



Heaven

By Charles Willis

Heaven

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God of Heaven

1. What is revealed about God's Nature?
 - A. John 4:24
 - B. Psalm 90:2-4
 - C. Isaiah 44:24
 - D. Psalm 147:4-5; Matthew 10:30; Psalm 139:1-4

2. What is revealed about heaven prior to the Creation?
 - A. Regarding The Father: John 1:1; Genesis 1:1; Ephesians 1:4; Job 36:26

 - B. Regarding Jesus: John 1:1; Colossians 1:16; John 17:24; John 8:58; Philippians 2:6-7

 - C. Regarding Satan: Luke 10:17-18

3. What do we know from Scripture about heaven while the creation exists?
 - A. Deuteronomy 4:9; Joshua 2:11

 - B. Acts 14:15

 - C. Acts 17:24

 - D. Hebrews 9:24

 - E. 1 Peter 3:22

 - F. 2 Peter 3:8

 - G. From the following references (and more) , how are we helped by referring to Jehovah as the "God of Heaven"? (Genesis 24:2-4, 7; 2 Chronicles 36:23; Ezra 1:2; Ezra 5:11-12; Ezra 6:9-10; Ezra 7:21; Nehemiah 1:4-5; Psalm 136:26; Daniel 2:18-19, 44; Jonah 1:9; Revelation 11:13)

 - H. What is a good application for us about the God in Heaven (Ecclesiastes 5:2)?

4. What is revealed about heaven after the creation ends?
 - A. Hebrews 7:24

 - B. Jude 25

 - C. 1 Corinthians 15:24

 - D. 1 Thessalonians 4:17

Heaven in the Old Testament

Many have questioned whether the concept of heaven is a New Testament doctrine. Some have even question if heaven is mentioned in the Old Testament. This lesson is to help us see what is revealed of the spiritual heaven from the Old Testament. There are a few hundred references to heaven and the heavens referring to the sky and at time space. I have limited this lesson to the spiritual heaven.

1. What is the definition of "heaven" as found in Genesis 14:19–20, Deuteronomy 4:39, 1 Kings 8:32, 2 Kings 2:11 and Psalm 20:6?
2. What primary concept of heaven is seen in 1 Kings 8:30, Deuteronomy 26:15, Psalm 11:4, and Isaiah 66:22?
3. Who is in heaven (Genesis 1:2, 26; 3:22; 22:11–12; Nehemiah 9:6; 1 Kings 22:19)?
4. Why do we think of heaven as being "up" (Psalm 33:13; 53:2; 102:19; Isaiah 63:15)?
5. What was Solomon's appeal (1 Kings 8:32, 34, 35, 36, 39, 43, 45, 49)?
6. Where do prayers go (1 Samuel 5:12; Psalm 20:6; Nehemiah 1:4)?
7. What do we learn about heaven from:
 - A. Psalm 89:29
 - B. Daniel 4:31
8. What is the instruction of Solomon in Ecclesiastes 5:2?

The Garden Of Eden

1. Why did God create man and place him in a garden?
 - A. Genesis 1:26–31
 - B. Genesis 2:15
 - C. Genesis 3:8

2. Why does God offer us eternal life in heaven? How do these passages relate to Eden?
 - A. 1 Thessalonians 4:17
 - B. Leviticus 26:12; 1 Peter 2:9–10; Titus 2:14; Revelation 21:3; Matthew 18:20;
 - C. John 14:23
 - D. 2 Peter 3:9
 - E. Romans 5:8
 - F. John 10:10
 - G. Timothy 2:4
 - H. Acts 10:34–35

3. Identify the trees and give their purpose.
 - A. Gen 2:9; 3:22; Revelation 2:7; 22:2, 14
 - B. Genesis 2:16–17; Genesis 3:19; Revelation 21:4; 22:3

4. A garden needs water. Nothing can live without water. How does the water of heaven compare with Eden?
 - A. Gen 2:10
 - B. Revelation 21:6; 22:1, 17

5. Summarize your thoughts. How does heaven compare with Eden?

Heaven Described

Heaven is a real place, but it is not of this physical world. Physical things are used to describe it because we can relate to it, but it is imagery which should not be taken literally. Example: *“the city was pure gold, like clear glass”* (Rev. 21:18).

