

A COVENANT WITH
DEATH
AT AGREEMENT
WITH HELL

THE PROPHECY OF
ISAIAH ON
PURGATORY

INTERPRETED
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Ye hypocrites!
Well did Esaias prophesy
Of you, saying,
This people draweth nigh unto me
with their mouth, and honoureth
me with their lips; but their heart
is far from me.
But in vain they do worship me,
teaching for doctrines
The Commandments of Men.
Mat.7-9.

THE PROPHET ISIAH

28: 14 - 19 .

Wherefore hear the word of the LORD, ye
scornful men, that rule this people
which is in Jerusalem.

Because ye have said,

”We have made a covenant with death,
and with hell are we at agreement;

when the overflowing scourge shall pass
through, it shall not come unto us: for
we have made lies our refuge, and
under falsehood have we
hid ourselves:”

Therefore thus saith the LORD GOD,

Behold, I lay in Zion for a foundation a stone, a
tried stone, a precious corner stone, a sure
foundation: he that believeth shall
not make haste.

Judgment also will I lay to the line, and righ-
teousness to the plummet: And the hail
shall sweep away the refuge of lies,
and the waters shall overflow
the hiding place.

And your covenant with death shall be
disannulled, and your agreement
with hell shall not stand,

When the overflowing scourge shall pass
through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take
you: for morning by morning shall it pass over,
by day and by night; and it shall be a vexation
only to understand the report.

- - - - -

THEIR TRUST IN EGYPT SHALL FAIL

Woe to the rebellious children -

-saith the LORD, that take counsel, but not of
Me; And that cover with a covering, but not of
My Spirit, and they may add sin to sin.

That walk down into Egypt,
and have not asked at My mouth ...

Is. 30. 1-2.

Now the Egyptians are men, and not GOD ...

Is. 31.2.

COMMENT

PURGATORY AND PRAYERS FOR THE DEAD. *)

In Egypt in the 15. Century B.C. "the Book of Death,"- a 24 meter papyrus scroll, was guiding the dead into the underworld, where Osiris, the king reigned; and the dead should live in eternity. In every Pagan system, therefore, except that of the Bible, the doctrine of a purgatory after death, and prayers for the dead, has always been found to occupy a place. Paganism leaves hope after death for sinners, who, at the same time of their departure, were consciously unfit for the abodes of the blest. For this purpose a middle state has been feigned, in which, by means of purgatorial pains, guilt unremoved in time may in a future world be purged away, and the soul be made meet for final beatitude.

Prayers for the dead ever go hand in hand with purgatory; but no prayers can be completely efficacious without the interposition of the priests, and no priestly functions can be rendered unless there be *special pay* for them. Therefore, in every land we find the Pagan priesthood "devouring" widows' houses, and making merchandise of the tender feelings of sorrowing relatives, sensitively alive to the immortal happiness of the beloved dead. From all quarters there is one universal testimony as to the burdensome character and the *expense* of these posthumous devotions. One of the oppressions under which the poor *Romanists* in *Ireland* groan, is the periodical devotions, for which they are required to pay, when death has carried away one of the inmate of their dwelling.

*) THE TWO BABYLONS, by Rev. A. Hislop, 1916, London, UK

THE COVENANT WITH DEATH

Indeed, the priests continued to be administred at intervals, *as long as the family paid for their performance*. Such was the operation of the doctrine of purgatory and prayers for the dead among avowed and acknowledged Pagans; and in what essential respect does it differ from the operations of the same doctrine in Papal Rome ?

The doctrine of purgatory is purely Pagan, and cannot for a moment stand in the light of Scripture. For those who die in Christ no purgatory *is*, or *can* be, needed; "for the blood of Jesus Christ, God's Son, cleanseth from *all* sin." If this be true, where can there be need for any other cleansing ? On the other hand, for those who die without personal union to Christ, and consequently unwashed, unjustified, unsaved, there can be no other cleansing; for while "he that hath the Son hath life, he that hath not the Son hath *not* life," and never *can* have it. Search the Scripture through, and it will be found that, in regard to all who "*die in their sins*," the decree of God is irreversible: "Let him that is unjust be unjust still, and let him that is filthy be filthy still." (Rev. 22,11).

Thus the whole doctrine of purgatory is a system of pure bare-faced Pagan imposture, -

Dishonouring to God, deluding men who live in sin with the hope of atoning for it after death, and cheating them at once out of their property and their salvation.

In the purgatory of the Papacy, ever since the days of Pope Gregory, FIRE itself has been the grand means of purgation. (*Catechismus Romanus* pars.i., art 5, sect 5).

Thus, the purgatorial fires of the future world are just the carrying out of the principle embodied in the blazing and purifying Baal-fires of the eve of St. John,

Now, if baptismal regeneration, justification by works, penance as a satisfaction to God's justice, the unbloody sacrifice of the mass, extreme unction, purgatory, and prayers for the dead, were all derived from Babylon, how justly may the general system of Rome be styled Babylonian ? And if the account already given be true, what thanks ought we to render God, that from a system such as this, we were set free at the blessed REFORMATION !

Surely the thought of all this, while inspiring tender compassion for the deluded slaves of Papal tyranny,ought to make us ourselves stand fast in the liberty wherewith Christ has made us free, and quit ourselves like men, that neither we nor our children may ever again be entangled in the yoke of bondage. *The Two Babylons*, A. Hislop.

