

Catholic Doctrine Of Purgatory

Intro: Prior to making a study of this doctrine, I did not realize just how repulsive and evil the doctrine of purgatory is. After studying it, I am now convinced that there is no doctrine as immoral and ungodly as the doctrine of purgatory. It strikes at the very heart of Christianity and the sacrifice of God's only begotten Son. I am not sure that I possess the capability of expressing the disgust which should permeate our very souls because of this ungodly doctrine and the wicked practices which arise from it.

I. WHAT IS PURGATORY.

A. Let them speak for themselves.

1. Catholic catechism (*Catechism Of The Catholic Church* (New York, NY: Doubleday, 1994), p. 291.): “1030 All who die in Gods grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. 1031 The church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the church, by reference to certain text of Scripture, speaks of the cleansing fire: ‘As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that who ever utters blasphemy against the Holy Spirit will be pardoned neither in this age or in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.’ 1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: ‘Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin.’ From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead: ‘Let us help and commemorate them. If Job’s sons were purified by their fathers sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.’”
2. A. A. Hodge wrote, (*The Confession of Faith* (Simpsonville, SC: Christian Classics Foundation) 1997, [Online] Available: Logos Library System.) “Concerning purgatory the Council of Trent teaches—(1) That there is a purifying fire through which imperfect Christian souls must pass. (2) That the souls temporarily suffering therein may be materially benefited [*sic*] by the prayers of their fellow–Christians and the masses offered up in their behalf on earth. (Council of Trent, sess. 25.)”
3. The papal bull regarding purgatory: (A.A. Hodge, *Outlines of Bible Topics* (Simpsonville, SC: Christian Classics Foundation) 1997, [Online] Available: Logos Library System.) “Pope Leo X., ‘Bull De Indulgentiis’ (1518).—“That no one in future may allege ignorance of the doctrine of the Roman Church respecting indulgences and their efficacy . . . the Roman pontiff, vicar of Christ on earth, can, for reasonable causes, by the powers of the keys, grant to the faithful, whether in this life or in Purgatory, indulgences, out of the superabundance of the merits of Christ, and of the saints (expressly called a treasure); and that those who have truly obtained those indulgences are released

from so much of the temporal punishment due for their actual sins to the divine justice as is equivalent to the indulgence granted and obtained.’”

B. Summarizing some important points.

1. Baptism removes all previous guilt of both original and actual sin.
 - a. They believe in Adamic or Original sin.
 - b. If an infant should die immediately after baptism
 - (1) It would incur neither hell nor purgatory.
 - (2) They are perfectly pure then.
 - c. All others with the exception of martyrs must go to purgatory, including the highest clergy and even popes.
 - d. R. L. Dabney writes, (*Topical Lectures on Scripture* (Simpsonville, SC: Christian Classics Foundation) 1997, [Online] Available: Logos Library System.) “The baptism of fire, which the martyr receives is, in his case, a sufficient purgation, and substitutes the purgatorial sufferings.”
2. It is a place (not located by the popes or anyone else) of suffering and loss, where one continues to pay for his sins committed after his baptism.
 - a. The suffering in purgatory may be shortened by prayers, good works of the faithful, and the sacrifice of the mass by individuals on earth.
 - b. But they especially expect you to pay money.
 - c. A. A. Hodge (*The Confession of Faith*) records, “Concerning purgatory the Council of Trent teaches—(1) That there is a purifying fire through which imperfect Christian souls must pass. (2) That the souls temporarily suffering therein may be materially benefited [*sic*] by the prayers of their fellow-Christians and the masses offered up in their behalf on earth. (Council of Trent, sess. 25.)”
3. They believe the pope (or a priest acting for him) can release individuals from punishment in purgatory by transferring the superabundance of the merits of Christ and the saints.
 - a. After their sins are atoned for and purged by their suffering in purgatory, they are then translated to heaven.
 - b. Why they would keep someone in purgatory, suffering the pains of torment when they could get them out?
 - c. If they are good men, then why not render that service (getting a soul out of suffering) freely and willingly as a Christian service to humanity?
 - d. If they will only exercise that power upon the payment of money, then they are cruel and unchristian.

