

THE DOCTRINE OF THE CHURCH IN RELATION TO THE
PHENOMENON OF REVIVAL
IN THE THOUGHT OF DAVID MARTYN LLOYD-JONES

by

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A dissertation submitted in fulfilment of the requirements
for the degree of

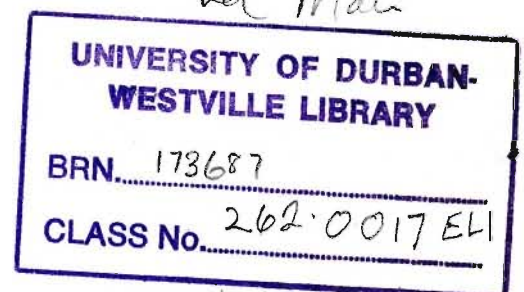
DOCTOR OF THEOLOGY

Department of Practical Theology
in the Faculty of Theology
at the University of Durban-Westville

Promoter: PROF. N.A.C. HEUER

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No Status*

FEBRUARY 1995



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D E C L A R A T I O N

THIS IS TO CERTIFY THAT THE DOCTORAL THESIS ENTITLED "THE DOCTRINE OF THE CHURCH IN RELATION TO THE PHENOMENON OF REVIVAL IN THE THOUGHT OF DAVID MARTYN LLOYD-JONES" AND WRITTEN IN MY NAME IS MY OWN AND ORIGINAL WORK. IT IS BASED ON MY OWN PERSONAL INVESTIGATION AND RESEARCH. TO MY KNOWLEDGE THIS SUBJECT HAS NOT BEEN RESEARCHED PRIOR TO THIS DATE EITHER IN THIS COUNTRY OR IN ANY OTHER COUNTRY.

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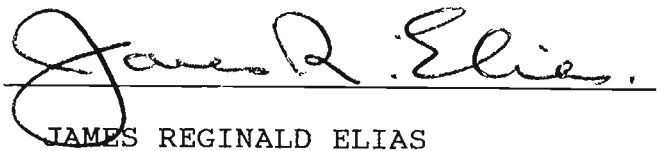

JAMES REGINALD ELIAS

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ABSTRACT

The fact that Christ loved the Church and gave Himself for her, as St. Paul maintains in his fifth chapter of the letter to the Ephesians, is sufficient reason to be concerned about its unique nature and character, as a community of believers gathered out of every tribe, language, people, and nation, living under the Lordship of Christ. However, a cursory glance at the pages of the New Testament will reveal a vast number of images and symbols used there to describe the Church and its indispensable place in the purposes of God as well as in the lives of believers.

A brief consideration of the history of the Church reveals an unexpected factor. Until the time of the Reformation, the Church was accepted as a "given" factor, as a spiritual society in communion with God through Christ, vivified by the Spirit, a congregatio fidelium. It was only after the Reformation and in order to meet its challenge that the self-conscious question was raised as to the unique and distinctive nature of the Church. The tracts written at that time, as may have been expected, were highly polemical in style and not very edifying from the perspective of the doctrine of the Church. In the last one and a half centuries, the Roman Catholic Church, with its Vatican I (1869-70) and its Vatican II (1962-65), has attempted to handle the question of the nature of the Church. At the first Council, the institutional nature of the Church was entrenched in a formidable way, while at the second Council the biblical viewpoints onto the Church were exposed in a pastoral fashion. Likewise in this century, the World Council of Churches emerged from the Protestant side of the Church, being officially constituted in 1948. This factor, too, gives witness to the developing interest in matters relating to ecclesiology, as seen especially in the particular question of Church unity.

It is in this time of ecclesiological self-awareness that David Martyn Lloyd-Jones asserted the importance of the Church in evangelical theology. However, rather than supporting the rising notion of ecumenism, he assailed it vigorously for its doctrinal indifference and its lack of commitment to evangelical truths as seen in the Reformed tradition of faith. He, therefore, in contrast asserted a notion of evangelical ecumenism as a unity of churches and Christians based upon a distinct doctrinal basis of Truth found in the New Testament.

Being a committed evangelical, it might be imagined that Lloyd-Jones would have played down the importance of the Church as has so often been the case in evangelical circles in this century.

This pitfall he avoided, while nevertheless maintaining his attention on the individual person in all his teaching. A vast knowledge of the period of ferment, known in the history of the Church of England as the time of the Puritans, enabled Lloyd-Jones to focus on that form of the Church understood as "the gathered saints" or the regenerate community. This affected his understanding of membership in the Church and the way people come to faith in Christ. His clear principle is found running through his teaching : it is the believer's relation to Christ that puts him in relationship with the Church, not his connection with the Church that puts him in saving relationship with Christ. This principle has implications for his understanding of the sacraments as being limited to the regenerate as well as for the way discipline is exercised in order to keep the church "pure".

It will be seen that Lloyd-Jones was greatly inspired by the example of the Puritans and their doctrine of the church. His distrust of the comprehensive nature of the Church of England and his antipathy to all forms of Roman Catholicism stem from this Puritan desire in him to see a godly church set up in our time, after the pattern of the New Testament church. The phenomenon of Revival, which runs as a theme through much of his preaching, was seen by Lloyd-Jones as a sovereign work of the Spirit of God, in answer to the prayer of faithful people. This awakening he regarded as a way of purifying the church, but also as being a means of genuinely extending the boundaries of the Church, in contrast to much modern evangelism and its methods which he distrusted. This message the Church of today needs to hear, lest it be found building on a foundation other than that which is laid, even Jesus Christ, our Lord.

FOREWORD

One of the most meaningful ecclesiological statements I read as an undergraduate student many years ago was that made by the Dutch systematic theologian, Hendrikus Berkhof, in his book The Doctrine of the Holy Spirit, when he analysed in simple concepts the nature of the Reformed Church. He asserted that "The Reformed Church is the daughter of the Catholic Church type and the mother of the Free Church type. Small wonder that she, in different areas and different periods, leans more towards one or the other". [1] The impact of this insight was to have profound personal implications. Restless and uncertain about my personal formation in the Christian Faith, it soon became clear to me in the light of this remark that I had been brought up and evangelised in what might be described as a low church and so-called evangelical milieu. This milieu was marked by strong individualism, based on a simplistic fundamentalism in its approach to the Scriptures, and expressed in a fervent and warmhearted pietism. Initially it had a great attraction for me. However, as the years passed and as my knowledge of the Gospel deepened, it became transparently clear that the "Achilles heel" in this expression of the Reformed Church (Presbyterian) was the lack of a satisfying doctrine and understanding of the Church. In fact it gave significantly little consideration to the notion of the Church, fearful lest too great a consideration of this theme might lead to a neglect of concern for the individual believer. The deeper question to be asked eventually was whether there is some theological reason for this neglect.

Brunner, in my estimation, has unjustly accused Calvin of perceiving the Church as merely "an external support for faith", [2] and therefore of being guilty of stimulating Protestant individualism. Nevertheless, the valid suspicion is aroused by this comment that certain "Free Church" convictions about the nature of the Church may have their source in certain unresolved Calvinian notions. The primary problem, in my opinion, relates to the way in which the individual comes into contact with Christ and His Gospel. The question needs to be asked whether the order portrayed by the Gospel is to be understood as "the individual - Christ and His Gospel - the Church" or, on the other hand, as "the individual - the Church - Christ and His Gospel". Recognising that these schemes embody a certain unreality in the way they are constructed, especially when related to actual human experience, it should nevertheless be recognised that the first pattern is that one generally associated with those sympathetic to "Free Church" viewpoints. The second pattern is usually associated with those who hold to a more "Catholic" perception of the Faith and the Christian Church.

The second problem in my opinion, relates to whether the ideal form of meeting the Gospel is an individualistic one or whether this is not meant to be something generational and, therefore, inherently connected to an understanding of a Christian family. Free Church and Catholic notions usually divide on this issue as well. My own conviction, which has changed over the years, is that the viewpoint which most adequately represents the stance of the Reformed Church is that of the "Catholic" perception of the Church, which also does justice to an integrated

understanding of the Old and New Testament teaching on the people of God. In the background is also the question of the extent of the grace of God in Jesus Christ, whether to be viewed in a narrow or broad way in its embrace of human life.

The clue to a satisfying ecclesiology, as this relates to one who has been formed in such an evangelical tradition, is to be found in that which Brunner appears to overlook when evaluating Calvin and his teaching, namely, an understanding of the Church under the title of "Mother". [3] Calvin refers this title of Mother to the visible Church and underlines that this motherly function of the Church, in the bearing and nourishing of believers, is necessary to salvation. Obviously this is not original but is testimony to Calvin's patristic inheritance. Herman Bavinck, the Dutch theologian, perhaps unexpectedly, unfolds this truth magnificently in his observation that "the individual believer is born out of the womb of the Church. The ecclesia universalis precedes the individual fideles, as in each organism the whole precedes the parts". [4]

This background serves to introduce my own personal interest in the person and ministry of David Martyn Lloyd-Jones (1899-1981). As one who stood within the Reformed tradition of Faith, as a pronounced evangelical leader, and as a Free churchman (in classical and traditional British terms better known as a "Non-conformist"), he addressed the subject and theme of the Church in varied and continuing ways. This ecclesiological concern may be considered one of the remarkable features of his thought and preaching. On account of this, in my opinion, he was

totally unrepresentative of much evangelical outlook and thought this century which has repeatedly focused on the individual and individual responses to the Gospel. It is my conviction that Lloyd-Jones arrived at this ecclesiological concern not only through his meticulous study of the Scriptures but primarily through his encounter with the Reformed tradition especially in the Puritans and their writings. They were, in the description of James Packer, "reformed mediaevals" who both inherited and embraced "the mediaeval sense of the wholeness of life, and the involvement of the individual with the group". [5] For them, therefore, it was the Church that formed the basis for any individual Christian life. It is my contention that English-speaking evangelicalism still has difficulty in coming to terms with the primary importance of the Church as this is revealed in the New Testament. Too often its own understanding of what it means to be "an evangelical" in the modern world is seen, when examined closely, to rest upon a disguised Renaissance idea of human individualism and autonomy. [6] This represents a radical divergence from the Biblical teaching on the nature of man, as characterised essentially by corporate and organic relationships.

A study of Lloyd-Jones' persistent emphasis on the Church is enormously rewarding to the student who embraces the discipline of seeking to discover his thought "from within". The fact that as a preacher his sources are not always detailed and obvious should not deter the serious researcher from probing this expositional treasure.

The truth of the remark of Berkhof finds certain expression in the thought of Lloyd-Jones. He remained, in his calling as a teacher and evangelist of the Gospel, a rugged Free churchman, seeking ever to call and win individuals to commitment to Christ. Yet, while studiously avoiding any personal use of the description "Catholic", he nevertheless constantly probed and investigated the scriptural theme of the Church. This he did with a continuing eye to its new life and awakening in Revival through a movement of the Spirit of God. It is this unusual combination of interests in an important evangelical figure of our times that continues to fascinate anyone convinced of the continuing importance of the Church in the purposes of God.

My special thanks are due to Prof. N.A.C. Heuer, my promoter, of the Faculty of Theology at the University of Durban-Westville, for his continuing interest in a time-consuming subject, for his perceptive comments, and above all for his availability at all times. My thanks are also due to Dr. A.L.M. Pitchers, Senior Lecturer in the same faculty, for his advice and guidance. My indebtedness needs also to be made known to the members of the North Durban Presbyterian Church, in which I serve as minister, for their understanding and patience during this time of research. My special thanks are also due to Ismay Doyle whose superb co-operation and meticulous attention to detail as a typist enabled this thesis to reach its final form. Above all, I need to express my appreciation to my wife, Gwen, and to my three daughters, Abby, Misha, and Lael, for their willingness to be inconvenienced constantly in our family life while father was busy yet again "with the Doctor in the study".

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INTRODUCTION
TO THE PERSON AND THOUGHT OF D. M. LLOYD-JONES

David Martyn Lloyd-Jones (b.1899) was brought up in Welsh Calvinistic Methodism. This corporate expression of Christian faith was a product of the 18th century evangelical awakening in England and Wales. It may be described as a "theology for the heart", [1] giving expression to a mainline Calvinism by drawing heavily on earlier Puritanism and sharing in the experiential piety of contemporary Methodism. Lloyd-Jones had a nominal faith until his early twenties when he made a commitment of his life to Christ. Putting aside a brilliant career in medicine in 1926 he became the minister of Bethlehem Forward Movement Mission Hall (a Presbyterian outreach) in Sandfields, a locality in the South Wales mining town of Aberavon. After eleven busy and exhausting years there which were marked by moments of "Revival" in the congregation, according to his biographer, Iain H. Murray, Lloyd-Jones accepted an offer made by the famous preacher, George Campbell Morgan, to be the associate minister in Westminster Chapel, London, for a period of six months while considering his future ecclesiastical career. These six months stretched to thirty years. During these years, Lloyd-Jones made his mark as a powerful evangelical and Reformed preacher, a significant theological thinker, and an influential churchman in the U.K.

His prominence was seen in a number of different areas. In the area of publishing he helped in the setting up of the Banner of Truth Trust publishing house which mainly concerned itself with

the re-printing of out-of-print Puritan works. This was closely aligned to the establishing of the Evangelical Library together with Geoffrey Williams who, over many years, had assembled a library of some twenty thousand volumes specialising in works of the Puritans and in volumes dealing with the great eighteenth century revivals. Lloyd-Jones also promoted with others the publication of the Evangelical Magazine. Further, he had much to do with the founding of the London Bible College and later the London Theological seminary (despite certain personal reservations about the form of contemporary theological education as a preparation for ministry). He was influential in the then Inter-Varsity Fellowship and helped form the international Fellowship of Evangelical students of which he was the chairman from 1947 to 1959. He became wellknown through the establishing of the Puritan and Reformed Studies Conference together with several Oxford graduates in 1950. This Conference later changed its name to the Westminster Conference in 1971 and still meets annually in December. Its special concentration has been on themes and subjects related to Puritanism.

From the early 1940s, Lloyd-Jones led a monthly ministers' fraternal known as "The Westminster Fellowship" which increasingly highlighted his prominence and leadership among evangelical ministers. It was here in the Westminster fraternal in the 1960s that many of the discussions revolved around the doctrine of the Church. On reflection, this concern may also be understood as a response to the ever-increasing prominence given to the Ecumenical movement especially in relation to various unity schemes proposed in the U.K. Speaking very

deliberately one evening in October, 1966, at a meeting of the Evangelical Alliance in Westminster Central Hall, he urged evangelical Christians and leaders to disengage themselves from denominations which were revealing an infidelity towards their own doctrinal and evangelical heritage. Concomitantly, he urged a greater coming together in evangelical fellowship, unfortunately without defining the form or structure that this re-alignment should take. The appeal was largely unsuccessful, serving to disturb evangelical relationships to such an extent that the former Puritan Conference came to an end, to be re-constituted as the Westminster Conference.

Lloyd-Jones' retirement from the ministry at Westminster Chapel in 1968 released him into a wider ministry of preaching and teaching. During this time he also saw through the press thirteen major volumes of his sermons. Simultaneously his lecture series given at Westminster Theological College (USA) was also published as Preaching and Preachers, enjoying a wide readership.

Lloyd-Jones was never a formal or professional scholar, having not been to theological college nor having taken a theological degree. Despite what may appear to have been a disadvantage, he nevertheless built up a massive array of theological and historical learning. For instance, while he was a consultant in medicine, he studied New Testament Greek, believing that he needed this subject in order to enter the denomination's theological college. Glorifying in the theology of the Reformation, one of the great influences upon his thinking came

from the Puritans who in many ways may be seen as the fullest development of orthodox Calvinism in the English-speaking world. For instance, the influence of Thomas Goodwin (1600-1680) upon his understanding of the "Baptism with the Spirit" may clearly be seen. John Owen (1616-1683) in his embracing of "Congregationalism" obviously inspired Lloyd-Jones in his perception of the form of the Church, while Richard Sibbes (1577-1635) was influential too with his teaching on the preparation of the heart in matters relating to conversion. From a later period came also the influence of Jonathan Edwards (1703-1758), an influence Lloyd-Jones was to describe as being "immense". In Lloyd-Jones' own words concerning the "essence" of Puritanism : "It is concerned with the nature of the Christian Church". [2]

Three aspects of Lloyd-Jones' theology are highly significant for our time : his passionate concern for expositional preaching, his understanding of the work of the Holy Spirit in the life of a believer, and his doctrine of the Church. The principles and methods of his preaching have been researched by Keun-Doo Jung in a Doctoral thesis at Potchefstroom University, while his teaching on the "Baptism with the Spirit" as a post-conversion event in the life of the believer has been researched in a Master's thesis by Michael Eaton at Unisa. Lloyd-Jones' doctrine of the Church remains to be explored and unfolded. This is all the more necessary in a century which has seen more self-conscious concern with the Church and its nature than ever before in the history of Christian thought. It is, on reflection, fascinating to observe that in the year Lloyd-Jones began his ministry in Sandfields, Otto Dibelius, then bishop of

Kurmark near Berlin, published a book with the provocative title, "The Century of the Church". [3] Despite a hint of triumphalism in its title, when viewed in retrospect, it is indeed a fact that the main portion of this century bears witness to a profound theological and pastoral reflection on the nature and mission of the Church. This concern came to visible expression in the formation of the World Council of Churches in 1948 (then mainly a Protestant affair) as well as in the unexpected and creative 2nd Vatican Council of the Roman Catholic Church (1962-1965). A close look at this Council will reveal that the theme of ecclesiology undergirded the sixteen major documents promulgated at that Council.

In this century of ecclesiological ferment, rapprochement and reconstruction, there appeared within the tradition known broadly as British evangelicalism the prominent figure of David Martyn Lloyd-Jones. It was, in the words of one astute observer, as if he brought to his theological and biblical task "a keen observation, a skill in sifting information, and an analytical mind which in his young days made him so able a diagnostician".

[4] The impressive influence he brought to bear upon evangelical circles both in the British Isles and elsewhere in the English-speaking world may at first be attributed to his superior skill and ability in expounding the truth of Scripture, especially in a time and age when the pulpit was marked by theological confusion, loss of direction, and rank superficiality. However, a closer look at his preaching and teaching uncovers a fascinating and continuing concern for a true and biblical doctrine of the Church. The importance of this is

seen at a time when many in the evangelical tradition, as well as in the liberal tradition, were known for their highly individualistic notions of Christian faith and life. In 1942 John T. McNeill, the historian, and author of a major work on Calvinism, could declare of the Reformers that

"Ecclesiology is a prominent and essential part of their theology. In recent generations this emphasis has been lost. Before the rise of the ecumenical movement in the present century few concerned themselves with the doctrine of the church".

Indeed, in the early years of Lloyd-Jones' ministry in Westminster Chapel, Dr. John Baillie, the wellknown Scottish theologian, could have been heard declaring in 1942 in a report to the General Assembly of the Church of Scotland that

"There is great need today for laying fresh emphasis upon the doctrine of the Church...we must correct the widespread notion that Christianity is merely an affair of the individual soul..." [6]

The thoughts reflected in this address adequately reflect the deep concern Lloyd-Jones displayed in respect of evangelical Christianity.

Further, as late as 1957 the wellknown Lutheran scholar, K. E. Skydsgaard, in an important book on Protestant and Catholic ecumenism, declared that

"we are emerging from a period of the history of the Evangelical Church in which there has been a very weak consciousness of what it is to be a Church..." [7]

After a brief consideration of some of the reasons for this "weak consciousness" he adds the penetrating comment that

"This attitude towards the Church was a fruit...a bitter fruit of the age of enlightenment and its individualism and its tendency to change and dissolve the biblical, reformational understanding of Christianity..." [8]

It was at this time, too, that the erudite Scottish theologian, Prof. Thomas F. Torrance, surprised many evangelicals with his judgment that in evangelical circles the fundamental doctrine of the "priesthood of all believers" is so misunderstood that "it carries with it a ruinous individualism". [9] Presumably this individualism he perceived in evangelicalism sets itself up against the biblical and corporate understanding of the nature of the Church.

It is noteworthy to observe that it was just at this time when these things were being perceived about evangelical protestantism by concerned thinkers that Lloyd-Jones, in bold and forthright fashion, placed the doctrine of the Church on the evangelical agenda. Such a prominent influence could not be ignored by this constituency! The address of Lloyd-Jones to the Westminster conference in 1971 summed up his reflection on the matter over years. In this address there is revealed his own deep and abiding concern for the state of the Church. We also discern the heart of his ecclesiological passion in the words

"The Puritan is concerned about the pure church, a truly Reformed Church....If his first concern is not for a pure church, a gathering of saints, he surely has no right to call himself a Puritan. Puritanism began with this concern about a thorough Reformation and that led on to the whole doctrine of the church...if we fail to put the doctrine of the church in the central position we are departing from the true Puritan attitude, the Puritan outlook, the Puritan spirit, and the Puritan understanding". [10]

It is this ecclesiological concern and passion that this thesis

seeks to uncover in the teaching and life of David Martyn Lloyd-Jones, but in such a way that the ecclesiological theme relates to the life and condition of the Church through observing the sovereignty of God in reviving the faith of His own people.

It should be understood that above all else Lloyd-Jones was a preacher and teacher of the written Word of God. He believed that churches and believers are "edified" and built up under a preaching ministry, as this ministry faithfully expounds apostolic truth recorded in the pages of Holy Scripture. At the same time, Lloyd-Jones was a preacher with a difference, having a remarkable grasp of the history of the Church as well as the history of theological and doctrinal thought. It is this consciousness of the history of the Church that helped fashion his concern for the subject of "Revival" in the Church. As he surveyed the history of the Church he could have repeated with one of his mentors, John Calvin, in his commentary on Micah 4:6,7 that

"We ought to bear in mind that the life of the Church is not without resurrection, nay, it is not without many resurrections, if the expression be allowed". [11]

Ecclesiology, the doctrine of the Church, was not merely an academic pursuit for Lloyd-Jones. It was the result of constant reflection on the truth of Scripture, as well as an incisive review of the faithful work of God in the history of the Church. This perception is deliberately expressed in Lloyd-Jones' own conviction that

"The Bible, however, does not merely record history. It helps us to understand the meaning of history. It teaches certain principles very clearly. The first is that all things...are under God's hand". [12]

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CHAPTER ONE

FUNDAMENTAL ECCLESIOLOGICAL PERSPECTIVES IN THE TEACHING OF LLOYD-JONES AS PRESENTED IN FIVE ADDRESSES IN THE SERIES ENTITLED GREAT BIBLICAL DOCTRINES

1.1 Introduction

This chapter serves to introduce some of the main emphases in the thought and teaching of Lloyd-Jones in respect of his doctrine of the Church. It also looks at his view of polity and his understanding of the Church as "Invisible" and "Visible" is reviewed closely because in my opinion this particular viewpoint serves to create a number of problems which are especially evident when the ecumenical question is in focus. Lloyd-Jones further reveals himself to be strongly drawn to the Independent notion of church polity and government; simultaneously the membership of the Church as he perceives it is exclusively made up of those who are regenerate. The Sacraments are discussed by Lloyd-Jones in such a way that there are few creative insights in the midst of a very traditional Reformed viewpoint. His tendency is to keep the Sacraments firmly in the "shadow" of the Word of God.

In his teaching on Baptism Lloyd-Jones reveals himself to be strongly influenced by "baptist" notions. He expounds an understanding of Baptism as being a "seal" of a prior regeneration in the life of a believer and criticises the popular understanding of this ordinance often found in Baptist circles, namely, as an act of personal confession on the part of the

candidate being baptised.

His doctrine of the Lord's Supper, despite his repudiation of the so-called "Zwinglian" viewpoint, on closer investigation will be seen to stand closer to this position than it does to the richer and more "Catholic" teaching set forth by Calvin and the Reformed confessions. The somewhat didactic understanding of the sacrament as a "visible Word" underlies this teaching.

1.1.1 Great Biblical Doctrines : Specific Ecclesiological Themes Introduced by Lloyd-Jones

One of the most prominent meetings in Westminster chapel was the Friday night "discussion" class which during 1952 to 1955 took the form of exposition of Christian Doctrine on the part of Lloyd-Jones. [1] He addressed many doctrinal truths in a series of teachings under the general heading of Great Biblical Doctrines. Among these addresses are to be found five that consciously serve to introduce us to his fundamental understanding of the Church. They are unique in that this is the only time Lloyd-Jones deliberately taught on these topics in a general systematic manner. The same themes are found later in various sermons and messages delivered in Westminster chapel and elsewhere but only insofar as they arise from the text of Scripture on that given occasion. These recorded messages serve to introduce us today to the following ecclesiological themes discussed by Lloyd-Jones: [2]

- A. The Church
- B. Church government
- C. Sacramental doctrine
- D. The doctrine of Baptism
- E. The doctrine of the Lord's Supper

A striking characteristic of these teachings is the way they are presented with deep conviction and sound logic, being deliberately based on the scriptural revelation. At that time Lloyd-Jones was just over fifty years old having been in the active ministry for a quarter of a century. He had by that stage formulated clearly his viewpoints on the nature of the Church. These viewpoints were not to change in any substantial way during the rest of his long ministry.

1.2 The Context in which Lloyd-Jones taught as a Minister of the Word

In any assessment of the teaching of Lloyd-Jones, especially as this bears onto the doctrine of the Church, it must be remembered that he was primarily a teacher and preacher of the Christian Gospel within the regular life of the Christian community. While being intellectually astute, he was not an academic in the scholarly sense of this term.[3] Peter Lewis, who conducted the memorial service to Lloyd-Jones in 1981, succinctly grasps this in his observation that Lloyd-Jones deliberately kept "the intellectual element very firmly in place" remaining humble

in the area of his "profound and agile intellect". [4] The profundity of his thought was invariably clothed in simple and direct language, as befits one who addressed regular meetings of people drawn from all walks of life.

1.3 The importance of doctrine for Lloyd-Jones' preaching

The perception of Peter Lewis that for Lloyd-Jones "a truly expository ministry was bound to be doctrinal" [5] is substantiated constantly in any review of Lloyd-Jones' teaching. The importance of this remark is heightened by the knowledge that Lloyd-Jones' life as a preacher and teacher was set in a time when doctrine was regarded by many in the Church in the English-speaking world as being both divisive and irrelevant to the modern ecclesiastical situation. On account of a consistent doctrinal emphasis, at the same time profoundly spiritual and academic in content, Lloyd-Jones has left to the contemporary and future Church a large legacy of biblical reflection and theological truth. This observation will become plain as the thesis develops.

1.4 Ecclesiological perspectives presented in five addresses [6]

1.4.1 The Church in the thought of Lloyd-Jones

1.4.2 The reasons for this prominence given to the Church

In deliberate and analytic fashion Lloyd-Jones sets out the reasons why this doctrine must have prominence among evangelical

people, observing that the doctrine itself is very often "entirely omitted in books that deal with biblical doctrines".[7] The first three reasons given as to why this doctrine of the Church should be prominent in evangelical thinking are obvious. It is the fourth reason supplied by Lloyd-Jones that introduces his unique and persistent emphasis which increased in importance as the years progressed.

Firstly, he believes the Scriptures demand a treatment of this doctrine especially as much of the New Testament is addressed to churches rather than to individuals.

Secondly, the doctrine needs to be dealt with on account of the prominent role the Church has exercised in British history as well as in other countries especially at the time of the Reformation. Lloyd-Jones' nostalgic reference to "our fathers" who were prepared in times of persecution to "suffer the loss of all things" for this doctrine of the Church reveals his own strong consciousness of his Protestant heritage. This strong historical memory characterises much of Lloyd Jones' teaching throughout his life, especially in respect of the Puritans and their church struggle.

Thirdly, Lloyd-Jones brings to the fore his continuing concern as this relates to the importance given to the theme of the Church by the Ecumenical movement. In his opinion this factor alone compelled evangelicals to be aware of the importance

of a doctrine of the Church. (This address was given around the time of the second major meeting of the World Council of Churches in Evanston, U.S.A. in 1954).

Fourthly, the distinctive emphasis found in the writings and sermons of Lloyd-Jones over a longer period of time is revealed here. He indicts evangelical people for not taking the nature of the Church seriously because they were content merely to be found together "in movements". This 19th century refusal to face the fact of the Church and its importance in the New Testament he sees as being responsible for many problems associated with the evangelical witness in the 20th century. According to Lloyd-Jones "our immediate fathers and grandfathers felt it sufficient to form movements" in order to protect their evangelical interests but in doing so served to undermine an understanding of what it means to be found in the Church together. We meet here in this observation what Dr. James Packer called "the-dyed-in-the-wool Reformed churchman...who saw that in Scripture the Church is central". [8] Lloyd-Jones was clearly not prepared to accept the ambiguity shown in the fact of evangelicals holding the same doctrinal convictions yet being separated from each other in different denominations. This, he believed, both weakened the evangelical witness as well as obscured an understanding of the Church and its purpose when evangelicals merely came together in para-church movements and

various organisations. In his eyes this unbiblical compromise needed constantly to be challenged.

In hindsight, this is a remarkable stance. A great deal of evangelical thought at that time was built on the presupposition that the Gospel concerned the individual and his importance first of all. Lloyd-Jones, a faithful biblical scholar as well as a perceptive student of church history recognised, from the beginning of his involvement with the Puritan writers, that the Church stands central in the purposes of God. This encounter with the Puritans took place fortuitously in 1925 near to the beginning of his long ministry. [9]

1.4.3 The focus of Lloyd-Jones' teaching on the Kingdom of God which reveals his attitude to Roman Catholicism

A constant feature of Lloyd-Jones teaching is his references to the differences between Roman Catholic dogma and evangelical belief. In this he often adopted a polemical style consistent with the Reformation and its attitudes to Rome but which in the 1950s was beginning to appear somewhat outdated. Lloyd-Jones observes that the relationship of the Church and the Kingdom of God in Roman Catholic thought is one of simple identification. This in his opinion leads to the logical position of Rome wanting to "dominate the whole of life in every respect". It should be noted that at the time of this address, a profound biblical revolution was in process in the Roman Catholic Church although

somewhat hidden from view. This new thought eventually led to an undermining of what was to be known as "triumphalism" [10] where in the documents of the 2nd Vatican Council the simple equation of the Church equalling the Kingdom of God was surrendered. The inspiration for this lay in the recovery of a more dynamic and eschatological notion of the Church seen as "the budding and beginning of the kingdom of God, towards which it is being guided". [11]

Two representatives of this modern thought and biblical exegesis need to be quoted. The Catholic theologian, Küng, wrote that "it is impossible to speak of...the Church as being 'God's Kingdom on earth'...(it) will lead to an intolerable glorification of the Church". [12] Schnackenburg, the prominent New Testament exegete, wrote that : "the Church...has not yet attained the glory of the kingdom of God in its final perfection". [13] Their stance is reflective of that held by an increasing number of Catholic scholars and writers of that period.

It must be acknowledged that these authors published their works in the wake of the great reforms of the 2nd Vatican Council, a decade or so after this address by Lloyd-Jones. At that time he would not have been aware of these moves to reform which in their public appearance in the 1960s surprised the whole Christian world. Nevertheless, Lloyd-Jones was never slow to

reveal a critical stance towards the dogma and teaching of the Roman Catholic Church based both on his historical knowledge as well as on scriptural truth. Throughout his life he understood the Ecumenical movement with its presupposition as leading logically back to Rome.

A final comment of his in this section focuses on the Kingdom of God as "a wider and bigger concept than the Church". Certain implications of this observation need to be considered later in this thesis.

1.4.4 Lloyd-Jones' understanding of the Greek term "ekklesia"

Lloyd-Jones correctly interprets the word "ekklesia" to mean "those called out", but immediately in the light of this gives a pastoral warning that the interpretation means "called together" as an assembly of God's people rather than "called out of the world" and away from its life. This is in line with regular New Testament scholarship. [14] His warning here I take to reveal a desire to avoid creating a narrow and world-denying sectarianism in his hearers. Further, Lloyd-Jones declares the word "Church" etymologically to mean "belonging to the Lord". In this basis exposition there is set forth the two perspectives that occur constantly in his teaching. The Church for Lloyd-Jones is an assembly of God's people, therefore it has a "godly" character in doctrine and life. It also belongs exclusively to the Lord so that no man, group, power or

institution may usurp this position. A jealous concern for these truths pervade all his preaching and teaching on the subject of the Church.

1.4.5 The Influence on Lloyd-Jones of the Concept of the Church as a "local" and "general" idea in the New Testament

A truth that echoes throughout his ministerial career is revealed in the observation that whereas the Church in the New Testament is thought of both as "a general idea" and as "a local and particular idea", the terms invariably used in Scripture focus on the Church in its local expression. This, too, is in line with much modern scholarship. Alan Richardson, for example, declares that "the plural 'ekklesia' occurs very frequently in the New Testament but it is always a plural of distribution, that is, it refers to the several local churches...". [15] Lloyd-Jones admits there is also "a larger and bigger conception of the Church" found in the New Testament. He refers to Acts 9.31; 1 Cor.12.28; Eph. 1.23; 3.10 and 5.25 here. Of interest is the fact that, though he preached through the book of Ephesians over a period of eight years in Westminster chapel where this "larger conception" is prominent, clearly the form of the Church he preferred was that of the Church seen as a local assembly. As a "convinced Congregationalist" he found much evidence for this expression of the Church in the pages of the New Testament.

Grappling with the larger conception of the Church, Lloyd-Jones

considers it to be something "spiritual and invisible". It is invisible yet manifests itself visibly. It is here that a problematic idea comes to focus which is in fact not unique to Lloyd-Jones, being found prominent in certain areas of the Reformed tradition. In order to understand his thought, it is necessary to quote his words:

"You cannot be a Christian without being a member of the Church spiritual and invisible. It is impossible! All Christians are members of the Body of Christ - I mean this invisible spiritual Church. But you can be a member of that without of necessity being a member of the visible part of the Church. You should be. But you can be one without the other".

On the other hand, together with the Augustinian-Calvinian line of tradition, he admits the problem that it is possible to be a member of the visible and external manifestation of the Church without being a member of the invisible spiritual Church. Lloyd-Jones makes the claim that "these distinctions become important and they are both found in Scripture", that is, the Church understood as visible and invisible.

1.4.6 Comments on Lloyd-Jones' use of the terms "visible" and "invisible" in describing the nature of the Church

The language used here by Lloyd-Jones to describe the Church in its universal and local forms is strangely convoluted. While he believes himself to be biblical in thought and simultaneously true to Reformation concepts, Lloyd-Jones lays himself open to the valid criticism of being influenced by Platonic modes of

thought. The invisible is the essential and real, the visible being but a pale reflection of this real entity. It would appear that his immediate source of inspiration (unnamed) for this perception of the Church as "visible" and "invisible" is the Presbyterian, James Bannerman, in his book The Church of Christ which was originally published in 1869. The similarity of language and expression is remarkable. Bannerman writes:

"The difference between the Church invisible and the Church visible may be exhibited and defined under these two heads: 1st - the one stands in an inward and saving relationship to Christ whereas the other stands in an external relationship only; and 2nd - the one is made up of the elect only, while the other embraces in its communion nominal as well as real believers." [16]

R.B. Kuiper similarly regards this distinction between the visible and invisible Church as being both "valid and valuable" insisting that the "invisible church consists exclusively of those who by the grace of the Holy Spirit have been born again". [17]. Kuiper's conclusion is that this "visible church is glorious insofar as it resembles the invisible church". [18] We will see how this thought is very akin to that of Lloyd-Jones, especially when surveying his ecclesiological thought in the series of sermons on the book of Ephesians.

However, these authors together with Lloyd-Jones lay themselves open to the criticism of not taking history seriously, that is, the history of the Incarnation as the source of the Church. The

coming of the Word made flesh within the forms and structures of this world sets the pattern for the Church to be found within the same historical process. (cf John 20.21). In fact, Richardson, countering this viewpoint as a New Testament scholar, indicates clearly that "the Church according to the New Testament is neither an invisible entity nor a Platonic 'idea', but is an actual, bodily existence". He continues to endorse this position by explaining that "an 'invisible Church' would be as repugnant to Hebraic thought as a disembodied spirit" for the Church "is bodily, visible, tangible". [19] F. Wendel, conscious perhaps that this initial Augustinian description of the Church was injected into the Reformed tradition of ecclesiology by John Calvin (Inst. IV.1.7), is quick to indicate that while "the supreme Church is indeed the invisible one composed of all the elect, living and dead...beside this is the Church with which we are concerned during our earthly life". [20] (my emphasis). It would seem at this period of his life that Lloyd-Jones was more concerned about the reality of the invisible than the visible Church, that is, as a theological truth. It is important when assessing Lloyd-Jones' essential thought on the Church to note that Calvin, whom he would definitely claim as a major theological mentor, used this term "invisible" Church in a way somewhat different to Lloyd-Jones. de Gruchy correctly notes that Calvin used the term "invisible church" (ecclesia invisibilis) only once in the final edition of the Institutes in

IV.1.7. [21] Calvin used this concept of the invisible Church to distinguish the true body of believers known to God alone.

[22] On the other hand, the visible Church for Calvin demarcated that reality with which believers are to be involved all their lives for the sake of their Christian faith. He did not use these descriptions in order to minimise the importance of the visible and earthly Church, nor to consider it less "spiritual" than the invisible Church. John Murray of Westminster Theological seminary, standing in the same theological tradition as Lloyd-Jones, expressed himself strongly on the subject with his observation:

"there are those aspects pertaining to the church that may be characterised as invisible. But... 'the church' in the New Testament never appears as an invisible entity and therefore may never be defined in terms of invisibility..."
[23]

Gustaf Aulen, a Lutheran theologian, is convinced similarly that "the terms visible and invisible have been singularly fruitful in creating obscurity and confusion". [24] Prof. A. van Selms, in the context of Dutch Reformed Church struggle in South Africa, is even more forthright in declaring "the Church invisible... is a theological discovery of the last century". [25] This would indeed fit with Lloyd-Jones having absorbed some of the ecclesiology found in Bannerman's book published in the 19th century. van Selms continues, "...the Bible contains no such

concept; the old articles of faith are silent about it; the declarations of faith of the Reformation do not know it...".
[26]

The insights of these various scholars are needed in order to call into question the very frequent use Lloyd-Jones makes of these terms and concepts. The serious criticism must be levelled that where the notion of the "invisible" Church is used in order to exalt an understanding of the Church as spiritual, or pure, or mystical, or unseen, as is the case with Lloyd-Jones, there the genuineness of the Church's historical life and existence is in danger of being undermined or not taken seriously. Further, the ecumenical quest for the unity of the Church on earth (whatever form that unity may take) must also be made less significant. Finally, the notion that one may apparently be a member of the Church invisible without necessarily being a member of the Church visible must engender a hyper-spiritual and individualistic understanding of church membership. It will be seen that these are the exact problems that emerge in the preaching of Lloyd-Jones as he seeks to expound the text of Scripture with these dichotomous notions of the Church in mind. Strangely, for one who claimed to have moved from a Presbyterian to a Congregational notion of the Church, these viewpoints of Lloyd-Jones not only depart from Scripture but also undermine the importance in that tradition of the "gathered" church, as a strongly visible entity.

With these valid criticisms in view I would nevertheless believe that Lloyd-Jones has a distinct truth to convey in this matter, even though unfortunately expressed in the terms "visible" and "invisible". In this day and age so marked by secular and sociological perceptions of the Church, we need to be reminded of an eschatological dimension to faith that looks beyond this world to the eternal and unchangeable truth of the Kingdom of God (cf. 2 Cor.4.18). As Abraham Kuyper put it so beautifully in his time:

"In its essence, for the Calvinist, the Church is a spiritual organism, including heaven and earth, but having at present its centre and the starting-point for its action not upon earth but in heaven". [27]

I believe it is this truth about the Church Lloyd-Jones sought to convey to his congregation.

1.4.7 The question of the unity of the Church raised by Lloyd Jones

Lloyd-Jones raised the matter of the unity of the Church in this address, aware of contemporary questions and believing that it was "the greatest topic of today". He asserts that the unity revealed in Scripture concerning the Church is a "spiritual unity". To undergird this statement he refers to John 17 where the unity of the Church is shown to be analogous to the unity existing between the Father and the Son, which is clearly a "spiritual unity". The emphatic point is made that this unity

is not to be understood as "an organisational unity", a favourite expression of Lloyd-Jones when considering ecumenical schemes for the unity of the Church, nor as merely an "amalgamation" of a number of different organisations. He further quotes Ephesians 4 as teaching an essential "organic unity". This unity is more fully explained as something "mystical, spiritual, vital" belonging to a community of life which cannot be understood as based on some "mere paper agreement". This, again, is a somewhat disapproving reference to various ecumenical church union schemes of that time.

An even stronger assertion is made by Lloyd-Jones that the basis of any proposed unity must always be "doctrinal". He makes much of verses 7 and 8 of chapter 17 in the Gospel according to St John where Jesus is heard to declare that: "I have given them the words you gave me" (my emphasis: A.V.). This statement is expounded by Lloyd-Jones in such a way that these "words" become the source and inspiration of a number of doctrinal truths. These include the incarnation, the virgin birth, the miracles, the supernatural, the atonement, and the person of the Holy Spirit. A denial of any of these truths becomes for Lloyd-Jones a denial of the "words" of Jesus and therefore destructive of the basis for true spiritual unity. He also draws important attention in this address to Acts 2.42 where the early Church is seen as first of all being united "in the apostles doctrine"

(teaching) before before being united in a common fellowship together. This principle in the thought of Lloyd-Jones becomes the primary test for any consideration of church union. For him there must be unity of belief before there is shared fellowship. This teaching set forth in the early fifties was to pervade all his teaching on church unity during the following years as a recurring theme, namely, doctrine before fellowship.

The conclusion of this discussion is clear. According to Lloyd-Jones when the unity of the Church is discussed "you must always put in the foremost position the spiritual character and the doctrinal character of that unity". These two emphases appear constantly. It is a salutary corrective of that superficial and enthusiastic ecumenism which seeks to unite together different Christian traditions without a firm base in the truth of the Word of God. It is also a bold rebuke to those who seek to use ecumenical ventures as an opportunity to advance in a political and worldly fashion the importance of the Church in the modern world.

1.4.8 The question of the Church and its relationship to the State in the thought of Lloyd-Jones

Later in his ministry Lloyd-Jones was to produce a more intense discussion on this subject by reference to Paul's letter to the Romans in chapter 13 and recorded on six tapes. Here he merely

hints at the fuller truth this later series was to reveal. The subject is acknowledged to be "highly controversial". Reference is made to the Roman Catholic position which is understood by Lloyd-Jones as one where the Church "controls" the State. He also notes the Erastian position where the Church is seen to be part of the life of the State. This reference is clearly to the position of the established Church of England in his time. A feature of Lloyd-Jones' teaching on the theme of Church and State is his intense dislike of the "Erastian" position, which on almost all occasions contains also an oblique reference to the Church of England and its compromised position because of its "established" nature. It is especially a sensitive issue for Lloyd-Jones on account of his passionate commitment to that period of English history which saw such unjust treatment of the Puritan party in the Church of England in 1662. This group he closely identified with in thought and attitude, as may be seen in a number of deliberate addresses on this theme.

In place of these wrong understandings Lloyd-Jones offers a biblical understanding which he describes as "the doctrine of the two estates", where Church and State exist "side by side". They are in his thought regarded as being separate, with neither controlling the other, and both being "under God". Yet further reflection leads Lloyd-Jones to reject such a phenomenon as a

"national church" as he strongly underlines that this conception cannot be discovered in the Scriptures.

Positively, Lloyd-Jones concludes this teaching by offering an understanding of the Church as being "supernational", as being "the mystical Body of Christ with Christ as the Head", and as embracing people from all nations. These thoughts were clearly uttered with the condition of the modern world in view where racialism was beginning to be prominent and possibly intrusive into the life of the Church as well. They reveal an evangelical in touch with the contemporary problems in the world.

1.5 Church Government in the thought of Lloyd-Jones [28]

In this address Lloyd-Jones focuses on the three main marks (notae) by which the true church may be recognised. This is in line with the accepted Reformed and Protestant understanding and position in this matter. They are:

- A. The preaching of the Word for the sake of building up the saints and for reaching out in evangelism to others.
- B. The right administration of the sacraments; and
- C. The exercise of discipline among the saints.

It will be observed that here Lloyd-Jones has followed the way of Knox and certain Reformed confessions rather than John Calvin himself. Important as discipline is for Calvin he does not deliberately make it a distinctive mark by which the true Church

is recognised. However, in the Scots Confession of 1560 (chapter 18) and in the Belgic Confession of 1561 (chapter 29) discipline is very clearly made to be a mark of the true church. [29]

1.5.1 Lloyd-Jones' concern for discipline as a mark of the true Church

The third mark of the Church is in the opinion of Lloyd-Jones "grievously neglected". In fact, so serious is his concern that he perceives the "parlous" contemporary condition of the Church to be founded on this failure to exercise discipline. He also noted that for most churches the very word "discipline" has gone right out of existence in the modern period. In this he is backed by the opinion expressed by von Campenhausen, the church historian, when in 1937 he declared that the powers of the keys had played no role in the general theological movement of the previous 150 years. According to this author, the 20th century has seen new impulses to the earlier maxim in the church, namely, *de intimis non judicat ecclesia*, "The Church does not judge what is innermost". [30]

The interesting question raised here for us by Lloyd-Jones, as well as elsewhere in his teaching, is whether he was guided here by the Reformed tradition as it would seem at first glance or whether he was deeply influenced by Anabaptist presuppositions. The word "pure" in association with his understanding of the

Church appears often in his vocabulary. Today it is recognised that at certain points Calvin had some affinity of opinion with the Anabaptists. One of these relates to the exercise of pastoral discipline. However, it must be pointed out that Calvin disagreed strongly with their insistence on a pure church in this world. Desiring "an excellent pureness in the Church" Calvin could nevertheless realistically admit that "she (the Church) believeth and goeth forward...unto that end which she shall not attain in this world". [31] (my emphasis). The insistent demand on the part of the Anabaptists that the church be made pure in this life earned from Calvin the judgment of "rigorism". [32] Lloyd-Jones is in danger of also being accused of this trait. On the other hand this notion of a "pure" church in the thought of Lloyd-Jones probably came from the Puritans whom he so admired and read. They in their day were constantly concerned to produce a Church in their day that was above all pure in doctrine and thereafter in life. This terminology will meet us constantly in the teaching of Lloyd-Jones in the series of sermons preached on Ephesians.

1.5.2 The Scriptural grounds for discipline as presented by Lloyd-Jones

It was a principle of Lloyd-Jones always to ground his teaching in the word of Scripture. He therefore listed various areas of the New Testament where discipline in the life of the Church is both commanded and applied. These are Matthew 18.15-18; Romans

16.17; 1 Cor. 5.12; 2 Cor. 2.5-10; 2 Thess.3; Titus 3.10; 2 John v.10 as well as the various letters to the churches found in the book of Revelation. He laments that there are those who "would try and justify the absence and lack of discipline" by what is a misinterpretation of the parables of the Tares found in Matthew 13. [33] In his opinion they fall into the error of Roman Catholicism and "most churches that follow this Church". This veiled reference soon manifests itself as the Anglican Church which together with the Roman Catholic Church in his opinion has "no discipline" when it comes to the individual member. A characteristic of Lloyd-Jones' ecclesiology that appears constantly in his teaching is the conscious focus upon the Church as the gathered community and as "the fellowship of the redeemed". [34] This in turn caused him to be impatient with and dismissive of those Churches which showed signs of ecclesiastical comprehensiveness by reflecting a "multitudinous" character. They were automatically assumed to embrace low standards and to have failed to apply biblical principles of church discipline.

In concluding this aspect of his address, Lloyd-Jones asks the pertinent question as to how a church that is "mixed up with the world" may in different ways be used as a "channel of the Holy Ghost?", for he reminds his hearers that the New Testament exhorts us to have "a pure church, a clean church, a gathered church".

1.5.3 Comments on Lloyd-Jones' concern for Church discipline:
the third mark

We need to recognise the deep concern for the life of the Church and its purity shown by Lloyd-Jones. In this he is true to the New Testament understanding of "ekklesia" as the "called out" people of God. Nevertheless the criticism must be made that according to the Gospel the Church does not live by some inherent purity or some evident righteousness. The Church is called to live exclusively by the Gospel of the forgiveness of sins given in and through Christ. [35] In answering his question, it must be maintained that the Church in the midst of an ambiguous existence in the world can live only by the truth enshrined in the paradox "simul justus et peccator", as this is applied not only to the individual believer but also to the Church itself. Putting this in another way, and seeking at the same time to avoid the problem of antinomianism, we must say that the Church must always live out of the Gospel which teaches both the justification of the ungodly as well as the equally startling truth that God uses the "ungodly" for His purposes in the world.

In a further sermon preached later in the series on Ephesians, Lloyd-Jones expounds the theme of Justification by faith in consistent evangelical terms in respect of the individual believer. He fails in my opinion to work this doctrine out in respect of the Church in its earthly pilgrimage. In yet a

further sermon on Ephesians he speaks about "justification" being not only a cardinal doctrine but also "only one step in the process" that leads to the ultimate glorification of the believer. This point he expands to teach that "justification and forgiveness of sins are not ends in themselves; they are only steps on the way...". [36] This is, of course, quite Pauline in one sense especially if the "steps" in Romans 8.29-30 are considered. Yet one suspects a grave problem here for the doctrine of the Church. Because justification for Lloyd-Jones appears to be but "one step in the process" there is a sense in which this fundamental doctrine may be left behind once a further step in the process has been taken. Thus the highlighting of the "pure" and the "godly" who are meant to constitute the Church very clearly implies that a true doctrine of the Church is built on the sanctified believers themselves. T. F. Torrance, dealing with Calvin's doctrine of our union with Christ focuses on the corrective needed in this type of thought. He writes:

"sanctification is the continual unfolding and maintaining of our justification. Sanctification is not a response of man that must be added to justification but the continual renewing and re-enacting in the believer of the justification that is made once and for all" [37]

It would appear that the moralising accents heard in Lloyd-Jones' judgments issued about the Church on numerous occasions, especially in his exhortations for the Church to be both "godly"

and "pure", have at root to do with the failure to recognise theologically and existentially the effective place of justification in the life of the Church. A consideration of the Gospel will show that the nature and place of the justification of God is such that it is not merely one step in some *ordo salutis*. It is indeed the only firm base on which to build a secure doctrine of the Church constituted of those who are the forgiven sinful and who are made righteous exclusively in Christ. These remarks are offered here in anticipation of that notion of the Church which will often be spoken about by Lloyd-Jones, a notion which is not found prominent in Reformation ecclesiology and which is more properly to be found among the groups known as Pietistic. Schmidt, a pietistic scholar, quoted by Dale Brown, [38] indicates that in Pietism is found a shift in emphasis "from the Head of the Church to the Members of the Church". This appears to be the case here.

1.5.4 A focus on discipline and the life of the visible church

The linking of the theme of discipline with the government of the Church is not an unusual combination. In Lloyd-Jones' teaching, however, it gains added importance for those researching his ecclesiology. The logic is such that discipline presupposes a deep concern for the visible and outward form of the Church. Despite his idealising of the form of the Church considered to

be "invisible": it is clear that Lloyd-Jones inherited from the Reformational tradition a powerful sense of the importance and order of the visible church. We are reminded of A. Lang's observation that "the entire order of the Reformed churches and congregations grew out of an interest in discipline". [39] This concern will be seen equally in Lloyd-Jones' treatment of the various "offices" of the Church in his series of sermons on the book of Ephesians, "offices" having very much to do with the earthly life and form of the Church.

