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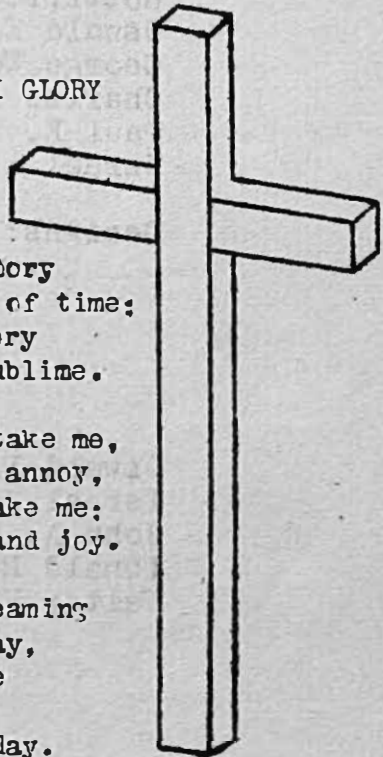
IN THE CROSS OF CHRIST I GLORY

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance
streaming
Adds more lustre to the day.

Pain and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.



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THE WAY OF THE CROSS

Many artists have tried to picture for us the agony of the Cross. They would have us see the sufferings which Christs endured. The battered limbs, the broken face, the sorrowing friends are all to arouse in us a feeling of the agony of Christ. And what heart of man could fail to bow in sympathy before this suffering Christ? If we would only understand that it was for us that He hung and suffered there, we would perhaps find greater reason for the faith that is in us! Our sympathy for Him would then perhaps turn more to grateful praise and thankful obedience to His Will. Thus, would the artist lead us through sympathy to faith and life in Him.

But is there not something in the agony of the Cross which goes deeper than we can ever comprehend? Is there not a call that comes down to us from the Cross asking us to enter into a conflict which will rend our very souls in twain? Is there not a greater glory, an eternal hope and peace that is born to us on that Cross?

In The Crucifixion, El Greco has tried to picture something like that for us. Look behind that grotesque body hanging on the Cross-as though there had been no agony or suffering, as though death were but the end. Look beyond those figures at the foot of the Cross, whose features seem to express an inward death that prevents them from feeling either pain or joy, who seem to have failed to comprehend the loss that has come to them, and the suffering that was endured. And then see those awful lines and shadows in the sky! The very heavens are rent in twain! The conflict has eternal significance!

Oh, the agony of the Cross! The bitterness of this conflict of Christ. But it is not finished! Indeed, Christ has said, "It is finished". But He spoke not of the Cross. The Cross has rather just begun. Its force has still to be felt throughout the world. Its message of peace has still to be carried to the uttermost parts of the world. Its suffering has yet to be borne by those who would have peace.

We talk a lot of suffering today. We bear a lot of pain today. Is not the indifference of the world, its laughter and rebuff, its hatred and faithlessness a painful load for us? Is not the selfishness and distrust, the war and the bloodshed, the suffering of a human soul a sharp-edged sword piercing our very sides? Do not our own sins- our pride and selfishness, our fears and misgivings, the lusts of our flesh- try to drive us from our bended knees? Oh, the suffering which we must endure! Where but at Gethsemane can we find strength to meet these thrusts of the Tempter? And thus we learn to walk on that road which Christ would have us go, so that we too may learn to bear the fruits of Christian faith and virtue. Yes, by suffering, thus, we learn.

But it is not this kind of suffering that is brought to us at the foot of the Cross. We would rather suffer to be cleansed and to be freed. We would rather suffer with Christ upon the Cross. (Romans 8.) We would hang upon that Tree with Him and die with Him, so that we too might live. Somehow, that is the privilege which we would not have denied to our yearning souls. Somehow, we are sure that that is the Way of the Cross, the way of life through death. And we would go.

And if my soul asks "How?", then I needs must answer: "Go with Christ. Follow Him through Gethsemane to Calvary. There will be bitter suffering, but turn not to the left nor to the right. Keep your eyes on Him who goes ahead. And when His head shall finally bow with the words, "It is finished" on His lips, then you too may bow your head and say, 'It is finished'. And the end- oh, the glory and the peace which you shall know, shall pass your every expectation!