ISAIAH'S SPEECH AGAINST THE IDOLATERS

” I have spread out My hands all day unto
a rebellious people, which walketh in
a way after their own thoughts;

A people that provoketh Me to anger continu-
ally to My face; which remain among the
graves, and lodge in the monuments ...”

Isa. 65, 2-4.

A VISIT TO THE CATACOMBS *

About fifty catacombs are grouped in a circle round Rome and new ones continue to be discovered. There is little doubt that many an early Christian is still securely sleeping beneath the pavements of modern Rome. Father Marchi estimated that six million Christians must have been buried in the catacombs and that if all the galleries were placed end to end, they would stretch for six hundred miles.

Two circumstances influenced the making of a catacomb. It was against the Roman law for burials to take place within the walls, therefore the catacomb had to be outside Rome. The most suitable ground was soft volcanic rock known as *tufa granulare*, and the site had to be free from underground springs and high enough not to be flooded in wet weather. The old idea that the catacombs were disused quarries and sandpits was dismissed long ago; they were all carefully mined by a guild of Christian grave diggers known as *fossore*s, and it is a realistic insight into human nature that when the first beauty of the primitive church had passed, Gregory the Great had forbid certain of these men from taking bribes to dig graves near that of a popular martyr.

Like all other tombs, the catacombs were sacred places. ”Every person makes the place that belongs to him a religious place,” ran the law. The catacombs were all known to the magistrates and to the police, and had to be constructed to certain rules. The surface area of the ground was not to be exceeded by the excavations underneath. Therefore when a catacomb was full, the *fossore*s cut new steps to a lower level and started a series of galleries below the first. Some are on six levels, - the earliest tombs are, of course, the nearest to the surface.

*) Subterranean tombs, *A Traveller in Rome* – H.V. Morton.

A COVENANT WITH DEATH

A VISIT TO THE CATACOMBS *)

There are two strange things about the catacombs. One is that had we used the word to an early Christian, he would either not have known what we meant, or he would have directed us to the burial place called *Ad catacombs* on the Appian Way. The name means 'in the hollow', a reference to the lie of the land, and this place was particularly revered as the traditional resting-place of the bones of St Peter and St Paul, which were placed there to save them from certain eastern Christians who had come to steal them. The word used by the early Christians to describe a catacomb was cemetery, from the Greek word for dormitory or sleeping-place.

The second strange thing is that, with the exception of *ad catacumbas*, every cemetery in Rome was lost and forgotten for six hundred years. It seems almost impossible that the burial places of six million people could have been lost, and the explanation lies in the history of Rome.

From the fourth to the sixth centuries the catacombs were the most famous places in Rome, and pilgrims came from far to visit the tombs of the Apostles and the martyrs. Guide books were written to help them, and when they had seen the churches built above the tombs of St Peter and St Paul, they went on round of the catacombs. The old Roman horror of *violatio sepulchri* persisted and developed into the fear that to disturb the bones of a martyr would be to invite disaster.

When the barbarians invaded Rome in the fifth century the catacombs, all outside the walls, were ransacked for valuables, and in order to save the bones of the martyrs from desecration the Popes decided to remove them into the churches. They were brought into the city by the cart-load. It is recorded that when Pantheon became a church in 609, twenty-eight wagon-loads of bones were placed in the crypt, and in 817 two thousand, three hundred bodies were placed in S.Prassede. This naturally changed the pattern of pilgrimage. Visitors now found the tombs of the martyrs in the churches, and gradually the rifled catacombs eventually were abandoned and forgotten.

On May 31, 1578, a man digging for *pozzolana* in a vineyard near the Via Salaria broke into a tunnel and found himself in a world of the dead. He saw a narrow, rock-hewn passage lined on each side with tomb niches, and as he ventured inside he found the gallery to be intersected by a labyrinth of others, leading on into a city of the dead.

*) *A Traveller in Rome* –H.V. Morton.

A COVENANT WITH DEATH

A VISIT TO THE CATACOMBS *)

When the site was excavated in 1915, wonderful evidence of the cult was discovered. Som pilgrims wrote in Latin, some in Greek:

"I Tomius Coelius," wrote one, 'partook of a refreshment-meal *for* Peter and Paul", -

A curious glimpse into a world where thought was Christian but habit was *still pagan*.

A short walk brought me to the impressive Catacomb of St Domitilla. Three tourist coaches were drawn up outside and in the ticket-office spectacled monks were selling guide-books and post-cards while one intoned: "How many English?" How many French ? -Germans this way, please; and we sorted ourselves into the language groups created by the fall of Rome.

Grasping a taper, I followed an English group which descended in the heels of a French group; and no sooner had we left the daylight behind than the chill of the catacomb came up and gripped us like a bony hand. Even the humorist of the party, who had been lively enough at the ticket-office, fell silent after a half-hearted attempt at facetiousness and we walked in single file into a darkness lit only by the flickering of our tapers. Like bunks in a ship the burial niches rose one above the other in the rough walls. Every few yards or so we came to an intersecting tunnel, when we bunched together, determined not to stray.

The monk patiently told a questioner, as I suppose he does many times a day, that people are sometimes lost in the catacombs and search parties have to be organized to find them. The best thing to do if lost is to sit down and wait; the most dangerous thing is to descend steps and find yourself in another series of galleries where you may not be able to hear the shouts of them trying to locate you. Recently two tourists were lost for forty-eight hours in one of the catacombs.

