

MODEL STUDY

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WATCH TOWER
BIBLE AND TRACT SOCIETY
Brooklyn, N. Y., U. S. A.

Made in the United States of America

MODEL STUDY OF VITAL BIBLE QUESTIONS

MANY PERSONS who desire to study the Bible advantageously have requested an outline of a model study which they may follow with profit. The family at Bethel, Brooklyn, N. Y., under the direction of a competent leader, recently conducted such a study of the booklet *Uncovered* and also *Protection*, and a record of such study was made, and appears in the following pages.

Let the meeting be conducted in the following manner: A competent man, devoted to the Lord, should be selected as chairman to lead the study. Meeting should be opened with prayer, asking God's direction through Christ Jesus. Every person attending should be provided with the booklet that is being studied. An ample supply of Bibles also should be on hand. A good phonograph, with the records Nos. P-61-A-P-96-R, also should be provided. Begin the study by reproducing on the phonograph record No. P-61-A. Then the leader should read the first question set out below, and have some person in the audience who reads fluently to read the answer immediately following the question. The same or another competent per-

son should read the Scripture texts that are cited. If desired, after the question is propounded and the answer below is read and the Bible texts are also read, then the paragraph in the booklet under consideration at the place cited immediately following the question should also be read as a sum-up. This done, the next question should be taken up and considered in like manner; and so on until one hour is occupied. If the points covered in the phonograph record No. P-61-A are finished before the hour is up, then take up No. P-62-B and follow in like manner as above outlined. The meeting should close promptly at the end of the hour. At the next meeting following, the study should be taken up where left off at the previous meeting.

MODEL STUDY QUESTIONS AND ANSWERS ON THE BOOKLET UNCOVERED

Phonograph Lecture No. P-61-A "Exposed"

Q. Who is the author of fraud, and what is his purpose? (Page 3 ¶2)

A. According to Jesus' statement at John 8: 44 the Devil is the father of lies, hence of fraud and deception. (Revelation 12: 9) He has a selfish purpose, and so do his instruments, to wit, to reproach the name of Jehovah God, and to gain control of the people and separate them from God, with resulting hurt and loss to them.—2 Corinthians 4: 3, 4; 11: 13-15.

Q. What is the protection against fraud? (Page 3 ¶3)

A. The truth as set forth in the Holy Scriptures or Bible, and which exposes all fraud and teaches that which is true and righteous. See Psalms 33: 4; 119: 105; 19: 7-11; Ephesians 5: 13; Proverbs 3: 5, 6.

Q. How can an honest person avoid that which will work injury to him? (Page 4 ¶1)

A. By gaining knowledge of Jehovah's purposes and finding out what are Satan's lies which have defrauded millions of rights, liberty, happiness and property. To receive protection one must learn who his enemies are, and who can give protection, and then must seek it in God's way.—Proverbs 18: 10.

Q. What is meant by the term "hierarchy"? Who form the Hierarchy, and is it Scriptural? (Page 4 ¶2)

A. "Hierarchy" means "dominion or authority in sacred things". (Webster) *The Official Catholic Directory* for 1935 states: "The Catholic Hierarchy, or the governing body of the Catholic Church, consists of His Holiness the Supreme Pontiff [the pope], assisted by the Sacred College of Cardinals and by several Sacred Congregations, or permanent ecclesiastical committees, of which the Cardinals are the chief members; by the Patriarchs, Archbishops and Bishops; by the Apostolic Nuncios and Delegates, Vicars and Prefects, and by certain Abbots and other Prelates." (See *Riches*, page 228 ¶2.) It is based on the unscriptural teaching of ambitious religionists that there is a difference between clergy and laity, and by this the clergy have lifted themselves up above the congregations, contrary to Jesus' words: "One is your Master, even Christ; and all ye are brethren."—Matthew 23: 8, 10.

Q. Was it Scripturally proper to challenge the Roman Catholic Hierarchy to debate? (Page 4 ¶3)

A. Yes. This challenge and petition for the debate is only one manifestation of the work that Jehovah God is carrying on. He now has a "controversy" with those opposing his witnesses on the earth (Jeremiah 25: 31), and it is a warfare between truth and error. At Isaiah 41: 21-23 the Lord calls upon the opposers to produce their arguments; and at Isaiah 43: 8-10 challenges such to produce their witnesses, and then for the people to hear his witnesses and say, "It is truth."

