

17. Jesus does not walk about our visible world, proclaiming the forgiveness of sins to people. What does He do instead? (pg 176 bottom.)

18. Both Lutherans and Catholics talk about “grace.” But what is the Catholic understanding of “grace,” and why is that wrong? (pg 177 top.)

19. “Every little passage which states that God will be merciful is an absolution!” What did Martin Luther say is a consequence of this? (pg 177 middle.)

20. Returning to his analogy of the merciful king and the rebels, Walther asks a question. If the rebels refuse the king’s pardon, what will happen to them, and why? (pg 177 bottom.)

21. We are real sinners, and we need real absolution! What does the Roman Catholic Church offer people instead? What does Walther call this? (pg 178 top.)

The Proper Distinction Between Law and Gospel

by CFW Walther

The Seventeenth Evening Lecture

1. What was the conference called in 1529 by Philip, Landgrave of Hesse, at which Luther and Ulrich Zwingli met? Which doctrine was the sticking point at the conference? (pg 165)

2. Zwingli and the reformed tried to smooth things over, and offered the right hand of fellowship to Luther if he would overlook this single difference (spiritual presence).

3. What was the spirit that Luther found lacking in the Swiss? (pg 166 middle.)

4. What is (or should be!) The characteristic mark of the Lutheran Church? (pg 167 top.)

5. The Reformed denominations, as we have seen above, espouse an *immediate* working of the Holy Spirit, rather than through the means of grace. This is particularly seen, Walther says, in their rejection of *what?* (pg 167 middle.)

6. The Reformed think that the Lutheran practice of absolution is “a privilege of the minister.” On the contrary, however, what do the Smalcald Articles say about absolution? (pg 168 middle.)

7. On page 169 and following, Walther sites six scriptural foundations upon which the Lutheran practice of absolution rests. Not only are God’s representatives *allowed* to absolve penitent sinners, they are actually *what?* (pg 170 top.)

8. To whom has Christ’s commission to absolve (forgive sins) been given? (point 6.)

9. On pages 170 – 171, Walther offers the striking analogy of a king sending his messengers to offer pardon to rebel citizens. In a similar way, “a Lutheran minister, when announcing the forgiveness of sins, or absolving a sinner, does nothing else than...” than *what?*(pg 171 top)

10. In another analogy, Walther asks you to imagine that you are given a commission. What is that commission, and what determines its validity? (pg 171 middle.)

11. What are the three conditions that Roman Catholics insist are necessary for a valid absolution? (pg 171 bottom)

12. In contrast to this, where does the Bible say that the power of absolution comes from? (pg 172 top.)

13. Some might object, “is a godless person, then, to believe that he has been absolved?” What is the answer to that question? (pg 174 top.)

14. Gospel preachers should be wary of adjectives! Even in the Lutheran Church, Walther says, poor sinners used to be admonished *how?* What were they *not* told? (pg 174 bottom.)

15. What would be the result “if these latter facts were emphasized”? (pg 175 top.)

16. In the fifth petition of the Lord’s Prayer we say, “Forgive us our trespasses.” Does this mean that believers don’t have forgiveness unless they ask for it? (pg 176 top.)