

# Purgatory for Protestants? Jerry Walls and Gregory Boyd on Purgatory and Sanctification

By Janelle Zeeb

Recently, I've noticed a somewhat strange trend. Certain Protestant authors are actually considering the idea of *purgatory* as legitimate, and even advocating for it to be included as a part of Protestant eschatology.<sup>1</sup> It's because, they say, some Christians die who are not yet *holy* enough for heaven; and so Christians have to finish being *sanctified* in some place after death before they can enter heaven. While it is true that there will be no sin in heaven and all who are there will be perfect, the question is how this perfection happens – instantly at death without our cooperation, or gradually in some place where we do cooperate,<sup>2</sup> or else in this life itself.<sup>3</sup>

While Protestants frequently say that no one achieves perfect holiness in this life, Wesley did endorse the possibility of people becoming entirely sanctified in this life. He later qualified this to say it did not mean people were permanently and completely free of all sin, but that at some point, the Christian life would become much less of a struggle.<sup>4</sup> Randy Maddox notes that while Wesley normally said that those who were not entirely sanctified in this life would experience this at the moment of death, at one point Wesley did suggest that “those who needed to would continue to ‘ripen’ in paradise while they awaited the final eschaton,” that is, the resurrection and the New Heaven and New Earth.<sup>5</sup>

Jerry L. Walls is one Wesleyan who does argue for purgatory as a place where Christians finish their sanctification. He has written extensively about purgatory, in his books *Heaven, Hell, and Purgatory* (2015) and his longer book *Purgatory: The Logic of Total Transformation* (2012). In an article on *First Things*, titled “Purgatory for Everyone” (April, 2002), Walls provides a short, accessible summary of his view on purgatory. Here, he says that if we must be

holy before we can be united with God, but Christians die with their sanctification incomplete, then they are not yet ready for heaven, but also not fit for hell.<sup>6</sup> And so he says “Wesleyans insist that God not only forgives us but also changes us and actually makes us righteous. Only when we are entirely sanctified or fully perfected in this sense are we truly fit to enjoy the beatific vision in heaven”.<sup>7</sup> In his book *Heaven, Hell, and Purgatory*, Walls is critical of the view that Christians are instantly perfected at death. He claims that such an instantaneous transformation of character is not viable for “temporal beings” whom God has gifted with free will to cooperate (or not) with God’s will. He claims that allowing God’s truth to transform our character requires time, our cooperation, and our willingness to abandon sin, and so God can’t just ‘zap’ people and make them instantly holy.<sup>8</sup> Walls fears that for us to undergo such a sudden change of character would make us lose our personal identity, for we would not recognize ourselves as the same people we were at the moment we died.<sup>9</sup> He appeals to C.S. Lewis’ ideas as justification for this, and also as an example of a major evangelical Protestant who endorsed Purgatory.<sup>10</sup>

Another endorsement of purgatory as a place for completing sanctification comes from the open theist Gregory Boyd. Although he differs from Wesleyans and Arminians on the issue of God’s foreknowledge of free choices, he does agree with the Arminian emphasis on the necessity of non-compatibilistic free will for our response to God’s offer of salvation, and thus, what he says about sanctification and purgatory is relevant to Wesleyans and Arminians.

However, I will argue that what Boyd says about purgatory is inconsistent with certain other very helpful things that he says about sanctification. I will show that Boyd’s views on sanctification actually *support* the idea that we *do* experience instant sanctification at death, so that no purgatory or further ‘ripening’ in holiness is necessary. Therefore, I believe Boyd’s work clearly illustrates some problems that every theologian will have to address if they desire to

seriously and persuasively advocate for purgatory as a place where Christians finish being sanctified.

### **Gregory Boyd on Purgatory**

The first I read about the idea of ‘purgatory’ in Gregory Boyd’s work was in his book *Satan and the Problem of Evil* (2001). In an appendix, titled “On Incomplete Probation Periods” Boyd argues that because love requires a free choice, but some people die before they reach the point when they can make that choice (or may never reach it at all in this life due to mental disability), then there must be some time after death for these people to develop to that point where this choice is possible. For he says that no one can be in heaven who did not choose to participate in God’s love, yet neither have these people chosen to reject God, and thus they are not fit for hell. I admit that Boyd does offer an interesting attempt to solve this issue.