With the same patience, as if saying something expected of him, the monk told another questioner that the Christians never lived in the catacombs, but came there only

*) *A Traveller in Rome* - H.V. Morton.

A COVENANT WITH DEATH
 SUBTERRANIAN MASSES FOR THE DEAD *)
 IN PURGATORY

to *worship* at the *graves* of the martyrs and to celebrate the *Eucharist*, often at dawn. In times of persecution, however, a hunted Christian could always take refuge there confident that he was not likely to be found.

He would pause now and again to explain something and we would draw near to listen, our faces lit by the tapers; and echoing in the darkness ahead we could hear a voice explaining in French, another in German, and yet another in Italian. It was impressive to be part of this European microcosm, standing solemn and awed at the gaunt cradle of our faith and civilization.

As we went on, we heard the sound of a hymn, so faint at first and lost in the intricate galleries that it might have been a ghostly echo of the past: as we proceeded the sound became louder, until we came to a place where, looking down upon an open space in the catacomb, we saw fifty pilgrims *kneeling* before an altar. The priest in charge had just finished *mass* and was packing the vestments in a little case. Our guide told us that twenty or thirty masses are said in the catacomb every morning; sometime a priest comes alone, sometimes with pilgrims.

The priest explained that for sanitary reasons the bodies in the catacombs were generally enclosed in plaster and hermetically sealed in the tombs; even so, perfumes or deodorants were kept burning. Glasses were often firmly embedded in the plaster with which the bodies were covered. When early explorers found them, they noticed a hard, dark deposit which they took to be dried blood, and believed that every tomb in which such glasses were found was that of a martyr. What the glasses really held was the *Sacrament*, which was not only buried with the dead but was also sent to the sick and even carried by the living round their neck in a little box.

The custom of burying the Sacrament was not forbidden until 393, " added the Pater, and nowadays no one may carry it on his person except the Holy Father * Two recent Popes did so. When Pius VII was taken from Rome at Napoleon's orders, he wore the Blessed Sacrament in a little vessel made for this purpose, and when Pius IX fled Rome 1848 during the nationalist rising, he also carried it round his neck in the same receptacle." *) *A Traveller in ...*

- We walked up in the daylight - // unquote

THE PROPHET ISIAH

CONTINUES:

28: 14- 19:

Because ye have said,

*"We have made a covenant with death,
and with hell are we at agreement;*

*When the overflowing scourge shall pass
through, it shall not come unto us : for
we have made lies our refuge, and
under falsehood have we
hid ourselves: "*

Therefore thus saith

THE LORD GOD :

Behold I lay in Zion for a foundation a stone, a
tried stone, a precious corner stone, a sure
foundation: he that believeth shall
not make haste.

Judgment also will I lay to the line, and righ-
teousness to the plummet: And the hail
shall sweep away the refuge of lies,
and the waters shall overflow
the hiding place.

And your covenant with death shall be
disannulled, and your agreement
with hell shall not stand,

When the overflowing scourge shall pass
through, then ye shall be trodden by it.

From the time that it goeth forth it shall take
you: for morning by morning shall pass over,
by day and by night; and it shall be a vexation
only to understand the report.

- unquote -

” THE STONE ”
WHICH THE BUILDERS REJECTED

Therefore thus saith

THE LORD GOD:

Behold I lay in Zion for a foundation a stone, a
tried stone, a precious corner stone, a sure
foundation: he that believeth shall
not make haste.

THE APOSTLES PETER AND JOHN´S

ADDRESS TO THE COUNCIL

Acts. 4, 5- **11** –23.

8 Then Peter, filled with the Holy Ghost,
said unto them:

”Ye rulers of the people, and elders of Israel !”

If we this day be examined of the good deed
done to the impotent man, by what
means he is made whole;

-be it known unto you all, and to all the people
of Israel, that by the name of Jesus Christ of
Nazareth, whom ye crucified, whom GOD rai-
sed from the dead even by him doth this man
stand here before you whole.

This is the STONE which was set out of nought

by you BUILDERS, which is become

THE HEAD OF THE CORNER .*)

*) Mat.21: 42; Mark. 12:10; Luk. 20:17; 1 Peter 2: 4-9.

Saints & Sinners: A History of the Popes by Eamon Duffy

” UPON THIS ROCK ”

A D 33 – 461

FROM JERUSALEM TO ROME

Round the dome of St Peter’s basilica in Rome, in letters six feet high, are Christ’s words to Peter from chapter sixteen of Matthew’s Gospel:

Tu es Petrus, et super hanc petram aedificabo ecclesiam meam et tibi dabo claves regni caelorum –

” Thou art Peter, and upon this Rock
I will build my Church ... ”

Set there to crown the grave of the Apostle, *hidden* far below the high altar, they are also designed to proclaim the authority of the *man* whom almost a billion Christians look to as the *living* heir of Peter.

With these words, it is believed, Christ made Peter prince of the Apostles and head of the Church on earth: generation by generation, that role has been handed on to Peter’s successors, the *popes*. As the pope celebrates Mass at the high altar of St Peter’s, the New Testament and the modern world, heaven and earth, touch hands.

The continuity between Pope and Apostle rests on *traditions* which stretch back *almost* to the very beginning of the written records of Christianity.

