

The Supremacy of God in Preaching – Part 4



2 TIMOTHY 3:16-2 TIMOTHY 4:2

**TEXT, EXPOSITION AND PRACTICAL
HELPS**

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Martyn Lloyd-Jones

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David Martyn Lloyd-Jones (20 December 1899 – 1 March 1981) was a Welsh [Protestant minister](#) and preacher who was influential in the [Reformed](#) wing of the [British evangelical](#) movement in the 20th century. For almost 30 years, he was the minister of [Westminster Chapel](#) in [London](#). Lloyd-Jones was strongly opposed to the [liberal theology](#) that had become a part of many [Christian denominations](#), regarding it as aberrant. He disagreed with the [broad church](#) approach and encouraged evangelical Christians (particularly [Anglicans](#)) to leave their existing denominations, taking the view that true Christian fellowship was only possible amongst those who shared common convictions regarding the nature of the faith.

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[\[edit\]](#) Early life and ministry

Lloyd-Jones was born in [Cardiff](#) and raised in [Llangeitho](#), [Ceredigion](#). Llangeitho is associated with the [Welsh Methodist revival](#), as it was the location of [Daniel Rowland's](#) ministry. Attending a London [grammar school](#) between 1914 and 1917 and then [St Bartholomew's Hospital](#) as a medical student, in 1921 he started work as assistant to the Royal Physician, Sir [Thomas Horder](#). After struggling for two years over what he sensed was a calling to preach, in 1927 Lloyd-Jones returned to Wales, having married Bethan Phillips (with whom he later had two children, Elizabeth and Ann), accepting an invitation to minister at a church in [Aberavon](#) ([Port Talbot](#)).

[\[edit\]](#) Westminster Chapel

After a decade ministering in Aberavon, in 1939 he went back to London, where he had been appointed as associate pastor of [Westminster Chapel](#), London, working alongside [G. Campbell Morgan](#). The day before he was officially to be accepted into his new position, [World War II](#) broke out in Europe. During the same year, he became the president of the [Inter-Varsity Fellowship of Students](#) (known today as the [Universities and Colleges Christian Fellowship \(UK\)](#)). During the war he and his family moved to Haslemere, Surrey. In 1943 Morgan retired, leaving Jones as the sole Pastor of Westminster Chapel.

Lloyd-Jones was well-known for his expository style of [preaching](#), and the Sunday morning and evening meetings at which he officiated drew crowds of several thousand, as did the Friday evening [Bible](#) studies – which were, in effect, [sermons](#) in the same style. He would take many months – even years – to expound a chapter of the Bible verse by verse. His sermons would often be around fifty minutes to an hour in length, attracting many students from universities and colleges in London. His sermons were also transcribed and printed (virtually *verbatim*) in the weekly *Westminster Record*, which was read avidly by those who enjoyed his preaching.

[\[edit\]](#) The evangelical controversy

Lloyd-Jones provoked a major dispute in 1966 when, at the National Assembly of Evangelicals organised by the [Evangelical Alliance](#), he called on all clergy of evangelical conviction to leave denominations which contained both liberal and evangelical congregations. This was interpreted as referring primarily to evangelicals within the [Church of England](#), although there is disagreement over whether this was his intention. As a significant figure to many in the [free churches](#), Lloyd-Jones had hoped to encourage those Christians who held evangelical beliefs to withdraw from any churches where alternative views were present.

However, Lloyd-Jones was criticised by the leading Anglican evangelical [John Stott](#). Although Stott was not scheduled to speak, he used his position as chairman of the meeting to publicly rebuke Lloyd-Jones, stating that his opinion was against history and [the Bible](#) (though John Stott greatly admired Lloyd-Jones's work, and would often quote him in Stott's own books).^[1] This open clash between the two elder statesmen of British evangelicalism was widely reported in the Christian press and caused considerable controversy.

The following year saw the first [National Evangelical Anglican Congress](#), which was held at [Keele University](#). At this conference, largely due to Stott's influence, evangelical Anglicans committed themselves to full participation in the Church of England, rejecting the separationist approach proposed by Lloyd-Jones.^[2]

These two conferences effectively fixed the direction of a large part of the British evangelical community. Although there is an ongoing debate as to the exact nature of Lloyd-Jones's views, they undoubtedly caused the two groupings to adopt diametrically

opposed positions. These positions, and the resulting split, continue largely unchanged to this day.^[3]

[\[edit\]](#) Later life

Lloyd-Jones retired from his ministry at Westminster Chapel in 1968, following a major operation. He spoke of a belief that God had stopped him from continuing to preach through the [New Testament](#) book of [the Letter to the Romans](#) in his Friday evening [Bible study](#) exposition because he did not personally know enough about "joy in the Holy Spirit" which was to be his next sermon (based on Romans 14:17). For the rest of his life he concentrated on editing his sermons to be published, counselling other ministers, answering letters and attending conferences. Perhaps his most famous publication is a 14 volume series of commentaries on the Epistle to the Romans, the first volume of which was published in 1970.

