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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre *verführen* und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält denn die gute Predigt. — *Apologie, Art. 24*

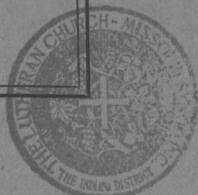
If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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Book Review

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The Heart of the New Testament. By John B. Champion, Professor of Christian Doctrine, Eastern Baptist Theological Seminary. Zondervan Publishing House, Grand Rapids, Mich. 227 pages, 5¼×7½. Price, \$1.50.

The heart of the New Testament is "the vicarious righteousness of Christ" and "justification by faith in Christ's work" (pp. 28, 114). Much of what Dr. Champion says on this point is good Christian theology and deserves earnest study. See, for instance, the examination of the terms δικαιώω and διαθήκη (pp. 27, 115). But he cuts the heart out of this fundamental doctrine of the New Testament when he denies a real substitution. He says, in the words of Beyschlag: "We do not find in 2 Cor. 5:21 the idea of an atonement by substitutionary suffering of the punishment of sin—a conception which is not expressed in Paul either here or anywhere else. . . . The passage shows positive traces that the exchange between Christ and us which the Apostle has in view cannot be thought of in the form of the abstract juridical doctrine of substitution. We find such traces in the fact that it does not read *anti hemon* but *hyper hemon*. Paul says: He died, one for the advantage of all" (p. 160). Dr. Champion buttresses his rejection of substitution by another, a rationalistic, consideration: "We must be on our guard to prevent penalistic interpretations of Redemption from ending credibility of the unity of the Trinity. It is the Trinity they sacrifice instead of witnessing to the sacrifice of Christ. Almost invariably penalists quote 2 Cor. 5:21: 'Him who knew no sin He made sin on our behalf.' If literally He made Christ sin, then it would not be sin, for whatever God does is right, and it would be sinless sin because God made it, for He like the Son 'knows no sin.' . . . Recently a prominent preacher speaking at one of our chapel services said: 'One thing I want you to remember—it was God who put Jesus Christ to death, and the wrath of God rested upon Him as He hung on the cross.' How much unity of the Trinity is left by statements that God the Father murdered His own Son, as sinless as He? . . . How could God make His Son sin for us and then reject Him for being what He had made Him? With these penal interpretations we have a delirium of contradictions and absurdities with not a shred of the unity of the Triune God left. What I am showing is that pure penalism sacrifices or abolishes the unity of the Trinity" (p. 32 ff.). The heart is cut out of the New Testament, furthermore, by the teaching of an election *intuitu operum*, *intuitu fidei*, by the denial of the *sola gratia*. "If there were total depravity, grace would have nothing to appeal to or work upon in the soul to cause it to respond. Where there is no favorable interpreting content of mind, there can be no possibility of reading the lost as persons. This is just the difference God foresees by His omniscience, that some will respond and

some will not. 'Whom He foreknows [will respond], He predestinates, to be conformed to the image of the Son.' Foreknows because He will compel the reception of grace? No, that would be neither grace nor foreknowledge. And grace by compulsion would smack of the will of a totalitarian dictator, rather than of divine grace. God, on the other hand, would not be omniscient did He not foreknow those who would respond to His saving love. No arbitrary favoritism can be found in the Father" (p. 24).

Our book presents a curious mixture of believing in spite of the protest of reason and of submitting to rationalistic considerations. "The Incarnation was the miracle of all miracles. . . . Lacking the necessary omniscience to explain this mystery of mysteries, etc. . . . We cannot explain how the uncreated Creator became a creature in the Virgin's womb" (pp. 48, 128). But substitution cannot be true, because that would destroy the Trinity! It cannot be true that "the Father in the Divine anger poured out the vials of holy wrath upon Jesus," for did not "Jesus Himself say: 'Therefore doth the Father love Me?'" (P. 170.) And then such fine statements as these are made: "That God has not explained the unexplainable by reason of our finite capacity in understanding how the pre-existent Person united human nature and life to His Divine nature and life, does not prohibit the potent, patent fact of this from being accepted. . . . When that blood was shed, it was the blood of the God-man, the blood of a Divine-human body" (pp. 49, 51). — It is an inexplicable phenomenon.

