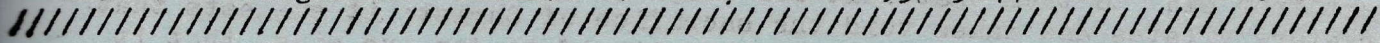


THE CONTENDER

Contending For The Faith Once For All Delivered To The Saints (Jude 3)  
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PURGATORY

The doctrine of "Purgatory" is one of the most deeply imbedded and tenaciously held of all Roman Catholic Teachings. According to A.E. Strong's Systematic Theology (p. 1,000) the Catholic Church teaches that "all who die at peace with the Church, but are not perfect, pass into purgatory." In this state they are "purged" (hence the name) of their unforgiven sins. "Here they make satisfaction for sins committed after baptism by suffering a longer or shorter time, according to the degree of their guilt. The Church on earth, however, has the power by prayers and the sacrifice of the Mass, to shorten these sufferings or to remit them altogether."

The Defense Of Purgatory: "Probably the best argument to prove that Purgatory is a revealed doctrine is that the Jews in the O.T. were taught to pray for the dead, and down to this day they observe a special feast on which prayers are offered for the deceased. Christ never corrected them for that practice. In the 2nd Book of Maccabees (12:43-46) the doctrine of the Jews is clearly stated, but this book is not contained in the Protestant Bible. They must at least admit it to be historical and it tells what the practice of the Jews was."--Sunday Visitor, 11/15/53

Thus in the official publication of the Catholic Church we have what they consider the BEST ARGUMENT possible to be made for Purgatory as a Scriptural doctrine. And what is that? Why it is the single quotation from II Maccabees concerning a Jewish practice! And because Christ did not specifically condemn this practice (praying for the dead) the whole doctrine of Purgatory is built up and foisted upon the people.

Let it be remembered that the Jews themselves REJECT the Books of Maccabees. Neither Jesus nor His divinely inspired apostles quoted from them or gave their approval to them in any way. They were not in the "Book" from which the Lord read (Lk. 4:16) neither were they included in the "sacred scriptures" from which Timothy had received instruction since childhood. (II Tim. 3:16) They were not in the "law of Moses, and the prophets, and the psalms" from which Christ taught the two disciples on the road to Emmaus. (Luke 24) But they are in the Catholic Bible. Thus the "best argument" to be made for purgatory is based on a passage which is from an apocryphal book; and has to do with the superstitious practice of the Jews between the Testaments.

But what saith the scriptures? Absolutely nothing directly, for it was a heresy not yet invented when the inspired men penned their words. Its condemnation then is like the condemnation of sprinkling--it is to be found in the positive statements which make the practice impossible. Just as a burial prohibits and precludes the possibility of sprinkling for baptism, so there are many passages which make void the doctrine of Purgatory.

II Cor. 5:1-8: For Paul to be "absent from the body" was to be "at home with the Lord". This was not only the desire of Paul but it embraced all of like mind. He says, "we are willing rather to be absent from the body and to be at home with the Lord". Was the Lord in purgatory? Certainly not. Then when a faithful Christian is separated from the body, he goes to where the Lord is; and if the Lord is not in "purgatory" neither does the Christian go there.

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ORDER OF SERVICES  
\* Lord's Day: 10:00 a.m. Worship \*  
\* 7:00 p.m. Worship \*  
\* Thursday: 7:00 p.m. Bible Study \*  
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FOUR HUNDRED YEARS TOO LATE!  
"At the end of the fifth century the Roman Church was completely organized." (Cath. Ency. Vol. IX, p. 61)  
"Whereby when ye read, ye may understand my knowledge in the mystery of Christ." (Eph. 3:4)



Hebrews 9:27-28: "And inasmuch as it is appointed unto man once to die, and after this cometh the judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." The doctrine of purgatory vilates and makes void the sacrifice of Christ; it suggests that Christ's sacrifice is not complete within itself to forgive sins, that it requires the sacrifice PLUS certain expiation on the part of the sinner. Christ pays a PART of the penalty, and the sinner PAYS for the rest of it. But Christ's sacrifice was complete, adequate, and "once for all", it is sufficient to cover every sin of which a man repents.

Luke 16:26: "And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." This is plain. There is no crossing, either now or later, or ever. The "great gulf" is FIXED. And once one finds himself on one side of that gulf he remains there for eternity. Was the rich man in purgatory? Then his state cannot be changed!

Rev. 22:11: "He that is unrighteous, let him do unrighteousness still and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." When death comes, the condition in which it finds the soul is made permanent and eternal. There is no changing over; there is no "purging" to be done.

Ecc. 11:3: "If a tree fall toward the south or toward the north, in the place where the tree falleth there shall it be." What more could be said to impress the permanency and the eternal unchangeableness of the status of the soul at the hour of death. There is no second chance, no purging, no expiation after death. After death comes the certainty of the judgment. The soul shall stand or fall in that final day according to the deeds done IN THE BODY--not in the disembodied state of some "purgatory".

--F.Y. Tant--

#### ADMIT THEY WREST SCRIPTURES TO PROVE PURGATORY

"We would appeal to these general principles of Scripture, rather than to a particular text often alleged in proof of Purgatory. We doubt if they contain an explicit and direct reference to it." (Cath. Dict. p. 704)

"So we presume all Catholics who die to be in Purgatory; although it may often seem more probable for a particular soul that it is heaven or hell." (Plain Facts, p. 125)

#### II THESSALONIANS 2:3-12

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all decievableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Friend, one of these days both you and I will die and give an account to God for the deeds done in this body. May it be that both you and I will be faithful Christians (I Pet. 4:16), members of the one Church that He purchased with His blood! (Eph. 4:4, 1:23, Rom. 16:16, Acts 20:28, Mark 16:16)