1.5.5 Lloyd-Jones' ideas of church government

Lloyd-Jones admits that the question of the government of the Church is a "highly controversial" matter. He recognises that the New Testament does not supply detailed instructions about the matter. He also makes the astute observation that the later New Testament writings, such as the Pastorals, exhibit a definite increase in the interest shown in matters relating to Church order. This too becomes for him a sign that in future much more order would be necessary to the Church. Whereas this is a definite insight in modern New Testament studies concerning the life of the early church, Lloyd-Jones unfortunately does not follow this up with any creative suggestions or conclusions. Both here in this teaching as well as in a later teaching entitled Lessons from Church history [40] he indicates that the

causes of confusion in the Church over the matter of its government are to be found in the time subsequent to the apostles and prophets. For it was in this time in his opinion that the Church began to "add" things to her life not found in Scripture. Although it is not stated boldly in this initial teaching, these remarks in fact relate to Lloyd-Jones' view of the whole development of episcopacy as well as the hierarchical structures in the Church. His critical review of the rise of episcopacy is found in the address given on Romans 12. vs.6-8 about ten years later. This development is regarded as a move away from the principles of the New Testament. Lloyd-Jones lists the various conceptions of Church government as these have been held in Church history. From this listing we are able to observe his own committed standpoint on church government. This he also claims to be the New Testament position on this question of government.

A. The group that does not believe in any distinct government. These are not deliberately named by Lloyd-Jones. He nevertheless shows great sympathy towards their stance which he interprets to be a reaction against "the organisation that quenches the Spirit...hidebound...stiff". The criticism of this group is that they have not taken seriously all that is taught in Scripture on this question.

B. The Erastian idea is named by Lloyd-Jones as that view where

the Church is seen "as the function of the State". The problem he holds up in respect of discipline is that of not having the power to excommunicate, the State and the Church in many senses being seen as co-terminous. He identifies the Church of England and the various Lutheran Churches as being examples of the Erastian arrangement. On account of Lloyd-Jones' unique interest in the Puritans and their problems in a State Church, this Erastian idea consistently appears in his thought and earns his strongest strictures. Along with Roman Catholicism, it is the form of Church that evokes his constant and most negative criticism. In contrast, his concern with the matter of excommunication, which clearly a State church is not able to carry out, evidences once again his desire to see the church kept as a pure and godly people.

C. Lloyd-Jones takes up the belief in episcopacy as the proper form of the Church's government and examines this system. It is understood by him to be "government by bishops" who are described as being "the direct descendants of the Apostles". He comments dogmatically that "any episcopal church believes that; all episcopal churches teach that". It is his opinion that "ordinary members have no say in the ordering of the life of the Church". It must be remembered when viewing Lloyd-Jones' very critical stance towards Anglicanism that the book, The Apostolic Ministry, under the editorship of Bishop Kenneth Kirk, had been published in 1946. This was probably the last major

attempt this century to vindicate a notion of the "historic episcopate" from the side of anglo-Catholicism. Although replied to conclusively especially by Presbyterian scholars, [41] its alienating effects were to be felt for many years thereafter in non-Conformity. It was, however, even doubtful at that time whether in respect of the apostolic succession "all episcopal churches teach that". It is a rather sweeping generalisation on the part of Lloyd-Jones, revealing also his continuing antipathy to the episcopal and hierarchical system of church government.

In describing this system of church government, Lloyd-Jones indicates a familiarity with the work of Bishop Lightfoot and his famous essay on the ministry where the conclusion "bishop equals presbyter equals elder of the New Testament" is prominent. It is Lloyd-Jones' conclusion that episcopacy found its fundamental expression in the teaching of Cyprian. It will be seen that this is in line with regular Reformed perception and criticism of this particular polity. Prof. J.G.C. Kotzé observed that it was in the time of Cyprian (AD 250) that the individual believer became "completely subject to and dependent on the ministry", [42] that Cyprian united episcopal ideas received from Ignatius with sacerdotal claims being made on behalf of the ministry, systematising these two factors with "great success". Kotzé makes the even more startling claim that in doing this Cyprian

enforced certain principles that served to "change the very character of Christianity and the Church". [43]

Considering the Roman Catholic viewpoint, Lloyd-Jones here understands this system in masterful fashion as "episcopacy driven to its logical conclusion". He notes that in this system there is "one episcopos" over all the others, one who has final authority, one who speaks *ex cathedra*, one who is infallible and one whose "every word is from God". We may take it that this exaggeration is meant to make the point! In Lloyd-Jones' opinion "historically they have no case at all".

D. Presbyterianism is viewed sympathetically by Lloyd-Jones, in that he merely describes its functionings as a system of church government but does not offer any profound critique. One revealing remark of his has to do with an appreciation of Presbyterianism from the perspective of "Order". For Lloyd-Jones this particular polity is there "for the sake of avoiding chaos". When assessing evangelicalism of his time, in many of his addresses the word "confusion" will be noted. Lloyd-Jones obviously had a great anxiety about unbridled individualism in the ministry. Of interest is the fact that in the leadership of the Church whereas Lloyd-Jones considered himself a "convinced Congregationalist" his name was never removed from the roll of Presbyterian ministers in Wales. [44]

E. The realistic assessment is made by Lloyd-Jones that not one

of the systems of church government he describes is this address accords with its actual practice in the middle of the 20th century. It is not coincidental in my opinion that this remark arose in respect of his comments on Congregationalism, which by the 20th century had changed appreciably from its original expression. In describing this system of church government Lloyd-Jones reveals his personal conviction as to how the Church should be governed. He appreciates that "every local church is an entity unto itself", "has supreme power to decide everything", "is a gathering of Christians who believe the Lord is present as Head of the Church", and by "waiting upon Him He by the Spirit will give them guidance and wisdom in order to decide on doctrine and difficulties". His own viewpoint is expressed strongly in the conviction that:

"as you think about these things in the light of the New Testament...surely you must come to the conclusion that the local independent conception is the one that is most scriptural." [45]

The church that most accurately patterns the New Testament form of the Church is in his opinion that one which is autonomous, and independent, and which does not look to a higher authority. At the same time this church must be prepared to meet in fellowship with those "like-minded and of like spirit". We are to meet this conception of the Church often in his preaching and teaching. However, it should be noted that his official biographer, Iain Murray, points out that Lloyd-Jones' "Congregationalism" was not identical with that found in the

usual independent-type churches of that day. His view of the authority of the ministerial office was clearly akin to "old-school Presbyterianism" while less government was exercised by the church meeting in Westminster chapel than elsewhere in regular congregationalist structures.

1.5.6 The Reasons why Lloyd-Jones held this Congregationalist position

Lloyd-Jones' opinion in these matters anticipates the "Call" given to evangelicals in 1966 to come out from their denominations. He is clear in this early address that:

"...if you adopt any one of the other systems (other than independent)...you will find yourself an evangelical member of a body in which the controlling powers do not agree with you in doctrine and in practice."

His concern was for evangelicals to possess a maximum freedom in matters of belief and action which in his opinion would be compromised in a church structure where the majority were unsympathetic to this evangelical stance. Further, both the New Testament as well as "experiences throughout history" led to the conclusion that the "ideal" form of the church is that of the local church. Here, according to Lloyd-Jones, there is no "coersive power", no "right to impose anything from above", no "right to bind the conscience" and nothing is "compelled".

We are made to wonder whether Lloyd-Jones was not rationalising his own personal situation here. For just over 25 years he had been within a "Congregationalist" structure in Westminster chapel

which obviously gave him a maximum freedom for study, pastoral activity and personal expression. He was "settled" no doubt in this situation. Combined with this freedom there was in his life the influence of that system of basic Calvinism which, as is wellknown, has the ability at times to produce very strong and rugged individualism in those who consider themselves answerable to God alone and not to man. It is interesting to note that among his wedding presents there were to be found a second-hand set of the Works of John Owen, the Puritan preacher, who, having initially been a man of Presbyterian views, had been converted to Independency through the reading of John Cotton's Keyes of the Kingdom of Heaven (1644). The path of Lloyd-Jones in this respect seems to have been a very similar one on his journey from Presbyterianism to Independency.

On the other hand, we must also note that this matter of church structure and polity was not an all-consuming concern for him. A fair assessment of Lloyd-Jones' viewpoint cannot be made without reference to a quotation from the sermon Division : true or false found published in the Westminster Record of July 1963, where he stated:

"You cannot prove which of the various theories are right. You cannot prove that episcopacy is right, or presbyterianism, or independency. I have my views, but I am saying that it is questionable whether it is right to divide over this."

At the end of the day, for Lloyd-Jones the structures of the

Church were to be subservient to the Gospel which they needed to serve effectively in a contemporary era.

1.6 Lloyd-Jones' Concept of the Sacraments [46]

1.6.1 His general teaching

The meticulous manner of Lloyd-Jones' presentation of sacramental doctrine is noteworthy. On account of his prominent criticism of doctrines specifically "Catholic" we might have expected him to react with appreciation to the Zwinglian position on the sacraments. However, he attempts to steer a middle course revealing an attachment to what has generally become known as the "Reformed" view of the sacraments. There are, nevertheless, some distinct criticisms that must be levelled both at his teaching on Baptism and the Lord's Supper.

1.6.2 Terminology used

Dealing with the Latin and Greek backgrounds to the meaning of the word "sacrament" (sacramentum, mysterion) he indicates a dissatisfaction with the English term. His preference is to talk about an "ordinance", about the "Communion table" and about the "Lord's Supper". A revealing remark is made. Lloyd-Jones indicates that at the close of the main service an invitation is given to what appears to be a "second" service. This chance remark indicates a dysfunction in Westminster chapel between Word and Sacrament, the service of the sacrament being an addendum to the main service of the Word. This practice, clearly out of

accord with Reformed liturgical principle, indicates a tendency to an "ecclesiola in ecclesia" something Lloyd-Jones was to criticise very strongly at a later date in a well worked out paper at the Puritan Conference in 1965. [47] Prof. Geddes MacGregor, who is on the "Catholic" wing of the Reformed Church, indicates that though this practice cannot be justified on Reformed principles it nevertheless may be "excusable in particular historical circumstances". [48] The historical circumstances here are very clear. A large number of visitors in Westminster chapel, built with a view to preaching and described as "typical of Victorian Non-conformity" by Lloyd-Jones himself in his address on the centenary of Westminster chapel, [49] would have made the serving of the sacrament extremely awkward (especially where some notion of "discipline" was involved).

1.6.3 The doctrine of the sacraments seen to be Reformed

Of special concern to Lloyd-Jones in explaining the doctrine of the sacraments is the fact that

"the Lord in infinite kindness and condescension has stooped to our weakness and has provided visual aids...to help us grasp that which we have already heard and which has been addressed to our understanding..."

The action is therefore something "outward", "visible", and "external", words used very often by Lloyd-Jones to indicate something less than truly spiritual; but here they are used to

penetrate to the fact of the mercy of God in accommodating to human weakness, and meeting human need with a visible sign. It is as if Lloyd-Jones had read the famous Robert Bruce of Edinburgh who in his meditation on the Lord's Supper wrote

"...God on his part is under no necessity...to confirm by seals the things He has spoken.. His word is as good as any oath or seal. But it is necessary for our sakes. So great is the weakness in us" (my emphasis) [50]

This too may be seen to express Calvin's notion of a sacrament when he writes

"...our merciful Lord...condescends to lead us to Himself even by these earthly elements.... He imparts spiritual things under visible ones." [51]

At that time many evangelicals, even without knowing it, were in fact espousing "Zwinglian" notions of the sacraments. This address of Lloyd-Jones preserves a remarkably consistent Reformed position.

1.6.4 Traditional interpretations according to Lloyd-Jones

Lloyd-Jones meticulously lays out the three traditional viewpoints, Roman Catholic, Zwinglian and Reformed. For Roman Catholics "grace resides in the elements" and "it acts automatically". Zwinglians by contrast are those for whom the sacraments are "external signs or symbols", their only function being to "bring back to the mind what has happened in the past". The typical Reformed viewpoint understood by Lloyd-Jones is that

which sees the sacraments as " signs and seals", where the seal is seen to "authenticate" the spoken promise. The preached Word which contains "general promises" is therefore in his opinion "sealed" in a particular way to the believer through the sacraments. An orthodox Reformed churchman would not have difficulty in recognising his tradition in this sacramental doctrine of Lloyd-Jones.

1.6.5 The purpose of the sacraments according to Lloyd-Jones

Lloyd-Jones outlines two essential meanings to the purpose of the sacraments.

- A. They are meant to sign, to seal and to exhibit to those in the Covenant of Grace the benefit of Christ's redemption.
- B. They are meant to be a visible badge of membership in the Church.

Of these two meanings the first is the more important. Answering the question as to whether the sacraments are absolutely essential Lloyd-Jones indicates that on one extreme, in the Roman Catholic Church, they are "absolutely essential". He also notes that, on the other extreme, in the Salvation Army they are not observed. The Reformed Church according to him observes them obediently "because they are His commandment". Having stated this truth boldly Lloyd-Jones then is strangely at pains to show that the sacraments "are not essential" for the reasons that:

they do not add anything to the Word

they tell us the same things in a different way

there is no peculiar grace conveyed by the sacraments

they may never be celebrated by themselves (that is, without the Word preached)

He is also concerned to stress that without "faith" in the recipient there is no value in participating in a sacrament.

1.6.6 Critical comments on the viewpoint of Lloyd-Jones

It is highly probable that one of Lloyd-Jones' sources for this part of his address was the French Reformed theologian, Piere Marcel, whose book on Baptism had recently been published. This book he in fact recommended to his hearers when dealing later with the topic of Baptism. In the chapter headed "The relation between the Word and Sacraments" we find Marcel dealing with the topic under the respective headings of "the priority of the Word", "the Word and sacraments have the same content", and "Word and sacrament must be received by faith". Marcel declares in general concerning the sacraments that

"it is impossible to separate them from the Word and to concede to them modes of efficacy which are different from those of the Word...otherwise the sacraments would become something altogether other than visible WORD : a special sacramental genre, severed and alien from the Word." [52]

The similarities of this thought and expression with those of Lloyd-Jones are too proximate to be co-incidental.

It needs to be observed that both Marcel and Lloyd-Jones follow a very static or pedestrian way of observing this relationship

between the Word and Sacrament, one entirely predictable and one generally associated with traditional Reformed circles. A more creative viewpoint and corrective, for instance, is given by the well-known Swiss Reformed theologian, von Allmen. Replying to his own "embarrassing" question of whether the Eucharist gives "more" than that given in the ministry of the Word he answers that it does not give anything different from what is given in preaching since "it gives the Gospel and with it life". Then he proceeds with an important "nevertheless". When the Eucharist is celebrated according to von Allmen "something different takes place from that which takes place when the Word is preached". This difference has to be with the fact that "those who accept the invitation can show that they accept it". At this time there takes place in action "a proof of the welcome given to divine grace". Further what is evidenced in the sacrament is that the "existential communion for which God waits can be manifested" by the believer. [53]

von Allmen correctly pleads (and is not scared in the light of Rome to do so!) for a "sacrificial element" in the Eucharist when the believers visibly and consciously present themselves to God. In the opinion of this theologian this expression and emphasis will serve to "exclude any intellectualist misunderstanding of worship" which presumably is always the danger in Reformed worship when exclusive concentration is placed on the preached

word. This in my opinion is a very important remark when it comes to assessing the ideas of Lloyd-Jones and other churchmen like him who would claim to stand in the Reformed tradition of faith. In this tradition there is a very great danger of the sacrament being reduced to yet another form of preaching, in which Augustine's original perception of the sacrament as a "visible Word" is appropriated in order to undergird this viewpoint.

Furthermore, von Allmen, in seeking to discern a difference between the Word and the Lord's Supper, in a way in which Lloyd-Jones has not thought through adequately at this point, observes:

"it is because God in His grace wills that the cult should be an exchange, an exchange of pain and joy, of wretchedness for thankfulness, an exchange of love, that the Word does not suffice to render the cult fully Christian, that it needs also...the Holy Communion" (my emphasis) [54]

This notion of "the wonderful exchange" ("mirifica commutatio"), most beautifully expressed by John Calvin in the Institutes (IV.17.2) and related directly by him to the sacrament, could be appropriated to show the "difference" between the Word and Sacrament.

In my opinion Lloyd-Jones was actually concerned to prevent the sacraments receiving too great an importance lest the Word as

the chief means for building up believers in the truth be obscured. At the same time his assessment of the importance of the sacraments was definitely conditioned by what he understood to be Roman Catholic excesses in this area of church life. That Rome and certain sections of the Church of England should have seven sacraments was for him nothing more than a development "in the tradition", while the two celebrated by Protestants he regarded as being "instituted by the Lord Himself". There is a definite ambiguity here. The sacraments are for Lloyd-Jones instituted by Jesus Christ; they are for him not only "signs" but also "seals", but still there is nothing special or different about them. This static viewpoint runs the risk of making the sacraments merely an "addendum" or appendage to the Gospel preached and taught. Klian McDonnell, O.S.B. has astutely observed that:

"A theology which deprives the Eucharist of a specific gift will make it slightly superfluous and will make its worth within a theological system somewhat dubious" [55]

Despite his attempt to be faithful to Scripture as well as to a Reformed stance, this is exactly the conclusion towards which one is led when considering Lloyd-Jones' sacramental doctrine.

1.6.7 The Sacraments as "visible Word" [56]

From his given assumptions outlined above it will easily be seen how Lloyd-Jones develops logically an understanding of the

sacraments that comes close to "intellectualising" their function. He describes how when the pulpit has been unfaithful in its task of proclaiming the essentials of the Gospel the Sacrament of the Lord's Supper, for instance, has been there to take its place. The "hungry sheep", who have not been fed in the Word of God, have nevertheless been enabled to find the Word of life in the elements of bread and wine. In this we are reminded by him "that God can speak in that way".

This is probably the best way of understanding Augustine's intention when he declared of the Gospel that they were "a visible form of an invisible grace".

1.7 Baptism as understood by Lloyd-Jones [57]

Lloyd-Jones initially taught this subject under the heading of "the means of grace", which might be understood as that which devotionally helps the believer. However, it is important to examine this viewpoint theologically rather than devotionally because it has direct bearing on his doctrine of the Church. It also leads to a number of critical questions.

In his discussion on Baptism Lloyd-Jones displays an eirenic spirit. He is aware that this subject needs to be approached with "great caution" because equally learned, saintly and spiritual men have held various and differing opinions about it. Probably with Roman Catholic teaching in mind he repeats that

this matter is "not essential" to salvation. He reminds his hearers that the sacraments do not "add" grace but merely bring it to us "in a special way". He cites Karl Barth (while also distancing himself from his distinctive theological position) as "the greatest living theologian" who had changed his mind over this question, believing in adult baptism rather than infant baptism.

1.7.1 Historical evidence as selected by Lloyd-Jones in regard to the development of Baptismal practice

Lloyd-Jones finds the first reference to infant baptism in AD 175. He holds up Tertullian, a Latin father, as one who "changed his mind on the subject" becoming an opponent of infant baptism. Of vital importance for Lloyd-Jones is the fact that if it could be proved that infant baptism was taught and practiced by the apostles Tertullian would not have spoken against it. Without becoming too enmeshed in this topic seeing that we need to outline Lloyd-Jones' position insofar as it affects his doctrine of the Church rather than discuss his doctrine of baptism, it is important to note the way Lloyd-Jones handles his sources here. He does not indicate that Tertullian's opposition to infant baptism arose from his unusual belief that all Christians and especially their infants should delay baptism as long as possible because only one act of penitence remained for the forgiveness of sins after baptism.

[58] This rather strange viewpoint of Tertullian should not have been used to bolster an argument against infant baptism!

For Lloyd-Jones another significant factor is that the great Augustine was born a child of Christian parents but that he was not baptised in infancy. This demonstrates for Lloyd-Jones that infant baptism was not "a universal practice". In this matter Lloyd-Jones fails to indicate that in his own later teaching against the Pelagians, Augustine strongly emphasised the necessity of infant baptism. [59] Lloyd-Jones admits that for many centuries until the Reformation the only practice in respect of baptism was infant baptism. He draws attention to a new body called Anabaptists at the time of the Reformation whom he describes as those "re-baptising on profession of personal faith". Since that time to the present day these two main positions have been evident in the Church. There is to be detected in Lloyd-Jones an obvious sympathy for those holding the baptism of adults and believers.

1.7.2 The scriptural evidence for Baptism

Lloyd-Jones uses a number of Scriptures to indicate the evidence for Baptism and its meaning. They are Matthew 28.19; 1 Cor. 1.13; 1 Cor. 10.2; Romans 6.3-6; 1 Cor. 12.13; Gal. 3.27,28; and Col. 2.11,12. He makes the point that:

- A. The primary meaning of Baptism is union with Christ, as the formula used in Scripture is that of "baptised into".

- B. The secondary meaning of Baptism is cleansing and purification from the guilt of sin and the pollution of sin. He quotes Acts 2.38; Acts 22.16; 1 Peter 3.21; 1 Cor. 6.11 and Titus 3.5

1.7.3 The purpose of Baptism in Lloyd-Jones' thought

Negatively, Lloyd-Jones dismisses the theory of baptism as being "for the cleansing of original sin", held in his view by the Roman Catholics, the Lutherans and certain sections of the Church of England.

Positively, Lloyd-Jones teaches three basic meanings to Baptism:

- A. Remission of sins, forgiveness, justification. The strong point is made that Baptism is not the means of but the "assurance" of forgiveness of sins.
- B. Union with Christ, regeneration and receiving of the Holy Spirit.
- C. Membership of the Church, which is His Body.

1.7.4 The sign and seal of regeneration

Lloyd-Jones emphasises strongly the notion of baptism as being "a sign and a seal". He views the sacrament of baptism as affirming, confirming and authenticating that which is already in the life of the believer (my emphasis). "Sealing" is in order to confirm the experience of regeneration in the believer. It is necessary to quote his own words:

"I do not become regenerate when I am baptised. I only have the right to be baptised because I am regenerate. It (baptism) "tells" me that I am regenerate. It certifies to me that I am born again, that I am united to Christ and that His Holy Spirit dwells in me. It is a sealing of that to me. It is a special way that God has appointed and chosen and commanded that those who are regenerate and born again may know in this way that they are". (my emphasis)

Awareness of Puritan and Reformed theology will reveal that the matter of "assurance" has been a question demanding much consideration and thought. In the thought of Lloyd-Jones a certain ambiguity appears in relation to this question. From the Puritan, Thomas Goodwin, he obtained the teaching of the sealing of the Spirit as a work upon the heart of the Christian. [60] In this work of the spirit, the Christian was given an experiential and direct assurance of his salvation. [61] However, interestingly in his exposition of the sacrament of baptism it appears that baptism does what in other places in his preaching the Spirit is held up as doing, namely, assuring to believers that they are indeed regenerate.

A problem is also found in the teaching that baptism separates the believer from the world and introduces him "in an external manner" into the Body of Christ (echoes of Bannerman are to be heard here). Lloyd-Jones teaches that by regeneration believers are already "in the invisible Church" but that in baptism they enter "into the visible Church". Baptism thus is an outward sign or badge of this entrance into the life of the visible

Church. The confusion created here is once again linked to his using the understanding of the Church as visible and invisible. We need to ask how there may be through Baptism an "introduction in an external manner into the Body of Christ" if in fact this latter is something "spiritual, mystical and unseen". In the logic of things as they are understood by Lloyd-Jones baptism should only be related to the "visible Church", which as far as can be determined in this address is not to be equated with the Body of Christ.

1.7.5 Lloyd-Jones' notion of the "passivity"
associated with baptism

For one who took up a position of believer's baptism there is in the teaching of Lloyd-Jones an unusual emphasis on baptism as being something "primarily passive". In baptism he believes that the believer's testimony merely follows the action of baptism and is subsidiary to it. What is most important in baptism is the "seal of regeneration" given to us by God, for in baptism Lloyd-Jones claims "he is speaking to us and telling us we are regenerate" (hints of the theory of the "visible Word"). Despite holding a position that may be described as "Baptist" there is a strong sense of the primacy and sovereignty of God pervading this teaching which is usually associated with the Calvinian tradition. Lloyd-Jones would have profoundly disagreed with the prominent Baptist, Paul K. Jewett, when he

wrote: "Baptism, in an evangelical theology, is an act of confession on man's part in response to an act of renewing grace on God's part". [62] Such a perspective would have savoured of too man-centred an approach to this sacrament, and a destruction of the theocentric emphasis that needs to be maintained in baptism. It is important to be clear on Lloyd-Jones' position because it directly affects his understanding of the Church and its membership. We are regenerate before we are baptised and what baptism does is to "seal" this truth to us for:

"it is meant primarily to assure us and reassure us (of our regeneration) and to strengthen our faith and to increase our faith".

Rather than personal faith being in the forefront of things, in baptism faith in fact needs the sealing of this sacrament to both strengthen it and assure it of salvation. The Reformed influence here is evident.

1.7.6 A notion of the Church and baptism

Iain Murray, Lloyd-Jones' biographer, contends that the reason Lloyd-Jones did not often address the matter of infant baptism and his opposition to it was on account of this being "contrary to the trust deeds of the churches he served". [63] This is unfortunate because a view of baptism is intimately linked to a view of the Church and an understanding of its membership.

Nigel Wright, a modern day "restorationist", [64] focuses onto a fundamental insight which has relevance for this discussion when he observes that:

"the actual issue at stake is the view of the church we embrace and the consequent policy of action that we follow. This is also why baptism is, and will continue to be, a particular focus of tension, since our attitudes to baptism grow out of our particular understanding of the church. (my emphasis). [65]

This is a very important insight. Baptism affects our understanding of the Church and its membership, but the reverse is also true. Our vision of the Church determines our decisions in the area of baptism and its administration. I am persuaded that despite his magnificent and consistent desire to place "the Church" in the centre of his theological teaching as a churchman, Lloyd-Jones nevertheless approached this matter with the heart of an evangelist. He was an evangelist who focused again and again on the preaching of the Gospel to unsaved individuals. His biographer substantiates this perception with his simple and bold assertion: "Martyn Lloyd-Jones was an evangelist, indeed he saw himself primarily as an evangelist". [66] What Emil Brunner claimed to find in Calvin's writings is in fact much more obvious in Lloyd-Jones namely, "a fundamental individualistic outlook"[67] where as the regenerated individual believers are assured of their regeneration by baptism.

1.7.7 The question as to who should be baptised

Lloyd-Jones deals in this teaching with the "centre" and "nerve" of this controversy, namely, whether infants or conscious believers should be baptised. It is necessary to look in depth at this aspect of his teaching for it uncovers aspects of his ecclesiology.

Lloyd-Jones addresses fairly and fully the arguments used by paedo-baptists referring in his teaching to the usual texts used as supportive of this position, namely, Mark 10; Acts 2.39; Acts 16,15; Acts 16.33; 1 Cor. 1.16 (and v. 15); and 1 Cor. 7. He offers satisfactory alternative interpretations to those given by protagonists of infant baptism. It is not necessary to comment in depth seeing we are not discussing his view of baptism except where it reveals his doctrine of the Church. Two observations must be made about his comments on the passage in Mark 10 (children brought to Jesus) and the Pauline passage in 1 Cor. 7. In dealing with these passages he shows, in my opinion, a strangely weak understanding of the text. This, of course, may be on account of his dealing with a great amount of material on the subject and therefore not having time adequately to draw out the implications of certain portions of Scripture quoted. His conclusion on the Marcan passage is rather simplistic with the remark "it is one thing to bless children...it is a very different thing to say that He (Jesus) taught that children should be baptised". Such a conclusion

would have the support of many exegetes but the hard truth avoided is, in fact, Jesus' recognition of children as being "of the Kingdom of God" and how this relates to the actual life of the Church. The conclusion to the Pauline passage, "your children...are holy" is also superficial. Lloyd-Jones asserts that this means "that they (children) be allowed to enter into the church services and have certain common privileges belonging to the church". The Hebraic overtones of this text have been ignored. The implications of the text for the life of the Church are therefore not effectively dealt with.

Dealing with the analogy based on the Old Testament rite of circumcision as that which prefigures baptism, Lloyd-Jones concedes that this is a powerful argument for the baptism of infants. He also asserts that the argument centres on the most vital matter for the New Testament, namely, the mode of entry into the kingdom of God. For the mode of entry into the kingdom of Israel was by physical descent and by that route alone. This he believes is no longer the case. In the New Testament entrance into the kingdom is "a spiritual mode". The great contrast, therefore, as seen by him between the Old and New Testaments is the difference between "the material and the spiritual". To enter the Kingdom people need to be "born again" of the Spirit, which has nothing to do with physical descent.

Therefore, the argument for paedobaptism breaks down at this point.

Finally, Lloyd-Jones considers the notion of "the covenant" as a basis for baptism as this is stated in Acts 2.39. In my view there is again a simplistic exposition of this text revealed in the teaching of Lloyd-Jones. The covenantal understanding of Peter's words is dismissed as "an inconclusive argument" and the phrase "and to your children" is referred to the "generations thereafter" who presumably at an appropriate time should exercise their own personal faith, rather than to the then living children of the Jewish adults being addressed on that Pentecostal occasion.

1.7.8 Comments and criticisms of Lloyd-Jones' negation of infant baptism

There are certain serious observations to be made concerning the viewpoint of Lloyd-Jones expressed in this address that are crucial for ecclesiological doctrine. In fact, it is very interesting to recognise how close Lloyd-Jones is to the viewpoint of Karl Barth in this matter. According to Barth, since the coming of Christ our relationship to God is no longer determined by the belonging to a sacred line of descent, but exclusively by faith in the grace of God. This is also the reason why in the New Testament Church according to Barth, a

definite order of events is mentioned: the preaching of the Word, faith and thereafter this visible sign of spiritual birth, namely, baptism. [68] Lloyd-Jones in his presentation would completely agree with Barth and with this order (although it should be noted that Lloyd-Jones apparently did not concern himself with reading Barth's works). [69]

The criticisms exercised by G. C. Berkouwer towards Barth may equally well apply to Lloyd-Jones and his position on baptism. Berkouwer observes that the fundamental point of Barth's criticism against infant baptism lies in the "contrast" which he assumes between natural and spiritual birth. This contrast he also proceeds to show is "completely unknown in Scripture" [70] and points out that to contrast spiritual birth since the coming of the Messiah with natural birth in the line of Israel is in fact to distort and misunderstand that God's covenant expressed in the rite of circumcision has definite "spiritual significance". Berkouwer sums up the Reformers' stance as having an understanding of this Covenant of God where they saw that in the Old as well as the New Covenant God did not "isolate" man from the context of his earthly life but went out to him in the "line of families". [71] Thus the Reformers were able to see that the work of God in the New Covenant is not antithetical to His work in the Old Covenant. On this basis the Church is able to deal also with children in the sacrament of incorporation into the Church. The important conclusion for the doctrine of

the Church which Berkouwer draws is that nowhere in the New Testament is there a "separate status" given to children outside of the covenant of God and therefore beyond its blessing. In this we are reminded of the famous words of Abraham Kuyper in this matter when he declares that:

"believers who meet together do not thereby sever the natural bond that binds them to their offspring. On the contrary they consecrate this bond and by baptism incorporate their children into the communion of the Church...the waters of the Church do not flow outside of the natural stream of human life, but cause the life of the Church to proceed hand in hand with the natural organic reproduction of mankind in its succeeding generations..."
[72]

As with all "baptistical" notions of the Church and its membership a pronounced individualism is detected in the teaching of Lloyd-Jones. He is obviously committed to a view of church membership which appears logically to exclude all who cannot exercise self-conscious and deliberate faith in Christ. In this he separated himself from the "Reformed" outlook on this question. However, he never preached antagonistically against infant baptism, choosing to emphasise the things evangelicals had in common rather than the things that divided them. [73] This teaching itself is a model presentation of a fair and eirenic spirit when considering the issues. The viewpoint held by Lloyd-Jones here also raises other problems. The assertion that "the great contrast between the Old and New Testaments is the difference between the material and the spiritual" brings the

retort from Berkouwer that this is to fall into the error of the Anabaptists who always started with the contrast between nature and grace. [74] They disallowed "the natural" in the Covenant because they believed this threatened "the spiritual" nature of the Covenant. [75] In contrast to this position the Protestant reformers always maintained that the true contrast was not between nature and grace but between sin and grace. For this reason as well normal and natural human life was not seen as a threat to baptism.

Running through the stance of Lloyd-Jones here appears to be the old problem of the failure to recognise the deliberate relationship and continuity between the Old and New Covenants. This leads to the peculiar inability to integrate into the doctrine of the Church the truth that Calvin, for instance, taught so powerfully that there is essentially one Covenant of Grace made by God with His people which consistently includes "you and your seed". As one biblical scholar has recently written, "the roots of Christianity run deep into Hebrew soil". [76] We should note, however, that when dealing with Romans 4.1-3, in Romans: Atonement and Justification 3.20-4.25 Lloyd-Jones does expound the text in such a way that he shows "there is only one covenant of grace" with its only difference being the manner of its administration in the Old and New Testaments. It is clear that this exposition is not integrated theologically into his view of the Church in respect of its membership. Of

even more problematic proportions in Lloyd-Jones' thought is the implication of an "interior" and "superior" perception of the covenant being based on an antagonism between the "material" and the "spiritual". In my opinion this erroneous dualism with its Manichean implications has been the source of unending problems in the western Church and in this case in evangelicalism in particular. It is, I believe, at the root of Lloyd-Jones' constant insistence that an essential element in salvation is to be rescued "out of the world", where "world" in his preaching and teaching takes on the notion of corruption and degeneration. He can, for instance, in the sermon The Christian message to the World state that the Christian Gospel "has no direct message for the world except to say that the world as it is is under the wrath of God, that it is under condemnation...". In case his hearers have not grasped this truth Lloyd-Jones continues in the same vein by repeating that "...the only message...is simply about judgment....The Church has no message to the world apart from that". [77] This type of viewpoint allows him to develop a sharp contrast then between "the pure church" on the one hand and what must on this reasoning be regarded as the "unholy world" on the other hand. However much this teaching may be true to individual aspects of the new Testament it stands in fact in sharp contrast to the overall biblical viewpoint where in His Covenant God has joined together the earthly and the heavenly, the material and the spiritual. J. Douma, correctly in my view,

maintains that we should not "tear apart" what God has joined together. Nor should we despise the earthly as if it were somehow inferior to that which is regarded as the heavenly. In fact in this discussion the whole incarnational nature of the Gospel is at stake. [78] P. Richard Finn, American theologian, is quick to discern that a baptistical perception of the Old and New Covenants tends always to emphasize their substantial differences. [79] This is done by emphasising the "external" aspects of the Old Covenant in such a way that its deeper "internal" and spiritual aspects are obscured. In this way, the higher value of the New Covenant is thrown into bold relief. This is in fact a distortion of the actual meaning of the Covenant where the whole life of man in its spiritual and material aspects is brought under the mercy and grace of God, both in its old and new expressions.

There is an unresolved ambiguity here. At other times Lloyd-Jones can state very clearly that "God has not abdicated his interest in the world...this is still God's world though it is in sin.... God has ordained the family as the fundamental unit of society". [80] In the swing of this theological pendulum Lloyd-Jones is revealed not so much as a consistent thinker as a creative preacher using different opportunities and moments to express different convictions.

1.7.9 The mode of baptism

This question obviously does not affect his essential ecclesiology yet it is interesting to note his arguments for "sprinkling" in baptism, based on the Old Testament lustration practices, over against "immersion" as a mode of baptism. His conclusion relates to the fact of both methods being permitted in the Church.

1.7.10 Believer's baptism understood as a sealing

For Lloyd-Jones the conclusive argument that it is "impossible" to baptise an infant relates to the truth that:

"baptism is a sealing by God of that which I know has happened to me...the essence of a seal is that a person is aware of what is happening..."

This is a very important statement for it reveals the very different way in which Lloyd-Jones uses the term "seal" when compared with Calvin and the Reformed confessions. This sacramental seal is clearly linked to the spiritual experience of the believer and is a sealing of that which has taken place in his life. It is a sealing of his faith, his regeneration, his new life in Christ. The sharp contrast must be noted when this is compared with the Reformed tradition, of which in most things Lloyd-Jones claimed to be a part.

Calvin himself speaks about a sacrament being a seal by which "God's covenant or promise" is sealed. (Inst. IV.19.2). The Westminster Confession of Faith (Chap. XXVII : of the Sacraments) speaks about the "holy signs and seals of the covenant of grace...to represent Christ and His benefits...". In this Confession baptism is specifically spoken about as being unto the candidate "a sign and seal of the covenant of grace" (Chap.XXVIII : of Baptism). [81] The Second Helvetic Confession declares that "sacraments are mystical symbols...given unto both churches as signs and seals of the grace and promises of God" (Chap. XIX : of the Sacraments of the Church of Christ). [82] The Heidelberg catechism responding to its own question of the Sacraments and their meaning (Q.66) declares that they "seal to us the promise of the Gospel". [83] The Gallican confession (Art.XXXIV) speaks of the sacraments as being "pledges and seals of the grace of God...". [84] Finally, the Scots confession AD 1560 (Chap. XXI) asserts that the sacraments "seal in their hearts (His children) the assurance of His promise and that blessed conjunction...the chosen have with their Head..." [85]

It will be noted that there is a complete consistency in all these expressions of the Reformed Church's Faith. The conclusion must be drawn that Lloyd-Jones by making the "seal" confirmatory of personal faith and regeneration in the believer has seriously inverted this theology to mean the exact opposite of that represented in the Reformed tradition. The Reformed

perspective is clear. The sacraments are seals impressed by God to declare and confirm His promises in the Covenant of Grace. On this strong foundation, for instance, there is obviously not a problem of incorporating children within the context of a "covenant family" into the life and membership of the Church. The primary concern here is not "that which I know already has happened to me" but the strong prevenience and objectivity of God's grace in His covenant. While those who hold this position on the sacraments, namely, that they are "seals" of the believer's faith and regeneration, also no doubt believe this strengthens the life of the Church in fact it may be maintained that the very opposite is the case. The foundation of the Church is made to rest here not on the strong and eternal Covenant of Grace but on the faith of the believers. This problem we are to meet often in the preaching of Lloyd-Jones. It is one, in my opinion, that encourages deep introspection in the life of the believer, as well as the constant need to test and examine one's personal faith, if not the faith of others. In my opinion it has the seeds within it of a piety based on anxiety and morbidity, and therefore produces its own problem of seeking constantly for "assurance" of God in the life of a believer.

1.8 Lloyd-Jones' Teaching on the Lord's Supper [86]

1.8.1 His accusations against Rome

Lloyd-Jones' teaching on the Lord's Supper indicates his wide knowledge and critical perception of the respective historical controversies surrounding this subject. He appears to oversimplify when he declares that most of the controversies have not arisen on the basis of biblical teaching. These, in his opinion, have been caused by "additions" to this biblical teaching for which "the Roman Catholic Church and her followers have been responsible". In an apparent effort to make Rome the guilty party in the confusion surrounding this question in theological debate, Lloyd-Jones shows his bias by forgetting that there have been differences of opinion among those of Protestant persuasion who have faithfully struggled to hear what the Scriptures reveal on the subject of the Supper instituted by Jesus. Historically it must be remembered that the Reformers and their respective eucharistic traditions have also been at variance with one another. It is in this century that ecumenical encounter has attempted once more to find common ground. Nevertheless Lloyd-Jones could have an ally in Prof. Thomas F. Torrance who before the Second Vatican Council wrote that the doctrine of the Lord's Supper formulated in the Churches of the Reformation had been conditioned by "reaction against the Roman aberrations and innovations which...reached their culmination in the Tridentine decisions. [87]

Further, Lloyd-Jones could have pointed at a later date to the important "Crede" of the People of God promulgated by Pope VI in June 1968, in which he deliberately drew attention to the doctrine of Transubstantiation as the teaching of the Church on this sacrament. [88] This was clearly to curb those within the Roman Catholic Church who felt free to question this doctrine after the Second Vatican Council. The relevant theological explanation by those in teaching positions had to maintain "without ambiguity" according to this directive of the Pope that the bread and wine cease to exist after consecration. The position could not have been stated more clearly than seen in this publication adding certain justification to Lloyd-Jones' criticism of Roman Catholic belief.

In this teaching, Lloyd-Jones in his usual analytic fashion proceeds to set forth the respective eucharistic positions held by various traditions in the Church. These positions surveyed and criticised serve to clarify for his hearers his own understanding of the Sacrament.

1.8.2 The Roman Catholic position outlined by Lloyd-Jones

Interestingly, Lloyd-Jones exercises a criticism of all who share the teaching known as "transubstantiation", the theory that the bread and wine are changed because of the action of the celebrant

into the body and blood of Christ on the altar. Included in this criticism are Roman Catholics, anglo-Catholics, scoto-Catholics, and various "ritualistic" and "sacramental" movements found in the "Free" churches. This somewhat exaggerated criticism appears to reveal more of Lloyd-Jones' own antipathy towards the "Liturgical movement" in the non-Roman churches than it does about the actual eucharistic doctrine found in these various groups. This doctrine of transubstantiation he traces to the Middle Ages and judges it to be both unscriptural and unreasonable. His opinion is that behind this doctrine there is in fact the attempt to "enhance the power of the priest". This is in accordance with traditional Reformed criticism of the whole doctrine of the Mass where according to Geddes MacGregor "the priest was placed in an extraordinarily privileged position" having "the Son of God at his disposal". [89]

1.8.3 The Lutheran position outlined by Lloyd-Jones

According to Lloyd-Jones the traditional doctrine associated with the Lutherans, namely, consubstantiation, has to do with the belief that the body of the Lord is "joined to the bread" but that it does not change the substance of the bread in any way. He quotes the ancient formula of "in, with, and under" as the best way to describe this Lutheran perspective and to explain the relationship of the bread and wine to the Body and Blood of Christ. Lloyd-Jones comes to the conclusion that this

explanation is "most unsatisfactory" being in fact a compromise with the old Catholic position.

1.8.4 The Zwinglian position outlined by Lloyd-Jones

Zwingli is acknowledged by Lloyd-Jones as being "consistent with himself" when he taught of the Lord's Supper that it is exclusively and only a sign. This commendation is immediately balanced by the criticism that this explanation is "not sufficient" on account of the sacrament being both a sign and a seal.

1.8.5 The teaching of Lloyd-Jones on the Lord's Supper

The fact that Lloyd-Jones does not outline a distinct section on what might be called the "Reformed" viewpoint, leads one to believe that he identifies his own teaching with this distinctive position on the Lord's supper. He proceeds to list five truths of what he describes as "the communion of the Supper".

1.8.6 Five Major truths concerning the Lord's Supper

Firstly, the Lord's Supper is seen as a proclamation of the Lord's death. It is the "breaking" of the bread and the "drinking" of the wine that serve to be to believers a "representation" of the Lord's death, His broken body and His shed blood. This truth is for Lloyd-Jones the "primary thing"

signified by this action. Whether he was aware of it or not Lloyd-Jones stood here in the Scottish reformed tradition which constantly saw the sacrament in dynamic terms going so far as to refer to it at one stage of history as "the Action". [90] The dramatic representation of the broken bread and poured out wine ("the eucharistic actions") was regarded in this tradition as important as the words uttered on the occasion. Under the perspective of "proclamation" Lloyd-Jones is led to affirm that though the pulpit and its message have often failed in history the Supper "has gone on proclaiming and preaching the Lord's death". Again, a strong implication of the sacrament being a "visible Word" is introduced. Whereas this may be one of the valid ways in which to focus on the importance of the sacrament we should recognise here also the constant problem of Protestant orthodoxy in its tendency to evaluate the Lord's Supper from the standpoint of being in some way a "message".

A corrective of this is offered by the Mercersberg theologians of the German Reformed Church in the 19th century. This is especially seen in the writings of John Nevin and Philip Schaff who readily recognised this viewpoint as that which "makes the ordinance a mere representation of the spiritual blessings to the mind of the worshipper", [91] a sacramental understanding they not unfairly called "Puritan". To my knowledge there is no obvious evidence available that Lloyd-Jones had an acquaintance with Mercersberg eucharistic theology, even though he quoted

Nevin who stood against Charles Finney's "new" evangelistic methods in the 19th century. This theology at heart was an attempt to recover Calvin's eucharistic theories over against those of later "Calvinism" and Puritanism.

Secondly, Lloyd-Jones teaches that the Supper is a declaration and a sign of the believer's participation in the crucified Christ. In fact, "the supper reminds us of that, and of our union with Him, and therefore of our participation in His death". Using the sixth chapter of Romans where Paul teaches that believers have died with Christ, Lloyd-Jones teaches that the Communion "declares" this truth.

Thirdly, he teaches that the supper is a declaration to all believers that they "participate" in the benefits of the New Covenant. This New Covenant is the sign of God's blessing to His people.

Fourthly, Lloyd-Jones teaches that the supper reminds believers that by partaking in the bread and the wine they receive "both life and strength from Jesus Himself". Courageously he deals with John 6 which he admits to be an area of "considerable dispute" and which he acknowledges is used by the Roman Catholics to support their theory of the Communion. His reasoning is that this chapter teaches us "to live on the Lord Jesus Christ", of which truth the bread and wine continue to remind us.

Finally, the Supper represents the union of believers with one another. A strong "social" dimension is found here in his exposition of the meaning of the Communion with reference to 1 Cor. 10.16,17 and to the believers being together as "one bread, one body".

1.8.7 The Supper as a seal of these spiritual truths to believers

Lloyd-Jones uses the three words "signified, portrayed, and represented" to explain the effects of the Supper on the believer. He goes still further by displaying the Reformed dimension to his thought in the statement that "this sacrament not only signifies but also seals to us all the benefits" which he previously set out in his five points. The Zwinglian notion is rejected in the declaration that "we are not indulging in a memorial or commemorative action" for something is being done "to us". When we ask just what is being done to us the disappointing assertion is made by Lloyd-Jones that "God is telling us that we are participants in the benefits of the new covenant". The "visible Word" comes once again into focus in his teaching.

1.8.8 Only those with faith may participate in the Communion according to Lloyd-Jones

The question as to "who" may partake in the Supper is answered

simply, "only believers". In order to distance himself from any "catholic" notion of the Supper, Lloyd-Jones vigorously asserts that "it does not act any more automatically than does baptism...we don't believe in that theory of the Catholics...faith is essential". An exposition of the fact that some communicants have become ill or died (according to 1 Cor.11) brings into focus Lloyd-Jones' reverence and awe for the table and what it represents.

1.8.9 The Sacrament does nothing more for the believer than the Word does

Lloyd-Jones states emphatically that the Sacrament "does nothing beyond what preaching does" for in this action there is "no new or additional grace given". In fact quite the contrary. "The supreme means of grace is the Word preached and taught...the sacrament does not give us any special grace...". Lloyd-Jones makes the revealing remark that this is "one of the means adopted by God to make His own Word to us effective...it's a portrayal...it's something the eyes can see...". Consistently there is within Lloyd-Jones an almost anxious reticence lest the Sacrament be given too prominent a place in the life of the Church or too independent an existence lest it come to overshadow the Word and its proclamation.

1.8.10 A source of his sacramental teaching found in Robert Bruce, the great Scottish churchman

It may be argued that all Reformed churchmen will eventually

reveal in their writings on the Word and Sacrament a common language and, because of a similar theological position, share a common perception of these things. Nevertheless, it is remarkable to note how close Lloyd-Jones appears to the thoughts and expressions of Robert Bruce, the Great Scottish Churchman, when he considered the sacrament of the Lord's Supper in his Mystery of the Lord's Supper. Bruce considered similar questions.

With one eye towards the "papists" Bruce wrote that the "bread and the wine...are received by the mouth of the body. Christ, who is the thing signified, is received by the mouth of the soul"; [92] and again on the necessity of faith, "Christ can only be received or perceived by faith, and faith is spiritual". [93] In a vein constantly heard in the mouth of Lloyd-Jones, Bruce asserts:

"therefore I say we get no other thing in the Sacrament than we get in the Word...you get a better grip of the same thing in the sacrament than you got by the hearing of the Word. The same thing which you possess by the hearing of the Word you now possess more fully...we get Christ better now than we did before..." [94]

Finally, for our purposes in assessing Lloyd-Jones' position in respect of the Lord's Supper we may note his similar thought to that expressed by Bruce when the latter wrote that "he who lacks faith may receive the sacrament of bread and wine...but he who lacks faith may not eat of the Body and Blood of Christ". [95]

1.8.11 Comments on the particular emphasis found in Lloyd-Jones' sacramental teaching on the Lord's supper

Whereas Lloyd-Jones uses the expression "the Communion of the Lord's Supper" to describe his sacrament we fail to discern in his teaching the richness of Calvin's eucharistic doctrine especially as this relates to "union with Christ". There is constant reference to the Supper "proclaiming", "preaching", "telling" and "speaking". The impression given is that the sacrament is for Lloyd-Jones a "visible Word" which serves as a second sermon should the first fail! The theme of remembrance is very strong in his thought with the phrase "the supper reminds us..." regularly being used. In the Lord's Supper, according to Lloyd-Jones, certain truths are "represented", "spoken of", "told" and "remembered". Despite the fact that the Supper is said not only to signify but also effectively to "seal" [96] certain truths to the believer, there appears an ever-present caution in Lloyd-Jones lest a too realistic view of the sacrament appear to identify with Roman Catholic notions. Therefore even the fulness of the Reformed teaching on the sacrament is not adequately set forth. This may be seen by reference to Calvin and the Reformed Confessions which seem even in the light of gross Roman Catholic superstition to be capable of expressing a most "realistic" view of the sacrament.

1.8.12 The position of Calvin and the Reformed Confessions on the Lord's Supper

1.8.13 Calvin's position briefly stated

The difference as I understand it here between Lloyd-Jones' viewpoint and the Reformed view of the Lord's Supper (before it had been diluted by "Zwinglianism") relates to the truth that in this Communion we are given a real participation in Christ and his glorified humanity. The sacrament is therefore not "a speaking symbol" (to quote Bishop Gore) but a real means of entering into union with Christ. In it the very life of Christ in its power and grace is made present to the believer. John Nevin, the 19th century Mercersburg theologian, criticising what he designated "the Puritan" view of the Supper, wrote:

"His (Christ's) humanity forms the medium of his union with the Church. The life of which he is the fountain flows forth from him only as he is the Son of Man. To have part in it at all, we must have part in it as a real human life. We must eat his flesh and drink his blood, take into us the substance of what he was as man, so as to become flesh of his flesh and bone of his bone". [97]

This perspective Nevin clearly obtains from Calvin who declared in the Confessio Fidei de Eucharistia (1537), "I do not teach that Christ dwells in us simply by his Spirit, but that he so raises us to himself as to transfuse into us the vivific vigor of his flesh". Clearly for Calvin, the body of Christ remains in heaven and is not localised on the earth. Nevertheless he asserts that "the very flesh in which he dwells is to be made vivific for us" for the reason that "we may be nourished by it to immortality". [98] Calvin continues this theme by indicating

that "this sacred communication of his flesh and blood...he testifies and seals also in the holy supper". [99] Nevin admitted in his time that "all this", namely, the rich sacramental theology of the Supper having at its heart union with Christ, "the modern Puritan view utterly repudiates as semi-popish mysticism".[100] We do not know what Lloyd-Jones would have written or said about this central Calvinian theme. We do know, however, that he was cautious and guarded in this particular presentation and exposition of the Lord's supper.