1. The Paradise of God (Luke 23:43; 2 Corinthians 12:3–4; Revelation 2:7)
 - A. Define *“paradise.”*
 - B. In what ways do you find this comparable to Eden?
 - C. What is conveyed to you by the imagery of a *“paradise”*?

2. The Presence of God
 - A. What can be learned about God’s throne?
 1. Revelation 4:1–11
 2. Mark 16:19; Ephesians 1:20; Colossians 3:1; Revelation 22:3
 3. Revelation 5:11
 - C. Why is God’s presence emphasized?
 1. 2 Corinthians 5:8
 2. Philippians 1:23
 3. 2 Thessalonians 1:9

3. The New Jerusalem (Rev. 3:12; 21:2, 10–11)
 - A. How is this city described (Hebrews 11:10)?
 - B. Who lives in the New Jerusalem (Hebrews 12:18–24)?
 - C. As in the physical city of Jerusalem, what comparative features are in the New Jerusalem?
 1. Revelation 11:19
 2. Revelation 21:3; 7:15
 - F. How does Jesus describe it (John 14:23)?

4. Revelation 21:1–27
 - A. What will be different in heaven compared to this physical existence?

 - B. From the imagery of the New Jerusalem (21:11–27):
 1. Will it be large enough for the faithful?
 2. Will it be secure?
 2. What will it be like to live there?
 - C. The city has *“the glory of God”* (21:11, 23). What does this mean?
 - D. Why will there be no night (21:25; 22:5)?

5. Revelation 22:1–5
 - A. Make a short list of things described which you interesting.

 - B. What is significant about *“they will see His face”* (Revelation 22:4; Exodus 33:20)?

6. What is not included in these descriptions (1 Corinthians 2:9)?

The Kingdom of Heaven

1. What did Jesus teach about the Kingdom?
 - A. Matthew 4:17; 6:10; Mark 1:15; Mark 9:1; Luke 17:20–21
 - B. Matthew 5:19
 - C. Matthew 9:35; 13:19; Luke 16:16
 - D. Matthew 21:43
2. What is necessary to enter the kingdom of heaven?
 - A. Matthew 5:20
 - B. Matthew 7:21
 - C. Matthew 18:3–4
 - D. John 3:3–5
 - E. Acts 14:22
 - 2 Peter 1:10–11
3. Who is in the kingdom of heaven?
 - A. Matthew 5:3, 20
 - B. Matthew 25:34 (in context)
 - C. 1 Corinthians 6:9–10
 - D. Galatians 5:21; Ephesians 5:5
 - E. Revelation 7:9–17
4. Does the kingdom of heaven now exist (Acts 19:8; Colossians 4:11; Revelation 1:6; 11:15; 12:10)?
5. Is the kingdom physical, as false teachers proclaim (John 18:36; Romans 14:17; 1 Corinthians 15:50; 2 Timothy 4:18; Hebrews 12:25–29)?
6. Explain the meaning of our “citizenship” (Philippians 3:20; Ephesians 2:19)?
7. Explain the meaning of 1 Corinthians 15:24 in regard to the kingdom.

Jesus Talks Of Heaven

1. "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" (John 3:12).

Why should our confidence be in the things Jesus says about heaven?

A. John 6:38; 8:23

B. Acts 1:11

2. What specific details does Jesus give about heaven and its inhabitants?

A. Luke 15:7

B. Matthew 22:29–30

3. What is the reward Jesus spoke of in Matthew 5:11–12 as well as in Luke 6:23 and 35?

4. What is learned about the kingdom of heaven from these comparisons?

A. Matthew 13:13–30

B. Matthew 13:31–32

C. Matthew 13:33–35

D. Matthew 13:44

E. Matthew 13:45–46

F. Matthew 18:23–35

G. Matthew 22:1–14

H. Luke 15:1–10

5. How do we lay up treasures in heaven (Matthew 6:19–20)?

6. Thought question: What can be seen in Luke 16:19–31 that agrees with other passages about heaven?

A Place of Rest

1. God swore in His wrath *“they shall not enter My rest”* (Hebrews 3:11). From the surrounding context in chapter 3, identify who “they” refers to, and what the “rest” is.