Some portions of our book are rather incongruous. For instance: "Human blood is made up first of all of a fluid, plasma, or lymph, in which varied corpuscles swim or are carried along in the current of circulation. . . . The leucocytes are living sacrifices to protect the body from enemy bacteria. These corpuscles are of various forms and have different ways of carrying on the war. . . . The lymphocytes are another type of corpuscle. They oil the joints, etc." There are two pages of histological lore—to prove the thesis that "it is because of the place the blood occupies that it became the insignia of sacrifice in life and religion" (p. 53 f.). Other portions make fine reading. For instance: "We find in Rev. 1:2 that the Lord Himself is the real Author of this book, and that John is serving as His amanuensis. . . . The fruitfulness of preaching depends upon faithfulness to the Word that allows no substitution of the wisdom of man. The esteem and use of God's own Word in the Scriptures marks the measure of the Church's usefulness and power to win the lost, and also to maintain the fidelity of being true witnesses for God in such a world as this. The weakness of the poorest Christian has the greatest strength in existence guarding, seeking, and ministering to Him" (pp. 95, 205 ff.). TH. ENGELDER

The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press, Nashville. 120 pages, 5¼×7½. Price, \$1.00.

In saying that this is a worth-while book, we are but mildly expressing our praise. May it have a wide circulation. Dr. Lloyd-Jones tells what is wrong in the world of our day and points to the true remedy for

the ills of the world which the Lord by His judgment in this present World War is calling to repentance. The author of the book well diagnoses the world's ills and clearly shows how all attempts of man in improving the world are utterly futile and of necessity must fail. He just as clearly shows that God alone can help sinful man in his plight; in fact, God has done so in Christ Jesus and in Him through His Gospel offers to sinful man his only salvation. Dr. Lloyd-Jones says: "Godliness is essential to ethics. Nothing but a belief in God and a desire to glorify him, based upon our realization of our utter dependence upon him and our acceptance of his way of life and salvation in Jesus Christ his Son can ever lead to a good society." (P. 35.) "We must deal with the present position as it is. But the way in which we do so is of vital importance. And that is why I say that we must be prepared to 'be cruel to be kind.' If we are anxious to help and to speak the redeeming word, we must first of all probe the wound and reveal the trouble. That cannot be done without giving rise to pain and perhaps also to offense. And that in turn will lead to our being unpopular and disliked in a sense that can never be true of us if we are merely soothing the world, or else more or less ignoring it entirely, while we enjoy our own religion." (P. 13.) "Clearly, the most significant fact concerning the modern view is that it makes no mention at all of sin in the sight of God. It never uses the word *guilt* and is quite unaware of the fact that sin is primarily transgression." (P. 57.) "The expiatory or piacular view of the death of Christ has become almost unknown; the idea of a mighty transaction by God, in which sin was dealt with and punished in our Lord's body on the cross, is scarcely known at all. . . . The doctrine of justification by faith only has passed into desuetude." (P. 78.) These few quotations and the following chapter heads ought to be sufficient to arouse the interest of our readers in this book: I. The Religious History of Mankind, II. Religion and Morality, III. The Nature of Sin, IV. The Wrath of God, V. The Only Solution.

The following biographic sketch is given by the publishers on the flap of the book: "D. Martyn Lloyd-Jones, born at Cardiff, became in early youth an active member of the Welsh Presbyterian Church. A brilliant student, he was educated at St. Bartholomew for the medical profession. Before and after his graduation as an M.D. and a Member of the Royal College of Physicians, his work was noted by Lord Horder, one of the King's physicians, and by Sir Bernard Spilsbury, the famous Home Office Expert. He became a lecturer at St. Bartholomew and was subsequently appointed by Lord Horder to conduct research in endocarditis, distinguishing himself as a heart specialist. But Dr. Lloyd-Jones heard another call and gave up his medical career for the Christian ministry, being ordained in 1927. Since that time he has preached all over the British Isles; and, although he has continued to center his work at Port Talbot, he has been invited to the pastorates of some of London's most famous churches. In 1937, the Unit of Evangelism of the Presbyterian Church in the United States brought him from England to speak at the Evangelistic Conference of the General Assembly. The lectures on 'the plight of man and the power of God' were given at the Free Church College, Edinburgh, Scotland."

J. H. C. FRITZ

Every One That Believeth. Expository Addresses on St. Paul's Epistle to Romans. By Harold J. Ockenga. 1942. Revell Co., New York. 256 pp., 5½×8¼. Price, \$2.00.

