

SATAN'S LIE: "YOU WILL NOT DIE"

A discussion on the immortality of the soul in the context of the doctrine on:
God, man, Jesus Christ, our righteousness before God, eternal life, Holy Scripture,
and the Lutheran Confessions

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CHAPTER

- [I.](#) THE NATURE OF GOD AND MAN'S ACCESS TO HIM
- [II.](#) THE NATURE OF MAN
- [III.](#) JESUS CHRIST AND THE VICARIOUS ATONEMENT
- [IV.](#) OUR RIGHTEOUSNESS THROUGH FAITH IN JESUS CHRIST
- [V.](#) "JUSTIFICATION" AND "SANCTIFICATION"
- [VI.](#) ETERNAL LIFE
- [VIII.](#) OBSERVATIONS AND CONCLUSION

- REFERENCES:
- [Appendix 1:](#) Relevant Scripture Passages And Comments
- [Appendix 2:](#) Quotations from Athanasian Creed, The Lutheran Confessions, and Catechism Of The Catholic Church. (Printing of footnotes.)

INTRODUCTION

With the lie, "You will not die, " Satan deceived Adam and Eve. Satan changed God's statement concerning the tree of "the knowledge of good and evil". He added the false promise, "You will be like God." In effect, "You are no longer accountable to God." "You can do your own thing." "You can live as if you were immortal - as if you could do anything." With such and similar lies Satan deceives and destroys men, women and children this very day.

The lie "You will not die," has deceived billions. It is so deeply entrenched that it affects human thought and behavior in every day life, We live each day, as if we did not die. The lie, "You will not die," has even penetrated the most sacred realms of Christianity. Virtually every Christian church is a defender of the concept of the immortality of the soul.

The effects of Satan's lie, "You will not die," has reached such epidemic proportions that even Christian pastors no longer speak of death, as God's judgment for sin, but as if death were a friend, who takes them home to God and to glory. Satan's effectiveness is even worse. With his lies he has succeeded in getting even Christians to deny the vicarious atonement of Jesus Christ, our only hope of salvation. For, if the soul is immortal, and the soul of Jesus Christ did not die on the cross, no atonement was made for the sinful soul of man.

To arrive at a proper conclusion on the soul, the following must be considered:

I. THE NATURE OF GOD AND MAN'S ACCESS TO HIM

The heavens declare the glory of God and the firmament proclaim his handiwork. God's eternal nature is displayed in the infinite expanse of the universe. "He has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end." (Eccl.3:11) But there is a significant distinction between God putting the thought of eternity into the mind of man and creating man with an immortal nature.

The omnipotent, omnipresent and omniscient God, the creator of the heavens and the earth demands our awe and respect. The very thought of appearing before God causes us to marvel in fearful adoration. He is "the King of ages, immortal, invisible, the only God ... who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see." (1 Tim. 1:17; 6:14-16)

Whenever fallen man is directly confronted by God, the response is always the same, fear and trepidation, whether that be fallen Adam and Eve in the Garden of Eden, Moses at the burning bush, Israel at Mount Sinai, Elijah in the cave, the disciples on the Mount of Transfiguration, Saul on the road to Damascus, or Luther struck down by a lightning bolt. God's holiness is in such contrast with our sinful nature and our unworthiness that no man can see God and live.

Any attempt of sinful man to approach God must be through an intermediary, which is the foundation on which the Christian faith stands and the basic principle of the high priestly function of Jesus Christ. The need for an intermediary between god and man is known to Jew and Gentile alike. Every heathen religion has its priests, medicine man and medium, who tries to act as an intermediary between man and the spirit world. The Israelites said to Moses please intercede for us. The sons of Aaron, the Levitical priesthood, were appointed by God to act officially as intermediaries between God and his people. The priesthood of the Old Testament era, and the Office

of the Holy Ministry in the New Testament era exist not by virtue of human invention. They are part and parcel of God's plan of revelation and redemption. They as guideposts that point to the true intermediary between God and man - Jesus Christ.

SUMMARY: God alone has immortality. No sinful man can see God and live, much less enter his glory. Jesus Christ, the Son of the Father, is the only intermediary who can reconcile us to God. No one can come to the Father but through Jesus Christ. We have access to God only by faith in Jesus Christ. He is the way, the truth and the life.

II. THE NATURE OF MAN

Discussions concerning the nature of man are often divided into two categories, man before the Fall and after the Fall.

Even before the Fall man never attained his full potential. Even before the Fall man never had an immortal nature. Man was intended for eternal life. But man never attained immortality. Man had the freedom to eat of the tree of life, but did not. Man did not receive the benefit of the tree of life (Gen. 1: 8-9). Instead, man ate of the forbidden tree and chose death rather than life (Gen. 2:16-17; 3:16-19). Only after the full restoration, after the resurrection will man attain the full potential for which he was originally created by God, when the Cherubim are removed (Gen. 3:22-24) and man once again man will have free access to the tree of life (Rev. 2:7).

The question whether man was created as a dichotomy, having body and soul, is not conclusively answered in the creation account. For example: On the sixth day of creation "God said, 'Let the earth bring forth living creatures according to their own kinds: cattle and creeping things and beasts of the earth according to their kinds.'" (Gen. 1: 24). The phrase "Let the earth bring forth living creatures" is an interpretation not a translation. A literal translation is, "Let the earth bring forth the soul (nephesh) of life." The Latin translation in the Vulgate of this phrase conveys the meaning of the original Hebrew, "Producat terra animam viventem." A person does not have to be Latin scholar to recognize that the Latin word anima and the English word animal are one and the same. Textually, there is absolutely no distinction, neither in the original Hebrew nor in the Latin Vulgate between the soul of the animal, as used in Gen. 1: 24, and the soul of man, as used in Gen. 2:7. There is no textual basis to imply that the soul of the animal and the soul of man is any different. In fact every time we use the English word "animal" we effectively call such a creature a soul.

If we let Scripture interpret Scripture, the God-given wisdom of Solomon sheds some light on this subject. In Ecclesiastes the Holy Spirit states, "The fate of the sons of

men and the fate of beasts is the same: as one dies so dies the other. They all have the same breath and man has no advantage over the beasts; for all is vanity. All go to the same place; all are from the dust, and all turn to dust again. Who knows whether the spirit (ruach) of man goes upward and the spirit (ruach) of the beast goes down to the earth" (Eccl. 3: 19-21). The reference to the "dust" reminds us of the curse pronounced upon man because of sin (Gen. 3:16-19). These are hard words. But God's law makes no apologies about God's judgment for sin.

Again Solomon addresses the issue in Ecclesiastes 12: 1-7. The Holy Spirit says, "The dust returns to the earth as it was and the spirit (ruach) returns to God who gave it." Advocates of the immortality to the soul use this passage to prove supposedly that the soul of a deceased Christian at the moment of death goes to heaven and glory. But if we consider the context of Ecclesiastes particularly the beginning of this sentence (v. 1), it is clear that the Holy Spirit offers here no comfort, he speaks of this event not as something good but as something evil. Likewise the Lutheran Confessions refer to this passage, not to offer consolation nor to prove that the soul at the moment of death goes to heaven, but simply to assert, that God is still in control and that God is still our creator even though our nature is sinful, corrupt and subject to death.