All the essential *claims* of the modern papacy, it might seem, are contained in this Gospel saying about the Rock, and in Ireaneus’ account of the apostolic pedigree of the early bishops of Rome. - Yet matters are not so simple.

The popes trace their commissions from Christ through Peter, yet for Iraenius the authority of the Church at Rome came from its foundation by *two Apostles*, not by one, Peter *and* Paul, - not Peter alone.

Later legend would fill out the details of Peter’s life and death in Rome ...

These *stories* were to be accepted as sober history by some of the greatest minds of the early Church. But they are pious romance, *not history* ...

Yet on all this the New Testament *is silent*. //

- Unquote -

” U P O N T H I S R O C K ”

THE CATHOLIC BIBLE HAS THE ANSWER

By Oswald J. Smith. DD.

Edinburgh, Scotland.

DID JESUS SAY HE WOULD BUILD

HIS CHURCH ON PETER ?

Jesus did say, and I quote from this Catholic Bible:

”Thou art Peter, and upon this rock
I will build My Church.”

Matt.16: 18.

But He did **not** say He would build His Church **on** *P eter*.

In John 1:**42**, He said:

”Thou art Simon, the son of Jona:
thou shalt be called C é p h a s,”

- which is by interpretation, A **stone**. //

- unquote -

*) The Greek word for Peter is ”*petros*”,
meaning ”a little stone”.

The word for rock is ”*petra*”, meaning ”The Rock”.

What Jesus said was:

”I will build My Church on the Rock”.

The LORD, our God and Father, said:

” Hearken to Me, ye that follow after
righteousness, ye that seek the LORD:

- look unto the **rock** whence ye are hewn ...”

Isaiah 51:1.

THE CATHOLIC BIBLE HAS THE ANSWER

Jesus never said He would build His Church on Peter,
"*a little stone*". That would be too faulty a foundation.

In the *same* chapter, Jesus said to Peter:

"Get thee behind Me, Satan: thou art an offence
unto Me: for thou savourest not, the things
that be of God, but those that be of men."

Matt. 16:23.

Would Jesus build His Church on Satan ?

BUT WHO IS THE ROCK ?

A Psalm of David the servant of the LORD:

The LORD *is* my *rock*, my fortress ...

PSALMS 18: 2.

For who *is* God save the LORD ?

or who *is* a *rock*- save our God ?

PSALMS 18: 31.

- unquote -

BUT PETER WAS A STONE,

”A **stone**,- *hewn* of the rock ...

Isaiah 51: 1.

- unquote -

PETER CALLED HIMSELF- A LIVELY- STONE

1 Peter 2: 4- **5** -

”... if so be ye have tasted that-

THE LORD is gracious.

4 To whom coming, *as unto a living stone*,
disallowed indeed of men, but chosen
of God, and precious ...

5 *we* also, as *lively stones* are built up a spiri-
tual house, a holy priesthood, to offer up
spiritual sacrifices, acceptable to God
by Jesus Christ.

*) Matt. 21: 42; *Mark 12:10; Luk. 20:17; 1 Peter 2:4-9.*

> > >

- AND PETER CONTINUED:

1 Peter 2:6-8

Wherefore also it is contained in the scripture,

”Behold, I lay in Sion

A CHIEF CORNER STONE,

- elect, precious:

And he that believeth on HIM shall not
be confounded.”

PETER SPEAKS TO THE BELIEVER:

Unto you therefore which believe

He is precious:

But ...>

AND THE UNBELIEVER:

1 Peter 7-8.

But unto them which be disobedient,
The STONE which the BUILDERS *
DISALLOWED,
The *same* is made
The head of the corner,”
And a stone of stumbling,
”And A ROCK of OFFENCE,”
Even to them which stumble at the word,
being disobedient: whereunto also
they were appointed. //

- unquote -

*) ISA. 8:14-15.

” We have made a covenant with death,
and with hell are we
at agreement ...

Isa. 28: 15

THE SIGN OF THE PROPHET JONAS

Matt. 12 : 38 –41.

Then certain of the scribes and of the
Pharisees answered, saying, ”

” Master ! we would see a **sign** from Thee.”

But he answered and said *unto* them,

”An evil and adulterous generation seeketh
after a sign; and there shall no sign be
given to it, but-

The **sign** of the prophet **Jonas**:

for as Jonas was **3** Days and **3** Nights
in the whale’s belly; so shall
the Son of Man be:

3 Days and **3** Nights in-

- the Heart of the Earth.”

HOW LONG WAS JESUS IN "THE HEART"
OF THE EARTH ?

THE SIGN OF THE PROPHET JONAS

saith:

Three (3) days and three (3) nights

Matt. 12:40

But from *Good Friday* to *Easter Morning* –there are **only** two (2) nights and one (1) day, = **36 hours**.

Jesus said:

"Are there not *twelve* hours in the day ? "

John 11: 9.

And in the *fourth watch* of the night ...

(- four watches of 3 hours = 12 hours ... Matt. 14,25.)

Conclusion

3 (three) Days of	12 hours = 36 hours
3 (three) Nights of	12 hours = 36 hours
<hr/>	
sum: 72 hours	

Question :

Why is one (1) night and two (2) days *omitted* and
-The Sign of Jonas– **reduced** to = **36 hours** ?

When it is written:

" Three days – and three nights ... (?)

