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## Miscellanea

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feh; trotz ihrer Untüchtigkeit stolz; wollen verdienen, was niemand verdienen kann; ihre Werke geschehen aus Furcht, Lohnsucht, Ehrgeiz, darum mit Unlust, nicht von Herzen. Die andern sind durch ihre Wiedergeburt frei vom Gesez, von der Schuld und der Strafe der Sünde; das hat Christus ihnen erworben, Gal. 4, 4. 5; sie sind Kinder des Hauses und tun nun in kindlichem Geiſt, was ihrem Vater wohlgefällt, nicht um sich etwas zu verdienen — es gehört ihnen schon alles, was der Vater hat —, sondern aus Liebe.

## 2.

B. 29. Ismael und Isaaſ können nicht in einem Hause leben. Das war nicht Isaaſ Schuld, sondern des hochfahrenden Ismael. — Gesez und Evangelium schließen sich gegenseitig aus als Weg zum Leben, Röm. 11, 6. Werkgerechtigkeit und Glaube können nicht nebeneinander bestehen. Diener des Gesezes und Kinder der Gnade können nicht friedlich beisammen wohnen; der Christ muß dem Unchristen die Wahrheit sagen, und der eingebilbete Gesezesknecht bäumt sich dagegen auf; und vor Menschen hat Ismael immer den Vorteil, Joh. 16, 2.

Gott urteilt anders, B. 30. Gesezesdiener werden des Gesezes Lohn empfangen, Gal. 3, 10. Es gab nur eine Hilfe für sie, Gal. 4, 4. 5; diese haben sie verachtet und zurückgestoßen; darum: Matth. 22, 11—13. — Aber: Röm. 10, 4. Sie sind Kinder Gottes, darum auch Erben, Gal. 3, 29.

Sind wir Kinder der Freien? Lied 246, 5. 6.

L. G.

### Miscellanea.

#### What Seventh-Day Adventists Believe.

Exception has been taken by a member of this organization to a sentence found in the *Concordia Cyclopaedia*, page 699, where the statement occurs: "They are largely anti-Trinitarians, deny Christ's deity, and are at variance with the fundamental teachings of Christianity as laid down in the Apostles' Creed."

The Pacific Press Publishing Association has sent two pamphlets by Alonzo L. Baker, one of them entitled *Belief and Work of Seventh-day Adventists*, and the other, *What Do Seventh-day Adventists Believe?* In order to be perfectly just in our criticism of this organization, we quote directly from the second pamphlet: —

"Our theology can be summed up in two words — Christ and the Bible, Christ as the incarnate Word and the Bible as the written Word of God. In these two words we have a complete revelation of God.

"We do not base our system of belief on the Bible because of an unthinking and superstitious reverence for that Book, but because the Book displays Christ. In other words, the focal point of our faith is not a book, but a Person revealed in a book.

## "SEVENTH-DAY ADVENTISTS BELIEVE IN —

## "1. The Supernatural and Plenary Authority of the Scriptures.

"We believe that the Scriptures of the sixty-six books of the Old and the New Testament, when freed from possible errors of translators, copyists, and printers, are the very Word of God; that all the truths revealed therein are given by inspiration of God, though expressed in the words of men; that the whole counsel of God, concerning all things necessary for His own glory and man's salvation, faith, and life, is either expressly set down in Scripture or may be deduced therefrom; that the Scriptures are therefore the only infallible and authoritative rule of faith and life; that the rule of interpretation of Scripture is the Scripture itself.

## "2. God and the Trinity of the Godhead.

"We believe that in the unity of the Godhead there are three persons: God the Father, God the Son, and God the Holy Spirit; that God is all-good, all-loving, all-merciful, all-just, all-wise, all-powerful, infinite, and eternal, everywhere present through His Spirit.

## "3. The Substitutionary Death of Jesus Christ.

"We believe that God, who is rich in mercy, 'so loved the world that He gave His only-begotten Son' to be the Savior of sinners; that the Lord Jesus Christ, the eternal Son of God, voluntarily took on Himself human flesh, being conceived by the Holy Spirit and born of the Virgin Mary, yet without sin, so that He is both God and man and the only perfect Mediator between God and man, by whom alone we come to the Father; that by a life of perfect obedience and by His sacrificial death He satisfied divine justice and made provision for atonement for the sins of men; that the salvation thus provided is freely offered to all men and is sufficient for all, but becomes efficacious only in those who believe in Jesus Christ; that Christ rose from the dead and ascended into heaven, where He, as our Mediator and High Priest, makes continual intercession for us in the sanctuary, in 'the true tabernacle, which the Lord pitched, and not man'; that in the final day of accounting He will formally blot out [?] the sins of men, and they will be remembered no more forever. . . .

