

First, this is the post that Catholic Chicha was referring to:

Is Purgatory in the Bible?

Absolutely! The word "Purgatory" is not mentioned in the bible but the word "Trinity" is not mentioned in the bible either yet protestants and catholics alike believe in it. It is not important that the word "Purgatory" be mentioned in the bible.

Matt 5:25-26 says, " Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into PRISON.5:26. Amen I say to thee, THOU SHALT NO GO OUT FROM THENCE TILL THOU REPAY THE LAST FARTHING." Notice: This is part of the Sermon on the Mount and Jesus is telling the disciples first about the quality of souls of the just (the Beatitudes) and then goes on to describe the souls of the lost (v21-22)but then he speaks about the souls in "Prison". In context, He cannot be speaking about a physical prison where inmates stay, rather, it is Purgatory. Here's why: The Greek word here for "Prison" is "Phulake" or "Phulaken" (Strong's #5438).Notice too that the next verse says, "...THOU SHALT NO GO OUT FROM THENCE TILL THOU REPAY THE LAST FARTHING." So here you see the souls do eventually get out. Ok, now, go to **1 Pet 3:18-19** which says, "Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit,In which also coming he preached to those spirits that were in PRISON:" This "Prison" is the same as the one in Matt 5 because the same Greek word "Phulaken" is used. Notice: Verse 18 speaks about Christ dead and then what? He goes and speaks to the souls in "Prison"! Catholic teaching doesn't include where Purgatory exists only that it does exist. Most verses tend to show it in the upper parts of Hell. Some think it is like an ante-chamber of heaven. It's OK either way. St. Thomas Aquinas and St. Robert Bellarmine are two who believed it is in hell. This isn't strange because we believe the Limbo of the Fathers (The Bosom of Abraham) was in hell (see Luke 16:22). When Jesus descended into hell, he took those souls (like Abraham,Moses, etc)out of the Bosom of Abraham and into heaven because this was when Christ opened the gates of heaven.

1 Cor 3:11-15 says, " For other foundation no man can lay, but that which is laid: which is Christ Jesus. 3:12. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: 3:13. Every man's work shall be manifest FOR THE DAY OF THE LORD shall declare it, and the FIRE shall try every man's work, of what sort it is. 3:14. If any man's work abide, which he hath built thereupon, he shall receive a reward. 3:15. If any mans work burn, he shall suffer loss: but HE HIMSELF SHAL BE SAVED, YET SO AS BY FIRE." Notice: It's not just the works (gold, silver, precious stones, wood, hay, stubble) that go through the fire but it says "HE" shall be saved by fire. Why? Because your works are attached to you so when they go through the fire so do you.

I'm just going to cut to the chase here; I believe that these verses are taken out of their original context. Bible verses, when taken out of context, can be interpreted any number of ways. For example, say I woke up one day and wanted God to speak directly to me through His word. So I open my Bible, flip through the pages, and put my finger down at a random verse:

Matthew 27:5 - So Judas threw the money into the temple and left. Then he went away and hanged himself.

Strange. Let me do it again:

Luke 10:37b - Jesus told him, "Go and do likewise."

Did God just tell me to go out and hang myself? Hardly. Since I didn't read the verses before and after those, I didn't get the full message. With that said, I'm going to give you the full context of those verses quoted in that post above and a few more that I've found while doing research. I'll be using the New International Version unless otherwise stated.

Quoted Verses: Matthew 5:25-25

Full Passage:

Matthew 5:21-26

Murder

²¹ *"You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.'* ²² *But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.*

²³ *"Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.*

²⁵ *"Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ I tell you the truth, you will not get out until you have paid the last penny.*

So what's going on here? Chapter 5 in Matthew begins what is called the "Sermon on the Mount" and more specifically, "The Beatitudes." The Sermon on the Mount was Jesus proclaiming his attitude toward the law. Position, authority, and money

are not important in His kingdom. What matters is faithful obedience from the heart. This sermon challenged the proud and legalistic religious leaders for the day. It called them back to the messages of the Old Testament prophets who, like Jesus, taught that heartfelt obedience is more important than legalistic observance. In other words, the Sermon on the Mount is to show the absolutely perfect standard of God's righteousness and the absolutely impossible task of meeting that standard in our own power. Jesus shatters our self-righteousness in order to drive us to His righteousness, which alone is acceptable to God.

Now, with that said, let's take a look at what Jesus is saying in Matthew 5:21-26 and in particular, v. 25-26. Using an illustration from the common practice of imprisoning a person for an unpaid debt (common in that day), Jesus teaches us that if someone holds a debt of any sorts against us, he is to make it good as soon as possible and before it is too late and he is imprisoned. The time for reconciliation, just as the time for salvation, is always now. Tomorrow is often too late. We are not to allow bitterness, anger, hatred, or any other sin to keep us separated from other people, whoever they are.