II. PURGATORY’S PROOF

A. Neither the word nor the doctrine is found in the Word of God.

1. L. R. Wilson, (*Roman Catholicism Facts or Fabrications* (Nashville, TN: The Freedom Press, 1965), p. 44.) quotes *The New Catholic Dictionary* as saying, “Although Holy Scripture does not expressly mention Purgatory, it presupposes it.”
2. M’Clintock and Strong (John M’Clintock and James Strong, *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature* (Grand Rapids, MI: Baker Book House, 1969), 8:795.) explain. “The arguments advanced for purgatory are these: 1. Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. 2. Such

small sins do not deserve eternal punishment. 3. Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice. 4. Therefore, few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to the rule of divine justice, by which he treats every soul hereafter according to his works, and according to the state in which he finds it in death."

- a. Notice each of the above points.
- b. Every sin is an offense to God deserves punishment from Him is very true.
 - (1) The only way we could escape that punishment is by our obedience to God's will.
 - (2) In becoming a child of God.
 - (a) Faith
 - (b) Repent
 - (c) Confess
 - (d) Being baptized
 - (3) In returning to faithfulness as a child of God.
 - (a) Confession of sin
 - (b) Repenting of it
 - (c) Praying to God for forgiveness.
- c. Any sin, however small, deserves eternal punishment.
 - (1) Rom. 6:23 "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
 - (a) That is not the wages of big or major sins, but any sin.
 - (b) God does not classify sins as to small or big sins.
 - (2) God is too holy to fellowship sin—any sin.
 - (3) Catholics have divided sin into two kinds
 - (a) Mortal sins are a grave offense and it kills the soul.
 - (b) Venial sins are small pardonable offence against God.
 - (4) With no distinction of sin (as the Catholics imagine) their argument falls apart.
- d. We now see their works attitude concerning salvation.
 - (1) Catholicism demands that we be good enough to earn our salvation.
 - (2) Salvation does not come by the grace of Christ.
 - (3) They have omitted the blood of Christ.
 - (a) 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
 - i) *Cleanseth* is present tense in Greek meaning the blood of Christ continues to cleanse us from all sin.
 - ii) If we continue to walk in the light, when we die, we will be pure and free from all sin.
 - (b) we will not need any purifying fires of purgatory.
 - i) We will be fit for heaven.
 - ii) We will be totally exempt from all sin or spots.
- e. Since, the premises is false, the conclusion itself is false.
 - (1) There's no need for "suffering something from his justice."
 - (a) The one walking in the light will be cleansed from His sin by the blood of Christ.

(b) They will have no debts carried with them out of this world.

(2) Therefore, the doctrine of purgatory is found wanting.

B. Main Passage.

1. 2 Maccabees 12:39-45 “And upon the day following, as the use had been, Judas [Maccabeus—mh] and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers’ graves. Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.”
 - a. This is from the apocrypha, and is not inspired of God.
 - (1) It does give valuable historic information.
 - (2) Nothing it teaches can be held authoritatively.
 - b. Purgatory is not found in these verses.
 - c. Loraine Boettner wrote, (*Roman Catholicism* (Philadelphia, PA: The Presbyterian and Reformed Publishing Co., 1970), p. 228.) “Nowhere in this passage is there any mention of fire in which souls are tormented. All that is mentioned is prayers for the dead, from which the Roman Catholic theologians infer, first, that such prayers are proper, and secondly, that such prayers can be effective for the salvation of the dead. Furthermore, from the Roman Catholic viewpoint, these verses prove too much, for they teach the possible salvation of soldiers who had died in mortal sin, that of idolatry. And that contradicts Roman Catholic doctrine, which is that those dying in mortal sin go straight to hell and are permanently lost....Surely one who had never heard of purgatory would not learn about it from this passage.”
2. James Cardinal Gibbons, (*The Faith Of Our Fathers* (Baltimore, MD: John Murphy Company, 1904), p. 205-206.) the former Archbishop of Baltimore states, “We consider that it is clearly taught in the Old Testament; that it is, at least, insinuated in the New Testament; that it is unanimously proclaimed by the Fathers of the Church; that it is embodied in all the ancient liturgies of the Oriental and the Western church, and that it is a doctrine alike consonant with our reason and eminently consoling to the human heart.”
 - a. What the Fathers and the ancient liturgies might have taught does not matter.
 - b. The only Old Testament passage Gibbons mentioned is that of 2 Maccabees.
 - c. Let us consider the passages in the New Testament which “insinuate” this doctrine.

C. Gibbons (p. 207) argues that Jesus “came to lop off those excrescences which had grown on the body of the Jewish ecclesiastical code, and to purify the Jewish Church from those human traditions which, in the course of time, became life chaff mixed with the wheat of sound doctrine.”