-Gottfried Alberti

THE WORLD'S STUDENT CHRISTIAN FEDERATION

The WSCF is not an organization. It is rather a movement in the life of Christianity, a movement on the part of laymen, of university men and women throughout the world. It is a Cause. The Cause of Christ is its cause. For this reason it is alive and pulsating. Its form is not fixed in great detail. Yet, it is intensely real and important for those who know the life of the Federation personally.

In 1895 a group of representatives from Student Christian Movements of North America, Great Britain, Germany and the Scandinavian countries met in the ancient Swedish castle of Vadstena to found the WSCF. John R. Mott, then a recent Cornell graduate, was filled with prophetic zeal in this undertaking. Soon the world movement spread to all lands, so that today the Federation can be found in almost every

university of importance. There is an international imperative in Christianity that will not be denied. This imperative is not always clear-cut to us in our American isolation. Christians demand fellowship with other Christians throughout the world. This is particularly true of students. A transcendent unity which will bind students together, rather than cause them to enter into bitter conflict is the need of our time. The Federation has been, and is even now in these days, fulfilling that need and obligation.

The history of the Federation contains an interesting development. The Federation began with a certain basic unity in belief and method. It was strongly evangelical, stressing Bible study and personal faith in Jesus Christ. In many cases the basis of membership was the church basis (especially in Scandinavia). But toward the end of the first fifteen years, changes were apparent. 1911 marks the turning point. Efforts were made to get into contact with the Eastern Orthodox students. The change came when a resolution was drafted which allowed membership on a personal instead of a church basis. The Russian Orthodox Movement was received into membership.

World War I presented a new set of problems. While the thin thread of fellowship was not severed, isolation from one another caused an evolution in different directions. The Anglo-Saxons strongly stressed the social aspects of Christianity and the Kingdom of God on earth, while the Continentals laid emphasis on the eschatological character of the Kingdom and the essential meaning of the Cross.

These theological differences were also going hand in hand with an attitude toward the Church. In some parts of the world students reacted against the Church. However, around 1930, voices were heard, especially in Europe, that particular groups could best contribute to the life of the Federation only if they could give full expression to the life and tradition of their own church. The Russian Orthodox, the Lutherans of Scandinavia, and the Anglo-Catholics, followed later by the Calvinists, expressed this tendency. In 1932 the General Committee of the Federation decided that it would allow in the fellowship of the Federation confessional groups, provided they would accept belonging to a fellowship which might include students who did not belong to that given confession. The pendulum has swung back to the church basis of former years.

In the spirit of this renewed emphasis on the contribution which confessional groups can and should make to the life of Christian students in the world, and particularly in North America, the National Council of the LSAA felt the call of God, when it voted to seek affiliation with the Federation. The council felt that it would not be true to its Lutheran witness, if it did not make its voice felt in the Christian work among students on our continent. The Lutheran students of America are bringing their contribution to the common basis of the Federation. This basis is, "To lead students to accept the Christian faith in God, Father, Son, and Holy Spirit, according to the Scriptures, and to live as true disciples of Jesus Christ." God, revealed

in Jesus Christ, is the common center of the students in the Federation. Yet, each group, confessional or interdenominational, brings its particular contribution to the life of the whole.

Thus it is evident that the Federation is not trying to build its fellowship on a minimum basis of common belief, but on a maximum basis; accepting the tension of the differences which are apparent as each individual or group makes its full contribution. These differences are not minimized. They are brought out in sharp focus. There are great differences of emphasis in the Federation today. What binds the Federation together is the common loyalty of its members to God as revealed in Jesus Christ, and the acceptance of Christ as the Lord of Life. The members of the Federation are learning to "see the Christian in the other". Only by the deepening of the conviction of each in his particular tradition can the members meet at the center; the center which is Jesus Christ Himself. The unity thus found is not in a formal agreement, but it is given by God. Each time groups meet, that unity is never taken for granted; it is always freshly discovered. From a human standpoint it is risky business. The existence of the Federation depends entirely on the faith of its members in Jesus Christ. Inevitable tensions and conflicts exist within the unity. Yet, each time it is Christ who unites the Federation in a continuous renewal of that unity.

- Oswald Elbert.