The Lutheran Confessions declare that the nature of man consists of body and soul. Even after the Fall body and soul are God's handiwork and creation .¹⁴ But lest some wrongfully conclude that since God created man, therefore, man is intrinsically good and his soul is immortal, or, on the other hand, that God created something evil, the Lutheran Confessions are quick to add "... the fact that our nature is corrupted, that our thoughts, words, and deeds are evil, is in its origin the handiwork of Satan, who through sin has in this fashion corrupted God's handiwork in Adam."¹⁴ Thus, we are God's creation and handiwork, yet this nature, body and soul, is corrupted by original sin.

"Original sin ... replaces the lost image of God in man with a deep, wicked, abominable, bottomless inscrutable, and inexpressible corruption of his entire nature in all its powers, especially of the highest and foremost powers of the soul in mind, heart and will." ¹² Not only the body is affected by original sin. Above all, the soul has been utterly corrupted by sin.

"Article I. Original Sin" in the Solid Declaration of the Book of Concord leaves absolutely no doubt what the Lutheran Confessions teach concerning the nature of man. ¹²⁻¹⁷ Man in body and soul is sinful and, therefore, subject to death. Even the redeemed are subjected to God's "... punishment and miseries until the flesh of sin [body and soul] is put off entirely and man is completely renewed in the resurrection." ²⁷

In an attempt to understand human nature, philosophers, theologians and psychologist have conjured up many and various terms and concepts, e.g., body, soul, spirit, flesh, ego, id, psyche, inner man, natural man, regenerated man, born again and many more. The Lutheran Confessions are very much aware of this and therefore state, "... to avoid contentions about words, it is necessary to explain carefully and distinctly all equivocal terms, that is words and formulas that have two or more accepted meanings in common use. Thus in the statement, 'God creates man's nature,' the word nature means man's essence, body and soul."¹⁵

Luther drives home the same point when he says "... the entire nature, person, and essence of man is wholly corrupted through original sin to its very foundation."¹⁶ "This inherited damage is so great and terrible that in baptized believers it can be covered up and forgiven before God only for the Lord Christ's sake."¹³

SUMMARY: God created man for eternal life. But man rebelled against God and brought upon himself God's judgment of death. The entire nature (body and soul) of every man has been corrupted through original sin and is utterly sinful. God's judgment for sin is death. Man returns to the dust, from which he was created. Yet God promised and provided a way by which man can be redeemed, be forgiven and eventually be restored to his original state on the basis of the vicarious atonement by Jesus Christ.

III. JESUS CHRIST AND THE VICARIOUS ATONEMENT

The redemption of man is possible only through the vicarious atonement provided by Jesus Christ.^{1, 28, 29, 30, 31, 32} The discussion of the nature of Jesus Christ and the vicarious atonement in this paper is a summary at best. However, it must be included if we want to come to the proper conclusions concerning the "immortality" of the human soul.

Jesus Christ is true God and true man. As God, he has all the attributes of God, the Father, and God, the Holy Spirit. As man, he shares our human nature, though His nature is without sin.

The relationship between the divine nature and the human nature of Jesus Christ is likened by both the Athanasian Creed and the Lutheran Confessions to the human anatomy of the body and soul.^{1, 29} As the body and the soul of man are indivisibly one so the unity of the person of Jesus Christ, His divine and human nature, ever since the moment of his incarnation are forever one, never to be separated. As paradoxical as it

may appear, although God can neither suffer nor die, yet we must assert with the Scriptures that the Son of God truly suffered and died for us.

"If it is not true that God died for us, but only a man died, we are lost." ³² This confessional statement is not merely a quotation from Martin Luther, our salvation depends on it. Likewise, if it is not true that the soul of Jesus Christ died, then no atonement was ever made for our sinful soul. As surely as the divine nature of Jesus Christ endured suffering and death, so even more certainly, his soul died and was poured out into death, to make atonement for our sinful mortal soul (Isaiah 53:10-12). The denial of the mortality of the human soul is a denial of the vicarious atonement by Jesus Christ. If the soul of man does not die, then the soul of Jesus Christ did not die. If the soul of Jesus Christ did not die on the cross, then he did not make an atonement for us.

SUMMARY: Jesus Christ is true God and true man. Ever since his incarnation, his divine nature and his human nature are indivisible one. He made a full atonement for our sins by his suffering and death. Both, his divine nature and his human nature died for us. The fact that his soul died is absolute proof that the soul of man is mortal. To insist that the soul is immortal is a denial of the vicarious atonement.

IV. OUR RIGHTEOUSNESS THROUGH FAITH IN JESUS CHRIST

The etymological roots of the concept of justification are the Latin justus (the adjective just) and Latin facio (the verb to make). This concept has caused more confusion and spiritual harm among men than any other. The young Martin Luther is a primary example.

The etymological root meaning of the word justification accurately describes the teaching of the Roman Catholic Church. This teaching is the same today as it was at the time of Luther. The Catechism of the Roman Church states, "It [justification] conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy." ³³ Luther's conscience was greatly disturbed by this. He had to confess, "I do not conform to the righteousness of God. I am not inwardly just. I am still a sinner. I must not have been changed by God's mercy. I am a condemned man."

Ironically the teaching of justification, according to its root meaning, is promulgated by advocates of the Roman Church because they are true to the Holy Scriptures, as they know them. The Roman Church has adopted the Vulgate as its official text of the Holy Scriptures. Jerome, in his translation of the Vulgate, consistently translated the original Greek New Testament concept δικαιο and its cognates by the

Latin justificare and its cognates, and thus inadvertently established the basis for a teaching which is not according to the Scriptures of the original Old and New Testaments. Contrary to the Latin justificare, to be made just, which implies a substantive change, the Greek δικαίωω conveys the meaning to be acquitted, to be pronounced and to be treated as righteous.

The Lutheran Church Fathers initially used the term justification in the Augsburg Confession, Article IV, but they were quick to make clear that the Biblical teaching on "Justification" does not reflect what the word justification suggests. There is a distinct difference between the Roman position and the Lutheran Confessions. In the Augsburg Confession Lutherans stated in 1530 A.D.:

"Our churches also teach that men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight." ²

The Roman Church clearly understood the Lutheran position, and asserted its opposition to the Augsburg Confession in the Council of Trent (1547 A.D.), which is quoted in the most recent Catechism of the Roman Church, "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man." ³⁴ This point is re-asserted repeatedly in the Catechism of the Roman Catholic Church by different phrases such as: "He who believes in Christ becomes a son of God. This filial adoption transforms him." ³⁵ For the Roman Church, justification is more than that of the Lutheran Confessions. In summary Rome teaches, "Justification includes remission of sins, sanctification and the renewal of the inner man." ³⁶

After much discussion, in the end the Lutheran Church Fathers realized that the Church would be well advised not to use the language which Jerome through the Vulgate gave to the Church but to return to the biblical concept and speak of our righteousness rather than our justification. This point is made especially clear in the Solid Declaration, Article III. Note: The Lutheran Confessions dropped the word justification, which was formerly used in the Augsburg Confession and in the Apology and instead used the extremely descriptive alternate phrase "Righteousness of Faith before God." ^{18, 19, 20, 21, 22, 23, 24, 25, 26}