However, Boyd goes on to say that there is also a need for a place where “believers whose sanctification is not completed in this life may somehow be completed and made fit for the kingdom of God in the next”. He refers to the parable of the unforgiving servant in Matthew 5, where the servant is thrown into jail until he can pay every last penny of his debt, to say that “we either make things right *now* or we get them made right *later*, and getting them right later is *going to take time*”.<sup>11</sup> He suspects this could be part of the judgement of believers that takes place in 1 Cor. 3:13-14 and may involve “refining chastisements”.<sup>12</sup>

Boyd expands on this idea in a blog post written in 2009, titled “Purgatory and the Judgment Seat of Christ”<sup>13</sup> where he seems to use the idea that we have to finish being perfectly sanctified, either in this life or the next, as a way to discourage Christians from committing suicide. He fears that the idea that we are perfectly sanctified at death would encourage Christians to give up and commit suicide when they tire of the ongoing struggle of sanctification

in this life, or else, would discourage Christians from even bothering to pursue holiness at all, since they will automatically become perfect at death, and thus gives Christians license to continue living in worldly/sinful ways. He says suicide is not a short-cut to heaven, because we don't just enter heaven immediately, but have to endure purgatory where our character is made entirely holy. Boyd writes:

While your faith in Jesus in principle reconciles you to God, your character has to be refined before you enter heaven. It's like Christ's death on the cross lets you out of prison but you still need to have your criminal character reformed before you are fit for the heavenly society. And there's simply no short cut to this process of character reformation.

In another podcast he suggests that the amount of time necessary for this post-mortem sanctification will depend on our willingness to cooperate with it, and that it may involve suffering (as all sanctification does, he claims).<sup>14</sup>

### **Gregory Boyd on Sanctification**

However, I think that what Boyd has said about purgatory is actually inconsistent with what he has said elsewhere about the process of sanctification. Now, I really like what Boyd says about sanctification. He clearly locates where the struggle is within Christians in a way that I think makes perfect sense of Romans 7:14-25, and in this way, helps us understand what we're struggling with and how to overcome it. However, I think that his statements on sanctification *actually do* support the idea that we are instantly perfected at death, and therefore, no purgatory or further sanctification will be necessary! I will lay out the logic of some statements made by Boyd to paint a picture of how he understands sanctification.

First, Boyd argues that when we became Christians, "All that is part of our old self, all that is sinful and contrary to God, has been crucified. It is dead (Rom 6:2-11; Gal 2:20)." Next, we are entirely remade and so become new creations (2 Cor. 5:17) and are 'rooted and

established in love' by the indwelling Holy Spirit (Eph 3:17).<sup>15</sup> So this would mean Christians are made entirely holy and perfect in our inner spirits/souls the moment we're born again, through the prevenient yet resistible work of the Holy Spirit. There is no "sinful nature" that remains as part of our spirits/souls after we're born again.<sup>16</sup>

However, we do not experience this transformation instantly. He says,

God doesn't destroy who we are with all of our memories, our habits, or our past associations when he re-creates us in Christ Jesus. He rather seeks to transform all of our memories, habits and past associations on the basis of our re-created identities. We do not automatically see and experience ourselves as we truly are in Christ. Therefore to some extent we continue to think and act as though what is true about us in Christ were not true.

Thus, we must try to put off the 'old self' (as per Eph. 4:22), which is a constant struggle between our 'spirits' and our 'flesh' (see Gal. 5:17).<sup>17</sup>

This struggle occurs in our *minds*. For Boyd says God's design is for our spirit/soul to control our mind, for our mind to then control our body's actions, and for our actions to make an impact in the world. But, Satan tries to reverse this, by using our experiences in the world and other people's influence on us, which we take in through our bodily senses, to affect how we think about everything, ultimately hoping to keep us spiritually alienated from God.<sup>18</sup>

Here's where it gets really interesting. Boyd specifies that our *minds* are connected to our *bodies*, for he says our thoughts are *rooted in our physical neural-nets* (that is, the biological neural connections in our brains). He says:

The spirit of the regenerate person genuinely wants to live in relationship with God and to do his will. All that God says is true about us in Scripture is true on this level. We are in our innermost being identified with Christ and are holy, blameless, filled with all the fullness of God, etc. But the proper spirit-mind relationship is not automatically restored. On the contrary, *because they are rooted in our physical neural-nets*, our thoughts and emotions continue on in their autopilot fashion, however they've been programmed to run, for good or for ill. This is why we don't automatically experience the truth of who we truly are in Christ.<sup>19</sup>

Research has been done on how neural connections in our brains operate, which shows that when we learn new things, new neural connections or pathways are made in our brains. The more a certain thought or action is repeated, the more that neural pathway is reinforced and becomes easier to use, whereas connections that are not used slowly decay over time.<sup>20</sup> So if what we think about literally changes the connections in our brains, then I think Paul's suggestion to think only of whatever is good, true, honorable, just, pure, lovely, commendable, excellent, and praiseworthy (Phil 4:8) is a very practical tip for how we can pursue further sanctification.

