Here you can find assistance for witnessing to Roman Catholics on various topics.

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Chapter 1 - Approaching Roman Catholics With The Gospel

The Bible Christian who wishes to engage the Roman Catholic in conversation regarding the Gospel of the Lord Jesus Christ must seriously examine their motives before they engage in such a controversial activity.

Their motives must rest on the honest desire to fulfil the commission to ***"Preach the Gospel" Rom 10 v 12-15***

They must understand that there are at least ***three types*** of Roman Catholic.

1) There is the sincere Roman Catholic whose devotion to Jesus according to their understanding and their knowledge must be recognised.

2) There is the mediocre Roman Catholic who half believes and for the best part gives very little evidence in their life that they are Roman Catholics.

3) There is the Roman Catholic who has been so disillusioned by the Church that they are anti anything that resembles "Christianity".

The need also to understand the possibility that the devote Roman Catholic may well be a "Christian" without having realised the "Liberty whereby Christ has set them free".

By taking the gospel to Roman Catholics we are affirming our belief that the Church of Rome itself is an Apostate Church because it fails to embrace the Basic Fundamental and Essential Doctrine of Holy Scripture regarding how a Sinner is reconciled to a Holy God.

Which is by Grace alone through Faith alone in Christ Alone.

The Theology of Evangelical Protestantism is we believe the clear and indisputable setting forth of the teachings of Holy Scripture. No other theology, Roman, Liberal or Modernist reflects the teaching of Holy Scripture.

It is because our Theology is so contrary to Roman Catholic Theology that we find it imperative that we witness to the saving Grace of God through Faith in

Christ alone and seek to bring Roman Catholics into that knowledge of salvation.

Our Motive should be:

That we witness because we love the Lord Jesus Christ and desire others to come to know him and worship him in Spirit and in Truth.

Our Methods should be:

1) Witness to Personal Salvation.
2) Quote Scripture chapter and verse.
3) Concentrate on Reconciliation to God by Faith.
4) Answer all questions honestly and admit it if you do not know an answer.
5) Be polite and courteous.
6) Take time and do not rush.

Our tools are:

1) The Word of God. The sword of the Holy Spirit.
2) Prayer. Mighty through God in the pulling down of strongholds
3) Knowledge. Of the Scriptures first and basic Roman Catholic Teaching .

Chapter 2 - The Sole Sufficiency of Scripture (part i)

Before I begin to speak on the subject of the ***Sufficiency of Scripture Alone*** as a basis for the Christian's faith and walk, let me draw attention, for the sake of those who may not be aware, to the starting point of all the Roman Catholic approach to Doctrine.

When I first studied statistics the lecturer reminded us that you could make statistics say anything you want them to say, it all depends on where you start. So is it with this and any other debate. That includes both sides.

The starting point for Roman Catholics is this:

No Roman Catholic (or any one else either) is permitted to extract any meaning or understanding from any text of scripture as only the Church of Rome is capable of this.

Council of Trent 4th session says "Furthermore it decrees that one relying on his own judgement shall in matters of faith and morals pertaining to the edification of Christian doctrine presume to interpret them contrary to that sense which Holy Mother Church, to whom it belongs to judge their true sense and interpretation, has held or holds".

This implies that the Roman Catholic Church demands the blind obedience of the mind and soul, disclaiming the individual's responsibility to understand and perceive what God is declaring in His word.

This is SOMETHING ROMAN CATHOLICS NEED TO CONSIDER as there is little difference between their acceptance of Rome's claims and the Mormon who accepts Joseph Smith and his special glasses.

Our starting point is this:-

We believe that any person through reading or hearing the Word of God, the scriptures, can be led by the Holy Spirit into understanding the Person and Work of the Lord Jesus Christ and can be led by the Holy Spirit to repentance and Faith in Jesus.

Now for our defence of Sole Sufficiency of Scripture:-

The Scriptures themselves claim that they are sufficient.