Despite spending most of his life living and ministering in England, Lloyd-Jones was proud of his roots in Wales. He best expressed his concern for his home country through his support of the [Evangelical Movement of Wales](#): he was a regular speaker at their conferences,^[4] preaching in both [English](#) and [Welsh](#). Since his death, the movement has published various books, in English and Welsh, bringing together selections of his sermons and articles.

Lloyd-Jones preached for the last time on [8 June 1980](#) at [Barcombe Baptist Chapel](#). After a lifetime of work, he died peacefully in his sleep at [Ealing](#) on [1 March 1981](#), [St David's Day](#). He was buried at [Newcastle Emlyn](#), near [Cardigan](#), west Wales. A well-attended thanksgiving service was held at [Westminster Chapel](#) on 6 April.

Since his death there have been various publications regarding Lloyd-Jones and his work, most popularly a biography in two volumes by [Iain Murray](#).

[\[edit\]](#) Legacy

[\[edit\]](#) Charismatic Movement

Martyn Lloyd-Jones has admirers from many different denominations in the Christian Church today. One much-discussed aspect of his legacy is his relationship to the [Charismatic Movement](#). Respected by leaders of many churches associated with this movement, although not directly associated with them, he did teach the [Baptism with the Holy Spirit](#) as a distinct experience rather than conversion and the [regeneration](#) of the Holy Spirit.^[5] Indeed, towards the end of his life he urged his listeners to actively seek an experience of the Holy Spirit. For instance, in his exposition of [Ephesians](#) 6:10-13, published in 1976, he says, "Do you know anything of this fire? If you do not, confess it to God and acknowledge it. Repent, and ask Him to send the Spirit and His love into you until you are melted and moved, until you are filled with his love divine, and know His love to you, and rejoice in it as his child, and look forward to the hope of the coming

glory. 'Quench not the Spirit', but rather 'be filled with the Spirit' and 'rejoice in Christ Jesus'".^[6]

Part of Lloyd-Jones' stress of the Christian's need of the baptism with the Holy Spirit was due to his belief that this provides an overwhelming assurance of God's love to the Christian, and thereby enables him to boldly witness for Christ to an unbelieving world.^[5]

Aside from his insistence that the baptism with the Spirit is a work of [Jesus Christ](#) distinct from regeneration, rather than the filling of the Holy Spirit, Lloyd-Jones also opposed [cessationism](#), claiming that the doctrine is not founded upon Scripture. In fact, he requested that [Banner of Truth Trust](#), the publishing company which he co-founded, only publish his works on the subject after his death.^[5] He went as far as to claim that those who took a position such as [B.B. Warfield](#)'s on cessationism were 'quenching the Spirit.'^[5] He continued to proclaim the necessity of the active working of God in the world and the need for him to miraculously demonstrate his power so that Christian preachers (and all those who witness for Christ) might gain a hearing in a contemporary world that is hostile to the true God and to Christianity in general.^[4]

[\[edit\]](#) Preaching

Lloyd-Jones seldom agreed to preach live on television, (the exact number of occasions is not known, but it was most likely only once or twice).^[7] His reasoning behind this decision was that this type of "controlled" preaching, that is, preaching that is constrained by time-limits, "militates against the freedom of the Spirit."^[7] In other words, he believed that the preacher should be free to follow the leading of the [Holy Spirit](#) concerning the length of time in which he is allowed to preach. He recorded that he once asked a television executive who wanted him to preach on television, "What would happen to your programmes if the Holy Spirit suddenly descended upon the preacher and possessed him; what would happen to your programmes?"^[7]

Perhaps the greatest aspect of Lloyd-Jones' legacy has to do with his preaching. Lloyd-Jones was one of the most influential preachers of the twentieth century.^[8] Many volumes of his sermons have been published by Banner of Truth, as well as other publishing companies. In his book, *Preaching and Preachers* (Zondervan, 1971), Lloyd-Jones describes his views on preaching, or what might be called his doctrine of [homiletics](#). In this book, he defines preaching as "Logic on fire." The meaning of this definition is demonstrated throughout the book, in which he describes his own preaching style which had developed over his many years of ministry.

His preaching style may be summarized as 'logic on fire' for several reasons. First, he believed that the use of [logic](#) was vital for the preacher. But his view of logic was not the same as that of the [Enlightenment](#). This is why he called it logic "on fire." The fire has to do with the activity and power of the Holy Spirit. He therefore believed that preaching was the logical demonstration of the truth of a given passage of Scripture with the aid, or unction, of the Holy Spirit.^[9] This view manifested itself in the form of Lloyd-Jones' sermons. Lloyd-Jones believed that true preaching was always [expository](#). This means he

believed that the primary purpose of the sermon was to reveal and expand the primary teaching of the passage under consideration. Once the primary teaching was revealed, he would then logically expand this theme, demonstrating that it was a biblical doctrine by showing that it was taught in other passages in the Bible, and using logic in order to demonstrate its practical use and necessity for the hearer. With this being the case, he labored in his book *Preaching and Preachers* to caution young preachers against what he deemed as "commentary-style" preaching as well as "[topical](#)" preaching.^[10]