Jesus said unto them:

Why do ye also transgress the commandment
of GOD by your tradition ?

”Ye hypocrites, well did Esaias prophesy
of you, saying,

But in vain they do worship Me, teaching for
doctrines the commandments of men. ”

Matt. 15: 2-9.

” *From Good-Friday to Easter Morning* ”.

Why ” GOOD –FRIDAY ” is *interpolated* *)

The Preparation for the Passover 33 B.C. was *not* the
day before the Seventh Day Sabbath. (John.19:31)

See-The controversy about the Paschal festival

in the 2nd century A.D.

*) The Oxford English Ref. Dictionary: **interpolate** / insert or
ommiting words / , esp. to give false impressions- in
a book or manuscript. //

THE CONTROVERSY ABOUT THE EASTER FESTIVAL
150 – 198 A.D. *)

It was at that stage a controversy of great significance took place, because all the Asian dioceses thought that in accordance with ancient tradition they ought to observe the *fourteenth day of the lunar month* as the beginning of the **Paschal festival**- the day on which the Jews had been commanded to sacrifice the lamb: on that day, *no matter which day of the week it might be*, they must without fail bring the fast to an end.

The Asian bishops who insisted that they must observe the custom transmitted to them long ago were headed by Polycrates, who in the letter which he wrote to Victor and the Roman church sets out in the following terms the tradition that he had received:

"Then in Smyrna there is *Polycarb*, bishop and martyr, and Thraseas, the bishop and martyr from Eumenia, who also sleeps in Smyrna... *all of these* kept the fourteenth day as the beginning of the Paschal festival, in accordance with the Gospel, not deviating in the least but following the rule of the Faith. Last of all I too, Polycrates the least of you all, act according to the tradition of my familiy, some members of which I have actually followed: for seven of them were bishops and I am the eights, and my family have *always kept the day* when the people put away the leaven. So, I my friends, after spending sixty-five years in the Lord's service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, am not scared of threats. " We must obey God rather than men."

Thereupon Victor, head of the Roman Church, attempted at one stroke to cut off from the common unity all the **Asian dioceses**, together with the neighbouring churches, on the ground of heterodoxy, and pilloried them in letters in which he announced the total excommunication of all his fellow -Christians there.

We still possess the words of these men, who *sternly rebuked Victor*, in particular that he should not cut off entire churches of God because they observed the unbroken tradition of their predecessors. Anicetus could not persuade **Polycarb** not to keep the day, since he had always kept it with *John the disciple* of our Lord and the other apostles with whom he had been familiar.

Even though the Roman Catholic Dogma eventually was acceptet, this was the beginning of the **schism** between the Greek church in the East and Rome in the West. //

*) EUSEBIUS, *The History of the Church*.

THE CHANGE OF TIMES –AND LAWS

Dan. 7: 19- 25.

The historical explanation for the *interpolation* i.e. the *alteration* of the *evangelical* Scripture concerning the LORD's passover (Matt. 26:17), by *adding* the words:

"From Good-Friday to Easter Morning ."

THE WARNING !

"Ye shall **not add** unto the word which I command you **neither** shall ye **diminish** *ought* from it, that ye may keep the commandments of *the* LORD your GOD which I command you." Deut. 4:2.

HOW LONG WAS JESUS IN

” the heart of the earth ” ?

JESUS said:

”For as Jonas was three days and three nights in
the whale’s belly, so shall the Son of man
be three days and three nights:

” in the heart of the earth.”

Matt. 12:40.

WHAT DOES IT MEAN TO BE:

” THREE DAYS AND THREE NIGHTS ”

in the heart of the earth ?

Jesus explains it in the parable about

” *The rich man and Lazarus*”,

Luke 16: 19- **24** –31.

Comments :

” the heart of the earth”, and ”in the bosom of Abraham”,
-is **a peaceful place of rest.**

”The heart of the earth” is the crust of the earth (*geol*)
= the place of rest for the dead.

The **inside** of the earth is **fire**. Jesus explains in the parable about ”*The rich man and Lazarus*” the difference of ”the bosom of Abraham” –and the place of torment were the rich man suffers,- and the great gulf– between them.

”The place of the dead”, originates from Egypt ”the Book of Death, in the 15.century B.C. **see p. 4,**” *Prayers for the Dead* ”.

IN THE HEART OF THE EARTH

*The rich man and Lazarus*Luke XVI : 19 – **24** -31

- 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- 20 and there was a certain beggar named Lazarus, which was laid at his gate, full of sores 21 and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 23 And in *h e l l* he lift up his eyes, being in torments, and seeth Abraham 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 cole my tongue; for I am tormented in this *f l a m e*."
- 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. 26 And beside all this, between us and you there is a great *g u l f* fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 for I have five brethren; that he may *testify* unto them, lest they *also* come into *this place of torment*.
- 29 Abraham said unto him, "They have Moses and the prophets; *let t h e m h e a r t h e m*."
- 30 And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent." 31 And he said unto him, "*If they hear not* Moses and the prophets, neither will they be *persuaded*, though one *r o s e* from *t h e d e a d*."

” We have made a covenant with death,
and with hell are we
at agreement ...

