

19. But Walther correctly points out that this “sighing for grace” of which Fresenius speaks is nothing else than what? (pg 146.)

20. Complete the sentence: “A person who is concerned about his conversion...” (pg 147 top.)

21. Walther points out that what Fresenius says about struggle and prayer would be correct if said of someone who is already a Christian. But what is Fresenius’ problem? (pg 148 middle.)

22. Walther points out (pg 149 top) that the gospel, when proclaimed to sinners, carries with it the power to make those sinners believe it! What should we imagine, when listening to the preacher?

23. The Scriptures do not merely *tell about* gifts of grace, they actually offer and confer them. By way of contrast, in Fresenius’ scheme everything is made to depend on what? (pg 150 top)

24. In contrast to all the above, Walther makes a simple point: “Whenever the apostles preached and their hearers asked them, ‘What must we do to be saved?’ they return no other answer than...” (pg 150 bottom.)

The Proper Distinction Between Law and Gospel

by CFW Walther

The Fifteenth Evening Lecture

1. What does the Roman Catholic Church teach regarding a believer’s personal assurance of salvation? (pg 138 middle.)

2. Do most Lutherans, in Walther’s estimation, have a firm assurance of salvation? (pg 138.)

3. If this lack of assurance were the right attitude, then, Walther says, the Christian doctrine could not be called *what?* (pg 138 bottom.)

4. Walther refers to this as the “doctrine of doubt.” If this doctrine were correct, what situation would no one in his right mind put up with? (pg 139 middle.)

5. Where does the “doctrine of doubt” rank among the errors that afflict a Christian? (pg 139 bottom.)

6. As with so many of the errors that afflict the Christian denominations, this doctrine of doubt has its root in what problem? (pg 139 bottom)

7. In recapping the previous week's lecture, what does Walther say is the wrong method to prescribe to an alarmed sinner? (pg 140)

8. It would be nice if the Lutherans had never fallen prey to this "doctrine of doubt." But which group, according to Walther, led Lutherans into this very error? (pg 140 middle)

9. *Pietism* was a movement that began in the late 1600s. It reacted to dead orthodoxy (bad) by emphasizing *pious feelings* over the doctrines of the Bible (a different kind of bad). The chief proponents of Pietism were men like Jacob Spener (Frankfurt, 1635-1705) and August Francke (Halle, 1663-1727). But who was the Pietist who had the most profound influence on Walther himself? (pg 140 bottom.)

10. What was one of Fresenius' most popular books, one which had a profound impact on Walther? How popular was it? (pg 141.)

11. In the next part of the 15th evening lecture, Dr. Walther tells the story of his own conversion, and subsequent struggle with Pietism. What was the extent of Walther's Bible knowledge at the time he entered the University? (pg 141 middle.)

12. Who was it who led Walther, finally, to hear the word of God and receive God's grace? (pg 141.)

13. What very quickly happened to Walther? What was the cause of the change? (pg 141 bottom.)

14. For six months, Walther enjoyed the sweetness of God's grace. But then what happened? (pg 142.)

15. In short, Walther was led to doubt the genuineness of his repentance. In contrast to this, Walther exclaims, "what happy students are those who are..." *What?* (pg 143 top.)

15a. Fresenius prescribed a complicated series of steps by which the sinner could eventually obtain the grace of God. This included a nine part classification of sinners (!) It also included three rules which every sinner must observe — what were they? (pg 143 bottom.)

16. Fresenius' whole scheme made conversion dependent upon *what?* (pg 144 middle.)

17. Fresenius' primary error, according to Walther, was that he made a false distinction between what two things? (pg 144 bottom)

18. In effect, Fresenius taught two different kinds of grace. The grace we know — that that makes a saved believer out of an unconverted sinner, and another kind. What does he call the other kind? (pg 145 middle.)