

1. Mark 3:28-29 But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin. He said this because they were saying, "He has an evil spirit."
2. Matthew 12:32 And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.
 - a. **How can one be forgiven in the "age to come"; if purgatory does not exist? Because in heaven you have no need of forgiveness and in hell you can never be forgiven and released from hell.**
3. Matthew 5:26 I tell you the truth, you will not get out until you have paid the last penny.
4. Matthew 18:34 "And in anger his lord delivered him to the jailers, till he should pay all his debt."
5. Mark 9:49 "**Everyone** will be salted with **fire**."
 - a. We know that **not everyone** will be punished with the fire of hell and we know that **not everyone** will receive the fire of the Holy Spirit; therefore, the only other possibility is purgatory!
6. 1 Corinthians 3:15 "If it is burned up, he will suffer loss; he himself will be saved, **but only as one escaping through the flames.**"
 - a. This cannot refer to hell, for in hell no one is saved and no one escapes. Nor can it refer to heaven, for there no one suffers through the flames nor does anyone want to escape.
7. Luke 16:19-28
 - a. "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Laz'arus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Laz'arus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Laz'arus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Laz'arus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.'
 - b. **The question is, "where were Lazarus and Father Abraham, they were neither in heaven or hell?"**
8. Elijah the prophet according to scripture was assumed into heaven in 2 Kings 2:11 "As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind." According to the Bible, Enoch was also taken by God from this earth in Genesis 5:24 "Enoch walked with God; then he was no more, because God took

him away. "By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away."

- a. So the question is where did God take them? Since both Elijah and Enoch were holy men, they could not have gone to hell, but since Jesus had not yet died for our sins on the cross, they could not have gone into heaven. Also, Jesus clearly states in John 3:13, " No one has ever gone into heaven except the one who came from heaven--the Son of Man." Once again, they could not have been in heaven, so there must have been a third place for them to have been taken by God! Some would say limbo, but protestants don't believe in limbo either. Even if you do believe that limbo was where they were taken, then you must admit that it is possible for people to be taken to a third place other than heaven or hell. If there is a third place where people were taken, then obviously you must also logically admit it is also possible for purgatory to exist.
9. Luke 9:30-31 (Also Matthew 17:3 and Mark 9:4)
 - a. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.
 - b. **The question is, "where were Moses and Elijah, they were neither in heaven or hell?"** Once again, since both Moses and Elijah were holy men, they could not have been in hell, but since Jesus had not yet died for our sins on the cross, they could not have gone into heaven yet. Also, Jesus clearly states in John 3:13, " No one has ever gone into heaven except the one who came from heaven--the Son of Man." Once again, they could not have been in heaven, so there must have been a third place for them to have been taken by God!
 10. 1 Peter 3:18-20
 - a. For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.
 11. 1 Peter 4:6
 - a. For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God.
 12. Revelations 21:27
 - a. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.
 13. Isaiah 35:8
 - a. A highway will be there, called the holy way; No one unclean may pass over it, nor fools go astray on it.
 14. Wisdom 7:25
 - a. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her.
 15. 2 Maccabees 12:44, 46

- a. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. Therefore he made atonement for the dead, that they might be delivered from their sin.

16. Matthew 5:22

- a. But I say to you that everyone who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, `You fool!' shall be liable to the hell of fire.
- b. Notice it is only the third sort of offense that is punished with hell. What if one dies with other types of offenses mentioned? Clearly the judgment of God after this life consists of something other than hell. This is the belief of the Ancient Fathers.

17. 1 Corinthians 15:29

- a. Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

18. Zechariah 9:11

- a. As for you, for the blood of your covenant with me, I will bring forth your prisoners from the dungeon.

19. Consider all of the early Councils of the Church that have approved of prayers for the departed, and also Purgatory such as the Third Council of Carthage, Fourth Council of Carthage, Council of Braga, Council of Chalons, Council of Orleans and Council of Worms and many others afterward. We also have writings of the early Church Fathers such as Tertullian, St. Ambrose, St. Augustine, and St. John Chrysostom which all openly speak of praying for the departed. We have further writings from St. Clement, St. Denis, St. Athanasius, St. Basil, St. Gregory, and countless others who write of and believe in Purgatory and prayer for the departed. The Protestant reformers have chosen to oppose all of antiquity and throw out these beliefs.