2. What led to them not entering His rest (Hebrews 3:12–19)?

3. Hebrews 4:1–11
 - A. What is the promise of entering God’s rest (4:1)?

 - B. Why should we fear falling short of God’s rest?

 - C. How is God’s rest compared to the sabbath (4:4–9)?

 - D. What are we resting from (4:10)? Make a list (with references) of things effecting us now which we will rest from.

 - E. What should be our attitude about entering God’s rest (4:11)? Explain.

4. In the imagery, what were souls doing under the alter of God (Rev. 6:9–11)?

5. Why are those who die in the Lord *“blessed”* (Rev. 14:13)?

6. What does Jesus promise (Matthew 11:28-30)?

7. How does Paul describe heaven (2 Corinthians 5:8)?

The Activity of Heaven

1. When God created man, what purpose or activity did God give him (Genesis 1:26, 28; 2:5)? Why?
2. Heaven is compared with the sabbath (see lesson 7). Has God stopped all of His activity since the seventh day of creation (John 5:17)?
3. What activity is currently going on in heaven?
 - A. Hebrews 7:25
 - B. Hebrews 9:24
 - C. Daniel 9:20–23; Luke 1:19, 26–38; Matthew 2:13; Acts 1:10–11; 5:19; Revelation 7:1–3
 - D. 2 Thessalonians 1:7
4. What activity will take place in eternity (Revelation 5:13; 7:11; 7:15; 22:5)?
5. What is conveyed by the imagery of the marriage supper of the Lamb (Revelation 19:9)?
6. How does the scriptural reality of heaven impact our understanding of what we are now doing?
 - A. John 4:24
 - B. Philippians 3:3
 - C. Romans 12:1
 - D. Hebrews 10:24–25

The Book of Life

1. When did God start keeping a book (Revelation 13:8)?
2. What can be learned about God's book of life from the Old Testament?
 - A. Exodus 32:32–33
 - B. Psalm 69:28
 - C. Daniel 12:1
3. What does Jesus say the seventy should rejoice in (Luke 10:17–20)? What does this indicate about priorities and importance?
4. Whose names are in the book of life?
 - A. Philippians 4:3
 - B. Hebrews 12:23
 - C. Revelation 3:5
 - D. Revelation 21:27
5. What is the importance of your name being in the book of life (Revelation 20:12)?
6. What will happen to those whose names are not in the book of life (Revelation 17:8; 20:15)?
7. How does the reality of this “book” compare with 2 Timothy 2:19 and Acts 2:47?
8. “When The Roll Is Called Up Yonder” is a hymn we often sing.
 - A. How can we know our name is on the roll?
 - B. How is this related to the concept of “diligence” (Romans 12:11; Hebrews 6:11)?

The Spiritual Body

1. What happens to the physical body when we die (Ecclesiastes 3:20; James 2:26)?

2. Will we have the same body in heaven?
 - A. Matthew 10:28; John 6:44

 - B. Romans 8:23

 - C. Philippians 3:20–21; 1 John 3:2

3. Will the spiritual body be only for the faithful (John 5:28–29)?

4. 1 Corinthians 15:20–58
 - A. Who are the two men and their effect on each of us (15:21–23)?

 - B. What is the new body compared to (15:35–41)?

 - C. What will the new body be like (15:42–49)?

 - D. What word is used to describe death (15:20; 51)? Why this concept?

 - E. “*We will be changed*” (15:52–53).
 - What will be different in this new body?

 - How does this disagree with false teaching from men?

 - F. Explain the “*sting*” and “*power*” of sin (15:56).

 - G. What is our victory (15:57)?

 - H. How should our understanding of the spiritual body effect our conduct (15:58)?