Is. 28:15

MARY RELEASES SOULS FROM PURGATORY

According to the Sabbatine Privilege by

Pope John XXII,

In the Year 1322 *

According to tradition, St. Simon Stock was visited by an apparition of Mary in the Year 1251 in Cambridge, England. During the visit the apparition gave him a garment to wear as a symbol of his devotion to her. It consisted of two pieces of cloth held together by strings and was worn over the shoulders so that the cloth pieces would rest simultaneously on the chest and the back of the wearer.

The Scapular came with a guarantee
which stated that:

**” anyone who dies clothed in this shall
not suffer eternal fire;
and if wearing it they die,
they shall be saved.”**

It was in 1322 that Pope John XXII expanded on the guarantee by proclaiming the Sabbatine Privilege, whereby those who wore the Scapular faithfully and with consistent prayers to Mary, would:

**” be released from Purgatory on the first
Saturday after their death. **)**

This proclamation by John XXII was later considered apocryphal by many Catholic scholars. Apocryphal or otherwise, I had been told of the privileges bestowed on the wearer of the Scapular, and I would not be denied them. The Sabbatine privilege, defined by Pope John, was confirmed by 20 popes after him, - unto this day. ***

*) Timothy F. Kauffman *Quite Contrary*, A Biblical Reconsideration of the Apparitions of Mary, pg 27, 1997.

**) Cruz, Joan Carroll, *Prayer and Heavenly Promises Compiled from Approved Sources*, (TAN Books and Publishers, 1990.

***) Hardon, John A.S.J. *Modern Catholic Dictionary*, (Garden City, N.Y. Doubleday & Company, 1980, p 476.

P U R G A T O R Y

By

David W. Cloud *

PURGATORY (to purge; to cleanse). According to Roman Catholic theology, a place or state where Christians go after death to suffer for sins not cleansed during their earthly existence. After an unspecified time of purgation, the soul is thought to go to heaven. It is said to be a place of *suffering*. Until recent years, purgatory was described as a place of *fiery pain*, but many Catholic priests today teach that the fires of purgatory as taught in former days might be symbolic. (!) *Masses* are said for the dead in the belief that rituals and prayers can help speed the soul's escape from purgatory. When Pope Paul 6. Died, special masses were performed all over the world to *help him out* of purgatory. (pp 449-450).

THE DOCTRINE OF PURGATORY

The doctrine of purgatory clearly demonstrates that even when the gulf of sin has been taken away, *punishment* or the consequences of it may remain to be expiated or cleansed. They often are. In fact, in purgatory, the souls of those who died in the charity of God, and truly repentant, but who have not made satisfaction with the adequate penance for their sins and omissions, are cleansed *after death* with punishment designed to purge their debt".

(Vatican Council II, p. 75).

"The Church teaches us that after death the soul *still* has to suffer purification (that is the meaning of the word purgatory, before it is able to see God. It will *certainly* be a *painful* purification, that is why it is represented by the image of *fire*".

Besides declaring the fact of purgatory, the faithful on earth can be of great help to persons undergoing purgatory by offering for them the sacrifice of the Mass, prayers, almsgiving, and other religious deeds".

(*Hand-book for Today's Catholic*, p. 36).

read more about Purgatory:

* www.wayoflife.org

CATECHISM
of the

CATHOLIC
CHURCH

SECOND EDITION

*Revised in accordance with the official Latin text
Promulgated by Pope John Paul II*

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PURGATORY:
(Glossary p.896)

A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf 1472). //

purgatory,* in Roman Catholic doctrine, the state of existence or condition of a soul that is in a state of grace but has not been purged, or purified, from all possible stain of unforgiven venial sins. Souls in such condition must thus be purified before entering heaven. The primary basis for the Roman Catholic doctrine of purgatory is found in II Maccabees (12:45).

NB. The existence of purgatory has been denied as unbiblical by Protestant churches and most Eastern orthodox churches.

*) The New Encyclopædia Britannica VIII, p.307

PAPAL INDULGENCES ÉN MASSE

At a Synod of Bishops in Rome

October 2012

According to the following article:

RC "Year of Faith"

Unfaithful to Christ and His Gospel

By Richard Bennett and Timothy F. Kauffman

At a Synod of Bishops in Rome in October, 2012, Pope Benedict XVI inaugurated the "The year of Faith" that he had announced in his Apostolic Letter called:

"Moto Proprio Data."

The date of October 11, 2012, was chosen because it is both the 50th anniversary of the Second Vatican Council and the 20th anniversary of the publication of:

the 1992 *Catechism of the Catholic Church*.

Benedict affirmed John Paul II's conviction that Vatican II remained "the great grace bestowed on the Church in the twentieth century," and is "a sure compass by which to take our bearings in the century now beginning."

To summarize the Synod of Bishops and the inaugurated Year of Faith, there is no better statement than that offered by C.H. Spurgeon when he wrote:

"Essence of lies, and quintessence of blasphemy, as the religion of Rome is, - it nevertheless fascinates a certain order of Protestants ..."

As we shall see, "fascinating a certain order of Protestants" is precisely what this Year of Faith intended to do. The teachings of Vatican Council II on *ecumenism* are indeed "a sure compass" by which to read the Papacy's current actions – for the "new" outreach of the Catholic Church, as outlined there, is nothing short of a grand design to ensnare the true church of our Lord Jesus Christ. At its center, the goal is to lure unsuspecting believers away from biblical Christianity, to remove any and all "obstacles to perfect ecclesiastical communion," and bring them all under the yoke of Roman Catholicism.