They contain sufficient information to bring a sinner from their lost state into a living relationship with the Lord Jesus Christ, to spiritually feed them ensuring that they will grow in the grace and knowledge of the Lord Jesus and will instruct them in God's plan for regeneration, justification, sanctification and glorification. Without using space to quote verses in full let me quote in part and you reader check them for yourself.

Ps 119 v 130 God's word gives light and understanding

Rom 10 v 17 Faith comes by hearing God's word
1Pet 2 v 2 God's word feeds babes in Christ
2Tim3v16 All Scripture is profitable for every circumstance
Heb 4 v12 Is sharper than a two edged sword

John tells us that his gospel alone contains sufficient information for a person to find salvation.

This is just a sample to show that Scripture is the complete guide for the sinner seeking redemption and sanctification.

To suggest that more is needed would have to be proven and Evangelical Protestants have been waiting for centuries for the Roman Church to show that her added doctrines, which she demands we believe in order to be saved, have the Seal of God on them.

To claim the early church did not believe is scripture alone as the scripture was still being written is to say the least naïve.

The Apostles were the source of God's revelation and when they spoke teaching the churches by word of mouth or by letter, the churches were hearing the Word of God. To claim that they said more than was written down could not contradict what has been written down, neither is their any evidence that what gets paraded as the Oral tradition of the apostles was known to them.

The Scripture contains all that we need as stated above.

Finally let me enquire what is the alternative to ***Scripture Alone.***

With scripture at least we know what Jesus and the apostles taught. Without the Sole Sufficiency of Scripture the church would be left in a state of chaos and confusion, with bishop and bishop and lots of others also claiming that God had revealed new doctrine to them that must be accepted.

How would we judge if we rested not on scripture alone. Others who reject our stand should examine the history of their own Church and the Protestant churches who have in the past rejected the sufficiency of scripture and consider the spiritual darkness that has followed.

It is for those who claim to have this GOD GIVEN AUTHORITY to introduce new doctrines and alter what scripture declares is necessary for salvation, to produce proof that they speak for God

As God never contradicts Himself is it any wonder that they remain so silent.
May the Good Lord enlighten us all.

Chapter 3 - The Sole Sufficiency of Scripture (part ii)

The Sole Sufficiency of Scripture and the Church Fathers

Although as Evangelical Christians we do not look for Doctrine outside of the Word of God. The Roman Catholic Church claims that such a doctrine was created at the Reformation and that the early Church knew nothing of this.

Just to prove them wrong:-

We know that the Scriptures are perfect, as being spoken by the Word of God and His Spirit. ***(St. Irenaeus c. A.D. 120-c. 203, Lib. II c. 47)***
We have received the disposition of our salvation by no others, but those by whom the Gospel came to us; which they then preached, and afterwards by God's will delivered to us in the Scriptures, to be the pillar and ground of our faith. ***(St. Irenaeus, Lib. III. c. 1)***

Let the shop of Hermogenes prove that what it advances is written; or if it be not written, let it fear the malediction uttered against those who dare to add or to retrench. ***(Tertullian c. 160-240, adv. Hermog.)***

There is one God, whom we do not otherwise acknowledge, brethren, but out of the Sacred Scriptures. For as he, who would profess the wisdom of this world cannot otherwise attain it, unless he read the doctrines of the philosophers; so whosoever will exercise piety towards God, can learn it nowhere but from the
Holy Scriptures. ***(St. Hippolytus c. 170-c.235, adv. Noetum, c. IX)***

Instead of asking what Holy Scripture says, they strain every nerve to find a syllogistic figure to bolster up their godlessness. If anyone challenges them with a text from Divine Scripture, they examine it to see whether it can be turned into a conjunctive or disjunctive syllogistic figure. They put aside the sacred word of God, and devote themselves to geometry--earth measurement--because they are from the earth and speak from the earth, and do not know the One who comes from above. When people avail themselves of the arts of unbelievers to lend colour to their heretical views, and with godless rascality corrupt the simple Faith of Holy Writ, it is obvious that they are nowhere near the Faith. ***(Eusebius c. 260-c.340)***