Roman law provided that a plaintiff could bring the accused with him to face the judge. The two themselves could settle the matter on the way, but not after the court because involved. If a man wronged an opponent at law (indicating that the issue was headed for court) he should make friends quickly, that is, settle the account with his opponent before he had to face judgment. The sequence of going from the judge to the officer to prison shows the typical procedure in dealing with a guilty person. To avoid judgment and prison he had to pay the last cent (which in that case was the smallest denomination of Roman coin) owed. This illustration is a picture of sin against another person. Such sin must be resolved to avoid having to face a sentence from the divine Judge. Being thrown into prison and not being able to get out of there until the debt is paid is an analogy of God's punishment.

Sinful anger (or murder) must be faced honestly and must be confessed to God as sin. We must go to our brother and get the matter settled, and we must do it quickly. The longer we wait, the worse the bondage becomes. We put ourselves into a terrible prison when we refuse to be reconciled.

What better way for Jesus to convey His message to leaders who know the law inside out than to use debt and murder. The prison that Jesus is referring to is not purgatory, but that wall we put up between ourselves and God/our brothers when we sin. The debt, our sin, has already been paid in full by Jesus Christ when He died on the cross. There isn't any reason to make a pit stop between here and heaven because once we accept Jesus as our savior, God sees us for who we are in Christ...which is perfect and righteous.

One final point to mention here before moving on is this: Jesus was born without sin correct? He lived a sinless life while here on earth correct? Then why would Jesus contradict himself by saying giving two examples of going to heaven or hell immediately (Luke 23:32-43, Luke 16:19-31) and then say that Purgatory exists?

Quoted Verses: 1 Peter 3:18-19

Full Passage:

1 Peter 3:18-22

¹⁸ For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, ¹⁹ through whom also he went and preached to the spirits in prison ²⁰ who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, ²¹ and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, ²² who has gone into heaven and is at God's right hand—with angels, authorities and powers in submission to him.

Peter uses these verses to sum up a section in the Bible dealing with Christ's unjust suffering to achieve God's triumphant purpose. At the heart of the gospel is the fact that Jesus Christ who was perfectly righteous, died for the unrighteous (which would be us). He triumphed through that undeserved suffering by, as God had predetermined, providing redemption for the world. In one event, men performed their worst act in human history and God performed His greatest. Jesus died as a substitute (1 Peter 2:24) and He died only once (Hebrews 9:24-28). In other words, Jesus suffered for well-doing; he did not die because of His own sins, because he didn't have any (1 Peter 2:22).

On the cross, our Lord suffered and died. His body was put to death, and His spirit died when He was made sin. But His spirit was made alive and He yielded it to the Father. Then according to Peter, sometime between His death and His resurrection Jesus made a special proclamation to "the spirits in prison." So who were these "spirits" that He visited?

Those who say that these "spirits in prison" were the spirits of lost sinners in hell, to whom Jesus brought the good news of salvation, have some real problems to solve. To begin with, Peter referred to *people* as "souls" and not "spirits" (3:20). In the New Testament, the word "spirits" is used to describe angels or demons, not human beings; and verse 22 seems to argue for this meaning. Furthermore, nowhere in the Bible are we told that Jesus visited hell. Acts 2:31 states that He went to "Hades" (NASB) but "Hades" is not hell. The word "Hades" refers to the realm of the dead, a temporary place where they await the resurrection. Hell is the permanent and final place of judgment for the lost. Hades is the temporary place. When a Christian dies, he goes to neither place, but to heaven to be with Christ (Philippians 1:20-24).

The book Revelation calls this prison the bottomless pit. A look at Revelation 9:1-2 provides further understanding of the prison and its captive subjects. Scripture teaches that God has sovereignly chosen to incarcerate certain demons in that pit of punishment.

2 Peter 2:4 says that “God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment. God has imprisoned certain fallen angels in such a place, awaiting their sentencing to final punishment in the eternal lake of fire (Revelation 20:10; 13-14). This prison isn’t a halfway point between heaven and hell for people.

Quoted Verses: 1 Corinthians 3:11-15

Full Passage:

1 Corinthians 3:10-17

¹⁰By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. ¹¹For no one can lay any foundation other than the one already laid, which is Jesus Christ. ¹²If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, ¹³his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴If what he has built survives, he will receive his reward. ¹⁵If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

¹⁶Don't you know that you yourselves are God's temple and that God's Spirit lives in you? ¹⁷If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

In these passages, Paul is using an analogy of a building to discuss the five aspects of work of the Lord’s people on earth: the master builder, the foundation, the materials, the test, and the workmen.

Paul refers to himself as the master builder. As an apostle, Paul’s specialty was foundations. Over the years since his conversion, Paul had been used by the Lord to establish and instruct many churches. The foundation is only the first part of the building process. Paul’s task was to lay the proper foundation of the gospel, to establish doctrines and principles for belief and practice revealed to him by God (1 Corinthians 2:12-13). However, he did not design the foundation; he only laid it. The only foundation of biblical Christianity is Jesus Christ. Without that foundation no spiritual building will be of God or will stand.