1.8.14 The Reformed confessions briefly outlined

The respective Reformed confessions of faith follow the same thought. For instance, the Scots confession of 1560 (Art.21) confesses that in the "right use of the Lord's table" communicants are:

"so made flesh of his flesh and bone of his bone that as the eternal Godhead has given to the flesh of Christ Jesus...life and immortality, so the eating and drinking of the blood of Christ Jesus does the same for us". [101]

The Belgic Confession (Art.35) teaches that in the Lord's Supper we "certainly receive by faith...the true body and blood of Christ our only Saviour in our souls". [102] The Westminster Larger catechism (Q.170) confesses that "they that communicate in the sacrament of the Lord's Supper do therein feed upon the body and blood of Christ...truly and really". [103] The Heidelberg catechism declares that "we are really partakers of

his true body and blood...as we receive by the mouth of the body these holy tokens". [104] The above interpretation boldly sets out the Lord's Supper as a principal means of mystical union with Christ. In the teaching of Lloyd-Jones the Lord's Supper serves to seal in an outward way and confirm an already existing relationship. He would not have been able to identify with Calvin that "while the Gospel is called the power of God unto salvation to every one that believeth, we hesitate not to transfer the same title to the sacraments" [105] nor with certain later Reformed theologians who described the sacraments as "converting ordinances".

1.9 Concluding comments on the contents of Lloyd-Jones' doctrinal teaching

A. Lloyd-Jones reveals himself in this doctrinal survey as being a masterful "layman's theologian" as he interprets the finer points of biblical and historical theology to his hearers. In the process he reverses "the charge" he claims is constantly brought against evangelicals that "there is nothing for the intellect, that we are anti-intellectual, and obscurantist". [106]

B. Lloyd-Jones lays heavy emphasis on the notion of the Church as being both visible and invisible. His preference for the latter expression of the Church is deliberately stated. This thought, in my opinion, is correctly called into question by

modern ecclesiology. It has within it the continuing problem for Lloyd-Jones of adequately appreciating the earthly form of the Church. This problem is most evident when the matter of ecumenism or the unity of the Church arises.

C. As an ordained Presbyterian minister, Lloyd-Jones nevertheless declares his preference for the system of church government known as "Congregationalism". In claiming that this understanding of church government most adequately represents the New Testament understanding of polity he superficially deals with the example of the Council of Jerusalem (Acts 15) as if this were the only ground used by those who would maintain that a synodical system of church government more adequately represents the position of the New Testament. He fails to see that this particular Council "provides a pattern of consultation and adjudication that cannot be neglected in the permanent government of the Church" [107] He appears not to recognise that it is contrary to the unity that belongs to the church to suppose that since the death of the apostles the solidarity represented by them in the governing of the church has been terminated. John Murray makes the discerning observation that in respect of apostolic fellowship, faith, and witness, there remains even today a basic unity. He maintains that "it is contrary to all analogy to suppose that at the point of government this unity is suspended". [108] Furthermore, unless the remark be taken as referring exclusively to a local congregation as the Body of

Christ some understanding must be given to Paul's notion of such an organic union existing in the Body of Christ that times of joy and sorrow are shared together. By implication this principle of organic unity extends to the matter of discipline too especially when mal-administration, chaos and scandal, threaten the health of the whole Body. This need for discipline implies a system not so atomistic as Congregationalism. The impression given is that it suited both the style and temperament of Lloyd-Jones to be a Congregationalist in outlook and therefore free from too many restraints on his ministry.

D. The sacramental doctrine taught by Lloyd-Jones consistently reveals an understanding of the sacraments as being a "visible Word". This appears a too scholastic and didactic way of understanding their nature, and calls into question the notion of sacraments being a "means of grace". A "Zwinglian" position on the sacraments, though denied by him, is consistently evident on a number of occasions in his teaching.

E. Lloyd-Jones' use of the phrase "a seal of regeneration" to describe the sacraments introduces a fundamental problem as this inverts the Reformed notion of the sacraments as being signs and seals of the Covenant of Grace. Underlying this attempt to reconstruct the Reformed understanding of the sacraments is the desire to keep the church a pure community of regenerate believers. This is an obvious departure from Reformed ecclesiology, being an expression of baptist and pietistic convictions.

CHAPTER ONE

END NOTES

1. This discussion class lasted fifteen years. The years 1953-1955 were spent by Lloyd-Jones on the theme Great Biblical Doctrines; from 1955 to the time of his retirement in 1968 he taught on the book of Romans, chapters 1 to 14.17.
2. This series of five tape recordings entitled Great Biblical Doctrines Vol.8 - MLJ 29 is available from the Martyn Lloyd-Jones Recordings Trust, 25 High Street, Ashford, Kent, TN24 8TH, U.K.
3. Murray, Iain., D Martyn Lloyd-Jones : the first forty years 1899-1939, Edinburgh, The Banner of Truth Trust, 1982, p.347-349 for an interesting account of how Lloyd-Jones was almost appointed as principal to the Bala Calvinistic Methodist Theological College shortly before going to Westminster Chapel.
4. Lewis, P. in an article The Doctor as Preacher in Chosen by God, ed C. Catherwood, East Sussex, Highland Books, 1986, p.89
5. Ibid., p.89
6. All quotations from Lloyd-Jones in this first chapter are taken from the 5 tapes unless otherwise indicated.
7. Hodge, Charles. As an example of a three volume Systematic Theology, London, James Clarke and Co. Ltd. reprint 1960, in which no specific treatment of the Church is to be found.
8. Packer, James. In an article entitled A kind of Puritan in Chosen by God, op. cit., p.43
9. Lloyd-Jones, D.M. The Puritans, Edinburgh, The Banner of Truth Trust, 1987, p.352, Lloyd-Jones outlines his encounter with the Puritans through the writings of Jonathan Edwards.
10. The belief that the Kingdom of God and the Church are basically one entity and that the authority that belongs to God is in this way transferred to the Church.
11. Skydsgaard, K.E. in the article The Mystery of the Church in the Journal of Ecumenical Studies, Vol.1, 1964, p.418
12. Kung, H. The Church, Burns and Oates, London, 1967, p.92

13. Schnackenburg, R. The Church in the New Testament, New York, Herder and Herder, 1966, p.188
14. Schmidt, K.L. The Church, London, Bradford and Dickens, 1957, p.1, as an example of modern scholarship.
15. Richardson, A. An Introduction to the Theology of the New Testament, London, S.C.M. Press Ltd., 1961, p.286
16. Bannerman, James. The Church of Christ (Vol.1), Edmonton (Canada), Still Waters Revival Books, 1st edit. 1869, repr.1991, p.34.
17. Kuiper, R.B. The Glorious Body of Christ, Edinburgh, The Banner of Truth Trust, p.27
18. Ibid., p.29
19. Richardson, A. Op.cit., p.288
20. Wendel, F. Calvin, London, Collins, 1963, p.296
21. de Gruchy, John. Liberating Reformed Theology, Grand Rapids, Wm. B. Eerdmans Publishing Co. 1991, p.199
22. Calvin, J. Institutes of the Christian Religion, IV.1.7, London S.C.M. Press Ltd. ed. John T. McNeill (trans. Battles). 1961, p.1022. "...the former church, invisible to us, is visible to the eyes of God alone...".
23. Murray, John. Collected Works : Vol 1 - Systematic Theology. Edinburgh, The Banner of Truth Trust, 1977, p.234
24. Aulen, Gustaf. Reformation and Catholicity, Philadelphia, Muhlenberg Press, 1961, p.75
25. van Selms, A. In an article The Communion of Saints and the colour problem in Delayed Action, Pretoria, Craft Press, n.d., p.51
26. Ibid., p.52
27. Kuyper, A. Lectures on Calvinism, Grand Rapids, Wm. B Eerdmans Publishing Company, 1953, p.59. (Original lectures : 1898)
28. Great Biblical Doctrines, Tape No. 2, Church Government
29. Edit. P. Schaff, The Creeds of Christendom, Grand Rapids, Baker Book House, repr. 1990, p.462 and p.419

30. Balke, W. Calvin and the Anabaptist Radicals, Grand Rapids, Wm. B. Eerdmans Publishing Co. 1981, p.244 where von Campenhausen is quoted.
31. Balke, W. op cit., p.228
32. Ibid., p.230
33. Calvin, J. op cit., IV.1.13, p.1026. Calvin is prepared to understand this parable as having meaning for the Church. cf. Bruner, F.D. Matthew : The Churchbook, Vol.2., Dallas, Word Publishing, 1990, p.496 and p.503 where in discussion of this parable reference is made to the Church.
34. Eaton, M. author of Baptism with the Spirit : the teaching of Martyn Lloyd-Jones in a private letter to me (d.28.06.88) speaks about the "conviction of Lloyd-Jones that the church was the fellowship of the redeemed".
35. Pelikan, J. Obedient Rebels, London, S.C.M. Press Ltd. 1964, p.35
36. Lloyd-Jones, D.M. Life in the Spirit : an exposition of Ephesians 5.18 to 6.2, Grand Rapids, Baker Book House, 1975, p.149
37. Torrance, T.F. Kingdom and Church, Edinburgh, Oliver and Boyd, 1956, p.101
38. Brown, Dale. Understanding Pietism, Grand Rapids, Wm. B. Eerdmans Publishing Co. 1978, p.37
39. As quoted by Balke, Willem, Op cit., p.228
40. Tape 3317 : Lessons from church history (Romans 12.6-8)
41. Manson, T.W. The Church's Ministry, London, Hodder and Stoughton Ltd. 1948, as an example of a response to the book The Apostolic Ministry
42. Kotzé, J.C.G. The Divine Charge to the Christian in the Church, Stellenbosch, SCA Co. of S.A. 1951, p.46
43. Ibid., p.49
44. Murray, Iain. D. Martyn Lloyd-Jones : The Fight of Faith 1939-1981, Edinburgh, The Banner of Truth Trust, 1990, p.789
45. "Independent" here as an ecclesiastical description must not be confused with the modern use of this word to describe certain 20th century charismatic and renewal churches.

46. Great Biblical Doctrines, Tape No. 3 (Vol.8), The Sacraments.
47. Lloyd-Jones, D.M. The Puritans : their origins and successors, Edinburgh Banner of Truth Trust, 1987, pp.129ff
48. MacGregor, G. Corpus Christi, London, MacMillan and Co. Ltd. 1959, p.186
49. Lloyd-Jones, D.M. Knowing the Times, Edinburgh, Banner of Truth Trust, 1989, p.229
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51. Calvin, J. op.cit. p.1277
52. Marcel, Pierre. The Biblical Doctrine of Infant Baptism, London, James Clarke and Co. Ltd. 1953, p.52
53. von Allmen, J.J. Worship : its Theology and Practice, London, Lutterworth Press, 1965, p.156
54. von Allmen, J.J. Ibid., p.157
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56. Seeberg, R., Text-book of the History of Doctrines, Grand Rapids, Baker Book House, 1958, p.321 for an exposition of Augustine's doctrine of the visible Word.
57. Great Biblical Doctrines, No. 4 (Vol.8), Baptism.
58. Quoted in a paper on Infant Baptism presented to the General Assembly of the Presbyterian Church of S.A., Assembly Papers 1985, p.53
59. Seeberg R. Op.cit. p.353
60. Eaton, M. Baptism with the Spirit : the teaching of Martyn Lloyd-Jones, Leicester, I.V.P., 1989, pp.80ff
61. Lloyd-Jones, D.M. Joy Unspeakable, Eastbourne, Kingsway Publications, 1984, p.38
62. Jewett, Paul K., Infant Baptism and the Covenant of Grace, Grand Rapids, Wm. B. Eerdmans Publishing Co. 1978, p.162
63. Murray, I., op cit., p. 790

64. "Restorationist" : one who believes that the present day Church in order to function effectively under God must restore and recover all the characteristics of the Church found in the pages of the New Testament.
65. Wright, N. The Radical Kingdom, Eastbourne, Kingsway Publications, 1986, p.14
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71. Ibid., p.172
72. Kuyper, A. op.cit. p.65
73. Murray, I. op.cit. p.791
74. Berkouwer, G.C. op.cit. p.175
75. Ibid., p.175
76. Wilson, Marvin R., Our Father Abraham, Grand Rapids, Wm. B. Eerdmans 1989, p.xv
77. Lloyd-Jones, D.M. Ephesians 2 : God's Way of Reconciliation, London, Evangelical Press, 1972, p.65
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80. Lloyd-Jones, D.M. Healing and Medicine, Eastbourne, Kingsway Publications, 1987, p.62
81. Schaff, P. op.cit., pp.660, 661

82. Ibid., p.285
83. Ibid., p.328
84. Ibid., p.378
85. Ibid., p.467
86. Great Biblical Doctrines (Vol.8), Tape No. 5, The Lord's Supper
87. Torrance, T.F. Conflict and Agreement in the Church (Vol.2), London, Lutterworth Press 1960, p.135
88. The "Credo" of the People of God proclaimed by Pope Paul IV, London, Catholic Truth Society, 1968, p.12
89. MacGregor, G. op.cit. p.188
90. Bruce, Robert. op.cit. p.70
91. Nevin, John. The Mystical Presence, Philadelphia, United Church Press, rep. 1966, p.119
92. Bruce, Robert, op.cit. p.83
93. Ibid, p.83
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CHAPTER TWO

THE MAJOR BIBLICAL CONCEPTS IN LLOYD-JONES' DOCTRINE OF THE CHURCH

2.1 Introduction

In this chapter it is the intention to examine some of the more important sermons preached by Lloyd-Jones in which he reveals his understanding of the Church. These are found in his series on the letter to the Ephesians, the writing of Paul that concentrated most deliberately on the theme of the Christian in the Church. Lloyd-Jones began this series of sermons on the letter of Paul to the Ephesians on Sunday, 10 October, 1954. Two hundred and sixty sermons were to follow before this major expository series of his ministry concluded on 1 July, 1962. [1] He describes this epistle as the most "mystical" of Paul's letters and refers to an unknown author's description of Ephesians with approval, namely, as "the crown and climax of Pauline theology". [2] This view is the same as that held in the Expositor's Greek New Testament where this letter is described as being a "distinctively theological epistle" [3] and having an understanding of the nature of the Church described as that which is "the highest found in the Pauline writings" [4]. William Barclay, the Scottish commentator on the New Testament, refers to Ephesians as "the Queen of the epistles" [5]. F.W. Beare in the Interpreter's Bible ventures the opinion that because the major feature of the teaching in this letter is the doctrine of the Church, those who stand in the "Augustinian-

Calvinist" school of theological interpretation have been most heavily influenced by it. [6] Against such a background it is understandable why Lloyd-Jones would have chosen this profound source of teaching from which to draw inspiration for a series of sermons of this length. To be noted also is his fascination with the writings of the Puritan, Thomas Goodwin, which contain many sermons on this Pauline letter. M. Eaton, for instance, has shown conclusively that Lloyd-Jones' understanding of the Spirit in His work of "sealing" the believer is drawn in the main from Goodwin and his sermons on Ephesians. [7] In his preaching method, Lloyd-Jones followed Calvin and the early Calvinian reformers by dealing in meticulous fashion with the various parts of this letter, verse by verse. The intention behind this was clear : to fashion a congregation edified and built up in the Word. This mammoth series was printed in eight volumes during 1972-1982. However, not all the sermons preached by Lloyd-Jones on this letter are to be found in these published versions. In addition, a further 32 sermons in this series are to be found published in the Westminster Record [10] or on cassette tape. [11]

2.2 The scriptural models and images used by Lloyd-Jones to express his ideas on the nature of the Church

The letter to the Ephesians is rich in models and images seeking to portray some aspect and understanding of the Church. In this chapter certain representative and select sermons are chosen in order to grasp through his preaching the ideas of the Church that

fashioned his thought. Lloyd-Jones focused in his preaching on various models of the Church such as the Body of Christ, the New Humanity, the Kingdom, the Family of God, the Building and Temple, and the Bride of Christ. There are also a number of sermons arising out of the text of Ephesians 4 on the theme of Oneness (unity), as this relates to the life of the Church. Further, there is an important focus on the various "Offices" found in the Church, while a major teaching that affects this thesis is found in a sermon on Revival, based on the text "One Spirit" found in Ephesians 4.4. Throughout his teaching Lloyd-Jones reveals a persistent emphasis on the nature of the Church as being essentially spiritual, mystical, organic and relational in character. This perspective he often sharply contrasted with a notion of the Church as visible, external, and institutional. These various sermons are examined and critically reviewed. Finally, it would be erroneous to assert that his teaching here is dominated by the theme of the Church to the exclusion of other major emphases. There is also a recurring message about the Lord of the Church in relation to the individual believer. The regular focus on the individual is never forgotten as Lloyd-Jones teaches on the corporate nature of the Christian life as rooted in the Church. He declares of these models of the Church that they are "pictures" designed primarily to enable believers "to have some understanding of our relationship to the Lord". [12]

2.3 A consideration of various models of the Church found in certain selected sermons preached by Lloyd-Jones on Paul's letter to the Ephesians

2.3.1 The Church as the Body of Christ

Three sermons preached by Lloyd-Jones on the theme of the Body of Christ need to be considered together. Their textual foundation is found as Ephesians 1.22-23; 4.4; and 4.15,16.

2.4 The Church as the Body [13]

Ephesians 1.22-23

Text: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (A.V.)

This sermon is found as chapter 36 in the volume entitled God's Ultimate Purpose which is an exposition of the first chapter of the letter to the Ephesians. The title is described as "The Church which is His Body".

2.4.1 Structure and outline of this sermon

There are four major insights here that enable the reader to grasp the strong Christological foundation of the Church in the thought of Lloyd-Jones. We are reminded here of K.L. Schmidt's famous dictum that "ecclesiology is Christology and Christology ecclesiology". [14] The evangelical perception that the Church is to be understood out of Christ comes strongly to the fore.

- A. The image of the body of Christ means that believers are joined to Christ.
- B. The Lord Jesus Christ is the Head of the Church. As Head of the Church
 - (i) He is the source and centre of its life
 - (ii) His life is found in every portion of the body.
- C. The "fulness" spoken of here reveals that Christ fills the body with his own life.
- D. Believers as the Church, in contrast, are His fulness; for a Head without a body is not complete.

Lloyd-Jones is clearly in line with much modern scholarship when he recognises this description of the Church as the Body to be the most frequently used image in the New Testament. Commenting on this text, Marcus Barth, for instance, asserts that discussion on this image has taken preference in the last forty years (the printing is dated 1974) over the "hundred other designations" [15] found in the New Testament and used of the Church. Lloyd-Jones considers this image to be "a great mystery" after the pattern of Ephesians 5.32 where the union of Christ and His Church in a way not easily understood in all its implications. His skill as a biblical expositor is especially seen in his opening up of the text in relation to its final clause, "the fulness of him that filleth all in all". John Stott calls this "a puzzling expression" [16]; Charles Hodge refers to this as "the radical...idea of the church" [17], and Armitage Robinson speaks of it as being "a most remarkable expression". [18] There is a notable simplicity in Lloyd-Jones' exposition of this profound ecclesiological thought where the Church is seen as

that body which shares the life and power of Christ on the one hand and on the other hand is seen to be completing the "fulness" of Christ as it grows and develops. This "fulness" is interestingly related to the gathering in of the Gentiles as well as the fulness of Israel into the Body of Christ which then will be complete.

2.4.2 Certain special features in this exposition

Two features in this exposition need to be noted. Firstly, the way in which Lloyd-Jones as a medical doctor handles the somewhat difficult metaphor of the "Body" with a certain ease by using an "organic" understanding of the human body to understand the deep spiritual truths found in this text. As various parts of the human body are developed out "of an original cell" so those who are "truly" members of the Church and "truly" born again are a "development out of Christ". [19] Thus the Church is seen from the perspective of Christ and His life. On the other hand, as in a human body all the parts are really one so in the Body of Christ the members are in "organic, vital, and spiritual" union. [20] The essential "living quality" in the nervous system and in the blood of a human body is seen by him to account for the unity of the human frame. In like manner, it is "the Spirit" who maintains and sustains the unity of the body of Christ. As "the whole of my life is in every part of my body" so according to Lloyd-Jones the attributes, the powers and the graces of the

Lord Jesus Christ are in us "as members of His Body". [21] The strong Reformation note is struck in that for Lloyd-Jones "there is no Head of the Church save the Lord Jesus Christ" which he maintains, quite correctly, is of the "essence of the reformed position". [22] The one criticism that may be levelled at Lloyd-Jones in this exposition is that whereas Paul consistently emphasises the Headship of Christ in relation to His Body the Church, Lloyd-Jones develops the theme of unity by bending the text in the direction of the teaching of 1 Cor.12 where a more "horizontal" emphasis is found. This theme of the unity that exists between the members of the Body then becomes the main aspect of his exposition. This allows him, secondly, to develop a notion of the Church and its unity as a great spiritual organism "receiving His fulness in her". The phrases and descriptions "mystical unity", "spiritual unity", "essential and vital unity", "organic", "vital", and "mystical body" abound in this sermon. One of his most important critiques in the years when the series on Ephesians was preached comes to the fore in a criticism of the ecumenical movement in its desire for a "World Church". This unity is preconceived as being one where there is a "mere joining together of external organizations". [23] This Lloyd-Jones declares to be "completely unscriptural". Further, the attempt to amalgamate a number of denominations is regarded as being futile and unable to create the necessary "spiritual unity" that is the fundamental mark of the Church.

Interestingly in his thought this unity brought into being by the Spirit is not merely "mystical", because the Spirit of truth always leads into that "truth" found in the New Testament. This truth is intimately bound up with the profession of such doctrines as the Virgin birth, the Substitutionary theory of the Atonement, the belief in miracles, and "various other doctrines". Spiritual unity and basic doctrine [24] are therefore brought together in an essential relationship.

2.4.3 Certain critical observations of Lloyd-Jones' exposition

This emphasis of Lloyd-Jones on the mystical and transcendent nature of the Church must be appreciated in a time when the Church has so often been assessed in sociological and political terms. It recalls us to an understanding of the Church as rooted in Christ and the fulness of His life. It is also a necessary corrective to superficial ecumenism given to creating ecclesiastical empires. However, the question must be asked whether Lloyd-Jones does not, in emphasising the mystical dimension of the Church, serve to undervalue the importance of its "earthly" form and therefore also its calling to express its unity in a visible fashion. The query must also be raised whether the motives of those concerned about the visible unity of the Church are adequately represented in merely wanting to join together "external organizations". This criticism offered by Lloyd-Jones, while true in certain instances, hardly

penetrates to the heart of the genuine ecumenical endeavour. The matter of "unity in the truth" (that is, unity in a framework of common belief) is raised on many occasions by Lloyd-Jones and will be considered at a future point in this thesis.

2.5 The Church as the Body [25]

Ephesians 4.4

Text: "There is one body..." (A.V.)

This sermon is found as chapter 4 in the volume entitled Christian Unity which covers Ephesians 4.1-16 expositionally. Its title is described as "The Body of Christ".

2.5.1 An evangelical exposition of Ephesians 4.4 and its reference to the Church as the Body of Christ

In this sermon three major truths are expounded by Lloyd-Jones against the background of the Church understood as "the Body":

- A. The unity of the Church is essentially organic. The true church is a new creation, and all who belong to her are born of the Spirit.
- B. There is diversity in this unity which is seen also in the difference between the members of the human body. Any "dull uniformity" in the Body of Christ is unscriptural.
- C. There is an interdependence between the various members of this Body. This is especially relevant at the time of suffering on the part of any member.

Close observation will reveal that much of this sermon anticipates various "renewal" movements of our time where the

strong emphasis is on recovering a notion of ministry where all the members of the Body of Christ are involved.

2.5.2 Some problems associated with this understanding of the Church as the Body of Christ

Prof. Geddes MacGregor warns about the use of this particular metaphor to describe the Church because

"modern scholars have rightly considered the phrase (the body of Christ) to require the most careful analysis, for the theological and ecclesiological consequences of its interpretation are far-reaching". [26]

MacGregor presumably thinks of those schools of theology, usually of a "catholic" nature, that have tended to understand this phrase literally rather than metaphorically. They have therefore seen in the Church, regarded as the Body of Christ, an "extension of the incarnation" and a permanent presence of Christ upon the earth. In this way a powerful and triumphalistic notion of the Church usually gains acceptance. Lloyd-Jones, on the other hand, appears to raise problems when dealing with this metaphor from an exact opposite perspective. For him this image refers to the "mystical, unseen, and spiritual" [27] dimension of the Church and its life. This appears to lead to the weakening in this particular sermon of its visible and observed form. Lloyd-Jones advances the peculiar logic, based on sociological rather than theological reasoning, that this phrase "the Body of Christ" cannot mean "the visible and external church" for the good and obvious reason that the visible and

external church "consists of many bodies, a multiplicity of bodies". [28] In this he appears not to understand that because Christ is present in each local congregation it necessarily takes on all the characteristics of "the body of Christ". Again, he states dogmatically that

"the apostle was not thinking of that (the visible and external church). He is thinking of the essential Church, the mystical church, which is invisible, the mystical body of Christ", (my emphasis) [29]

Here, we need to be reminded of Prof. John Murray's strong assertion that the Church in the New Testament never appears "as an invisible entity and therefore may never be defined in terms of invisibility". [30] This is what Lloyd-Jones in fact insists on doing. The fact that Jesus is heard proclaiming the truth of building His Church on earth (Matt. 16.18 and John 17.15) does not in this instance seem to be acknowledged by Lloyd-Jones. This is all the more puzzling in the light of his partiality to Independency as a system of church polity and government.

G.D. Henderson maintains that "Independents usually found no need for the word 'invisible', for to them the Church was a group of believers : the visible Church consisted of the converted, the redeemed, the righteous..." [31]

There is a distinct ambiguity here that penetrates Lloyd-Jones' thought which occurs constantly in his reflection on the Church and which, in my opinion, is never adequately resolved.

Following hard upon this stance by Lloyd-Jones is his distinctive criticism of the Roman Catholic Church on account of her failure to understand this truth of the Church as something "mystical, internal, and invisible". Lloyd-Jones is clearly not at his best theologically in these comments. In fact we may consider that the Roman Catholic Church has known this truth only too well. The problem from the Reformed and evangelical position has not been that Rome has failed to understand the mystical dimension of the Church but has dogmatically persisted in equating the boundaries of the mystical Body of Christ with those of her own institution. In the encyclical Mystici Corporis [32] of Pius XII issued in 1943 this simple equation is made, with the result that the power and the prestige of the earthly institution is enhanced and exaggerated. (We need to recognise that this position has somewhat changed since the promulgation of the document known as Lumen Gentium at the 2nd Vatican Council where the ecclesial nature of other bodies is recognised).

2.5.3 The issue of a Platonic dimension in the thought of Lloyd-Jones

Lloyd-Jones continues to intensify his understanding of the nature of the Church in this sermon with the following deliberate exposition

"there is one perfect mystical Church, unseen and spiritual... It is the only body, it is the unseen, mystical Church. The one thing that ultimately matters for each one of us is that we belong to this body. We can be members of a visible "church" and alas not members of this mystical, unseen Church...the one thing that matters is that we are found in this mystical, unseen, spiritual Church which alone is the body of Christ." [33]

The quotation is given in full because the suspicion is aroused that Lloyd-Jones in seeking to expound a difficult concept in Pauline theology in fact reverts to a Platonic mode of thought. In this thought the logical result is downgrading of the earthly form of the Church into being but a pale reflection of the true and real Church. In fact from some of Lloyd-Jones' expressions it would appear that membership in the "visible" church carries little immediate spiritual benefit. Anders Nygren, the Lutheran theologian, in his book Christ and His Church, addresses this type of problematic ecclesiology represented in Lloyd-Jones' thought when he stresses that the concept "the body of Christ" has nothing to do with "the Platonic concept of the participation of the phenomenal world in the noetic world". [34] He maintains, further, that "every spiritualistic view" is rejected in this designation of the Church as the body of Christ because there is "no contradiction" between the Church understood as the body of Christ and the Church as a concrete, historically-conditioned society. As I understand it, Nygren was not in this instance writing so much as a confessional Lutheran about this

problem as he was as a scholar of the the New Testament text. He therefore has to be listened to carefully in this criticism.

The strange problem in Lloyd-Jones' persistent use of terms like "mystical", "unseen", "spiritual", and "invisible" is that while sometimes present in the text of the New Testament they are in fact not prominently associated there with its terminology relating to the Church. Their constant use also serves to detract from the understanding of the Church as a real and concrete body in this world. We notice too that this approach to ecclesiology appears to throw suspicion upon sincere endeavours to recover the unity of the Church in visible form. The evidence points in the direction of Lloyd-Jones occasionally using this terminology in order to weaken concern for the earthly form of the Church. This is especially to be noticed in addresses given in the 1960s and early 1970s when ecumenical concerns were at their highest.

2.6 The Church as the Body [35]

Ephesians 4.15,16

Text: "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase in the body unto the edifying of itself in love".

This sermon is found as chapter 22 in the volume entitled Christian Unity which covers expositionally verses 1 to 16 of Ephesians chapter 4. Its title is "Activities and Life" and

deals essentially with the question of the unity of the Church viewed as the body of Christ and how this unity is to be understood.

2.6.1 The theme of the message on unity

Lloyd-Jones emphasises in this message how unity is both "vital" and "essential". The Church is the body of Christ and therefore to be guilty of schism and of wrong division is sinful. The use of the phrase "wrong division" obviously implies that there may be a time when "right division" is necessary. For Lloyd-Jones the Reformation, for instance, would be an example of this. He again warns against the thinking that perceives the unity of the Church to be something "external", "mechanical", or "organisational". [36] He also describes as "erroneous" that method of seeking the unity of the Church which begins first of all with the phenomena of the "organizations and the sects and the denominations" instead of starting first of all with the nature of this unity of the Church as this is displayed in the New Testament. This is what we might expect from one trained to move from the text to the situation, seeking first of all the truth in Scripture of all matters relating to the Church and its life. The situation was clearly that of the developing ecumenical movement and its influence.

2.6.2 The basic outline of the message on unity

Lloyd-Jones makes four major points in this sermon all of which bear onto his understanding of the unity of the Body. [37]

A. The first essential is shown by Lloyd-Jones to be a "true belief" in the Lord Jesus Christ. This is contrasted with the 20th century Church which he accuses of "preaching unity" before preaching Christ. Here Lloyd-Jones reveals his point of departure to be a confession of the Deity of Christ. This confession is also enlarged to include "all the doctrine taught in chapters 1, 2, and 3" of this letter which he understands to be an unfolding of the fundamental belief in Christ and His Deity. Thus the close relationship between the unity of the Church in the Spirit and the confession of distinctive doctrines ("the truth") is again brought into focus.

B. The second major principle discussed is "union" with the Lord. This union is viewed not as an organizational matter but as a question of being rightly related to the Lord Jesus in an organic fashion.

C. The third principle relates to the fact that "life" must always precede the matter of unity in the Church. Unity is, therefore, seen to be the outflow of spiritual life. The modern Church is criticised by Lloyd-Jones for being interested merely in numbers and for wishing to get rid of denominational divisions in the mistaken belief that then "the world will listen to us". Lloyd-Jones holds up the doctrine of the Remnant to show that in the matter of the unity of the Church numbers are not so important as is purity of life and doctrine.

D. The final main principle is seen in the observation that the Head acts in His own Body. This truth allows Lloyd-Jones to criticise the "feverish activity" on the part of many members of the Body. It also allows him to express his consistent belief that Revival as a sovereign act of God is in conflict with the modern notion of organizing evangelistic campaigns. He astutely observes that despite the intensity of these evangelistic campaigns the Church has continued to decline. The encouraging exaggeration is expressed that in Revival "more can happen in a day than generally happens in fifty years of our activities and efforts". [38] Revival is here seen as a sovereign act of God but also as a divine answer to a pleading of men with the Lord to "send His Spirit upon us in mighty reviving power".

2.6.3 Assessment of the perspectives found in this sermon

Prof. T.F. Torrance of Edinburgh, in an assessment of the ecumenical age of the Church, asserts that "little attention is given throughout the Church to the primary truths of the Gospel" and that many ministers are often "little more than servants of public opinion". [39] Lloyd-Jones is therefore to be valued for his persistent conviction that the unity of the Church must be based on doctrinal truth. This truth for him clearly is the Deity of the Lord Jesus out of whom alone the nature of the Church is to be understood.

However, in teaching the truth of the sovereignty of God in

revival we may observe a type of problematic contrast that appears as part of Lloyd-Jones' preaching style. If taken literally these contrasts end up as half-truths. The truth is implied here that the labours of men in the service of the Gospel are negligible when compared with the sovereignty of God. This may have the effect, for example, of serving to undermine obedience to the Great Commission of Matthew 28. Peter Masters, editor of the magazine Sword and Trowel, on this basis accuses Lloyd-Jones of being partially responsible for the ineffectiveness of many reformed churches in his day because they absorbed this theory of church growth where "the sovereignty of God in revival was romanticised out of all proportion". [40] There appears to be certain justification for this criticism which will be taken up again when the matter of Revival is looked at in greater detail.

2.7 The Church as the New Humanity

Ephesians 2.15

Text: "For to make in himself of twain one new man, so making peace". (A.V.)

This sermon is found as chapter 19 in the volume entitled God's Way of Reconciliation (Studies in Ephesians 2). This book of addresses on Ephesians was the first to be published in the eight volume series. This was not co-incidental. Lloyd-Jones was regarded as addressing a number of contemporary concerns and problems in this part of the letter to the Ephesians. Here the

focus of the sermon is on the question of peace, a question at that time of great contemporary relevance. Lloyd-Jones assures his hearers that here "the profound doctrine of the Christian Church" is introduced by the apostle.

2.7.1 The four points made and expounded in this sermon [41]

- A. Christ's way of making peace is to bring into being the Christian Church. The Church is not merely a coalition of Jews and Gentiles. It is a new creation rivalling the act of God in the beginning in creation.
- B. The Church is formed in Christ. As the Body of Christ the Church derives her life and power from Him. It is an "organic whole, a vital unity...the whole being greater than the sum of its parts".
- C. The result of the Church being formed in Christ is nothing less than a "new humanity". Lloyd-Jones makes the claim that when we observe the Church we are looking at "a new race, a new humanity". Peace is the result of being part of this new race.
- D. We are all equal as believers in this new relationship in the Church, because the unity of this new body is an "absolute" unity in which racial backgrounds, cultural identities and social positions, are done away.

2.7.2 An assessment of the truths presented in this sermon

Lloyd-Jones expressed himself adamantly against the use of the pulpit for self-conscious political purposes. In a later sermon he was to say that "if Christianity had presented the first century with a great political and social programme...it would undoubtedly have been exterminated immediately". [42]

Nevertheless it may be seen how his faithfulness to the Pauline

text in this exposition had immediate and contemporary relevance for issues of that day. The vision of the Church presented here is remarkable in a day when evangelicals were more and more under the influence of a pietistic and fundamentalistic notion of faith that concentrated solely on the individual and viewed salvation in the same individualistic categories. It will be seen that this perception of the Church not only avoids shallow individualism but also avoids the further distortion of identifying the Church with certain national groups. An organic notion of a "new humanity" in which Jew and Gentile are united as one is found to be that which underlies this understanding of the Church. The important stipulation is made once again : entrance into this new body takes place solely through "our new birth". The logical conclusion is that this new humanity is therefore composed exclusively of those who are regenerate. This emphasis will be heard constantly in the ecclesiological assertions made by Lloyd-Jones.

2.8 The Church as a Kingdom, a Family , and as a Temple

Ephesians 2.19-22

Text: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: In whom all the building fitly framed together groweth unto an holy temple in the Lord : In whom ye also are builded together for an habitation of God through the Spirit".

2.8.1 Introduction to the content of these sermons

The second chapter of the letter to the Ephesians offers Lloyd-Jones a large opportunity to deal with the Church from three distinct perspectives using the three images of Kingdom, Family, and Temple. His revealing passion is displayed in the introductory comment that

"if the whole Church only realise what she is we would already be on the high road to true revival and a mighty spiritual awakening. It is because we fail to realise these things that we do not pray for Revival as we ought..." [43]

Lloyd-Jones' view of revival is given a different emphasis here. The possibility of revival occurring in the Church is strongly linked to a Church which knows and understands its true identity as this is disclosed in the New Testament.

2.8.2 The Church understood as a Kingdom

Ephesians 2.19

This sermon is found as chapter 27 in the volume God's Way of Reconciliation (Studies in Ephesians 2), under the heading of "Heavenly citizenship". The thought of the Church being compared to a Kingdom by Paul is for Lloyd-Jones totally compatible with the teaching of Jesus who "always thought in terms of a Kingdom". [44] Pauline insights are therefore deliberately reconciled by Lloyd-Jones with teaching found in the Gospels. As may be expected in an evangelical preacher he

is quick to emphasise that entrance into this kingdom is by the new birth. The logical conclusion of this observation is that membership in the Church is understood as being based on those people who are regenerate.

2.8.3 The structure of the sermon together with a brief assessment

Lloyd-Jones draws out the implications of the Church being likened to a Kingdom in three different ways. [45]

- A. Christians are a separate people, distinct from all other people. It is "as a member of the Church" that they are "taken out of the world" and made a separate body.

Here Lloyd-Jones reveals a commitment to that initial understanding of the "ekklesia" given in his original address on the Church in the series Great Biblical Doctrines. The ekklesia in his thought continues to be understood as those "called out" to serve God in the world. The emphasis here, however, is much stronger on the theme of separation than in the former teaching.

- B. Christians, in a similar manner to citizens who acknowledge their allegiance to a ruler, all acknowledge "the same Head, the same King..." [46]

Under this heading Lloyd-Jones injects a qualification that is to be heard many times over in this Ephesians series and that underlies his understanding of the Church. Lloyd-Jones adamantly maintains that the apostle's thought here is to be understood "spiritually". The Church is not to be thought of as an

"organisation", or as something "visible" and "external". This is on account of it being something "spiritual", "mystical", and "organic". [47] The question needs once again to be raised whether a certain Platonic element has not entered into Lloyd-Jones' thought in these observations. At the same time his vision of the Church as something transcendent, which is formed "from above" rather than "from below", to use modern terminology, must be appreciated.

C. The privileges of being a citizen of this glorious kingdom are outlined, with the greatest privilege being that of serving a King whose kingdom "is not of this world". Lloyd-Jones appreciates the fact of being part of the Church in history together with many other famous personages:

"I am glad that I belong to the same company, the same kingdom, as Augustine, and John Calvin, and Martin Luther, and John Knox, and the Puritans, and Whitefield and Wesley and all the rest" [48]

The reader will note that a distinctly Protestant and orthodox line of descent is chosen by Lloyd-Jones to outline his spiritual ancestry. The question needs to be asked as to whether John 23rd for instance should not also have been included in this list!

2.9 The Church as the Household of God

Ephesians 2.19

Text: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God"

This sermon is found as chapter 29 in the volume God's Way of Reconciliation (Studies in Ephesians 2) under the title of "The Household of God". In the main content of this sermon Lloyd-Jones unfolds the meaning of the privileges given to those who are part of the household or family of God. This is done from a Trinitarian perspective where believers in this household have God as the Father, the Lord Jesus Christ as their brother, and where they together share in the Spirit of adoption. Despite these creative insights the sermon is disappointing in its ecclesiological implications.

2.9.1 Comment on Lloyd-Jones' failure to develop this theme

Robert Banks maintains that references to the family and household are so numerous in the Pauline letters that the comparison of the Christian community with the family must be regarded as "the most significant metaphorical usage of all".

[49] This truth is hardly evident in Lloyd-Jones' treatment of this image. Personally I would see this failure to develop a strong notion of the Church as the household of faith as being closely linked to Lloyd-Jones' position on membership in the Church. In his teaching generally there is a strong individualistic notion of church membership, which is preventative of the possibility that families might be

incorporated into the Household of faith. The thought of the Household of faith being composed of many "households" is non-existent in his teaching both here and elsewhere. Ray Sutton, an American theonomist, notes that

"Covenantal theology has maintained that the basic unit of every sphere of society is the family, while Baptist theology sees the individual, usually very atomistically, as the foundation" [50]

While Lloyd-Jones stands in the Reformed tradition and uses concepts and perceptions that would place him in the spiritual line of Calvin it is his individualistic notion of membership in the Church that, in my opinion, removes him out of this framework of faith. This is a serious weakness which undermines the strong objective basis of church membership, namely, the covenant of God. Simultaneously it establishes this membership on subjective grounds in the regeneration of believers. We will have occasion to consider this again.

2.10 The Church as the Temple

Ephesians 2.20-22

Text: "And are built upon the foundation of the apostles, and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit".

2.10.1 Introduction to the sermons

Lloyd-Jones preached four resourceful sermons on the theme of the

Church as the Temple. They are found in chapters 30, 31, 32, and 33 in God's Way of Reconciliation (Studies in Ephesians 2) and reveal some of his major assumptions in respect of membership in the Church. Their different titles are based on the text Eph.2.20-22. These are

- A. an habitation of God
- B. the only true foundation
- C. fitly framed together
- D. the growth of the Church

In these addresses Lloyd-Jones fulfilled what Fr. A. Dulles described as "the capacity to give church members a sense of their corporate identity and mission" [51]

2.10.2 The prominence of the image of the Church as a Building in the New Testament

Lloyd-Jones cites evidence from the New Testament to indicate the prominence given to this particular image :

- | | |
|-------------|--|
| Matt. 16.18 | "...upon this Rock I will build my Church" |
| 1 Cor. 3.11 | "...other foundation can no man lay...Jesus Christ" |
| 1 Cor. 6.19 | "your body...the temple of the Holy Ghost" |
| 2 Cor. 6.16 | "...ye are the temple of the living God" |
| 1 Tim. 3.15 | "...the house of God, which is the church of the living God" |
| 1 Peter 2.5 | "ye also...are built up a spiritual house" |

2.11 Introduction to the Church as the habitation of God (Eph. 2:20-22)

2.11.1 Outline of the sermon

A. The Church as a building is in the process of being built. This is offered by Lloyd-Jones as an explanation of the meaning of history - God is building according to his own purpose this glorious Temple, the Church.

B. This process is a "vital" process where the increase of the Church is not mechanical. Man may add to the membership of the Church but God alone can build people like "lively stones" through the Holy Spirit into this building, the Church.

C. This building is marked out as being a "holy temple". According to Lloyd-Jones holiness is the "great characteristic" of the Church, which in history was compromised when Constantine linked the Roman State with the Christian Church.

D. This building must be thought of in terms of the Holy Trinity. According to Lloyd-Jones "God dwells now in this Temple which is the Church". Jesus Christ is the chief corner stone; the Father manifests his Shekinah glory in the Church; this is done through the sending of the Spirit.

2.11.2 Assessment of the Church as the habitation of God

In my investigation of his works, I have not come across a time when Lloyd-Jones deliberately expounded the notion of the Church

in creedal fashion according to the four "marks" of unity, holiness, catholicity, and apostolicity. Being one who appreciated the great Creeds of Christendom, this is unusual; perhaps he considered this too "Catholic" a form to use. Nevertheless the perceptive eye will note that on the basis of the scriptural revelation he constantly dealt with these characteristics of the Church. An example is found in this sermon where Holiness is singled out as one of the main marks of the Church. Sergius Bulgakov would have recognised in Lloyd-Jones a kindred spirit when, as an orthodox theologian, he wrote : "through the Church we participate in the divine life of the Holy Trinity...". [52]

2.11.3 The relationship between Holiness and Revival

A further contribution to the theme of Revival is found in this sermon. Lloyd-Jones claims that every revival and every time of great increase in membership in the Church has followed a distinctive pattern. He points to Wesley and Whitefield who, when they established their "Holy club" then saw revival. The principle is established by Lloyd-Jones that when "holiness" is made the main concern of the Church then growth may be expected. His primary principle, namely, the sovereignty of God in revival, appears to be slightly compromised here. A "condition" of revival has been introduced : the need first of all for holiness in the Church.

2.12 Introduction to the Church as established on the only
Foundation: Eph.2.20-22

Lloyd-Jones was too faithful a student of Paul to avoid the issue of church unity. Although highly critical of the ecumenical movement and its endeavours to find unity at an external and organizational level he nevertheless recognised that "the whole question...of the unity of the Church is indeed a fundamental one". [53] He is insistent that the understanding of unity must correspond to the teaching of Paul. He illustrates his point by pointing out that the Roman Catholic Church believes in unity "more than any other body" but that unity itself must not be the point of departure when considering this matter. Certain fundamental "principles" must first of all be observed which relate to the "right foundation" on which the Church as the Temple must be erected. This right foundation in his opinion has to do with the Apostles and Prophets and their teaching. It is this truth that is expounded in this sermon.

2.12.1 An exposition by Lloyd-Jones of the Apostle and the
Prophet in this Pauline epistle

- A. Lloyd-Jones answers his own question, "What is an apostle?". He replies by setting out three distinct qualifications for
- (i) man to be an apostle
 - (ii) one who has seen the risen Lord ("a witness to the resurrection of Jesus")

- (iii) one who was specifically called, designated, and sent as a preacher of the Gospel by the risen Lord.
- (iv) one given power to work miracles and found churches.

His conclusion is therefore logical and in accordance with the traditional Reformed view of this matter that "this makes apostolic succession an impossibility". [54] It is interesting to note that when this series on Ephesians was being preached the various unity schemes in Britain and around the world were often struggling with the claims of the "historic episcopate" as well as the office of bishop in a united Church. Lloyd-Jones also deals with this matter more fully when commenting on Romans 1.1. There the conclusion reached is that there have been "no apostles since these early days" and that such a claim to further apostles runs directly contrary to the New Testament.

Lloyd-Jones again asks the question "What is a prophet?" and replies that when there were no New Testament Scriptures there were these people who were given spiritual truth and understanding by "direct revelation" in the Church, being enabled to speak it as the word of God. However, when the Canon of the new Testament was closed, this particular function of the prophet came to an end because Revelation had been completed. In fact any further claims to "direct messages" from God would serve to draw attention away from the revelation given once for all and inscripturated in the New Testament scriptures. This position held by Lloyd-Jones at this time is also very close to the

traditional Reformed view on this matter. From this sermon he may validly be called a "cessationist" as far as the two offices of apostle and prophet are concerned. We may also notice that Lloyd-Jones found it necessary to allow an element of "prophecy" in all genuine and authentic preaching. A man's words in the act of preaching in the power of the Spirit may be "taken up and become a prophetic utterance". [55] However, in no way is such prophetic utterance to be considered a new revelation from God for that would impinge on the finality of the revelation given in Scripture.

2.12.2 The implications of this teaching for church unity

Lloyd-Jones admits that the foundation of the Church rests on these men as the first "believers", but also more particularly upon their teaching and their doctrine. The unity of the Church therefore finds its basis in the "apostolic message" which can be defined and set out in propositions to be believed. Lloyd-Jones is found among evangelical scholars who hold that Revelation is not merely mystical, experiential, and subjective but more particularly propositional and doctrinal and recorded in the text of Holy Scripture. He would have agreed with the way H. Berkhof set out this truth when he wrote "the unity of the Church consists in the fact that together we conform to the apostles' witness about Jesus Christ, as this has been transmitted to us in the New Testament." [56]

2.12.3 Two major conclusions drawn from Lloyd-Jones' position on apostles and prophets

A. Firstly, the Church according to Lloyd-Jones, is founded on all the apostles and prophets. This is obviously asserted in the light of his ever-present awareness of Roman Catholicism and its claim to Petrine primacy, a claim boldly developed at the first Vatican Council in 1870.

B. Secondly, the assertion is strongly made by Lloyd-Jones that there can never ever be a repetition of apostles and prophets for logically a foundation is never laid twice over. Apostolic succession is therefore a denial of the text of Scripture. Although this is not mentioned, it is highly probable that Lloyd-Jones would have known the work of T.W. Manson, a Presbyterian scholar, who masterfully addressed this subject in 1948 in a small book The Church's ministry, answering Anglican claims.[57]

Lloyd-Jones could be scathing about proposed ecumenical compromise on this issue. Certain scornful barbs in this sermon were clearly aimed first of all at the Church of England and its particular stance on the role of the bishop in a united Church. He asserts :

"in all this talk and argument about reunion this seems to be the big thing - apostolic succession! and because of that non-conformists, free church ministers, must all be ordained again by a man who is a "direct successor" of the apostles! without this you cannot have unity and you cannot have communion together!" [58]

Lloyd-Jones was particularly sensitive about his standing as a minister of the Gospel being called into question by theories that could not stand the test of Scripture or history!

2.13 Introduction to the Church as the Temple which is "fitly framed together" : Ephesians 2.20-22

Using the imagery of the Temple the symbol of the Church with the various stones understood as individual believers "harmoniously fitted together" in the spiritual edifice, Lloyd-Jones draws out certain important truths that give us insight into his ecclesiological understanding.

2.13.1 Outline of Sermon

A. Using the theme of the choice of the building in selecting stones for this edifice, Lloyd-Jones underscores the truth that "regeneration is individualistic". Furthermore he states that this is "the basis of the Christian faith" and denies that people may be saved in families, in groups, in classes, or in nations. The stones for the walls are selected individually one by one.

B. Lloyd-Jones has an interesting viewpoint onto cultic mentality when he shows that this is concerned always about "uniformity". However, the stones chosen individually for this spiritual edifice are not identical. In fact the Church should always reveal a great variety and variation in her ranks.

C. Considering the matter of stones used for the building, Lloyd-

Jones observes that these need to be shaped and changed in order to fit harmoniously into the spiritual edifice. This shaping and changing is done in his opinion through "preaching and teaching".

2.13.2 Comment on this sermon on The Temple "fitly framed together"

Lloyd-Jones is not so much shown in this sermon as a preacher and teacher building up the Church as he is as an evangelist focusing in deliberate ways upon the place and importance of the individual. We are reminded here of Brunner's criticism of an aspect of Calvin's ecclesiology that it proceeds from "a fundamentally individualistic outlook", [59] which observation we will have occasion to refer to later in this thesis.

2.14 Introduction to the Church as the Temple which continues to grow : Ephesians 2.20-22

2.14.1 The method of interpretation found in this sermon

Lloyd-Jones uses a text taken from the account of the building of Solomon's Temple found in 1 Kings 6.7 as the key to interpret Paul's Ephesians passage

"...and the house, when it was in building, was built of stone ready before it was brought thither : so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." (A.V.) [60]

Some of the major and controversial emphases in Lloyd-Jones'

doctrine of the Church are found in this sermon.

2.14.2 The Growth of the Church as the Temple

Lloyd-Jones expounds the passage according to three points :

A. The preparation of the stones for this building was done in secret, prior to their being added to the Temple.

B. This is the sign that believers need to be "prepared" before they become part of the Church.

C. During the process of building there is not to be any noise of stones being chiselled, hammered, or prepared in the building itself.

In this instance Lloyd-Jones "uses" this text to pour into it an exposition that reflects his own particular theology of church membership.