And if anything remains which Holy Scripture does not determine, no other third scripture ought to be received to authorize any knowledge, but we must "commit to the fire" what remains, that is, reserve it unto God. ***(Origen c. 185-c.254, Hom. in Lev.)***

And with simple-minded trust in God, we accepted the conclusions to be drawn from the proofs and teachings of Holy Writ. ***(Eusebius, in The History of the Church, quoting Dionysius c. 200-c. 265, bishop of Alexandria)***

The Holy and Divinely inspired writings are sufficient of themselves alone to make known the truth. ***(St. Athanasius 296-373, Orat. Contr. Gent. Tom. I)***

What the Scriptures have not declared, you will never find. ***(St. Athanasius, De S. Trin. Dial.)***

It is a mockery to ask questions, or to make discourses, on that which is not written. ***(St. Athanasius, Epist. Ad. Serap.)***

In the Holy Scriptures alone is the instruction of religion announced--to which let no man add, from which let no man detract--which are sufficient in themselves for the enunciation of the truth. ***(St. Athanasius, adv. Gentes init.)***

Do not believe me simply, unless you receive the proof of what I say from Holy Scripture. ***(St. Cyril of Jerusalem, Catech. A.D. 348)***

Concerning the divine and holy mysteries of the faith, even the most casual remark ought not to be delivered without the sacred Scriptures. ***(St. Cyril of Jerusalem, Catech. IV.12)***

It is evidently a falling away from the faith, and a proof of great presumption, to neglect any part of what is written, or to introduce anything that is not written. ***(St. Basil c. 329-379, bishop of Caesarea, de Vera Fide)***

How can we use those things, which we find not in the Scriptures!
(St. Ambrose c. 339-397, Offic. Lib. 1, c. 23)

To receive the opinions of others, when we have a rule by which we can examine everything? I mean the Divine law. It is for this reason that I conjure you all, without resting in the slightest degree on the judgment of others, to consult the Scriptures. ***(St. John Chrysostom c. 347-407, Homil. xiii. in 2 Cor.)***

`Tis from ignorance of Scripture that all our evils arise; hence the plague of so many heresies, hence our careless lives, our fruitless labors… They err who look not to the bright rays of the divine Scriptures, because they walk in darkness. ***(St. John Chrysostom, Homilies on the Romans)***

Look for no other teacher; thou hast the oracles of God; none teaches thee like these. ***(St. John Chrysostom, Homil. IX in Ep. Coloss.)***

When you shall see the wicked heresy, which is the army of Antichrist, standing in the holy places of the church, then let those who are in Judea head for the mountains, that is, those who are Christians should head for the Scriptures. For the true Judea is Christendom, and the mountains are the Scriptures of the prophets and apostles, as it is written: "Her foundations are in the Holy ***but why should all Christians at this time head for the Scriptures?" Because in this period in which heresy has taken possession of the churches there can be no proof of true Christianity nor any other refuge for Christians who want to know the truth of the faith except the divine Scriptures.***

But now there is for those who want to know which is the true church of Christ no way to know it except only the through the Scriptures. ***(Traditionally ascribed to St. John Chrysostom, glossa ordinaria 49th Homily, on Mat. 24)***

In those things, which are plainly laid down in Scripture, all things are found, which embrace faith and morals. ***(St. Augustine, De Doctrina Christiana A.D. 427, Lib. II, c. 9)***

The canon of the Scriptures is perfect, and in itself suffices to the full, and more, for all demands. ***(St. Vincent of Lérins, Adversus profanes omnium novitates haereticorum commonitorium A.D.434)***

The source of error is that when men are hindered by some obscurity in knowing the truth, they run not to prophets, or apostles, or evangelists, but to themselves. ***(St. Leo, Ep. xxviii to Flavian 13 June 449)***

Chapter 4 - Helps in witnessing

For those of you who are desiring to equipe yourselves more fully,so that your Witness to Roman Catholics is more effective, I suggest that you visit the following sites.

www.justforcatholics.org
www.cwrc-rz.org
www.dodone.com
www.protestant-truth.org
www.reformationireland.com
www.ianpaisley.org

These sites are well worth a visit and a lot can be learnt from them.

