not by tackling sins but sin. And the only way for us to tackle sin is to convert the sinner. And the only power that can do that is the gospel. Therefore the sole business of Christian people in reference to the evils about them is to convert sinners, and the sole way to do that is by preaching the gospel. Once we understand that point of view we will understand why... Lloyd-Jones concentrates on preaching the gospel, and condemns all other methods of evangelism as spurious and ineffective... [He] seems to have experienced a severe reaction against the methods of the institutional church. I am not surprised, for often these methods have become ends in themselves. He will give them no quarter, not even, I believe, when limited to a Literary Society and a Women's Sewing Guild. This unqualified attitude, though obviously extreme, ought to serve to make us at least re-examine the methods of our church work; scrap those that are unworthy, and see that those that are worthy are used as a means to the right end.⁶²

Extract 44

Present-day religion far too often soothes the conscience instead of awakening it; and produces a sense of self-satisfaction and eternal safety rather than a sense of our unworthiness and the likelihood of eternal damnation.⁶³

Extract 45

Can many of the evangelistic methods which were introduced some 40 or 50 years ago really be justified out of the word of God? As I read of the work of the great

⁶² A certain G.H.E., reporting a conversation he had with Lloyd-Jones in 1929. G.H.E. had disagreed over the issue at a meeting, and had continued to discuss it with Lloyd-Jones in the train journey afterwards (Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years* pp197-198).

⁶³ D.Martyn Lloyd-Jones in Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years* p202.

evangelists in the Bible, I find they were not first and foremost concerned about results; they were concerned about proclaiming the word of truth... I watch... Paul going into the town of Corinth, and I like to listen to him as he soliloquises just outside the city. I imagine he thought he might resort to many expedients in order to win the town of Corinth. He might have consulted the mayor of the town. He might have thought of many other expedients... in order that he might have results. But I hear him say: 'I determined not to know anything among you save Jesus Christ and him crucified'. The great apostle was afraid of rhetoric, eloquence, oratory. I think he was terrified lest a man might join his church simply because he had been carried away by Paul's own speaking. I am very certain [*sic*] he would be afraid of [I would put it stronger, and say he would be horrified by] many of the evangelistic methods that are being freely employed at this present moment. No, No, my friends, our business, our work, our first call is to declare in a certain and unequivocal manner the sovereignty, the majesty, the holiness of God; the sinfulness and the utter depravity of man, his total inability to save and to rescue himself; and the sacrificial, expiatory, atoning death of Jesus Christ, the Son of God, on the cross on Calvary's hill, and his glorious resurrection, as the only means and the only hope of human salvation.⁶⁴

Extract 46

Our dreadful weakness is religious [that is, spiritual]. We are not declaring the gospel with power to a dispirited and disillusioned age; we are not living in the discipline of gospel fellowship; only in a very imperfect degree are our churches God's resting place and holy habitation. The depressing and alarming thing about our churches is not their tiny congregations, their shabby buildings, their social insignificance, their political impotence. If our churches are in peril it is not because they are less crowded than cinemas, less powerful than the promoters of dog-racing, less correct than the Sunday golf, less fashionable even

⁶⁴ D.Martyn Lloyd-Jones in Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years* pp302-303.

than Romanism or Christian Science. If our churches are in peril, it is because they have forgotten what they are.⁶⁵

Extract 47

There are some, in these apostate days, who think that the church cannot do better than to come down to the world to learn her ways, follow her maxims, and acquire her 'culture'. In fact, the notion is that the world is to be conquered by our conforming to it. This is as contrary to Scripture as the light is to the darkness. The more distinct the line between him who fears God and him who does not fear him, the better all around. It will be a black day when the sun itself is turned into darkness. When the salt has lost its savour, and no longer opposes putrefaction, the world will rot with a vengeance. That text is still true: 'You are of God, little children, and the whole world lies in the wicked one'. The seed of the woman knows no terms with the serpent brood but continual war. Our Lord says that in this matter he did not come to send peace on the earth, but a sword. 'Because you are not of the world, but I have chosen you out of the world, therefore the world hates you'. If the church seeks to cultivate the friendship of the world, she has this message from the Holy Spirit by the pen of... James: 'You adulterers and adulteresses, do you not know that the friendship of the world is enmity with God? Whoever therefore will be a friend of the world is the enemy of God'. He charges all who would please the world with the black and filthy crime of spiritual adultery. The heart which ought to be given to Christ and purity must not wander out deliberately to woo the defiled and polluted things of this present evil world. Separation from the world is Christ's prayer for us.⁶⁶

Extract 48

This is an age which has many hopeful signs in it; but yet, if we judge according to the rule of Scripture, there are

⁶⁵ A 'Fraternal Letter by eight professors and ministers of the Congregational Union, published in 1939 (Iain H.Murray: *D.Martyn Lloyd-Jones: The First Forty Years* p356).

⁶⁶ C.H.Spurgeon sermon 1890.