Therefore, Boyd interprets the term "flesh" which Paul uses to describe what it is that opposes the desires of our holy spirits/souls (Gal 5:17), not as something sinful or evil due to our existence as physical beings, but as "a deceptive way of seeing and experiencing oneself and one's world and thus a deceptive way of living in the world. It is that way of thinking, and experiencing, and living that is conformed to 'the pattern of this world'".<sup>21</sup> Thus, the problem is that we struggle against our "flesh", that is, against our sinful neural connections encoded within our physical brains, which are reinforced by old habits and behaviors.

### **Summary of Boyd on Sanctification**

So, just to recap Boyd's argument: when we're saved, we are instantly made new creations and are made perfectly holy in our inner spirits/souls. We cannot be made any more perfect in our inner spirits/souls than we already are the moment we first believed in Christ as our savior. But, our thoughts are still being influenced by our physical brains, which have sinful neural connections that have developed due to all our years living in this sin-filled world and being told lies about ourselves, lies about others, lies about God, lies about what we're made for and what our value is, and all sorts of other false messages that we take in on a daily basis. On top of this, there are also our own sinful actions and thoughts that have ingrained these sinful neural

connections in our brains which make it very easy to continue to sin. Therefore, sanctification is the on-going process of "renewing our minds" (Rom. 12:2), literally, by trying to avoid repeating those sinful patterns of action and thought, thus, letting those old sinful neural connections decay, while building new neural connections involving patterns of thought and action that *are* in alignment with God's will for our lives - that is - loving God and loving others (Mark 12:29-31).

### **What Does This Have to Do With Purgatory?**

Now, this is where I think Boyd's position on sanctification *can* endorse a view of instant sanctification at death. For, as Boyd affirms, our problem with sin as Christians is not based in our spirits/souls (which are instantly made holy when we first accept Christ). Instead, our struggle is due to our physical brain's residual sinful neural connections. But obviously, when we die, our brains die too! The spirit/soul separates from the body temporarily and goes to be with Christ in heaven (2 Cor. 5:6-8; Phil. 1:23-24), until the time when we are resurrected with perfect new bodies (1 Cor. 15:42-44; 15:51-54). Therefore, the brains we have now are not the same as the brains we will be resurrected with.

After all, God's promise that we will have perfect resurrected bodies (1 Cor. 15:42-54, 2 Cor. 5:1-5), means that anyone who has had a brain injury or disease, or anyone who was born with a physical deformity of the brain will be made perfect and whole when they are resurrected (for these things are a result of this fallen sinful world). Therefore, their new brain will not be the same as the old brain they had when they died. But, they will still be the *same person*, even with a new brain. Thus, who we are in our spirits/souls must be, in some way, independent of our physical brain structure. This, I think, can answer Walls' concern that "what we need is an account of how such imperfect people can be transformed in a way that preserves their identity".<sup>22</sup>

So, I think there's no reason why God *has* to resurrect us with brains that contain the same sinful neural connections as when we died, in order to keep our personal integrity intact. It would make no sense for God to resurrect our brains with our old sinful neural connections, just to make us have to spend time in purgatory to finish re-wiring and purging these sinful connections from our brains before we can live in the New Heavens and New Earth, if God can just instantly create new perfected brains without them, while still preserving our identity.

Therefore, I think it's better to say that the moment we die, our perfectly holy spirits/souls will be freed from the remaining sinful patterns of thought and action ingrained into the brains we have now, and we will indeed be perfectly free of sin. Our new resurrected bodies will match with the holy nature of our spirits/souls. Thus, no purgatory is necessary, and we get instant sanctification at death. Heb. 12:14 will be fulfilled, for everyone in heaven *will be* perfectly holy (not that we must somehow be made perfectly holy *before* we make it into heaven!)

