



# **LAW AND GOSPEL** †

## **God's No and God's Yes: The Proper Distinction Between Law and Gospel** **C.L.W Walther** ***Book Study***

*"The person who is well versed in the art of dividing the law from the gospel should be placed at the head of all and call them a doctor of Holy writ." - Luther*

**LAW (DO) - Do this and live or be saved**

**GOSPEL (DONE) - Christ did this so you can be saved**

### **THESIS 1**

The doctrinal contents of the entire Bible is made up of two doctrines differing fundamentally from one another.

### **THESIS 2**

The only person who can be a orthodox teacher or Christian is the one who rightly distinguishes between Law and Gospel.

**THESIS 3**

Rightly distinguishing Law and Gospel is the most difficult and the highest art of Christians in general.

**THESIS 4**

The correct understanding of the distinction between Law and Gospel is essential to a correct understanding of the Bible. Without it the Bible remains a sealed book.

**THESIS 5**

The first manner in which Law and Gospel is confused is the one most easily recognized - and the worst. It is adopted by Catholicism and consists in this, that Christ is represented as a new Moses, or Lawgiver, and the Gospel is turned into a doctrine of works.

**THESIS 6**

The Word of God is not rightly divided when the Law is not preached in its full sternness (its fullness), and when the Gospel is not preached in its full sweetness (its fullness) or when you mingle the two.

**THESIS 7**

The Word of God is not rightly divided when the Gospel is preached first and then Law.

**THESIS 8**

The Word of God is not rightly divided when the Law is preached to those who are already in terror on account of their sins or the Gospel to those who live securely in their sins.

**THESIS 9**

The Word of God is not rightly divided when a sinner is overcome with guilt and is not directed to grace, but is directed to actions, rules, steps.

If the person is overcome with sin, we need to start with the Gospel

**THESIS 10**

The Word of God is not rightly divided when the preacher describes faith as including obedience to the Law; and the Word of God is not rightly divided when faith is the thing that produces righteousness.

**THESIS 11**

The Word of God is not rightly divided when we limit who we preach the Gospel to.

**THESIS 12**

The Word of God is not rightly divided when the preacher represents contrition alongside of faith as a cause of the forgiveness of sin.

**THESIS 13**

The Word of God is not rightly divided when one makes an appeal to believe in a manner as if a person could make himself believe or at least help towards that end instead of preaching faith into a person's heart by laying the Gospel promises before him.

**THESIS 14**

The Word of God is not rightly divided when faith is required as a condition of justification and salvation, as if a person were righteous in the sight of God and saved, not only by faith, but also on account of his faith, for the sake of his faith, and in view of his faith.

**THESIS 15**

The Word of God is not rightly divided when the Gospel is turned into a preaching of repentance.

2 Different Interpretations of repentance

1. Change in behavior/action
2. Change of mind

**THESIS 16**

The Word of God is not rightly divided when the preacher tries to make people believe that they are truly converted as soon as they have become rid of certain vices and engage in certain works.

**THESIS 17**

The Word of God is not rightly divided when a description is given of faith in regards to the strength and productiveness of that faith, that does not fit all believers at all times.

**THESIS 18**

The Word of God is not rightly divided when the preacher says that the universal corruption of mankind is overcome, defeated in salvation.

**THESIS 19**

The Word of God is not rightly divided when the preacher speaks of certain sins as if they were not of a damnable nature, but of a venial nature.

**THESIS 20**

The Word of God is not rightly divided when a person's salvation is made to depend on his association with the visible orthodox church and when salvation is denied to every person who errs in any article of faith.

**THESIS 21**

The Word of God is not rightly divided when you teach that sacraments are a means of grace.

[WHAT IS A SACRAMENT? - Action or a visible means of grace.](#)

**THESIS 22**

When a false distinction is made between a person's being awakened and his being converted. Moreover, when a person's inability to believe is mistaken for his not being permitted to believe.

**THESIS 23**

The Word of God is not rightly divided when an attempt is made by means of the demands or the threats or the promises of the Law to induce the unregenerate to put away their sins and engage good works and thus become Godly. On the other hand when an endeavor is made by means of the commands of the Law rather than by the admonitions of the Gospel to urge the regenerate to do good

**THESIS 24**

The Word of God is not rightly divided when unforgiven sin against the Holy Ghost is described in a manner as if it could not be forgiven because of its magnitude.

PASTOR TREVOR'S interpretation of Thesis 24

-Outside of Christ no sins are forgiven

-In Christ all your sins are forgiven

**THESIS 25**

The Word of God is not rightly divided when the person teaching it does not allow the Gospel to have general predominance in his teaching.