What We Seek

1. What did Abraham seek?
 - A. Hebrews 11:10
 - B. Hebrews 11:13–16
 - Explain how our seeking connects with being a stranger and pilgrim.
 - What makes it a “better” (11:16)?
 - C. What are we seeking
 - Hebrews 13:14
 - 1 Peter 1:4
 - Hebrews 11:6

2. 2 Corinthians 5:1–9
 - A. What is the “tent” and the “house” in this figurative passage?

 - B. Explain the groaning and longing (5:2–4). Try to provide examples from your own experiences.

 - C. What is our preference (5:8)? (Compare with Philippians 1:23.)

 - D. What is our ambition (5:9)?

 - E. In this context, explain “we walk by faith, not by sight” (5:7).

3. What attitudes are we to possess?
 - A. Matthew 6:33

 - B. Colossians 3:1

 - C. Philippians 3:20–21

Types of Heavenly Things

Typewriters still exist, though they are becoming more rare. It is a machine that writes type. The type is the impression filled with ink on the piece of paper. The type is an impression formed when the paper is struck by the antitype (the metal arm with the letter). The “real thing” (the permanent) is the antitype, the “image” (the temporary) is the type.

In Scripture, this concept of a type and antitype is found in several places. The type is generally located in the Old Testament and is a shadow (image) of the more permanent antitype found in the new covenant. “*The Law, since it has only a shadow of the good things to come and not the very form of things...*” (Hebrews 10:1) refers to the Law as the “type” and the new covenant (which was to come) as the “form” or “antitype”. This asserts the Law foreshadowed the good things to come in the New covenant.

Some examples: Noah’s salvation through water is a “type” of the salvation found in baptism (1 Peter 3:20–21, the New King James even saying “*There is also an antitype which now saves us—baptism*”). Jesus refers to a “sign” of Jonah as a “type” saying, “*An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth*” (Matthew 12:39–40). Paul refers to Adam as a “type” saying “*Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come*” (Romans 5:14). Hebrews 11:19 refers to Abraham offering Isaac saying, “*He considered that God is able to raise people even from the dead, from which he also received him back as a type.*”

The study of types and antitypes can be a very deep study. Nevertheless, in our study of heaven, we cannot leave out the “types” of heaven found in Scripture for they help our understanding.

1. The tabernacle as a type of heaven (Hebrews 9:6–15, 24–28)
 - A. What words in this reading would indicate the tabernacle is a “type”?

 - B. What do we learn about heaven from this comparison?

2. Read Hebrews 8:1–6
 - A. What was the “*copy and shadow*” (8:5)?

 - B. What heavenly things are being described?

3. How might Canaan be a type for Heaven?

Errors About Heaven

1. Jehovah's Witness

A. "The Bible says that "God created the heavens and the earth." (Genesis 1:1) He told the first human pair: "Be fruitful and become many, fill the earth and subdue it, and have in subjection . . . every living creature that is moving on the earth." (Genesis 1:28) The only mention of death was in connection with disobedience. (Genesis 2:17) Thus, God meant for the earth to be the eternal home for mankind. It was to be filled with obedient humans who would care for it and live forever on it...God's purpose for the earth has not changed. God's Word clearly states: "The earth remains forever." (Ecclesiastes 1:4) Furthermore, it will be inhabited for all time: "The righteous will possess the earth, and they will live forever on it."—Psalm 37:29... Heaven belongs to God, but the earth is for man. The Bible speaks of "the inhabited earth to come." (Hebrews 2:5) Jesus was the first man to ascend to heaven, and the Bible shows that a select few others will go to heaven for a specific purpose. Alongside Jesus, they will "rule as kings over the earth."—Revelation 5:9, 10; Luke 12:32; John 3:13... The belief that all good people go to heaven is not compatible with what the Bible really teaches. If God were to take all good people to heaven, it would imply that he failed to accomplish his original purpose for the earth and that his promises regarding everlasting life on earth are not true. In contrast, God's Word promises: "Hope in Jehovah and follow his way, and he will exalt you to take possession of the earth."—Psalm 37:34." (www.jw.org/en/publications/magazines/g201412/the-earth)

- From the quote above, identify the errors providing a Scriptural reference.