In contrast, Jerry Walls calls the idea that sin is somehow related to our physical bodies a sort of 'gnosticism', and claims that "spiritual sins are not cured merely by dropping our old bodies and receiving new ones" for this requires no cooperation on our part.<sup>23</sup> So how can those who want to endorse instant perfection at death, deal with the claim made by Wesley, Walls, and Boyd that personal cooperation or choice is necessary for sanctification? My view is that love for God, who is truly *Love* in His innermost Triune being (1 John 4:8; 4:16), means that when we love God we will also love to act in loving ways, in our innermost spirit/soul (Rom. 7:22). The only reason we *can't* love perfectly now, is due to the above problem with the remaining sinful neural connections in our physical brains (a.k.a. the 'flesh'). This is a source of grief for Christians who recognize that we are not acting the way our spirits/souls actually do want to act,



as Paul demonstrates in Rom. 7:16-17 and 7:24. Therefore, I believe Christians will *gladly and freely consent* to our instant post-mortem sanctification. It would be a free gift, given by God's grace without our cooperation (yet *with* our personal free consent), just as our justification is.

Therefore, I think Gregory Boyd's work on sanctification shows that anyone who advocates for purgatory as a place for finishing our sanctification will need to deal with several issues. First they need to consider exactly where the problem with sin is located – is it in our spirits/souls, or in our bodies/minds? I think that one of the strengths of Boyd's argument is that it can make perfect sense of Paul's experience in Romans 7:14-25, which shows that the struggle with sin within Christians is not in our spirits (which delight in God's law and want to do what is right), but with our 'flesh'. Walls and others who want to maintain a reason for purgatory would need to refute this, and make a Biblical argument for why our spirits/souls are still tainted by sin after death.<sup>24</sup> Alternatively, if the problem is with our bodies, they need to consider what happens when we leave these bodies at death. And finally, they would need to consider the differences between our currently imperfect bodies and our future perfect resurrected bodies.

Now, Walls likely would not accept Boyd's arguments. Walls claims that there is still a problem with sin in our will, thoughts, attitudes, or heart, based on Jesus' statement in Mark 7:20-23 that the heart is the source of greed, malice, arrogance, and so forth.<sup>25</sup> But Walls does not deal with Romans 7, and to make Jesus' statement in Mark 7 compatible with what Paul writes in Romans 7, we would have to identify the 'heart' with the 'flesh', not with the 'spirit'. If Walls simply means by 'heart' that our problems are with who we are "within", in our ways of thinking, our values, and our attitudes towards other people, which make up our character, as he says elsewhere,<sup>26</sup> then this is exactly what Boyd has also argued. Yet I think Boyd has rightly identified the problem with all these things – our attitudes, values, ways of thinking – are due to

those remaining sinful neural connections which we lose instantly at death. So I am not convinced that there is some sort of mysterious ‘will’ or ‘character’ or ‘heart’ that remains sinful independently from these current physical bodies.

Additionally, I think there are two verses not mentioned by either Walls or Boyd which could Biblically refute the idea of purgatory *and* simultaneously disprove Wesley’s speculation that those in heaven may need to ‘ripen’ before the eschaton. These are 1 Thessalonians 4:14-17 and 1 Corinthians 15:51-52. When taken as referring to the same event, these verses seem to indicate that at Christ’s next appearing, Christians who are still alive will have their bodies instantly transformed, and will be caught up to heaven, and from then on “will always be with the Lord”. There is clearly no time for ‘purgatory’ here, and also gives further support to the idea that the problem of sin is related to these current bodies, which is rectified by having our bodies transformed.

However, what about Boyd’s fear that holding to a view of instant sanctification at death encourages Christians to either contemplate suicide as a short-cut to holiness, or allows Christians to ignore the need for sanctification in this life? Instead of the scripturally questionable idea of purgatory, I think the Biblical emphasis on heavenly rewards is a better solution to encourage sanctification.

Unlike Boyd and Walls who both interpret 1 Cor. 3:10-15 as some sort of purgatorial refinement of our *character*, we should see that what is clearly being judged here is our *works*.<sup>27</sup> Whatever was worthy of heavenly reward will endure God’s judgement and is represented as gold and jewels, but whatever we did in our lives that was unworthy or was just an utter waste of time, will be “burned up” and does not earn any heavenly rewards (see also 2 Cor. 5:9-10). So then, once this evaluation of our works is complete, we will be left with a metaphorical pile of

heavenly rewards, larger or smaller, depending on how we lived. Scripture hints that these rewards may be expressed as different levels of ruling privileges with Christ on the New Earth (Luke 19:16-19; Matt. 25:21-23), or maybe other rewards we can't even imagine now.

