

15. What if someone presses the point and says, “Yes, but by holding out my hand, I do make a motion!” What fact does that *not* change? (pg 273 middle.)

16. Can faith be viewed, in any way, as “an achievement of ours”? (pg 273 bottom.)

17. Walther points out that we ought to be careful about the language we use in describing faith. It is perfectly proper to say that a person is justified *by* faith. What is it *improper* to say? (pg 274 top.)

18. Reverting to the analogy of a hand receiving a gift, Walther says it would be silly to call faith a condition of salvation... *Why?* (pg 274 middle.)

The Proper Distinction Between Law and Gospel
by CFW Walther
The Twenty-Fifth Evening Lecture

1. Walther admits that “proclaiming the pure doctrine of the Gospel of Christ” is a difficult task. But which task does he emphasize is equally difficult? (pg 265 middle.)

2. The Christian church may not be built up in peace — why not? (pg 266 bottom.)

3. A preacher must not only proclaim the truth, but identify and condemn the error. Which errors does Walther say are the most dangerous? (pg 268 top.)

4. Is it enough to state: “Man is made righteous in the sight of God and saved by faith alone”? (pg 268 middle.)

5. What do the *rationalists* mean when they say “man is saved by faith alone”? (pg 268 bottom.)

6. What do the *Roman Catholics* mean when they say “man is saved by faith alone”? (pg 268 bottom.)

7. What does it *really* mean when Scripture says that man is saved by faith alone? (pg 269 top.)

8. When does a “present” cease to be a present? (pg 269 bottom.)

9. Paul emphasizes the word *dorean* (Greek: δωρεάν) in Romans 3:24, “*being justified freely by his grace, through the redemption that is in Christ Jesus.*” What does that Greek word mean? (pg 270 top.)

10. Salvation would not be a “gift” if God attached conditions to it. How does Walther use the analogy of a *beggar* to illustrate this? (pg 270 middle.)

11. Salvation would not be a “gift” if God attached conditions to it. How does Walther use the analogy of a *tramp* to illustrate this? (pg 270 bottom.)

12. In the mid-19th century, American Lutheranism struggled through the so-called “predestinarian controversy.” Certain theologians claimed that believers were elected *intuitu fidei*. What does that Latin phrase mean? Why is it bad? (pg 271 middle.)

13. What is the problem with stating that “faith is a condition which the Gospel stipulates”? (pg 272 top.)

14. “If faith is obedience,” Walther says, “it is a work of the Law.” But that’s not what faith is. What is it? (pg 272 bottom.)