

16. What must secure sinners hear? Contrite sinners? (pg 33)

17. What does God's word say in Ezekiel about preachers who "furnish soft pillows" for secure sinners, when what they need to hear is the Law? (pg 34)

18. On the other hand, what is even more horrible than preaching comforting Gospel to secure sinners? (pg 34)

19. What does even nature demonstrate about mixing certain materials? (pg 34–35)

20. Luther actually wrote a whole sermon on the distinction between Law and Gospel. What did Luther say is the inevitable result when these two doctrines are not properly distinguished? (pg 35)

21. Just being aware that Law and Gospel must be distinguished from one another is *not* enough. This knowledge must be reinforced by *what?* (pg 35)

The Proper Distinction Between Law and Gospel

by CFW Walther

The Fourth Evening Lecture

1. True peace in the church can only come through doctrinal unity. Ironically, how are those who insist on maintaining in its purity every doctrine of the Bible often viewed? (pg 28)

2. Athanasius (AD 296–373) was a teacher in the early church who insisted to Christ was God from all eternity. What would have happened had Athanasius compromised on the deity of Christ? (pg 29)

3. Augustine (354–430) was a theologian in the middle ages who insisted on the natural depravity of man, and natural man's inability to "choose God." What would have happened if Augustine had compromised with the Pelagians, who said that man cooperates in his own conversion? (pg 29)

4. Ulrich Zwingli (1484–1531) was a theologian of Luther's time who taught, among other things, that the body and blood of Christ could not really be present in the Lord's Supper, because that doesn't make sense to human reason. What would the church have "become a prey to," if Luther had compromised with Zwingli on the on the doctrine of the Lord's Supper? (pg 29)

5. The word *orthodox* means “right-teaching.” According to Thesis II, what is “the first requisite of an orthodox teacher”? (pg 30)

6. Even among believers, many people will be shocked if they hear you say what? (pg 30)

7. What should every preacher be able to say when he finishes his sermon and comes down from the pulpit? What should every Christians witness be able to say when he finishes presenting the Word to a friend? (pg 31)

8. In Jeremiah 23:28, the Lord says “*He who has my words, let him speak my word faithfully.*” What alone are Christians sermons to contain? (pg 31)

9. In Galatians 5:9, the apostle Paul says “a little leaven leaveneth the whole lump.” What does that mean? (pg 31)

10. What if a preacher can truthfully say, “There was no false teaching in my sermon?” does that mean the sermon was a good one? (pg 31)

11. How does Walther say that preachers are like architects? And what does Law and Gospel have to do with it? (pg 32)

12. What mistake did Walther often observe in the sermons of inexperienced students? (pg 32)

13. According to 2 Timothy 2:15, what is one of the primary duties of every Christian witness? (pg 32)

14. According to Luke 12:42, who is to be considered a faithful steward of God's word? (pg 33)

15. How is apportioning Law and Gospel like apportioning food at a dinner? (pg 33)