Therefore, if we can only earn heavenly rewards in this life, and these rewards will last for eternity, then it should encourage us to do all we can to earn as many rewards as possible. We shouldn't cut our time short through suicide, and shouldn't waste our time and opportunities by thinking that what we do now doesn't matter.<sup>28</sup>

Instead, heavenly rewards encourage us to make the best use of our lives now, by not resisting the Holy Spirit's prompting and enabling to overcome sin and become more like Christ, which will then enable us to do the things God has called us to do (Eph. 2:10), for which we will be eternally rewarded. Therefore, we do not need to bring in the unbiblical idea of purgatory or the need to finish our sanctification after death in order to encourage each other to pursue sanctification passionately in our lives now. Thank you.

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<sup>1</sup> For example, Clark Pinnock, in a response to Zachary J. Hayes' Catholic view of purgatory, said that "Hayes got me to thinking about this as an area of evangelical doctrine which may need opening up," specifically, because he claims "it is obvious that Christian character is not perfectly transformed at death," although Pinnock offers no scriptural evidence for this supposedly 'obvious' statement besides further unproven claims that sanctification always requires our active cooperation. Clark H. Pinnock, "Response to Zachary J. Hayes" in *Four Views on Hell*, eds. Stanley N. Gundry and William Crockett (Grand Rapids, MI: Zondervan, 1996), 130. Walls points out several others who were sympathetic to purgatory such as P. T. Forsyth, Jurgen Moltmann, and John Polkinghorne. Jerry L. Walls, *Purgatory: The Logic of Total Transformation* (New York, NY: Oxford University Press, 2012), 53-54.

<sup>2</sup> Walls, *Purgatory*, 36-37.

<sup>3</sup> *Ibid.*, 46.

<sup>4</sup> Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Abingdon Press, 1994), 180-188; Walls, *Purgatory*, 48-49.

<sup>5</sup> *Ibid.*, 191, referring to Wesley's Sermon 132, "On Faith," §5, *Works*, 4:190-1; and Letter to James Hervey (15 Oct. 1756), *Letters* (Telford), 3:380. See also Walls, *Purgatory*, 48.

<sup>6</sup> Jerry L. Walls, "Purgatory for Everyone", *First Things*, April 2002, accessed Jan. 3, 2019, <https://www.firstthings.com/article/2002/04/purgatory-for-everyone>

<sup>7</sup> *Ibid.*

<sup>8</sup> Jerry L. Walls, *Heaven, Hell, and Purgatory: Rethinking the Things That Matter Most* (Grand Rapids, MI: Brazos Press, 2015), 151-153. See also Walls, *Purgatory*, 115

<sup>9</sup> Walls, *Heaven, Hell, and Purgatory*, 133.

<sup>10</sup> Walls, *Heaven, Hell, and Purgatory*, 100-110.

<sup>11</sup> Gregory A. Boyd, *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (Downers Grove, IL: IVP Academic, 2001), 384.

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<sup>12</sup> Ibid., 385.

<sup>13</sup> Gregory A. Boyd, "'Purgatory' and the Judgement Seat of Christ", ReKnew, March 17, 2009, accessed Jan. 3, 2019, <https://reknew.org/2009/03/purgatory-and-the-judgment-seat-of-christ/>

<sup>14</sup> Gregory A. Boyd, "Podcast: Between Here and Heaven: What Are Your Views on Purgatory?", ReKnew, June 6, 2018, accessed Jan. 3, 2019, <https://reknew.org/2018/06/podcast-between-here-and-heaven-what-are-your-views-on-purgatory/>. Walls is less convinced that it involves physical pain, and thinks purgatory may take the form more of a guided life-review where inconsistent beliefs are adjusted and brought into alignment with our core beliefs about God, similar to Scrooge's experience with the spirits of Christmas, which involves sorrow or 'torment' over our past actions. Walls, *Purgatory*, 84-85, 87, 112-113, 120-121.