B. "God selects a limited number of faithful Christians who, after their death, will be resurrected to life in heaven. (1 Peter 1:3, 4) Once they have been chosen, they must continue to maintain a Christian standard of faith and conduct in order not to be disqualified from receiving their heavenly inheritance.—Ephesians 5:5; Philippians 3:12-14. They will serve alongside Jesus as kings and priests for 1,000 years. (Revelation 5:9, 10; 20:6) They will form the "new heavens," or heavenly government, that will rule over the "new earth," or earthly society. Those heavenly rulers will help restore mankind to the righteous conditions that God originally intended.—Isaiah 65:17; 2 Peter 3:13. The Bible indicates that 144,000 people will be resurrected to heavenly life. (Revelation 7:4) In the vision recorded at Revelation 14:1-3, the apostle John saw "the Lamb standing on Mount Zion, and with him 144,000." In this vision, "the Lamb" represents the resurrected Jesus. (John 1:29; 1 Peter 1:19) "Mount Zion" represents the exalted position of Jesus and the 144,000 who rule with him in the heavens.—Psalm 2:6; Hebrews 12:22." (www.jw.org/en/bible-teachings/questions/go-to-heaven)

Heaven (Paradise) on earth (Rev. 21 New Jerusalem coming down)

- From the quote above, identify the errors providing a Scriptural reference.

2. The Momon Church

A. “Through the Atonement of Jesus Christ, all people will be resurrected. After we are resurrected, we will stand before the Lord to be judged according to our desires and actions. Each of us will accordingly receive an eternal dwelling place in a specific kingdom of glory. The Lord taught this principle when He said, “In my Father’s house are many mansions” (John 14:2). There are three kingdoms of glory: the celestial kingdom, the terrestrial kingdom, and the telestial kingdom. The glory we inherit will depend on the depth of our conversion, expressed by our obedience to the Lord’s commandments. It will depend on the manner in which we have “received the testimony of Jesus” (Doctrine and Covenants 76:51; see also Doctrine and Covenants 76:74, 79, 101)... The celestial kingdom is the highest of the three kingdoms of glory. Those in this kingdom will dwell forever in the presence of God the Father and His Son Jesus Christ...Those who inherit terrestrial glory will “receive of the presence of the Son, but not of the fulness of the Father. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun” (Doctrine and Covenants 76:77–78)...Telestial glory will be reserved for individuals who “received not the gospel of Christ, neither the testimony of Jesus” (Doctrine and Covenants 76:82). These individuals will receive their glory after being redeemed from spirit prison, which is sometimes called hell (see Doctrine and Covenants 76:84; Doctrine and Covenants 76:106)...Some people will not be worthy to dwell in any kingdom of glory. They will be called “the sons of perdition” and will have to “abide a kingdom which is not a kingdom of glory” (Doctrine and Covenants 76:32; 88:24). This will be the state of “those who know [God’s] power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy [God’s] power” (Doctrine and Covenants 76:31; see also Doctrine and Covenants 76:30, 32–49).” (www.churchofjesuschrist.org/study/manual/gospel-topics/kingdoms-of-glory?lang=eng&r=1.) “We also learn that there are three heavens or degrees within the celestial kingdom” (see D&C 131:1) (www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/06195_eng.pdf)

- See 2 Corinthians 12:2; 1 Corinthians 15:40–42
- From the quote above, identify the errors providing a Scriptural reference.

B. “Those who receive exaltation in the celestial kingdom through faith in Jesus Christ will receive special blessings. The Lord has promised, “All things are theirs” (D&C 76:59). These are some of the blessings given to exalted people:

1. They will live eternally in the presence of Heavenly Father and Jesus Christ (see D&C 76:62).
2. They will become gods (see D&C 132:20–23).
3. They will be united eternally with their righteous family members and will be able to have eternal increase.
4. They will receive a fulness of joy.
5. They will have everything that our Heavenly Father and Jesus Christ have—all power, glory, dominion, and knowledge (see D&C 132:19–20).” (www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/06195_eng.pdf)

