**RELG 325**

**EXAM TWO**

**100 POINTS (4 parts (25, 20, 25, 30 pts)**

Professor Rank

**DUE March 10.**

**Part ONE (25 points) (one full page answer)**

Read the following selection from the Book of Concord, Apology to the Augsburg Confession, Article XII.

What are the two parts of Repentance stated here (define each)?

What use is made of Penitential Psalms in this writing?

Based on your reading of the Penitential Psalms, to what comfort are penitents directed as they feel the burden of your sin? (Use specific Penitential Psalm quotations).

**[The Two Parts of Repentance]**

**28** To deliver godly consciences from these mazes of the learned persons, we have attributed these two parts to repentance: contrition and faith. If anyone desires to add a third—fruit worthy of repentance, that is, a change of the entire life and character for the better—we will not oppose it. **29** We separate from contrition those useless and endless discussions regarding grief from loving God and from fearing punishment. We say that contrition is the true terror of conscience, which feels that God is angry with sin and grieves that it has sinned. This contrition takes place when sins are condemned by God’s Word. The sum of the preaching of the Gospel is this: to convict of sin; to offer for Christ’s sake the forgiveness of sins and righteousness, the Holy Spirit, and eternal life; and that as reborn people we should do good works. **30** So Christ includes the sum of the Gospel when He says, “Repentance and forgiveness of sins should be proclaimed in His name to all nations” (Luke 24:47). **31** Scripture speaks about these terrors:

For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. I am feeble and crushed; I groan because of the tumult of my heart. (Psalm 38:4, 8)

Be gracious to me, O Lord, for I am languishing; heal me, O Lord, for my bones are troubled. My soul also is greatly troubled. But You, O Lord—how long? (Psalm 6:2–3)

I said, In the middle of my days I must depart; I am consigned to the gates of Sheol for the rest of my years. I calmed myself until morning; like a lion he breaks all my bones. (Isaiah 38:10, 13)

**32** In these terrors, conscience feels God’s wrath against sin. This is unknown to secure people living according to the flesh. The conscience sees the corruption of sin and seriously grieves that it has sinned. Meanwhile, it also runs away from God’s dreadful anger. Human nature, unless sustained by God’s Word, cannot endure His anger. **33** So Paul says, “For through the law I died to the law” (Galatians 2:19). **34** For the Law only accuses and terrifies consciences. In these terrors our adversaries say nothing about faith. They present only the Word that convicts of sin. When this is taught alone, it is the doctrine of the Law, not of the Gospel. By these griefs and terrors, they say, people merit grace, as long as they love God. But how will people love God in true terrors when they feel God’s horrible wrath, which is beyond words? What besides despair do those people teach who, during these terrors, show forth only the Law?

**35** As the second part of repentance we add faith in Christ. The Gospel, in which the forgiveness of sins is freely promised concerning Christ, should be presented to consciences in these terrors. They should believe that, for Christ’s sake, their sins are freely forgiven. **36** This faith cheers, sustains, and enlivens the contrite, according to Romans 5:1, “Since we have been justified by faith, we have peace with God.” This faith obtains the forgiveness of sins. It justifies before God, as the same passage testifies, “since we have been justified by faith.” This faith shows the distinction between the contrition of Judas and Peter, of Saul and David. The contrition of Judas or Saul [Matthew 27:3–5; 1 Samuel 31:4–6] is useless because faith is not added. Faith grasps the forgiveness of sins, given as a gift for Christ’s sake. So the contrition of David or Peter [2 Samuel 12:13; Matthew 26:75] helps because faith, which takes hold of the forgiveness of sins granted for Christ’s sake, is added to it. **37** Love is not present before reconciliation has been made through faith. For without Christ, the Law is not performed, according to Romans 5:2, “Through [Christ] we have also obtained access [to God].” This faith grows gradually and throughout the entire life, struggles with sin, in order to overcome sin and death. Love follows faith, as we have said above. **38** So childlike fear can be clearly defined as anxiety that has been connected with faith, that is, where faith comforts and sustains the anxious heart. It is slavish fear when faith does not sustain the anxious heart. (Book of Concord, Concordia edition (CPH), pp. 160-162)

**Part TWO (20 points) (2/3 page answer:**

**presuming 12 pt type, double spaced, 1” margins)**

Based on our study of Psalm 150 and the other psalms of the “Little Hallel,” define “praise.” Include the use of terminology/phrases from these psalms.

**Part THREE (25 points) (one full page answer)**

Based on our study of Psalm 88 and the topic of “lament,” Define “lament,” its purpose, its benefits. Include descriptive terminology from Psalm 88 and other Lament Psalms\* of your choice to describe and illustrate the meaning of lament.