Lloyd-Jones' preaching style was therefore set apart by his sound exposition of biblical doctrine and his fire and passion in its delivery. He is thereby known as a preacher who continued on in the [Puritan](#) tradition of experimental preaching.^[5] A famous quote on the effects of Lloyd-Jones preaching is given by [theologian](#) and [preacher J.I. Packer](#), who wrote that he had "never heard such preaching." It came to him "with the force of electric shock, bringing to at least one of his listeners more of a sense of God than any other man".^[5]

Lloyd-Jones was also an avid supporter of the [Evangelical Library](#) in London.^[11]

[\[edit\]](#) Recordings Trust

Shortly after his death, a charitable trust was established to continue Lloyd-Jones's ministry by making recordings of his sermons available. The organisation currently has 1600 talks available and also produces a weekly radio program using this material.^[12]

[\[edit\]](#) Quotes



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"So the first effect of Christianity is to make people stop and think. They are not simply overawed by some great occasion. They say, "No, I must face this. I must think."..the greatest trouble is that men and women go through life without thinking. Or they think for a moment but find it painful, so they stop and turn to a bottle of whiskey or television or something else—anything to forget." [\[1\]](#) *Martyn Lloyd-Jones and Logos Bible Software*

"The glory of the gospel is that when the Church is absolutely different from the world, she invariably attracts it. It is then that the world is made to listen to her message, though it may hate it at first. That is how revival comes. That must also be true of us as individuals. It should not be our ambition to be as much like everybody else as we can, though we happen to be Christian, but rather to be as different from everybody who is not a Christian as we can possibly be. Our ambition should be to be like Christ, the more like Him the better, and the more like Him we become, the more we shall be unlike everybody who is not a Christian" [\[2\]](#) *Introduction to the Beatitudes*

"With these two words we come to the introduction to the Christian message, the peculiar, specific message which the Christian faith has to offer to us. These two words, in and of themselves, in a sense contain the whole of the gospel. The gospel tells of what God has done, God's intervention; it is something that comes entirely from outside us and displays to us that wondrous and amazing and astonishing work of God which the apostle goes on to describe and to define in the following verses" [3] *Martyn Lloyd-Jones and Logos Bible Software*

"If we give the impression that the main effect of Christianity is to make us miserable, then it is not surprising that ninety per cent of the people are outside the Christian church. 'Miserable Christians,' they say, 'look at them!' And they add that they have life, they have joy, they have fullness. Shame on us Christian people! But it is not merely a question of saying shame on us. What a terrible responsibility is ours if we are so misrepresenting this 'glorious gospel of the blessed God' (1 Timothy 1:11). We are meant to be witnesses to all people that we are filled to overflowing. We are meant to show the truth of the psalmist's words: 'My cup runneth over!' (Psalm 23:5)." [4] *A Superabundance of Blessing*

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Cotton Mather

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This article is about the 17th century Puritan minister. For the rock band, see [Cotton Mather \(band\)](#).

Cotton Mather



Cotton Mather, circa 1700

Born	February 12, 1663 Boston, Massachusetts
Died	February 13, 1728 (aged 65)
Occupation	Minister

Cotton Mather (February 12, [1663](#) – February 13, [1728](#)). A.B. 1678 ([Harvard College](#)), A.M. 1681; honorary doctorate 1710 ([University of Glasgow](#)), was a socially and politically influential [New England Puritan](#) minister, prolific author, and [pamphleteer](#). Cotton Mather is often remembered for his connection to the [Salem witch trials](#). He was the son of influential minister [Increase Mather](#).

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[edit] Biography



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Mather was named after his grandfathers, both paternal ([Richard Mather](#)) and maternal ([John Cotton](#)). He attended [Boston Latin School](#), where his name was posthumously added to its [Hall of Fame](#), and graduated from Harvard in 1678, at only 15 years of age. After completing his post-graduate work, he joined his father as assistant Pastor of Boston's original North Church (not to be confused with the Anglican/Episcopal [Old North Church](#)). It was not until his father's death, in 1723, that Mather assumed full responsibilities as Pastor at the Church.

Author of more than 450 books and pamphlets, Cotton Mather's ubiquitous literary works made him one of the most influential religious leaders in America. Mather set the nation's "moral tone," and sounded the call for second and third generation Puritans, whose parents had left [England](#) for the [New England](#) colonies of [North America](#), to return to the [theological](#) roots of [Puritanism](#).