Concerning our righteousness before God, the Lutheran Confessions teach that Christians are at the same time saints and sinners (Simul justus et peccator), saints by the virtue of faith in Jesus Christ, and sinners by virtue of our original sin and sinful nature. ²¹ Our sinful essence, our sinful nature, our sinful substance is not changed, when we are "justified". Even after "justification," the human nature is and remains

what is always has been since the Fall - utterly corrupt and sinful. Therefore, we are and remain under God's judgment of death until the Final Judgment when we will be transformed, and all things will be created new (i.e., holy). To put it plainly, "... saints have sins too." ⁹When "justified," our sinful human nature, in body and soul, remains unchanged and sinful, but "Christ remains the mediator. We must always be sure that for his sake we have a gracious God in spite of our unworthiness."⁴

To describe the process and the nature of "justification," the Lutheran Confessions latch on the New Testament Greek concept expressed in the verb, "λογιζομαι," which means: we are accounted, we are reckoned, we are looked upon as, we are considered or deemed to be [righteous]. "The reconciled are accounted righteous and children of God not account of their own purity but by mercy on account of Christ."³ "We conclude, therefore, that being reconciled by faith, we are accounted righteous because of Christ, ..."⁵

This concept is vividly presented in the Old Testament. The faithful, particularly David laments about the fact that he is inadequate and sinful. Elijah had to admit, "I am no better than the rest." The saints of the Old Testament knew that all the blood of goats, rams and bulls did not purifying them. All their sacrifices pointed to the "Lamb of God, who takes away the sin of the world," the Redeemer, who was yet to come. Isaiah specifically says, "... the righteous one, my servant [shall] make many to be accounted righteous." (Is. 53:11) They went to sleep with their fathers, knowing by faith that someday in the future God will keep his promise and will send the Redeemer. The entire life of Abraham testifies to the fact, that faith in the promises of God's (though yet to be fulfilled) is accounted as righteousness. Even the blessed virgin Mary rejoiced in the fact that she has a "Savior" (Luke 2:47)

New Testament passages are too numerous to quote. Let it suffice to say, "'To be justified' [in James] ... does not mean that wicked man is made righteous but that he is pronounced righteous in a forensic way, ..."⁶ "The righteousness of Christ is given to us through faith, therefore faith is righteousness in us by imputation. ... as Paul says (Rom. 4:5) 'Faith is reckoned to us as righteousness.'"⁸

Hence the Old Testament, the New Testament and the Lutheran Confessions assert "... that justification is strictly a gift of God; it is a thing promised. ... Paul's words apply, 'There is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me [on that day - and not only to me but also to all who have longed for his appearing] 2. Tim. 4:8. ... This promise the saints must know.'" ¹¹

SUMMARY: The concept of "justification," in its etymological sense does not conform to the Old Testament, the New Testament or the Lutheran Confessions. Our "justification" does not involve a substantive change of our nature, neither in body nor

soul. Christ is our high priest who offers his righteousness in our behalf. We, the saints, have no righteousness of our own. Our righteousness is an "alien" righteousness. It is not our own. It is Christ's. Even though our nature (body and soul) is and remains sinful, we are declared righteous by virtue of the righteousness of Jesus Christ. Thanks be to God that on the Judgment Day, God will accept us for Jesus' sake, renew us, glorify us and receive us into his joy and glory. The teaching, that when the soul of the Christian is "justified," the soul is transformed from its sinful substance to a holy and purified substance, which can enter God's presence and glory at the moment of death, is a denial of the Article of "Justification" as defined in the Lutheran Confessions.

V. "JUSTIFICATION" AND "SANCTIFICATION"

As discussed in Chapter IV., the Roman position on justification and sanctification are part of the same process. In the Roman Church, the etymological meaning is in fact the real meaning of both, justification and sanctification, that is, an actual transformation: A sinful being becomes a just and holy being - a saint. Reformed churches and many so-called Lutherans teach and defend this Roman Catholic concept on justification. Luther found himself in a situation where he use inherited linguistical terms, which in essence are misnomers, and promulgate concepts contrary to Scripture.⁷ Initially, Luther used the linguistic term justification and justification, he did not invent new linguistic concepts. But in the end the Lutheran Confessions avoided the term justification and sanctification. It is interesting to note how the Lutheran Confessions in the end speak about what is commonly understood to be "Sanctification" without using the term "Sanctification." In the Formula of Concord, Article VI. they speak of "The Third Use of the Law."

As Law and the Gospel must be distinguished from each other so the concepts "justification" and "sanctification" dare not be mingled.^{23, 24} "Justification" describes how the relationship of sinful man is re-established with the righteous holy God. The manner, in which fallen man is reconciled to God. Our "justification" is the work of God himself, more specifically, the Son of God, Jesus Christ. "Since we are justified (δικαιωθεντες = not justificati) by faith ... are we to continue in sin that grace may abound? By no means!" exclaims Paul in Romans (5: 1ff) and promptly proceeds to tell us what we should do.

"Justification" is in the realm of the Gospel. "Sanctification" is in the realm of the Law, specifically the Third Use of the Law.²⁷ "Sanctification" deals with behavior. Behavior deals with works. Works and "justification" like Law and Gospel do not mix. We are declared righteous before God by virtue of the righteousness of Christ

alone. We are declared righteous before God not by virtue of our response to God's love and forgiveness.²²

The distinction between the concepts "justification" and "sanctification" must be carefully maintained. However, this distinction is complicated by the limitation and/or confusion caused by human language when certain terms are used for various and/or different purposes. Therefore, the Lutheran Confessions warn us against the possible multiple usage of terms such a "regeneration," "vivication," and "reborn" (or born again) (p. 542-3).

Many have confused "justification" and "sanctification," Gospel and Law. For example, Re: "regeneration:" The behavior of a newly-born Christian changes the moment he is "born again", but his essence, his sinful human nature does not change. "This rebirth is, so to speak, the beginning of eternal life, as Paul says (Rom. 8:10) 'If Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.'"¹⁰"For because this inchoate righteousness or renewal in us is imperfect and impure in this life on account of the flesh, no one [not a single soul] can therewith and thereby stand before the tribunal of God. Only the righteousness of the obedience, passion and death of Christ which is reckoned to faith can stand before God's tribunal."²⁵ (Emphasis added)

We are "regenerated" in the realm of "sanctification." But we are not "regenerated" in the realm of "justification". In the realm of "sanctification" we may appear holy and righteous (e.g., Zechariah and Elizabeth cf., Luke 1:6). In the realm of "justification," even the prophet Isaiah has to include himself when he says, "all our righteousnesses are as filthy rags." (KJV, Is. 64:6)

SUMMARY: Even if we could keep the entire Law of God perfectly, we should consider ourselves unworthy servants, Jesus says, for we have only done our duty. We cannot do anything in the sphere of "sanctification" that would in the slightest give us any right or claim to heaven. That access is granted to us only by virtue of Christ and his righteousness. To claim that the soul goes to heaven, prior to the resurrection, on the basis of the "regeneration" that has taken place in the sphere of "Sanctification" is utter confusion of Law and Gospel; it is a vain attempt to enter heaven on the basis of works.