Ancient buildings were often built with precious metals and jewels. No Christian need worry about the foundation of his faith. That is the marble and granite of the person and work of Christ, secure and stable and perfect. Our concern should be that, whatever we build on this foundation, we should use the best materials. The building materials mentioned in verse 12 are in two categories, each listed in descending order of value. The first category (gold, silver, precious stones) clearly represents high quality materials. The second (wood, hay, straw) clearly represents inferior materials. Gold signifies the greatest

faithfulness, the most skillful and careful work done for the Lord. Straw signifies the opposite, the least, the leftovers.

The materials represent believers' responses to what they have; how well they serve the Lord with what He has given them. In other words, they represent our works. We cannot be saved by good works or stay saved by good works. But every Christian has been "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:12) and is to bear "fruit in every good work" (Colossians 1:10). Works are not the source of the Christian life, but they are the marks of it. Every Christian is a builder and every Christian builds with some sort of materials. God wants us to build with only the best materials, because only the best materials are worthy of him, are the most effective, and will last.

A new building is usually checked out carefully before it is occupied or used. Just as we have governmental laws that require buildings to meet certain standards, God has strict standards for what we build for Him in and with our lives. When Christ returns, every believer's work will be tested to quality. Fire is the symbol of testing. Just as it purifies metal, so will the fire of God's discernment burn up the impure matter and leave what is pure and valuable.

Verses 14-15 illustrate this point that it will not be a time of punishment but a time of reward. Even the one who has built with wood, hay or straw will not be condemned; but his reward will correspond to the quality of his building materials. When wood, hay, or straw come in contact with fire they are burned up. Nothing is left but cinders. They cannot stand the test. Gold, silver, and precious stones, however, do not burn. They will stand the test and they bring great reward.

Many humanly impressive and seemingly beautiful and worthwhile works that Christians do in the Lord's name will not stand the test in "that day." It "will become evident" (v13) that the materials used were wood, hay, and straw. The workmen will not lose their salvation, but they will lose a portion of any reward they might be expecting. They shall be saved, yet so as through fire. The thought here is of a person who runs through flames without being burned, but who has the smell of smoke on him. In the day of rewards, the useless and evil things will be burned away, but salvation will not be forfeited.

In speaking about believer's rewards, Paul was not talking about our judging works or about God's judging sin. Because all believers will "stand before the judgment seat of God," each giving an "account of himself to God" (Romans 14:10, 2 Corinthians 5:10). Both of those passages make it clear that the judgment at that place and that time will not be to dispense condemnation for sin but reward for good works, and that it only involves believers. Christ judged sin on the cross, and because we stand in Him we will never be condemned for our sins; He was condemned for us. He took the penalty of *all* our sins upon Himself. With that said, as Christians we don't have to work off any thing in Purgatory because Christ has already paid the price,

Quoted Verse: Matthew 12:32

Full Passage:

Matthew 12:30-32

³⁰“He who is not with me is against me, and he who does not gather with me scatters.
³¹And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. ³²Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

How is the relevant to purgatory? It is believed that some sins are forgiven in the next world (purgatory) using verse 32 as a basis.

Jesus first stated that any sin and blasphemy shall be forgiven men. Although blasphemy is a form of sin, in this passage and context the two are treated separately with blasphemy representing the most extreme form of sin. Sin here represents the immoral and ungodly thoughts actions, whereas blasphemy represents conscious denouncing and rejection of God. Blasphemy is the terrible sin of intentionally and openly speaking evil against holy God or defaming or mocking Him. Back in the Old Testament the penalty for such blasphemy was death by stoning (Leviticus 24:16). In the last days blasphemy will be an outstanding characteristic of those who rebelliously oppose God (Revelation 13:5-6; 16:9; 17:3).

But even blasphemy, Jesus says, is forgiven, just as any other sin is forgiven when it is confessed and repented of. Even an unbeliever who blasphemes God can be forgiven. John said, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9). However, there is one exception: blasphemy against the Spirit will not be forgiven.

During Jesus’ earthly ministry, the unbelieving Pharisees and all the others who blasphemed the Spirit cut themselves off from God’s mercy, not because it was not offered but because it was abundantly offered yet rebelliously and permanently rejected...even ridiculed as satanic. In a similar way, people today can so totally turn their backs on God’s revelation that they permanently cut themselves off from salvation. “We must work the works of Him who sent Me, as long as it is day,” Jesus said; “night is coming, when no man can work” (John 9:4).

Blasphemy against the Spirit demonstrates an absolute and permanent refusal to believe, which will result in loss of opportunity *ever* to be forgiven...either in this age, or the age to come. Through this age (all of human history), such rejection is unforgivable. The age to come implies that through all of eternity there will be no forgiveness. In the age of human history and in the age of divine consummation, no forgiveness. God cannot forgive the rejection of His Son. It is the Spirit who bears witness to Christ (John 15:26)

and who convicts the lost sinner (John 16:7-11). Without it...you are lost...forever.
Therefore, we don't get any second chances after this life.