## "8. The Second Coming of Christ.

"We believe that the truth of the second coming of Christ constitutes one of the cardinal doctrines of the Scriptures; that the numerous 'last day' prophecies clearly tell us the second coming is imminent and will occur in *this generation*; that it will be universal, visible, and literal; that Christ at His appearing will abruptly end the reign of sin and establish His eternal kingdom of righteousness and peace.

## "9. The Millennium.

"We believe that between the end of the Christian, or Gospel, age and the beginning of the new earth state there will be a *thousand-year period called the millennium*; that the second coming of Christ, the first resurrection, — the resurrection of the righteous dead, — the binding of Satan, and the translation of the righteous to heaven will mark the beginning of this period; that during this time the wicked will be dead on this earth, Satan and his angels will be confined here in solitude, and the righteous will be in heaven with Christ, sitting in confirmatory judgment on the

wicked; that the descent of the New Jerusalem from heaven to this earth with Christ and the righteous, the second resurrection, — the resurrection of the wicked, — the loosing of Satan, the Executive Judgment, the annihilation of sin and sinners, and the purification of this world by fire will mark its close.

“10. The Mortality of Man.

“We believe that God alone has immortality; that man may have immortality only as a gift from God through Christ; that upon conversion the Christian receives eternal life by faith in the promises of God; that immortality will be conferred upon the righteous at the second coming of Christ and the first resurrection.

“11. The Unconscious State of the Dead.

“We believe that, when a man dies, he enters a state of silence, inactivity, and entire unconsciousness; that he remains ‘asleep,’ *altogether oblivious to the passing of time or events*, until the first resurrection if he is accounted righteous, or until the second resurrection if he is numbered among the wicked. [*Psychopannychism.*]

“12. The Punishment of Sinners.

“We believe that ‘the wages of sin is death’; that the punishment meted out to sinners will be eternal death, *total extinction by fire*, after they are adjudged guilty before the judgment bar of God.

“13. The Judgment.

“We believe that the work of the Judgment is divided into two phases, which may be called the Investigative and the Executive; that the Investigative Judgment is now in progress and will end at the close of the probation of sinners; that the Executive Judgment will come at the close of the millennium, when sinners will be punished by death in the lake of fire.

“14. The Earth Renewed.

“We believe that after the millennium this present evil earth will be renovated by fire, the same fire that destroys sin and sinners, and restored to its Edenic state; that the earth, thus made new, will then become the eternal home of the redeemed.

“16. The Seventh-day Sabbath.

“We believe that the seventh-day Sabbath was instituted at the end of the creation of the world in six literal days; that it is a memorial of creation and a sign of re-creation, or redemption; that it is *a vital part of the Moral Law*, the Ten Commandments; that it is essentially a spiritual institution; that God intended it to be observed in all ages by all men; that Christ and His apostles always, both before and after the crucifixion, observed the seventh-day Sabbath, and therefore it is the rest-day of all Christians.

“17. Sunday as a *Pseudorest-day*.

“We believe that the first day of the week, commonly called Sunday, was dedicated by ancient paganism to the worship of the sun; that as the Christian Church fell away from the true doctrine in the early centuries, the seventh-day Sabbath was gradually displaced by the pagan [?] holiday, Sunday, which, with other pagan institutions, was eventually incorporated

into the ecclesiastical law of the Roman Catholic Church and by her transmitted to the reformed churches; that because it is based on pagan custom and church tradition only and is nowhere countenanced in the Bible, Christians are in error in observing it as the weekly rest-day.

**"18. The Rite of Baptism by Immersion.**

"We believe that the ordinance of Baptism was given to the Christian Church as a memorial of the death, burial, and resurrection of Christ; that after repentance and confession on the part of the sinner his baptism is the outward sign to the world of his conversion and the beginning of a new life by faith in Jesus Christ; that because of what it signifies, the *only proper mode of baptism is by immersion once in water*, as the Bible teaches; that only those persons who are come to the age of accountability should be baptized, because only they appreciate the significance of this rite.