The most important of these, *Magnalia Christi Americana* (1702), is composed of 7 distinct books, many of which depict biographical and historical narratives which later American writers such as [Nathaniel Hawthorne](#), [Elizabeth Drew Stoddard](#), and [Harriet Beecher Stowe](#) would look to in describing the cultural significance of New England for later generations following the American Revolution. Mather's text thus was one of the more important documents in American history because it reflects a particular tradition of seeing and understanding the significance of place. Mather, as a Puritan thinker and social conservative, drew on the figurative language of the Bible to speak to present-day audiences. In particular, Mather's review of the American experiment sought to explain

signs of his time and the types of individuals drawn to the colonies as predicting the success of the venture. From his religious training, Mather viewed the importance of texts for elaborating meaning and for bridging different moments of history (for instance, linking the Biblical stories of Noah and Abraham with the arrival of eminent leaders such as [John Eliot](#), [John Winthrop](#), and his own father Increase Mather).

The struggles of first, second and third-generation Puritans, both intellectual and physical, thus became elevated in the American way of thinking about its appointed place among other nations. The unease and self-deception that characterized that period of colonial history would be revisited in many forms at political and social moments of crisis (such as the Salem witch trials which coincided with frontier warfare and economic competition among Indians, French and other European settlers) and during lengthy periods of cultural definition (e.g., the American Renaissance of the late 18th and early 19th century literary, visual, and architectural movements which sought to capitalize on unique American identities).

A friend of a number of the judges charged with hearing the [Salem witch trials](#), Mather admitted the use of "[spectral evidence](#)," (compare "[The Devil in New England](#)") but warned that, though it might serve as evidence to begin investigations, it should not be heard in court as evidence to decide a case. Despite this, he later wrote in defense of those conducting the trials, stating:

"If in the midst of the many Dissatisfaction among us, the publication of these Trials may promote such a pious Thankfulness unto God, for Justice being so far executed among us, I shall Re-joyce that God is Glorified..." ([Wonders of the Invisible World](#)).

Highly influential due to his prolific writing, Mather was a force to be reckoned with in secular, as well as in spiritual, matters. After the fall of [James II of England](#) in 1688, Mather was among the leaders of a successful revolt against James's Governor of the consolidated [Dominion of New England](#), Sir [Edmund Andros](#).

Mather was influential in early American science as well. In 1716, as the result of observations of corn varieties, he conducted one of the first experiments with plant [hybridization](#). This observation was memorialized in a letter to a friend:

"My friend planted a row of Indian corn that was colored red and blue; the rest of the field being planted with yellow, which is the most usual color. To the windward side this red and blue so infected three or four rows as to communicate the same color unto them; and part of ye fifth and some of ye sixth. But to the leeward side, no less than seven or eight rows had ye same color communicated unto them; and some small impressions were made on those that were yet further off."

Of Mather's three wives and fifteen children, only his last wife and two children survived him. Mather was buried on [Copp's Hill](#) near [Old North Church](#).

[\[edit\]](#) Smallpox inoculation

A [smallpox epidemic](#) struck Boston in May 1721 and continued through the year.^[1]

The practice of smallpox [inoculation](#) (as opposed to the later practice of [vaccination](#)) had been known for some time. In 1706 a slave, [Onesimus](#), had explained to Mather how he had been inoculated as a child in [Africa](#). Mather, was fascinated by the idea. He encouraged [physicians](#) to try it, without success. Then, at Mather's urging, one doctor, [Zabdiel Boylston](#), tried the procedure on his only son and two slaves—one grown and one a boy. All recovered in about a week.

In a bitter controversy, the [New England Courant](#) published writers who opposed inoculation. The stated reason for this editorial stance was that the Boston populace feared that inoculation spread, rather than prevented, the disease; however, some historians, notably [H. W. Brands](#), have argued that this position was a result of editor-in-chief [James Franklin](#)'s ([Benjamin Franklin](#)'s brother) [contrarian](#) positions. Boylston and Mather encountered such bitter hostility, that the selectmen of the city forbade him to repeat the experiment.

The opposition insisted that inoculation was [poisoning](#), and they urged the authorities to [try](#) Boylston for [murder](#). So bitter was this opposition that Boylston's life was in danger; it was considered unsafe for him to be out of his house in the evening; a lighted [grenade](#) was even thrown into the house of Mather, who had favored the new practice and had sheltered another [clergyman](#) who had submitted himself to it.

After overcoming considerable difficulty and achieving notable success, Boylston traveled to [London](#) in 1724, published his results, and was elected to the [Royal Society](#) in 1726.

[\[edit\]](#) Cotton Mather and the Salem Witch Trials

New Englanders perceived themselves abnormally susceptible to the Devil's influence in the 17th century. The idea that New Englanders now occupied the Devil's land established this fear.^{[2]:16} In their mind, it would only be natural for the Devil to fight back against the pious invaders. Cotton Mather shared this general concern, and combined with New England's lack of piety, Mather feared divine retribution.^{[3]:283} English writers, who shared Mather's fears, cited evidence of divine actions to restore the flock.^{[3]:283} In 1681, a conference of ministers met to discuss how to rectify the lack of faith. In an effort to combat the lack of piety, Cotton Mather considered it his duty to observe and record illustrious providences. Cotton Mather's first action related to the Salem Witch Trials was the publication of his 1684 essay *Illustrious Providences*.^{[3]:284} Mather, being an ecclesiastical man, believed in the spiritual side of the world and attempted to prove the existence of the spiritual world with stories of sea rescues, strange apparitions, and witchcraft. Mather aimed to combat materialism, the idea that only physical objects exist.^{[4]:27}