1. They argue:
 - a. He did not reprove the Jews for their belief in a middle state nor for praying for the dead.
 - b. Since He did not condemn it, it must be in harmony with His will.
2. This is a complete misconception of the mission of Jesus.
 - a. Jesus came to fulfill the Old Testament and in doing so does away with the “Jewish Church.”
 - b. It was never His intent to correct all the errors of the Jews of His day.
 - c. Thus, simply because He did not condemn the Jews for this belief does not prove that He approved of it.
 - (1) There were other errors which Jesus did not directly condemn.
 - (2) we do not have everything recorded which Jesus did
 - (a) John 20:30 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:”
 - (b) John 21:25 “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”
 - (3) He might have condemned this doctrine and Inspiration did not see fit to record it.

D. Passages In Matthew.

1. Mat. 3:11 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire:*”
 - a. They argue that the fire is purgatory.
 - b. The fire is eternal fire of hell, not purgatory; Mat. 3:12 “Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”
 - c. It is a fire which will never be quenched or extinguished.
 - (1) Purgatory’s fire will come to an end.
 - (2) Thus, this cannot refer to purgatory.
2. Mat. 5:25-26 “Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”
 - a. The Catholic imagines that *prison* is purgatory.
 - b. Instead this is imprisonment in a jail for failing to pay a debt.
 - c. *Till* does not look forward to getting out of purgatory, but till the debt (the amount of money) was paid (worked off).
3. Mat. 12:32 “And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.”
 - a. They reason: this sin would not be forgiven in the world to come.
 - (1) Thus there must be some sins which will be forgiven in the world to come.
 - (2) Those sins will be pardoned in purgatory.

- b. Can be understood two ways.
 - (1) *World* literally means “age” or “period of time.”
 - (2) I believe it refers to the period of time when Jesus spoke (the Jewish Dispensation) and then period of time to come (the Christian Dispensation).
 - (3) Even if we take this as dealing with this world and the eternal world, all Jesus would be saying is that this sin would never be forgiven.
- c. Either way it does not imply anything about any other sin and their being pardoned in some purgatory.
- d. To view is as purgatory also presents the doctrine of a second chance.

E. Other passages.

1. 1 Cor. 3:11-15 “For other foundation can no man lay than that is laid, which is Jesus Christ. ¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. ¹⁴If any man’s work abide which he hath built thereupon, he shall receive a reward. ¹⁵If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”
 - a. Catholics teach:
 - (1) The fire which will try man’s work is the fire of purgatory.
 - (2) A man’s works burn means that those works were faulty and imperfect, thus he shall suffer loss (spend time in purgatory) but will ultimately be saved.
 - (3) Gibbons (p.208.) states that this interpretation “is the unanimous voice of the Fathers of Christendom.”
 - b. Notice some differences between this and purgatory.
 - (1) Robert Jamieson; A.R. Fausset; and David Brown, (*Commentary Critical and Explanatory on the Whole Bible*) wrote “This fire is not till the last day, the supposed fire of purgatory begins *at death*. The fire of Paul is to try the *works*, the fire of purgatory the *persons*, of men. Paul’s fire causes ‘loss’ to the sufferers; Rome’s purgatory, great gain, namely, heaven at last to those purged by it, if only it were true. Thus this passage, quoted by Rome for, is altogether against, purgatory.”
 - (2) Matthew Henry (*Matthew Henry’s Commentary on the Bible* (Peabody, MA: Hendrickson Publishers) 1997) adds, “Because this fire is to *try men’s works, of what sort they are*; but purgatory-fire is not for trial, not to bring men’s actions to the test, but to punish for them. They are supposed to be venial sins, not satisfied for in this life, for which satisfaction must be made by suffering the fire of purgatory. (3.) Because this fire is to *try every man’s works*, those of Paul and Apollos, as well as those of others. Now, no papists will have the front to say apostles must have passed through purgatory fires.”
 - c. What is the meaning of the passage?
 - (1) Context is preachers by whom the Corinthians believed.
 - (a) 1 Cor. 3:5 “Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?”
 - (b) Paul and Apollos (and all gospel preachers) are workers together with God.