The author is pastor of Park Street Church in Boston. The title of his work is well chosen. It is made up of addresses, sermons printed as they were dictated by the author, and they are definitely of the expository type. It helps one gain new hope for the revival of Christianity in New England when one reads that this entire series was preached over the radio and was received with such response from the radio congregation that Dr. Ockenga decided to put the sermons in print. The evangelical, orthodox nature of his interpretation of Paul's Letter to the Romans might be illustrated by quotations from almost every page. A few quotations will exemplify. Regarding the judgment that is given to Christ: "Christ as the God-Man has full knowledge of all the limitations of men and will judge righteously in that day. How appropriate it is that He who stood condemned before the judgment bar of Pilate should have authority in that day to settle the eternal destinies of man." (P. 32.) Regarding the theory of evolution as applied to religion: "This theory holds that all primitive religions today are akin to the first religion of mankind. That this is contrary to the facts of history we have already mentioned, for the latest developments in both anthropology and archaeology have revealed that the earliest recorded religions of mankind in the cradle of the race were monotheistic and only after many centuries did polytheism enter." (P. 43.) The substitutionary atonement: "Man is a sinner lost and condemned, but is justified and declared righteous through a substitute whom he accepts and in whom he trusts. God and man are in harmony; God sovereign and ruling, man obedient and humble, but glorious in the image of God." (P. 57.) Justifying faith: "It is the belief in and the acceptance of what God declares Christ has done for the sinner." (P. 59.) The death of our Lord: "On Calvary a more profound event occurred than the human mind imagines. To call the death of Christ an example of sacrifice, or a martyrdom of a man, or a persuasion by suffering is a terrible sin. On Calvary Christ carried the wrath which is manifested against unrighteousness." (P. 64.) Imputed righteousness: "To have such a blessedness rests not in the circumcision, in the law, in baptism, in the Lord's Supper, in confirmation, or in any other ordinance of the church, but it rests on simple faith in God Who justifies the ungodly. This blessedness comes utterly without the law and without ordinances and without works through the simple exercise of faith in God." (P. 75.) Sovereign grace: "The principle applied in the choice of Israel is sovereign grace. God chose Israel and bestowed these blessings upon the people not because of their worthiness but in spite of their unworthiness." (P. 145.) "There is no mystery about the hardening of Israel. It is the result of unbelief, and there is no mystery about the rejection of an individual who will not believe on the cornerstone, the Lord Jesus Christ." (P. 156.) The purpose of government: "There is a definite purpose to this civil government which God has instituted. It is to control fallen man in his social relationships. If man is inherently bad, corrupt, depraved, and fallen, it is obvious that

these bad tendencies will soon come out in his social relationships with his fellow men and that man must be curbed, restricted, ruled, and controlled. In fact, this is the great problem of government." (P.200.) The author goes wrong in the discussion of baptism when in connection with the sixth chapter of Romans he denies baptismal regeneration and, in fact, finds a baptism by the Spirit but not a "water baptism" in this chapter. The millennialist scheme of the Latter Days finds expression in the discussion of Chapter 11. (P.173.) But these flaws disappear in the general excellency of interpretation which characterizes these expository lectures on Romans.

THEODORE GRAEBNER

Four Reasons Why Christian Parents Prefer the Lutheran Elementary School for Their Children. What Is the Lutheran School?

Concordia Publishing House, St.Louis. 5 cents each, 36 cents per dozen, \$2.50 per 100.

Initiated by the Board of Christian Education of the Western District and prepared by Mr. J. Grundmann of Zion Lutheran School, St.Louis, these two illustrated folders, 14×8, lend themselves admirably for school promotional work. Concordia Publishing House is to be complimented for getting out such material as has a definite eye appeal and as tells the story of our Christian day school forcefully in a few paragraphs.

F. E. M.

Concordia Bible Student. Vol. XXXII. Number 3. July, 1943.

Concordia Bible Teacher. Vol. IV. Number 3. July, 1943.

Concordia Publishing House, St. Louis, Mo.

These companion booklets, prepared by Dr. J. M. Weidenschilling, treat the Life of David in thirteen lessons, the topics of which indicate the practical nature of these fine studies, *e. g.*, Lesson 1: 1 Sam.16. Giving Our Hearts to God in Our Youth; 3: 1 Sam.18:5-30; 19:8-18. The Bitter Fruits of Envy. 10: 2 Sam.8 and 9. Serving the Lord in Our Calling. The *Concordia Bible Teacher* offers, besides very helpful notes on the lessons, a review of *The Concordia New Testament with Notes* and a timely article on "The Bible Class as an Educational Agency of the Church."

THEO. LAETSCH

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions to all of our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual number of notices in the second last and the last number of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

June, 1943

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