2.14.3 Comment on Lloyd-Jones' distinct exposition of this revealing his understanding of how the membership of the Church grows

According to M. Eaton, Lloyd-Jones was much influenced by the particular strand of Puritan theology known as "preparationism". [61] and gave this considerable emphasis during his later years. This was particularly seen in his exegesis of Romans 7.14-25. [62] Luther and Calvin both saw this struggle as a description of the Christian's struggle against sin, which continues even in the most mature Christian. On account of his "preparationism" Lloyd-Jones was willing to give another interpretation of this

Romans portion of Paul's writings where the focus is, in his opinion, on someone neither regenerate nor unregenerate. On account of being dealt with by the Spirit of God the person described here in Romans 7 had not yet come to full regeneration. Here in this sermon on Ephesians 2.20-22 Lloyd-Jones asserts a similar truth to that found in his explanation of Romans 7 that "before any of us can be truly in the Church a mighty work of preparation is necessary". [63] This is the work of the Holy Spirit. He regarded it as a "secret work", a "mysterious work" and a work so internal that even the man being brought to regeneration would often not know about it. Lloyd-Jones is convinced that this work in the soul "is unseen, it is invisible, but you see the effects, the outcome, the finished product". [64] This finished product in his opinion was clearly the new birth. It will be seen that Lloyd-Jones inherited much of this from the Puritans. According to J. Packer "all the Puritans agreed that the wayby which God brings sinners to faith is through a 'preparatory work'...". [65] Packer notes, however, that by concentrating too much attention on this preliminary work of grace there is always the temptation to "morbidity". [66] Together with this there may be a discouraging of "seeking souls" from going straight to Christ in their despair and under conviction of sin. [67] These derived matters are obviously not raised by Lloyd-Jones in this sermon, but it may be seen how in an effort to preserve a "pure" church he would have taught a thorough "preparationism" in order to be sure that they who

constituted the Church were indeed "born again". In this sermon Lloyd-Jones further lauds the Puritans for their conception of the "gathered Church" where the focus was on the meeting of saints and bollovers. They are commended for objecting to a "State church" where people living within a given parish were considered to be both Christian and a member of the Church. The revealing statement is made which allows us insight into the essence of his thought in this matter

"We are not in the membership of the Church in order to become Christians. We are in the Church because we are Christians....The membership of the Church was never meant to be a mixed multitude..." [68]

It is unfortunate that in the light of the established Church of England Lloyd-Jones was often given to making a simplistic comparison between the "gathered church" and the Erastian notion of the Church as if these were the only two possibilities to consider. This leads him to make certain overbold statements as, for instance, "Non-conformity rejected that completely (the notion of the State Church)...they asserted that the Church consists only of those who had been prepared". [69] These who had been "prepared" Lloyd-Jones understands to be the "born again, the regenerate, the renewed, the saints, the believers, God's people..." [70]

There is a certain rewriting of history here. The simple fact is that much Non-conformity embraced a "multitudinous" notion

of the Church in which the covenant, the family, and above all infant baptism were regarded as important symbols when understanding the nature of the Church. It is a mere romantic notion to believe otherwise. Even though Martin Luther is pulled in by Lloyd-Jones to buttress his argument for a "gathered" understanding of the Church, and John Calvin is singled out for his understanding of the Church as consisting of "the total number of the elect" the facts remain that neither Luther nor Calvin were overtly enthusiastic about the notion of a gathered Church. Luther's broad and inclusive church galled his more radical Protestant contemporaries, while his commentary on the Parable of the Wheat and the Tares produced the remark that "...the church cannot do without evil people. Those fanatics who don't want to tolerate any weeds end up with no wheat either!". [71] Further, an investigation into the mind of Calvin indicates that in chapter one of Book four of The Institutes he again and again counsels against separating too easily from a mixed church. Certainly Calvin had a great concern for the purity of the Church, as may be seen from his concern with pastoral discipline in Geneva and elsewhere, but he also recognised that "the church is at the same time mingled of good men and bad..."[72] Calvin quotes a number of New Testament parables to give support to this viewpoint.

Lloyd-Jones is remarkably consistent here as elsewhere in singling out for special praise those who put particular emphasis

on the "gathered church". In this case, the original "Independents" as well as the Baptist "free churches" are held up as examples of a pure ecclesiology. Unfortunately his preaching rhetoric leads Lloyd-Jones to exaggerated statements such as "God can only dwell in a pure church - not necessarily a large church, but a pure church, pure in doctrine, pure in life...". [73] While we need to make allowance for his preaching style, a style given to hyperbole and exaggeration at times, it is nevertheless true that statements like these when carried to their logical conclusion serve to undermine the heart of the Gospel and imperil the doctrine of justification by faith, namely, that God in his grace assumes the ungodly into relationship with himself through Christ. An element of "perfectionism", which Lloyd-Jones definitely rejected at other times in his ministry, creeps into his thought here. Further, the ground on which Lloyd-Jones appears to build his doctrine of the Church is somewhat ambiguous. Is it the subjective experience of a number of regenerate individuals together that constitutes the Church? Or is it the action of God in His sovereignty who both prepares and imparts the gift of the new birth to believers that constitutes the ground of an understanding of the Church? There is some lack of clarity in Lloyd-Jones' expressions especially for those seeking to discern the heart of his ecclesiology.

Lloyd-Jones' final observation that there should be "no noise" [74] during the building process is quickly explained as meaning that in the Church there should not be heard or expressed any fundamental disagreement on matters of basic belief. This opinion may be applauded as revealing a jealous concern to fulfil the injunction "watch... your doctrine closely" (1 Tim.4.16). However, the question must also be asked whether this viewpoint does not have the effect of creating a static and uncreative attitude towards the received statement of belief in the Church.

2.15 A consideration of select sermons found in the volume entitled Christian Unity (an exposition of Ephesians 4.1 to 16). [75]

2.15.1 Ephesians 4.4-6

Text: "There is one body, and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all". (A.V.)

2.15.2 Introduction to the Sermons on the theme of unity

Lloyd-Jones addressed the issue of the unity of the Church from various texts in Ephesians 4. in verses 4 to 6. The Trinitarian basis of the apostle's words enabled Lloyd-Jones to observe that the Church is a reflection and manifestation of the blessed Holy Trinity. This enables him to assert that the unity of the Church is not formed or created by men. It is a "given" unity and believers are urged not to break this unity or cause a schism in it.

These sermons were preached in a day when the ecumenical

movement was increasing in influence. This leads Lloyd-Jones constantly to emphasise the need to place Truth above Unity in importance and to insist on the foundational place of doctrine in any approach to the unity of the Church. The Church in his opinion is to be understood not from its development in history, but from its doctrinal patterns and purposes revealed in the New Testament.

Certain select sermons are considered here which bear onto the topic of the unity of the Church. They are entitled "One Spirit", "Revival", "One Hope", "One Lord", "One Faith", "One Baptism", "One God", "Different Gifts", "Apostles, prophets, evangelists, pastors, and teachers". The sermon on "The Body of Christ" has already been considered as part of the triad preached on the theme of the Church as the Body of Christ. (see p. 97). The sermon specifically devoted to the theme of Revival is of major importance for setting out Lloyd-Jones' basic ideas on this topic.

2.16 The Unity of the Church related to the One Spirit : Eph. 4:4

2.16.1 Introduction

Lloyd-Jones here acknowledges the Church to be the result of the work and activity of the Holy Spirit. His emphasis brings the words of the Princeton theologian, B. B. Warfield, to mind when he declared that "the Puritan thought was almost entirely

occupied with loving study of the work of the Holy Spirit". [76]
In fact, a very "catholic" conception of the role of the Spirit in the Church is found in Lloyd-Jones' description of Him "as the very centre of the Body who permeates the life and being of the whole organism". [77] We may compare the words of the encyclical Mystici Corporis (1943) where it is stated that "the Spirit...is the invisible principle to which we must attribute the union of all parts of the Body with one another and with their exalted Head". [78] However, this theme is not sustained by Lloyd-Jones for the teaching is directed towards the work of the Holy Spirit in the life of the individual.

2.16.2 The structure of the sermon

- A. The Holy Spirit has to do a work of "definite preparation" before a person may become a member of the Body of Christ.
- B. The Holy Spirit first of all convicts of sin by confronting a person with the holiness of God.
- C. The Holy Spirit then quickens and regenerates a person, for everyone needs "something of His life" before becoming a member of the Body of Christ.
- D. The Holy Spirit then incorporates into the Body of Christ, the Church.
- E. The Holy Spirit then animates the life of the whole Body Himself, for He is the means by which the organic unity is preserved.
- F. The Holy Spirit produces the same fruit in all believers, by dwelling in them. This further strengthens the unity of the Body.

2.16.3 Critical Comment on this sermon

Certain misgivings have already been expressed about the notion of preparationism incorporated by Lloyd-Jones into his teaching and found initially in various Puritan authors. M. Eaton sees this teaching as having its early sources in pre-Reformation thought and traces this viewpoint back to Beza rather than Calvin in the line of Reformed thought. [79] He also sees the immediate inspiration for this notion in the thought of Lloyd-Jones as being in the works of the Puritans, Perkins and Sibbes. R. T. Kendall is of similar opinion to Eaton discovering a strong source of this preparationist thought in Perkins. For example, for Perkins the essential task of preaching was to begin with the Law "shewing a man his sin and the punishment thereof", because when God brings men to Christ "first, he prepareth their hearts, that they might be capable of faith". This preparation according to Perkins is "by bruising them" or "humbling them" and this humiliation is accomplished by giving them "a sight" and "sorrow" for their sins. [80] It is the function of the Law to produce such sorrow. Kendall's conclusion was that Perkins followed Beza and the Heidelberg theologians and not Calvin by propounding the need for the Law to precede the Gospel in bringing men to Christ. [81]

Lloyd-Jones here follows this Puritan understanding and this preparationist order when considering how men are brought to Christ and how they enter the Church. It will also be noted

how the thoughts expressed here fit the theme of the sermon preached on the stones prepared for the holy Temple and its building (Eph. 2.20-22 : The Growth of the Church) where "the presentation is done in secret". In the background once again is the ideal of the "pure" Church constituted exclusively of regenerate believers. It is also probable that here much of the morbid introspection associated with the Puritan conscience finds its deep roots, namely, where the Law is deliberately placed before the Gospel, in the *ordo salutis*. This pattern also appears somewhat rigid and narrow when compared with the varied ways in which people are recorded as coming to Christ and therefore in principle into the Church in the New Testament. The positive appreciation of this truth of preparationism on the other hand is obvious in a day and age when entrance into the Church is surrounded by low standards and expectations. Lloyd-Jones obviously saw this expected work of the Spirit in the life of a believer as a protection against any mediocre notion of church membership.

There is a peculiar ambiguity in this sermon of Lloyd-Jones which, in my opinion, gives rise to a continuing problem in his ecclesiological thought. Beginning with a great "catholic" conception of the Holy Spirit who in his words "permeates the life and being of the whole organism" Lloyd-Jones in his exposition develops a strong individualistic notion of the Spirit as working in individual lives outside of the Church rather than

encountering them in and through the life of the Church. This view of the work of the Spirit in preparing people outside of the Church therefore appears to have been constructed in order to protect a preconceived notion of the pure and gathered church where the act of regeneration takes place in individuals found outside of the pneumatic body of the Church. The criticism of H. Berkhof needs to be heard at this point that

"As long as we put the individual first, we cannot get the right view of the church as the ground and mother of the individual life. If we put the church first, we see how the individual is born out of her..." [82]

2.17 The Unity of the Church related to the subject of Revival : (Eph. 4:4)

2.17.1 Introduction

Using the term "One Spirit" (Eph.4.4) Lloyd-Jones concentrated his settled convictions on the matter of Revival into this sermon. He also revealed here one of the major and continuing concerns of his ministry, the need for revival in the Church through a sovereign move of the Spirit in order to make her effective in the modern world. This understanding of revival is very explicitly contrasted by Lloyd-Jones with the "modern" notion of organising an evangelistic campaign. Revival in the thought of Lloyd-Jones proves the supernatural and divine character of the Church in contrast to that which is organised by man. His judgment is that nothing so promotes unity in

the Church as a spiritual re-awakening of this nature.

2.17.2 The Work of the Spirit in Lloyd-Jones' Definition of Revival

Lloyd-Jones viewed the ordinary work of the Spirit as that of sanctification in the Church. The "extraordinary and special" work of the Spirit both in the corporate life of the Church as well as the life of each believer is the work of Revival. This he defined as being in some measure a "repetition" of what happened on the Day of Pentecost as recorded in Acts 2 when the Spirit of God was poured out upon a number of people at the same time. This experience according to Lloyd-Jones may touch a church, a district, or a neighbourhood, or even a whole country. The result is a "new level of experience and understanding" [83] together with the conversion of those who are nominal members of the Church as well as people outside of her borders.

2.17.3 Lloyd-Jones teaches a clear distinction between an evangelistic campaign and the phenomenon known as Revival

Lloyd-Jones' perception of Revival being the result of the "power of the Spirit" in the life of the Church reveals his desire to set this matter within the sovereignty of God. In contrast, he sees that an evangelistic campaign is within the power of man to organise. This may never be confused with Revival.

2.17.4 Lloyd-Jones' understanding of the history of the Church

According to Lloyd-Jones, revivals are "God's way of keeping his work alive". [84] In this he has a distinct perspective for understanding the movement of Church history. In broad and sweeping descriptions he traces the history of the Church from the time of Pentecost to the 19th century as a history of corrugations, periods of revival being followed by periods of deadness. Interestingly the "brilliant, blazing, Protestant Reformation" [85] is understood by Lloyd-Jones as being a "true revival" and a return to the Book of Acts. The Puritan era is also described as being a "revival in some senses".

2.17.5 The distinct features of Revival according to Lloyd-Jones

The primary feature of Revival according to Lloyd-Jones is its "suddenness" and "unexpected" nature which, because of the sovereignty of God, reveals the "supernatural and divine" [86] character of the Church. Further, revival is not able to be explained as a work of man because very often the most "inconspicuous man" is used by the Spirit in such a time. Nevertheless, Lloyd-Jones does admit to the fact that often revival has come after a "handful" of people have interceded with God to intervene in a situation of "deadness and lifelessness". At this time Christians become aware of "a presence, of a power, of a glory, and are filled with a sense of marvel". [87]

There is a "new directness" of the glory and majesty of God among believers. The mystic in Lloyd-Jones allows him an unusual freedom here in describing Revival as "no longer a matter of faith : there is a kind of directness". [88] Here it is almost as if the principle enshrined in the apostle's words "we live by faith, not by sight" has been by-passed by Lloyd-Jones in his fervent concern for Revival. The admission is made, however, that the experience is "beyond human understanding and explanation", for at the end of the day this is a transcendent happening inspired by the sovereign decision of the Spirit.

2.17.6 The relevance of Revival for the unity of the Church

One of the major effects, according to Lloyd-Jones, of Revival is to give to believers "a new clarity of truths they have previously believed". A new unity in the Spirit comes about in his estimate because there is a new understanding of doctrine especially as this relates to the Person of the Lord Jesus Christ whom believers know as "the Son of God...with a new certainty". [89]

2.17.7 Assessment of Lloyd-Jones' viewpoints on Revival

In this teaching Lloyd-Jones maintains, in my opinion, a faithful commitment to the scriptural emphasis on the sovereignty of God in the affairs of the Church. In this he once again reveals the Calvinian influence in his thought. He advances the truth,

inherited from the Reformers, that the work of Christ in salvation did not end with his ascension, only to be carried on after this by the church and human energies. He correctly draws attention to the fact that Revival does have a large influence upon Christian unity. As I. Murray has observed of the days of Revival "a narrow party spirit cannot co-exist with a larger giving of the Spirit whose communion extends to the whole body of Christ". [90] However, there is a "romantic" notion to be observed in Lloyd-Jones' approach to Revival. This leads to the presentation of half-truths. For instance, historical evidence does indicate a softening of attitudes and a coming together of Christian believers in times of revival but it is clearly not a "cure all" when it relates to the problem of Church unity. Equally true is the fact that church structures have not been changed or affected in a fundamental way as to lead to greater visible unity. Nor does Lloyd-Jones give any hint, for instance, of the fact that responsible church leaders have stood critically against certain revival movements because of their disorder and the disunity that has been created in their wake. These factors will again be considered more fully in chapter five.

2.18 The Unity of the Church related to the theme of One Hope (Eph.4.4)

2.18.1 Introduction:

Lloyd-Jones uses this theme to introduce forward to the time when there will be "no distinctions" when "we shall be with God" eschatological references which focus on God, believers are urged not to "look back" to former divisions and distinctions.

2.18.2 The missionary function of the Church

One major ecclesiological perspective is offered in this message which bears onto the mission of the Church in the world. Lloyd-Jones declares that "the Church is not an end in and of itself" for it is "the body, the instrument, which God is using...to call out of mankind a new humanity and a new people for Himself". [91] This assertion reminds us of the words of the missionary theologian, Newbigin, who observes that "...participation in Christ means participation in his mission in the world..." [92] These ecclesiological perceptions of Lloyd-Jones must, however, be appreciated in terms of the eschatological theme he addressed in this sermon. On many other occasions the Church is seen in his thought not merely from the point of view of "instrumentality", but from what she is in and of herself. For example, in his sermon on the Church as the Bride, Lloyd-Jones clearly does not see the Church merely in functional terms. Because of her union with Christ, she has a "standing, a

dignity, [93] and a position" in that what belongs to him belongs also to her.

2.19 The Unity of the Church related to the theme of One Lord (Eph. 4.5)

2.19.1 Introduction

Lloyd-Jones' magnificent Christological insight that "the Lord Jesus in and of Himself leads to unity and always produces unity" [94] concentrates the theme of this address. The biblical doctrine of the unity of the Church is understood and preserved in his thought by the fact of keeping "our eyes steadfastly on the doctrine of the Son of God". [95]

2.19.2 Christological insights which bear onto the doctrine of the Church

Lloyd-Jones encourages his congregation to keep their eyes fixed on the "doctrine" of the second person of the Trinity. The use of this particular expression is not accidental. This is in accord with his persistent emphasis that the unity of the Church is based first of all on doctrine and on truth. His ecclesiological understanding here is crisp and clear : "only as we grasp the uniqueness of this one Person (do) we really begin to understand the true nature of the Church". [96] This corresponds with the best contemporary insights. Prof. Thomas F. Torrance of Edinburgh in that same period of time (1958) wrote:

"we must learn to make the Christological reference paramount in our thinking and understanding of the Church, and at no point allow anything in the Church to obscure Christ himself.... Christ clothed with His Gospel is the essence of the Church" [97]

For Lloyd-Jones the constant emphasis on doctrine is a way of saying "clothed with His Gospel". True to his evangelistic passion, Lloyd-Jones links this "One Person" to his Work for Christ is seen as being "One in his work as Saviour". The Church therefore in turn is understood from the perspective of those who know this only One "who has died for me and purchased me". The thoughts of the churchman mingle with the Passion of the evangelist.

2.19.3 Comment on this ecclesiological perspective

In this teaching, Lloyd-Jones moves away from his regular emphasis of perceiving the church as constituted of those who are regenerate and "born again". Here the Church is seen from the perspective of its life in Christ, His Person and His Work. In my opinion and because of this insight, Lloyd-Jones reveals here a more profound understanding of the Church than usual - one which is firmly based on the fact of Christ rather than on the spirituality of believers.

2.20 The Unity of the Church related to the theme of One Faith : (Eph. 4:5)

2.20.1 Introduction

There is a logical step in the thinking of Lloyd-Jones from a

consideration of the Person of Christ to an understanding of his Work. This leads him to a full-blooded exposition of "the very essence of the Gospel". The sermon on Justification by faith is a model of standard Reformational teaching on this subject, at the same time profound and simple, indicative of Lloyd-Jones' ability to communicate with the man-in-the-pew. The underlying theme is that this doctrine unites the Church. In contrast the Roman Catholic Church is denounced by Lloyd-Jones as that body that has obscured this "one faith" principle by the fact of multiple additions to the One Faith. . This Church is therefore in Lloyd-Jones' eyes the direct cause of division and schism in the historic life of the Church.

2.20.2 Comments on the theme of Justification by faith

Lest from a modern viewpoint we consider Lloyd-Jones too reactionary in his comments in an age that is clearly ecumenical in orientation, it is necessary to remember that the finest exponent of Protestant theology, Karl Barth, at that very period of time (1957) was asking the question, "Do sermons in the Catholic churches really proclaim the message of Christ...?" [98] If by "message of the Gospel" there is meant essentially the same as what Luther meant when he spoke about Justification by faith being the article of faith by which the true Church stands or falls, then the criticism of Lloyd-Jones may be regarded as having certain validity.

2.21 The Unity of the Church related to the theme of One Baptism (Eph. 4.5)

2.21.1 Introduction

Lloyd-Jones asks the question as to how the subject of baptism, which has been the cause of much division in the Church, could in turn promote its unity. He answers this question by saying that the apostle saw baptism as bound up with the "particular unity" that belongs to the members of the body of Christ. A striking factor in this message is that the individualism normally associated with the baptistical outlook on this sacrament is not present in Lloyd-Jones and his exposition. The strongly corporate and ecclesial notion of baptism presented here is usually associated with the Reformed understanding of baptism, which engrafts the believer into the life of the Church.

2.21.2 Interpretations of baptism rejected by Lloyd-Jones

Lloyd-Jones rejects three interpretations of the text, namely, baptismal regeneration, adult baptism by immersion, and the making of the rite essential to salvation, in order to make way for an interpretation that links baptism and the matter of the unity of the Church.

2.21.3 Lloyd-Jones' way of linking baptism and the unity of the Church

In order to establish the link between baptism and the unity of the Church, Lloyd-Jones expounds three points.

A. The act of baptism is into "one name only, the name of the Lord Jesus Christ". In order to counter criticism that he is in this matter assuming an unorthodox position, Lloyd-Jones proceeds to show that "primarily" baptism is into this name and through this name into the name of the Spirit and the Father. Using 1 Cor. 1.13, Acts 2.38, and Acts 19.5, he refers to the scriptural evidence for this particular understanding. This baptism "into the one name" establishes the principle of unity among believers, so that disputes over modes and methods of baptism are viewed as secondary matters.

B. The act of baptism represents our being brought into the sphere of influence exercised by Christ. The moment we become Christian "we go out of the realm of the world...and baptism signifies this". Renouncing their own will and taking up their cross believers find a unity in together following Christ.

C. The act of baptism signifies the fact that as we once were "in Adam" so now we are "in Christ", where believers are now dead unto sin and alive unto God.

Believers find a new unity living in the light of these truths. They share in the One name, they are under the authority and influence of Christ, and they renounce their own selfish ways of life. Here there can be "no division".

2.21.4 Comment on the sermon on One Baptism

The sermon is a masterpiece in illustrating how a subject that

could lead to great controversy is treated evangelically, being made to serve the end of unity among believers. Baptism is treated opaquely so that the congregation is made to look beyond the act of baptism to its goal and purpose in Christ. The only question to be asked is whether there is a hidden "Zwinglianism" in the position set out on baptism by Lloyd-Jones, when he declares that "the act of baptism does not achieve anything in and of itself; but it does represent and signify something...". [99] Further, Lloyd-Jones believes that baptism establishes the unity of the Church only "if one becomes a Christian". Therefore the emphasis is thrown back upon the believer and his subjective response rather than God and his grace. The nuances are fine but tend to show Lloyd-Jones as once again being concerned lest too much be claimed for the sacrament.

2.22 The Unity of the Church related to the theme of One God and Father (Eph.4.6)

2.22.1 Introduction

For Lloyd-Jones the Church is the "Church of God" rather than the "Church of Christ" a title which, in his opinion, tends to be appropriated by the cults. He rejects the belief in the "universal Fatherhood of God" as well as the "universal brotherhood of man" expounding this text in such a way that the Church as "His grand design and purpose" is kept in view. The

"all" in the context of "One God and Father of all, who is above all, and through all, and in you all" refers in this exposition to "all Christian people and no one else". The refrain is heard once again that the only way to unity is "to preach the Gospel" rather than setting up "new offices and organisations". This constant criticism of the ecumenical movement is based on the fact that the true way to unity is only through commitment to biblical truth.

2.22.2 Comment on the exposition

Marcus Barth, considering the text, asks whether by the use of the word "all" Paul refers only to the saints or whether there is a wider use of the word. He answers that arguments are available to support both interpretations. Barth, as an exegete, supports the view that there is "an inseparable connection between God's oneness and the unity of the Church" but goes on to declare that this epistle "looks beyond the church and does not suffocate in ecclesiology". [100] Lloyd-Jones has obviously chosen the "narrower" use of the word "all" as this is in keeping with his clear distinction between Church and world.

2.23 The Church and the Principles of Order

Ephesians 4.7 and 11

Text: "but unto everyone of us is given grace according to the measure of the gift of Christ...and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers".

2.23.1 Introduction

In this sermon found as chapter 14 in the volume entitled Christian Unity - an exposition of Ephesians 4.1-16 Lloyd-Jones set out basic principles in respect of Church Order. He declares that the apostle does not lay down a "rigid system" of church order and that there are two "dangers" to be avoided when addressing this question, namely,

- A. that of going beyond scripture to impose some rigid, legal and mechanical system of order upon the church, and
- B. that of having no system at all, undermining then the apostolic injunction to do everything "decently and in order".

This is typical of the "balance" he pleads for on many occasions.

2.23.2 Four fundamental principles laid down by Lloyd-Jones on church order

- A. Christ, and Christ alone, is the head of the Church.
- B. The Church consists of members, each having a distinct function under the Head.
- C. Christ gives to each one a particular grace.
- D. This grace differs from person to person.

Lloyd-Jones interprets these principles towards the leadership of the Church rather than towards the general membership of the Church. Despite his constant elevation of the notion of the

Church invisible above that of the Church visible, it will be seen that his concern for these "offices" in fact reveals a pastoral concern for the wellbeing of the life of the visible church.

2.23.3 The Doctrine of the Call and the ministerial position

In respect of an understanding of a "Call" to the ministerial office, Lloyd-Jones shows a leaning to the classical Reformed notion of ministry. The Call is seen as issued by the Lord Himself which needs again to be tested by the Church "in a spiritual manner". Lloyd-Jones gives a strong warning against "institutionalism", denying the Head of the Church his rightful place in these matters, and against any "ecclesiasticism", an over-developed need to control the life of the Church.

2.23.4 The important need for offices in the Church

When making four distinct points in respect of the importance of the offices, Lloyd-Jones reveals a strong Presbyterian bias in his judgments. These are

A. Those who regard the nature of the Church as being "a loose, free fellowship" in fact hold, in his opinion, an "entirely unscriptural position". The reason for this is that the Lord himself has appointed various offices and functions in the Church. Here we might consider A Manual of Church Doctrine

according to the Church of Scotland. The typical Presbyterian viewpoint found here unequivocally states: "Ministry is thus not an ecclesiastical expedient : it is a Divine Ordinance", using 1 Cor. 12.28 and Ephesians 4.11 to substantiate this position.
[101]

B. Those who hold these diverse offices are meant to exercise them for the good of the Church, being called to them by the Lord himself.

C. There is a gradation of offices in that some are more important than others. Concerned not to be misunderstood, Lloyd-Jones insists that these "gradations" are of divine appointment and are meant for the harmonious functioning of the Church. An obvious example of this is the fact that some elders who preach and teach are given exceptional honour.

D. Lloyd-Jones lays powerful stress on the fact that these different functions and callings are not in any way hierarchical in character. The monarchical idea of one office controlling all the others is completely rejected by Lloyd-Jones. Again there is the unmistakable rejection of episcopacy in these remarks.

I. Murray, Lloyd-Jones' biographer, makes the interesting remark that as late as 1962 Lloyd-Jones could say that "where the foundations are sure, Presbyterianism is the best form of

government". [102] M. Eaton in a personal letter to me could say, on the other hand, that "these matters were never very central to him" (28.06.88). The truth is that when the text of Scripture demanded it (as in Ephesians 4.7 and 11) Lloyd-Jones would seek to expound systematically the truth contained there. This exposition was, however, usually against the background of a distinct tradition which in his case was a Presbyterian and Calvinian inheritance in matters concerned with church structure.

2.24 The Church and its offices

Ephesians 4.11

Text: "...and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers".

2.24.1 Introduction

In this sermon, found as chapter 15 in the volume entitled Christian Unity - an exposition of Ephesians 4.1-16, Lloyd-Jones examines five "offices" mentioned in Eph. 4.11. He comes to the conclusion that the first three offices were temporary in the early church but that the last two remained as permanent offices in the continuing life of the Church. He criticises evangelicals for their neglect of Church order in their concern to "save souls".

2.24.2 The temporary and the permanent offices as understood by Lloyd-Jones

It will be immediately noted that Lloyd-Jones followed Calvin's thought very closely (Inst. 4.3.4.). Lloyd-Jones here divides the offices into two main groups, those that were temporary and extraordinary, on the one hand, and those that were meant to be permanent on the other hand. Calvin writes in the Institutes about those ministries in the government of the Church which were "temporary" and those which were meant to endure "permanently". Calvin further indicates that only "pastors" and "teachers" in this particular list of Eph.4.11 have an "ordinary" office in the Church. Of the three temporary offices (apostles, prophets, evangelists) he can state that the Lord raised them up "at the beginning of His Kingdom" and then interestingly adds that He "now and again revives them as the need of the times demand". A Reformed document, The Manual of Church Doctrine of the Church of Scotland (H.J. Wotherspoon and J.M. Kirkpatrick) declares in similar vein :

"The commonplace of our divines on this subject has been that in a settled or reformed Church which possesses the regular ministry the extraordinary has no place and cannot be looked for."

However, it too adds an interesting possibility when it quickly admits that these divines "always recognised that God might raise up extraordinary ministry...as the situation might require it".
[103] Just what is envisioned is not clearly stated but

presumably allowance is made for times of depression and weakness in the Church when certain ministries might need to be revived. Certainly some modern "restorationists" who seek to recover in the Church some semblance of the "five-fold" offices of Eph. 4.11 would be glad of this open-endedness.

Lloyd-Jones at this time of his life was quite clear. His judgment in respect of the apostles was expressed in conclusive terms : "there can never be...a successor to the apostles". Prophets too were "no longer necessary" once 'the New Testament documents had been written down. Finally, Lloyd-Jones believed that the evangelist was also a man "whose office was temporary".

It may be seen over and over again in his teaching that Lloyd-Jones' concern that the office of apostle be seen to be temporary was directly related to his refusal to admit any form of apostolic succession either in the Roman or Anglican form. There is a clear antipathy in him to all hierarchical pretension and prelatical authoritarianism that is judged to be in sharp contrast to the teaching of the New Testament and the spirit of Christ. [104] His concern to deny a permanent and continuing place to the office of prophet was on account of the threat that this posed to the revelation once given and completed in the pages of the New Testament. A recognition of further and "new" sources of revelation ran contrary to his notion of a completed and final revelation. For one for whom "Gospel preaching was his first love" it may have appeared strange to judge the office

of evangelist as being a temporary office. This he saw as initially linked to the office of apostle in an assistant-type relationship in the founding of churches.

2.24.3 The characteristics of an apostle in the New Testament

The conclusions Lloyd-Jones reached about this office will be understood from the point of view of the characteristics of the apostle given in the New Testament. The apostle, in the opinion of Lloyd-Jones, had to have been

- a man who must have seen the risen Lord
- a man called and commissioned by the Lord
- a man who had been given a supernatural revelation of the truth
- a man who had been given power to speak with authority and with infallibility.

Lloyd-Jones reaches the conclusion on the evidence above that "there is no successor to the apostles". On this basis he indicts Roman Catholicism for its theory of apostolic succession, making claims that are unscriptural and historically wrong. As at this time, charismatic teaching on the "five fold" offices had not yet come into theological fashion there is obviously no commentary on this endeavour from the side of Lloyd-Jones.

2.24.4 The characteristics of the prophet in the New Testament

Lloyd-Jones understands those who occupy this office to have

- spoken under the direct inspiration of the Holy Spirit
- been given the power to speak and utter the truth in a more or less ecstatic manner
- been given a revelation of truth.

According to his viewpoint the prophets were needed while there were no New Testament scriptures and while the truth had not yet been expounded in "written words". The conclusion drawn is that once the canon of the New Testament was fixed, the office of prophet was made redundant.

It is clear that Lloyd-Jones as a student of history was worried by the evident troubles that had arisen in the course of the Church's life when people had claim to the title and position of "prophet". He points to various heretical and sectarian groups in the history of the Church which have laid claim to the recovery of this office. The Montanists in the second century, the "Zwickau prophets" at the time of the Reformation, the Quakers in the seventeenth century, and the Catholic Apostolic Church in the nineteenth century are held up to prove the point of the problems created when this claim is allowed. His strongest criticism is reserved for the "chief heretic" in this matter, namely, the Roman Catholic Church, on account of its

claim to assert "fresh revelations of truth beyond what is found in the New Testament".

It will be noted how closely aligned Lloyd-Jones is to the traditional stance adopted by the Reformed tradition on this matter where revelation that has been given once for all needs the illumination of the Spirit to understand the Word. It is not my intention here to examine the charismatic movement's position on the restoration of the office of prophet to the Church which has produced a vast amount of literature in the past quarter of a century as well as an intense debate. What needs to be recognised here is that at this time in his ministerial life Lloyd-Jones maintained a through-going Reformed and evangelical perspective on this matter, namely, that "the more sure word of prophecy" (2 Peter 1.19) was to be found in the written Scriptures, and there alone.

2.24.5 The characteristics of the evangelist in the New Testament

Lloyd-Jones traces the characteristics of the office of evangelist in the New Testament and comes to the conclusion that

- he had been given special ability and power to make known and expound the facts of the Gospel
- he was a kind of "understudy" to the apostles and always built upon the foundation of the apostle's work
- he was an itinerant in the same way as the apostles and prophets.

Lloyd-Jones is quick to recognise that in today's world, men have been given a special call to preach and evangelise in a distinctive way. He nevertheless maintains that "strictly speaking they are not evangelists in the New Testament sense of the word". [105] Prof. John Murray of Westminster Theological seminary, as a Reformed scholar, agrees with this position indicating that a distinct office of evangelist should be allowed in the Church without equating it with the specialised office to which the term applies in the New Testament. [106]

2.24.6 Personal comment on Lloyd-Jones as "an evangelist"

It is the consensus of evangelical scholars that Lloyd-Jones was a remarkable preacher and an outstanding teacher of the Word. This observation should not hide the fact that his special gift lay in the exercise of a regular evangelistic ministry. Sargeant reflects this in a recent assessment of his preaching when he notes that although Lloyd-Jones expressed convictions that the office of evangelist was a "foundational one" not to be repeated, he was one of the "best examples of a man with an evangelistic passion". Ian Murray, his biographer, directs attention to the same truth when he declares that "at least half of Dr. Lloyd-Jones' preaching was directly evangelistic" [107] a factor that may easily be overlooked by those enamoured of his other qualities. This truth is easily substantiated when it is realised that Lloyd-Jones often preached in various parts of the

U.K. on two or three occasions a week. His own declared principle was that preaching of an evangelistic nature should take place in every congregation every week. [108]

2.24.7 The characteristics of the pastor and teacher in the New Testament

Lloyd-Jones, following the Reformed understanding, considered the permanent offices in the Church to be that of "pastors and teachers". The office of pastor is defined as one who is "in charge of souls", while the office of teacher was described by Lloyd-Jones as being there "to give instruction in doctrine and truth". These offices for him are relevant to the "more settled state of the Church", being validated by the fact of their endurance throughout the centuries. Whereas Calvin recognised that in Paul's grammatical style the two offices are linked, he nevertheless maintained that "this is not sufficient reason why these two offices should be confused". [109] He, therefore, tended to see them as separate offices. Lloyd-Jones, on the other hand, concluded that "pastors and teachers" constituted one office believing too that the apostle Paul's style made for this conclusion. The Expositor's Greek New Testament would seem to support Lloyd-Jones' position, declaring that pastors and teachers were not two distinct orders, but designations of the same men. Nevertheless this exposition is able to maintain that whereas the shepherd would also be a teacher, there is not the same reason for believing that every teacher would, of necessity,

be a pastor. [110] This debate has continued into the contemporary period.

2.24.8 Lloyd-Jones as an inconsistent cessationist

In the book Prove all things published after his death but setting out sermons preached in 1965, Lloyd-Jones is shown to be highly critical of those holding "cessationist" viewpoints. This viewpoint he associated with those who maintained that the charismatic "gifts of the Spirit" were in the church for the period of the ministry of the apostles but were withdrawn at the end of that era. This viewpoint he declared to be out of line with the teaching of the New Testament, arguing vehemently against the notion of these gifts having been withdrawn. Here his independent thought was revealed for in holding this position he stood against the Reformed tradition from which his own ministry was in the main drawn. Certain questions need to be asked.

A. Firstly, why he was so cautious about the continuance of these "office" gifts in the life of the Church when on the other side why he was so positive about the continuance of the "gifts of the Spirit" in the life of the Church? Was this merely a matter of his profound faithfulness to the text of Scripture? Or was this response engendered by the ever-present notion in Anglican circles of the fundamental importance of "apostolic succession"

and in Roman circles of the "petrine primacy" both of which developments he viewed as a distortion of the New Testament notion of Order, arising out of a misuse of this type of text?

B. Secondly, it needs to be considered whether Lloyd-Jones, following Calvin in dividing the offices into those which were temporary and those which were permanent, took seriously the exegesis of Ephesians 4.7-11. There the office gifts are seen by the apostle Paul as having been given to the Church after the Ascension of the risen Lord for the express purpose of edifying and building up the Body of Christ. This post-Ascension perspective together with its implications for the ministry of the Church awaits satisfactory and logical development.

C. Thirdly, whether Lloyd-Jones, living at the end of a particular theological era, was aware of the creative biblical scholarship gradually emerging from the Roman Catholic Church which was to challenge certain accepted notions of ministry? Fr. David Powers, for instance, reviewing the belief that bishops are the successors of the apostles, reached the honest conclusion that "this presentation of the matter suffers from oversimplification and gives a static rather than a dynamic image of church ministry". [111] The wellknown Hans Kung was to write in his epoch-making book, The Church, the even more startling words that

"...as direct witnesses and messengers of the risen Lord the apostles can have no successors...Apostleship died out...with the death of the last apostle". [112]

Unfortunately these insights might have come too late in the ministry of Lloyd-Jones for him to reconstruct a new opinion of the Roman Catholic Church, having maintained all his life a polemical relationship towards that Church and its tradition.

2.25 The Church as the Bride

Ephesians 5.25-33

Text: "Even as Christ loved the Church and gave Himself for it" (vs.25)

2.25.1 Introduction

Lloyd-Jones preached eight sermons on the passage of Ephesians 5.25-33, one of which directly concerned the doctrine of the Church under the title The Bride of Christ. Three major emphases are noted here that are not dealt with in conjunction with the Church in the rest of this series.

2.25.2 The Church and the Atonement

A. Lloyd-Jones introduced the theme of the Church in close relationship to the Atonement in the statement, "He had to buy her before He could have her as His bride". [113] With the Church in focus rather than "the world" a doctrine of limited atonement is clearly presented by Lloyd-Jones:

"We must not lose sight of this. He died for the Church; He died for nobody else. His death, as Calvin, and other expositors remind us, because it was eternal and because He is the Son of God, is sufficient for the whole world; but it is efficient for the church". [114]

This is further strengthened with the observation that "His purpose in dying was to redeem the church...the Son came and gave Himself for the Church". [115]

Interestingly, Lloyd-Jones' successor in Westminster chapel, R. T. Kendall, in his book Calvin and English Calvinism to 1649, [116] shows conclusively that Calvin did not teach "limited atonement" and that this doctrine, on account of the uncertainty it caused, was the root cause of the introspection and legalism for which English Puritanism was wellknown. Lloyd-Jones was in fact teaching the viewpoint of Theodore Beza here and attributing it to Calvin.

B. A new and more authentic Reformational note is struck in this sermon by Lloyd-Jones when he perceives that "there is only one thing that puts a man into the church". [116] This "one thing" is presented as Christ's death on the cross. This salvation "by his precious blood" is presented by Lloyd-Jones as the "only way of entry into the true church" which is also "the invisible, the spiritual Body of Christ". It will be noted that here there is a shift of emphasis. The act of Christ's death on the Cross rather than the "secret" and "mysterious" work of the Holy Spirit in regeneration becomes the basis for entrance

into the Church. In the beautiful words of Prof. T. Torrance, "The Church is, so to speak, the atonement becoming actual among men in the resurrection of a new humanity". [117] Lloyd-Jones, in this perception of the Cross as the way that leads into the Church, is not only close to Reformational truth but more particularly to the message of the New Testament.

C. Adopting the atonement as a point of departure for his understanding of the Church allows Lloyd-Jones also to recognise further truths found in the Gospel. He declares, for instance, that "our Lord did that for us, for the church, while we were yet sinners, while we were ungodly, while we were enemies", [118] and in this he penetrates to the heart of the Pauline Gospel. This enables him, in my opinion, to release the pietist notion of the church where the focus is on the subjective experience of the believer. It also enables him to drop the insistent emphasis on the "pure" Church for the more realistic New Testament understanding of the Church as the sinful "redeemed by the blood of Christ".

2.26 A Critical Assessment of the sermons on Ephesians discussed in this chapter

Certain definite observations may be made on the basis of a review of selected sermons on Ephesians preached by Lloyd-Jones.

A. In September, 1539, Calvin, in his letter to Sadoletto, describes the Reformed minister as "essentially a preacher,

intellectual, exegetical, argumentative, seriously concerned with the subjects that appealed to the serious-minded". [119] This could serve as an apt description of Lloyd-Jones in his role as minister of the Word of God. He attempts to expound each text or portion of the written word faithfully in an evangelical fashion so that those who are addressed know the message is directly concerned with them.

B. In 1942, John Ballie, the wellknown Scottish theologian, in an address to the General Assembly of the Church of Scotland, declared that

"We must correct the widespread notion that Christianity is merely an affair of the individual soul....We must therefore teach men afresh that the blessings of the Gospel cannot be enjoyed by the single individual in his singleness, but only in his incorporation into Christ's Mystical Body, the Holy Catholic Church" [120]

These concerns were expressed in a day and age when grave concern was being expressed as to the rank individualism affecting Protestantism and its general ethos. It is to the great credit of Lloyd-Jones that this slide into individualism so powerfully prominent in evangelicalism was generally somewhat arrested in British evangelicalism. The focus on the church in the letter to the Ephesians was merely part of this attempt to "stop avoiding this central issue", namely, the doctrine of the Church.

C. Otto Karrer, a Roman Catholic theologian, in conversation with Emil Brunner, declared that "to seek for the New Testament doctrine of the Church is in fact hopeless and impossible". [121]

Karrer was presumably reacting against those who persist in thinking of the Church in static and institutional ways without reference to the grand ecclesiological diversity revealed in the pages of the New Testament. This series of sermons on Ephesians by Lloyd-Jones reveals his particular expositional skill in dealing creatively and competently with the various models and images of the Church in such a way that they find a unifying centre in God's revelation in Christ.

D. While there are passing references to the subject of Revival in a number of sermons on Ephesians, Lloyd-Jones self-consciously addresses the topic using the text "One Spirit" in the cluster of sermons preached on the theme of Unity on the basis of Ephesians 4.4-6. Here Revival is seen as

- (i) the special work of the Spirit of God.
- (ii) repeating in some measure the happenings of Pentecost recorded in Acts 2.
- (iii) happening within the sovereignty of God and therefore being different to an evangelistic campaign organised by man.
- (iv) proving the supernatural character of the Church.
- (v) creating a new unity among believers as they understand with a new clarity the doctrinal content of the Gospel.

These truths will be considered more specifically in chapter 5.

E. Two major criticisms need to be made of this series which relates to a continuing problem in the thought and teaching of Lloyd-Jones.

The first criticism relates to the fact that behind all the varied models and analogies of the Church dealt with by Lloyd-Jones there is the strong presupposition both openly declared and at times hidden that all of them are "controlled" by the notion of the Invisible Church. The "essence" of the Church then is believed to be its mystical, spiritual, and unseen dimension. The logical conclusion is that the earthly life and form of the Church is constantly in danger of not being taken seriously. This dualism, in my opinion, is not adequately dealt with in depth by Lloyd-Jones. It is merely assumed.

The second criticism relates to the fact of Lloyd-Jones' distinctive order in understanding how a person comes to be part of the Church. This "scheme" is distinctly in the order of "the individual - Christ - the Church", in contrast to the order "the individual - the Church - Christ". At the end of the day it is to be clear that an inherent "individualism" pervades the thought of Lloyd-Jones. It is this that keeps him on the "Free church" side of the Reformed Church.

CHAPTER TWO

END NOTES

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CHAPTER THREE

THE DOCTRINE OF THE CHURCH : D.M. LLOYD-JONES' APOLOGETIC PERCEPTIONS OF AND RESPONSES TO AN ECUMENICAL AGE (1952-1978)

3.1 The Background to Lloyd-Jones' Addresses : In the Ecumenical movement Unity has been given prominence over Truth

Lloyd-Jones was one of the twentieth century's foremost evangelical leaders [1] even though being in many aspects of his life "a very private person" [2]. As a perceptive thinker who embraced "God-centred theology" [3] he boldly addressed the contemporary ecclesiastical issues of his time. He viewed with considerable concern the rising influence of the ecumenical movement with its institutional embodiment in the World Council of Churches in 1948. He believed that the institutional unity of the Church sought by this movement would logically lead "back to Rome". [4] At the same time Lloyd-Jones considered that the evangelical witness, spread throughout unsympathetic denominations and found in the midst of increasing theological infidelity, was in danger of being compromised. In his opinion the Truth of the Gospel, fundamental to the unity of the Church, was being obscured by those intent on establishing "one world Church". [5] He would have agreed with Prof. Peter Beyerhaus when the latter noted that in the modern era "confessional separation...is the great ecclesiastical sin" and that "striving for greater unity...has become almost the only important dogma". [6] Regarding the contemporary Church of that period Lloyd-Jones could say that "'Unity' is the sole article of belief". [7]

In this chapter various select addresses and lectures given by

Lloyd-Jones over a period of a quarter of a century are examined in order to understand the critical stance adopted by him towards the movement for church unity. Simultaneously we are given an insight into his understanding of the Church and to a lesser extent into the phenomenon of Revival as this appears in these publications and addresses.

3.2 A consideration of certain select publications and addresses given by Lloyd-Jones over a quarter of a century in the light of the Ecumenical movement

3.2.1 Topics of the various addresses chosen in order to understand Lloyd-Jones' ecclesiological thought

- A. Maintaining the Evangelical Faith today.
(The Presidential address given at the Inter-Varsity Conference in 1952) [8]
- B. Sermon on John 17.20-23 given early in 1953 in Westminster Chapel. [9]
- C. Sermon on the subject of Roman Catholicism preached on January 29, 1961, in Westminster Chapel [10]
- D. The Basis of Christian Unity : an Exposition of John 17 and Ephesians 4.
(Two addresses given to the Westminster Minister's Fellowship in June, 1962) [11]
- E. 1662-1962 : from Puritanism to Non-Conformity
(The Annual Lecture of the Evangelical Library, London, given in July, 1962) [12]
- F. "Consider your Ways" : the Outline of a new Strategy.
(An address given to the Westminster Ministers' Fellowship in June, 1963). [13]
- G. Evangelical Unity : An Appeal.
(An address given at the Second National Assembly of Evangelicals in October, 1966) [14]
- H. What is the Church?
(An Address given to the British Evangelical Council in November, 1968) [15]

- I. Lloyd-Jones' attitude to the volume entitled, Growing into Union: proposals for forming a United Church in England, S.P.C.K., London, 1970 [16]

3.2.2 Topics of select addresses chosen to understand Lloyd-Jones' ecclesiological thought and given at the Puritan and Westminster conferences (1959-1978) [17]

- J. Puritan Perplexities : some lessons from 1662-1962
K. John Owen on Schism : 1963
L. Ecclesiola in Ecclesia : 1965
M. Puritanism and its Origins : 1971
N. John Knox : the Founder of Puritanism : 1972
O. John Bunyan : Church Union : 1978

3.3 The method of scrutinising the central ideas in Lloyd-Jones' addresses and publications

Lloyd-Jones' presentation of his subjects is both intense and meticulous. He allows his hearers to benefit from his vast historical knowledge and abstracts principles that have in his opinion contemporary relevance. A close examination of these addresses will reveal that while the topics are varied, the ideas emphasised are often similar. In order to avoid undue repetition it is necessary to abstract the core ideas insofar as they focus on the theme of the doctrine of the Church.

3.4 Eight addresses given by Lloyd-Jones between 1952 and 1968 that reveal his convictions about the doctrine of the Church

3.4.1 Maintaining the Evangelical faith today : the Presidential address given at the Inter-Varsity Conference in 1952

3.4.2 Lloyd-Jones' warning to evangelicals

The purpose of this address was to warn evangelicals so that they would not "drift into the ecumenical stream" [18] in an age that was against a "clear demarcation of truth and error". [19] Believing that the age had an antipathy to both Christian doctrine and way of life Lloyd-Jones called upon evangelical Christians to maintain "an evangelical witness". [20] On the firm assumption that the Bible does not merely contain but "is" the Word of God, Lloyd-Jones set down certain distinctive doctrinal truths. The relevant standpoint he consistently maintained is that Doctrine ("truth") is to be placed first in order of importance, before any form of fellowship or reconciliation that involves church union. This unity is furthermore to be understood as "spiritual unity", based on the analogy of "the mystical union" existing between the persons of the Trinity. [21]

3.4.3 The Article of Faith concerning the Church

Lloyd-Jones affirmed the following article of Faith as set out in The Memorandum of the International Fellowship of Evangelical Students as his own confession and belief in this matter :

"The Church consists of those who in all ages have been, or who are, in vital relationship with our Lord Jesus Christ as a result of the 'new birth', The New Testament recognises only two aspects of the Church, namely,

- (1) the whole company of true believers in heaven and on earth; and

- (2) the local manifestation, which is the gathering in fellowship of those who are "in Christ", and in the midst of whom, according to His promise, Christ is present, who is the only Lord and Head of the Church".

The particular ecclesiological understanding should be noted here, which Lloyd-Jones affirms and makes his own in this address. Whereas the Reformational perspective is to be found in a strongly objective understanding of the Church as "the number of the elect" [22] Lloyd-Jones affirms an evangelical statement where the church is perceived in much more subjective and pietistic terms. The focus is on the spiritual experience and status of the believers. This shared experience of regeneration appears to constitute the foundational truth about the Church. However "evangelical" this viewpoint may appear, in my opinion Barth is right when he observes that "there is no such thing as an assurance of faith apart from the electing God." [23] To be noted is the fact that the confession of "the only Lord and Head of the Church", an important Christological insight is placed after the notion of the Church understood as the gathering in fellowship of the regenerate believers. This, in my opinion, is an unfortunate way of presenting the doctrine of the Church. It neglects to focus unequivocally on the truth that the Church does not "derive from below but from above". [24] It also lacks theological strength by failing to focus on the Christological foundation of the Church first of all, where the nature of the Church is seen to be determined exclusively by Christ and not by the "relationship" which believers have with Him.

3.5 Sermon preached on the topic "The Unity of the Spirit" based on John 17.20-23 in 1953

3.5.1 Introduction to Lloyd-Jones' thought on Unity

This teaching is important in that it sets out the principles that determined Lloyd-Jones' understanding of Church unity. A review of his general teaching on this subject over the next three decades indicates an unchanging commitment to these basic principles. He merely intensified them as the influence of the ecumenical movement in his opinion reached ever greater proportions. Towards the end of this period he began to focus on the "visible" nature of the Church which is an emphasis not seen in the early years.

3.5.2 The importance of the Unity of the Church for Lloyd-Jones

Lloyd-Jones considered the matter of the unity of the Church to be an "essential" matter. [25] He objected, however, to the ecumenical habit of treating John 17 as if "there were nothing in it at all except this plea for unity" [26] and indicated that the theme of unity should always be treated within "the wholeness and the unity of the scriptural teaching" on this subject. [27]

3.5.3 The structure of the sermon on Unity

Four major headings unfold Lloyd-Jones' fundamental thought on the unity of the Church .

Firstly, the nature of the unity Jesus spoke about is considered to be "an inner and mystical unity". [28] This understanding is contrasted with that found in ecumenical circles which Lloyd-Jones understands to be an "external, mechanical, and organisational unity". [29] For Lloyd-Jones this mystical unity has little to do with any mechanical notions of unity. The analogy upon which his reasoning is based is obviously the unity of the Father and the Son in the mystery of the Godhead (vs. 21), which unity is obviously a mystical and spiritual unity. It is interesting to note that this is the position taken up by most modern commentators on this text of scripture. C.K. Barratt, for example, expresses himself on the unity of the Church in the following way when referring to John 17.21, "Its unity, however, is not merely a matter of unanimity....The unity of the Church is strictly analogous to the unity of the Father and the Son..." [30] Further, the strong qualification of Lloyd-Jones needs to be observed that the unity Jesus prayed for is not concerned with what "may come to be" for this unity is a unity of those who are already one with Christ. It is a unity already based upon "regeneration and rebirth". [31] This conception of the Church is to be met constantly in his preaching and teaching, and, in my opinion, reveals the strong pietistic influences in his doctrine of the Church.