- (c) The church is God's building.
 - (d) 1 Cor. 3:9 "For we are labourers together with God: ye are God's husbandry, *ye are* God's building."
 - (e) Paul and Apollos can be sure of the foundation upon which they build; 1 Cor. 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ."
- (2) Preachers cannot always be sure of the kind of material their converts are made of.
 - (3) Fire will try every man's work (does not matter if this is fiery trials or fires of eternal judgment).
 - (4) Bobby Duncan ("Answering False Doctrines Relating To 1 Corinthians—No. 1," *Studies In 1 Corinthians*, ed. Dub McClish (Denton, TX: Valid Publications, 1982), p. 290.) wrote, "The point is that all will be put to the test on an individual basis, and the personal salvation of the preacher does not depend upon the faithfulness of those whom he has converted."
2. 1 Pet. 3:18-20 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: ¹⁹By which also he went and preached unto the spirits in prison; ²⁰Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."
- a. To this they add; 1 Pet. 4:6 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."
 - b. Catholics teach:
 - (1) Christ went into purgatory (the spirits in prison) and preached the gospel to them.
 - (2) He gave them the opportunity to live (a second chance).
 - (3) It takes a great deal of eisegesis to get purgatory in this passage.
 - c. Christ preached to the spirits in prison.
 - (1) These spirits were the ones who were disobedient during the days of Noah.
 - (2) Catholics just assume prison is purgatory, without any contextual foundation.
 - (3) Christ preached to those during Noah's day in spirit or through the agency of the spirit.
 - (a) 1 Pet. 1:11-12 "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."
 - (b) He did this while the ark was being prepared.
 - (4) They rejected the preaching done through Noah.
 - (a) They were now in prison.
 - (b) This prison is the fire of Tartarus.
 - (c) 2 Pet. 2:4-5 "For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; ⁵And spared not the old world, but saved Noah

the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;”

- i) *Hell* is Tartarus, not eternal fires of hell.
- ii) Those in Tartarus will be cast into eternal fires of hell at the last day.
- iii) They will not be transported to heaven by way of purgatory.
- (d) These were souls that would be lost, not saved in the end.
- (e) There is no aid to Purgatory in this passage.

III. PURGATORY’S UNDOING.

A. Purgatory’s basis is that something must be added to the sacrifice of Christ to give it more value or efficacy.

1. While Christ died for our sins.
 - a. His blood does not completely take sins away.
 - b. We must still be punished for the sins we commit.
 - c. Gibbons (p. 205.) said, “The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven.”
2. Thus, one must suffer a period of time in purgatory until God’s justice is satisfied.
 - a. It can also be based upon the priest determining when the person has suffered enough, usually based upon how much money has been paid.
 - b. 1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*”
 - c. Christ blood washes away sins initially at baptism; Acts 22:16 “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
 - d. Christ blood continues to wash away sins as we confess our sins; 1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”
 - (1) These sins are totally forgiven.
 - (2) Heb. 10:17-18 “And their sins and iniquities will I remember no more. ¹⁸Now where remission of these *is, there is* no more offering for sin.”
 - (3) Purgatory would be another offering for sin.
 - (a) God would continue to remember our sins until we have passed through purgatory.
 - (b) Certainly a devilish doctrine which concludes that the blood of Christ is insufficient to totally expiate sin.

B. Specific passages.

1. Rom. 5:9 “Much more then, being now justified by his blood, we shall be saved from wrath through him.”
 - a. We are saved from wrath.
 - b. Purgatory is wrath, even though only temporary to satisfy God’s justice.
 - c. Either was are saved from wrath, or we suffer wrath in purgatory. It cannot be both.

2. John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”
 - a. John’s use of believeth is equivalent to saying obeys.
 - b. When one obeys he has everlasting life.
 - c. He will not go into condemnation.
 - (1) Rom. 8:1 “*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”
 - (2) Purgatory would place one right in the middle of condemnation.
3. 2 Tim. 4:8 “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”
 - a. *Henceforth* would be from this time forth Paul would receive a crown of life.
 - b. It was not going to be after a period of time in purgatory.
 - c. It would be given to all those who love the appearing of our Lord.

IV. THE STATE OF THE DEAD.

A. A separation take place at death.

1. Jam. 2:26 “For as the body without the spirit is dead, so faith without works is dead also.”
2. Ecc. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
 - a. The body goes to the grave or dust; Gen. 2:7 “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”
 - b. Life continues; the spirit returns to God.
 - (1) God places within man a living spirit.
 - (2) That spirit continues to live through eternity.
3. When death occurs prior to the judgment day and eternity, what happens to the spirit of man?