Additional thoughts to point #3

- “Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory” (Joseph Smith, Teachings of the Prophet Joseph Smith, 300–301).
- “Now, since life is eternal—and that is absolutely certain—true marriage must also be eternal. It is a most important event and a most necessary one. Marriage by civil officers or local leaders is “till death do you part,” and terminates with death. Only celestial marriage extends beyond the grave. Celestial marriage is performed in holy temples erected and dedicated for that special purpose. Only such marriage transcends the grave and perpetuates the husband/wife and parent/child relationships.” (speech by President Spencer Kimball in 1979, <https://www.lds.org/study/esign/1979/10/the-importance-of-celestial-marriage?lang=eng>)
- From the quotes above, identify the errors providing a Scriptural reference.

C. “The Church of Jesus Christ of Latter-day Saints teaches that all human beings, male and female, are beloved spirit children of heavenly parents, a Heavenly Father and a Heavenly Mother... We are part of a divine plan designed by Heavenly Parents who love us,” taught Elder M. Russell Ballard of the Quorum of the Twelve Apostles. President Harold B. Lee stated, “We forget that we have a Heavenly Father and a Heavenly Mother who are even more concerned, probably, than our earthly father and mother, and that influences from beyond are constantly working to try to help us when we do all we can... Latter-day Saints believe that this pattern is reflected in Paul’s statement that “neither is the man without the woman, neither the woman without the man, in the Lord.” Men and women cannot be exalted without each other. Just as we have a Father in Heaven, we have a Mother in Heaven. As Elder Dallin H. Oaks of the Quorum of the Twelve Apostles has said, “Our theology begins with heavenly parents. Our highest aspiration is to be like them.” (www.churchofjesuschrist.org/study/manual/gospel-topics-essays/mother-in-heaven?lang=eng)

- From the quote above, identify the errors providing a Scriptural reference.

3. The Catholic Church

A. “Pius XII explained on the theological reasons for her (Mary’s, CLW) title of Queen in a radio message to Fatima on May 13, 1946, Bendito seja: He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship, for, having been associated to the King of Martyrs in the ... work of human Redemption as Mother and cooperator, she remains forever associated to Him, with a practically unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular choice [of the Father].” “Pius XII added that “nothing is excluded from her dominion.” As Mediatrix of all graces, who shared in earning all graces, she is, as Benedict XV said, “Suppliant omnipotence”: she, united with her Son, can obtain by her intercession anything that the all-powerful God can do by His own inherent power.” (<http://www.ewtn.com/faith/teachings/marya6.htm>)

- From the quote above, identify the errors providing a Scriptural reference.

B. “Purgatory (Lat., “purgare”, to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God’s grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions. The faith of the Church concerning purgatory is clearly expressed in the Decree of Union drawn up by the Council of Florence (Mansi, t. XXXI, col. 1031), and in the decree of the Council of Trent which (Sess. XXV) defined: “*Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Ecumenical synod (Sess. VI, cap. XXX; Sess. XXII cap.ii, iii) that there is a purgatory, and that the souls therein are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful*” (Denzinger, “Enchiridion”, 983)... God requires satisfaction, and will punish sin, and this doctrine involves as its necessary consequence a belief that the sinner failing to do penance in this life may be punished in another world, and so not be cast off eternally from God...All sins are not equal before God, nor dare anyone assert that the daily faults of human frailty will be punished with the same severity that is meted out to serious violation of God’s law. On the other hand whosoever comes into God’s presence must be perfectly pure for in the strictest sense His “eyes are too pure, to behold evil” (Habakkuk 1:13). For unrepented venial faults for the payment of temporal punishment due to sin at time of death, the Church has always taught the doctrine of purgatory... The Council of Trent (Sess. XXV) defined that indulgences are “most salutary for Christian people” and that their “use is to be retained in the Church”. It is the common teaching of Catholic theologians that (a) indulgences may be applied to the souls detained in purgatory; and, (b) that indulgences are available for them “by way of suffrage” (per modum suffragii).” (<http://www.newadvent.org/cathen/12575a.htm>) [This is a catholic encyclopedia.]

- From the quote above, identify the errors providing a Scriptural reference.