VI. ETERNAL LIFE

The promise of eternal life is everywhere in Holy Scripture. Eternal means forever. It is everlasting. It cannot end. It is inconceivable that it should end in death. It must go

on - so some think. Therefore, the concept of the immortality of the soul is so attractive. But the concept of the immortality of the soul and eternal life must not be confused. They are two completely different matters.

Eternal life in heaven is our's because God promised it to us. In John 3:16 Jesus says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but [subjunctive: may] have eternal life." (KJV) The original Greek grammar uses the subjunctive, making "eternal life" a promise, which is yet to be fulfilled for those who believe it. Jesus is not describing in the indicative an already accomplished and presently existing fact. He is making a promise which will come true for those who believe it.

As anxious as we may be to get to heaven, we must remind ourselves and others that eternal life is a promise of God, never to be broken but yet to be consummated. Therefore, Jesus can make paradoxical statements such as, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (John 11: 25-26)

On the Great Final Day we will actually enter heaven; we will see and experience God's joy and glory. Until then we are sojourners like Abraham. Although God promised to Abraham the "promised land," and although Abraham already lived in it, he possessed no part of it, not even a plot to bury his wife. He had to buy a lot for burial. Similarly with heaven and eternal life, the "promised land" belongs to us. We are heirs of it, but we have no part of it as yet. We are like Abraham, sojourners and strangers in a foreign land.

For now, eternal life must be viewed according the definition of eternal life, given by Jesus Christ. He says, "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." (KJV John 17:3)

SUMMARY: Eternal life, prior to the resurrection and the renewal, is a relationship of faith that we enter into with the Father and the Son. Since God never breaks off the relationship and never negates his part of a covenant, his word and promise is as good as fact. Not even death can destroy our bond and our relationship with the Father and the Son.

VIII. OBSERVATIONS AND CONCLUSION

The question, "What happens to the soul at death?" is only of a secondary nature - the tip of the iceberg. The real concern is the age old question raised by Job: "How can a

man be just before God?" (Job 9:2). A person's teaching on the immortality of the soul is the touchstone which reveals the truth about his teaching on "justification." Does he teach like Rome "Justification includes ... the renewal of the inner man" or does he teach as the Lutheran Confessions do: Christians, in body and soul, "...are regarded as holy and righteous through faith ... even though, on account of their corrupted nature, they are still sinners and remain sinners until they die"?

We shall consider one additional argument, which is based on reason: If it were true that the soul of the redeemed at the moment of death enters heaven and God's glory, then the soul of Adam and Eve never died; their soul at the moment of death immediately returned to paradise; and God's word, "In the day that thou eatest thereof thou shall surely die" is a lie. Imagine all the faithful and redeemed souls of the Old Testament having a farewell party for the Son of God in heaven before he went down to earth to redeem them, so that their existence in heaven may be justified - this is utter nonsense.

NEGATIVE AND AFFIRMATIVE CONCLUSIONS:

1. The teaching of the immortality of the soul is not based on Holy Scripture. It is based on faulty interpretations, ill-conceived opinions and conjecture.

We must maintain: God alone has immortality. Man was originally created in the image of God and was intended to enjoy eternal life. But man fell into sin, was banished from the presence of God and condemned by God to die. Yet God so loved us, that he sent his Son to redeem us.

2. The teaching of the immortality of the soul is a denial of the vicarious atonement by Jesus Christ. To say that the soul of man is immortal and does not die is to say that the soul of Jesus Christ did not die. (The Apostle Paul and the Holy Spirit use the identical argumentation in regards to the resurrection, cf., 1 Cor. 15:13)

We must maintain: The Son of God became man, flesh and blood. By his incarnation he did not relinquish his eternal nature. He assumed the form of a servant and was born in the likeness of men. In Jesus Christ is incorporated the eternal Son of God and the Son of Man, born of Mary with a human body and soul. To redeem man, Jesus Christ paid the penalty for sinful man with his divine nature and his human nature (i.e., body and soul). Thus God's righteous judgment was fulfilled, the curse for sin was placed on the Redeemer, the Lamb of God, who takes away the sin of the world.

3. The teaching of the immortality of the soul is in direct opposition to the cardinal Christian doctrine on "justification," i.e., "Righteousness of Faith Before God." It is

based on the premise that, when justified, the soul is also sanctified, meaning, that the soul has been changed from a sinful nature to a nature, which in essence is perfectly holy and perfectly pure that it can directly enter heaven and God's glory, when man dies. This is a Pseudo-Lutheran teaching and is in contradiction to the Lutheran Confessions.

We must maintain: We are declared righteous before God in a judicial manner by virtue of the righteousness of Christ alone. Our sinful human nature (body and soul) is thereby not changed; it is not "justified" in the sense of being physically transformed or inwardly changed to be holy and prepared to enter God's glory prior to the resurrection. By virtue of Christ's righteousness, we are forgiven children of our heavenly Father and heirs of eternal life. By virtue of original sin, we are and remain in nature sinful and corrupt. Although we already enjoy the status of children of God, we remain under God's temporal judgment for sin and must surrender our sinful human nature to death. We are subject to thorns and thistles, sickness and disease, suffering and death in body and soul until our nature is renewed on that Great Final Day of the resurrection, when we shall be glorified.

4. The teaching of the immortality of the soul is not supported by Holy Scripture. It is not supported by the Lutheran Confessions. It is not supported by reason. Its author is Satan, the Father of Lies. Those who are advocating this teaching are re-iterating Satan's false promise, "You will not die." The first lie, "You will not die," deprived us of heaven. The second lie, "The soul is immortal," deprives us of the way back into heaven. The two lies are identical. The only difference between them is that the first lie is stated in the negative; the second lie is stated in the affirmative.

If false teachers and would-be ecclesiastical authorities promote, enforce or ignore such falsehoods, we dare not remain silent. We must expose such grievous errors, and proclaim the truth according to Law and Gospel. If, however, some children of God, who are as yet unfamiliar with the doctrines of faith, entertain erroneous notions about the soul, we do not pounce on them and call them heretics. We trust that in due time the Holy Spirit will bring them to the correct understanding.

See Footnotes in Appendix 1 and 2

APPENDIX 1

Relevant Scripture Passages And Comments.

RSV unless otherwise noted.

Gen. 1: 24-26: "[On the sixth day] ... God said let the earth bring forth living creatures ... cattle, and creeping things and beasts of the earth ... and man ..."

The original Hebrew states that on the sixth day God created everything that has the "breath of life" (Hebrew and Greek Old Testament: "living soul"). According to the text, everything created on the sixth day (cattle, creeping things and man), have a living soul. (See Eccl. 3: 19-21)

Gen. 2: 7-9: "... the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being [soul]. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."

Man had the opportunity to become immortal.

Gen. 2:16-17:"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (KJV)

"Thou shalt surely die." The grammatical term for this pattern of expression is the Hebrew Infinitive Absolute, which is making the same point twice to add emphasis.

Gen. 3:16-19: "And to Adam he said, 'Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it.' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust and to dust you shall return.'"

God keeps his word. If he declares a punishment for sin, and the sin is committed, he will carry out the previously designated punishment.