Secondly, Lloyd-Jones maintains that the unity Jesus spoke about is based upon "the message" given to the disciples (vs. 20). This "message" he expounds as being "a common faith" or a

distinct set of beliefs held in common. [32] In the background of these thoughts is clearly an understanding of revelation which is propositional which is also described as "the faith that the apostles preached". [33] The content of this faith has to do with the person and work of the Lord Jesus Christ as the Son of God. Clearly Lloyd-Jones was not prepared to accept an understanding of the unity of the Church that was not also based on fundamental and foundational doctrinal truths, especially as these relate to a Christological confession. We are reminded of Calvin in his commentary on Paul's letter to the Colossians (2.2) where he maintains that "the bond also of holy unity is the Truth of God, when we embrace it with one consent". [34] It is, however, unfortunate that the tendency in Lloyd-Jones' thought on this matter of Church unity led him constantly to question and sometimes to be unduly suspicious of the intentions of those involved in the ecumenical quest. For instance, the wellknown Princeton theologian at that time and typically representative of ecumenical thinking, Otto Piper, could state categorically that the ecumenical movement "would be devoid of real significance" if it were only "a colossal organisation of ecclesiastical administration". [35] He further indicated, in like manner to Lloyd-Jones, that the unity of the Church perceived from the Protestant viewpoint should always be "a unity in the Spirit and in the truth". [36] This expression of opinion was certainly not exceptional in the ecumenical circle of those days.

Thirdly, Lloyd-Jones in this sermon lists various factors that

may "hinder or break the unity". These are not irrelevant to his own personal position in respect of matters ecumenical but serve to supply a "clue" to the stance he adopted. They are [37]

- any deviation from any part of the Word of God.

This enabled him to maintain a position where a conservative if not fundamentalist view of Scripture was seen to be essential for any church union.

- an adding to the Word things not demanded by the Word.

This enabled him to reject a realistic interaction with the Roman Catholic Church and indeed maintain a polemic against that Church for most of his life.

- an exalting of things to a primary position which are of secondary importance.

This enabled him to avoid being identified with groups and individuals given to passionate concern about lesser doctrines or specific causes.

- a way of life and conduct that brought division.

This enabled him to hold closely in theory to a notion of discipline as the third mark of the true Church.

- in boasting about spiritual gifts.

Although the "charismatic movement" was in its infancy in the U.K. when this sermon was preached, Lloyd-Jones, with far-sighted vision and with scriptural understanding of Paul's teaching on the use of the gifts of the Spirit, anticipated a day

when these would be both a blessing and a problem in the life of the Church. [38]

Finally, Lloyd-Jones indicates that the purpose of this unity is to exhibit to the world that this wonderful unity exists solely on account of what "God has done in Christ". It further exists to demonstrate to the world the love of God.

The concluding plea is heard for "a pure church, a holy church, a truly Christian church" in contrast to a "Mammoth church" or "one big church". [39] It would appear that in the thought of Lloyd-Jones any notion of a larger and more institutional type church was bound to lead to impurity in doctrine and to a lowering of standards of Christian living. The "sect" type church - to use the language of Troelsch - would, on the other hand, more readily exhibit the qualities of personal holiness and doctrinal purity. An insight into where this particular emphasis comes from in the preaching and teaching of Lloyd-Jones may be found in the assertion of Troelsch that

"...the effect of Calvinism was the separation of the pure body...from the impure....This line of development shows that instinctively Calvinism has logically developed the ideas implicit in the Anabaptist ideal of a holy community..." [40]

It is important to note that Lloyd-Jones' admiration of certain aspects of Anabaptism, namely, its doctrine of the church, is one of the sources for his constantly reiterated conviction that the Church is composed exclusively of the "regenerate".

3.5.4 Critical comments on the sermon

It is fascinating to note how a leading New Testament scholar (Roman Catholic!) confirms a great number of these insights of Lloyd-Jones. Raymond Brown, expounding the text of John 17, makes the following comments

"...the model offered for this oneness (the believers) is the unity of the Father and the Son. What does this oneness consist of?....While the discussion of the ecumenical implications of John 17.21-23 certainly is important let us be clear that such problems were scarcely in the author's mind. The Johannine outlook is not overtly ecumenical..." [41]

Brown then quotes with approval the fact that "other scholars have maintained that there is no real evidence that chapter 17 envisages church unity...and that there is nothing (here) about organisation or community". [42] Further, should anyone imagine that this unity has been created by believers themselves Brown assures his readers that

"...any approach that places the essence of unity in the solidarity of the human endeavour is not really faithful to St. John's insistence that unity has its origin in divine action" [43]

It is clear for Brown that, as the major and analogous model for unity among the disciples is the relationship that exists between the Father and the Son, some type of "vital, organic unity" [44] is therefore demanded by the text. Further, the desired effect of this unity on the world will be to challenge the world to

recognise that such a unity could only come into being because "God is in Jesus". [45]

We may observe that much of Brown's expositional viewpoint on the text of John 17.20-23 was anticipated by Lloyd-Jones some twenty years before Brown published his noteworthy commentary, this being regarded as one of the primary commentaries on St. John's Gospel of our time. However, we need to notice one important divergence. This is concerned with the continuing emphasis of Lloyd-Jones on "spiritual unity". Brown states

"...the fact that the unity has to be visible enough to challenge the world to believe in Jesus (21,23) seems to militate against a purely spiritual union" [46]

It is the emphasis on this real and visible expression of a spiritual unity that is missing in Lloyd-Jones' teaching at this point in his life. He admits the importance of the unity of the Church but appears unwilling to bring this into line with what might be described as an incarnational understanding of the Church where this unity is deliberately "earthed". This latter understanding is rather too easily dismissed as being something "external, mechanical, and organisational".

3.6 Sermon on Roman Catholicism preached in Westminster Chapel on January 29, 1961

3.6.1 Introduction

From the perspective of 1994, this sermon can only be assessed

as one of the most controversial public presentations of Lloyd-Jones ever. In contrast, from the perspective of 1961 it must be understood that Roman Catholicism still showed every trace of a Church on the defensive against the modern world and especially against Protestantism. Reforming movements were at work at that time in many parts of the Roman Catholic communion but these had not yet come to expression in a formal and sanctioned way at the Second Vatican Council. This was still the time of "introverted ecclesiology" [47] on the part of Rome. It was also a day when such a responsible theologian as Prof. T. F. Torrance of Edinburgh could assert that Rome was "an heretical Church in its departure from the apostolic faith". [48] Polemical attitudes and the use of debased slogans were still the order of the day in both traditions.

3.6.2 Polemical contents of this sermon

Lloyd-Jones asserts that "this system known as Roman Catholicism is the devil's greatest masterpiece!". [49] He hurls the Reformation accusation of "apostasy" ("a kind of total departure from the Christian truth") [50] at his powerful opponent. Her dogma, in his opinion, is "counterfeit". [51] She is, furthermore, in scriptural terms to be considered as "the whore". [52] Describing the Roman Church as an institution that manifests "the wiles of the devil in all its subtlety and deceitfulness", [53] Lloyd-Jones brands this Church as a "totalitarian" system in which "she binds the souls of her people

absolutely". [54] He accuses this Church of being guilty of "introducing idolatry and superstition", [55] of allowing her system "to come between believers and the Lord Jesus", [56] and so "detracting from "the completeness of His great salvation". [57] Those who adopt an ecumenical stance towards Rome are reproached with "denying the blood of the martyrs!". [58]

3.6.3 Comment on the attitudes displayed in this sermon

Firstly, one emotional comment of Lloyd-Jones helps to explain certain of his attitudes shown in general towards the ecumenical movement, namely, "if there is one great world church it will be because the Church of Rome has absorbed all the rest...". [59] His opposition to the ecumenical movement of that time was obviously rationalised against the background of the threat of this movement leading ultimately back into the Roman Catholic Church.

The warning was to be repeated many times, at regular intervals. In the Campbell Morgan Memorial lecture given in Westminster chapel in July, 1964, the idea that Roman Catholicism was changing (presumably in the light of the great ferment caused by the Second Vatican Council) brought forth the stern repudiation by Lloyd-Jones that this assumption was "the most subtle and dangerous thing of all". [60] In a major lecture given in 1966 on Luther and his Message Today the accusation is made that "the ecumenical movement is advancing day by day, and it is travelling

in the direction of Rome". [61] The sermon based on Ephesians 6.14, entitled "The Only Authority", deals with the viewpoint of those who put concern for "unity" before a concern for "truth". Lloyd-Jones predicts that the "end of this attitude is that we must all go back to Rome". He further indicts those leaders of the ecumenical movement who consider the Reformation to be a "disaster" and who desire to bring Roman Catholicism and Protestantism into "one great World Church". [62]

Secondly, an unusual reference to Revival is found in the concluding remarks. An appeal is made for Protestants to "stand on the Scripture and its truth" in order that the "Spirit of God...will descend on us in mighty revival" for only such a mighty revival "can shake that horrible institution, that great 'whore'..." [63] If this is not a loose but a calculated remark then it reveals an interesting interpretation on the part of Lloyd-Jones of the Protestant Reformation which presumably "shook" the "great whore". The Reformation is understood to have been a classic revival. Although Lloyd-Jones, according to his biographer, "read a good deal by Roman Catholic authors both in books and journals" and therefore was probably aware of certain reforming movements, the fact is that in 1961 little had changed since the time of the Reformation. If anything, the further promulgation of the Marian dogmas, as well as the doctrine of Papal infallibility, for example, had compounded the problem of Protestant and Catholic relationships. Therefore it

is not surprising to find Lloyd-Jones attacking a reactionary and old-fashioned Catholicism, especially as that was represented in the main in many parts of England by a rather primitive Irish-type Catholicism. [64] The criticism was valid at the time. However, his invective and choice of imagery reflected more the days of the Reformation and its aftermath than the twentieth century. The question must be asked, but can never be answered, as to whether in the ecumenical situation he romantically saw himself in the role of a modern-day Luther? Certainly there was some identification. The lecture on Luther contains the revealing words, "...we shall inevitably find ourselves following precisely the same path as was trodden by Martin Luther...to a man who has his only authority in the Scriptures there is no possibility of compromise with...the church of Rome". [65]

3.7 The Basis of the Christian Unity : an exposition of John 17 and Ephesians 4 given to the Westminster Ministers' Fellowship in June 1962 (booklet published in December 1962)

3.7.1 Introduction to the background of this publication

In June, 1962, Lloyd-Jones gave two expositional addresses to the Westminster Fellowship of Ministers which were published later that year under the title The Basis of Christian Unity. The background to this publication was the fast-developing ecumenical movement which, in the opinion of Lloyd-Jones, had to be met by a clear biblical exposition of the Unity of the Church. The

publication was also meant to counter a superficial optimism associated with this quest for church unity, especially when fundamental doctrine was overlooked. Packer's opinion in respect of the proposed Anglican-Methodist proposals for union in England would not have been overtly exaggerated when used for various schemes of this nature at that time, namely, "opportunistic, equivocal, and dissonant at several points both from Scripture and the theological standards..." [66]

Lloyd-Jones was also concerned at this time about the division appearing within evangelicalism itself as to how the ecumenical movement should be treated. In the years from 1954 to 1966 there was to be a major shift in evangelical opinion itself on the matter of ecumenism. During this time, Congregationalists, for instance, were in active discussion with English Presbyterians in respect of union (this endeavour later led to the setting up of the United Reformed Church in England), the Church of Scotland (Presbyterian) was in consultation with the Church of England (Episcopal), while the Methodists in England were likewise engaged in plans for reunion with the Anglicans. Lloyd-Jones was aware that a change in known church structures would powerfully affect evangelicals within these structures. He considered the time opportune to make evangelicals aware of the biblical teaching on unity found in the New Testament passages. He also considered the time ripe to look at the question of "Schism" which for him was defined as division among

those who believed the same things. In this instance he attempted to make evangelicals separated from each other in "mixed" denominations aware that they were by implication in some form of schism. The time for re-alignment of evangelicals, separated from each other, was opportune and would honour the biblical truth in being together in "One Body". The logical implication of this is that the constant emphasis on the church as invisible, mystical, and spiritual would have to give way as it did in the thought of Lloyd-Jones to a greater emphasis on the Church as Visible. There could hardly be a possibility of correcting schism in the Church understood as invisible! Further, Murray draws attention to an unresolved problem in Lloyd-Jones' understanding at this time which, in my opinion, highlights a real dilemma. Lloyd-Jones, while using Owen's argument on schism, fails to comment on the fact that Owen saw "schism" as a division in one congregation. Other considerations are needed when the relationships are between congregations and ministers found by historical circumstances to be in different denominations. This problem Lloyd-Jones did not effectively address, thus leaving those charged with schism in a slight confusion in not knowing what type of association they should join in order to be relieved of this charge. [67]

3.7.2 The ecclesiastical reaction to this publication

In taking this deliberate position on church union, on the basis of a particular view of the New Testament and its teaching,

Lloyd-Jones drew severe criticism from various ecumenically-minded church leaders and scholars. Even some fifteen years later, Prof. James Barr, in his book Fundamentalism, for example, could cite this publication as

"...an example of a harsh and rigid opposition to any participation by conservative evangelicals in ecumenical meetings with non-conservatives..." [68]

Despite this criticism, Barr had the grace to admit that "the above remarks cannot be dismissed as if they represented an extreme lunatic fringe". Those who held an "inclusive" stance in respect of Church union were highly disturbed by this publication where Lloyd-Jones gave the word "Christian" such a clearly defined content and understanding. Nevertheless, his biographer makes the powerful observation that "no one has ever attempted to answer the booklet...from Scripture". [69]

3.7.3 Lloyd-Jones' uncompromising position on the doctrinal requirements for Church union

Lloyd-Jones believed that there was an irreducible minimum in respect of personal and corporate belief without which the term "Christian" was meaningless. This minimum consisted of an assured confession of the Deity of Christ, a belief in His substitutionary work of Atonement on the Cross, and an acceptance of the doctrine of Justification by faith alone. Those confessing such truths were also to have known an experience of God's grace in Christ, where a living faith was evident in their actual life. He declared that those who denied the great

cardinal truths accepted by the Church throughout the centuries as central to the Faith were not to be regarded as belonging to the Church, for this recognition would be to "betray the truth". Lloyd-Jones reminds us here of what Bouwsma wrote of Calvin's assertion that "doctrine is a great deal more precious than persons" (Sermon No.78 on Job), namely, "such sentiments point to a tendency in Calvin to understand faith less as trust in God's promises than as intellectual assent to a body of propositions". [70]

3.7.4 Lloyd-Jones' exposition of the principles and truths of Church union found in John 17 and Ephesians 4

The purpose of this thesis is not served by a detailed examination of this exposition. The various conclusions reached by Lloyd-Jones reveal the principles that guided him in his relationship with the "wider" Church, as well as in an understanding of the nature of the Church in its local expression. Some of these are examined.

3.7.5 Lloyd-Jones' emphatic belief that correct doctrine governs Church union

Lloyd-Jones is careful to stress that the doctrine of the church and the subject of church unity should always be considered in the larger framework of basic Scriptural truths where "doctrine" is seen to precede and lead to fellowship. The phenomenon known as the "visible" church was also not to be elevated in importance but kept subject to the "truth of the Gospel" from which true

unity flows.

He shows great opposition to an attempt to unite the Church when there is disagreement on "fundamental" matters of belief. These fundamental matters include (a) the submission of the mind to "revealed" truth in contrast to a trust in "human" thinking; (b) a belief in the historic Fall of man, and man's hopelessness and helplessness under the wrath of God; (c) an agreement about the Person of the Lord Jesus Christ and His sole atoning work on behalf of sinful mankind. In contrast, those who deny these "cardinal truths" do not warrant the description as "brethren".

3.7.6 The visible Church to be assessed in the light of the invisible Church

A strange statement which bears directly upon his ecclesiological understanding is found among these conclusions, namely, that

"The invisible Church is more important than the visible Church and loyalty to the former may involve either expulsion or separation from the latter, and the formation of a new church" [71]

This observation is penned after a strong reference to Luther and his reformation. It therefore appears as if Lloyd-Jones expounds a hidden defence of the Reformation. This fact is then interesting for what it reveals about his understanding of the Reformers and their motives. However, it needs to be noted that the Reformers, in contrast to this teaching of Lloyd-Jones, reasoned in their ecclesiology from the Gospel and made this the critical element in their attempt to reform the Church. They

did not use the standard of an "invisible" Church and loyalty to this as a way by which to assess the visible Church and its life. They would also have rejected the implication that they needed to form a "new" Church, by claiming that they were the Catholic Church reformed. [72]

3.7.7 An ambiguity in the thought of Lloyd-Jones in respect of the "starting point"

A further ambiguity is introduced which will be found on more than one occasion in the thought of Lloyd-Jones. Having already placed the question of the unity of the Church within the context of true "doctrine", presumably as the right "starting point", Lloyd-Jones serves to introduce yet a further qualification. The starting point then becomes the matter of believers in their state of regeneration as well as belief in the truth. [73] This, in his opinion, is so important that "nothing else produces unity". It will be seen that the desire to preserve a notion of the Church consisting exclusively of regenerate believers is never far from the ecclesiological thought of Lloyd-Jones, even when as here it serves to introduce an element of uncertainty. The question then must be asked whether the essence of unity is to be found in a common submission to the doctrine of the New Testament ("the truth") or whether it consists primarily in the indispensable requirement that those who come together in unity must have been "born again" or in fact in both together. This is an important observation because it leads to the critical observer being uncertain as to whether Lloyd-Jones stands in the

Reformational position where "unity in the Truth", namely true doctrine, is ultimately the key to church union, or whether he stands in the Pietistic tradition where the focus in such a union is on the regenerate state of individuals who constitute such a union. In my understanding this latter position is inadmissible and is an "alien" ground on which to attempt to build the doctrine of the unity of the Church. Attention is thereby removed from Christ and focused on the believers.

3.7.8 A concern for the faithful "remnant"

Furthermore, numbers are not important when it comes to the matter of the unity of the Church, as various examples of the faithful remnant reveal. Lloyd-Jones' continuing fascination with the "godly" minority comes once again to the fore in this booklet. As the theme of Revival is closely linked to the concern for reformation and unity in the Church, Lloyd-Jones sees the great need of the hour being "a new baptism and outpouring of the Holy Spirit". [74] He is singularly perceptive of the truth that only God can move the hearts of men and women to repentance and faith in Christ.

3.7.9 Further critical comment on the conclusions reached by Lloyd-Jones in his exposition of John 17 and Ephesians 4

Many of the conclusions reached by Lloyd-Jones are commendable in light of much naive and superficial theological thought

associated with certain aspects of the ecumenical movement and the question of unity. These reflections are in many ways needed even more urgently in our modern time where the often undefined notion of "unity" has a fascination for many, but where there is a singular absence of any passionate reference to the Truth as this is understood in New Testament terms. In the light of certain happenings in our contemporary history it is fascinating to observe that in 1966 Lloyd-Jones could prophecy of the ecumenical movement that it

"...is not only heading to Rome, it is heading also towards an amalgamation with the so-called world religions and will undoubtedly end as a great World Congress of Faiths - anything to hold onto power and authority." [75]

We should, however, also note that at that time there were also others within the ecumenical fold who could, in the manner of a well-trusted theologian such as Otto Piper, speak about "a so-called 'ecumenical theology', starting from the idea of a desirable goal fixed by man...the results (of which) are doomed to remain vague and sentimental". [76]

While appreciating Lloyd-Jones' criticism of non-doctrinal ecumenism, there are certain problems in his position that need to be confronted. These are that

A. Lloyd-Jones presents a distinct problem in reverting to an understanding of "the invisible church" as a standard of measurement by which to assess the life of the earthly and visible church. This neo-platonic notion may hardly be found in Scripture or used in this way. Further, it is paradoxical

that someone who espoused such a strong "Congregationalist" notion of the church, where the understanding of the visible church as the "gathering of saints" is taken very seriously, could seem in this way to undermine its actual importance.

B. Lloyd-Jones in his zeal for the truth has a tendency here to "overload" the text of Scripture thereby causing it to declare too much. However important it is for the Church to be orthodox in belief, especially at the point of re-union, it is questionable whether such a full statement of belief, described as "fundamental" may be read out of John 17 and Ephesians 4.

C. Lloyd-Jones' strong hint at the formation of a new "visible" church appears to undermine his initial insistence on the "mystical union" of believers as being sufficient for their life of faith. Obviously dissatisfied with ecumenical notions of a united Church, (in Britain this was proposed as a new "territorial" church), Lloyd-Jones' opinions expressed in this exposition indicate that in moments of crisis, the church needs in fact to be understood in ways other than merely "mystical" and "spiritual".

D. Lloyd-Jones' insistence on defining the church in terms of its regenerate membership, that is, in terms of the subjective and common spirituality of believers, in my opinion incorrectly focuses attention away from the true foundation of the Church which is Christ Himself. The Christological focus on the Church as finding its being and existence in Christ is obscured in this

way. Torrance clearly indicates a much stronger and "objective" perception of the Church, for instance, with his "the Church of Christ was not just a holy society...it inhered in His being as the Incarnate Son", [77] and again "The Christian Church is what it is because of its indissoluble union with Christ through the Spirit, for in Him is concentrated the Church and all ministry..." [78] Lloyd-Jones, strangely in the light of his profession of being Reformed, in this continuing emphasis could more appropriately be termed a classical Pietist. While we observe that the regular creedal description of the Church centres onto the four dimensions of unity, holiness, catholicity, and apostolicity, it would appear that for Lloyd-Jones the supreme focus is to be found on the second mark.

E. Lloyd-Jones has a simplistic way of viewing the great traditions of the Church in this exposition. Roman Catholicism is seen to live with a static model of the Church which is described as being "institutional" while evangelical Protestantism is described as living with a model of the Church which may be described according to Lloyd-Jones as being "spiritual". This viewpoint is bound to lead to half-truths. It is true that Brunner, when describing the Church of the New Testament, can write that it is "a spiritual communion of persons....This embodiment, the Ecclesia, had not the character which it later assumed : the character of an institution". [79] It is also true that this is regarded today as an extreme viewpoint onto the nature of the New Testament Church. Lloyd-Jones' own zealous concern for the third "mark" of the Church,

namely, that of pastoral discipline, together with his critical observations about those groups that lack authoritative leadership and proper "office" in the Church (cf. Great Biblical Doctrines : Church Government) would reveal that even he had to admit some importance in the institutional form of the Church. The fact is that Lloyd-Jones' truer position in these matters, despite certain protestations to the contrary in a preaching moment, is that described by H. Berkhof when commenting on the use of the image "the Body of Christ" to describe the Church writes

"we see how in this conception of the body the 'materialistic' and the 'spiritualistic', or better the institutional and community aspects, belong inseparably together..." [80]

The actual viewpoint of Lloyd-Jones may more distinctly be seen when as a medical doctor, with a great knowledge of human anatomy, he treats the image of the Church as "the Body of Christ". His illustrations are invariably drawn from his time in the medical field. In the sermon on The Church which is His Body (Eph. 1.22-23) we are told that "the muscle is not isolated...it is receiving energy and life from the brain through the nerve", which truth Lloyd-Jones then uses to describe the believer's need in the Body to both receive from Christ as well as be active in His service. In the sermon Edifying the Body (Eph. 4.15-16) the conviction that "the different parts and portions of the Body of Christ should be put into right alignment" is drawn from his description of the human body where when bones are dislocated they need proper alignment with the

limbs to which they are connected. In the sermon Growing up (Eph.4.15-16) Lloyd-Jones gives a fine and detailed description of the parts of the human body in their relation to the brain. This serves as a vivid way of teaching the truth that all parts of the Church as the Body of Christ need to be related to the true and only Head, Christ Himself. [81] In the light of these very "realistic" comparisons Lloyd-Jones would have known that in the medical world it would have been very difficult to talk about the human body existing in an "invisible" way! The logical reasoning from this very realistic metaphor of the Body of Christ would logically have demanded a certain outward and in this case "institutional" expression.

However, the balance written about by Berkhof is definitely not found in the publication The Basis of Christian Unity. The reason for this would have been Lloyd-Jones' need to distance himself from any structure and form of the Church construed as being in some way sympathetic to the schemes of church union engineered by the ecumenical movement.

3.8 The Annual lecture of the Evangelical Library given by Dr. D.M. Lloyd-Jones in July, 1962, and entitled "1662-1962 : From Puritanism to Non-Conformity"

3.8.1 Lloyd-Jones' particular admiration of the Puritans revealed

James Packer's apt description of Lloyd-Jones as "a type of Puritan" is especially demonstrated in those addresses given by Lloyd-Jones on the Puritans and the Puritan era. His incisive historical and theological perceptions are invariably brought

together when considering the Puritan era of 1560 to 1660 which in his opinion was "the most remarkable period in the history of the country". From this period of British history he traced the political origins of the United States of America, the sources of the 18th century Evangelical Awakening, and the remarkable ministry of C.H. Spurgeon in the 19th century. This fascinating address reveals Lloyd-Jones' fundamental grasp of British political and ecclesiastical history that shaped the Church of his time. Dealing with the notable event of 1662 when some two thousand ministers in the Church of England were ejected from their pastoral positions for refusing to subscribe to the Act of Uniformity, we learn as much about Lloyd-Jones as we do about these men. This Act of Uniformity that required "absolute" rather than conditional allegiance and submission had to do with three main factors, namely, ecclesiastical submission to the Queen as the supreme governor in matters spiritual and ecclesiastical, and ecclesiastical adherence to the Book of Common Prayer and its liturgical forms, and ecclesiastical profession of the Articles of Religion as being agreeable to the Word of God. This submission and allegiance they refused to acknowledge, which action received the fullest approval of Lloyd-Jones. However, indicating that this Act remains in force, Lloyd-Jones failed to mention that certain modifications had been made, for instance, in 1865. Since that time no acknowledgment of Royal Supremacy in the Church is required from a clergyman being installed in office. Also a "general assent" was introduced as this concerned the 39 Articles. This had again

been modified in 1975, naturally after the time of this address.

[82]

3.8.2 Puritan principles approved of and embraced by
Lloyd-Jones

Lloyd-Jones lists with great approval the principles that guided these two thousand men in their convictions and actions. In my opinion, this simple statement of fundamental belief, [83] descriptive of these Puritans, is simultaneously a statement of the fundamental creed of the minister of Westminster chapel! They are

- A. the recognition of Jesus Christ as the sole Head of the Church, a position accorded to no one else.
- B. the acknowledgment of the Word of God as supreme over the Church and the sole judge of all matters in respect of the life of the Church.
- C. the elevation of life and spirituality above institutions and organisations and traditions in importance.
- D. the willingness to place conscience before personal comfort as well as to suffer for the sake of freedom and private judgment.
- E. the desire to live life consciously under the eye of God, acknowledging that this life is but a journey and pilgrimage to eternity.

In addition to this, we learn that Puritanism was "a

purification" and an "endeavour to remove everything in doctrine, discipline, ceremonial, which during the Middle Ages had been added to the Gospel of Christ". Lloyd-Jones appreciates the distinctive spirituality of these men as "an intense realisation of the presence of God, a devotion of the entire being of God". [84] Ecclesiologically his praise is given to them because of their scrupulous desire "for a pure church, pure in practice as well as doctrine, pure in life as well as belief". [85] In this perception of Lloyd-Jones we cannot fail to recognise a fundamental Protestantism and its piety described by Leenhardt as "essentially interior and personal" and "distrustful with regard to 'external things'..." [86] as well as a Calvinian notion of the Church described by Kuyper as having as its sole purpose "the glory of His Name". [87]

3.8.3 Lloyd-Jones' ecclesiological stance formed by Scripture and Tradition

Leenhardt's description of the essential Protestant calling "to listen to the Word of God - the centre of worship, private as well as public" [88] was amply demonstrated in Lloyd-Jones. Peter Lewis was not exaggerating when he wrote of Lloyd-Jones that "for him everything was to be rooted in Scripture, but nothing was to be left in Scripture". [89] His thought and preaching demonstrate this consistently and continuously. However, it is my understanding that Lloyd-Jones' viewpoints were at times also formed by "tradition" however, much this notion would have been unacceptable to him. Nowhere is this more evident than in his admiration of the Puritans. There was

something in his spirit that identified deeply with the suffering minority and the faithful remnant who, following their god-given consciences impregnated by the Word of God made a decision that led to great deprivation and loss to themselves. Stirred by these men and their convictions, as they were hounded by those in episcopal authority and subject to oppression by royalty, a passionate sympathy resonates in Lloyd-Jones' address

"...these learned men, godly men, were not only turned out of their livings and churches, they were not allowed to be tutors, they were not allowed to be schoolmasters, and they had to leave their houses as well as their stipends and their tithes. Their followers in the main were poor people with the result that most of them were left utterly destitute." [90]

Prof. F.A. van Jaarsveld, writing in a thoroughly different context about the struggle and history of the Afrikaner people, observes that for this people "awareness of history was inseparable from awareness of self....From history the people would learn who they were and what was expected of them". [91] In this he could have been writing about the inner pilgrimage and personal alignments both theologically and emotionally of Lloyd-Jones. In this address, Lloyd-Jones was not merely related to his subject in an "objective" fashion. This is his history! Further, it is not too unrealistic a speculation to note that for Lloyd-Jones to have entered ecumenically in the contemporary period into relationship with the same national and established Church that ejected the Puritans, together in his eyes with its questionable hierarchical structures, would have been considered by him as an act of betrayal. His personal "awareness of self"

was derived from this Puritan and Reformed tradition, admired because it viewed the Reformation as being carried further until "the life and practice of the Church in its entirety should be consistent with biblical teaching". [92] Personally entrenching himself in this particular historical tradition of evangelical churchmen he found there a creative restingplace from which to assess the contemporary Church and modern expressions of the Christian faith.

3.8.4. A disappointing conclusion to the discussion of the Puritan ejectment of 1662

It is unfortunate that Lloyd-Jones, with such a vast historical knowledge of the subject of the Puritan ejectment, concluded this lecture with such simplistic if not polemical observations. For Lloyd-Jones one main question arising out of this subject had to do with an assessment of the validity of the Protestant Reformation. In his opinion in an ecumenical age only two possible courses of action are open to modern Christians. On the one hand, to return to Rome. On the other hand, to join with the Puritans in going back together with the Reformation to the New Testament and the pattern of the "gospel church" found there. At best the principle of "ecclesia semper reformanda" might be observed here. It is more likely, however, that the defensive attitude in which this stark alternative is presented reveals an antagonism to anything that savours of a "third" way, that is, some ecumenical understanding of the nature of the Church.

3.9 "Consider your ways: an outline of a new strategy" -
an address given to members of the Westminster
Fellowship of Ministers in June, 1963

3.9.1 Background to this address

Lloyd-Jones was concerned about the "fluidity" of the ecclesiastical situation in Britain, the continuing presence and pressure of the ecumenical movement, and the new relationships being developed with the Church of Rome by other churches. In this context there seemed to be no clear message from evangelicals on the one hand and no clear strategy for evangelicals to follow on the other hand. In this address he analysed the weakness of the evangelical cause and attempted to give guidance in respect of a way forward for evangelicals. This paper served to reveal some of his ecclesiological assumptions.

3.9.2 Foundational assumptions concerning the nature of the
Church expressed and implied in this address

A. As a student of history Lloyd-Jones shows convincingly that the problems of evangelicals derives from the 19th century when evangelicals then formed various "movements", thereby neglecting a theological vision of the Church itself. These movements were formed outside of the main life of the Church in order to address various theological, social, and political questions of the day from an evangelical perspective. In his opinion these problems now range from an inability to exercise discipline over these movements, they being outside of the central authority of the Church, to the inconsistency of evangelicals remaining part of

a "mixed" church while nevertheless sharing their own distinct interests through these movements. Although he did not raise the matter, it will be seen that in this observation Lloyd-Jones not only focused onto the problem of divided evangelicals but also onto the problem of modern Protestantism with its developed denominational life where its fragmentation has served to lower the importance of the authority of the Church. It must also be pointed out that this is a major problem for those who, like Lloyd-Jones, consider the "locus" of all God's dealings with mankind to be in one way or another related to the Church. It would not be a problem for those theologians of our time who urge the Church itself to discern and recognise the presence and action of God in the world. For instance, the opinion of the Dutch theologian, Hoekendijk, obviously reflects a very different standpoint to that maintained by Lloyd-Jones when he writes "Church-centric missionary thinking is bound to go astray, because it revolves around an illegitimate centre" and "...the world is consequently the scene for the proclamation of the Kingdom". [93]

B. Lloyd-Jones perceived with great clarity that these varied evangelical "movements" were formed in order to by-pass the question of the Church, over which there might have been disharmony and dispute. This, however, is exactly the question that needs to be addressed in the 20th century because "the doctrine of the church is foundational...and all activity should be church activity...if we are uncertain as to the nature of the church how can there possibly be a true unity". [94] Ironically,

it must be noted that this very concern was that which occupied a great deal of time and study in the initial days of the World Council of Churches, a body viewed with great suspicion by Lloyd-Jones. Typical of the publications of that time in Britain on this ecumenical theme were, for example, Lesslie Newbigin's, The Household of God and "The Reunion of the Church", both of which dealt self-consciously with a "Church based" ecumenism. [95]

C. Lloyd-Jones in this address answers his own question as to what the nature of Church is and who are to be found as part of its life. In this he brings together a number of perceptions found in various sermons and addresses. The church is "a gathering of saints"; it is "an assembly of true believers"; it is a "gathering of men and women who have believed the preaching of the Gospel"; it is "a gathering of people who have been 'born again'"; it is an association of people who are "the body of Christ and members in particular"; it is "those who are in Christ". [96] It will readily be seen that the descriptions given by him have their origins in the New Testament. However, the question must necessarily be asked in this instance as to whether those who understand the Church out of its "perfections" or in what we might consider its ideal form, as Lloyd-Jones did in this address and constantly in various sermons, do not in fact obscure a major truth. This central truth, both of the Gospel and thereafter of the Protestant Reformation, has to do with the fact that it is the ungodly who are justified by Grace and made part of its life. In the simple and profound observation of Newbigin, "Simul justus et peccator applies to the Church as to

the Christian". [97] This perception needs to be addressed once again at a later point in this thesis as its lack of central focus when the doctrine of the Church is considered, highlights, in my opinion, one of the major problems in Lloyd-Jones' ecclesiology.

D. Lloyd-Jones treats the matter of the "third" mark of the Church in this address with an unusual rigor using as his basic texts Matt.16:17-19; John 20.21-23; Matt. 18.15-20; 1 Cor.5; Gal.5.12; 2 Thess. 3.6; Titus 3.10-11; 2nd and 3rd epistles of John. He self-consciously relies upon the Puritan, John Owen, and his teaching in describing the categories of persons who need to be disciplined or excluded from the life of the Church. These are (i) those who commit moral evils; (ii) those who offend against "mutual love" in the church; (iii) those who embrace false doctrines; (iv) those who blaspheme; (v) those who "desert" the church. Lloyd-Jones again rejects the use of the parable of the Wheat and the Tares (Matt.13: 24-30) as a legitimate way of understanding membership in the church and as a way of avoiding the need to exercise discipline in the church. That is, by using the excuse that "we must not exercise discipline lest we destroy the wheat while uprooting the tares". What he fails to perceive, or never comments upon, is the fact that any narrow interpretation of "the field is the world" demands an understanding where the primary presence of the believer ("the wheat") is located in the world rather than in the church. Presumably this interpretation would create its own set of problems for Lloyd-Jones' thought where a sharp distinction

is made between the "saints" in the church and the "ungodly" in the world.

E. Lloyd-Jones, in an unusual moment, reveals certain ecclesiological "doubts" in the course of this address. He questions whether we have "any right to talk about the holy Catholic church in the sense of a visible institution?" and asks whether "it is right to speak of the holy Catholic church in any sense except the invisible?" [98] (my emphasis). Lloyd-Jones was just over sixty years old when he aired these questions publically. One can only be fascinated by the hidden background. Was this question a genuine theological question? Was it created by a deep disillusionment with the prevailing state and conditions of the actual church of that time? Was Lloyd-Jones' notion of the glorious Church in Christ so elevated that nothing on a sinful earth could ever approximate to it? We are not given the answer to this question in this address or, as far as I can ascertain, elsewhere. The conception of the Church here is very similar to that espoused by Kuyper when he wrote of the Church as "a spiritual organism...having at present its centre...not upon earth, but in heaven", where the "true sanctuary is now above", and where the Church has a "celestial character". [99] Certainly there is a deeply mystical and transcendent aspect to the thought of Lloyd-Jones here about the Church.

F. Lloyd-Jones in certain concluding remarks discloses a "clue" as to the source of certain of his ecclesiological thoughts. He

reveals an interest in Anabaptism "from the standpoint of the doctrine of the church". The New Dictionary of Theology [100] indicates of the Anabaptist view of the Church that it was "a visible fellowship of obedient disciples" and that at the centre of their thought was "the idea of the church as a believers' fellowship versus the church as a state church". Lloyd-Jones' understanding of the Church in the New Testament would have accorded closely with this viewpoint. However, an even more perspicacious perception of the Anabaptist viewpoint is given in the Dictionary where it is noted that "the emphasis is more on regeneration of the new being in Christ, than on justification by faith". This Anabaptist source is obviously one of the inspirations for Lloyd-Jones' distinct understanding of the composition of the Church being of those who are "regenerate". This understanding of his will be dealt with again in this thesis.

3.10 Address given by Dr. D.M. Lloyd-Jones at the Second National Assembly of Evangelicals on 18 October, 1966, entitled "Evangelical Unity : an Appeal"

3.10.1 Background factors influencing this address

Lloyd-Jones was increasingly concerned with the evangelical involvement with "movements" rather than with the Church and its importance. This stance he considered to be irreconcilable with the New Testament understanding of the centrality of the Church as well as a fundamental weakness in a day and age when the ecumenical movement was itself giving much attention to the theme of the Church. Murray, his biographer, indicates that at an

exhibition hosted by the Evangelical Alliance in 1951, there were, for instance, some 180 evangelical societies and movements represented. [101] His anxiety was represented in the expression that "evangelicals are missing an opportunity that will never recur. A world Church is coming and evangelicals will be faced with a fait accompli". A divided evangelical greatly weakened the possible resistance that might be offered to the growing ecumenical movement.

3.10.2 Ecumenical ambiguity concerning the unity of the Church

Paradoxically, Lloyd-Jones was more positive about the influence and goals of the ecumenical movement than the World Council of Churches itself. The declared statement of the Central committee of the World Council of Churches in Toronto, 1950, indicated clearly under the heading What the World Council of Churches is not that

"It is not a superchurch. It is not a world church. It is not the Una Sancta of which the Creeds speak. This misunderstanding arises again and again although it has been denied as clearly as possible in official pronouncements of the Council. It is based on complete ignorance of the real situation within the Council".[102]

On the other hand, despite these declared statements there have always been those who have rightly observed within the ecumenical movement and the World Council of Churches an expression of what may be called "the politics of power". [103] On account of this, they have adopted a wary attitude towards this organisation. Those more sympathetic to institutional ecumenism

such as Max Thurian, the sub-prior of the Taize community in France, could boldly state that

"...the World Council (is)...a provisional institution, a sign of the Church's visible unity...it is already a manifestation of progress towards organic unity..."[104]

Interestingly he has since entered the Catholic Church. Lloyd-Jones would have viewed this as a logical development on the basis of the sympathetic views expressed above!

3.10.3 The vision of Lloyd-Jones : "Obedience to the Gospel" rather than institutional oneness

Lloyd-Jones' biographer, in my opinion, is correct to maintain that "not at any time was Lloyd-Jones advocating the formation of a new evangelical denomination as the right response to ecumenism". He never used such language as "a future united (evangelical) Church" or "a general and inclusive Church". [105] His age at that time as well as lack of interest generally in external structures would have made a call for a new Church highly unlikely on his part. His viewpoint may be expressed in the stance "Obedience to the Gospel", where individual churchmen and congregations, whether independent, denominational, or territorial in structure, were expected to work together in the closest possible fellowship and with the minimum of bureaucratic control. Murray observes that this vision was in line with the Cromwellian era when a unique unity and co-operation existed among evangelical churchmen. In that day church buildings, regarded as the property of the parish or local area, were used by those of different convictions in regard to polity, whether

Anglican, Presbyterian or Independent. The one demand then was that all ministers be orthodox and protestant in belief, and be tested as to their fitness to hold office in the Church. This vision is testimony to the passion of Lloyd-Jones for evangelical togetherness on the basis of the Gospel. It is, in my opinion, also testimony to a deep romanticism on his part in imagining that ecclesiastical forms and arrangements of the Cromwellian era might be recalled in a vastly different situation of the 20th century. Breward has perceived this with his remark about Puritanism that "its success in interpreting the 17th century world has made adaptation difficult in an intellectually different era". [106] This vision on the part of Lloyd-Jones was therefore bound not to be realised.

3.10.4 The immediate reason for this address

The Evangelical Alliance publication records that "Lloyd-Jones was asked to say in public what he had said in private". A scrutiny of this address indicates that he said nothing fundamentally new on this evening from what he had been stating clearly over many years. The "disturbance" caused by the presentation was created as much by sensationalist media reporting of the event as by the contents of the address itself. The mystery remains to this day as to why the organisers, knowing the tensions this viewpoint would create in the evangelical constituency, even requested that he speak on the issue of Evangelical Unity.

3.10.5 The basic viewpoints found in Lloyd-Jones'
Presentation of "Evangelical Unity"

Lloyd-Jones makes a strong indictment of evangelicals' negativity towards church union, their fear of discussing the doctrine of the Church lest this lead to division, and their concentration on "personal evangelism" to the detriment of a more comprehensive ecclesiology. He points out the failure of "movements" to match the new situation created by the ecumenical movement. He raises the sensitive question as to whether evangelicals are prepared to be but a "wing" of any future Church (the predicament that evangelicals in the established Church of England found themselves at the time of his address) and accuses evangelicals of being guilty of schism, where "schism" is defined as a division among members of the true visible church when nothing doctrinal justifies this division. He reproaches evangelicals for meeting together in a sporadic way but being joined in a permanent way to people who "deny the evangelical faith". The challenge he gives is for evangelicals "to come together, to stand together as churches, constantly together, working together, doing everything together, bearing our witness together..." [107]

One important and unexpected factor is introduced by Lloyd-Jones. There is no reference to the "invisible" church. While the unity of the Church continues to be regarded as a "spiritual unity" the appeal is now made for this unity to be made visible, for "Unity is something that is to be visible as well as spiritual". [108] It would appear that by 1966 Lloyd-Jones was

also taking note of the basis thrust at that time of the ecumenical movement, that unity of the church in New Testament understanding must issue in some visible form of unity.

3.10.6 A viewpoint on the theme of Revival

Lloyd-Jones took this occasion to refer briefly to Revival. A closer union of evangelicals than heretofore would, in his opinion, result in "the right to expect the Spirit of God to come upon us in mighty revival and re-awakening". Clearly the usual slant on revival had changed. The sovereignty of God usually associated with revivals is here linked without hesitation to the human element preparing the way for such an event. However, a far more profound insight into these things, as well as a salutary warning, is given by a scholar well-versed in the dynamics of renewal in the life of the Church when he remarks that "the occasional Evangelical who argues that separation from impure structures leads to spiritual re-awakening is on...shakey ground...it (is) unlikely that simple generalisations about the relation of revival and separation...can be universally valid". [109]

It is highly probable that Lloyd-Jones was caught up in the "glory" of that moment and in a sincere desire to see Revival among evangelicals during his lifetime. This path of separation was not be followed apart from a few notable exceptions.

3.10.7 A reflection on the romanticism undergirding this call to evangelicals

The seriousness and urgency of this call should not be minimised.

It was the result of years of consideration of the divided position of evangelicals in a situation where their minority standing in certain ecclesiastical contexts effectively undermined their influence. Nevertheless, there is a strong "romantic notion" revealed in the declaration that

"We are standing in the position of the Protestant Reformers....We are the modern representatives of these men, and of the Puritans, the Covenanters, the early Methodists, and others....We may be small in numbers but since when has the doctrine of the remnant become unpopular with evangelicals?" [110]

In my opinion the true spirit of Lloyd-Jones is revealed in this declaration. His sympathy is again found on the side of the godly minority and the faithful remnant. This may be admired. Nevertheless, the warning of F. A. van Jaarsveld, the South African historian, must also be heeded:

"It is quite true that every historian creates his own image....But a false image can be evoked if it includes elements of a conscious subjectivity, if the writer deliberately sets himself to harness a portion of the past to church or party, thereby falsifying it and reading into it that which he wishes to see with a view to the fulfilment of the present ideals". [111]

There is no evidence that Lloyd-Jones ever "falsified" history. He did, however, assess modern church life often from the standpoint of the Puritans, their theology and their quest for a godly church. In this way he may be said to have "harnessed" a distinct and, perhaps by modern standards, limited portion of the past to serve his own viewpoints onto the Gospel, as well as his judgments about the contemporary Church.

3.10.8 Certain problems inspired by this appeal for evangelical unity

Murray, ever a sympathetic commentator, is forced to admit that the element of vagueness about this new unity among evangelicals in respect of its practical implementation resulted in "regrettable consequences". These may be understood as follows

A. A future form of the Church was not spelled out by Lloyd-Jones therefore leaving many to interpret in their own way what he meant by this message. In my opinion, James Packer comes closest to a valid interpretation of this appeal when he wrote about its intention that

"...the wisest course was for ministers and congregations to withdraw from these bodies (that is, ecumenically compromised bodies) and form a new 'non-denominational' association of old-fashioned Independent type (churches)" [112]

Certainly this loose type of association would have fitted in with Lloyd-Jones' expressed preference in respect of structure. Ordained a Presbyterian minister, he nevertheless showed a public bias towards "Independency" and regarded himself in the time of his ministry in Westminster chapel as a "convinced Independent". [113] In his series on Biblical Doctrines (Tape 2) given in the early fifties, his stance was revealed in the words

"Churches are to be independent but ready to have fellowship with other churches of like-minded believers".

It would have been unusual if he had pleaded for a structure other than that which maintained the freedom and independency of congregations in such an association.

B. Lloyd-Jones, ironically, by not calling for a new church structure, could have given the impression that he was helping to create yet another "movement" among evangelicals, a problem to which he returned constantly when addressing the weakness of evangelicalism in the modern era.

C. The tension precipitated by this address led to a distinct polarization among many evangelical churchmen. One minister present at the address, the Revd. Norman Cliff, of Essex, could state in a private letter to me (28.7.88) that "the divisiveness of that speech has had its effects to this present day". It led also to a restructuring of the Westminster Fellowship of Ministers, with a new set of principles governing membership in this body. One of the principles declared "opposition to the ecumenical movement" [114] as well as the stated determination to move "in the direction of a fellowship of evangelical churches". Further problems were also to arise in respect of the annual Puritan conference held in December each year at Westminster chapel. (see p.216)

3.11 An address given by Dr. D.M. Lloyd-Jones at the Second Major Conference of the British Evangelical Council on 13 November, 1968, entitled, "What is the Church?"

The question of the Church continued to be a priority matter for Lloyd-Jones in his retirement year in 1968. In the address to the British Evangelical Council certain new emphases may be noted.

A. Lloyd-Jones links the fact of Revival with "the doctrine of the nature of the Christian church". Evangelicals are urged to

take up the scriptural theme of the Church because only in this way will the Holy Spirit "honour the truth" by granting spiritual awakening. This insight, in my opinion, should not be considered so much a scripturally based truth as an indication of the very great desire of Lloyd-Jones in his latter years to see authentic signs of new life in the Church.

B. Lloyd-Jones introduces a new description of the Church into his teaching when speaking of the "pneumatic church" [115] marked by "life and power". The vocabulary used signifies a strong interest in the growing charismatic movement of the time with its fervent emphasis on "the gifts of the Spirit" manifested in the service. Lloyd-Jones in this address appreciates the worship service in which attention has moved from the pulpit to the congregation according to the New Testament pattern where "all took part". It should be noted, however, that Westminster chapel never experienced what might be called the "charismatic renewal of worship" and under the ministry of Lloyd-Jones remained solidly centred on the pulpit and the minister of the Word.

C. Lloyd-Jones, in referring to the unity of the Church here, never mentions the "invisible" church but focuses onto a visible unity that the world needs "to see, that needs to be made manifest and demonstrated". Whatever may have been Lloyd-Jones' negative perceptions of the ecumenical movement, it is clear that by this time he had incorporated into his teaching one of its most striking emphases, namely, the visibility of the church,

even if this continued to be understood as the visible gathering of evangelicals together.

D. In the section of this address entitled "The Church's Uniqueness", Lloyd-Jones reveals a remarkable conservatism in his thought. The uniqueness of the Church is linked to the theme of "separation". This separation reveals itself in separation from "the life of the world", in separation from "the State" ("true citizenship...is in heaven"), in separation from "Nationality" ("all these distinctions are superseded in the Church"), in separation from all the "orders of society" ("there is no aristocratic principle here - all are one...") and a separation from "family" if necessary. [116] This principle of separation then leads to a harsh reproach of evangelicals who still prefer to be in communion with "infidels and deniers of the Gospel" than aligned in the same church with fellow-evangelicals. The theme of the 1966 address is repeated here with even more vigour than originally. The question must be asked as to the source of this strong emphasis on the uniqueness of the Church as being found in its "separate" status.

It is wellknown that Lloyd-Jones, although critical of certain aspects of their teaching, had a high regard for the "Exclusive Brethren" and the works of their founder in the 19th century, J.N. Darby. The principle of "separation" was prominent from the beginning in this group and in their writings. We may believe that this influence found its way into the teaching of Lloyd-Jones. Of even greater importance is an insight from the

scholar Bouwsma in his book John Calvin. Bouwsma writes about Calvin's "anxiety" as a feature of his personality and focuses onto the fact that Calvin's "loathing of mixture" led to his approving of "boundaries which separate one thing from another".

[117] The question must be asked whether in his remaining years there was not a heightened anxiety in Lloyd-Jones as he witnessed in certain recalcitrant evangelicals a refusal to follow the truth he had so faithfully expounded over many years. It was surely the inclusive ecumenical principle that caused him to stress the principle of separation and distance from that which was not of the Gospel.

3.12 Lloyd-Jones' reaction to "Growing into Union - proposals for forming a United Church in England"

3.12.1 The background to the closure of the Puritan conference.

In 1970 the annual Puritan conference held in Westminster chapel was cancelled by decision of Lloyd-Jones in consultation with the executive committee. This conference was revived as the "Westminster" conference the following year. One of the major effects of this decision was to exclude Dr. James Packer, a prominent scholar of the Puritans and evangelical personality in the Church of England, who had contributed numerous papers over the years. The immediate reason for this closure of the conference was the publication of the book in 1970 "Growing into Union : proposals for forming a United Church in England", co-authored by two professing anglo-Catholics, E. L. Mascall and G. D. Leonard, and two committed evangelicals, C. O. Buchanan and

J. I. Packer. Lloyd-Jones reacted strongly against this book and its attempt at theological reproachment. There is no detailed criticism available to my knowledge from the side of Lloyd-Jones as he refused to enter into public controversy.

