

Doctrine is quite simple and entirely Biblical. No man is good enough to go to heaven. But Christ "himself bore our sins in his body upon the tree, that we having died to sin, might live to justice; and by his stripes you were healed" (I Peter 2:24, *Concord* ed.).

Christ not only died for our sins, but He forgives them all: "If we acknowledge our sins, he is faithful and just to forgive up our sins and to cleanse us from all iniquity". (I John 1:9, *Concord* ed.). Good works are then a fruit of our salvation and not its basis, "For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast". (Ephesians 2:8,9 *Concord* ed.)

As far as indulgences granted by a priest to excuse a Christian from temporal punishments for sin, the whole New Testament in either Greek or Latin never mentions any priest in a Christian Church except Jesus Christ our Great High Priest and King. As to a Christian suffering here the consequences of his own sin, Peter says that ~~that~~ *Li* indeed happens, but it has no merit whatever. Rather he exhorts us like our Master to be willing to suffer unjustly "For what is the glory, if when you sin and are buffeted, you endure it: But if when you do right and suffer, you take it patiently, this is acceptable with God. Unto this, indeed, you have been called, because Christ also has suffered for you leaving you an example that you may follow in his steps: Who did no sin neither was deceit found in his mouth. Who when he was reviled, did not revile, when he suffered, did not threaten." (I Peter 2:20-23, *Concord* ed.)

And as to a treasury in which is stored the excess merit of certain saints who were more holy than they needed to be, the Bible knows no such saints. The Bible from Adam on declares that death is God's judgment on sin. And from that universal reign of death only two men have ever been exempted--Enoch and Elijah. "Death has passed