I would recommend that you request Theo-logical from cwrc, it is most informative.

Books worth reading are:-

The Great Exchange -Justification by Faith Alone by Philip H Eveson
Do or done by Dr. Bill Jackson
Scriptural Evangelism by Dr. Bill Jackson
Letters between a Catholic & an Evangelical by
J.R.Waiss & James G McCarthy
The Reformation Conflict by Robert L Reymond
Standing Room only by Philip DeCourcy

And for good measure the video tape
Catholics,Evangelical and the New Quest for unity by
John MacArthur, R.C.Sproul,James Kennedy and John Ankerberg.

This tape is a must.

Do e-mail if you want personal help or advice. info@in-understanding.org

"Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness". Rom 4 v 4-5

Chapter 5 - Mary in the Roman Catholic Church

The Teachings of the Roman Catholic Church on the veneration and adoration of Mary the mother of our Lord and Saviour Jesus Christ is something that most Evangelicals know little about, and even that small knowledge is often tainted with inaccuracies.

We trust that the following discourse will explain why Evangelicals recoil against such a practice and will equally explain why and how Roman Catholics are happy and willing to promote this particular devotion and are willing to call Mary the ***"Mother of God"***

Let it be clearly understood by Evangelicals at the very outset of this discussion that the Roman Catholic Church states quite clearly and emphatically that the object of promoting the veneration and adoration of Mary is to bring the devotees closer Jesus.

Even De Montford says in his "True Devotion", ***"Christ must be the end of all devotions" (chpt 2)***

It must equally be understood that despite the "good intentions" of the Roman Church. Evangelicals will claim that such a practice will draw the devotees into a thick fog and instead of bringing them closer to Jesus will blind them to the fullness of the approachability of the Lord Jesus Christ, who alone is able to procure salvation and who stands alone between God and believer.

Two main sources of Rome's teachings are contained in Saint Alphonsus de Liguori's ***"The glories of Mary" (circa 1696 to 1787) and Saint Louis Maire de Montfort's "True Devotion to the Blessed Virgin" (circa 1673 to 1716)***

I do not have a copy of Liguori's "The Glories of Mary" and as it is at least 50 years since I last read even part of it, I consider that it would be irresponsible and misleading of me to quote from a memory that may be effected by the "quotes" that others have made from the book. Where possible I like to confirm the source myself.
So the "Glories of Mary" remains a closed book.

I do however have de Montfort's "True Devotion" published in 2002 by the Montfort Press, which I shall use throughout.

When de Montfort was being "made a saint" by ***Pope Pius x11*** on July 20th 1947 he said "We hope you will draw from his writings which constitutes the basis of his Marian Devotion, his firm conviction of the powerful intercession of Mary"

So as we begin let us ***"Fix our eyes on Jesus the author and finisher of our Faith"***

One of the reasons why we should recoil against the exaltation of Mary is the many titles, which are bestowed upon her by the Roman Catholic Church.

titles which have no scriptural warranty and which, in our eyes detract from the Person and Position of the Lord Jesus Christ, who has said that ***"If He be lifted up He will draw all men unto Himself".***

So at the very outset this practice, to venerate Mary, seems to the Evangelical to eclipse some of the statements of scripture regarding Jesus.

The following titles are contained in the Litany to our Lady.