3.12.2 Some theological sentiments unacceptable to Lloyd-Jones

A brief knowledge of the theological convictions of Lloyd-Jones will reveal that he would have reacted strongly against such sentiments found in this book as the recognition that both Catholics and Protestants have historically tended to interpret the Scriptures in a very "wooden" way, [118] that both Scripture and Tradition must be seen as "deriving from Christ and confronting men with Him", [119] and that both Scripture and Tradition belong together because the content of tradition "is precisely the faith of the Scriptures". [120] Further, in the light of his understanding both of Baptism and the Unity of the Church he would have difficulty with the thought that "the Church is formed by baptism", [121] that baptism in St. Paul may be seen as the "preservative against schism", [122] and that through baptism "the Church is extending her frontiers". [123] There is a way in which these insights can be reconciled with Reformed thought but with the presence of two anglo-Catholics as co-authors Lloyd-Jones would have seen in them a compromise with sacramentalism. What would have aroused his greatest concern would have been the reference to the place and position of the episcopal office in such a proposed union (a notable characteristic of many union schemes where Anglicans are

involved). The fact that the development of the office of bishop could be described as "shaped by the Gospel itself", that the historic episcopate could be described as an "evangelical institution", [124] and that one of the major appeals was to get "the episcopate and its expression right" [125] would have earned his strong censure. In fact, very few non-conformists would have been happy with this distinct emphasis. Maurice Roberts, in a paper given at the Westminster conference in 1977, notes that what appears in this publication is "Episcopacy of the avowedly Catholic and also Evangelical types setting out to win back Protestant Non-conformity". [126]

Lloyd-Jones was inflexible in the light of this ecumenical comprehensiveness which always spoke to him of doctrinal indifference, as well as episcopal domination of the Church. While recognising his principled standpoint in respect of this ecumenical attempt to seek a form of the Church consonant with Scripture and the peculiar history of the Church in Britain, the question must nevertheless be asked whether there is not a certain truth in Prof. James Barr's statement: "...conservative evangelicalism is basically against change". [127] The attitudes displayed at this time are a long way from Calvin's "we know that above all things, God commendeth unity and brotherhood to us".

- 3.13 A selection of the papers delivered by Dr. M. Lloyd-Jones at the Puritan and Westminster Conference 1959-1978 examined in order to consider their ecclesiological assumptions

3.13.1 Titles of the addresses given by Lloyd-Jones

Puritan Perplexities - some lessons from 1662-1962:	(1962)
John Owen on Schism	(1963)
Ecclesiola in Ecclesia	(1965)
Puritanism and its Origins	(1971)
John Knox - the Founder of Puritanism	(1972)
John Bunyan - Church Union	(1978)

3.13.2 Lloyd-Jones' position in the Puritan conference

The Puritan conference, as it came to be called, had its origin in the meeting of some 20 people gathered at Westminster chapel in 1950. Lloyd-Jones, from the outset, was the chairman of the conference. From 1958 the papers were published. From 1959 the final address at each conference was given by Lloyd-Jones. These addresses have been published in the volume, "The Puritans - their origins and successors". [128] Few of these papers are overtly doctrinal, being in the main of an historical and biographical nature. There are, however, a number of ecclesiological insights found in them which assist in an investigation into this thought of Lloyd-Jones. Six papers are briefly examined for their doctrinal and ecclesiological relevance.

3.14 Paper delivered by Lloyd-Jones to the 1962 Puritan conference and entitled "Puritan perplexities - some lessons from 1662 to 1962."

3.14.1 Two complementary papers given in 1962

Lloyd-Jones gave the address 1662-1962 : from Puritanism to Non-

Conformity in July, 1962, to the Evangelical library associates and the address "Puritan perplexities - some lessons from 1662 to 1960" in December, 1962, to the Puritan conference. The earlier paper was more historically focused, while the later paper was more theologically orientated. Both of them reveal the mind of Lloyd-Jones to be deliberately directed during this period of his ministry to the Puritans and their unique contribution to church history, in order to search for truths relevant to the contemporary period.

3.14.2 The theme of the paper related to the Great Ejection of 1662

The major theme of the paper relates to the lessons that emerge from the ejection of some two thousand ministers from the Church of England in 1662 when "a final decision was taken... with regard to the nature of the Anglican Church". [129] This final decision for Lloyd-Jones was the refusal of the Church of England to embrace in fulness the continental Reformation which led to the final defeat of the Puritan party in that Church.

3.14.3 Some perceptions of Lloyd-Jones relevant to the theme of the Church

A. The Puritans, according to Lloyd-Jones, were agreed about the nature of the Gospel which could be "defined" and "stated in propositions". This "pure Word of the gospel" needs to be asserted in the modern period. If William Temple, for instance, is taken as a representative of modern theology then Lloyd-Jones clearly maintained a stance in respect of biblical revelation that was contrary to much found in ecumenical thought.

Temple wrote

"there is no such thing as revealed truth....There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they themselves are not revealed..." [130]

It is generally agreed that Temple speaks on behalf of a large modern constituency. Lloyd-Jones' belief that the Church is established and maintained by preaching of the Word was indissolubly linked to this understanding of the Word as inscripturated and therefore he clearly believed in revealed and propositional truth. This belief served as the foundation of his long ministry of expository preaching.

B. Lloyd-Jones recognises that behind this controversy in 1662 was a concern for "a doctrine of the Church". Realising that the Puritan party was composed of those holding differing views on church government and polity (Episcopal, Presbyterian, Congregational) all are nevertheless praised because of a shared concern about the state of the Church. In this, Lloyd-Jones distinguished himself yet again from that problematic individualism that has characterised evangelicalism during the 19th and 20th centuries by this constant focus on the Church as the locus of personal faith and piety. The perceptive observation arises once again that the Puritan party did not "try to solve their problems by forming movements....The doctrine of the church was central to all of them". [131]

In this conviction it may be seen that Lloyd-Jones' famous "call" to evangelical unity in 1966 was not a spontaneous or an expedient appeal born of the moment. The "call" was the fruit of reflection over many years, especially inspired by Puritan

endeavours to clarify a doctrine of the Church based on the notions of pure doctrine and pure life.

C. Lloyd-Jones lauds the Puritans for their commitment to pure doctrine at the same time asking the question whether those whose views on "the essentials of the faith" are diametrically opposed should be tolerated in the same church. In this we are reminded of Calvin's "faith consists in the knowledge of God...not in reverence for the Church" (Inst. III.2.3).

The content of doctrine and belief is summarised by Lloyd-Jones in uncompromising fashion, namely,

"...the Deity of our Lord, the Virgin Birth, His miracles, His atoning Sacrificial Death, the punitive and substitutionary elements in the Atonement, our Lord's literal, physical Resurrection, the Person of the Holy Spirit, Regeneration, Justification by faith only, the 'blessed hope' of our Lord's return..." [132]

These matters were for Lloyd-Jones a summary of what the New Testament in numerous areas means by its use of the word "truth".

His views on Scripture and its inspiration together with his uncompromising convictions on the "content" of belief earned Lloyd-Jones the description and the criticism of being "a fundamentalist". However, two important factors need to be taken into account before making this judgment. Firstly, it has been shown that the fundamentalist mind and mentality is nevertheless a highly individualistic one, even though it is often found in like-minded groups. It often has little time for the developed and historical tradition of the Church, especially when it comes to the question of ecclesiology. At times it can

be shown to be deeply anti-Church. Secondly, it is important to view these statements of Lloyd-Jones in their context and against their time. The early sixties ushered in a time of great theological uncertainty and confusion. The book, for example, entitled "Honest to God" by John Robinson, then a bishop in south London, was to be published a few months after this address by Lloyd-Jones. He described it as "that notorious book". In hindsight it may be seen that this book, with its uncertain presuppositions and radical conclusions, was reflective in many ways of the secular mood and mind of the time. This uncertainty, as well as apparent assault on orthodox Christianity, evoked in Lloyd-Jones the reaction of needing to state the evangelical position in an uncompromising way.

D. Lloyd-Jones, on the basis of the Puritan struggle, addresses the age-old question of the relationship of the Church and State. He asks the sensitive question, especially for Anglican evangelicals belonging to the established Church of England, as well as to the Westminster Fellowship of ministers and the Puritan conference, whether the New Testament allows any authority but the Church itself to regulate its own life. Because Lloyd-Jones often addressed this question of the need of the Church to be free from the power of the State, there may be a temptation to interpret his position as being "anti-Anglican".[133] This, in my opinion, would be a wrong judgment. He was quite firmly set against any notion of the church that was "mixed" or "comprehensive" or "inclusive" and which because of this served to undermine the notion of "a pure Church" demanded in his opinion by the New Testament. It was this conviction that

often saw him in conflict with an understanding of a national or state Church, which in his context obviously was the Church of England.

E. In this address the theme of Revival finds expression in the thought that "reformation generally precedes revival". It is "history" that reveals that revivals are foreshadowed by those who, like the Puritans, address themselves to "this whole problem of the condition and state of the Church in order...to prepare ourselves...for the outpouring of His Holy Spirit". Once again any stark notion of Revival being solely the result of the sovereignty of God is in fact qualified by the need of men to "reform" the Church as a preparation for such a time of blessing.

3.15 Paper delivered by Lloyd-Jones to the 1963 Puritan conference and entitled "John Owen on Schism"

3.15.1 Lloyd-Jones' particular interest in John Owen

John Owen was particularly favoured by Lloyd-Jones as a source of some of his own ecclesiological ideas. Together with Richard Baxter he was the great systematic thinker in the Puritan theological tradition, being grounded in classical Calvinism. Originally born into the Church of England, then of Presbyterian persuasion, and finally "converted" to Independency through the reading of John Cotton's Keyes of the Kingdom of Heaven, 1644, Owen and his writings were held in high esteem by Lloyd-Jones. At this time Lloyd-Jones was concerned that evangelicals would be regarded or would come to regard themselves as "schismatics" in the light of the developing ecumenical movement and its pervasive influence. He therefore investigated with the use of

Owen's writing the nature of schism.

3.15.2 Lloyd-Jones' use of Owen's understanding of the Church

Owen's understanding of the form of the Church, as might be expected from an Independent, was that of "a particular instituted church". In other words, a local congregation. This is further defined by Owen as "a society of men called by the Word to the obedience of faith in Christ" and worshipping according to the "ordinances" prescribed by Christ. The unity in such a church, according to Owen, is maintained "through agreement about the truths of the Gospel". In other words the spiritual unity of the church is secured not on mystical experience or by external structure so much as it is by agreement in the Gospel. It will be noted that Lloyd-Jones constantly propounded these truths found in the teaching of Owen. His logic is consistent : there can be no unity between the evangelical and the man who denies the essentials of the evangelical faith (the Gospel).

Because of Owen's understanding of the essential form of the Church, he is led to understand "schism" as the causing of unnecessary division within the body of a particular church, presumably on the part of those who hold the same Gospel truths in common. Lloyd-Jones uses the opportunity to distinguish between the "separation" which believers are often called to by the New Testament and "schism" which is contrary to the teaching of the New Testament. It is not difficult to see the conclusion Lloyd-Jones anticipates in this address. Evangelicals are in a

state of schism among themselves and need to come together in unity, even though separation may be their duty in respect of being found in compromised bodies.

Certain problems arise in this address. Firstly, it is difficult to see how a notion of "schism" being understood as a division among people holding the same Gospel faith in a distinct and local congregation may suddenly be applied to the much larger question of evangelicals scattered among various groups and denominations throughout the country. To my knowledge this stance was never adequately explained by Lloyd-Jones. Secondly, Lloyd-Jones quotes, with approval, Owen's conviction that when evangelicals are out to defend the faith as well as show men clearly the way of salvation, presumably through preaching and evangelism, this shared cause will bring them together in unity. In modern terminology this presumably means that a shared mission in the world by those who are Christians will serve to enhance their goal of unity, a refrain not unknown in ecumenical circles as well. There is unfortunately a certain unclarity in this address by Lloyd-Jones as far as the way forward to union among evangelicals is concerned. It anticipates the confusion created by the "Call" in 1966 to evangelicals to come together, for no form or structure of the church is seriously offered or revealed in this address. The dire threat that in the face of the "ecumenical challenge" evangelical divisions will only be "greatly increased" if this evangelical union is not achieved appeared to fall on barren ground because of Lloyd-Jones' persistent stress on "spiritual unity" that seemed not to find

deliberate visible expression. In my opinion this is a continuing weakness in his persistent calls to unity on the part of evangelicals.

3.16 Paper delivered by Lloyd-Jones to the 1965 Puritan conference and entitled "Ecclesiola in Ecclesia"

3.16.1 The background to this paper and its distinctive theme

It is clear from the argumentation of Lloyd-Jones in this paper that his concern focused on evangelicals being prepared to exist both presently and in the future in some "great world church" as an "ecclesiola in ecclesia" ("a little church within the church"). With remarkable knowledge of church history, he draws on illustrations of those who have attempted to "form a nucleus of true believers inside the general church" in order that they might "act as leaven" and influence the whole church for the Gospel from within. He shows that with few exceptions these attempts ended in failure.

3.16.2 The Reformers' and the Puritans' viewpoint on this issue

Lloyd-Jones notes with approval that Calvin and Zwingli "never considered the idea" and that the principle behind Anabaptism was the exact antithesis of establishing a church within a church. Luther, he observes, in his failing to reform "the whole Church" apparently in principle considered the possibility as "second best" but never arrived at the point of putting it into practice. The Puritans he describes as "a movement, a spirit, an influence" who never consciously set out to be a distinct party or to form

"little churches within the church". This is in accord, for example, with the assessment of Packer who describes the goal of the Puritans as being "to complete what England's Reformation began...and to convert all Englishmen to a vigorous evangelical faith". [134]

3.16.3 Lloyd-Jones' personal assessment of this possibility of reforming the Church

Lloyd-Jones is emphatic that this procedure is one "which is directly contrary to New Testament teaching". The reason for this opinion is obvious. In his eyes "the New Testament is always concerned about the whole church. It does not recognise any separation or special treatment for the nucleus". [135] In a day and age when many pastors, because of the problems of "nominalism" in their membership, resort in their frustration to working with the "in" group, this is a salutary reminder from a prince of preachers that the whole Church is the concern of the Gospel.

3.16.4 Lloyd-Jones' answer to those evangelicals who believe in being an "ecclesiola in ecclesia"

With great insight Lloyd-Jones notes that these distinctive groups found in the history of the Church were all concerned in one way or another with "spirituality and practice". They were, in his opinion, never concerned primarily about doctrine. The contemporary problem, however, has much to do with doctrine and the "truth of God". There can be no accommodation in a general "world church" with men who are "notorious opponents of the

truth of God as it is in Christ Jesus our Lord". Once again the consistency of Lloyd-Jones is revealed in his understanding of the Gospel as having to do with the Truth, in this instance the truth of the Deity of the Lord Jesus Christ in forming the basis for the unity of the Church. He is not alone in this conviction. Lewis E. Buckley, speaking in the name of American theonomists, declares that "Church renewal will take place only where there is doctrinal renewal and a return to an emphasis on doctrinal distinctiveness". [136] Klaus Runia writes "first of all there is need for the revival of doctrinal teaching within the church.... A study of the New Testament epistles indicates how very much the doctrinal aspect of the Christian faith was always in the forefront". [137] Thomas Torrance can state forcibly, "The basic question is whether we really believe in the Deity of Jesus Christ or not". [138]

3.17 Paper delivered by Lloyd-Jones at the 1971 Westminster conference entitled "Puritanism and its origins".

3.17.1 An autobiographical viewpoint presented by Lloyd-Jones under the subject of Puritanism

In tracing the rise of Puritanism Lloyd-Jones makes the personal comment that since 1925 and his discovery of the Puritans and their work "my whole ministry has been governed by this". The paper, in presenting the Puritan standpoint in matters ecclesiastical, is also an exact reflection of the convictions of Lloyd-Jones in respect of the Church.

3.17.2 Distinctive ecclesial characteristics as found among the Puritans

A. The notion that the Reformation had not gone far enough and

was incomplete in the Church of England dominated the Puritan mind. This position Lloyd-Jones appreciates especially in matters relating to the worship of the Church. He is therefore consistently "Calvinian" in making this principle his own. We are reminded of the wellknown 19th century Presbyterian divine, William Cunningham, whose works Lloyd-Jones would have read with appreciation, when he wrote

"It is unwarrantable and unlawful to introduce into the government and worship of the Christian Church any arrangements and ordinances which have not been positively sanctioned by Christ or His apostles....Men have been constantly proposing innovations and improvements....It is enough to us that they have no positive sanction from Scripture". [139]

It is clear from this address that Lloyd-Jones embraced the "narrower" of the two Reformation principles in respect of the worship of the Church, namely, "only that which is permitted by the Word of God may be implemented in worship" rather than "everything is lawful in worship except that which is deliberately forbidden". Matters "indifferent" as well as matters fundamental in respect of worship had to have Scriptural backing.

B. The Puritan view of the Church Lloyd-Jones describes as "static", seeing that all important ecclesiastical matters in respect of the "ordering" of the Church are determined once and for all by the New Testament. He makes the contrast with the Anglican notion of the Church described as a "progressive" or "developing" view. The description "static" is perhaps unfortunate, especially in the light of the commonly accepted principle of "ecclesia semper reformanda" governing the life of

the Reformed Church. The contrast is, however, made by Lloyd-Jones with a view to rejecting a notion of church life where, especially in respect of its government and liturgical life, additions are sanctioned and allowed that find no obvious justification in the New Testament.

C. Lloyd-Jones lauds the fact that true Puritanism is never able to rest content with being "a mere wing or emphasis" in a comprehensive episcopal Church. It must therefore logically develop into a situation of embracing either Presbyterianism or Independency as a form of church life. Michael Eaton, who has researched Lloyd-Jones' teaching on the Baptism of the Spirit, makes the rather abrupt remark that "one strand of Lloyd-Jones' ministry was his dislike of Anglicanism and his dislike of ecumenism". [140] In respect of his apparent dislike of Anglicanism, we have noted this observation needs to be qualified. John Peters, in one of the lesser known biographies of Lloyd-Jones, insists that he was not so much opposed to Anglicanism as he was opposed to a comprehensive church so broadly-based that it included people of totally divergent and sometimes contradictory opinions. [141] In my opinion this is an absolutely correct observation. In the light of his understanding of the church being the fellowship of the redeemed, the regenerate people, and the godly remnant, the notion of such an inclusive church as represented by the Church of England was entirely unacceptable.

D. Lloyd-Jones develops a number of fascinating "contrasts" between the Puritan outlook and disposition, and that found in

Anglicanism. The differences are described by him as not being a matter of emphasis alone. They have to do with "the nature of the Church". The Puritans, historically because of their strong connection to the Continent, embody an "international" outlook while the Anglicans reveal a "national" outlook. This may seem surprising in the light of the present worldwide communion of the Anglican church but is in line with a major publication entitled Anglicanism in 1935 where P. E. More refers to "The Spirit of Anglicanism" as being "the natural bent of the English mind". [142] For Lloyd-Jones in turn Anglicanism is circumscribed by its being "essentially English". Then Puritanism desires to return to the new Testament exclusively while Anglicanism is concerned about "tradition" and "custom" and "continuity". The Puritan, again, emphasises the "spirituality of worship", while the Anglican emphasises the "formal" aspect of worship. At the heart of the Puritan idea is the "gathered church" in fellowship, while the Anglican is more "individualistic". Puritans believed in a "rigid church discipline" while the Anglican viewpoint tends to be content with "outward conformity". The Puritan viewpoint is praised by Lloyd-Jones because at all times it has kept the "doctrine of the church" in the central position of concern. This is a "pure church" and a "truly Reformed church".

Without entering upon a detailed discussion and criticism of the above observations, seeing they serve to reveal Lloyd-Jones' viewpoint admirably, two comments need to be made. Firstly, it must be remembered that Lloyd-Jones' perceptions were made in what in hindsight today appears to be a very restricted context,

namely, the history and struggles of the Church in the British situation. From this context he tended to generalise with comments and opinions that would not always be relevant outside of that situation. Secondly, if it is true as Gustav Aulen, the Lutheran scholar, maintains, that "no other communion has made itself the spokesman for ecumenical endeavour as early and as energetically as the Anglicans..." [143] then we may understand why the "Anglican" notion of the Church, in contrast to the Puritan notion was viewed with such distrust by Lloyd-Jones.

3.18 Paper delivered by Lloyd-Jones in 1972 at the Westminster Conference entitled "John Knox, the Founder of Puritanism"

3.18.1 Lloyd-Jones' personal convictions revealed in his appreciation of Knox and his principles

We observe certain personal disclosures in this paper on John Knox.

Lloyd-Jones praises Knox on account of his "independence" and "independent thought". This is considered the mark of a true Puritan in contrast to an "establishment man". An establishment figure is always on the side of the status quo and on the side of "the authorities". The Puritan, by comparison, has a desire "to know the truth" and "to read the Scriptures for himself" whatever may be the standpoint of others.

Knox, further, shaped the guiding principles of Puritanism. These are, firstly, a recognition of the supreme authority of Scripture as the Word of God and, secondly, the carrying out in practice in the Church the necessary practical reforms demanded by submission to the Word and in line with the "New Testament

idea of the church". Doctrine in the Knoxian reform was therefore followed logically by liturgical and sacramental reform. One of the major reasons for Lloyd-Jones focusing on Knox in this paper obviously has to do with his "dislike of bishops" and his desire that "these great dioceses and princes of the Church be abolished". The paper is a masterful autobiographical self-disclosure where the name Lloyd-Jones may often be read in place of Knox!

3.19. Paper delivered by Lloyd-Jones at the Westminster Conference in 1978 entitled John Bunyan : Church Union

3.19.1 Lloyd-Jones' enthusiasm for the time of the Cromwellian Protectorate (1649-60)

As Bunyan lived during the time of Cromwell's Protectorate (1628-88), Lloyd-Jones took the liberty in this paper of describing "one of the most glorious" periods of English church history. It was a time "of great religious liberty". Lloyd-Jones' admiration is directed to the fact that Cromwell's establishment recognised no distinctive ecclesiastical organisation. The church buildings of the period belonged to the parish (local community) in which there might be found a Presbyterian, or Independent, or Baptist congregation. This liberty was not extended to "popery or prelacy" and there were no recognised bishops at this time. There were no Church laws and distinctive ordinances, the local congregations being left to determine the mode and form of administering baptism and the Lord's supper. The "commissioners", men appointed to handle the religious questions of the day, were concerned with the personal piety and

intellectual fitness of the man introduced to the ministerial office.

H. Martin comments of this period that "the Protectorate allowed the Free Churches in England to strike deep roots before the storm struck them again at the Restoration", [144] this period of toleration going "far beyond anything known in England to that date". He also makes the discerning observation that although the Church of this Commonwealth period was an attempt at toleration on the basis of agreement on the fundamentals of the Christian faith "it did not have a long enough trial to tell whether some efficient order (church order) might have evolved out of it". [145] This period of church history which Lloyd-Jones so admired was in fact little more than a brief interlude in English church history. It nevertheless reinforced both a real and romantic notion of "non-conformity" that was to last for years to come.

3.19.2 The appeal of Bunyan to Lloyd-Jones

W. N. Kerr, in an article on John Bunyan in the New Dictionary of Theology describes Bunyan in ways that would have been attractive to Lloyd-Jones, namely, "completely Calvinistic in his theology", a "prime exemplar of the Puritan marriage of doctrine with life", concerned "to present the truth experientially", a "Spirit-led theologian", having "the gift of interpreting evangelical truth to the masses". Further, his many and varied writings and sermons "applied Scripture to everyday living", being "Christ-centred, powerful, practical and life-changing". [146]

For Lloyd-Jones the fact that Bunyan was a "Separatist", believed that the church consisted of "visible saints", and had no interest in denominationalism, was a major reason for considering his life and thought. For Bunyan of prime importance in a candidate for church membership was whether he was "regenerate" by the action of the Holy Spirit. Baptism was interpreted by Bunyan to be a sign given to the candidate to assist him in his faith. It was in no way a "legal" requirement. Bunyan believed in baptism by immersion but would also accept into the church those who had been baptised as infants, or those who may have been baptised by affusion on confession of faith. Above all Bunyan was concerned for the unity and peace of the Church among the brethren, being especially concerned about the outsider having obstacles placed in his way of coming to faith by the divisions in the church. Bunyan's position on the sacraments in general, if not "ascribing unto them more than they were ordered to have in their first institution", would have appealed to Lloyd-Jones whose own position in all these matters was to keep matters of personal faith primary and like Bunyan to "receive any true visible saint to the communion", of the Table and of the Church itself.

3.20 A brief summary of the ecclesiological viewpoints found in the thought of Lloyd-Jones during the period 1952 to 1978

3.21 The background to these years

Lloyd-Jones, as one who had an acute discernment of history and church history in particular, correctly asserted of this period of time that "we are living undoubtedly at one of the great

turning points of history". [147] His indictment of evangelicals was not exaggerated when he asserted that "we are so immersed in our local situations...that we are not alive to the fact that we are at one of these climactic points of history". [148] This perception unquestionably related to what Archbishop William Temple described as "the great new fact of our time", namely, the rapid rise to prominence of the Ecumenical movement. It is against this background of the challenge and threat of the Ecumenical movement that Lloyd-Jones' encouragements and warnings to evangelicals in particular in numerous addresses and papers must be understood.

3.22 The distinctive emphases in his thought during this period

A. At the beginning of this period, there is found a peculiar antagonism in his thought between the notion of the visible unity of the Church, which is invariably described in negative terms as being "external, mechanical, and organisational" and the invisible unity of the Church which is understood as being "spiritual, mystical, and organic". This gradually changes as the need appears for evangelicals to be found together in a much more permanent and deliberate way than heretofore. The Ecumenical movement is accorded a certain positive recognition in one way only, namely, "...the problem of the church....The Ecumenical movement is compelling us to consider it constantly". [149] From this there arose for Lloyd-Jones a notion of "evangelical ecumenicity". [150] He strongly called on fellow evangelicals to place the matter of the Church before a concern for alliances and societies, which he saw as the true understanding of the New

Testament and the prominence there accorded to the Church. He called on evangelicals to recognise that they were guilty of schism, as only those who were one in essential doctrine and yet who remained apart could be considered guilty of this sin. He called on evangelicals to come together not merely occasionally but on a more permanent basis as "a fellowship, or an association, or evangelical churches". Obviously, the visibility of the church was here coming into greater prominence. It will be noted that his call to churches and churchmen was invariably the call to unite or associate together; before it was a call to secede or separate even though this might have been the logical consequence of such a call. Set in the historical context this emphasis was as valid as the considerations then being given by the major denominations to various forms of realignment in unity schemes proposed during this period.

B. Lloyd-Jones adopted in this period a uncompromising and unwavering commitment to the principle that Doctrine, regarded as "the truth", must always precede Fellowship. This foundation for unity included an acceptance of the Scriptures as being revelatory, inspired, and authoritative. [151] Further, a recognition of the "Fall" of man and therefore of the need of Salvation was regarded as indispensable to agreed belief. A confession and recognition of the Deity of the Lord Jesus, his substitutionary atonement, his historical resurrection and his return in glory were considered "absolutely basic and central". [152] In seeking to understand this strong emphasis of what may be termed Protestant orthodoxy, it is important to remember the distinct context and time. In the 1960s and onwards such slogans

as "the church must let the world write the agenda", [153] "religionless Christianity", [154] "secular evangelism", [155] and "God is no more", [156] were being freely used in the English-speaking world, clearly masking a loss of conviction in the centralities of the Gospel and the historic beliefs of the Church. Lloyd-Jones' defence of the faith was therefore necessary and timely. Church unity could not be based on passing theological fashions!

C. The distinct context of the U.K. in which Lloyd-Jones both lived and preached is shown in his continuing antagonism to the notion of the "territorial church" and his continuing emphasis on the truth that the Church is composed solely of the "regenerate". The former, referring in the main to the established Church of England, he indicts for its undisciplined and comprehensive character, embracing to itself all sorts and conditions of people but without reference to their personal faith or standing before God. In his understanding, the Puritans' main battle was with this notion of the Church, wedded to society rather than to the Gospel. The question needs to be asked whether Lloyd-Jones, in correctly reacting to too "worldly" an understanding of the Church in the form of the territorial church, did not embrace, on the other hand, too "perfect" a notion of the Church where, in contrast to the inclusive nature of the former, this understanding appears too exclusive and elitist. One remembers Matthew Arnold's irritation concerning the tendency of Puritanism, in his opinion, to "sacrifice all other sides of our being to the religious side". [157] Strangely, for one who claimed to adhere to the Reformed

tradition, Lloyd-Jones never appeared to consider a third possibility in respect of the nature of the Church. The simple alternative of a "territorial" or a "regenerate" Church appears constantly. A "multitudinous" notion of the Church based upon the family unit and perceived further from the standpoint of generational descent never comes into view. This would have been ideally possible, for instance, when expounding the portion of the Ephesian epistle dealing with marriage and family relationships (5.22 to 33; 6.1-9). On account of this lack, a strong suspicion is aroused that church membership in Lloyd-Jones' understanding is in the end a highly individualistic matter.

D. During this period of time, in various addresses by Lloyd-Jones there is found a constant anti-Roman Catholic polemic. As Lloyd-Jones read widely and was aware of certain movements in modern Catholicism, the question must be asked whether the observation of the Swiss theologian Leenhardt, does not apply in this instance, namely, that "a truth enunciated by a catholic mouth has no longer its original significance when it is heard by a protestant ear". [158] On the other hand, as an historian, Lloyd-Jones was well aware of that Church's political and ecclesiastical involvements in the history of the U.K. and was deeply distrustful of its motives. He accepted the famous dictum "semper eadem" as being true of Rome for all time.

E. A cursory knowledge of the new Testament will reveal that the overwhelming number of references to the word "Church" focuses on some form of local congregation or assembly. There are,

however, certain other uses which speak of the larger conception of the Church (e.g. Col.1.18,24; Eph. 1.22; 5.23; Matt.16,18). The thought of Lloyd-Jones is obviously very attuned to the church understood as a local assembly. There is a reserve about treating the Church in a larger way. This may have been on account of the Roman Catholic misuse of this larger notion of the Church, in his opinion. It may also have been on account of the very deliberate implications such an exposition would have had on too narrow a "congregationalism", demanding some more profound ecumenical consideration of the Church. In fact, the opposite notion begins to develop in Lloyd-Jones' thought in this period. The "Remnant" concept is often used to describe the true and godly church, [159] while the theme of the effectiveness of the Church not being in "numbers, or great organisations, or one mammoth church" [160] begins to be heard on numerous occasions.

F. Revival as a fundamental and expected factor in the life of the Church is constantly alluded to in many major addresses in this period. In the sermon on The Unity of the Spirit preached in 1952, all true unity is associated with "times of true reformation and revival". [161] In The Basis of Christian Unity (1963) the assertion is made by Lloyd-Jones that "the greatest need of the hour is a new baptism and outpouring of the Holy Spirit in renewal and revival....Reformation and revival go together and cannot be separated". [162] In the 1966 "Call" to Evangelical Unity this coming together in unity is seen as a time when "we would then have the right to expect the Spirit of God to come upon us in mighty revival and re-awakening". [163] The address given by Lloyd-Jones in 1968 on What is the Church?

reveals the truth that "if we want revival we must start by considering this doctrine of the nature of the Church" [164]. Further, major addresses not reviewed in this chapter centred deliberately on the theme of Revival at regular intervals such as Revival : An Historical and theological survey (1959), Howell Harris and Revival (1973), Jonathan Edwards and the Critical Importance of Revival (1976). [165] The observation may easily be substantiated that in this quarter of a century together with the whole question of the unity of evangelicals the major question that concerned Lloyd-Jones in his reflection and concern for the life of the Church was the question of Revival.

CHAPTER THREE

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CHAPTER FOUR

THE RELATIONSHIP BETWEEN CHURCH STRUCTURE AND THE PHENOMENON OF REVIVAL IN THE THOUGHT OF LLOYD-JONES

4.1 Introduction to the idea of Order and its relationship to Revival

Murray perceives correctly that the question of Church government was never a major concern of Lloyd-Jones in his regular pulpit ministry for it "never formed the substance of his Sunday sermons". [1] Nevertheless a close scrutiny of his thought reveals that a negative judgment is made about certain types of Church order which prevent revival from happening. In a major address on Revival in 1959 he observes that there has never been a revival in the Roman Catholic Church and attributes this to the fact that the Holy Spirit is confined to the hierarchy and the priesthood. Again, acknowledging a small revival in the Anglican body in Ireland in 1859, he asserts nevertheless that "the Anglican Church has not known much about revival". [2] He admits that "the Puritans themselves do not seem to teach us anything about revival" [3] and in searching for the reason asserts that "the certain communion" in which most were brought up had too great a concern about decency and order. Thus the Anglican church and its structure bears part of the blame for the Puritans' inability to teach on or experience revival. The cumulative effect of these negative observations about church order leads to the conclusion that the tradition in which Lloyd-Jones stood best allows Revival to occur. This is in fact stated in the fourth sermon preached in 1959 on the text Gen. 26.17-18 where truth is heard that "the unit through which God

has always worked has been the Church". This Church is then described as "the little gathering where saints came together...the Church consists of the gathered saints, God's people coming together". [4] At the same time there is to be the "regular work of preaching the Gospel in all its fulness, in all its wholeness, after the manner of Puritan preaching". [5] It is easy to discern that in the background of Lloyd-Jones' thought is the idea that some "Congregational" structure of church order is best suited to revival, that a faithful and consistent notion of preaching is involved, and that the "gathered church" is best understood as that with a regenerate membership. These three aspects are looked at critically in this chapter, so as to expose Lloyd-Jones' doctrine of the Church with greater clarity.

4.2 The basic source material used in this chapter

The sources are limited. Lloyd-Jones' thought is to be discovered in certain sermons preached in the Ephesians series (4.7,11,12-16), [6] his taped Friday night teaching on Romans 12.6-8 (Tape Nos. 3316 and 3317) [7], Chapter 6 entitled The Preacher in the book Preaching and Preachers, and certain select references in various sermons. His teaching on Regeneration is found in the Great Biblical Doctrine series entitled Regeneration (Vol.4, MLJ 25) [8]. Only two of these four addresses are used.

4.3 An important historical influence on Lloyd-Jones' understanding of Church order

Lloyd-Jones declared that in times of depression in the ministry

he would return to the 18th century. [9] This remark is usually taken to refer to his fascination with the awakenings under Whitefield and the Wesleys, as is revealed in his statement concerning that period where "...the whole glory of that period... (was) the way in which amazing spiritual experiences persisted". [10] Murray, however, has the perspicacious observation that for Lloyd-Jones when it came to matters of the organisation of the Church "fundamental truth and its power took very definite priority over all forms of organisation". [11] While Lloyd-Jones held the Puritans of the 17th century in high esteem he was more comfortable among the 18th century evangelicals who believed their Puritan predecessors had laid greater claim to divine warrant for their notions of Church order than may be justified by Scripture. He was attracted to the more flexible attitudes prevailing in the 18th century about church order. The earthen vessel was not to be given as much prominence as the treasure it carried! (2 Cor. 4.7)

4.4 Further reasons for Lloyd-Jones' specific viewpoint on Church order

4.4.1 Evangelical belief demands a simple church order

In one of the three extended addresses given to the International Fellowship of Evangelical Students Conference by Lloyd-Jones in Austria in 1971 a clear contrast is drawn between the Catholic and the Evangelical outlook on the question of Order.

"The Gospel not only simplifies belief and the statement of belief; it always simplifies our view of church order and church government. This is an essential evangelical characteristic....The more evangelical a man is, the simpler will be his church order and his ideas of church government." [12]

In this comment we discern a strong autobiographical reference, as well as a veiled affirmation of his own preference for "Congregationalism" as a form of church government.

4.4.2 Attachment to forms often diminishes the life of the Spirit

An earlier opinion is found in the address given at the Centenary celebration of Westminster chapel (1865-1965) when Lloyd-Jones declared, "as people attach more and more significance to the externals and to the forms, they tend to pay less and less attention to the living spiritual element...". [13] The sharp dualism seen at other times in his thought, where the "mystical" is elevated above the "external", is once again found at the point of his understanding of church order.

4.4.3 External structure not as important as spiritual unity

In a sermon on Sanctification and Evangelism which formed part of a series of sermons on the 17th chapter of John, Lloyd-Jones asserts that

"The church is only really experiencing unity when she is truly spiritual; this unity is the unity of the Spirit and the bond of peace, not a mechanical unity. The Bible is not interested in external unity. The essential unity that the Bible seeks is that of the Spirit". [14]

This use of sharp contrasts is an unfortunate way of communicating the truth about the Church. It further appears to be determined by the theme, already observed, of the Church being both invisible and visible, where the superior mode of existence is seen belonging to the former. A corrective is

needed in order to recover the historic and "incarnational" dimension of the Church.

4.4.4 A corrective offered by Prof. T.F. Torrance

Such a corrective is offered, for example, by the Reformed theologian T.F. Torrance, when he admits that "all order in the historical Church is essentially ambiguous" [15] on account of all matters of Order being simultaneously "juridical and spiritual". [16] According to Torrance, the Church necessarily shares in "worldly forms and laws" as well as in "the new age...through the Spirit". [17] Basing his understanding of Order upon both the Incarnate Christ of history as well as the Ascended Lord in heaven, Torrance is able to develop a firm understanding of the Church as the Body of Christ where the "physical" and "spiritual" factors may be distinguished but never separated. His remark that forgetfulness of this mode of the Church and her existence, at the same time historical and eternal, causes "persistent confusion" [18] is amply demonstrated in history. It is clearly also part of the problem in Lloyd-Jones' ecclesiological thought which, for example, led to the confusion around the "Call" to evangelical unity in 1966. No serious and deliberate historical form of the Church was offered to those evangelicals who were urged to a new coming together as churchmen and congregations. It is noteworthy, too, that Torrance, as a Reformed churchman, is able to embrace without difficulty the earthly form of the Church and affirm its significance on account of his understanding of the Covenant of God. Throughout her earthly life she is maintained by the

faithful Covenant of God!

"...The Church cannot but acknowledge its unfaithfulness and disobedience....It is only in that (new) Covenant undergirding all its historical relativity and all its unfaithfulness that the Church's security rests...". [19]

The impression is given that Lloyd-Jones with his heavy concentration of the nature of the Church as the "pure", the "godly", the "separated", and above all the "regenerate" had difficulty in admitting its earthly and, therefore, also its sinful and unfaithful existence. An understanding of God's eternal and faithful Covenant would have assisted Lloyd-Jones to face the mystery of the Church's existence as both a heavenly and an earthly body. I am unable to discover whether Lloyd-Jones ever used the Covenant to give major significance to the continuing earthly life of the Church. He certainly spoke of the "one Covenant of Grace" but this usually related to the believer's security and salvation in God.

4.5 Puritan and Anglican principles contrasted in respect of Church order

In matters relating to Church order, the Puritan believed in "the unique and complete authority of the Bible" [20] while the Anglican viewpoint understood the Bible to be authoritative but not sufficient. The basic Puritan viewpoint was therefore to establish the form and offices of the Church out of Scripture and its authorisation. Contrasted with this the Anglican viewpoint appears to take in, together with Scripture and its patterns, the teachings of the Fathers and the first Five Ecumencial Councils of the Church. This position was largely worked out by

Richard Hooker (1553-1600), the great Anglican theologian, who attempted simultaneously to withstand both Puritanism and Roman Catholicism on the question of Church order. It may easily be seen how Lloyd-Jones' position approximated to that of the Puritans.

"...the evangelical is not tied by the decisions of early councils in the church. He does not slavishly fall down before them. He examines them, he examines everything in the light of Scriptures, even the great pronouncements of the Councils..." [21]

In the third lecture given at the Students' conference in 1971, in seeking to answer the question "What is an Evangelical?" Lloyd-Jones placed the doctrine of Scripture in the first place, explaining this to be the "sole" authority in the Church. Logically, "Tradition" as a supplementary authority was also rejected by Lloyd-Jones. Further rejected is the notion of tradition in which the Church is understood to receive new revelation by discovering constantly what is "implicit" in Scripture but which has been hidden to earlier centuries. Although there is no explicit mention of these communions, Lloyd-Jones must have known that many Roman Catholic and certain Anglican developments are based on this principle. It is not coincidental that he used as an illustration in this lecture to make his point the development of Episcopacy in the government and structure of the Church. [22] He claimed that those in this structure recognised this form of government to be found only "implicitly" in Scripture, as this had been drawn out from the revelation under the guidance of the Holy Spirit. This theory Lloyd-Jones rejected, and taught that this notion of development would only be countered with a simpler understanding

of Revelation, found in propositional form in Scripture.

Church order, therefore, for Lloyd-Jones was always to be grounded consciously upon the form of the church displayed and authorised in Scripture. It may be seen how this can lead to a very static notion of church polity and structure if applied inflexibly. There are signs, however, that despite these convictions Lloyd-Jones was in fact more concerned about faithfulness to the message of salvation than about the question of strict church structures.

4.6 Congregationalism as the appropriate form of the Church in Lloyd-Jones' thought

Lloyd-Jones developed a simple theory about a number of churches in the early days of the Church (such as Rome, Antioch, Corinth, as examples) being independent, "each one functioning within itself, independent, ruling itself, governing itself". The link was the visits made to each by the apostles and the communication established through the evangelists, such as Timothy and Titus, as "assistants" to the apostles. Lloyd-Jones in this study [23] declares that it is "perfectly clear" that each church in that time was "independent". He draws the conclusion that

"nothing has jurisdiction over the local church, no group, no group of churches, no body of ecclesiastics. No one man at the top has authoritative, legislative control over the life of the Church..."

Even the Council of Jerusalem, understood by Presbyterians to enhance their synodical theory of church government, turns out in Lloyd-Jones' opinion to be a "consultation" over a problematic point by two independent churches, namely, that in Antioch and

that in Jerusalem!

4.7 Certain recent perceptions of Church order in Apostolic times that call into question Lloyd-Jones' "simple" theory

Lloyd-Jones, no doubt in order to safeguard his understanding that Revival is best evidenced in local congregations where the "gathered saints" are found, appears prepared to ignore certain recent insights in modern scholarship. A representative view is given below.

A. Canon Streeter in The Primitive Church, after exhaustive investigation, comes to the conclusion that

"...the most natural interpretation of the evidence is that at the end of the first century AD there existed in different provinces of the Roman Empire different systems of church government. Among these the Episcopalian, the Presbyterian, and the Independent, can each discover the prototype of the system to which he adheres" [24]

Hence the statement reputed to have been made also by Streeter : "All have won and all have won prizes!"

B. T.W. Manson, the Presbyterian and new Testament scholar, after an eirenic and sympathetic treatment of Congregationalism, asks two pertinent questions that need deliberate answers, namely,

"Is one Church, acknowledging the Supreme Authority of Christ, wholly external to another Church which also acknowledges the Supreme Authority of Christ?" [25] (emphasis mine)

He answers his own question with "surely not".

Manson's second question is equally penetrating

"...whether congregational omnipotence and omniscience can survive unmodified (that is, remain independent) along with the real recognition of the existence and effective functioning of the Body of Christ of which all congregations are part?" [26]

No doubt the answer given to that by Lloyd-Jones would be the fact that the Body of Christ in any case functions effectively only in the congregation of the "gathered saints" rather than in any "mammoth" organisation.

C. Emil Brunner, the Swiss theologian, states that

"...the principle of congregationalism, according to which the Church is envisaged as the totality of individual congregations, does not correspond to the New Testament Ecclesia; the apostolic age does not know such a thing as an individual congregation. The Ecclesia in Corinth is not an Ecclesia, but a manifestation of the Ecclesia" [27]

D. The "restorationist", N. Wright, looking at the structures of the Church renewed after the form of the new Testament, can state that

"...no approach to church government is adequate, because Christ is greater than any human authority. To identify the kingdom of God with any one structure of church life is to misunderstand the nature of the kingdom as God's dynamic rule over His Church - a rule which cannot be tied down to static forms". [28]

Wright reaches this conclusion from a number of perspectives, but especially after noticing that in the Acts of the Apostles there are clear indications of episcopal, presbyterian, and congregational structures.

A generous interpretation of Lloyd-Jones' stance would indicate that his dogmatic assertions in respect of church government do not accord well with recent scholarship. It should also be

remembered, as Lovelace has pointed out, that it was not among the Anabaptists (as representing in polity the extreme Independents) that evangelical movements arose in the "awakenings" of the 17th and 18th centuries, but rather in that mainstream of church life flowing from the regular Protestantism of the magisterial Reformers. [29] This is an important insight especially when history is romantically re-read in order to give prominence to the notion of "Independency" as the fertile soil on which Revivals took place.

4.8 Lloyd-Jones' understanding of the "Offices" in the structures of the Church

Lloyd-Jones deals with the "offices" as understood by Paul in his sermons on Ephesians 4.7 and 11. The office of apostle, prophet, and evangelist, are seen to have been temporary, for they belong to the "foundation" of the Church and a foundation is never repeated. (see Chapter 2.23,24 of this thesis; p.140-p.154) In this Lloyd-Jones revealed that he followed the orthodox Calvinian tradition derived from the Reformer himself. Similarly Prof.T.F.Torrance observes the reason why the apostolate is not repeatable

"That the apostolate was unrepeatable, and belonged to the ephapax of the Incarnation, was recognised by the early Catholic Church when it decided to subordinate tradition to Scripture in the formation of the canon about the year AD 150, and so make a distinction between the apostolic tradition and later tradition" [30]

Lloyd-Jones, too, was concerned to maintain the "control" of the Canon of Scripture in matters relating to the structure of the Church.

In contrast, the offices of pastor and teacher are seen to be

permanent, being an indispensable part of the life of the Church. In his teaching on Romans 12.6-8 (Tape No. 3316) his hearers are told that certain offices emerged in what is described as "a pneumatic body". [31] These offices are those of the Deacon and the Elder. The office of the deacon is described as being formed out of "the conditions that had arisen" in the life of the early Church, while the elder is seen to derive from roots in the synagogue. Elders are seen to have the task of ruling and governing, while some also have the "gift" of preaching. Both elders and deacons are seen to have been chosen by the people of the Church on the one hand, even though on the other the Apostles ordained to office and commissioned them to their tasks. This principle of the congregation first choosing its office-bearers becomes important for Lloyd-Jones in the light of the possibility of a new "territorial" Church developing in England through an ecumenical and unity scheme. In this scheme, as in many others, the right of Ordination was seen to rest with the Bishop. The fact that for Lloyd-Jones only two offices are clearly described and recognised in the New Testament, that of Deacon and Elder, evokes the suspicion that the "permanent" office of pastor and teacher is subsumed by him under the primary office and function of Elder. This is confirmed when Lloyd-Jones states in Preaching and Preachers

"that act (of preaching) is confined to the elders, and only to some of them - the teaching elders, the elder who received the gift of teaching, the pastors and teachers"
[32]

It should be noted that Lloyd-Jones did not attempt to institute the office of ruling elder in Westminster chapel, but was content

with a Diaconate as a form of Church council. In fact, he would have been the only "elder" in Westminster chapel's structure. This is an interesting commentary in respect of one who knew that the New Testament spoke only about a plurality of elders in a local congregation. In the light of his strong criticisms of episcopacy he would have been forced to agree with John Murray in his observation that "singularity has no place in the government of Christ's church". [33] On the other hand, he could be scathing about ministers who believed that the introduction of an eldership would solve the problems of the Church.

"They talk about it, they write about it, and I am quite sure many of them dream about it! The question of elders and deacons is an important question but was never meant to be central"...[34]

Lloyd-Jones agreed with the position put forward by Bishop Lightfoot and claimed that all "fair-minded" scholars concur that the terms Elder, Overseer, Presbyter, and Bishop, are interchangeable terms, merely used in their diversity to describe various functions in the ministry. (Tape 3317) This is in accord with balanced scholarship today.

4.9 Lloyd-Jones' understanding of the origins of the office of Bishop in the Apostolic Church

Lloyd-Jones' understanding of the emergence of this office in the Church is closely linked to an understanding of the need for "discipline" in the Church. This was particularly true, in his opinion, in respect of the rise of false teachers with false doctrine in the early Church. He perceives the Apostles as being

the central reference point in matters of dispute in the beginning, but notes that after their death some local and definite authority was needed in their place. He projects an understanding of one of the elders in a local congregation becoming, for pragmatic reasons, the "presiding" elder. This "presidency" he understands as slowly evolving into a permanent position by the middle of the second century. Thus the description "bishop", in his opinion, developed from this permanent position in the eldership so that a three-tiered system evolved of bishop, elders, and deacons. It will be noted how similar this understanding is to that found, for instance, in the Manual of Church Doctrine according to the Church of Scotland, as a representative Reformed document on Church order,

"Episcopate in this sense (monarchical) is therefore not an ordinance, but an institution. It is a development within the presbyterate and from the presbyterate. It 'arose' - there was a time when it was not". [35]

Lloyd-Jones' opposition to bishops as this appears at different moments may be understood from four directions :

A. It is an office evolved out of the tradition of the Church rather than one clearly inspired by Scripture teaching.

B. His vast knowledge of church history made him aware of how often bishops had been involved in political and ecclesiastical intrigue. This was especially a sensitive issue for him when it came to the persecution and ejection of the Puritans.

C. He was deeply suspicious of the ambiguous nature of many modern schemes of church union where the episcopal office was understood implicitly as being needed to give some "validity" to

other ministries of a non-episcopal nature.

D. He was a declared "congregationalist" with a rigorous concern for the freedom of the individual believer in the life of the Church. In this he would have agreed with J.C.G. Kotzé that "the system of church polity largely determines the position and status of the individual believer in the Church". [36]

Nevertheless, one of his most magnanimous statements on this issue is found in the address, "What is an Evangelical?"

"You will find everywhere and in every country that bishops are made essential to the new church.... This I resent and reject; but for the sake of evangelical unity among evangelicals, I would even be prepared to consider at any rate the possibility of some form of modified episcopacy for the sake of unity". [37]

This is one of the most remarkable commentaries on Lloyd-Jones' passionate concern to see evangelicals in varied ecclesiastical structures brought together in true unity. It is a distinct conviction born out of an earlier public statement in 1966 that if

"(we) would only come together, stand together as churches, constantly together, working together, doing everything together, bearing our witness together, I believe we would then have the right to expect the Spirit of God to come upon us in mighty revival..." [38]

4.10 Lloyd-Jones' understanding of the ministerial office

Murray's contention that Lloyd-Jones' view of the authority of the ministerial office was "...akin to old-school Presbyterianism" [39] is, for example, amply illustrated in the sermon entitled Edifying the Body (Eph. 4.12-16). [40] Dealing

with the respective offices of apostle, prophet, evangelist, pastor, and teacher as ministerial offices, Lloyd-Jones asserts their special importance in the Church as well as their distinctive purpose in "perfecting the saints". The apostle, he declares, is "not thinking of the ordinary, average members of the Church...he includes those, and only those, who hold ministerial offices". [41] To support this distinct understanding of the ministerial order in the Church he refers to Paul in 1 Cor. 3.5 - "Paul...Apollos...ministers through whom you believe...", and 1 Cor. 4.1 "Let a man so account of us as ministers of Christ...", claiming that these are perceptions of a distinct ministerial office. Further, in the sermon Differing Gifts (Eph. 4.7,11) Lloyd-Jones asserts that

"our Lord has determined upon specific offices in the Church. This is not a man-made device...(anyone) who does not believe in any organisation at all is in an entirely unscriptural position". [42]

There is no embarrassment about putting forward a strong notion of the uniqueness of these offices, as having a divine foundation, for

"we start by recognising the inequalities; and far from being disturbed or upset at the inequalities we recognise that they are of His appointing and that they are for the full and harmonious functioning of the Church". [43]

Certain of these perceptions may cause surprise in a day and age when a "Theology of the Laity" [44] is in vogue. The warning of John Murray, directed to ministers in Presbyterian denominations in particular, as being "not immune to the vice of autocracy" [45] may seem appropriate. However, these

conclusions were reached on account of Lloyd-Jones being such a faithful and scrupulous expositor of the written Word. They were not the conclusions of a pretentious cleric!