Such was the social climate of New England when the Goodwin children received a strange illness. Mather, seeing an opportunity to explore the spiritual world, attempted to treat the children with fasting and prayer.^{[4]:24} After treating the children of the Goodwin family, Mather wrote *Memorable Providences*, a detailed account of the illness.^{[2]:16} In January 1692, Abigail Williams and Betty Parris received a similar illness to the Goodwin children; and Mather emerged as an important figure in the Salem Witch trials.^{[2]:16} Even though Mather never presided in the jury, he exhibited great influence over the witch trials. On May 31, 1692, Mather sent a letter “Return of the Several Ministers,” to the trial. This article advised the Judges to limit the use of [Spectral evidence](#), and recommended the release of confessed criminals.^{[2]:17}

[edit] Mather as a negative influence on the trial

Critics of Cotton Mather assert that he caused the trials because of his 1688 publication *Remarkable Providences*, and attempted to revive the trial with his 1692 book *Wonders of the Invisible World*, and generally whipped up witch hunting zeal.^{[3]:283} Others have stated, “His own reputation for veracity on the reality of witchcraft prayed, "for a good issue.”^{[5]:85} Charles Upham mentions Mather called accused witch Martha Carrier a ‘rampant hag.’^{[6]:211} The critical evidence of Mather’s zealous behavior comes later, during the trial execution of George Burroughs {Harvard Class of 1670}. Upham gives the Robert Calef account of the execution of Mr. Burroughs;

Mr. Burroughs was carried in a cart with others, through the streets of Salem, to execution. When he was upon the ladder, he made a speech for the clearing of his innocency, with such solemn and serious expressions as were to the admiration of all present. His prayer (which he concluded by repeating the Lord’s Prayer) was so well worded, and uttered with such composedness as such fervency of spirit, as was very affecting, and drew tears from many, so that it seemed to some that the spectators would hinder the execution. The accusers said the black man stood and dictated to him. As soon as he was turned off, Mr. Cotton Mather, being mounted upon a horse, addressed himself to the people, partly to declare that he (Mr. Burroughs) was no ordained minister, partly to possess the people of his guilt, saying that the devil often had been transformed into the angel of light... When he [Mr. Burroughs] was cut down, he was dragged by a halter to a hole, or grave, between the rocks, about two feet deep; his shirt and breeches being pulled off, and an old pair of trousers of one executed put on his lower parts: he was so put in, together with Willard and Carrier, that one of his hands, and his chin, and a foot of one of them, was left uncovered.^{[6]:301}

The second issue with Cotton Mather was his influence in construction of the court for the trials. Bancroft quotes Mather, “Intercession had been made by Cotton Mather for the advancement of William Stoughton, a man of cold affections, proud, self-willed and covetous of distinction.”^{[5]:83} Later, referring to the placement of William Stoughton on the trial, which Bancroft noted was against the popular sentiment of the town.^{[5]:83} Bancroft referred to a statement in Mather’s diary;

The time for a favor is come,” exulted Cotton Mather; “Yea, the set time is come. Instead of my being a made a sacrifice to wicked rulers, my father-in-law, with several related to me, and several brethren of my own church, are among the council. The Governor of the province is not my enemy, but one of my dearest friends.”^{[5]:84}

Bancroft also noted that Mather considered witches “among the poor, and vile, and ragged beggars upon Earth”,^{[5]:85} and Bancroft asserts that Mather considered the people against the witch trials to be 'witch advocates.'^{[5]:85}

[edit] Mather as a positive influence on the trial

Chadwick Hansen's *Witchcraft at Salem*, published in 1969, defined Mather as a positive influence on the Salem Trials. Hansen considered Mather's handling of the Goodwin Children to be sane and temperate.^{[4]:168} Hansen also noted that Mather was more concerned with helping the affected children than witch-hunting.^{[4]:60} Mather treated the affected children through prayer and fasting.^{[4]:24} Mather also tried to convert accused witch Goodwife Glover after she was accused of practicing witchcraft on the Goodwin children.^{[4]:24} Most interestingly, and out of character with the previous depictions of Mather, was Mather's decision not to tell the community of the others whom Goodwife Clover claimed practiced witch craft.^{[4]:23} One must wonder if Mather desired an opportunity to promote his church through the fear of witchcraft, why he did not use the opportunity presented by the Goodwin family. Lastly, Hansen claimed Mather acted as a moderating influence in the trials by opposing the death penalty for lesser criminals, such as Tituba and Dorcas Good.^{[4]:123} Hansen also notes that the negative impressions of Cotton Mather stem from his defense of the trials in, *Wonders of the Invisible World*. Mather became the chief defender of the trial, which diminished accounts of his earlier actions as a moderate influence.^{[4]:189}