Mary is a Refuge of Sinners:

Now here is a statement, which never seems to be expounded, so I must assume that it is meant to be taken at face value.
If Mary is a refuge of Sinners it implies that a sinner can find a "safe haven" in Mary, a place of protection and security, as they seek her intercession.
But this is the work of Jesus. He and He alone has the only Name given under heaven whereby mankind can find protection and salvation.
Can Mary provide something that Jesus has already promised to all who come to Him and place their trust in Him. Evangelicals would say this detracts from Jesus.

Mary is the mother of Divine Grace:

Now Paul records for us in 2 Cor 12 v 9 that when Jesus spoke to him that Jesus told him "MY Grace is sufficient to meet all your needs". Everywhere in Scripture Grace is always spoken of as coming from God. No mention of Mary nor anyone else, having anything to do with God' Grace.
So again to Evangelicals Mary is usurping the place of Jesus.

Mary is the mother of God

Now this must be to Evangelicals the most confusing of all titles, for the title seems to suggest that Mary is placed as being "before" God. Now while I am convinced that their are many Roman Catholics who in their ignorance believe that, it is not what is meant by the title.
They argue this way. Is Jesus God, Yes? Is Mary the mother of Jesus, Yes, then Mary is the mother of God.
Evangelicals would respond and say that Mary is the mother of His humanity and not of His divinity,
Rome would answer that Mary is the mother of the Person not one of his natures.
Evangelicals would respond The Father is God the Holy Spirit is God , there is only One God. Mary is not the mother of the Father or the holy Spirit, therefore she is not the mother of God but the mother of the human nature of Jesus who is self existing.
From a personal point of view I find that while many Roman Catholics might be able to distinguish the "Official" explanation many more cannot not and in their practice they show more homage and devotion to Mary than they do to the Godhead.

There are many other titles which I shall list but in view of the above, I do not think that they need commenting on; -

Mary is Queen of Heaven; Throne of wisdom, Gate of Heaven, Star of Hope, Cause of our joy

These are just a few.

To the Roman Catholic these create no problem but to the Evangelical Christian, who is steeped in the scriptures these are taking eyes off Jesus and focusing on the untrue position of the handmaid of the Lord, who was highly favoured by God and chosen to be the Mother of our blessed Lord and Saviour Jesus.

Now added to this the Roman Catholic Church go further ***than just giving Mary titles to which she has no scriptural claim***, titles which are not just mere "names" but which demonstrate Mary's involvement in the Roman Catholic doctrine of bringing people to Jesus. ***But give her involvement in the Redemptive work of the Lord Jesus*** and make statements about her, which the Evangelical finds totally and offensively anti –scriptural.

In de Montfort's True Devotion we read on Page 2

"Mary is the supreme masterpiece of Almighty God"

"Mary is the sanctuary and resting place of the blessed Trinity"

Mary is the magnificence of the Almighty (page 3)

Mary is the holy city of God (page 3)

How can the Church of Rome in all honesty continue to believe that in telling people that Mary is the Supreme masterpiece of Almighty God that this in no way detracts from the unique position of Jesus of whom God says ***"That in the fullness of time He will gather all things together in Christ" Eph1v10 "That it pleased the Father that in Him should all fullness dwell" Col1v19 " Who being the brightness of His glory and the express image of His person" Heb 1 v 3***

He Jesus is God's masterpiece not Mary

He alone is the magnificence of the Almighty, not Mary

The Holy of holies in Heaven is the dwelling place of the Trinity Heb 10 v19 Mary is not

The New Jerusalem is the Church of Jesus is the City of God not Mary

Demontfort then claims to quote St Paul and says that Paul said " Eye hath not seen nor ear heard " then goes on to add to Paul's words "the beauty the grandeur the excellence of Mary." Page 6

What translation was he quoting from???