Gen. 3: 22-24: "And the Lord God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever" - therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life."

Man never ate of the tree of life. In fact after the Fall man was forbidden access to the tree of life lest he eat of it and live forever. (cf., Gen.3: 22-24). Man was denied the opportunity to attain the potential of living forever. Man was purposely denied immortality. Man is condemned to die.

Eccl. 3: 11: "He has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end."

There is a big difference between putting the thought of eternity into the mind of man, and creating man with an immortal soul.

Eccl. 5: 19-21: "For the fate of the sons of men and the fate of beasts is the same; as one dies so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity. All go to one place; all are from the dust, and all turn to dust again. Who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth?"

See Gen. 1: 24-26. The wisest man that ever lived (Solomon) spoke these words. Part of the wisdom of Solomon is that he recognized his own limitations. However, these words are not just the words of man; they are the Word of God, given by inspiration of the Holy Spirit.

Eccl. 12: 1-7: "Remember also your Creator in the days of your youth, before the evil days come ... and the dust returns to the earth as it was, and the spirit returns to God who gave it."

Re Chapter II: NATURE OF MAN.

Is. 53: 10-12: "Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquity. Therefore, I will divide him a portion with the great, and he shall divide the spoil with

the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors."

Re Chapter III: JESUS CHRIST AND THE VICARIOUS ATONEMENT
and Chapter IV. OUR RIGHTEOUSNESS THROUGH FAITH IN JESUS
CHRIST

Matth. 10: 24-33: "A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master the Beelzebub, how much more will they malign those of his household. So have no fear of them; for nothing is covered that will not be known. What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops. And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. So every one who acknowledges me before men, I will also acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven."

Verse 28 is woefully misinterpreted by the advocates of the immortality of the soul. They take it completely out of context. Jesus demands a bold commitment from his disciples. In effect he says: Whom are you going to fear? Whom are you going to obey - God or men? Don't you know that if you disobey God you will die?! This passage affirms our mortality, the mortality of the soul. The comfort it offers is not that the soul is immortal but the hour of our death is in the hand of God not men. (cf., Gen. 2:16-17)

The statement, they "cannot kill the soul" has absolutely no bearing on the "immortality of the soul." It must be understood in its context. The God who watches even over the sparrows most certainly watches over you. Since God watches over you, why worry about what men may try to do? They cannot do a thing without his God's knowledge. So do not fear men. Fear God. (cf., Luke 12: 4-12)

To use this passage in a vain attempt to prove that the soul is immortal, is a perversion of Holy Scripture.

Matth. 25: 31-46: "When the Son of man comes in his glory ... they will go away into eternal punishment, but the righteous into eternal life."

Re Chapter VI. ETERNAL LIFE.

Mark 12: 18-27: "And the Sadducees came to him, who say that there is no resurrection; and they asked him a question, saying, 'Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the wife, and raise up children for his brother. There were seven brothers; the first took a wife, and when he died left no children; and the second took her, and died, leaving no children; and the third likewise; and the seven left no children. Last of all the woman also died. In the resurrection whose wife will she be? For the seven had her as wife.

"Jesus said to them. 'Is not this why you are wrong, that you know neither the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob' He is not a God of the dead but of the living; you are quite wrong."

They are quite wrong indeed who try to take this passage, which was specifically given to prove that there is a resurrection of the dead, and pervert it in a vain attempt to prove that the soul is immortal and goes to heaven prior to the resurrection.

Concerning the phrase, "I am the God of Abraham." Abraham died "and was gathered to his people." (KJV Gen. 25: 8) Abraham died but Abraham knew that God entered into a covenant with him, which God would never break. God made "an everlasting covenant" with Abraham (Gen. 17:7); he promised eternal life. Since Abraham died, for God's promise to be fulfilled there has to be the resurrection. The phrase, "I am the God of Abraham" is synonymous with the phrase, "I am the God of the resurrection." By faith Abraham knew that God would bring back from the dead him and all generations, included in that covenant, because God will not break his covenant. (cf., Heb. 11:17-18)

Luke 12: 4-12: "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear him who after he has killed has power to cast into hell; yes, I tell you fear him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angles of God; but he who denies me before men will be denied before the angles of God. And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven. And when they bring you before the synagogues and the

rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that hour what you ought to say."

Note the phrase, "cannot kill the soul," is not even alluded to by Luke, indicating that Matth. 10: 24-33 should be interpreted as it is above.

Luke 16: 1-31: "He also said to the disciples, 'There was a rich man who had a steward, and charges were brought against him that this man was wasting his goods. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' ... [Conclusion:] I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they receive you into the eternal habitations. ... No servant can serve two masters; for either he will be devoted to the one and despise the other. You cannot serve God and mammon.'

The Pharisees, who were lovers of money, heard all this, and they scoffed at him. But he said to them, 'You are those who justify yourselves before men, but God knows yours hearts; for what is exalted among men is an abomination in the sight of God. ... There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus ..."

The story of Lazarus is part of a compilation of parables in Luke chapters 15 and 16. It is a continuation of the parable on stewardship; and it is addressed specifically to those who scoffed at this parable of Jesus, because they trusted in money. Jesus told a subsequent story to confirm the original parable. It is about two types, (1) those whose life is focused on worldly possessions, and (2) those who trust in God. The name Lazarus is not attached to a historical figure but is a more definitive description of the second type. "Lazarus" is the rabbinical abbreviation for the Hebrew word elazar. El means God. Azar means help. In the parable, "Lazarus" is the personification of every individual, whose help is the Lord. The benefit of such trust and faith has eternal consequences. Abraham has that benefit and so does everyone who looks towards God for help. That is the point of comparison of the parable.

Luke 20: 27-38: "There came to him some Sadducees, those who say that there is no resurrection, ... And Jesus said to them: '... But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord God of Abraham, and the God of Isaac and the God of Jacob. Now he is not a God of the dead, but of the living; for all live to him.'"

See comments on Mark 12: 18-27

Luke 23: 39-43: "One of the criminals who were hanged railed at him, saying, 'Are you not the Christ? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation. And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.' And he said, 'Jesus, remember me when you come in your kingly power.' And he said to him, 'Truly, I say to you, today you will be with me in Paradise.'"

The word Paradise occurs in the New Testament only in this passage, 2. Cor. 12:3 and Rev. 2:7. In each case it is prefaced in the Greek original text with the definite article, which suggests that in each occurrence the same paradise is referred to. In light of this, it can be concluded that "paradise" means heaven; and that the criminal on the cross had the special privilege of being in heaven that very same day (before sunset). Exceptions are made. Even God makes exceptions. We know about Enoch, Moses and Elijah. But exceptions by definition are not common procedures. The promise to be in paradise that same day is given to one specific individual only and not everyone on a wholesale basis. Jesus indicated the possibility of such special cases on another occasion (cf., John 21:20-23).

The two criminals on the cross beside Jesus convey an allegorical or symbolical meaning: If you put your trust in Jesus, it will be heaven for you. Scoff and reject Jesus, and it will be hell for you. It is that simple.

