

forth are called blessed in contrast to those who in 14:11 are said to suffer eternal torment. There is no middle ground.

The verses in Rev. 20:1-6 are variously interpreted. The Douay Bible interpret the 1000 year reign of the martyrs to be ^{the} period of the Church, "During which time the souls of the martyrs and saints live and reign with Christ in heaven in the first resurrection which is that of the soul and the life of glory; as the second resurrection will be that of the body at the day of general judgment." Conformably to Roman Catholic doctrine the believers who are not saints or martyrs are presumably in purgatory. Notice the ~~xxxx~~ verses mention a reign of bliss and a bottomless pit, but say nothing about purgatory. Now while verse 4 speaks of the martyrs and of those who refused to worship the beast as living again in the first resurrection, verse 5 says the rest of the dead do not live again ~~xxxx~~ until the 1000 years are finished. Could this mean that ordinary Christians not saints or martyrs do not take part in the first resurrection? But the Confraternity edition interprets the "rest of the dead" in verse 5 logically enough as ~~the~~ "sinners who will not enjoy any kind of resurrection until the end of time." We have then according to the Roman Catholic Bible note, some people, the saints and martyrs, in heaven during this Church Age. The rest of the dead are sinners awaiting the general judgment. What about the² ordinary Christians and the ^{assumed plan} ~~assured plan~~ of purgatory? These verses have no room for such a place ^{according to} ~~under~~ these Roman Catholic interpretations that have been proposed for them. The fact is that the Bible not only never mentions purgatory, but it teaches the contrary that Christians go to heaven at death and the rest of the dead go to torment.

The destiny of men is regularly divided by Christ into only two parts--life and death. There are two roads He says, "For wide is the gate and broad is the way that leadeth to destruction and many there are who enter that way. How narrow the gate and close the way that leads to life! And few there are who find it." (Matt 7:13, 14, Confrat. ed.). Solemn words for all and challenging verses for a church that rests its claim to truth heavily upon its numbers! The contrast is as clear in Matt. 10:32,33 "Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven. But whosoever shall deny me him will I also deny before my Father which is in heaven."