Then to cap it all demontfort claims
"All true children of God have God as their father and Mary for their mother. anyone who does not have Mary for his mother does not have God as his father" Page 16

and again

Devotion to our blessed lady is necessary to attain salvation Page 23

On page 16 deMontford claims ***"Such is the will of Almighty God who exalts the humble, that the powers of heaven earth and hell, willingly or unwillingly, must obey her. God has made her dispenser of His graces, workers of his wonders, and restorer of the human race, Destroyer of his enemies".***

Again attributing to Mary what belongs to Jesus

and finally on page 13 deMontford says

Mary distributes all God's gifts and graces to whom she wills, and when she wills and how she wills. No gift is given to man that does not pass through her hands.

Now this is just part of what the Church teaches to its followers. Perhaps this is all acceptable to The roman Catholic who are taught that Mary and the Saints can intercede on their behalf with Jesus and the Father
But to the Evangelical Protestant with the sure knowledge of God's word such an injection of Mary into Gods plan of salvation not only contravenes the Scriptures but also removes Jesus from his rightful place of Sole Mediator Sole Saviour Sole shepherd and sole giver of Eternal life.

There are many more titles and doctrines but the above is sufficient for any Evangelical Protestant to know that despite what the Roman Catholic Church might claim, Devotion to Mary does not lead to trust in Jesus alone as Saviour and Lord but is a road to spiritual blindness.

Other Doctrines not discussed here as the above are sufficient in themselves

The Immaculate conception i.e. Mary was protected in her birth from original sin

The bodily Assumption of Mary into heaven

The perpetual virginity of Mary

May we all learn to give thanks to our heavenly father for the clarity of the teachings of Holy Scripture on the Person and work of our Lord and Saviour Jesus Christ?

Chapter 6 - The Eucharist or Transubstantiation

The Roman Catholic Church teaches that, what we call the communion bread is indeed not bread but ***"truly really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ and consequently the whole Christ-is in each form and every part of each form when separated-and this bread now Jesus is to be adored and worshiped".***

This they call Transubstantiation or the changing of the substance of the bread and wine into the body etc of Jesus.
What I wish to do is to take one verse at a time that the Church of Rome seeks to use to promote this doctrine.

In Jn 6 v 53 Jesus says ***"Unless you eat the flesh of the Son of man and drink His blood you have no life in you".***

The Roman Catholic Church claims that it is only in the Eucharist that this can be done. Evangelical exposition would equate this with ***v 35 He who comes to me shall never hunger and he who believes in me shall never thirst.*** Eating and Drinking is the giver of Life and therefore must be regeneration.

According to Roman Catholic teaching regeneration takes place at baptism.

If the Roman Church was correct you could substitute Flesh and blood in v 53 for Eucharist and say ***"Unless you eat the Eucharist you have NO LIFE in you".***

Apart from the fact that Catholics do not "Drink the cup" this now completely contradicts Roman Doctrine, which insists that a communicant must have already received Life before they commune.

SURELY A CONTRADICTION

Let us now turn to Matthew's record of the last supper, which the Roman Catholic Church would claim, is where both the Mass and the Eucharist and the Roman Catholic Priesthood were established.

Remember that Jesus and the apostles were Jews and would follow the procedure of "The Passover" which celebrated the deliverance of the Children of Israel from slavery in Egypt. A lamb was slain and the blood was sprinkled over the doorposts. When the Holy Spirit saw the blood He Passed overed the door into the house and protected the residence from the Angel of Death.

Jesus takes the bread and breaks it giving it to the apostles saying ***"This IS my Body"*** and also with the cup saying ***"This is my blood of the New covenant"***

Now the Roman Catholic Church teaches that at this moment Jesus literally changed the bread into His body and the wine into His blood. This would tie in with their doctrine of Transubstantiation.

Why do Evangelicals object to this understanding, apart from the fact that the early church was totally unaware of such a notion? And we know that the word "is" is also used meaning, "is like" or "represents"

Let us view what the Roman Catholic Church are saying.
"Jesus turns the bread into His body- He then passes the bread around to the apostles who in turn break off a piece of bread, each piece becoming the complete Jesus. Now we have eleven apostles (Judas had left) and Jesus each holding a piece of the bread each piece being the Complete Jesus and then they eat the bread. So not only have we had twelve Jesus' in the Room under the appearance of Bread the twelve Jesus' are eaten yet low and behold Jesus having consumed like the apostles himself is still there and His Body which according to the Roman Catholic Doctrine had been eaten, is untouched.