The main reason for commemorating the Second Vatican Council during the Year of Faith is because its ecumenical overtures have been so successful. Formally, the Council moved from a position of separation from other religions to a new two-pronged strategy of acceptance to win the world back in Rome.

First, the pagan religions of the world such as Islam, Buddhism, and Hinduism were formally designated as acceptable to the Papacy.

Second, the Council addressed Evangelists in particular. "Separated Brethren" was the new term the Council coined for those who before were always considered heretics. In the Council's Document No. 42, the methods of ecumenism were carefully prescribed, the most important of which was to use "dialogue" to make incremental advances into Evangelical and Bible-believing churches. The purpose of dialogue, clearly stated by the Roman Catholic Church, is to "transform modes of thoughts" and "little by little" gather all professing Christians together "in a common celebration of the Eucharist" under the Pope:

"...(ecumenical dialogue) serves to transform modes of thoughts and behavior and the daily life of those (non-Catholic) communities. In this way, it aims at preparing the way for their unity of faith in the bosom of a Church one and visible: thus "little by little", as the obstacles will be gathered, - in common celebration of the Eucharist, into that unity of the one and only - Church which Christ bestowed on His Church from the beginning. This unity, we believe, dwells in the Catholic Church as something she can never lose ..."

"The Church feels the responsibility to devise new tools and new expressions to ensure that the word of faith, which has begotten the true life of God in us, be heard more and better understood, even in the new deserts of this world." In other words, they have devised "new tools" and "new expressions" to convey the same old errors.

Yet we note that the Year of Faith is attended with all the typical trappings of **Roman bondage**:

Papal indulgences to reduce **purgatorial pains of the dead**. For example, Pope Benedict has declared:

"During the Year of Faith ... Plenary indulgence for the **temporal punishment of sins**, imparted by the mercy of God and applicable **also** to the souls of **deceased faithful**, may be obtained by all..." //

unquote.

Read more: <http://www.bereanbeacon.org/>

ROMAN BONDAGE

2 Cor. 11: 13 -15 –20.

13 For such *are* false apostles, deceitful workers, transforming themselves into

The Apostles of Christ.

14 And no marvel; for Satan himself is transformed into

An Angel of Light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

20 For ye suffer, if a man bring you into bondage,

if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

- unquote -

DECLARATION *)

To His Lordship Bourget, Bishop of Montreal

"Sir,-

"Since God has, in His infinite mercy, been pleased to show us the errors of Rome, and has given us strength to abandon them to follow Christ, we deem it our duty to say a word on the abominations of the confessional. You well know that these abominations are of such a nature that it is impossible for a woman to speak of them without a blush. How is it that among civilized Christian men, one has so far forgotten the rule of common decency, as to force women to reveal to unmarried men, under the pains of eternal damnation, their most secret thoughts, their most sinful desires, and their most private actions ?

Here, the laws of common decency strictly forbid us to enter into details. Suffice it to say, were husbands cognizant of one-tenth of what is going on between the confessor and their wives, they would rather see them dead than degraded to such a degree.

As for us, daughters and wives of Montrel, who have known by experience the filth of the confessional, we cannot sufficiently bless God for having shown us the error of our ways in teaching us that it is not at the feet of a man as weak and sinful as ourselves, but at the feet of Christ, that we must seek salvation."

JULIEN HERBERT,
J.ROCHON,
FRANCOISE DIRINGER,
MARIE ROGERS,
LOUISE PICARD,
EUGENIE MARTIN,

And forty-three others.

*) See " The Book of the Month " **May** in Table of Contents

The Priest, the Woman, and the Confessional *)

CHAPTER I

THE STRUGGLE BEFORE THE SURRENDER OF

WOMANLY SELF- RESPECT IN THE CONFESSIONAL

THERE are two women who ought to be constant objects of the compassion of the disciples of Christ, and for whom daily prayers ought to be offered at the mercy-seat – the Brahmin woman, who, deceived by her priests, burns herself on the corpse of her husband to appease the wrath of her wooden gods; and the Roman Catholic woman, who, not less deceived by her priests, suffers a torture far more cruel and ignominious in the confessional-box to appease the wrath of her wafer-god.

More than once, I have seen women fainting in the confessional-box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have for ever sealed their lips, had almost killed them !

Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as of married women, the awful words;

" I a m f o r e v e r l o s t !

All my past confessions and communions have been so
many sacrileges ! Shame has sealed my lips and
damned my soul !"

How many times I remained as one petrified, by the side of a corpse, when these last words having hardly escaped the lips of my female penitents, who had been snatched out of my reach by the merciless hand of death, before I could give her pardon through the deceitful sacramental absolution I then believed, as the dead sinner herself had believed, that she could not be forgiven except by that absolution.

For there are not only thousands but millions of Roman Catholic girls and women whose keen sense of modesty and womanly dignity are above all the sophisms and diabolical machinations of their priests. They never can be persuaded to answer "Yes " to certain questions of their confesors. They would prefer to be thrown into the flames, and burnt to ashes with the Brahmin widows, rather than allow the eyes of a man to pry into the sacred sanctuary of their souls.

-Unquote –

*) By Charles Chiniquy, Publ. by Chick Publications 1985
www.chick.com/

That which hath been is now; and
that which is to be hath already
been; and GOD requireth
that which is past.

Eccl. 3: 15.