This incident is an example of the paradox concerning the divine and human natures of Jesus Christ, as discussed in Chapter III. We dare not compromise on this paradox. To use this passage in an attempt to prove that the soul is immortal, and to suggest or imply in the slightest that the soul of Jesus Christ or any part of Jesus may not have died but went to paradise, is more satanic than the lie: "You will not die." (Gen. 3:4) The first lie deprived us of paradise. The lie, that a part of Jesus did not die, is a denial of the vicarious atonement, our only hope of salvation.

We must be unequivocally clear and leave absolutely no doubt in our Scriptural affirmation that on the cross Jesus Christ, the Son of God, in his divine nature and in his human nature, which includes body and soul, died to make an atonement for the sinful, mortal body and soul of every individual person. Whoever denies this has no Redeemer.

Rom. 2: 6-7: "For he will render to every man according to his works; to those who by patience and well-doing seek for glory and honor and immortality, he will give eternal life."

Please note the reference to the future. Immortality and eternal life are God's promise, to which we must cling, both now and in the hour of our death. Our human soul is not immortal. We must SEEK for immortality if we are to receive in the name of Jesus Christ (cf., Rom 8:25).

Rom. 8: 18-25: "I consider that the sufferings of this time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for the adoption of sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience."

The special mention of the phrase, "the redemption of our bodies" does not justify the conclusion that the soul is not in need of redemption. To the contrary, if the creation which had no part in original sin, and though innocent is "subjected to futility" how much more so is the sinful soul subjected God's righteous judgment for sin - i.e., death.

Rom. 8: 38-39: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Re Chapter VI: ETERNAL LIFE.

Rom. 14: 8-9: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and the living."

Re comments on Mark 12:18-27, and Phil 1: 19-26

1 Cor. 15: 42-57: "So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, 'The first man Adam became a living being': the last Adam became a life-giving spirit. But it is not the

spiritual, which is first but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. **I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.** [Emphasis added]

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality then shall come to pass the saying that is written: 'Death is swallowed up in victory.' 'O death, where is thy victory? O death, where is thy sting?' The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."

"Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." The term "flesh" does not exclusively refer to the human body, but our entire human nature, including the soul (See Chapter III THE NATURE OF MAN). Likewise the phrase "the man of dust" (cf., Gen. 3:16-19) does not exclusively refer to the human body, but our entire human nature, including the soul. The soul is perishable. It is mortal. **"the perishable cannot inherit the imperishable."** Thanks be to God that we, who "have borne the image of the man of dust, we shall also bear the image of the man of heaven ... **at the last trumpet ... when the perishable puts on the imperishable, and the mortal puts on immortality.**"

2 Cor. 5:15: "And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised."

Re comments on Phil 1:19-26

Phil. 1: 12, 19-26: "I want you to know, brethren, that what has happened to me has really served to advance the Gospel ... Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, as it is my eager expectation and hope that I shall not be ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far

better. But to remain in the flesh is more necessary on your account. Convinced of this, I know that I shall remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again."

The Apostle Paul is fully aware that not only his imprisonment but also his pending death serve "to advance the Gospel ."

To arrive at the proper interpretation of Scripture the first question must be asked: "What does the text state?" The second question must also be asked: "What does the context state?" We will apply these questions to the phrase "My desire is to depart and be with Christ," specifically to "depart" and "be with Christ."

Re: "Depart." The English word depart is a euphemism for death. Definition of euphemism: "1. Substitution of a mild roundabout word or expression for another felt to be too blunt or painful. 2. A word or expression so substituted as 'the departed' for 'the dead.'" (Funk & Wagnalls). The original Greek word for "depart" is αναλωω. Its root λωω means: to loose, to untie, to break up into its components, and to destroy. αναλωω is not a euphemism but a graphic description of what is actually taking place at death.

The "roundabout word" "depart" is a euphemism which tries to make the graphic concept of αναλωω sound better. In so doing, however, the translators change the real meaning of Paul's statement. Paul says, "I desire to be undone [i.e., to die] and to be with Christ."

Re: "To be with Christ." The phrase in the context "to die is gain" and "that is better by far" seems to suggest to some that "To be with Christ" means "to be with Christ [in heaven]." However, that conclusion is only a conjecture, which goes beyond what is specifically stated in the text. To see if this conjecture is valid, or if something else is meant, we must examine the wider context.

None of the Scripture passages, quoted in this Chapter support such a conjecture. And most certainly the interpretation of Holy Scripture put forth by the Lutheran Confessions denounce such a conjecture because it does not conform with the vicarious atonement or our righteousness before God. But before we come to a final conclusion we must look at the life and writings of the Apostle Paul.

The person and life of the Apostle Paul are clearly focused on Jesus Christ. He had only one purpose in life, that is to present, convey and personify Jesus

Christ crucified (cf., 1 Cor. 2:2). To do so he would pommel his own body and subdue it, drown the Old Adam, endure hardships, persecutions, and calamities, be subject to dangers in rivers, dangers from robbers, dangers from his own people, dangers in cities, dangers in wilderness, dangers at sea, dangers among false brethren; he endured sleepless nights, hunger and thirst, cold and exposure; he was prepared, if it were possible, to be condemned forever to Hell to save his own country-men, even though they rejected Paul and Christ. When the Apostle Paul says, "For to me to live is Christ and to die is gain" he had absolutely nothing in mind that would be of benefit to him personally. For example, on the way to Jerusalem concerned individuals tried to get Paul to seek his own personal advantage and avoid the prophesied pending imprisonment. Paul replied "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus." (Acts 21: 13)

Now that the previously prophesied imprisonment is in effect, he simply repeats what he had stated all along, "My desire is to die and be with Christ." Did he change his mind? Did he now wish he could drop the cross His Lord had given him? No! He knew that his imprisonment, which could end in death was happening to him to "advance the Gospel." (cf., Phil. 1:12) His desire, his motive is "to advance the Gospel." If his death advances the Gospel, then "to die is gain."

He desires to die because there is no greater service a man can perform for his friends than to lay down his life for them. His Lord and Master died for him. Likewise, Paul desires to die and be united with his Lord in death, as he writes in the subsequent passage (Phil. 3:7-11) "that I may know him and the power of the resurrection." Paul puts his confidence and hope in the resurrection. The thought of heaven immediately after death is pure conjecture without any textual basis.

Even non-Christian soldiers honor their own who have made the ultimate sacrifice. Those who fail to recognize this have not yet understood the theology of the cross, and should learn a lesson from the kamikaze fighter who loves to die for his cause. That is what Paul is talking about. Anything less than that is simply conjuring up support for satanic lie number two.

Phil 3: 7-11: "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from

God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead."

The only consolation that the Holy Spirit offers by way of the Pauline writings concerning death is the resurrection from the dead.

1 Thess. 4: 13-18: "But we would have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus Christ, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words."

Contrary to this word of the Lord, those who advocate the immortality of the soul reverse the sequence of events in this text.

1 Tim. 1: 17: "To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

1. Tim. 6: 14-16: "I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen."

When all is said and done we have no choice but confess and proclaim, "The King of kings and Lord of lords ... alone has immortality."

Rev. 2: 7: "He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God."

APPENDIX 2

Quotations from Athanasian Creed, The Lutheran Confessions, and Catechism Of The Catholic Church.