\* other psalms of lament you may use: 13;35; 55; 56; 59; 64; 69; 140; 142

**Part FOUR (30 points) (one full page answer)**

Read the following commentary on verse 5 of Psalm 23, by Martin Luther. Luther works through the two metaphors in this verse: 1) the table, and 2) the anointing with oil. Explain Luther’s understanding of each metaphor and how he applies it to the Christian.

5. *Thou preparest a table before me against my enemies; Thou anointest my head with oil, Thou pourest my cup full*.

Here the prophet confesses frankly that he has enemies. He says, however, that he defends himself against them and drives them back in this way, that the Lord has prepared a table before him against these same enemies of his. Is not that a wonderful protector? I should think He would prepare before him a mighty wall, a strong rampart, a deep moat, an armor, and other arms and weapons that have to do with battle, through which he might be safe from his enemies or put them to flight. But He prepares a table before him, at which he is to eat and to drink and in this way to defeat his enemies. I, too, would like to wage war if, without any danger, care, trouble, and work, one could conquer one’s enemies by doing nothing more than sitting at a table and eating, drinking, and making merry.

By means of these words, “Thou preparest a table before me in the presence of my enemies,” the prophet wishes to indicate the great, splendid, and wonderful power of the dear Word. It is as though he would say: “Thou, O Lord, dost offer me so many good things and feed me so splendidly and richly at the table that Thou hast prepared for me. That is, Thou dost overwhelm me so greatly with the boundless knowledge of Thy dear Word, that through this Word I not only have rich comfort inwardly, in my heart, despite my guilty conscience, despite sin, fear, the terror of death, and God’s wrath and judgment; through it I also become outwardly so courageous and invincible a hero that all my enemies cannot prevail against me. The more raging and raving and insane they are toward me, the less I worry about them; yes, instead, I am secure, happy, and cheerful. And that is true only because I have Thy Word. It gives me such strength and comfort in the presence of all my enemies, so that even when they rage and rave most violently, I feel more at ease than when I am sitting at a table and have all that my heart desires: food, drink, joy, pleasures, music, and the like.”

Here you shall hear how highly blessed David exalts and praises the dear Word, namely, by telling us that by means of it the believers gain the victory over the devil, the world, the flesh, sin, conscience, and death. When one has the Word and in faith clings to it firmly, these enemies, who otherwise are invincible, must all yield and let themselves be taken captive. It is, however, a wonderful victory and power, also a very proud and haughty boast on the part of the believers, that they may compel and conquer all of these horrible and, as it were, almighty enemies—not by raging, biting, resisting, striking back, avenging, seeking counsel and help here and there, but by eating, drinking, rejoicing, sitting, being happy, and resting. All of this, as we have said, is accomplished through the Word. For in Scripture “eating and drinking” means believing and clinging firmly to the Word; and from this proceed peace, joy, comfort, strength, and the like.

Reason cannot accommodate itself to this wonderful victory of the believers. Here everything happens in a contradictory way. The world always persecutes and murders the Christians as the most harmful people on earth. When reason sees that, it must think that the Christians are succumbing and their enemies are supreme and victorious. Thus the Jews dealt with Christ, the Apostles, and the believers, and executed them. When they had murdered or at least exiled them, they cried: “On to victory! Those who have done us harm no longer can confound us. Now we shall act according to our own pleasure.” But when they felt most secure, our Lord sent the Romans against them, who treated them so horribly that it frightens one to hear it. Several hundred and more years later He also gave the Romans their reward, who had killed many thousands of martyrs throughout the Roman Empire. He had the city of Rome conquered by the Goths and Wends four times within a few years, and finally had it burned down and leveled, and let the empire perish. Who was victorious now? The Jews and the Romans, who had shed the blood of the dear saints like water? Or the poor Christians, who had been killed like sheep led to the slaughter, and had no other defense and weapons than the dear Word?

David is not speaking here only about his own person, but by means of these words he shows how the holy Christian Church fares. He gives it the proper coloration and paints a fine picture of it. Before God it is a pleasant green meadow, on which there is grass and water in abundance. That is, it is God’s paradise and pleasure garden, adorned with all His gifts, and it has His inexpressible treasure: the holy Sacraments, the dear Word, with which it instructs, governs, restores, and comforts His flock. To the world, however, it has a different appearance. It is a black, gloomy valley, where neither joy nor pleasure is to be seen, but only distress, anxiety, and trouble. The devil assails it with all his might because of its treasure. Inwardly he tortures it with his venomous, fiery arrows (Eph. 6:16); outwardly he separates it with schisms and offenses (Rom. 16:17). And he also incites his bride, the world, against it, which imposes upon it all misery and heartache through persecution, slander, blasphemy, damnation, and murder. It would not be surprising, therefore, if the dear Christian Church were completely destroyed in a moments time through the great craft and might of both the devil and the world. For it cannot defend itself against its enemies: they are much too strong, crafty, and powerful for it. So it is, as the prophet depicts it here, an innocent, simple, defenseless lamb, which neither will nor can do anyone any harm, but at all times is ready not only to do good but to receive evil in return.