4.11 The "Call" as the basis of the ministerial office

Lloyd-Jones understands the "Call" as that Divine summons by which men receive both the ministerial functions and the power to perform them in the Church. [46] The same thought is expressed by another Reformed Churchman, J.C.G. Kotzé, when he writes that: "...the office-bearers...are ministers of Christ, they stand in the authority given them by Him, and they are first of all responsible to Him", [47] and, further, that "the authority (of the ministry) must not be sought in inherent qualities...the difference must be seen in the calling unto office". [48] It may easily be seen how both viewpoints are found initially in Calvin's teaching in the Institutes (4.3.10):

"...if a man were to be considered a true minister of the church, he must first have been duly called, then he must respond to his calling, that is, he must undertake and carry out the tasks enjoined..."

In Preaching and Preachers Lloyd-Jones elaborates on an understanding of the notion of Call. The Call of God to the ministry is for him marked by four characteristics [49]

- (i) It starts with an "awareness of a kind of pressure brought to bear on one's spirit..."
- (ii) There is a sense of overwhelming constraint that the person is able to do nothing else in life.
- (iii) This awareness of Call is usually confirmed by others.
- (iv) There is a deep sense of unworthiness and inadequacy in the one receiving this Call.

Lest this viewpoint is considered too individualistic, Lloyd-Jones is careful to place the Call in the context of the Church and its authority. He has a deep concern about the state of the modern Church where "people are sending themselves, appointing themselves as preachers...this is entirely wrong...God sends us, and the church sends us". [50] He lists six basic tests that may be used by the Church in discerning the genuineness of the Call. [51]

- (a) an unusual degree of spirituality in the person (based on Acts 6.3 "...filled with the Spirit").
- (b) a degree of assurance and certainty in the person in respect of the Truth, that is, the Gospel.
- (c) the man is one who is not characterised by a constant struggle with problems about faith.
- (d) the man is marked by a godly character.
- (e) the man has an ability "to divide the Word of truth".
- (f) the man has a gift of speech.

It will be seen that these are not arbitrary tests. They are born out of a living experience of the Church and its servants. Therefore their application can only assist the Church in discovering the right persons for this position of minister of the Word. Noteworthy is the fact that they bear primarily on to character rather than on to academic ability alone. It is an emphasis needed in the contemporary life of the Church.

4.12 Lloyd-Jones' repudiation of the notion that every believer may preach

In the address given at Westminster Theological seminary in September, 1967, Lloyd-Jones repudiates the notion that preaching

is something that "anyone is entitled to do". This, in his opinion, results in "doing great harm...it has made people forget the tremendous sense of awe and responsibility which should animate us". [52] Two years later in an address given at the same seminary, the thought that anyone may preach is judged as "an unscriptural view of preaching". [53] Not only are all Christian men not meant to preach but Christian women are certainly not meant to assume the task! Speaking on the subject of John Knox, Lloyd-Jones reinforced the view of a distinct order of preachers when he stated

"The Puritan never believes that every man who is converted is thereby called to preach, or that he can run whenever he likes at his own calling. He wants to know for certain that he is called, because he is so deeply conscious of the sacredness of the task". [54]

Lloyd-Jones would have agreed with Kotzé when he stated unequivocally, "Reformed faith believes in a ministerial order". [55] The observation that must arise from this viewpoint is clear. Contrary to the position of classical Congregationalism, Lloyd-Jones embodies a notion of ministry that is usually associated with "high" Presbyterianism.

4.13 Lloyd-Jones' repudiation of Lay-preaching

For Lloyd-Jones it is the Call that serves to call into question notions of "lay-preaching" as this serves to lead a man to be passionately concerned the whole of his life with the task of preaching. The notion of someone who "earns his living in a profession or a business" and then who preaches "in his spare time" [56] is quite unacceptable for Lloyd-Jones in the light

of the overwhelming "Call". The inspiration for this he finds in Methodism and Brethrenism, that is, its roots are in Arminianism and therefore in a non-theological notion of the pulpit. This tendency "to thrust people out into preaching" [57] he finds greatly influenced by Finney and Moody in the 19th century as they desired to give their converts something to do. Lloyd-Jones illustrates how Acts 8.4,5 has been incorrectly used, on the basis of a faulty translation of the A.V., to support this notion of lay-preaching. He notes that all Christians "gossip" the Word in conversation; but that the appointed preachers "herald" the Gospel. There is a profound difference between personal witnessing and public preaching.

4.14 The Work of the Ministry according to Lloyd-Jones

It is fascinating to observe that at a time when great uncertainty was being shown towards Preaching, especially in the 1960s, Lloyd-Jones was vigorously asserting with great confidence a very "classical" notion of the work of the ministry. The Puritan influence may be observed in the majestic notion of preaching, the first mark of the true Church, which characterised Lloyd-Jones' own ministry. As James Packer states, "The Puritans preached the Bible systematically and thoroughly, with sustained application to personal life". [58] In the sermon Edifying the Body Lloyd-Jones uses the passages drawn from Acts 20.32; Col.1.28-29; 2 Tim.3.16-17; 2 Tim. 4.2; 2 Cor.3.2; and Heb.5.11-14; to indicate "the way to build up the body of Christ". This is, simply, to "preach the Word". He repudiates any notion of preaching that finds its inspiration in "talking

about current affairs, findings, passages in newspapers, entertaining people, provoking laughter...". [60] This is summarised in the curt observation : "the pew does not dictate to the minister what he is to do". [61] The same truth is found in the observation made by Leroy Nixon : "The genius of Calvinism has been to sacrifice everything which Scripture does not directly sanction and justify", [62] when speaking about the spoken Word in the pulpit.

True preaching for Lloyd-Jones involved an "element of dread" and "of terrible responsibility". [63] He questioned whether a man should be in a pulpit who did not know something about this "fear" and "trembling". Acknowledging that the Puritans were more teachers than preachers, he asserts that true preaching of the nature seen in the early church was a kind of "inspired utterance". [64] According to him the "absolutely vital element in true preaching" is to be found in the fact that it is marked by a "demonstration of the Spirit and of power". [65] The pneumatic element in preaching is the secret that transforms orthodox teaching into the moment when God's message is heard. "Preaching" exclaimed Lloyd-Jones, "is theology coming through a man who is on fire". [66] Its best description is "logic on fire! eloquent reason!" [67] It is not coincidental that a recent study of Lloyd-Jones' preaching bears the title "The Sacred Anointing". [68]

4.15 Lloyd-Jones' reservations about modern formal training for the ministry : it undermines the passion for Revival

Lloyd-Jones expressed reservations on numerous occasions about

the influence of modern theological education on those preparing for the ministry. In his lecture on Revival given in 1959 he notes that a concern for Revival seems to have been greatly undermined since 1830 onwards. This he observes was the time when formal and structured training for the ministry made a strong appearance. The preachers who emerged out of the revival period on the other hand were men of "strong natural talents" who were also largely self-taught. While eschewing any antagonism between spirituality and learning, Lloyd-Jones nevertheless suggests that a "pure intellectual" understanding of the faith, often associated with a formal training for the ministry, leads to a loss of interest in the Spirit.

In an address given at the opening of the London Theological Seminary in 1977 he observes that "one of the most alarming and regrettable aspects of our present church life is the paucity of preachers of the Word...the existing colleges, far from producing preachers, have on the whole tended to stifle and ruin preachers". [70] He expresses an unusual and creative thought that "I would be prepared to say that theology should never be taught except through sermons", because the great danger is that of turning theology and its study into an abstract, theoretical, academic subject". [71] This point of view he presented again in an address given to the Westminster conference on Preaching in 1977 when he made the statement that

"so much of the theological teaching of the Puritans was given in the form of preaching and teaching...we must consider once more whether the best way of teaching theology is not through preaching". [72]

Just how serious Lloyd-Jones was in this viewpoint we cannot tell (on one occasion this opinion was expressed at the opening of the newly-established London Theological Seminary!). In the light of the ferment in recent decades concerning the teaching of theology and the preparing of candidates for the ordained ministry it is good for those in the Reformed tradition to remember that Calvin called his Institutes not a "summa theologiae" but a "summa pietatis", a summary of piety. It was this truth that Lloyd-Jones was obviously seeking to bring to focus in the life of aspirant preachers of the Word, namely, that theology should be studied in the context of worship and should lead to the transformation of character.

4.16 The fundamental requirement for belonging to the Church according to Lloyd-Jones : Regeneration

In the year of his retirement in 1968 at the second major conference of the British Evangelical Council, Lloyd-Jones gave his address on the subject "What is the Church?". In this he was heard to say:

"This is the Church. Not an institution, not a mere gathering of people as such, but these special people who, because they have all undergone this same experience of regeneration, share the same life; it is in them....They are born from above, born of the Spirit, born of God...these are the terms and we must never fail to put this in the first position..." [73]

This was no new ecclesiological position on membership in the Church. It was by way of being a summing up of the viewpoint found consistently in his sermons and addresses throughout his ministry. It should be noted that the primary reference in this understanding of the Church is not a strong Christological or

Trinitarian one. What is in focus is the same shared experience among believers. The question must be asked as to where this understanding of the nature of the Church derived from in the thought of Lloyd-Jones.

4.17 The Sources of Lloyd-Jones' understanding of the Church as the Regenerate community

The nature of Lloyd-Jones' presentations, being in the main sermons and addresses given in the context of Christian fellowship, means that the sources of his thought are not always clear and discernible. The following influences, however, may justly be regarded as helping to form his ecclesiological thought in respect of membership in the Body of Christ.

4.17.1 The New Testament teaching on Regeneration

Lloyd-Jones approached the teaching of the New Testament from different ways.

- A. "Regeneration" was a word used only once, namely, in Titus 3.5 as "the washing of regeneration".
- B. Regeneration understood as meaning "to beget, to bear, to give birth" found in John 3.4,5,7,8; in 1 John 2.29; 3.9; 4.7; and 5.1; as well as in James 1.18.
- C. Regeneration understood as "creating and creation" found in 2 Cor.5.17; Eph.2.10; Gal.6.15; and Eph.4.24.
- D. Regeneration meaning "to quicken" found in Eph. 2.5 and Col.2.15.

All the texts Lloyd-Jones uses are viewed in a narrow and personal sense as bearing in one way or another upon the individual person. The emphasis on Christ Himself as the One in whom our broken and sinful humanity has been regenerated and

brought to "new birth" is completely lacking. The focus is exclusively on the experience in the life and heart of the individual believer.

4.17.2 The influence exerted by the Puritans upon Lloyd-Jones

It is wellknown that there were many schools of thought among the Puritans but all shared a longing for the "pure" Church in life and doctrine. Packer states unequivocally that "Puritan theology has indeed been called a theology of regeneration because of its pervasive orientation upon this theme". [74] Yet Lloyd-Jones could single out among them for special praise "the first Independents, the first Baptists, and others..." [75] who put their emphasis on the "gathered church". Contrasting this ecclesiology with that of the "State church", Lloyd-Jones described the membership of these congregations as being drawn from those "who had been prepared, the born again, the regenerated, the renewed, the saints, the believers, God's people...the 'Gathered Saints'". [76] This was to select a distinct and narrow strand from among the Puritans to reveal his own convictions about the Church, for while all spoke about the "gathering of saints" as a description of the Church not all would have spoken about each individual necessarily being regenerate. His profession of belief in adult or believer's baptism leads to the conclusion that among the Puritans it was the smaller section of Puritan Baptists that influenced his understanding towards the notion of a "regenerate" church.

4.17.3 The influence of Pietism upon the thought of Lloyd-Jones

One of Lloyd-Jones' main addresses to the Puritan Conference (in

1966) was entitled, "Henry Jacob and the First Congregational Church", given on the 350th anniversary of the first Independent or Congregational chapel in England. [77] He noted in this address that around 1600 Jacob had taken refuge in Middelburg, Holland, where he founded a "gathered church". This town was a wellknown place of safety for those fleeing persecution in England on account of their religious convictions. Although, to my knowledge, Lloyd-Jones never mentioned the name of Jean de Labadie (1610-74), Howard G. Hageman indicates that this former R.C. priest came to Middelburg after "a sensational ministry in Geneva". This would have been in the 1660s. He also makes the significant comment that Labadie

"...brought into the Reformed church something which is still with us - the Puritan notion that the church is composed not of the baptised but of the regenerate. Not the baptised community but the born-again Christian is the basis of the church". [78]

Hageman also speaks about these new ideas which have "infiltrated their way into Reformed theology" so that in modern times "they have almost complete possession of those very circles which most pride themselves on their Reformed orthodoxy". [79] It would have been unusual if Lloyd-Jones, who took such an interest in the happenings in Middelburg, on account of Henry Jacob and others ("we ought to register our gratitude to that country for the way it sheltered and harboured these exiles..."), [80] did not also show an interest in the distinctive theology of Labadie. While this is speculation, it is nevertheless clear that Lloyd-Jones, on account of his many references to Phillipp Spener (1635-1705) and August Franke (1663-1727), the wellknown founders

of German pietism, was very fascinated with that vigorous movement involved with the deepening of piety and spiritual life. D. Brown in his Understanding Pietism makes the observation that, "Regeneration was for Spener what justification had been for Luther....the 'born again' figure of speech...has deep roots in German pietism". [81] Looked at closely it will be seen that Spener's programme of church reform was based upon his strong rejection of the scholastic tradition and the substitution for it of the tradition of mystical spirituality. This form of piety, with its long history, has as its major characteristic the doctrine of regeneration in place of justification, which was understood as a more forensic and "external" notion. The expression of this piety may be seen in the small book Pia Desideria which even today remains a classical exposition of the Pietist outlook. [82]

Murray records an incident in the early life of Lloyd-Jones in 1929 [83] when he was criticised for preaching "regeneration" to the neglect of the Cross and the doctrine of justification by faith. This he sought to correct under the guidance of the Revd. V. Lewis, an astute scholar of modern theology. However, there are signs in his sermons that he never really lost that strong emphasis which was constantly evoked by an indignant reaction to the comprehensiveness of the "State" church in its willingness to embrace all and sundry without proper disciplinary measures. Lloyd-Jones continued to have a very positive opinion of the pietist movement, especially in its protest against the orthodox but lifeless church of its day. He was also irritated by the renunciation of "pietism" by a body of evangelical

Anglicans at their Keele Congress in 1967. John Stott, their leading spokesman, described pietism as "an exaggerated religious individualism, a withdrawal from both the church and world, into a personal godliness and a tight-closed ecclesiastical 'in' group". [84] Lloyd-Jones expressed his mind forcibly in a vigorous defence of pietism:

"Pietism has become almost a pejorative term at the present time and a term of abuse. I am getting very tired of evangelicals attacking pietism. I maintain that the true evangelical is always pietistic, and it is the thing that differentiates him from a dead orthodoxy". [85]

It is clear from the great approval shown by Lloyd-Jones of this classical and contemporary movement that its leading doctrine would have formed part of Lloyd-Jones' personal credo. Further, the fact that the historian, W.W. Sweet, could categorise the theology of Jonathan Edwards, the revival preacher, as "the impregnation of Calvinism with pietism" would have given this movement great legitimacy in his eyes. [86]

4.17.4 The Influence of the 18th century Revivals and their Theology

Dr. Eifion Evans, after much consideration of the principles of the 18th century revivals, asserts that "if one doctrine received more prominence than any other during this eighteenth century awakening, it was that of regeneration". [87] He declares that "it was that doctrine, above all other, which was honoured by the Holy Spirit during the whole period of the 18th century". [88] Dr. Evans, in my opinion, is too quick to seek the presence of the Holy Spirit and His blessing upon these movements because of this particular focus on regeneration. It should be noted that

because of this particular concentration on regeneration in the individual in respect of admission into the Church various schisms developed, proper Church discipline and order were overturned in the name of a heightened individualism, and various phenomena of excess became evident. One of the most problematic results of this prominent doctrine was that "the demand for regenerate membership...set aside the judgment of charity of the reformed churches...", [89] that is, much more than a mere public profession of faith in Christ was demanded of those seeking church membership. An investigation was instituted into the interior life of people as well as their experiences of grace. The result of this was bound to be an over-developed legalism, as well as a self-righteousness on the part of those responsible for this investigation.

Nevertheless, it is clear that regeneration was the burden of much of the message in the revivals. Lloyd-Jones, with his love for the 18th century, would distinctly have absorbed this truth into his own thought and preaching. It is not coincidental that Lloyd-Jones' remark that "knowledge of the Lord always leads to...an interest in church history" [90] was made in the course of a lecture on the life and ministry of George Whitefield, the revivalist preacher of regeneration in the 18th century.

4.17.5 The influence of the Theology of Abraham Kuyper

Lloyd-Jones was clearly aware of Abraham Kuyper, his life and his thought. In his 1975 address to the Westminster Conference he remarks on having "read the life of Abraham Kuyper yet again". [91] This acquaintance and knowledge is mentioned by him from

time to time. However, an examination of Tape No. 2 in the series preached on the theme of Regeneration reveals the interesting fact that Lloyd-Jones used a very distinct illustration of grafting in respect of a wild pear in order to portray the insertion and development of the new nature into the believer as this is grafted onto the old nature by regeneration. This exact illustration will be found in Kuyper's large work on The Work of the Holy Spirit in chapter 22 entitled The Work of Regeneration. [92] It is wellknown that Kuyper was a great defender of the notion of families being united into the Church by God's grace. [93] Nevertheless in his Lectures on Calvinism he also states very deliberately that "the essential Church is and remains the body of Christ of which regenerate persons are members". [94] This remark would not have escaped the notice of Lloyd-Jones.

4.18 Regeneration as the renewed disposition in the teaching of Lloyd-Jones

In Tape No. 1 in the series Regeneration (Great Doctrines of the Faith) Lloyd-Jones' essential "Calvinism" comes to the fore. He explains why the "General call" of the Gospel given to all in the preached Word becomes an "Effectual call" only in some persons. This he attributes to the sovereign and regenerating work of the Spirit of God, "the implanting of new life in the soul". He gives a definition of Regeneration as "an act of God in which a principle of new life is implanted in man with the result that the governing dispositions of the soul are made holy". "Disposition" here appears to be an equivalent word for "Human nature". This is seen to be "at the back of all our

faculties, and governs all of them". The faculties of man Lloyd-Jones outlines as his "mind, memory, affection, will, and conscience". These are all motivated by a fallen nature before regeneration of that disposition by the Spirit of God. Then the faculties begin to move in a new direction and are given over to pleasing God. Various sermons confirm the viewpoint presented above. In the sermon on Romans 8.5-8 we learn that

"The doctrine of regeneration is absolutely foundationalthe idea of regeneration and life, that we are born again as a result of the operation of the Spirit, and are made 'partakers of the divine nature'." [95]

In the sermon on Romans 8.14 we hear of the Christian that "there has been a change of nature in him; he has undergone rebirth" [96] while in the sermon on Romans 8.28-30 we are made to understand that the "Holy Spirit operates upon our souls, and puts in a new principle of life, a new disposition" as He "changes us from being 'natural' to being 'spiritual'." [97] Clearly the description of the way in which the nature of man, his disposition, is changed in the thought of Lloyd-Jones relates to a sovereign act of God where man is passive and without activity. This is confirmed in his taped sermons on Regeneration where he teaches that the change of disposition that regeneration brings is instantaneous. It is not a gradual process for "either life is implanted or it is not". There are no stages in this life-imparting work of the Spirit. This is something that happens in a man's "subconscious". It is "inscrutable", it is a "secret operation" it is "an operation not directly perceived by us". The use that Jesus made of the "Wind" when speaking of this great matter indicates for Lloyd-Jones that

regeneration is a sovereign act of God, something done "by God where man is entirely passive and contributes nothing". To begin to grasp Lloyd-Jones' doctrine of regeneration it is necessary to understand that this teaching arises against the background of the inability of man to help himself in any way. He is literally "dead" to God in trespasses and sins. The natural man, moreover, in his opinion is

"...incapable of believing and receiving the Word of God with regard to salvation...(for) until a man is born again he cannot believe, he cannot exercise faith". [98]

4.18.1 The relationship between Regeneration and Conversion

Lloyd-Jones teaches that "conversion", on the other hand, is what man does. When a man converts ("turns") this action is already a sign and evidence that regeneration has taken place within him. This, for instance, is fully in accord with the teaching of John Murray of Westminster Seminary when he asserts that

"In later Reformed theology the term regeneration has been chosen to designate the initial act, that act in which God alone is active, while conversion is frequently used to designate the logically subsequent phase in which the person is active as a result of the grace which in regeneration has been imparted to him". [99]

Kuyper, representing the Reformed position, in like manner writes : "the elect, born again and effectually called, converts himself". In somewhat stark manner he further asserts that "to remain unconverted is impossible". [100]

4.18.2 The Influence of the Westminster Confession on Lloyd-Jones' thought

The exposition of "effectual calling" and "regeneration" given

by Lloyd-Jones in his teaching is found in the Westminster Confession of Faith. There the subject of regeneration is not treated separately but given a place under the heading of "Effectual Calling" as the Confession unfolds a distinct and clear "Ordo Salutis".

Chapter 10.3.2 - Of Effectual Calling

"Effectual calling, according to the usage of our Standards, is the act of the Holy Spirit effecting regeneration. Regeneration is the effect produced by the Holy Spirit in effectual calling. The Holy Spirit, in the act of effectual calling, causes the soul to become regenerate by implanting a new governing principle or habit of spiritual affection and habit. The soul itself, in conversion, immediately acts under the guidance of this new principle in turning from sin unto God through Christ". [101]

Further, in the Confession we are told (10.3) : "that the sole agent in this effectual calling is the Holy Ghost : that He uses Gospel truth as His instrument...". [102] This truth may be found in Lloyd-Jones' teaching on Eph.5.25-33 in the sermon The Purification of the Bride where he declares that

"...all the work that the Spirit does in the believer is done by means of the Word....Regeneration is the work of the Holy Spirit, but He does it by the Word - " being born again, not of corruptible seed, but of incorruptible, by the Word of God". [104]

The refrain of Irenaeus is heard in this teaching where man is not only made but in this instance re-made by the "two hands of the Father...by the Son and by the Holy Spirit". [105] The Word and the Spirit working together effect the renewal of man in a gracious and sovereign action.

4.19 The doctrine of regeneration as taught by Lloyd-Jones consistently Calvinistic

In a major address entitled William Williams and Welsh

Calvinistic Methodism Lloyd-Jones declares that

"Calvinism of necessity leads to an emphasis upon the action and activity of God the Holy Spirit. The whole emphasis is upon what God does to us: not what man does but what God does to us; not our hold of Him..." [106]

This principle is clearly detected in all his teaching on Regeneration. But, further, he asserts that

"true Calvinism is bound to emphasize the element of revival...the visitations of God....It follows from the doctrine. You cannot work up a revival. You know that you are entirely dependent upon God." [107]

The same sovereignty that is seen in the act of regeneration is to be expected in the time of Revival.

4.20 The problems for Ecclesiology raised by Lloyd-Jones' teaching on Regeneration as the foundation of the Church

4.20.1 Attention is focused on believers rather than on Christ

When the second "mark" of the Church, its holiness, is given too prominent a focus the tendency is then to forget that the true foundation of the Church is Christ Himself (cf. 1 Cor. 3.11), not the believers and their experience of grace. This "logical" order may be seen in the Gospel itself when the doctrine of the Church is revealed under various images and symbols. For example, focus is placed on the Good Shepherd before it is placed on the flock of God (John 10), on the True Vine before it is placed on the branches (John 15), on the chief Cornerstone before it is placed on the stones used in the building of the Temple (Eph.2; 1 Peter 2), on the Head of the Church before it is placed on the Body. It is the Dutch theologian, G. C. Berkouwer, who

speaks about "a tendency...to speak about the Church only in whispers". [108] Unfortunately this advice is often not heeded by Lloyd-Jones when he persistently focuses on the "regenerate" and "godly" church. The strong Christological focus that is needed in building an adequate doctrine of the Church is therefore often missing.

4.20.2 The singling out of Regeneration leads to a pronounced individualism

Lloyd-Jones clearly follows an "ordo salutis" in his pattern of teaching, abstracting Regeneration as the most important truth among a number of other scriptural truths in respect of Salvation. Considering the Westminster Confession of Faith, by way of example, it may easily be seen that this particular order covers Chapters 10 to 18 (effectual calling, justification, adoption, sanctification, saving faith, repentance, good works, final perseverance, assurance, etc.) but that the article on The Church appears as late as chapter 25. Thus orthodox Calvinism, which pattern Lloyd-Jones follows, is validly criticised by Brunner as being marked by an inherent individualism. Despite Lloyd-Jones' constant and correct emphasis on the Church as "an organic body" it would seem that in this scheme of salvation the immediate and primary focus is on the individual and his dealings with the Word and Spirit before entering into the life of the Church. The Church then appears to be constituted of a number of individuals who have followed this same path of salvation. Concomitantly, any notion of the Church as the "mystical Body of Christ" is decidedly weakened. The problem is compounded when this "ordo salutis" is seen to have its inspiration on the Decree

of God in eternity where matters affecting the salvation of men appear to have been worked out behind the back of Christ. It is not coincidental that in the Westminster Confession of Faith, the "Decree" of God is dealt with in chapter 3 while the Person and Work of Christ is considered only in chapter 8. Lloyd-Jones, by following the general pattern of Calvinist orthodoxy of the 17th century, lays himself open to the valid criticism of Prof. T. F. Torrance (in a private letter to me dated 10.11.1994) that "Lloyd-Jones' notions of ecclesiology were not really Christ-centred, but derived from a moralising puritan stream of covenant-theology". "Covenant-theology" is to be understood here as an outworking of a scheme of salvation which has its origins not in Christ but in the Decree of God in eternity.

4.20.3 The Dualism created by a lack of paradox in the relationship between God and man

The lack of "paradox" in orthodox Calvinism, and seen also in Lloyd-Jones here, at the point of the *ordo salutis* makes for a very static understanding of "what God does" and "what man does", as if these two spheres of action are clearly marked off from each other or follow each other in logical order. It also creates a mechanical understanding of a relationship that in Scripture is seen to be active and dynamic. Barth offers a helpful corrective here. Speaking of the "freedom" that is given when the Word of God is proclaimed and the Spirit of God is present (2 Cor. 3.17), Barth asserts that a person may come to faith "only when he is overcome by God's Word and its Spirit of power; when he is resurrected and recreated by it for such an act". But then he goes on to say that this act (of

believing) is "genuinely and freely man's own. For the one who "affirms, trusts, and obeys is not...God in him, but he himself, the little man". [109]

Surprisingly, Jonathan Edwards, who Lloyd-Jones so much admired, also perceived something of this truth of the relationship between God's acts and the responses of man when he wrote:

"in efficacious grace we are not merely passive, nor yet does God do some, and we do the rest. But God does all, and we do all...we are, in different respects wholly passive, and wholly active". [110]

Looked at carefully it will be seen that this confused question has also been at the heart of the question of Revival. Is this phenomenon the result of a sovereign action of God alone? Is man able to "organise" a revival into existence? These are some of the truths associated with revival that need to be examined in chapter five.

CHAPTER FOUR

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CHAPTER FIVE

LLOYD-JONES AND THE PHENOMENON OF REVIVAL : THE CHURCH MARKED BY "MANY RESURRECTIONS"

5.1 Introduction to the Contents of the Chapter

Lloyd-Jones' interest in the theme of Revival was evoked through the reading of the works of Jonathan Edwards on this subject. This was in the early days of his ministry. This enquiry was greatly stimulated by the founding of the Evangelical Library in 1943, when some 20 thousand volumes were brought into the city from the personal library of Mr. Geoffrey Williams. These in the main consisted of Puritan works, some of them very rare, as well as works on the great 18th century revivals. This chapter serves to show the link between Edwards' thought and that of Lloyd-Jones on Revival. It looks at Lloyd-Jones' distinctive ecclesiological understanding of Revival, as a phenomenon unique to the Church. It examines some of the specific emphases found in his sermons, as well as his understanding of Revival as being in some way a "repetition of Pentecost". His criticism of modern evangelistic methods as an inheritance from the teaching and practice of Charles Finney is looked at. The truth of the criticism that Lloyd-Jones "romanticised" the understanding of the place of the Sovereignty of God in Revival is also considered.

5.2 The background to Lloyd-Jones' lifelong thought about Revival

The clue to Lloyd-Jones' long interest in the subject of Revival in the Church is to be found, according to his own testimony, in

his fortuitous encounter with the writings of Jonathan Edwards (1703-1758) in 1929. [1] Edwards is described by the Princeton theologian, Benjamin Warfield, as a "saint and metaphysician, revivalist and theologian", being the "one figure of real intellectual greatness in the intellectual life of colonial America". [2] Lloyd-Jones declared that the influence of Edwards' writings upon his thought was such that he could not describe in words, even comparing himself to the man in the parable who found the pearl of great price. [3] He was powerfully drawn to one of such intellectual stature who could at the same time declare that : "the heart of true religion is holy affection". [4]

5.2.1 The influence of Jonathan Edwards on Lloyd-Jones' thought

Packer correctly understands Edwards when he describes him as "...a Puritan born out of due time"..[5] Four Puritan characteristics marked his ministry and life, namely, his devotion to the Scriptures, his pronounced Calvinian convictions, his theocentric understanding of personal piety, and his understanding of preaching as that which makes men understand, feel, and respond to Gospel truth. Lloyd-Jones in responding positively to the ministry of Edwards, made the bold assertion that : "Puritanism reached its fullest bloom in the life and ministry of Jonathan Edwards". [6] His highest praise of Edwards is reflected in the words : "...the spiritual always controlled the intellectual in him". [7]

5.2.2 The Puritans' silence in respect of the notion of Revival

Lloyd-Jones expressed a major disappointment that "the Puritans

do not seem to teach us anything about revival". His investigation of their writings led him to the conclusion that "they did not write on the subject". [8] Here he was obviously referring to the English Puritans and their struggle in the established church. In the lecture Revival : an historical and theological survey he found good reasons for this neglect. These were their need to fight on many fronts, namely, purifying the Church from Romanism as well as protecting it from some of the wilder sects, their own English temperaments (!) and love of proper order inherited from their Anglican backgrounds, and their primary concern to minister pastorally to individual people. [9]

5.2.3 Edwards' notion of Revival embraced by Lloyd-Jones

Jonathan Edwards went beyond the 17th century Puritan teaching at the point of his understanding of Revival. Edwards taught that cyclical revival is God's main and regular way of extending His Kingdom. Revival, for Edwards, was a time of outpouring of the Holy Spirit in God's sovereign purposes in order to restore the Church to normal spiritual life after a period of corporate declension. [10] These periods of spiritual decline he associated with the fact of indwelling sin that expressed itself publically in formal religion and then in open apostasy. These low periods in the life of the Church he saw alternating with periods when God breathes new life by His Spirit into His people. Every major advance of the Kingdom of God is then for Edwards to be associated with this understanding of and necessity for Revival. This cyclical view of church history Lloyd-Jones made his own. P. Hughes remarks how this view of church history was

to be a source of disappointment for Lloyd-Jones as he expected to witness a Revival in his own time. [11] At one time he considered that the contemporary charismatic movement might herald the advent of the expected Revival but in turn was critical of its unconcern about theology and its lack of unified doctrinal conviction.

5.2.4 The nature of Revival as understood and inherited by Lloyd-Jones

Lloyd-Jones in 1959 interrupted his long series of sermons on the letter to the Ephesians to commemorate the centenary of the Revival of 1859 in Ireland, Wales, parts of England, and America. Twenty-four sermons were preached on this theme of Revival. By this time he had developed a deliberate understanding of the principles governing Revival. It will be noted that certain of these principles are found in the writings of Edwards. James Packer in considering them comes to the conclusion that "the most important single contribution" [12] that Edwards has to make to modern evangelical thought is his theology of Revival understood as a work of God. This truth features prominently in Lloyd-Jones' teaching on the theme of Revival. Packer sets out the three major principles found in Edwards' teaching:

A. Firstly, Revival is an extraordinary work of God the Holy Spirit in bringing new life and vigor to the faith of Christian believers in a distinct community. This extraordinary work serves to reverse the condition of the Church "grown moribund", and is something sudden and decisive. There is a new deepening of "experimental piety" among believers as a lively and joyful

communion with God is evident in the church. It will be seen that this principle is constantly affirmed by Lloyd-Jones, where the phenomenon of Revival is firmly anchored in an understanding of the sovereignty of God.

B. Secondly, Revivals have a central place in the revealed purposes of God. This is linked to Edwards' firm conviction that the purpose of God's creating the world was in order to prepare a Kingdom for His Son. This goal is to be reached primarily through Christ's redemptive death on the Cross and its fruit in purchasing a people for God, and thereafter through the triumphs of the Kingdom in history. Revivals are therefore meant to prove the reality of Christ's Kingdom to a sceptical world and to be the forerunners of that eventual universal domination pledged to Christ. Edwards, as a post-millennialist, looked forward to a mighty Revival throughout the whole Church, anticipating also an unprecedented missionary offensive which would lead to the conversion of the world to Christ. The prayer for Revival, when the earthly life of the Church was in decline, was for the purpose of reversing this condition, in order to prepare the Church for the great end of advancing the Kingdom of Christ. It should be noted that whereas Lloyd-Jones would have agreed in general with this principle, he was not a post-millennial dispensationalist, for his sermons reveal a basic pessimism in respect of the future of the world. Being deliberately critical of dispensationalism he could declare : "The Church, far from being an afterthought, is the brightest shining of the wisdom of God" (Sermon on Eph. 3.10) [13]

C. Thirdly, Revivals are for Edwards the "most glorious" of all God's works in the world. A professed believer without interest in this great subject must therefore be spiritually in a very poor state. [14] Lloyd-Jones would have agreed strongly with this observation for "Revival is nothing but God...giving this manifestation of his glory, and his strength, and his power". [15]

Edwards makes further important observations that reveal a spiritually balanced and mature opinion on the subject of Revivals. He admits that Revival delivers a church from problems created by apathy and deadness, but at the same time plunges the church into a new set of problems brought on by disordered and undisciplined spiritual vitality. Revival is therefore always "a disfigured work of God" [16] for the more powerful the revival, the more excess and disorder will reveal itself. Behind these excesses and extravagances Edwards traces the presence of Satan, tempting believers to a pride in spiritual things, to an impatience with the regular order of the church, and to a wrong perception of the Spirit's work, namely, that He may work in greater freedom when the church is, in fact, in a state of disorganisation. Finally, Edwards is convinced that "when God has something very great to accomplish for His Church" this move of the Spirit in Revival should be preceded by "the extraordinary prayers of His people". [17] Edwards has no difficulty in uniting divine sovereignty with the responsibility of believers to seek the face of God..."we are in different respects wholly passive, and wholly active" (see closing paragraph - chap. 4).

A consideration of Lloyd-Jones' position on Revival will reveal the truth of his own testimony to Edwards' writings : "their influence upon me I cannot put into words". [18]

5.3 Revival as a Church-based phenomenon in the thought of Lloyd-Jones

Lloyd-Jones in committing himself to preach on the letter to the Ephesians in 1954, [19] was immediately faced with the profound theme of the Church that characterises this book. He was also faced with a new understanding of the work of the Spirit in the believer as a "sealing", which he understood to be a "distinct, post-conversion experience". [20] This experience he interpreted to be a "filling with power", which resulted in a deeper relationship with Jesus Christ, and a bolder witness on the part of the believer in the world. Interestingly, he refused to believe that the presence of any "gift of the Spirit" in the life of the Christian was necessary as a proof of baptism with the Spirit. He, therefore, could not be termed a "Pentecostal", believing, too, that this sealing was given in the sovereignty of God and could never be induced or programmed. It was from this time, according to his grandson, that "the desire for a revival was to dominate the rest of his life". [21] This concern which was to become much more evident in the middle of the 1950s and onwards had deep roots. Already in 1945 in the aftermath of a calamitous World War he asked the question in a broadcast, "What is the call for us today?" and answered with "the chief need is the revival and awakening of the church itself. It is in the church...that the big spiritual movements have always started". [22]

In preaching on the text, "ye were sealed with that holy Spirit of promise" (Eph.1.13) in the mid-fifties he stated that

"The story of the Church through the centuries shows that every revival has come as a result of a quickening in the Church among God's people. Revival starts in the Church and spreads outwards..." [23]

In preaching on the text "one Body, and one Spirit" (Eph.4.4-6) he underscored Edwards' cyclical understanding of the history of the Church when it comes to periods of Revivals,

"...there is a sense in which it can almost be said that the history of the Church is the history of revivals, followed by periods of deadness and then by the coming of revival again". [24]

In the 1959 series on the theme of Revival he was heard to state that, "...by definition, a revival is something that happened in the Church and amongst Christian people, among believers". [25] This principle is constantly underlined, that Revival is to be understood as a gift of God to the Church. It is therefore also to be understood as a movement of awakening that bears onto the mission of the Church and its effectiveness in spreading the Gospel. Lloyd-Jones laments that

"...we are ignoring the Church altogether....Read again the history, and you will find that the church, the loyal unit, the gathering of God's saints, is always the place of beginning. And it is only as you have a revived Church that mighty evangelism can take place". [26]

In hindsight this emphasis was all the more remarkable in an age when evangelicalism was renowned for its concentration on the individual believer and its neglect of any fundamental concern with the Church as the locus of God's work of Revival.

5.4 Lloyd-Jones' essential Calvinism as a stimulus to his thought about Revival

In his concentrated lecture of 1959 on Revival, Lloyd-Jones was at pains to show that "Reformed people" should be the first to be concerned about Revival and this for five reasons [27]

- nothing so "proves" the church to be the church of God
- man's impotence in spiritual things shown when left to himself
- salvation is proved by revival to be the work of the holy Spirit and not of man
- the sovereignty of God is mightily demonstrated in the affairs of men
- the character of grace as "irresistible" is shown forth.

It is, however, in his address to the Puritan conference in 1968, the year of his retirement, that this truth is most forcibly expressed with the declaration "Calvinism...leads to an emphasis upon the action and activity of God the Holy Spirit" [28] because in matters that relate to faith "the whole emphasis is on what God does, not what man does". This thought is further expressed in the uncompromising conviction that "true Calvinism is bound to emphasise the element of revival", while the astute historical observation is made by Lloyd-Jones that "only since the decline of Calvinism have revivals become less and less frequent", [29] an observation that he could very easily have substantiated by reference to the history of the Church in the last century. His "heart", however, is best revealed in the simple conviction that "true Calvinism is concerned about Revival. Why? Because he (the Calvinist) is concerned about the glory of God". [30] For Lloyd-Jones the end and goal of the

Gospel and its preaching, of Revival and its effects, was directed to one end alone - the Glory of God.

5.5 Lloyd-Jones' series of sermons on the theme of Revival delivered in 1959

Lloyd-Jones preached twenty-four sermons in 1959 to commemorate the centenary of the 1859 Revivals. Twenty-two of these sermons were based on passages chosen from the Old Testament. Many of these passages were "used" by Lloyd-Jones to expound in public his distinctive and personal ideas on this theme. They reveal the thoughts of one who understood "the history of the Church was alive with the activity of God". [31] These sermons are printed in the volume that bears an ambiguous title, given Lloyd-Jones' insistence on the sovereignty of God in matters pertaining to the life of the Church, namely, Revival : can we make it happen? This book serves to concentrate his thought of the theme of Revival. A cursory assessment of his sermons and addresses from that time onwards shows an ever-increasing concern on his part for spiritual awakening in the Church.

5.6 Lloyd-Jones' "definitions" and descriptions of Revival as observed in select sermons and addresses

5.6.1 Revival understood as being a repetition of the Pentecostal reality

In the sermon Blessed Assurance Lloyd-Jones answers his own question, "what is a revival of religion?" with the reply that "it is the church returning to the Book of Acts...it is a kind of Pentecost. It is the Spirit being poured out again upon the church". [32] A similar explanation is given in the sermon

based on Eph.4.4-6 "One Body and One Spirit" where Revival is described as being a repetition "in some degree" of that which happened on the day of Pentecost in Jerusalem. This event is described by Lloyd-Jones as "a pouring out, a pouring forth, of the Spirit of God upon a number of people at the same time". [33] This "pouring out" may relate to a church, a district, a neighbourhood, or a whole country. Presumably, on the basis of the relationship between Revival and the church, the church would be the first to receive such an awakening which would then spread beyond its borders. In line with the teaching of Edwards, this awakening is understood to be "an extraordinary work of the Spirit", being an "unusual work" [34] of the Spirit experienced from time to time. It would appear that the cautious qualification of the description of Revival as being "a kind of Pentecost" and "in some degree" is inserted by Lloyd-Jones to avoid being misunderstood as a full-blown Pentecostal, as well as to detract from overt attention being given to the "phenomena" experienced at Pentecost. Elsewhere he asserts that "some of the greatest preachers and evangelists" associated both with evangelism and Revival never "spoke in tongues". [35] That which is emphasised in this parallel drawn with Pentecost is not "the gifts of the Spirit" but the "manifestation of His glory, and His strength, and His power". For the first "mark" of Revival is the Church becoming aware of "a presence and a power in her midst". [36] Clearly, Lloyd-Jones wished to emphasise the gift of Power in Revival for the living of the Christian life in greater confidence and boldness as well as for the deepening of the believers' life in Christ.

5.6.2 The relationship between the Pentecostal event and the believer's "baptism with the Spirit"

Lloyd-Jones is critical of the accepted evangelical teaching that "the baptism with the Holy Spirit is an event...practically identical with regeneration". [37] Astutely he observes that "such teaching rarely...speaks about revival" [38] and that "there is no room left for revival in that teaching". He is also able to show that in many of the great works on Systematic theology, as well as volumes on the Doctrine of the Spirit in the last 80 years, there is a lack of focus on Revival. [39] This he identifies with an incorrect equating of regeneration and the baptism with the Spirit. This is not the place to investigate Lloyd-Jones' view of "baptism with the Spirit". However, the relevant comment of M. Eaton, who has researched this topic, should be noted :

"Despite the occasional avoidance of the term 'baptism with the Spirit' in Lloyd-Jones' preaching on revival there can be no doubt that for him they were virtually the same thing. Revival views the matter corporately; the 'baptism with the Spirit' is his term for the experience viewed more individually". [40] (my emphasis)

Eaton, in my view, is correct in this assumption. The heart of genuine Revival for Lloyd-Jones has to do with many believers experiencing their own "mini" Pentecost, namely, "baptism with the Spirit". This is clear from the conviction expressed that : "the difference between the baptism of the Holy Spirit and a revival is simply one of the number of people affected. I would define a revival as a large number, a group of people, being baptised by the Holy Spirit at the same time; or the Holy Spirit falling upon, coming upon a number of people together...every

revival of religion is in a sense but a repetition of Pentecost".

[41] What further strengthens this perception of Eaton is the fact that Lloyd-Jones viewed the happenings recorded in John 20.22-23 as the moment when the Church was "constituted as a body and as an organism" and thereafter the events recorded in Acts 2 as the moment of the empowering of the Church with the life of the Spirit in fulness. [42] In his understanding, Acts 2 was definitely not a "once-for-all" event, but one that could and should be repeated, both corporately in the church as well as in the life of individual believers.

5.6.3 Critical comment on the notion of the "repetition" of Pentecost in the life of the believer

P.J. Buys, in a paper on Reformation and Revival given in March 1986 at the Institute for Reformational Studies in Potchefstroom, indicates that "the opinion that a revival is a repetition of Pentecost...seems wrong". [43] He draws attention to the Greek word "ekcheo" used in relation to the Holy Spirit in being "poured out" and notes that it is used in the New Testament only with reference to the great day of Pentecost. He also draws attention to the work of the Anglican evangelical, John Stott, namely, Baptism and Fulness, in which the latter states that

"it (Pentecost) was the last event of the saving career of Jesus, the long-promised outpouring of the Spirit consequent upon his death, resurrection and ascension....In itself it is unrepeatable, as unrepeatable as the Saviour's death, resurrection, and ascension which preceded it". [44]

Buys thereafter argues for the use of the word and idea of "filling" with the Holy Spirit, something in the life of the

believer that can be repeated on numerous occasions.

Two comments need to be made. Firstly, for some unknown reason Buys does not indicate that Stott in his book makes three points rather than one only. His third point is equally clear.

"Pentecost may also have a third significance. It may rightly be considered the first 'revival', the first time the Spirit put forth his power in abundant measure....Such revivals or unusual manifestations of the Spirit's power have continued in the history of the Christian church..."
[45]

Having established the unique nature of Pentecost - presumably as unique as the saving acts of Jesus in His redemptive work - Stott is perfectly prepared to support an understanding of Revival based on Pentecost albeit using different terminology. Secondly, at the end of the day it is not very important what terminology is used, as long as the power and reality of the promise of the Spirit is experienced and appreciated! The above criticisms of Buys, for instance, do not invalidate the point Lloyd-Jones attempted to make in his teaching on the relationship between Revival and Pentecost.

5.6.4 Revival understood as a new awareness of the presence and power of God

Lloyd-Jones preached six sermons on the text Genesis 26.17-18. There revival is seen to be the result of "the sovereign, transcendent, living God who acts and who intervenes and who erupts into the history of the Church". [46] This is seen to be in contrast to "the philosophy of immanence", on the one hand, as well as "belief in deism" on the other hand, where God neither acts nor intervenes. Interestingly in these years the powerful

influence of Bultmann was being felt, also in the English-speaking world, who is described as having "acute difficulty in talking of God's transcendence and His action in history". [47] This was said especially in the light of Bultmann having been influenced by "dualist" philosophy, where clearly God neither "acts nor intervenes". In contrast, for Lloyd-Jones revival is very deliberately the moment of "God making himself manifest in this living way" [48] as "the outpouring of the Spirit...coming in power upon a person or a number of persons at the same time" [49] makes for a new "presence and power in her midst". [50] He would have been most encouraged by the words of Prof. T.F. Torrance,

"Pentecost meant the living presence of God among men in all his transcendent power and holiness as very God, for only God can give God and lift men up to Himself....Through the spirit we have to do with God in his utter sublimity, his sheer Godness or holiness". [51]

On the other hand, Lloyd-Jones also directed his remarks against those "who are orthodox, but whose orthodoxy is defective". [52] By this he meant those who were "intellectually correct" but whose "dead orthodoxy...is quite useless". In contrast revival is so "deep" that it brings "a profound seriousness in respect...of God". [53]

In the three sermons recorded in Revival preached by Lloyd-Jones on Joshua 4.21-24 the same emphasis is heard. Revival is seen as a "baptism, an outpouring, a visitation", when church members are made aware of "the majesty and awe of God". [54]

He quotes Edwards' comments on the awakening in the town of Northampton where the latter ministered in the midst of Revival

: "the town seemed to be full of the presence of God". [55]

Further, the coming of revival is described by Lloyd-Jones as being "a miraculous, exceptional phenomenon", being also understood as "a mighty act" and a "sovereign act" of God. [56]

This accords with his teaching given at the Puritan conference in 1959 in the paper on the history and theology of Revivals [57] where the Arminian notion of "if only we do certain things, then..." is contrasted with the true Revival having at its heart "the sovereignty of God (that) appears in the timing" for "God does it at most unexpected times". [58]

The theocentric character of Lloyd-Jones' personal faith is nowhere more illustrated than in his treatment of Revival. For the intention of Revival is a deepening of experimental piety, where "the revelation of the glory of God in the face of Jesus Christ" becomes the "greatest reality in the world" to those who are believers. [59]

Lloyd-Jones' use of Phillips Brooks' definition of preaching in his lectures, "Truth mediated through personality!" is given its finest expression in his teaching on revival as the revelation of God's glory to the believer.

5.6.5 Revival as a Mystical experience in the thought of Lloyd-Jones

In the eight sermons preached on the theopanic encounter of Moses with God recorded in Exodus 33.12-17, Lloyd-Jones "pushes" the interpretation of the text to its extremities in order to show that Revival is "beyond" the usual and accepted knowledge of God. The lesson drawn from the text is that Revival is something "exceptional" and "startling in its amazing character". [60]

Those who therefore intercede for Revival are described as those

who seek "a clear manifestation, an unusual manifestation, some additional manifestation of love". [61] Revival is described as that which "cannot be explained in human terms". His hearers are urged to long for some "personal, direct knowledge and experience of God", [62] as if the restraint declared in verse 20 "no man may see me and live!" had suddenly been removed! The prayer for Revival according to Lloyd-Jones is concentrated upon a "concern for the manifestation of the glory of God". [63] He asks his hearers the question, "Do you know what a revival is?" and answers in doxological terms : "it is just this glimpse of God, of the glory of God, passing by...". [64] The supportive text of 2 Cor. 12.1-4 used by him is not unexpected, where Paul's "inexpressible things" allows Lloyd-Jones to declare "he had this experience of glory itself, in this veiled and partial manner". [65] Very clearly we detect here the influence of the mystical Puritan, Thomas Goodwin. In expounding one of Lloyd-Jones' favourite portions of the letter to the Ephesians (1.13), Goodwin declares

"There is a light that cometh and over-powereth a man's soul and assureth him that God is his, and he is God's, and that God loveth him from everlasting....It is a light beyond the light of ordinary faith...the next thing to heaven; you have no more, you can have no more, till you come thither....It is faith elevated and raised up above its ordinary rate, it is the electing love of God brought home to the soul". (my emphasis) [66]

Lloyd-Jones adds that he could give "many other quotations from Goodwin".

Of contemporary interest, in the light of certain present day happenings, [67] is Lloyd-Jones' eager willingness to affirm the

phenomena of "falling to the ground", "fainting", or "going off into a dead swoon" for this is regarded as being "a measure of glory of God" and its effects upon people in Revival. [68] All this is regarded by Lloyd-Jones as being "a kind of foretaste of heaven [69] in this world.

Lloyd-Jones continues this high mystical theme throughout the eight sermons, including the claim that God gave to Moses some "sensible realisation...of the glory of God". [70] This "sensible" communication is understood as that which proceeds from feeling and is received "experimentally" rather than through the Word. It is almost as if words fail Lloyd-Jones when attempting to describe adequately the great unveiling of the character of God given to Moses, his servant, and seen to be at the heart of every true Revival. For, according to Lloyd-Jones, in every Revival there stands out an "amazing combination of all the glorious attributes of God" [71] which can never be separated from each other : "here is the self-existent, and the eternal, the righteous, the holy God, and yet the merciful and the compassionate". [72] In these sentiments we are reminded of the perception of Kuyper that "the majesty of God and the authority of God press upon the Calvinist in the whole of human existence". [73] (emphasis mine) It is wellknown that Lloyd-Jones taught the supremacy and control of the Word over human subjectivity. Yet here we are reminded of the shrewd observation of an older minister in his young days : "I cannot decide whether you are a hyper-Calvinist or a Quaker!", [74] as he is tempted to go beyond the Word in searching for an experience of God.

The five sermons preached on Isaiah 62; 63 and 64 reveal the truths that the meaning of Revival is found in the "times of refreshing from the presence of the Lord" [75] when God the Holy Spirit is "in the midst of the people". This phenomenon is described as being "above and beyond the highest experiences in the normal life of the Church", [76] and again reveals the mystical element in the thought of Lloyd-Jones. Fr. Louis Bouyer, in an assessment of Protestantism makes the fascinating comment that : "...none of the historic forms of Christianity is, in fact, more radically mystical than Calvinism". The reason for this mystical strain he proceeds to trace to that "genuine intuition, utterly religious by nature, of God as Sovereign, Holy, absolutely Other...". [77] In this he could have been writing personally about Lloyd-Jones and his awareness of God. It is no coincidence that his major text in the series of sermons on Revival was that of Exodus 33.18, "Show me thy Glory".