QUOTATION FROM ATHANASIAN CREED:

1. "It is necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man, for this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once God and man: he is God, begotten before ages of the substance of the Father, and he is man, born in the world of the substance of his mother, perfect God and perfect man, with reasonable soul and human flesh, equal to the Father with respect to his Godhead and inferior to the Father with respect to his manhood. Although he is God and man, he is not two Christs but one Christ: one, that is to say, not by changing the Godhead into flesh but by taking on the humanity into God, one, indeed, not by confusion of substance but by unity in one person. For just as the reasonable soul and flesh are one man, so God and man are one Christ, who suffered for our salvation, descended into hell, rose from the dead, ascended into heaven, is seated on the right hand of the Father, whence he shall come to judge the living and the dead." (p. 20)

QUOTATIONS FROM THE LUTHERAN CONFESSIONS (Tappert, Theodore G., trans. ed. The Book of Concord. Philadelphia: Fortress Press, (c) 1959.:

AUGSBURG CONFESSION, ARTICLE IV, JUSTIFICATION

2. "Our churches also teach that men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight (Rom. 3, 4)." (p. 30, # 1-3)

APOLOGY OF THE AUGSBURG CONFESSION. ARTICLE IV. JUSTIFICATION

3. "Faith alone justifies because we receive the forgiveness of sins and the Holy Spirit by faith alone. The reconciled are accounted righteous and children of God not on account of their own purity but by mercy on account of Christ, if they grasp this

mercy by faith. Thus the Scriptures testify that we are accounted righteous by faith." (p. 119, # 86)

4. "Christ does not stop being the mediator after the renewal. It is an error to suppose that he merely merited "initial grace" and that afterward we please God and merit eternal life by our keeping of the law. Christ remains the mediator. We must always be sure that for his sake we have a gracious God in spite of our unworthiness." ..(p. 129, # 162, 3)

5. "We must conclude, therefore, that being reconciled by faith we are accounted righteous because of Christ, not because of the law or our works. The incipient keeping of the law pleases God because of faith; because faith our failure to keep it is not imputed to us, although the sight of our impurity thoroughly frightens us." (p. 131, # 177)

6. "'To be justified' here [in James] does not mean that wicked man is made righteous but that he is pronounced righteous in a forensic way, just as in the passage (Rom. 2: 13). 'the doers of the law will be justified.'" (p. 143, # 252)

7. "The other mode of justification, handed down by the scholastic theologians, teaches that we are righteous through a certain disposition (which is love) infused by God. that with the help of this disposition we obey the law of God both outwardly and inwardly, and such obedience to the law is worthy of grace and eternal life. ... It [this mode of justification] does not teach that justification is the forgiveness of sins." (p. 151. # 289, 290)

8. "This is how Scripture uses the word "faith," as this statement of Paul shows, 'Since we are justified by faith, we have peace with God' (Rom. 5: 1). In this passage 'justify' is used in a judicial way to mean 'to absolve a guilty man and pronounce him righteous,' and to do so on account of someone else's righteousness, namely, Christ's, which is communicated to us through faith. ... Because the righteousness of Christ is given to us through faith, therefore faith is righteousness in us by imputation. That is, by it we are made acceptable to God because of God's imputation and ordinances, as Paul says (Rom. 4: 5), 'Faith is reckoned as righteousness.'" (p. 154, # 305, 307)

9. "And in the Lord's Prayer the saints pray for the forgiveness if sins; therefore saints have sins, too." (p. 158, # 328)

10. "We are renewed. as Paul says (Col. 3:10; II Cor. 3: 18, 'in knowledge,' and beholding the glory of the Lord, we are changed into his likeness'; that is, we acquire the true knowledge of God, enabling us truly to fear him and to trust that he cares for us and hears us. This rebirth is, so to speak, the beginning of eternal life, as Paul says

(Rom. 8: 10), 'If Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.' And again II Cor. 5: 2, 3), 'We long to put on our heavenly dwelling, so that by putting it on we may not be found naked.' From these statements the fair-minded reader can judge that we definitely require good works, since we teach that this faith arises in penitence and ought to grow continually in penitence. Here is Christian and spiritual perfection, if penitence and faith amid penitence grow together." (p. 161, # 351-3)

11. "We have shown above that justification is strictly a gift of God; it is thing promised. To this gift the promise of eternal life has been added, according to Rom. 8: 30, 'Those whom he justified he also glorified.' Here Paul's words apply, 'There is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me etc. [on that day -- and not only to me , but also to all who have longed for his appearing.] II Tim. 4: 8). ... This promise the saints must know." (p. 162, # 362, 3)

SOLID DECLARATION. ARTICLE I. ORIGINAL SIN

12. "3. That original sin in human nature is not only a total lack of good in spiritual, divine things, but that at the same time it replaces the lost image of God in man with a deep, wicked, abominable, bottomless, inscrutable, and inexpressible corruption of his entire nature in all its powers, especially of the highest and foremost powers of the soul in mind, heart, and will. As a result, since the Fall man inherits an inborn wicked stamp, an interior uncleanness of the heart and evil desires and inclinations. By nature every one of us inherits from Adam a heart, sensation, and mind-set which in its highest powers and the light of reason, is by nature diametrically opposed to God and his highest commands and is actually enmity against God, especially in divine and spiritual matters." (p. 510, # 11)

13. "5. This inherited damage is so great and terrible that in baptized believers it can be covered up and forgiven before God only for the Lord Christ's sake. Likewise, only the Holy Spirit's regeneration and renovation can heal man's nature, which original sin has perverted and corrupted. Of course, this process is only begun in this life, not to be completed until the life yonder." (p.511, # 14)

14. "For that reason and in order to distinguish God's creature and handiworks in man from the devil's work, we declare that it by God's creation that man has a body and a soul: likewise, that it is god's work that man is able to think, to speak, to act, and to do anything, for 'in him we live and move and are' (Acts 17:28). But the fact that our nature is corrupted, that our thoughts, words, and deeds are evil, is in its origin the handiwork of Satan, who through sin has in this fashion corrupted God's handiwork in Adam. This corruption has come upon us by inheritance." (p. 515, # 42)

15. "With specific references to vocabulary and phraseology, however, the best and safest procedure is to use and keep the pattern of sound words, as the Scriptures and the above-mentioned books use them in treating this article. in order to avoid all contentions about words, it is necessary to explain carefully and distinctly all equivocal terms, that is words and formulas that have two or more accepted meanings in common use. Thus in the statement, 'God creates man's nature,' the word 'nature' means man's essence, body, and soul." (p. 517, #51)

[NOTE WELL: Tappert's rendition like the English version of the Concordia Triglotta deviate from both the German and the Latin originals. According to the originals the English translation "... man's essence, body, and soul" is incorrect and in direct contradiction of the principle stated in the paragraph above. The German and Latin originals leave no doubt that the only allowable translation and punctuation is, "... man's essence, [namely] body and soul." German: "Gott schafft die Natur der Menschen, da wird durch das Wort 'Natur' verstanden das Wesen, Leib und Seele der Menschen." Similarly the Latin: "Deus creat hominum naturam, per vocabulum naturae intelligitur ipsa substantia, corpus et anima hominis."