THE DARKEST MORNING OF JUDICIAL HISTORY

The most famous trial recorded in judicial history is that of Jesus of Nazareth, who was tried, convicted, and crucified for the crime of blasphemy. We are somewhat familiar with the trials of such people as Verres, Mary Stuart, Aaron Burr, Alfred Dreyfuss, and others; but these trials shrink into insignificance and comparative unimportance when the trial of Jesus is brought forth for study.

Let us look briefly at one phase of that trial, the morning session before the Sanhedrin, and determine the legal and illegal aspects of the case in the light of the law which prevailed at that time. The Gospels of the New Testament are our record of fact. Their authors are our credible witnesses. Such questions concerning the existence of the Sanhedrin at the time or whether it had jurisdiction in the particular case must be discussed at another time. For this discussion, we shall answer affirmatively to both,

Of this morning trial, Matthew states that "when the morn was come, all the chief priests and elders of the people took council against Jesus to put Him to death." Mark wrote that "straightway in the morning the chief priests held a consultation with the elders and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate." Luke is somewhat more informative, but his description of the morning trial is similar to that of the night trial as described by Matthew and Mark. Scholars have come to

the conclusion that Luke's account is really of the night trial, and that his statement in 22:66 ("as soon as it was day") merely indicates that the court had re-convened.

We are now confronted with the question of whether or not this was an informal gathering. The testimony of Matthew and Mark seems to indicate that it is, but the solution must come from Luke. If he refers to a night trial, then the morning session is of an informal character. If he is speaking of a morning trial, then this session is a real trial. The statement in 23:66 tends to obviate this assumption, but the testimony of Matthew and Mark still obtains to overcome all difficulty.

This morning session was, as was the night trial, completely irregular and illegal in regard to proceedings and even in regard to time. In addition to this, the court seems still to be sitting in the palace of Caiaphas instead of at their legal meeting place, the Hall of Hewn Stone. The Hebrew law stated very definitely that the death sentence could be passed only when the court sat at the appointed place. So that the court was not legally qualified to try Jesus, for the place of trial was not that which the law required to be used.

The proceedings against Jesus were illegal because they were conducted on the day preceeding a Jewish Sabbath; also on the first day of the Feast of Unleavened Bread and the eve of the Passover. In addition to this, no session of court could take place before the offering of the morning sacrifice. The time of the trial seems to have been about four or five o'

clock, and the offering was always given between dawn and sunrise. Nor do any of the Gospel writers indicate that such sacrifice was previously or subsequently given.

Now as to the methods of procedure. Hebrew law required that where a verdict of guilty was rendered, a second trial was required to examine the brief of the previous trial. Nor was the second trial to be conducted on the same day, but on a different day. Since the Jewish day ran from sunset to sunset, it seems that both the night session and the morning session were held on the same day.

There was an absence of investigation into the facts of the case, although both law and tradition demanded it. The entire criminal procedure of the Mosaic Code rests upon four rules: certainty in the indictment; publicity in the discussion; full freedom granted to the accused; and assurance against all dangers or errors of testimony. We need not further clarify this ruling in the light of the case at hand.

The apparent haste to finish the proceedings ran counter to Hebraic practice of pains-taking and deliberate investigation. No witnesses were summoned, and therefore there was no charge, for the evidence of the leading witnesses constituted the charge. There was no other charge; no formal indictment. Until witnesses spoke, and spoke in the public assembly, the prisoner was scarcely an accused man. The Sanhedrin could not instigate charges; it only investigated those brought before it. Of an official

accuser or prosecutor, there is nowhere any trace in the laws of the ancient Hebrews. Thus we see that the form of indictment was illegal.

The sentence of condemnation pronounced against Jesus was illegal because it was founded upon his uncorroborated confession. Mendelssohn states that "a voluntary confession on the part of the accused is not admitted in evidence, and therefore not competent to convict him, unless a legal number of witnesses minutely corroborate his self-accusation."

The sentence of condemnation pronounced against Jesus was illegal because the verdict of the Sanhedrin was unanimous. In fact, a simultaneous and unanimous verdict of guilty rendered on the day of the trial had the effect of an acquittal. It was assumed by the law that if none of the judges defend the culprit, he had no defender in the court, and the verdict of guilty was invalid and the sentence of death could not be executed. It might be that Joseph of Arimathea and Nicodemus both members of the council, had this provision of the law in mind and voted with the rest. But it is more reasonable to assume that both did not vote at all for Luke (23:51) states that the former "had not consented to the counsel and deed of them." That the sentence of death was pronounced in a place forbidden by law has already been cited.