How, then, does it happen that Christendom, which is so weak, can withstand the craft and the tyranny of the devil and the world? The Lord is its Shepherd; therefore it does not want. He feeds and restores it spiritually and physically; He keeps it in the right path; He also gives it His rod and His staff as a sword. It does not, however, wield this sword with its hand but with its mouth. With it, it not only comforts the sad but also puts the devil and all his apostles to flight, no matter how craftily and shrewdly they may defend themselves. Moreover, the Lord has prepared a table or paschal lamb before it, in order to destroy its enemies completely when they rage greatly, gnash their teeth against it, become mad, insane, raging, and raving, and call to their aid all their craft, strength, and power. Thus the dear bride of Christ can sit down at the table of her Lord, eat of the paschal lamb, drink of the fresh water, be happy and sing: “The Lord is my Shepherd, I shall not want.” These are her weapons and guns, with which she has defeated and conquered all her foes until now. With these she will also retain the victory until Judgment Day. The more the devil and the world plague and torture her, the better she fares. For her betterment and growth come in persecution, suffering, and dying. Therefore one of the old fathers has said: “The blood of the martyrs is a seed.” Where one is executed, a hundred others rise again. Of this wonderful victory several psalms sing; for example, the ninth, the tenth, and others.

In this way I also have been preserved by the grace of God the past eighteen years. I have let my enemies rage, threaten, slander, and damn me, take counsel against me without ceasing, invent many evil devices, and practice many a piece of knavery. I have let them worry anxiously how they might kill me and destroy my teaching, or rather God’s. Moreover, I have been happy and of good cheer—at one time better than at another—have not worried greatly about their raving and raging, but have clung to the staff of comfort and found my way to the Lord’s table. That is, I have committed my cares to our Lord God, into which He had led me absolutely without my will or counsel; and meanwhile I spoke an Our Father or a psalm. That is all of the armor with which until now I have not only held off all my enemies, but by the grace of God have also accomplished so much that, when I look behind me and consider how matters stand in the papacy, I really must be surprised that things have gone so far. I should never have dared to imagine that even one tenth of what is now evident would happen. He that has begun the good work will also bring it to completion (Phil. 1:6), even though nine more hells and worlds were gathered together in a heap. Therefore let every Christian thoroughly learn this art: to cling to this rod and this staff, and to find his way to this table when sorrow or other misfortune appears. Then he will surely gain strength and comfort for everything that worries him.

The second metaphor is that of the oil, which is often employed in Holy Writ. It was, however, a precious oil, such as a balsam or other sweet-smelling liquid. The priests and the kings were customarily anointed with it. Furthermore, when the Jews had their festivals and wished to be happy, they would anoint or sprinkle themselves with such precious oil, as Jesus also mentions (Matt. 6:17) when He says: “When you fast, anoint your head, and wash your face.” This custom, then, of using oil was common among these people when they wanted to be merry and happy (John 12:3). Magdalene (Luke 7:38) also wished to make the Lord happy when she poured precious ointment of pure perfume on His head, for she saw that He was sad. The third metaphor is that of a cup, which they used in their worship when they brought drink offerings and rejoiced before the Lord.

With these words, “Thou anointest my head with oil, Thou pourest my cup full,” the prophet, then, wishes to indicate the great, rich comfort that the believers have through the Word, that their consciences are sure, happy, and well satisfied amid all temptations and distresses, even death. It is as though he would say: “The Lord indeed makes an unusual warrior of me and arms me quite wonderfully against my enemies. I thought that He would have put armor on me, placed a helmet on my head, put a sword into my hand, and warned me to be cautious and give careful attention to the business at hand lest I be surprised by my enemies. But instead He places me at a table and prepares a splendid meal for me, anoints my head with precious balm or (after the fashion of our country) puts a wreath on my head as if, instead of going out to do battle, I were on my way to a party or a dance. And so that I may not want anything now, He fills my cup to overflowing so that at once I may drink, be happy and of good cheer, and get drunk. The prepared table, accordingly, is my armor, the precious balm my helmet, the overflowing cup my sword; and with these I shall conquer all my enemies.” But is that not a wonderful armor and an even more wonderful victory?