**"19. The Tithing System.**

"We believe it to be God's plan that the Gospel-work and -ministry should be supported by tithes and free-will offerings; that to set apart one-tenth of the net income for the advancement of God's kingdom on earth is both a Christian duty and a privilege and brings spiritual and temporal blessings to the tither.

**"20. The Gift of Prophecy.**

"We believe it is God's plan that the gift of prophecy, together with the other gifts of the Spirit, should be manifested in the Church in every age; that the 'remnant Church' especially should not come behind in this gift, but should have the spirit of prophecy in its midst for the spiritual encouragement and upbuilding of the Church.

**"21. Liberty of Conscience and Religion.**

"We believe that a man's conscience should at all times be free; that any attempt on the part of the State to dictate in the domain of religion is altogether wrong and subversive of the fundamentals of liberty; that any organic or working union of Church and State is contrary to divine principles, and such a union always imperils freedom and fosters tyranny and the persecution of dissenters.

**"22. The Maintenance of Bodily Health.**

"We believe the Scripture-teaching that the human body is designed to be the temple of the living God; that the maintenance of health is a Christian duty; that *the body should not be defiled with liquors, narcotics, harmful drugs, tobacco, or unhealthful foods.*

"There are some Christian people who make special effort by voice and pen to inveigh against what they term 'dangerous beliefs of Seventh-day Adventists.' Whether they are sincere and genuine in their convictions, we shall not question, but we shall state in brief compass a few of the things that we do not believe; and he who says that Seventh-day Adventists do hold these views is ignorant of the truth in the matter or guilty of wilful misrepresentation."

Our readers will readily draw the proper conclusions. We have italicized certain statements. P. E. K.

### The Word "Year" in the Book of Genesis.

One of the strangest aberrations of unbelief is that concerning the word *year* in the first stories of the Bible. On account of the great age which is ascribed to the patriarchs, especially before the Flood, but even down to the days of Abraham and Moses, some critics have thought that we must assume the years of that age to have been month-years, that is, that every month was regarded as a year.

But that this theory fails in view of the plain text can easily be shown. If the word  $\text{יָרֵךְ}$  in the Book of Genesis is to be understood of months, then Enoch would have been less than six years old (according to our present reckoning) when he became the father of Methuselah, Gen. 5, 21. The same would have been true of Mahalaleel, v. 15, and of other patriarchs (Enos, Cainan). After the Flood, Shem would have been the father of Arphaxad at the youthful age of less than nine years. Abraham could hardly have spoken of himself and of his wife Sarah as being old, Gen. 17, 17; 18, 11, if he had been eight and one-third and Sarah seven and one-half years old. According to Gen. 30, Jacob would have become the father of nine sons in approximately seven months.

The entire reckoning of time, of days, of months, of years in the Book of Genesis brands the strange theory as a lie. Gen. 1, 14 speaks of the division of time as we now have it. There would be hopeless confusion with regard to such passages as Gen. 6, 3 compared with 11, 10 if the supposition of the critics were accepted. The appearances of God to Abraham, Gen. 17 and 18, with the definite promise concerning the birth of Isaac, took place when he was ninety-nine years old, and he was a hundred years old when Isaac was born unto him, according to Gen. 21, 5. See especially Gen. 17, 21. Again a month-year is out of the question. The years are connected with the season of harvest, Gen. 41, 1 ff. (cp. Gen. 8, 22), which again shows the folly of the month-year theory.

But the most elaborate refutation of the theory is found in Gen. 7 and 8, in the description of the Flood. Its beginning is given as in the six-hundredth year of Noah, in the second month, on the seventeenth day. The one hundred and fifty days, which include the forty days of rain, bring us to the seventeenth day of the seventh month, as noted in Gen. 8, 3, 4. Then the further exact mention of days, after the first day of the tenth month, and the intervals of seven days definitely point to the use of time approximately as we reckon it to-day. Moreover, it seems that solar years are meant, and not lunar years, for the one hundred and fifty days are noted as equaling five months. So it will be best in every way to remain with the truth of the inspired account.

