

PURGATORY

1994 CATECHISM OF THE CATHOLIC FAITH

1. PURGATORY PURIFIES AND PROVIDES HOLINESS FOR HEAVEN

Those who die in God's grace and friendship imperfectly purified, . . . undergo a purification after death, to achieve the holiness necessary to enter the joy of God. (No. 1054)

2. PURGATORY IS FROM A TRADITIONAL BASES

The Church gives the name Purgatory to this final purification of the elect. The Church formulated their doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The Tradition of the Church . . . As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire . . . We understand that . . . certain offences can be forgiven in the age to come. (No. 1031)

3. OFFERINGS ARE STILL MADE FOR SINS

This teaching is 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 sins.' 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 [heaven]. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:" II Maccabees 12:42 (No. 1032)

4. IS PURGATORY A DOCTRINE STILL TAUGHT TODAY?

Purgatory is an intermediate state in which the departed souls can atone for their unforgiven sins before receiving their final reward. "Catholic Encyclopedia pg. 502"

* The Catholic Church considers 9 books and 11 portions from the Apocrypha Books to be included as the text of Sacred Scripture.

SCRIPTURES RESPONSE

1. Doctrine can not be taken from Apocryphal texts, II Maccabees 12:39-46

a) Jesus never used them

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (Rev. 22:18-19)

b) Apostles never used them

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet .1:19-21)

c) Israel never accepted them

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. (Rom. 3:1-2)

No Apocryphal Books are in their Bible the Old Testament

d) They were not written by Apostles or Prophets

e) They never claim the inspiration of God

“If it is well written and to the point, that is what I expected. If it is poorly done and mediocre, that is only the best I could do.” (II Maccabees 15:32)

f) They contradict the Word of God on salvation and other subjects

g) Jerome recognized they were not inspired, but under threat of punishment, even the possibility of death he translated them for the Roman Catholic Bible.

2. Personal suffering and works of others for forgiveness deny salvation by grace

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6:23)

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Rom. 5:18)

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (Eph. 2:8)

3. Purgatorial purification denies Biblical doctrine

Much more then, being now justified by his blood, we shall be saved from wrath through him. (Rom. 5:9)

Being justified freely by his grace through the redemption that is in Christ Jesus: (Rom. 3:24)

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. 6:11)

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Pet. 1:18-19)

4. Christ's sacrifice was our total and final cleansing for sin

When he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Heb. 1:3) [Christ, not a place called Purgatory, cleansed us of sin]

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (Heb. 10:12)

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 6:20)

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb. 9:26_28)

And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (Heb. 10:17_18)

There is therefore now no condemnation to them which are in Christ Jesus, (Rom. 8:1)

5. True justification is by faith not of works and deeds

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Rom. 4:4-8)

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. (Rom. 10:3-4)

Even as Abraham believed God, and it was accounted to him for righteousness. (Gal. 3:6)

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: (Gal. 3:11-13)