David wishes to say this: “Lord, Thy guests, who are sitting at Thy table, the believers, not only become strong and bold giants in the presence of all their enemies, but they also become happy and drunk. That is due to the fact that Thou dost treat them well, as a rich man usually treats his guests. Thou dost feed them splendidly, make them happy and gay, and serve them so well with wine that they get drunk.” All of that is done through the Word of grace. Through it the Lord, our Shepherd, feeds and strengthens the hearts of His believers, so that they defy all of their enemies and say with the prophet: “I am not afraid of the many hundreds of thousands of people who have set themselves against me round about” (Ps. 3:6). And above, in the fourth verse, he said: “I fear no evil; for Thou, Lord, art with me.” He accordingly gives them the Holy Spirit together with the Word, yes, through this same Word. The Holy Spirit makes them not only courageous and bold, but also so secure and happy that they get drunk with a great and boundless joy.

David is thus speaking here of spiritual power, joy, and intoxication—the power of God (Rom. 1:16); and a joy in the Holy Spirit, as St. Paul calls it (Rom. 14:17); and a blessed intoxication, in which the people are filled not with wine, for that is debauchery, but with the Holy Spirit (Eph. 5:18). And this is the armor and the weapons with which our Lord God equips His believers against the devil and the world; that is, He puts the Word into their mouths and puts courage, that is, the Holy Spirit, into their hearts. Unafraid and cheerful, they attack all their enemies with that equipment. They smite and conquer them despite all their power, wisdom, and holiness. Such warriors were the Apostles on the day of Pentecost (Acts 2:1 ff.). They stood up in Jerusalem against the command of the emperor and the high priest and acted as though they were veritable gods and all the others mere locusts, and they pressed forward with all strength and joy, as though they were intoxicated, as some actually mocked them and said they were filled with new wine. But St. Peter showed from the prophet Joel that they were not filled with wine but with the Holy Spirit. Afterward he flays about with his sword; that is, he opens his mouth and preaches, and with one stroke he rescues three thousand souls from the devil.

But such power, joy, and blissful intoxication are manifested in the believers not only when they prosper and have peace, but also when they suffer and die. When the council at Jerusalem, therefore, had the Apostles flogged, they rejoiced that they had been counted worthy to suffer dishonor for the name of Christ (Acts 5:41). And in Rom. 5:3 St. Paul says: “We also rejoice in our sufferings.” Later on many martyrs, men and women, went to their deaths with happy hearts and laughing mouths as though they were going to a happy festival or dance. So we read of St. Agnes and St. Agatha, who were virgins of thirteen or fourteen years, and of many others. They not only boldly and confidently conquered the devil and the world through their deaths, but were also cheerful with all their hearts, just as if they had been drunk with great joy. And it does vex the devil beyond measure when one can so confidently despise his great might and guile. In our times, too, many have died cheerfully because they have confessed Christ. Similarly we learn that many die in their beds with a fine understanding and faith and say with Simeon, “With peace and joy I now depart,”10 so that it is a pleasure to behold, as I myself have often beheld it. And all this because, as the prophet says, they are anointed with the oil which the Forty-fifth Psalm (Ps. 45:7) calls an oil of gladness and have drunk from the overflowing cup which the Lord has filled.

“Good!” you say, “but I do not yet find myself sufficiently well equipped to die cheerfully.” That does not matter. As mentioned earlier, David did not always have the ability either; indeed, at times he complained that he had been cast away from the presence of God. Nor did other saints at all times have full confidence in God and an eternal pleasure and patience in their distresses and afflictions. St. Paul at times trusted so securely and surely in Christ that he would not have bothered even to stand up because of the Law, sin, death, and the devil. “It is no longer I who live,” he says (Gal. 2:20), “but Christ who lives in me.” And (Phil. 1:23): “My desire is to depart and to be with Christ.” And (Rom. 8:32, 35): “Who shall separate us from the love of God? He did not spare His own Son, but gave Him up for us all. Will He not also give us all things with Him? Shall tribulation, or distress, or persecution, or the sword separate us from Him?” When he speaks here of death, the devil, and all misfortune, he is as sure as though he were the strongest and greatest saint, for whom death would be pure joy. Elsewhere, then, he speaks as though he were the weakest and greatest sinner on earth. 1 Corinthians 2:3: “I was with you in weakness and in much fear and trembling.” Romans 7:14: “I am carnal, sold under sin,” which brings me into captivity. Romans 7:24: “Wretched man that I am! Who will deliver me from the body of this death?” And in Galatians 5:17, he teaches that in the saints there is an eternal struggle of the flesh against the spirit. Therefore you ought not despair so soon, though you find yourself weak and fainthearted, but pray diligently that you might remain with the Word and grow in the faith and knowledge of Christ. (Luther’s commentary on Psalm 23, LW 12, 172-178)