P. E. K.

### "Thousand Years — One Day."

We read, 2 Pet. 3, 8: "One day is with the Lord as a thousand years and a thousand years as one day," and in Ps. 90, 4: "For a thousand years in Thy sight are but as yesterday and as a watch in the night." It is a most peculiar thing that these passages, especially the former, are constantly used to spread doubts concerning the length of a creation day. But in both cases the inspired writer clearly indicates that he is speaking of the eternity, of the timelessness of God, of His independence of all time-reckoning as practised by human beings. The passages have nothing to do

with the definition of "day" in Gen. 1. According to one of the fundamental rules of hermeneutics a word must be understood in its first or primary sense unless the context clearly indicates a figurative use of the word. Now, it is clear that, if we accept the text of Gen. 1 as it reads, we are bound to think of a day of twenty-four hours. If the sun and the moon divided the time beginning with the fourth day, so that the expression "And the evening and the morning were the fourth day" refers to a day, why should we accept a different explanation in v. 5, of the first day? Cp. esp. Ex. 20, 11; 31, 17. Every concession made to unbelief with regard to any one fact of Scripture is a step in the direction of doubt and unbelief. Cp. the articles *Das Wort Tag, Gen. 1*, in *Lehre und Wehre*, October, 1919, and "The Length of a Creation Day," *Theol. Monthly*, February, 1924. P. E. K.

### The Lutheran Pulpit Garment.

It is a strange phenomenon that, in these days of an attempt at a restoration of ancient liturgical usages, the statement is found again and again: "The black pulpit robe was foisted upon the Lutheran Church of Germany by Calvinistic influences." A careful study of the *Kirchenordnungen* of the sixteenth century is bound to result in other statements and conclusions. (Cp. CONCORDIA THEOLOGICAL MONTHLY, Vol. I, 838 ff.) In addition to the testimonies there offered, the following may prove of interest to the honest searcher for the truth. The first is from Uhlhorn, *Geschichte der deutsch-lutherischen Kirche*, Vol. I, 80: "Mancherorts hielt sich auch der Gebrauch der Messgewaender, der durch das Interim neuen Halt und neue Verbreitung gewonnen hatte, noch eine Zeitlang. So verordnet noch die Kalenberger Kirchenordnung von 1569, dass die Pastoren den kirchlichen Ornat, 'als Alben, Kaseln und Messgewand', tragen sollen. Der katholische Ornat machte dann der in mittleren und hoeheren Staenden ueblichen 'Schaube' Platz, einem faltigen, den ganzen Koerper umschliessenden Mantel, wie auch Luther und die andern Reformatoren ihn beim Gottesdienst getragen haben." And the second passage is from Kroker, *Katharina von Bora*, 30: "In den Raeumen seines Klosters war Luther schon 1523 anstatt in der Moenchskutte in weltlicher Tracht einhergegangen, und am 9. Oktober 1524 hatte er zum erstenmal auch auf der Kanzel ohne Kutte gestanden. Er trug seitdem statt der Kapuze das Barett, das ihm als Doktor der Theologie zukam, und anstatt der Kutte, die von einem Strick zusammengehalten wurde, den weiten, langen, bis uebers Knie reichenden Doktorrock, die sogenannte Schaube. In dem Talar der protestantischen Geistlichen hat sich dieses alte Kleidungsstueck mit geringen Veraenderungen bis auf unsere Tage erhalten." This agrees with the exposition in Meusel (IV, 5): "Als das Leipziger Interim sie [die katholische Kultuskleidung] zum Gesetz machen wollte, trat eine schaeferere Opposition gegen sie hervor, so dass der schwarze Talar (nunmehr *Chorrock* genannt) mehr und mehr allgemein wurde, ein Mittelding zwischen der damals gebrauchlichen Schaube der Ratsherren und Gelehrten und dem Moenchsgewand, der, noch heute allgemein gebrauchlich, bei gleicher Grundform in den verschiedenen Landeskirchen kleinere Modifikationen im Schnitt, besonders in bezug auf die Aermel, den Faltenwurf und das Schulterstueck oder Koller, zeigt." Any first-class house dealing in academic garments knows the difference between the Lutheran pulpit gown and the Geneva, or Calvinistic, vestment.

P. E. K.