5.6.6 Revival and the place of the "human factor" in the thought of Lloyd-Jones

Lloyd-Jones was not a hyper-Calvinist in matters relating to Revival nor, on the other hand, did he believe with Finney that Revival might be engineered by the fulfilment on the part of man of certain conditions. Edwards' "wholly passive, and wholly active" adequately described Lloyd-Jones' understanding of the place of man in the mystery of Revival. Men are utterly dependent upon the sovereignty of God, but they in turn are called to fervent prayer and intense intercession.

In 1928, in a sermon on John 10:10, Lloyd-Jones could assert that

"revivals come to churches which realise their need and impotence". [78] In 1959 a similar thought is expressed that "we must cease to have so much confidence in ourselves, and in our methods and organizations, and in all our slickness". [79] Addressing certain criticisms of Prof. Sargant against revivalist notions in his book Battle for the Mind [80], Lloyd-Jones explained that prior to Revival a small group of men "become dissatisfied with their own lives" and, confessing their own and the church's sins, they "plead for a visitation of God's Spirit". [81] In the opening sermon in the series on Revival in 1959, Lloyd-Jones asserts that there is "no hope" until individual members are "praying for revival". [82] In the small publication Authority he exhorts his readers to "pray and plead for revival". [83] In his sermon on Revival based on Eph. 4.4-6 the two-fold conviction is expressed that

"Revival is not the result of anything men do....Revival has come after a group of people...because of the deadness and lifelessness of their church met together to pray to God to intervene". [84]

Answering his own question, "What is the way to revival?" Lloyd-Jones answers with the need "to continue steadfast in the apostles' doctrine" and "to spend our time in praying for the Spirit", [85] the logic being that those who believe in the Deity of the Lord Jesus may expect to know His Spirit coming upon them. In his message on Isaiah 62 in the Revival series, the congregation is called upon to become "intercessors" [86] even as Isaiah in his day called upon his countrymen to intercede for their national life together. The Appeal for unity among evangelicals in 1966 heard Lloyd-Jones express a different

conviction that "if we stand together as churches....I believe we would have the right to expect the Spirit of God to come upon us in mighty revival", [87] although the logic behind this appeal was not adequately explained. In the sermon Heavenly Citizenship found in the Ephesians series, the assertion is made that "if only the whole Church realised what she is, we would already be on the high road to revival". [88] Presumably the thought behind this statement is that those who are conscious of their privilege in being citizens of God's Kingdom would have greater boldness in prayer. Perhaps the oddest viewpoint expressed by Lloyd-Jones about what causes Revival is found in the sermon Growth in the Church. [89] Here he pleads for a "pure church" over against a church "too much like a mixed multitude". His conviction is expressed that when certain disciplinary measures are adopted to achieve this end then "do you get revival". Historically this may be shown to be a statement without foundation. An unbiased assessment of his regular position will reveal that earnest men are to take up their role as intercessors, whom God in his sovereign time will honour by answering their prayer.

5.6.7 The Positive Results that flow from Revival according to Lloyd-Jones

Lloyd-Jones quoted with approval Jonathan Edwards' conviction that God's main method throughout the centuries of adding to the Church has been through Revivals. [90] The cautious qualification is nevertheless added that "I think the history of the Church proves this". [91] The Calvinist in Lloyd-Jones was obviously more comfortable with the thought that God in His

sovereignty adds to the Church rather than that men and their strategies accomplish this great work. He claimns that in contrast to popular evangelism, where among converts "only ten per cent hold", the results of revival are "abiding", [92] because it is a definite action of God in which men are added to the kingdom. Furthermore, Revival "proves" the church to be the church of God, and that it is not a human institution. [93] This history of the church forces one to the conclusion that "this has been God's way of keeping the church alive" [94] through the ages. Revival also reminds men that the Church is "the body in which God himself dwells." [95] He claims that in time of Revival this fact is not only believed but also known. In revival outsiders often sceptical of the Gospel are made "to stop, and to look, and to consider". [96] This often leads to their humbling, their abasement, and their being "pushed back" [97] as they are filled with a sense of reverence and godly fear. A major characteristic of Revival is that people become conscious of their "unutterable sinfulness", agonising under "the conviction of sin". [98] A common feature of Revival is that "people of all classes are affected by it...all ages...all temperaments...all intellectual types". [99] The effects on the church itself are numerous. True unity is promoted, there is a new "directness" [100] of the glory of God among believers, the Church is filled with "great joy and a sense of praise", [101] there is "an element of worship and thanksgiving" [102] as people insist on pursuing God "even until the early hours of the morning", where "spiritual things become realities" [103] as never before, and where there is a "spontaneous bursting forth

into song". [104] In times of Revival it is no longer the case of "two or three doing everything" [105] in the church, while the preachers are given a new "luminosity", [106] an understanding and power, and an ability to speak with "conviction". In the opinion of Lloyd-Jones, as a student of the history of Revivals, this is usually accompanied by an enormous effect on the society and community for "after a great revival in the church the whole moral life of the nation is elevated for a number of years". [107]

5.6.8 Critical comment on Lloyd-Jones' positive appreciation of Revival and its effects

Lloyd-Jones invariably dealt with the topic of Revival in the context of preaching rather than lecturing. This means that while the positive benefits of Revival are lauded, its negative aspects are hardly ever exposed. Peter Masters, in an article critical of Lloyd-Jones and his bias in this matter, [108] speaks about "the sovereignty of God in revival" being "romanticised out of all proportion" in his teaching, where "belief in human instrumentality virtually evaporated". This emphasis, he claims, dulled the understanding of many Reformed congregations who were influenced by Lloyd-Jones and his teaching. The implication was, according to Masters, that evangelism as a human activity came close to being considered "an over-confident Arminianism" which thereby in turn diminishes the likelihood of true revival. The validity of this criticism needs to be examined, especially in the light of Lloyd-Jones' understanding of the close link between modern evangelistic methods and their origin in the teaching and methods of Charles Finney (1792-1875).

5.6.9 Lloyd-Jones' criticism of Finney and his new methods : the source of modern evangelism

Lloyd-Jones, in his major lecture in 1959 to the Puritan conference on Revival : an historical and theological survey concluded that : "Finney is the man of all men who is responsible for the current confusion with regard to this matter". [109] The matter referred to was God's way of renewing and expanding the church in contrast to modern methods of evangelism where the clear emphasis falls upon the personalities involved and the strategies employed in such campaigns. [110] This opinion remained constant throughout many sermons and addresses. In the article written to answer certain criticisms in Sargant's Battle for the Mind, Lloyd-Jones drew attention to Finney's "cardinal error". [111] This error had to do with confusing an evangelistic campaign with a Revival by forgetting that Revival "is always given in the sovereignty of God", and is never connected to "the adoption of certain techniques, methods, and organizations". [112]

In his second sermon on Joshua 4.21-24 Lloyd-Jones indicts Finney for having "led the whole Church astray" by his teaching that "if you only do certain things you can have revival whenever you want it". [113] In contrast, Lloyd-Jones maintains there are "no methods in revival....No great crowds, no bands, no choir, nothing whatsoever. No preliminary advertising". [114] He acknowledges that men may produce evangelistic campaigns but they cannot ever produce a Revival which is marked out as being "a mighty act of God". [115] In the address given to the

Westminster conference in 1974 Lloyd-Jones increased his criticisms of Finney, whom he accuses of being "a Pelagian", of not believing in original sin, and of teaching that men could of themselves, without the aid of divine grace, respond to the offer of the Gospel. [116] A close scrutiny of the facts will show that Lloyd-Jones understood clearly what Finney taught and the effects of this teaching on the life of the Church. Shelhamer, greatly enamoured of Finney's methods and editor of Finney's "How to experience revival", indicates plainly that "Finney shows us that Scripture makes it plain that blessings follow when certain conditions are fulfilled in the hearts and lives of men". [117] This conclusion is reached because of one main factor : the focus of Finney's theology was on man and his ability. In his "Memoirs" when he records an earlier dispute with his Presbyterian mentor, the Revd. George Gale, Finney is at pains to show his rejection of many traditional and Calvinian doctrines. He says, "these doctrines I could not receive" and then lists "his views on atonement, regeneration, faith, repentance, the slavery of the will...". [118] He makes special mention of his rejection of the notion that "men were passive in regeneration", [119] a statement that would have incurred the displeasure of Lloyd-Jones. Finney later elaborated in his Memoirs on his doctrinal convictions by indicating that

"the Spirit's work is not to convert him (the sinner) while he is passive, while he is waiting God's time; but that the Spirit of God converts or turns him by inducing him to turn himself...something was needed to induce him to act then and there upon his convictions..." [120]

C. Tyler, examining the evidence in a perceptive article,

concludes that it was "Finney's deliberate policy to break down the will of his hearers" [121] and that working on the assumption that "they could turn if they would" Finney in the end

"...used every possible means - coarse and violent language, the anxious seat, suitable music, the protracted appeal, and many other measures which came to be regarded as the 'new measures'". [122]

This logical "end" Lloyd-Jones suspected in modern evangelism where the emphasis appeared to be on changing the will rather than the nature of man, tracing this teaching back to Finney and his new measures. Tyler reaches the further conclusion that "Finney began a revival" (which was historically the situation in which Finney found himself) and "ended up with modern evangelism". [123] His final assessment may be seen to undergird Lloyd-Jones' opinions, namely, "for the most part the Church has continued in that line ever since". [124]

Iain Murray, in a recent book that seeks to uncover the differences between the "old revivals" and "the new measures" in American evangelicalism, quotes Finney in his Lectures on Revivals of Religion

"...for a long time it was supposed by the Church that revival was a miracle, an intervention of Divine power, with which they had nothing to do...it is only within a few years that ministers have supposed revivals were to be promoted, by the use of means designed and adapted especially to that object...". [125]

Tyler notes that "Finney represents in belief and practice a bridge between the old religious world and the new". [126] This remark I interpret to mean that change in an attitude of

dependency upon sovereign grace and divine initiative, which in matters relative to salvation, gave way in Finney to a trust in human initiative and human endeavour to bring men to Christ. Lloyd-Jones' most telling remark, as a student of Revivals and their history, was that "the view I have been dealing with is still not fully a hundred years old", which he contrasts with the one "that has obtained in the church throughout the centuries". [127] This theological change leading to new and unacceptable methods in evangelism was clearly uppermost in his concern to distance himself from evangelism associated with various campaigns. His forthright remark could not be clearer

"I am concerned to deal only with revival. I am not concerned with evangelistic campaigns. It is very important that we should draw this distinction. And for this reason, that in evangelistic campaigns techniques are used, and used deliberately; but not in revival". [128]

Lloyd-Jones was aware that the central theme in Finney's Lectures on Systematic Theology was a rejection of the dominant theology of previous generations, a rejection nowhere more explicit than in Finney's arrogant comments on Jonathan Edwards as the leading exponent of this theology : "...his blunders I deplore". [129] This theological awareness led Lloyd-Jones to express a deep concern about the motivation behind modern evangelistic campaigns : "evangelism must start with God and his glory" [130] rather than with the motivation to "fill churches" which goal was "doomed to failure". [131] He observed that too often "when things are not going too well the church does not exhort people to pray for revival, but decides to have an evangelistic campaign". [132] Thereafter, according to Lloyd-Jones, "we ask

God to bless our proposals and efforts", [133] using the "horrible term called 'prayer backing'" [134] to support our finalised decisions. He shrewdly observes, "in spite of all the evangelistic campaigns and the individual conversions, the Church as a whole has continued to decline." [135] This statement was incontrovertible in the light of the condition of the Church in the U.K. at that time.

The outworking of these principles was seen in Lloyd-Jones' relationship with the famous evangelist, Billy Graham. Graham, meeting with Lloyd-Jones in July, 1963, strongly desired Lloyd-Jones to chair a "World Congress on Evangelism" but this was declined. At least three principles were revealed in this refusal. Firstly, Lloyd-Jones' conviction that as efforts in the Church have turned to "big meetings and movements" rather than to concern for the local church and its effectiveness "so the frequency of revivals has decreased". [136] This was closely followed by his unwillingness to be identified with Graham who on the one hand, in his opinion, had compromised with Roman Catholicism and on the other hand with a liberal wing of the Church. This ecumenical-type "indifferentism" in respect of doctrine Lloyd-Jones fought all his life. For "...evangelical Christians...want the sponsorship of the official Church, the sponsorship of men who are not evangelical at all..." [137] Finally, Lloyd-Jones questioned the "Altar-call" style of evangelism which presumed the old Finney viewpoint, confused a notion of regeneration with conversion, and made too much of "coming forward", even under psychological pressure of personality and music rather than the Spirit of God. [138]

5.6.10 An assessment of Lloyd-Jones' "romanticism" in
respect of the effects of Revival

The result of an examination of Lloyd-Jones' teaching on the theme of Revival reveals at times a definite "romantic" notion of Revival. Revival is often taken to be the "cure all" for the life of the Church and its contemporary problems. To bolster this viewpoint Lloyd-Jones often makes unnecessary exaggerations such as "when God acts, he can do more in a minute than man with his organisation can do in fifty years". [139] However, along with this it must be remembered that Lloyd-Jones as a preacher often used the "preacher's licence" in order to win people to a particular viewpoint. This included the use of hyperbole in his style. On the other hand, no such criticism may be offered in respect of his position on Finney and the methods of evangelism that have been inspired by his school of thought. The criticisms directed towards the modern obsession for "technique", "methods", and "organisation" in the Church are legitimate and need to be heard as a corrective in our time. In a sermon not particularly concerned with the theme of revival, Lloyd-Jones reveals a remarkable perception that in my opinion will be proved right in its prophetic truth. In the sermon Darkness and Light Lloyd-Jones declared:

"I have no doubt at all that when future historians come to write the history of this era in which we live they will come to the conclusion that the whole cause of our trouble was that the authorities allowed themselves to be influenced by the psychological attitude towards life at the expense of the scriptural viewpoint". [140]

While this was primarily aimed at the governing authorities of the day, it is also a valid criticism of all the methods and

"measures" in the Church that flow from a theology that is not firmly Theocentric, and rooted in the Truth of the Gospel.

CHAPTER FIVE

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CHAPTER SIX

LLOYD-JONES' PROFOUND CONVICTION : "WHATEVER THE STATE OF THE CHURCH, GOD CAN SEND REVIVAL" [1]

6.1 Introduction : an appreciation of Lloyd-Jones' commitment to the theme of Church and Revival and certain critical observations on his ecclesiological insights introduced

Lloyd-Jones, in blending the themes of ecclesiology and Revival, was able to assert, with confidence : "the history...of the Church is largely the history of revivals" [2] This unusual combination of passionate interests forms part of Lloyd-Jones' distinctive legacy to the contemporary Church. The Church, in his view, is meant to be empowered and awakened by the descent of the Spirit of God!

In this chapter, certain questions are raised concerning the "negative" effects of Revival, certain criticisms are offered concerning the Puritan "model" of the church, some formative ecclesiological influences on Lloyd-Jones' thought and stance are critically reviewed, and an appreciation is given of his contribution to the life of the Church. It will be noted that while Lloyd-Jones was a Calvinist in his theological convictions, he nevertheless was free at points to depart from the Reformed tradition, embracing certain truths associated with the baptist and pietist traditions. He further developed a negative stance towards Roman Catholicism and partly because of this rejected a notion of a wider ecumenism. These responses have to be understood contextually and have to be related to the times in which he exercised his ministry.

6.2 The Integration of the Themes of the Church and Revival in Lloyd-Jones' thought

Lloyd-Jones' first encounter with the Puritans came through a book on Richard Baxter in 1926. He was therefore exposed early in his ministry to the distinctive ecclesiology of that unique group of churchmen in English history. In 1929 he discovered two volumes in a secondhand shop which contained the works of Jonathan Edwards and which had been published in 1843. He was therefore introduced to the theme of Revival in the Church early in his ministry. The personal accounts of the great preachers of those days, Rowlands, Harris, Whitefield, the Wesleys, and especially Edwards were to him a constant source of inspiration. He even reclaimed John Wesley from his "muddled and erroneous thinking", reflected in his opinion in Wesley's aberrational Arminianism : "The grace of God saved him in spite of himself. That is Calvinism!".

Lloyd-Jones' ecclesiology developed against the background of the Puritan and Revival figures, reaching backwards to trace the source of their theological inspiration in the writings of John Calvin. He thus inherited a rich treasure of theological and pastoral reflection.

J.C. Hoekendijk, the wellknown Dutch theologian, went so far as to provocatively declare : "in history a keen ecclesiological interest, almost without exception, has been the sign of spiritual decadence". [3] Research into the thought of Lloyd-Jones must protest an exception in this instance! This

theologian continued his critical theme by observing that

"...ecclesiology has been a subject of major concern only in the second generation; in the first generation, in periods of revival..interest was absorbed by Christology...and the Church was spoken of in an unaccented way" [4]

This provocative stance in this quote must be understood as being a legitimate protest against an obsessional concern with the institutional Church that obscures the real concern of the Gospel, namely, the world and its plight, but it serves at the same time to split apart that which the New Testament itself sees as belonging together "in one breath", namely, the Church and Revival. Lloyd-Jones, in observing that "...the New Testament church is a church that is baptised with the Spirit...(they) were filled with joy unspeakable and full of glory", [5] saw this link. He also avoided disparaging the Church : "how terribly wrong it is...to say that the Church was a mere after-thought in the mind of God, that he never intended it in eternity...". [6] A cursory study of the new Testament will show that the focus on the Church was very much to the fore in the apostolic period when the community of believers were also deeply involved in a "period of revival". Lloyd-Jones was too astute to be caught into an understanding of the Church emerging as a special focus only after this period of rich spiritual life had waned, and when stagnation had set in. Therefore his teaching is unambiguously marked by a deliberate integration of the fact of the Church and the focus on Revival, without needing to sacrifice the importance of the one theme to that of the other.

6.3 The Puritan history, dated by Lloyd-Jones as from 1524 to 1662, as a further stimulus to his thought on the Church and Revival

Lloyd-Jones' continuing fascination with this period of church history in England served to focus the two themes of Church and Revival. He regretted that the Puritans were not self-consciously involved with the theme of Revival but recognised in the happenings of this period the "signs" of Revival. Packer, in observing this period, stresses the fact that while Puritanism was a movement for "the renovation" of the Church according to New Testament principles, there was at the same time "at its heart a movement of spiritual revival". [7] He also indicates that the history of Puritanism, seen from the perspective of a "revival story", awaits further research in this contemporary period.

6.4 Certain problematic factors associated with Revival and not adequately addressed by Lloyd-Jones

Being first of all a preacher of the Word, Lloyd-Jones attempted to persuade his congregations of those vital truths arising out of the Word which he himself believed. Therefore a very positive case is made by him for the necessity of Revival in the Church. Rarely does he address some of the negative factors associated with the theme of Revival. This will now be the focus of attention on the basis of his own test of whether a man is a convinced evangelical or not. Observe what he does not say! [8]

6.4.1 The problem of the contrast between Puritanism and Revival

Lloyd-Jones was deeply committed to the cause of the Puritans,

to their theology, as this was especially expressed in the Westminster Confession of Faith (1648), and their stand against the doctrinal and liturgical "impurities" found in the established church of England. He was also deeply committed to an understanding of Revival as the way in which God works to renew and extend the Church as the Kingdom of his dear Son. The profound ambiguity in this standpoint is illustrated in the remark of Peter J. Leithart, concerned in this instance especially with the American situation, that "Revivalism...is the fruit of the decline of Puritanism, not of its renaissance". [9]

Prior to the rise of revivalism, American religion was overwhelmingly Puritan in character. That is, it adopted the thorough-going worldview of John Calvin. It was "the fullest development of the Calvinist wing of the Reformation". [10] This was seen in a number of different aspects of its belief and life. Its notion of salvation was based squarely on the foundation of Grace. Its view of life under God was one of "wholeness" where the various spheres of life were distinguished but not separated. It was, in the words of Packer, "a total Christian philosophy, in intellectual terms a Protestantism and updated medievalism..." [11] which sought to establish righteousness in the political, domestic, socio-political, and ecclesiastical spheres of life. The drive was to establish all human institutions, relationships and beliefs, on the basis of the truth found in Holy Scripture. Revivalism, on the other hand, especially of the American type, was "an outgrowth of theological decline", as well as a "revolutionary shift from a theocentric to an anthropocentric worldview". [12] As a

tendency rather than a system, Revivalism broke down "wholeness" of life and raised up a rugged individualism. It produced, according to Davenport, a certain "primitivism" marked by the "primacy of appeals to emotion, the controlling influence of fear, and the manipulation of the crowds". [13] Of great importance for this thesis, and as a great challenge to Lloyd-Jones' theological convictions, is the observation that "with each wave of revivalism, people, resources, and power moved out of the Puritan-Calvinist churches into Arminian-revivalist churches." [14] (As an "aside" it should be asked about the contemporary church scene whether something similar isn't being witnessed? On the basis of "Renewal" movements people are drawn into churches based on systems of belief marked by an absence of the Doctrines of Grace). According to Leithart "the individualistic emphasis of revivalism is largely responsible for destroying the concept of the Body of Christ". [15] It should also be noted that at that time, many set themselves up as "Gospel preachers" over against the regular ministry of the Church. It is peculiar that Lloyd-Jones, who had such a "high" understanding of the Pulpit and the Ministry, should not have commented upon this factor.

With this type of scholarly criticism of Revivals and their effects, it is strange that Lloyd-Jones was not more circumspect in his enthusiasm about Revival. An explanation may be that at the end of the day his observations concerning the benefits of Revival were based more on the times of awakening in the U.K. which were less divisive than on those seen in America. It is also possible that the pronouncedly negative effects of Revival

experienced in certain areas of the States were glossed over on account of the fact that those structures most affected by division caused by Revival were of a more traditional nature. Invariably "congregational" and independent-type congregations emerged thereafter. This factor would not have disturbed Lloyd-Jones very greatly!

6.4.2 The benefit to the nation of an "established" Church in times of Revival

Mark Noll, a wellknown American church historian, in making a comparison between the First Great awakening in America under Edwards and certain similar movements in Scotland at that time, such as the happenings at Cambuslang where some 500 people were converted in one service, comes to the conclusion that in Scotland "revival reinforced the organic strength of the covenant with God rather than undermining it". [16] That is, the covenant that bound the nation to God and to the Church. He further asserts that while on both sides of the Atlantic there was a "dramatic surge of conversions" there was a critical difference in that the Scottish revivals acted as "agents of communal cohesion instead of fragmentation". [17] He further maintains that the Scottish revivals worked to "solidify and evangelise the established church rather than split it apart", [18] whereas in America the Great Awakening brought about a continuing division in church life. Noll observes that one of the main reasons for this evangelical strengthening of the Church in Scotland, rather than its fragmentation as in New-England and elsewhere, was the fact that the Revival centred onto "the celebration of communion under the oversight of the parish

minister" [19] rather than "on the preached word of an itinerant outsider". He further notices that the Scottish revivals did not lead to what he calls "the socially disruptive promotion" of the notion of the "pure church" but rather to the "evangelical strengthening" of the established church which then benefited the nation as a whole. Earlier than Noll, H. Richard Niebuhr observed about the Great Awakening in America, "...sectarian organization was the inevitable outcome of the whole movement, with its emphasis on conversion". [20] Leithart simply concludes, "the most obvious effect of revivalism on local churches has been its divisiveness". [21]

I consider these to be most important assessments for they call in question a number of popular assumptions made by Lloyd-Jones. Among these are that the evangelical necessarily takes a "low" view of the sacraments, [22] especially in the light of the important focal point occupied by the Lord's supper in the time of Revival and renewal. Also his idealising of the notion of the "pure church" and his scornful criticisms of a Church that seeks to gather to itself the nation as a whole, while apparently overlooking the negative effects of Revival on the life of the Church. It would appear that Matthew 28.19 with its concern for the Gospel to be taken unto "the nations", which also involves the State, needs to be given some further thought today!

6.4.3 The continuing question as to whether Revivals have an inherent link to Roman Catholicism

It is strange that Lloyd-Jones, who was very wary of Roman Catholicism in any form, should not have addressed the serious

queries of those who contested aspects of Revival on account of their possible connections to Roman Catholic assumptions.

The Reformed pastor, Herman Hanko, in an article Ought the Church to pray for Revival? [23] answers this question with a decided negative. Part of his objection is that Revival is supremely characterised by "mysticism" which he interprets to be an inheritance from Roman Catholicism, carried over into Protestantism through the Puritans as well as through the Wesleyan Revivals in the 18th century. What Roman Catholicism calls "the dark night of the soul", in Hanko's opinion, the Puritans re-interpreted as "being under the conviction of sin". On the basis that "all the trappings of mysticism are present in revivalism" and that this mysticism is "always contrary to the Scriptures and the Reformed faith", in that it has little regard to doctrine, Hanko argues that Revival has no place in the Reformed church. His strongest criticism is reserved for those who erroneously seek to encourage revivalism in the Reformed Church because this belief and practice persistently upsets the truth of the Covenant of Grace by treating the Church not as composed of believers and their spiritual seed but of unconverted people. In this way, too, elect children of the covenant are disturbed in their identity and made to think of themselves as unregenerate. Robert D. Brinsmead, editor of Present Truth magazine, has a similar criticism in an article where revivalism is associated with Pentecostalism and the charismatic movement in leading a "drift back to Rome". His somewhat emotional conclusion is that "American Christianity is drowning in a sea

of religious subjectivity" [24] where there is a return to "the sentimental, effeminate, medieval mysticism". [25] That this is not as far-fetched as it may at first appear, may be seen in the claim made by Fr. Louis Bouyer, a convert from Lutheranism and an influential Catholic writer, in a book published in 1954, where he states that : "...the Protestant Revival...recalls the best and most authentic elements of the Catholic tradition". [26] He adds the interesting remark, unfortunately without any further elaboration, that "in every Protestant country Christians who owe their religion to the movement... (of) Revivalism attain a more or less complete rediscovery of Catholicism". [27] The recurring theme heard in these authors who are concerned about an unhealthy link with Rome is the theme of "Mysticism". Lloyd-Jones' preaching at points was marked by a great sympathy for the mystical elements (he referred to Tauler, Madame Guyon, Archbishop Fénelon, Henry Scougal, and William Law, with an obvious approval) but he was also aware of what he called "a false mysticism". [28] In order to offset continuing criticism from certain critics in the Reformed tradition he should have addressed this suspicion, that is, the link between Revivalistic mysticism and Roman mysticism. To my knowledge he never attempted this task. This is particularly unfortunate, for whereas the assertion was strongly made by him that Calvinism is concerned about Revival because "the Calvinist is concerned about the glory of God" [29] no recognition is given to the valid criticisms about "mysticism" that arise from that same Calvinistic quarter.

6.5 Characteristics of the Puritan doctrine of the church embraced by Lloyd-Jones

Paul E.G. Cook, in a paper given to the members of the Westminster Conference in 1977, contrasted the Anglican and Puritan views of the Church. He observed that the fundamental mark of the Puritans and their ecclesiological concern was "their determination to reform the Church until it bears evidence of a true Gospel church". [30] He also drew attention to the five main features of Puritan teaching concerning the Church. These are listed here as they are the same characteristics that will be found in Lloyd-Jones' preaching and teaching, with the exception of the covenant notion that is not strongly emphasised in his ecclesiological perceptions.

- A. the Puritan doctrine of the church was the practical expression of their doctrine of soteriology. It had to do essentially with the "saved" who were restored to God by Christ.
- B. the Puritan conception of the church was that of a "society of saints", separated from the world, where the notion of "the congregation" in its gathered form was all important.
- C. the Puritan idea of the church rested on a voluntary acceptance of a church covenant, as members covenanted to live as members of a "holy society".
- D. the Puritans regarded the church as a spiritual society of individual believers, bound together in a corporate body.
- E. the Puritans considered discipline to be an essential mark of the church. [31]

These convictions are reiterated by Lloyd-Jones in his preaching and form the basis of his ecclesiological understanding.

6.5.1 Criticism of the Puritan notion of the Church expounded by Lloyd-Jones

It has already been maintained that the "focus" in this understanding of the Church is not the primary focus found in the New Testament (see chapter 4.20.1 - p.285). This viewpoint is too self-consciously centred onto those who constitute the Church, the believers and their faith, the godly and their godliness, the saved and their salvation, the saints and their holiness, the separated and their gathering together. James Torrance, a younger brother of Thomas, and formerly Professor of Dogmatics at Aberdeen University, addresses the problem that arises when a wrong point of departure is embraced in the formulating of a doctrine of the Church. Speaking of the Puritans he says :

"...this very godly concern meant too often that the emphasis has moved away from what God has done for us in Christ to what we have to do if we are to know that we are in covenant with God" [32] (my emphasis)

It is strange that Cook, for example, in speaking about the "evidence of a true Gospel Church" does not see that the primary evidence of a Gospel church is the "placing of Jesus Christ in the centre" [33] and that "the being of Jesus Christ is the being of the Church". [34] A similar problem appears to exist in Lloyd-Jones' teaching. An examination of his preaching, when it is controlled by the text, in such sermons as those preached on Eph. 1.22-23: The Church which is His Body, [35] Eph.2.15:

Christ's way of making peace, [36] and Eph. 4.4-6: The Body of Christ, [37] reveals generally a more biblical notion of the church which is centred upon Christ. The focus is often a different one in his various historical addresses and polemical moments. There Lloyd-Jones reverts to "the Puritan" notion of the church, where the emphasis falls upon the believing community and those who constitute the church. This cannot help but produce an understanding of church as "a house with closed doors and windows". [38] At worst it leads to some form of "spiritual aristocracy" where godliness rather than the forgiveness of sins marks the lives of the members. One of the strongest expressions of this viewpoint is found in the address given by Lloyd-Jones on Remembering the Reformation in 1960 where the third "mark" of the church, as developed by the Protestant reformers, is taken to mean

"...a pure church! no room for all and sundry; no room for men who are doubtful, no room for men who show by their lives that they love the world, and its ways, and its sin..." [39]

By way of contrast, for example, the document De Ecclesia promulgated by the Second Vatican Council needs to be examined to observe there how the "mystery" of the Church is unfolded. There the focus is on the "mystery of the holy Church", being manifested in the Lord Jesus and his preaching of the good news, namely, "the coming of God's Kingdom". [40] This emphasis will be seen to approximate to what Calvin meant when, with great objectivity, he described the primary mark of the Church as the pure preaching and teaching of the Gospel, rather than the pure belief or life of its members. Prof. T. F. Torrance asserts a

similar truth when he speaks of the origin of the Church, by drawing attention away from those who found making up its membership:

"It is a divine creation, not built by men on earth but deriving from the life of God above, existing prior to the individual members which it incorporates into itself...therefore prior to the local congregations...through which it becomes visible from generation to generation" (emphasis mine) [41]

It is this theocentric viewpoint that is strangely missing in Lloyd-Jones when he becomes too taken up with Puritan notions, where focus falls on those actually found in the Church. Part of the reason for this is the context of controversy that helped to shape certain of his ecclesiological responses. This needs to be considered.

6.6 The context in which Lloyd-Jones' ecclesiological convictions were shaped

Otto Piper observes how the "Protestant view of the church has been formed in the heat of controversy and conflict". [42] Likewise it should be remembered that Lloyd-Jones' ecclesiology was fashioned and formed in the context of his constant confrontation with the Ecumenical movement during the total period of his ministry in London (1838-1968), including his retirement years. Closely linked with this was his continuing criticism of Erastianism as a form of church existence, more particularly evident in the peculiar links to the State shown in the life of the established Church of England. Also in the foreground was his intense dislike of any notion of the Church regarded as "territorial" rather than "gathered". His question

continued down the years:

"Is the church a body that consists only of gathered saints - not of those who have been baptised, but of those who can be regarded as saints because of the evidence which they give of that fact?...are all baptised people Christians and members of the church, or is it only those who give evidence of their regeneration?" [43]

The primary form of the Church taken over from the Puritans by Lloyd-Jones was that of "the gathered church" which in his understanding was also equivalent to the community of the regenerate. This form appears in Lloyd-Jones' vocabulary to be the only form of the Church worthy of serious consideration other than that of the "invisible church" : "Is anything spoken of in the New Testament apart from the local church?" [44] The unwillingness in Lloyd-Jones to acknowledge in any fundamental sense a "greater" notion of the Church other than the local and particular expression of the Church appears in most of his teaching to lead to a narrowing of the New Testament use of the word. In more classical terms, there is always a danger in this way of thinking of the "Catholicity" of the Church being surrendered to something less than "the fulness of Christ". This construction is evident in the way Lloyd-Jones centres onto one of Calvin's main perceptions of the Church.

6.7 Lloyd-Jones' selective use of Calvin's ecclesiological concepts

Prof. John Crawford asserts that Calvin in his Geneva ministry developed three perceptions of the Church (like many other scholars Crawford overlooks a fundamental notion of the Church as Mater in the understanding of Calvin). These three aspects

of Calvin's ecclesiology Crawford lists as he observes that Calvin

"...experiences a tension between the idea of the Church as the invisible company of the elect, a visible company of believers (who were) distinguished by the preaching of the Word and Sacraments, and a disciplined group of perfected Christians". [45]

While Lloyd-Jones at one time or another expounded on all three understandings it is clear that he gravitated especially to the third, namely, "a disciplined group of perfected Christians", although it must be admitted against Crawford that both Calvin and Lloyd-Jones would have preferred the description "separated" rather than "perfected". This "third" understanding of the Church Lloyd-Jones consistently expounds in various addresses and sermons. It is interesting to note where it comes from in Calvin's thought. Both Balke and Bouwsma, independent of each other, reach the conclusion that this understanding of the Church is the result of an Anabaptist influence on Calvin. Despite his personal and strong dislike of Anabaptism and its "perfectionism in which he sensed a strong human arrogance", Calvin, as Balke observed, "adopted an element of truth in the Anabaptist position, their zeal for sanctification". [46] Similarly, Bouwsma, in assessing this particular perspective in Calvin's ecclesiology declared : "he yearned for a pure church, a visible and exclusive community of saints, however small...a part of Calvin was closer to Anabaptism than he cared to admit". [47] The obvious similarity between Lloyd-Jones and Calvin will be seen in this fact.

6.8 Lloyd-Jones' particular ecclesiology : "I belong to a denomination of one!"

Lloyd-Jones states that

"...a preacher should have a systematic theology, and he should know it and be grounded in it... (it) should always be present as a background and a controlling influence in his preaching..." [48]

This controlling influence for Lloyd-Jones was the Scriptural revelation, as this was understood in the tradition known as historic Calvinism. Yet he also felt free to embrace other influences upon his thought as this was revealed in his half-humorous remark "I belong to a denomination of one!". Some of these influences on his ecclesiological thought have already been considered. Others need to be looked at to understand the development of his thought on the nature of the Church.

6.8.1 Lloyd-Jones' Baptist presuppositions

Baptism did not occupy an important position in the teaching of Lloyd-Jones nor was the practice of Baptism a very pronounced event at Westminster chapel. His practice of affusion rather than immersion would also have kept the "dramatic" element often associated with baptism under strict control. His belief in "believer's baptism", understood as a seal of regeneration, meant that membership of the Church was seen to be a highly individualistic and personal matter. This obviously has its merits in bringing into focus an understanding of personal commitment to Christ as a prerequisite for church membership. Thus the observation of P. Richard Flinn, a modern-day theonomist, is absolutely correct : "Baptist soteriology always,

in the final analysis, focuses on the individual to the exclusion of all else". [49] This viewpoint stands in sharp contrast to the Reformed understanding that the Church is constituted "in the final analysis" of those families who are embraced within the Covenant of God, and who serve as the primary constituent in this relationship. Packer notes : "It is not too much to say that the Puritans created the Christian family in the English-speaking world...it was at home in the first instance that the Puritan layman practiced evangelism and ministry." [50] In this instance, Lloyd-Jones must be seen to have departed from the Reformed tradition as well as the basic Puritan understanding of the family being found together in the Church. Puritans of "Baptist" persuasion were initially by far in the minority among the Puritan party. Most Puritans would have believed that "to deny infant baptism is to deny the covenant, and so put the other doctrines of scripture in danger". [51] This appears not to have caused any problem for Lloyd-Jones.

6.8.2 Lloyd-Jones' development of another "mark" of the True Church

It is wellknown that Calvin regarded the two essential marks of the Church to be those of the Word purely preached and the sacraments rightfully celebrated according to the Gospel pattern. To this there was added in various Reformed circles a third mark, namely, discipline (the Scots Confession of 1560 is a good example of this addition of Discipline as a third mark). In none of the Reformed statements of faith is a "fourth" mark of a Regenerate membership added. This fact is clearly on account of the Reformer and his descendants understanding the nature of

the Church to be "multitudinous" rather than "gathered" in the narrow understanding of this word. [52] They also reacted against the "rigorism" of Anabaptism and its veiled legalisms, being desirous of understanding the membership of the Church as being known "to God alone". They were also aware of what J. Robert Nelson has described as the problem of those "who arrogate to themselves the power of deciding who or who do not belong to the blessed company of the saints". [53] Bauckham, in addressing the Westminster conference in 1973, was also aware of this problem when he spoke about the strong temptation of those who wish to define the church by a notion of regenerate membership and thereby "...going beyond the scriptural data and prescribing rules by which the grace of God is bound". [54] Bruner, in his commentary on Matthew 13.47-58, makes the pertinent comment :

"Qumran was separatistic and exclusive, while the church was catholic and inclusive...the church cannot be as sure of her true membership as Qumran was". [55]

Lloyd-Jones was insistent, again and again, that membership in the Church is a membership that is "regenerate". This was largely developed as a reaction against the "comprehensive" established Church in which he failed to see the third mark of "discipline" exercised. Even so, there are certain ambiguities found in Lloyd-Jones. Dealing with Baptism in the series on Great Christian Doctrines he is heard to say :

"we cannot be certain that anyone is regenerate. It is not for us to decide who is regenerate and who is not. We have presumptive evidence...we mustn't base our argument on that..."

In an address given in 1970 Wrong Divisions and True Unity

Lloyd-Jones admits that

"we are not foolish enough to imagine that one is ever in a perfect church here on earth...we cannot do so in the light of Scripture" (my emphasis) [56]

At times Lloyd-Jones seems to embrace the important principle of the Reformed Church, "De intimis ecclesia non judicat" (the church does not judge the heart). At other times - especially in polemical and critical moments - he appears to argue for what might be termed a "fourth" mark of the Church, in that men should "give evidence of their regeneration". In this I believe he departed from the Reformed standpoint.

6.8.3 Lloyd-Jones' inability to embrace the "wider" Ecumenism

Otto Piper, noting that little has been done in the centuries following the Reformation to change the ecclesiology that developed in that time of "controversy and conflict" asserts that "in an ecumenical age the doctrine of the church more than any other doctrine must be rethought". [57] The embracing of a notion of "evangelical ecumenism" meant that Lloyd-Jones, despite his vast reading, refused to follow the path of renewal in matters of the doctrine of the Church. The attempt he made was rather to bring together those who already held the same beliefs in this area of doctrine and to take a defensive stance against those who differed in their understanding of the Church. A distinct "narrowness" is observed. However, it is not the narrowness of the ignorant, the illiterate, or the unknowledgeable. The problem in my opinion, relates to Lloyd-

Jones' distinct understanding of evangelical Truth. This is seen to be static and absolute, being simply read off the pages of Holy Scripture and assembled in coherent form. Once assembled, as for instance in a document such as the Westminster Confession of Faith, these revealed statements were then there to be read as Truth to every generation. Thomas F. Torrance is of great assistance in pointing out that Reformed theologians insist that "formulations of the faith" are only "fallible human statements" and that they are intended to "point towards the truth". They must therefore never be confused with truth itself but only regarded as symbols "which are always subject to correction in the light of the truth itself". [58] Lloyd-Jones was right in asserting that evangelical Truth remains, but incorrect in making our human apprehension and understanding of this truth normative for all time. It blocked him from involvement with any who could not read and interpret this Truth in history. It is of interest that even such a conservatively-minded theologian as John Murray of Westminster could admit :

"...to maintain that the unity belonging to the Church does not entail ecumenical embodiment is to deny the catholicity of the Church of Christ..." [59]

This Lloyd-Jones came near to on a number of occasions. A personal friend of Lloyd-Jones, and author of several books, Dr. Philip Hughes, could state that while "scriptural and evangelical principles...must not be compromised", nevertheless for evangelicals to ignore the W.C.C. as a movement was to "withhold from the W.C.C. the very influence which should play so vital a part in its development". [60] This point of view was not

received with any sympathy. Lloyd-Jones believed that exactly the opposite occurred in such participation. Evangelical witness, in his opinion, was in fact dulled and compromised by such involvement. It is not for this thesis to resolve what is a highly complex question. It is wellknown that in many instances institutional ecumenism has been subverted by the process of "politicization". [61] Whether greater evangelical participation in the inner heart of the ecumenical movement would have prevented this is an unanswerable question. Lloyd-Jones, in my opinion, may be excused for being wary in this area.

6.8.4 Lloyd-Jones' negative stance towards Roman Catholicism

Lloyd-Jones clearly belongs among "the generations of Protestants following the Reformers who gave up on Rome too quickly" [62] to quote Richard E. Lovelace. His "low" point, already noted, relates to the sermon Roman Catholicism in which degenerate Roman Catholicism is brought into focus and vigorously attacked. Other polemical references are repeatedly heard throughout his pulpit ministry. An example of this is found in the address The Weapons of Warfare given in 1964 (in the middle of the great Council for Reform in Rome!) where he states dogmatically that the idea "that Rome is changing" is the "most subtle and dangerous of all". [63] Persistently in his reference to Rome there is some "sinister" motive discovered in that Church. This is unfortunate. Lovelace observes that Rome has shown over the ages "a surprising stability of commitment to supernatural Christianity" as well as a "susceptibility to modern movements of Evangelical renewal such as the Charismatic movement". [64]

Although this observation was acknowledged by Lloyd-Jones, he nevertheless regarded the Roman Catholic system with its "additions" as the ultimate form of anti-biblical comprehensiveness. [65] Even though Iain Murray is able to state confidently that "Martyn Lloyd-Jones read a good deal by Roman Catholic authors both in books and journals" [66] in my opinion he is to be understood contextually as one who lived at the end of a long and bitter history of polemical dispute between Rome and Reformed. Reading was not sufficient to change a set opinion! On account of this he may be regarded as being among those "who are always turning a sombre and surly face to Catholicism" [67] in the words of Leenhardt, the Swiss Reformed theologian. The new era in ecumenical relationships was not generally welcomed by Lloyd-Jones : somehow it was seen as a betrayal of the whole Protestant and evangelical tradition. Of vital significance for understanding this "static" viewpoint displayed by Lloyd-Jones is his comment on tape of the Roman Catholic Church considering itself equivalent to the Kingdom of God. It will be seen that Lloyd-Jones does exactly the same when he maintains: "The Church is the present form of the Kingdom"! [68] It will be noted that at the heart of the "thaw" in ecumenical relationships is the eschatological notion of the Kingdom being greater than the Church and standing over the Church as the critical norm of the Church and its life. This has enabled both the Roman and Protestant traditions to be set free from absolutist notions of the Church. There is no trace of this particular eschatological perspective in the teaching of Lloyd-Jones on the Church.

6.8.5 Lloyd-Jones' ecclesiological choice : a Territorial church or a Regenerate church

In hindsight it is remarkable to notice how rooted Lloyd-Jones' thought was in an era different from that of the contemporary period. His insights into ecclesiastical life and strife found in the Puritan era both stimulate and challenge the researcher. The observation of I. Breward is nevertheless appropriate :

"The intellectual strength and coherence of this theological tradition is increasingly recognised by historians....(but) Its success in interpreting the 17th century world has made adaptation difficult in an intellectually different era". [69]

To remain with the Puritans is to remain with an age which is not ours! The essential principle of the Calvinian Reformation needs to be adhered to as Leenhardt perceives : "Fidelity to the Reformers consists in holding that the Reformation of the Reformation must continue!" [70]

It is difficult to "psychologise" in a research project of this nature. Nevertheless the suspicion remains that Lloyd-Jones saw himself at times reliving the Puritan struggle all over again, this time seeking to win rather than lose the ecclesiastical battle. Thus the stark alternatives of that time are presented as relevant to this time : a comprehensive territorial Church with all its attendant problems created by an involved relationship with the political establishment, or the gathered and godly church of the regenerate minority. It is not coincidental that one of Lloyd-Jones' favourite Old Testament and preaching passages is found in Judges 7 with its story of Gideon and the small band who overcame their mighty enemies!

In presenting these alternatives, on many occasions Lloyd-Jones appeared to overlook and therefore neglect the best understanding of the Reformed Church. An understanding that, on the one hand does not identify with a crumbling State Church belonging to a culture of yesterday nor, on the other hand, with the pietism of the 18th century in which "church" is understood as little more than a gathering together of regenerate individuals, a view described by Ernst Kinder as being "completely contrary to that of the genuine Reformation". [71] If, as Cook maintains, in his address to the Westminster Conference on The Church, the "sheer impracticability of Anglicanism" [72] is being revealed in the contemporary secular society (and in all similar institutional forms of the Christian Church), then it is equally necessary to reject the alternate form of the church being offered where "we sacrifice all the other sides of our being to the religious alone". [73] It is necessary today, in reacting against a too pronounced institutional notion of the Church, not to move "almost in a manichaen direction" [74] where piety is left without some strong hold on our earthly existence and where faith is narrowed down to fervent individualistic expressions of commitment. A "third" form of the Church must necessarily be found where the Church lives securely in the Covenant of Grace, where the family is seen as the primary constituent in the formation of the Church (Gen. 12.3), and where the nature of the Church is necessarily "multitudinous" not because of a lack of discipline but because the issues of salvation and personal faith are left to God alone. This Church is one where the boundaries between "world" and "church" are not tightly drawn, and equally

where "cheap grace" is not lightly dispensed. It will also not be defensively "separatist", embracing the seeds of sectarianism, but will reach out to others knowing the true unity of the Church at the end of the day is not built on anything in man (religious man at that!) but solely on the Confession of Jesus as Lord.

It is this "third" form of the Church that is missed in the vision and understanding of Lloyd-Jones, reacting as he did in his time against the prevailing and established form of the Church in English society with the notion of the "godly" church. On the other hand, perhaps he was not willing to acknowledge that the problem of "mixture" is much deeper than the mingling of reprobate and elect in the church. It is the fact that every Christian, even among the regenerate, is also a mixture of evil and good. This naturally "colours" an understanding of the Church, which is more realistic in my opinion than the one Lloyd-Jones espoused.

6.9 A concluding appreciation of Lloyd-Jones and his teaching

It is important in a thesis of this nature, which at times has been critical of the viewpoints of Lloyd-Jones and which has raised queries obviously unanswered, to be affirmative of one who in the days of his flesh made such an enormous contribution to the revitalising and refocusing of evangelicalism. It is true that like one of old "he being dead yet speaketh" [75] to the edification of the church.

There are a number of aspects of his ministry that need to be highlighted.

A. Lloyd-Jones once remarked that he would not cross the street to hear himself preach! This was not false modesty, but the sign of one whom God had subdued. [76] He was one of the "great" preachers of the English-speaking world for whom preaching was "theology coming through a man who is on fire", [77] the chief end of which was to give to men and women "a sense of God and His presence". [78] His various series of sermons in continuing publications, as well as the sixteen hundred taped sermons, will continue to supply a need for expository and biblical truth that is marked by depth and balance.

B. Lloyd-Jones' fervent passion for sound and steadfast "doctrine" will continue to endear his works to those who seek for revealed truth rather than mere inspiration, for solid foundations for faith rather than mere feelings of the moment. It was not a sentimental exaggeration caused by the nature of the occasion that moved Vernon Higham in delivering the funeral oration at the time of Lloyd-Jones' death to say : "he taught us that there was such a thing as Christian doctrine...but he taught us...only in order that we might know Him and the power of His resurrection". [79] In my opinion his doctrinal emphasis will continue to lead back to the tradition known as "Reformed", which has continued to edify both heart and mind of people because of its biblically based convictions. Because "all these doctrines are about God!" [80] they will, if understood from Lloyd-Jones' perspective, continue to "bring us to know God, the Everlasting and the Eternal in the Glory and the Majesty and the Holiness of His Being..." [81], thereby also producing true humility in men and women. His focus on doctrine reminds the Church that it is

committed to the truth of God's Word before all else.

C. Lloyd-Jones' persistent focus on the theme of the church needs constantly to be heard in an age marked by fragmentation and individualism, in the church as well as in the world. The message to evangelicalism with its fervent zeal to woo and to win the individual soul for Christ remains that of the Puritans - the godly church! His corrective of evangelicalism's love of "movements" still awaits a proper hearing, as different and creative movements continue to spring up within that tradition and yet paradoxically fail to strengthen the Church because of their personal and private agendas.

D. Lloyd-Jones' perceptions of Revival, untidy as they may be at points, need to be heard by the church as it struggles to emerge out of notions where "the idea of an unbroken continuity of cause and effect governed by natural law" [82] still dominates so many minds and where, consequently, there is little expectation of God's direct intervention in personal life and history. My own observation, on the basis of the writings considered, is that Lloyd-Jones would have been the theologian of Revival this century if so many of his years and so much of his time had not been taken up with a necessary confrontation with the Ecumenical movement and its claims. His viewpoint that all true evangelism is born out of an awakening of individuals, as well as the Church, through the Spirit is a biblical perspective that needs continually to be heard. This is especially the case in the modern Church tempted as it is by all forms of Pelagian notions of "power" in order to fulfil its tasks and believing so much in

the ability of men to complete the great Commission in the modern world. His words spoken fifty years ago in 1945 still resonate : "The Word is all important, but the only power which provides authority is the Holy Spirit....That is the story down through the ages and in every period of revival...". [83] His is a supreme optimism : "Whatever the state of the church, God can send a Revival".

E. Lloyd-Jones will continue to be known, along with his great emphasis on doctrinal and evangelical orthodoxy, as the "theologian of the heart", following in the footsteps of the Puritans with their experimental and experiential piety. As in their day their writings were marked by an emphasis on practical piety, which was unusual among Reformed theologians in other parts of Europe, so in this time the witness of Lloyd-Jones will continue to remind the Church that all true preaching is directed to personal knowledge of God "this glimpse of God, of the glory of God...a kind of foretaste of heaven", where the end and goal of life is the glory of God.

F. Lloyd-Jones willingly embraced the description of "Nonconformist" as he distanced himself from Anglicanism and the established church of England. His remark, "I belong to a denomination of one!", uttered in jest, serves also to focus onto a truth much needed in our time. While the stance of this thesis is concerned with the recovery of a corporate understanding of the Christian life based upon the church, we need to recognise in Lloyd-Jones that necessary "nonconformity" which marks out one who has been conformed unto Christ as the

fulness of God's revelation and truth to the world. This valid nonconformity is reflected in the thought, attitudes, and life of David Martyn Lloyd-Jones. It will serve as an inspiration to many others.

In concluding this thesis, let there be an unusual voice heard; unusual in an evangelical context. In his assertion a great evangelical truth is heard, one which serves to define the nature of the witness of David Martyn Lloyd-Jones in his time as a minister of the Word of God. Cardinal Joseph Ratzinger, doctrinal adviser to Pope John Paul II, has written:

"It is time that the Christian re-acquire the consciousness of belonging to a minority and of often being in opposition to what is obvious, plausible and natural for that mentality which the New Testament calls...the 'spirit of the world'. It is time to find again the courage of nonconformism, the capacity to oppose many of the trends of the surrounding culture". [84]

Clearly evident in the thought of Lloyd-Jones is the conviction that this capacity "to oppose" is best inspired by the phenomenon known as Revival, affecting as it does both the Church and society in a Godly way.

Soli Deo Gloria

CHAPTER SIX

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