<sup>15</sup> Gregory A. Boyd, "9 Things That Are True of Us When We're Saved", ReKnew, March 30, 2015, accessed Jan. 3, 2019, <https://reknew.org/2015/03/9-things-that-are-true-of-us-when-were-saved/>

<sup>16</sup> In contrast, Walls seems to agree with John Fletcher that because demons are sinful and they are pure spirits, somehow, spirits can still be sinful and thus "Separating a sinful spirit from its corruptible body will not automatically make it pure." Walls, *Purgatory*, 50. While this may be true of demons, these verses referred to by Boyd in the above source are used to say that the spirit of Christians are no longer sinful. (Another theologian that Walls refers to as making the case for instant purification at death is Charles Hodge, who says it's not unreasonable or surprising to think that "the souls of believers, when separated from the world and the flesh, and redeemed from the power of the devil, and bathed in the full brightness of the glory of the blessed Redeemer, should in a moment be purified from all sin" Walls, *Purgatory*, 69.)

<sup>17</sup> Gregory A. Boyd, "Why Do Christians Keep Struggling With Sin?", ReKnew, April 1, 2015, accessed Jan. 3, 2019, <https://reknew.org/2015/04/why-do-christians-keep-struggling-with-sin/>

<sup>18</sup> Gregory A. Boyd, "I'm Saved, but I Still Struggle. Why?", ReKnew, August 21, 2014, accessed Jan. 3, 2019, <https://reknew.org/2014/08/im-saved-but-i-still-struggle-why/>

<sup>19</sup> *ibid.*

<sup>20</sup> "How Porn Changes the Brain", *Fight The New Drug*, Aug 23, 2017, accessed Jan. 3, 2019, <https://fightthenewdrug.org/how-porn-changes-the-brain/>

<sup>21</sup> Gregory A. Boyd, "What is 'The Flesh' or 'The Sinful Nature'?", ReKnew, July 10, 2014, accessed Jan. 3, 2019, <https://reknew.org/2014/07/what-is-the-flesh-or-the-sinful-nature/>

<sup>22</sup> Walls, *Heaven, Hell, and Purgatory*, 133.

<sup>23</sup> Walls, "Purgatory for Everyone", see also Walls, *Purgatory*, 45 where he says "the notion that the spirit immediately can be pure once it leaves the body is still troubling if it [is] taken to imply that sin dwells exclusively, or even primarily, in the body." Yet interestingly, he quotes Wesley as saying "Indeed, I do not expect to be freed from actual mistakes, till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood." Walls, *Purgatory*, 49.

<sup>24</sup> Walls argues that to retain personal identity we need memory and ability to think, and so if purgatory is possible then we need either "dualism" where these things are separate from the body, or the idea that a person is somehow embodied between death and resurrection. He doesn't discuss what differences there might be when leaving the physical body and existing in a disembodied state, or what gaining some sort of intermediate body would mean for the sinful fleshly nature that we have in this life and whether he thinks our physical bodies in this life somehow carries over or how that would be possible. Walls, *Heaven, Hell, and Purgatory*, 126-127.

<sup>25</sup> Walls, *Heaven, Hell and Purgatory*, 137-138.

<sup>26</sup> Walls, *Heaven, Hell, and Purgatory*, 138. Also see Walls, *Purgatory*, 80, when he says "Sinful habits and dispositions become rooted in our character, and can 'adhere' to us rather tenaciously... what may be needed is truth and insight, as well as new habits of thought and action."

<sup>27</sup> When discussing 1 Cor. 3:13-14 Boyd does use the term *works*, but just a few lines down from this he seems to swap out *works* for *character*. He says "God's chastisements that refine our character in this life are done out of love and do not compromise our salvation by grace .... Why think differently if similar refining chastisements occur after death before the judgement seat of Christ?" Boyd, *Satan and the Problem of Evil*, 385. Walls also seems to interpret 1 Cor. 3:13-14 as some refinement of *character* instead of a judgement of *works*, when he says "Full transformation requires the full assent of faith, which may be buried under many layers of wood, hay, and straw, and it may require time to burn these away so that faith shines forth with complete purity." Walls, *Purgatory*, 118.

<sup>28</sup> Walls says it might be considered unfair or 'odd' if "lax Christians receive the very perfection at the instant of death that they neglected in life" and "The doctrine of purgatory is a pointed threat to any who ignore the call to holiness and who make sanctification and spiritual growth a low priority. Purgatory is a guarantee that those who do so will end up regretting their choices and wishing they had pursued perfection more earnestly." Walls, *Purgatory*,

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69. But heavenly rewards ensure that there will still be consequences for our actions in this life, and will reward Christians who pursue holiness more than those who do not. We do not need purgatory to encourage spiritual growth and good works.