What utter nonsense. Jesus was a real Human as well as God made manifest in the flesh. As a human He has one body and only one. We therefore consider such a doctrine as blasphemy and totally absurd and leads to idolatry.

The Roman Catholic Church in response to this argument usually come up with using the word "Sacramental Presence" but what on earth does that mean? We know the meaning of the word sacrament but in this context it is in our view Mere words seeking to dismiss the total inconsistency as if it does not exist.

Sacramental Presence" it either is His Total body or it is not. If as they claim it is then our argument still stands erect.

Chapter 7 - Purgatory

The doctrine of Purgatory is completely at variance with Holy Scripture and therefore at variance with Evangelical Protestant Theology.

Indeed the very idea is against all the teachings of Holy Scripture and is not even "as a seed blowing in the wind".

You will find yourself being told " This is a doctrine very few Evangelicals accurately understand".

The trouble is that we understand it very well indeed.

According to Roman Catholic teaching, Purgatory is that place where those Christians who die in God's grace go to pay the debt of temporal punishment due because of their sins, that punishment which has not been discharged in this life. Which of course involves penance works etc. thus again adding works to Faith to achieve justification.

Purgatory is just one of Rome's teaching on the insufficiency of Calvary to cleanse us from all our sin.

Yet the outrages thing is that they claim that their Mass can actually help purge those in purgatory. So their Mass can accomplish what Calvary can not.????

Of course such a doctrine again places the Roman Catholic at the mercy of the Roman Church as it makes the Roman Catholic depend on the Church's ministries to ensure that they get into heaven.

It is a sad fact, but true, that not only does it give this unwarranted control to the Roman Catholic Church but of course it also serves as a "good little earner" as it you wish to help a loved one suffering in the flames of purgatory and want a Mass offered it is ***High Money High Mass Low Money Low Mass No Money No Mass.***

Now apart from contradicting the Scripture that

"when we confess our sins He is just and faithful to forgive us our sin and to cleanse us from ALL Unrighteousness"

and again

"Though your sins be as scarlet they shall be as white as snow though they be red like crimson they shall be as wool"

and again

"I even I am He that blotheth out thine transgressions and will not remember thy sins"

and again

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities as far as the East is from the West so far hath He removed our transgressions from us"

The doctrine of Purgatory declares that the death of Jesus has not fully atoned for sin but that some punishment remains, which must be discharged in this life or in the next.

The Scriptures that are usually used are so out of context and in no way deal with eradication of sin that I will just mention two of them.

2 Tim1 v18 and 1 Cor3 v 12-15
As the Apocrypha is not in our Scripture I will ignore 2Maccabees.

In referring to Heb 11v40 "apart from us should not be made perfect" speaking about Old Testament believers. To use this as a support for purgatory is too bizarre to consider.

Also in Hebrews the reference to those who were once sanctified stamping underground the Lord Jesus and there being no more offering for sin is again a complete farce as the writer is referring to the Old Testaments believers who were sanctified by the death of Jesus before Calvary, but who seeing the works of Jesus rejected Him as their Saviour.

I will repeat a phrase used by Dr. Bill Jackson We must all ***"Come to God's Perfect Purgatory - the Cross of Jesus Christ, Whose Blood cleanses from all sin"***

When we repented of our sins and trusted in the Death of Jesus to atone for our sins, not only were we forgiven and saved but hid in Christ He became for us:

1Cor1v30 "But of Him are ye in Christ Jesus who of God is made unto us ***wisdom and righteousness and sanctification and redemption.***

The trouble is once you mix up Justification and Righteousness and add works to Faith and Grace in order to obtain salvation you end up in a quagmire of error.