16. "Luther himself explains that he uses the terms 'nature-sin,' 'person-sin,' 'essential sin' to indicate that not only thoughts, words, and deeds are sin but that the entire nature, person, and essence of man is wholly corrupted through original sin to its very foundation." (p. 517, # 54)

17. "In his exposition of Ps. 90;12 he wrote, 'Whether we call original sin a quality or a disease, ultimately he worst damage is that we shall not only endure God's eternal wrath and death but that we do not even realize what we are suffering.'" (p. 519, # 62)

SOLID DECLARATION.

ARTICLE III. RIGHTEOUSNESS OF FAITH BEFORE GOD.

18. "Against both parties the other teachers of the Augsburg Confession held unanimously that Christ is our righteousness, not according to the divine nature alone or according to the human nature alone but according to both natures; as God and man he has by his perfect obedience redeemed us from our sins, justified and saved us. Therefore they maintain that the righteousness of faith is forgiveness of sins, reconciliation with God and the fact that we are adopted as God's children solely on account of the obedience of Christ, which, through faith alone, is reckoned by pure grace to all true believers as righteousness, and that they are absolved from all their unrighteousness because of his obedience." (pp.539-540, # 4)

19. "In the words of the Apology, this article of justification by faith is 'the chief article of the entire Christian doctrine,' 'without which no poor conscience can have any abiding comfort or rightly understand the riches of the grace of Christ.' In the same vein Dr. Luther declared: 'Where this single article remains pure, Christendom will remain pure, in beautiful harmony, and without any schisms. But where it does not remain pure, it is impossible to repel any error, or heretical spirit.'" (p. 540, # 6)

20. "Accordingly the word 'justify' here means to declare righteous and free from sins and from the eternal punishment of these sins on account of the righteousness of Christ, which God reckons to faith. (Phil. 3:9)." (p. 541-2, # 17)

21. "When we teach that through the Holy Spirit's work we are reborn and justified, we do not mean that after regeneration no unrighteousness in essence and life adheres to those who have been justified and regenerated, but we hold that Christ with his perfect obedience covers all our sins which through this life still inhere in our nature. Nevertheless, they are regarded as holy and righteous through faith and for the sake of Christ's obedience, which Christ rendered to his Father from his birth until his ignominious death on the cross for us, even though, on account of their corrupted nature, they are still sinners and remain sinners until they die." (p. 543, #22)

22. "And to those who be sheer grace, for the sake of the only mediator, Christ, through faith alone, without any work or merit, are justified before God (that is, accepted into grace) there is given the Holy Spirit, who renews and sanctifies them and creates within them love toward God and their fellowman. But because the inchoate renewal remains imperfect in this life and because sin still dwells in the flesh even in the case of the regenerated, the righteousness of faith before consists solely in the gracious reckoning of Christ's righteousness to us, without the addition of our works, so that our sins are forgiven and covered up and are not reckoned to our account (Rom. 4:6-8)." (p. 543, # 23).

23. "Here, too, if the article of justification is to remain pure, we must give especially diligent heed that we do not mingle or insert that which precedes faith or follows faith into the article of justification." (p. 543, # 24).

24. "Similarly, although the renewal and sanctification are a blessing of Christ, the mediator, and a work of the Holy Spirit, it does not belong in the article or matter of justification before God; it rather follows justification, because in this life sanctification is never wholly pure and perfect on account of our corrupted flesh." (p. 544, # 28)

25. "For because this inchoate righteousness or renewal in us is imperfect and impure in this life on account of the flesh, no one can therewith and thereby stand before the

tribunal of God. Only the righteousness of the obedience, passion and death of Christ which is reckoned to faith can stand before God's tribunal." (p. 545, #32)

26. "Our righteousness rests neither upon his divine nature nor upon his human nature but upon the entire person of Christ, who as God and man in his sole, total, and perfect obedience is our righteousness." (p. 549, # 55)

**SOLID DECLARATION.
ARTICLE VI. THIRD USE OF LAW**

27. "For the Old Adam, like an unmanageable and recalcitrant donkey, is still a part of them [Christians] and must be coerced into the obedience of Christ, not only with the instruction, admonition, urging, and threatening of the law, but with frequently also with the club of punishment and miseries, until the flesh of sin is put off entirely and man is completely renewed in the resurrection." (p. 568, # 24)

**SOLID DECLARATION.
ARTICLE VIII. PERSON OF CHRIST**

28. "We believe, teach and confess that although the Son of God is a separate, distinct, and complete divine person and therefore has been from all eternity true, essential, and perfect God with the Father and the Holy Spirit, yet, when the time had fully come, he took the human nature into the unity of his person, no in such a way that there are now two persons of two Christs, but in such a way that Christ Jesus is henceforth in one person simultaneously true eternal God, born of the Father from eternity, and also true man, born of the most blessed virgin Mary, as it is written, 'Of their race, according to the flesh, is the Christ, who is God over all, blessed for ever' (Rom. 9:5)." (p. 592, # 6)

29. "The Fathers further illustrated the personal union and communion by analogies of the soul and the body ..." (p. 594, # 18)

30. "On account of this personal union, without which such a true communion of the natures is unthinkable and impossible, it is not only the bare human nature (whose property it is to suffer and to die) that has suffered for the sin of the world, but the Son of God himself has truly suffered (although according to the assumed human nature) and, in the words of the Christian Creed, has truly died, although the divine nature can neither suffer nor die." (p. 595, # 20)

31. "... since the divinity and humanity are one person in Christ, the Scriptures ascribe to the deity, because of this personal union, all that happens to the humanity, and vice versa. And this is likewise within the bounds of truths, for you must say that the

person (pointing to Christ) suffers, dies. But this person is truly God, and therefore is correct to say: the Son of God suffers. Although, so to speak, the one part (namely, deity) does not suffer, nevertheless the person who is true God suffers in the other part (namely, in his humanity)." (p. 599, # 41,2)

32. "If it is not true that God died for us, but only a man died, we are lost. But if God's death and God dead lie in the opposite scale, then his side goes up and we go upward like a light and empty pan. Of course, he can also go up again or jump out of his pan. But he could never have sat in the pan unless he had become a man like us, so that it could be said: God dead, God's passion. God's blood, God's death. According to his nature God cannot die, but since God and man are united in one person, it is correct to talk about God's death when that man dies who is one thing or one person with God." (p. 599. #44)

QUOTATIONS FROM **THE CATECHISM OF THE CATHOLIC CHURCH**.
(Ottawa: Publication Service, Canadian Conference of Catholic Bishops. ISBN:0-88997-281-8, (c) 1994.):

33. "1992 Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms to us the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life." (p. 412.)

34. "1989 The first work of the grace of the Holy Spirit is conversion, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: 'Repent, for the Kingdom of heaven is at hand.' Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. 'Justification is not only remission of sins, but also the sanctification and renewal of the interior man.'" (p. 412.)

35. "1709 He who believes in Christ becomes a son of God. This filial adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Saviour, the disciple attains the perfection of charity, which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven." (p.366.)

36. "2019 Justification includes the remission of sins, sanctification and the renewal of the inner man." (p. 418.)