B. At death.

1. The body goes to the grave.
2. The spirit goes to the hadean realm.
3. Hades has 2 compartments and only 2.
 - a. Paradise (also called Abraham’s bosom)
 - (1) It is a place of blessing, happiness, joy, peace, and communion with God.
 - (2) It is everything we might consider as heaven.
 - (a) It is located in the same place
 - (b) But it is without the body and is only a temporary place.
 - b. Tartarus
 - (1) It is a place of torment and great anguish.
 - (2) It is what we would consider as hell but without the body and only a temporary place.

C. Rich Man and Lazarus.

1. The rich man:
 - a. Failed to live according to God’s laws
 - b. He was found in hades in torments.

- c. Luke 16:23 “And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”
 - d. He was in this condition while his brothers were alive on this earth; Luke 16:27-28 “Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: ²⁸For I have five brethren; that he may testify unto them, lest they also come into this place of torment.”
2. Lazarus died:
- a. His spirit was carried by angels into Abraham’s bosom.
 - b. He was being comforted; Luke 16:25 “But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.”
3. The rich man’s request:
- a. Luke 16:24 “And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”
 - b. Notice there will be recognition of others in hades and in the eternal state.
 - c. Luke 16:26 “And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.”
 - (1) Only 2 places and a great gulf between.
 - (2) No one can go from one to the other.
 - (3) Thus there is no purgatory.
- D. During the crucifixion.**
- 1. One thief railed on Jesus; Luke 23:39 “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”
 - 2. The other thief rebuked the blasphemer; Luke 23:40-41 “But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.”
 - 3. Request and Jesus response.
 - a. The thief’s request; Luke 23:42 “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”
 - b. Luke 23:43 “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”
 - (1) They would both die that day.
 - (2) Their bodies put in the grave.
 - (3) Their spirits return to God but being in the Paradise part of the hadean realm.
- E. Peter’s sermon on Pentecost, dealing with the events of Jesus.**
- 1. The Jews had crucified the Son of God, but God raised him from the dead.
 - 2. Quotes David’s prophecy; Acts 2:27 “Because thou wilt not leave my soul in hell [Hades—ASV], neither wilt thou suffer thine Holy One to see corruption.”
 - 3. Peter’s explains: Acts 2:31 “He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [Hades], neither his flesh did see corruption.”
 - a. Christ’s body would be placed in the grave.
 - b. His spirit would return to God but residing in Paradise.
 - c. But He would be raised from the dead.
 - (1) His body would not see corruption as normal.
 - (2) His spirit rejoined His body proving His Sonship and that he is Savior.

- (3) Then ascend back to the Father and sit down to rule on David's (God's) throne until the second coming.

F. To the Corinthians.

1. When the body has gone to the grave, and the spirit returns to God.
 - a. 2 Cor. 5:1 "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."
 - b. Christians have the desire to leave this life.
 - (1) 2 Cor. 5:2-4 "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: ³If so be that being clothed we shall not be found naked. ⁴For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."
 - c. 2 Cor. 5:6, 8 "Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:...⁸We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord."
 - (1) When in this life, we are absent from the Lord.
 - (2) When we die we are at home with God.
2. If Purgatory is correct, then Paul could not make these statements.
 - a. They would not be present with the Lord at death.
 - b. They would be separated from Him in the purging fires of purgatory.
 - c. We would not desire to leave this life if the flames of purgatory await us.

G. Paul was awaiting his fate from Nero.

1. He had a desire to depart this life and be with Christ.
2. Departing this life is far better.
 - a. Phi. 1:23 "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:"
 - b. But Paul's life was glorifying God; Phi. 1:20 "According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death."
 - c. If Paul continued in this world, Christ would be magnified.
 - d. Departing this life and going to the flames of purgatory is not "far better" than magnifying God in the body.

Conclusion: A. A. Hodge (*Outlines of Bible Topics*) points out: "Its practical effects have always been, 1st, the abject subjection of the people to the priesthood; 2d, the gross demoralization of the people. The church is the self-appointed depository and dispenser of the superabundant merits of Christ, and the supererogatory merits of her eminent saints. On this foundation she dispenses the pains of purgatory to those who pay for past sins, or sells indulgences to those who pay for the liberty to sin in the future. Thus the people sin and pay, and the priest takes the money and remits the penalty. The figment of a purgatory under the control of the priest is the main source of his hold upon the fears of the people."

The doctrine of Purgatory was invented and continues for the purpose of subjecting the people and for the money it can and does bring in. It is an ungodly doctrine when everything is taken into consideration, and one which we must strongly oppose.