Some historians who have examined the life of Cotton Mather after Chadwick Hansen's book share his view of Cotton Mather. For instance, Bernard Rosenthal noted that Mather often gets portrayed as the rabid witch hunter.^{[7]:169} Rosenthal also described Mather's guilt about his inability to restrain the judges during the trial.^{[7]:202} Larry Gregg highlights Mather's sympathy for the possessed, when Mather stated, “the devil have sometimes represented the shapes of persons not only innocent, but also the very virtuous.”^{[8]:88} And John Demos considered Mather a moderating influence on the trial.^{[9]:305}

[edit] Post-trial

After the trial, Cotton Mather was unrepentant for his role. Of the principal actors in the trial, only Cotton Mather and William Stoughton never admitted guilt.^{[5]:98} In fact, in the years after the trial Mather became an increasingly vehement defender of the trial. At the request of then Lieutenant-Governor William Stoughton, Mather wrote *Wonders of the Invisible World* in 1693.^{[10]:67} The book contained a few of Mather's sermons, the conditions of the colony and a description of witch trials in Europe.^{[11]:335} Mather also contradicted his own advice in “Return of the Several Ministers,” by defending the use of spectral evidence.^{[4]:209} *Wonders of the Invisible World* appeared at the same time as Increase Mather's *Case of Conscience*, a book critical of the trial.^{[12]:455} Upon reading *Wonders of the Invisible World*, [Increase Mather](#) publicly burned the book in Harvard Yard.^{[2]:22} Also, Boston merchant, Robert Calef began what became an eight year campaign of attacks on Cotton Mather.^{[12]:455} The last event in Cotton Mather's involvement with witchcraft was his attempt to cure Mercy Short and Margaret

Rule.^{[2]:202} Mather later wrote *A Brand Pluck'd Out of the Burning* and *Another Brand Pluckt Out of the Burning* about curing the women.

[edit] *The Christian Philosopher*

In 1721 *The Christian Philosopher* was published. Written by Mather, it was the first systematic book on [science](#) published in America. Mather attempted to show how [Newtonian science](#) and [religion](#) were in harmony. It was in part based on [Robert Boyle's *The Christian Virtuoso*](#) (1690).^[13]

Mather also took inspiration from *Hayy ibn Yaqhdhan*, a [philosophical novel](#) by [Abu Bakr Ibn Tufail](#) (who he refers to as "Abubekar"), a 12th-century [Islamic philosopher](#). Despite condemning the '[Mahometans](#)' as [infidels](#), he viewed the protagonist of the novel, Hayy, as a model for his ideal '[Christian philosopher](#)' and '[monotheistic scientist](#)'. Mather also viewed Hayy as a [noble savage](#) and applied this in the context of attempting to understand the [Native American](#) 'Indians' in order to convert them to [Puritan](#) Christianity.^[14]

[edit] Major works

Wrote over 400 works in his lifetime.

1. [*Wonders of the Invisible World*](#) (1693) [ISBN 0-7661-6867-0](#)
[Online edition \(PDF\)](#)
2. [*Magnalia Christi Americana*](#) (1702) [ISBN 0-674-54155-3](#)
3. [*The Negro Christianized*](#) (1706) [Online edition \(PDF\)](#)
4. [*Theopolis Americana: An Essay on the Golden Street of the Holy City*](#) (1710) [Online edition \(pdf\)](#)
5. [*Bonifacius*](#) (1710) [ISBN 0-7661-6924-3](#)
6. [*The Christian Philosopher*](#) (1721) [ISBN 0-252-06893-9](#)
7. [*Religious Improvements*](#) (1721)
8. [*The Angel of Bethesda*](#) (1724)
9. [*Manuductio ad Ministerium*](#) (1726)
10. [*A Token for the Children of New England*](#) (1675) [ISBN 1-877611-76-X](#) (inspired by the book by [James Janeway](#) and published together with his account in the American volume)
11. *Trip paradisus* (1712-1726), Mather's discussion of millennialism, Jewish conversion, the Conflagration, the Second Coming, and Judgment Day [R. Smolinski ed, online](#)
12. [*Biblia Americana*](#) (c. 1693-1728), his unpublished commentary on the Bible

R. C. Sproul

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This article is about Christian theologian and radio teacher. For his son, see [R. C. Sproul, Jr.](#).