Luther's Ninety-five Theses

*With an Introduction by
E.G. Schwiebert*

Department of History,
Northwestern University

CONCORDIA PUBLISHING HOUSE

ST. LOUIS, MO. U.S.A.

On October 31, 1517, two young monks, one a professor of theology at the University of Wittenberg, were standing before the main entrance to the Castle Church in Wittenberg, Germany. Many students of the University passed through this door, for the building served as the university chapel, and the now famous door was used as a bulletin board. To faculty and students it was known as the *schwarze Brett*, or black board. From beneath his gown the professor drew a document, which he had just picked up at the printer's down the street, and nailed it to the now historic door. Those hammer blows were to echo around the world, for the man was Martin Luther, and the document, which he nailed to the door, was his Ninety-five Theses.

Yet, as it is often the case, Luther and his companion, Johan Schneider, little realized that *four centuries* later all the *Protestant world* would still commemorate this historic event. Luther intended simply to announce a public debate, to which all the faculty and the students of the university were invited, and which he hoped would result in clarifying the position of the university toward the sale of *letters of indulgence* as conducted in the neighboring regions by *John Tetzel*, hired by Albrecht, the Archbishop of Mainz. For this particular subject the time was most opportune, for this was the eve of **All Saint's Day**, a tremendous occasion for the canons of the Castle Church and the people of the surrounding territory. In the Castle Church reposed some eighteen thousand *sacred relics* housed in gorgeous gold and silver containers. Annually, on the day of All Saint's, these relics were displayed on the several balconies of the building, and pious pilgrims from far and near streamed past, carrying large candles as offerings. The penitents who prayed before each of these relics might earn the equivalent of 127,709 years, 3 months, and 26 days of *indulgences*. With many other serious-minded Catholics, Luther was very doubtful of the merits of this questionable business and feared the gullible *peasants were being exploited* for the benefit of Rome.

THE STORY BEHIND THE INDULGENCE TRAFFIC

But there must have been something unusual in these Theses. The Luther biographer Myconius claims that the news spread like wildfire throughout Germany; that in two weeks their content was known in all parts of the land and in a months throughout Europe. Great events in history never happen suddenly. Always a period of time elapses in which the pent-up emotions gather intensity, waiting only for a spark to release the volcano. So it was with the *German Reformation*, for which Luther's Nine-ty-five Theses provided the spark.

For centuries Rome had been bleeding the people of Germany. It had invented all manner of human doctrines to justify the drainage of gold and silver from the land into the coffers of Rome. To fortify itself against criticism, it had elevated the Roman hierarchy to such power that even to criticize its abuse was to risk the charge of heresy. At the same time the would-be vicars of Christ lived in pomp and luxury, defying all laws of God and man.

But the mills of God grind slowly. When the fullness of time had come, the leader had been chosen and prepared. He had been schooled in the Roman system and fully understood the necessity of reform. The Theses revealed Luther's doubt of what he had learned from his Catholic teachers. Many problems troubled him because the Bible seemed *to contradict* the claims of John Tetzel and others regarding repentance, faith, purgatory, **indulgences** and even the Pope's relation to these questions. He was sure that the Pope was ignorant of the claims made by Tetzel and the others and was entirely innocent in the whole affair. But when two years later he had learned, the whole truth of the transaction behind Tetzel, Luther in righteous wrath went so far as to call the Pope the **Antichrist**.

Faithful but intelligent Catholics were very dubious about these indulgence promises. They saw that this misrepresentation of penance led the masses to believe that they needed only to buy these wares to obtain heavenly forgiveness. Not even repentance were essential. As for the **lost souls in purgatory**, Tetzel magnified the power of the papal indulgence to the point where he claimed that he could save more souls than St. Peter himself.

This criticism of the power of indulgences and the demotion of the Pope struck a powerful blow at the very foundation of papal power. A contemporary woodcut pictured Luther standing before the door of the castle Church writing the Theses with a pen so long that its other end knocked off the Pope's triple crown. This drawing well illustrated why Rome and its cohorts became extremely alarmed over the reception of the Ninety-five Theses. In time their publication became symbolical of the whole movement and was regarded as the real starting point of the new Christianity. //

L U T H E R ' S

9 5

T H E S E S

Christians should be exhorted to
strive to follow Christ, their Head, through
Pain, Death, and Hell;
And thus to enter heaven through
many tribulations rather than
in the security of peace.

1 5 1 7

THE PROPHECY OF ESAIAH

Es. 28: 15:

Because ye have said, "We have made
a covenant with death,

And with hell are we at agreement;

Your covenant with death *shall be* disannulled,
And your agreement with hell shall not stand.

T h e r e f o r e:

THE WORD OF GOD IN
THE REVELATION OF ST. JOHN

Rev. 1, 1.- 7, - 8, - 17, -18.

Behold, He cometh with the clouds; and every
eye shall see Him, and they also which pierced
Him: and all kindreds of the earth shall wail
because of Him., Even so, A m e n ."

"I am Alpha and Omega, the beginning and the
ending, saith the LORD," which is, and which
was, and which is to come, The Almighty."

And when I saw Him, I fell at His feet as dead.
And He laid His right hand upon me, saying
unto me,

"Fear not; I am the first and the last:
I am He that liveth, and was dead;
and, b e h o l d,

I a m a l i v e f o r e v e r m o r e,

AND I HAVE
THE KEYS OF HELL AND DEATH