The balloting was irregular. Benny states that in ordinary cases the judges voted according to seniority, the oldest commencing; in a capital trial, the reverse order was followed. That the

younger members of the council should not be influenced by the views or arguments of their more mature and experienced colleagues, they were always the first to pronounce for or against a conviction. Whether all the members of the Sanhedrin were legally qualified to try Jesus is a question which must be left for another time. Suffice it to say that a man known to be at enmity with the accused was not permitted, under any circumstances, to occupy a position among his judges. It may also be noted that Caiaphas intimidated the voting of the council by a premature declaration of opinion. This robbed the subordinate judges of freedom of suffrage and violated the rule mentioned before in regard to balloting, since the opinion of the chief priest was regarded as almost infallible authority among the ancient Hebrews.

The Sanhedrin had determined upon the guilt of the accused and had sentenced him to death even before the trial began; and had thus outraged not only a specific provision of Mosaic Law, but also a principle of universal justice. It seems that three previous meetings were held. John speaks of two of them (8:37ff, and 11:41ff) and Luke speaks of the other (22:1ff). I will repeat that the Sanhedrin could not at any time originate charges, but could only investigate charges brought before it.

And, finally, no formal verdict was pronounced, although the report of Luke clearly indicates that such a verdict must have been pronounced. However, we are concerned with actualities here, and since the ac-

counts do not indicate a formal verdict, we cannot assume that one had legally been given.

So we see that there was no charge, no witnesses, and no verdict. The court was not legally sitting, nor were they legally competent, nor were they legally qualified, nor did they have jurisdiction to try a chargeless trial. In fact, so many aspects of the case run counter to law and practice and tradition that some legal scholars wonder how the trial could ever have occurred.

Charles B. Mauch

QUALIFICATIONS FOR THE MINISTRY
H. M. Muhlenberg (1769)

How can we help (the churches) and find pastors (for them) who are fitted for our situation? As yet we do not have a Seminary here, and the dearly beloved co-laborers, who with great difficulty and care are called and sent forth from Europe, are, for the most part, (especially during the first years) not able to stand this work and way of life. There is perhaps some similarity with the mission work to the Jews. At my time, some 30 years ago, the missionaries to the Jews, who had no fixed salaries, had boots on their legs, were dressed in sackcloth, and had knapsacks on their backs, and staffs in their hands. They went through thick and thin, slept on straw and once in a while in beds, had bread and water as food, occasionally something better, as God's providence gave it. They were exceedingly

learned, knew about ancient and modern things. They could argue with Rabbis and talk to the most simpleminded. And they gave a proof for II Cor. 6:4-10 through this spirit of the New Covenant. Such men would be extremely fitted for the work here among our people who are sheep lost in the desert, and they would even have it a little more comfortable. For a worker here is just able to keep a horse and to sleep in a bed. And he finds his daily bread, as Luther says in his explanation of the Fourth Petition, -if he works. He would have to preach and to teach Sunday mornings in one, and Sunday afternoons in another congregation, and the next Sunday again in two other congregations. During the week he would have to seek for the sheep. He should have a stomach of iron to be able to digest the rough food, and a great soul filled with love to Christ and His erring sheep. Because here is "ecclesia colligenda". (H.M. Muhlenberg: Memoranda and reports, 1768/69, p. 130.) Translated by

George Wolfgang Forell

SELECTED QUOTATIONS

Worship is the time exposure of the soul towards God. - Dr. J. H. Harms

Jesus in Gethsemane - - The needle of the compass trembles, but it always points to the North. - Dr. Offermann

Collected by Paul E. Walthour

PALM SUNDAY

In glory comes the Lord today,
In triumph wends His noble way.
Before Him, now, hosannas sing -
All hail! Our Master and our King.

As was foretold in ages past,
Behold, just so He comes at last.
Now haste to join the glad acclaim,
And shout hosannas to His name.

A royal path is made with palms
While voices chant in joyous psalms.
"Hosanna, Son of David!" cry
And let the shout ascend on high.

Thus, once again, we join the throng,
And once again, repeat the song.
Thus may our lips sing out the strain
'Till all the earth accepts His reign.

Israel Yost

with K