United States



R. C. Sproul

Name: R. C. Sproul

Birth: 1939

School/tradition: [Calvinism](#)

Main interests: Calvinism, the character of God, [classical apologetics](#)

Influences: [Jonathan Edwards](#), [John Gerstner](#), [Martin Luther](#), [John Calvin](#), [St. Thomas Aquinas](#), [St. Augustine](#)

Influenced: [R. C. Sproul, Jr.](#)



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(*Find sources:* [R. C. Sproul](#) – [news](#), [books](#), [scholar](#))

Robert Charles Sproul, (born 1939 in [Pittsburgh, Pennsylvania](#))^{[1][2]} is an American [Calvinist theologian](#) and [pastor](#). He is the founder and chairman of [Ligonier Ministries](#) (named after the [Ligonier Valley](#) just outside of [Pittsburgh](#), where the ministry started as a study center for [college](#) and [seminary](#) students) and can be heard daily on the *Renewing Your Mind* radio broadcast in the United States and internationally. "Renewing Your Mind with Dr. R.C. Sproul" is also broadcast on Sirius and XM [satellite radio](#).^[3]

Ligonier Ministries hosts several theological conferences each year, including the main conference held each year in [Orlando, Florida](#), at which Sproul is one of the primary speakers.^[4]

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[\[edit\]](#) Education & Career

Sproul holds [degrees](#) from [Westminster College, Pennsylvania](#) (B.A., 1961), [Pittsburgh-Xenia Theological Seminary](#) (M.Div, 1964), the [Free University of Amsterdam](#) (Drs., 1969), and [Whitefield Theological Seminary](#) (Ph.D., 2001). He had to learn the Dutch language while studying in the Netherlands which he has described as a trying experience. He has taught at numerous colleges and seminaries, including [Reformed Theological Seminary](#) in [Orlando](#) and [Jackson, Mississippi](#), and [Knox Theological Seminary](#) in [Ft. Lauderdale](#).^[1]

Currently, Sproul is Senior Minister of Preaching and Teaching at Saint Andrews Chapel in [Sanford, Florida](#).^{[1][5]} He was ordained as an [elder](#) in the [United Presbyterian Church in the USA](#) in 1965, but left that denomination because of [liberalism](#) around 1975 and joined the [Presbyterian Church in America](#). (St. Andrews Chapel, however, is independent and not affiliated with that or any other [denomination](#).) He is also a Council member of the [Alliance of Confessing Evangelicals](#).

Sproul has been an ardent advocate of [Calvinism](#) in his many print, audio, and video publications, and he is also known for his advocacy of the [Thomistic](#) and Evidentialism approaches to [Christian apologetics](#) and his rejection of [presuppositionalism](#). A dominant theme in many of Sproul's *Renewing Your Mind* lessons is the [holiness](#) and [sovereignty](#) of [God](#). Sproul has suggested that the lesson series titled *From Dust to Glory*, a 57-part overview of the entire [Bible](#), was one of the more important works of his ministry.^[citation needed]

Sproul was a critic of the 1994 ecumenical document [Evangelicals and Catholics Together](#).^[6]

[\[edit\]](#) Publications

Sproul's work *The Holiness of God* ([ISBN 0-8423-3965-5](#)) is considered a modern classic on the subject of God's character, and his book *Not a Chance: The Myth of Chance in Modern Science and Cosmology* ([ISBN 0-8010-5852-X](#)) was highly praised by those who reject the [materialism](#) advocated by some in the scientific community.^[7]

Through Ligonier Ministries and the *Renewing Your Mind* radio program and conferences, Sproul has generated an extensive collection of audio and video lectures on subjects such as the [history of philosophy](#), [theology](#), [Bible](#) study, [apologetics](#), [intelligent](#)

[design](#), and Christian living. In addition, Sproul is a prolific author who has written more than 60 books and many articles for [evangelical](#) publications. He signed the 1978 [Chicago Statement on Biblical Inerrancy](#), which affirmed the traditional view of [Biblical inerrancy](#), and he wrote a commentary on that document titled *Explaining Inerrancy*. He also served as the editor of the [Reformation Study Bible](#) (ISBN 0-87552-643-8), a six year long project, which has appeared in several editions and was also known as the *New Geneva Study Bible*.

In 2006 [Ligonier Ministries](#) launched Reformation Trust Publishing to produce books true to the historic Protestant Christian faith by today's best Reformed pastors, educators, and church leaders.

Some of Sproul's other written works include:

1. *Who is Jesus?*, Reformation Trust Publishing, 2009 - Crucial Questions series 978-1-56769-181-8
2. *Can I Trust the Bible?*, Reformation Trust Publishing, 2009 - Crucial Questions series 978-1-56769-182-5
3. *How Should I Live in This World?*, Reformation Trust Publishing, 2009 - Crucial Questions series 978-1-56769-180-1
4. *Can I Know God's Will?*, Reformation Trust Publishing, 2009 - Crucial Questions series 978-1-56769-179-5
5. *Does Prayer Change Things?*, Reformation Trust Publishing, 2009 - Crucial Questions series 978-1-56769-178-8
6. *The Prayer of The Lord*, Reformation Trust Publishing, 2009 978-1-56769-118-4
7. *The Prince's Poison Cup*, Reformation Trust Publishing, 2008 978-1-56769-104-7
8. *Five Things Every Christian Needs to Grow*, revised, expanded Reformation Trust Publishing, 2008 978-1-56769-103-0
9. *The Truth of the Cross*, Reformation Trust Publishing, 2007 978-1-56769-087-3
10. *A Taste of Heaven*, Reformation Trust Publishing, 2006 [ISBN 978-1-56769-076-7](#)
11. *The Lightlings*, a children's title, Reformation Trust Publishing, 2007 [ISBN 978-1-56769-078-1](#)
12. *Knowing Scripture*, InterVarsity, 1977 ([ISBN 0-87784-733-9](#))
13. *If there is a God, why are there atheists?: A surprising look at the psychology of atheism*, Bethany Fellowship, 1978 ([ISBN 0-87123-238-3](#))
14. *Reason to Believe: A Response to Common Objections to Christianity*, Zondervan, 1982 ([ISBN 0-310-44911-1](#))
15. *Classical Apologetics* with [John Gerstner](#) and Arthur Lindsley, Zondervan, 1984 ([ISBN 0-310-44951-0](#))
16. *Abortion: A Rational Look at an Emotional Issue*, Navpress, 1990 ([ISBN 0-89109-345-1](#))

17. *Lifeways: Make a Christian Impact on Culture and Society*, Revell, 1990 ([ISBN 0-8007-5357-7](#))
18. *Chosen by God*, Tyndale, 1994 ([ISBN 0-8423-1335-4](#))
19. *The Mystery of the Holy Spirit*, Tyndale, 1994 ([ISBN 0-8423-4378-4](#))
20. *Pleasing God*, Tyndale, 1994 ([ISBN 0-8423-5024-1](#))
21. *Now, That's a Good Question!*, Tyndale, 1996 ([ISBN 0-8423-4711-9](#))
22. *Grace Unknown: The Heart of Reformed Theology*, Baker, 1997 ([ISBN 0-8010-1121-3](#))
23. *The Invisible Hand: Do All Things Really Work for Good?*, Word Books, 1997 ([ISBN 0-8499-1207-5](#))
24. *The Priest With Dirty Clothes A Timeless Story Of God's Love And Forgiveness* with Liz Bonham ([illustrator](#)), Tommy Nelson, 1997 ([ISBN 0-8499-1455-8](#))
25. *Willing to Believe: The Controversy over Free Will*, Baker, 1997 ([ISBN 0-8010-6412-0](#))
26. *Essential Truths of the Christian Faith*, Tyndale, 1998 ([ISBN 0-8423-2001-6](#))
27. *Renewing Your Mind: Basic Christian Beliefs You Need to Know* 3rd ed., Baker, 1998 ([ISBN 0-8010-5815-5](#))
28. *Faith Alone: The Evangelical Doctrine of Justification*, Baker, 1999 ([ISBN 0-8010-5849-X](#))
29. *Gospel of God: An Exposition of Romans*, Christian Focus, 1999 ([ISBN 1-85792-490-8](#))
30. *The Consequences of Ideas: Understanding the Concepts That Shaped Our World*, Crossway, 2000 ([ISBN 1-58134-172-5](#))
31. *The King Without a Shadow* with Liz Bonham ([illustrator](#)), P & R, 2000 ([ISBN 0-87552-700-0](#))
32. *The Last Days According to Jesus*, Baker, 2000 ([ISBN 0-8010-6340-X](#))
33. *Loved By God*, W Publishing Group, 2001 ([ISBN 0-8499-1648-8](#))
34. *The Purpose of God: An Exposition of Ephesians*, Christian Focus, 2002 ([ISBN 1-85792-609-9](#))
35. *Saved from What?*, Crossway, 2002 ([ISBN 1-58134-417-1](#))
36. *The Dark Side of Islam* with Abdul Saleeb, Crossway, 2003 ([ISBN 1-58134-441-4](#))
37. *Defending Your Faith: An Introduction to Apologetics*, Crossway, 2003 ([ISBN 1-58134-519-4](#))
38. *Getting the Gospel Right*, Baker, 2003 ([ISBN 0-8010-6447-3](#))
39. *The Glory of Christ*, P & R, 2003 ([ISBN 0-87552-703-5](#))
40. *The Intimate Marriage: A Practical Guide to Building a Great Marriage*, P & R, 2003 ([ISBN 0-87552-708-6](#))
41. *What's in the Bible: A One-Volume Guidebook to God's Word* with Robert Wolgemuth, W Publishing Group, 2003 ([ISBN 0-8499-4460-0](#))

42. *The Soul's Quest for God: Satisfying the Hunger for Spiritual Communion with God*, P&R Publishing, 2003 ([ISBN 0-87552-706-2](#))
43. *The Character of God: Discovering the God Who Is*, Servant Publications, 2004 ([ISBN 0-8307-3398-1](#))
44. *Scripture Alone: The Evangelical Doctrine*, P & R, 2005 ([ISBN 1-59638-010-1](#))
45. *What Is Reformed Theology?: Understanding The Basics*, Baker, 2005 ([ISBN 0-8010-6559-3](#)) - the author describes it as "a shorthand introduction to the crystallized essence of Reformation theology."

CONTINUED – SEE PART 5