Q. Does Judge Rutherford's discussion of the Hierarchy's teachings mean he is against the "Catholic population"? (Page 5 ¶1)

A. No. It is for the aid and benefit and enlightenment of all honest Catholics and all others who want to know the truth, enabling them to compare the Catholic church teachings with the true teachings of the Holy Scriptures and then to take the right course.

Q. Since Judge Rutherford cites all to the Bible for proof, is the Bible sufficient for us, or is the Roman Catholic Hierarchy a living teaching body or magisterium and more important, necessary and reliable than the Bible? (Page 5 ¶1)

A. At Isaiah 8:20 God says (according to the Catholic *Douay Version*): "To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light." The apostle Paul wrote: "Prove all things; hold fast that which is good." (1 Thessalonians 5:21) After Paul had taught the people of Berea, as the account says, "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:10, 11) This proves that the teaching of any man, even an apostle like Paul, is absolutely worthless and unreliable unless in harmony with God's Word, and hence the written Word of God is more important and necessary than any men such as the Hierarchy. As Isaiah 30:20 and 54:13, and John 6:45, show, the only teachers now are the heavenly, to wit, Jehovah God and Christ Jesus. As contrasting the Holy Scriptures and the Hierarchy or other would-be teachers, see

2 Timothy 3:15-17; Colossians 2:8; Revelation 22:18, 19; 2 Timothy 4:3, 4; Matthew 15:1-9; Proverbs 30:5, 6.

Phonograph Lecture No. P-62-B "Exposed"

Q. How do we know that Judge Rutherford is not misrepresenting Catholic church teachings? (Page 6 ¶1)

A. Because he quotes the words of their own leading spokesmen, and goes to recognized Catholic authorities for statements of their doctrines.

Q. Does the word "purgatory" occur in the Catholic Bible, or the Protestant or the Hebrew, and where? and does it teach that living souls are there? (Page 6 ¶2, 3)

A. No version of the Bible, Catholic or other, mentions the word "purgatory" even once. The Bible does not even suggest the existence of such a place, but shows everything to the contrary.

Q. Does not the doctrine of "purgatory" give comfort to millions of sincere Catholics, and is it not unkind and cruel to take this comfort from them? (Page 6 ¶3)

A. No. Whatever of comfort this doctrine gives is not a Scriptural, but a false comfort, whereas the doctrine causes mostly a great terror and distress of mind both for the living Catholics and also concerning their dead and has been a means whereby they have been induced to hand over to the Hierarchy much hard-earned money which such mentally distressed Catholics needed more for their own personal bodily comforts and necessities. Besides, the doctrine misrepresents the great God of love, and is therefore a defamation of his name. Hence it is a mercy and

kindness to show anyone the truth concerning "purgatory". The Holy Scriptures give the true and satisfying comfort, because Jehovah God is the "God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God". See 2 Corinthians 1: 3, 4; Romans 15: 4.

Q. From what is it that "the truth shall make you free"?—John 8: 32. (Page 7 ¶2)

A. Free from error and falsehoods and from the religious traditions of imperfect men which are contrary to God's Word and commandments; and free from the fear and mental suffering and material losses which such deceptions cause the deceived ones; and free from Satan's fraudulent and oppressive organization and from its sins.—John 8: 34; Romans 8: 2; 2 Timothy 2: 25, 26; Romans 6: 18, 22.

Q. Page 8, paragraph 1, says: "No one needs to have some person interpret the Bible for him, because the Scriptures are not of private interpretation. (2 Peter 1:20)" In studying this booklet are we not having its author, Judge Rutherford, interpret the Scriptures for us privately and accepting his private interpretation?

A. No. Judge Rutherford is not attempting any private interpretation in this booklet, but he follows the divine rule set forth at 1 Corinthians 2: 13 (*Douay Version*): "comparing spiritual things with spiritual," and thus letting God be the interpreter by His own Scriptures. Judge Rutherford shows where the well-known facts fit the Scriptures or where the Scriptures are fulfilled by the physical facts which God has caused

to come to pass or to be made known in explanation of the Scriptures. Judge Rutherford merely records and calls these things to our attention, but God by Christ Jesus is the interpretation-giver. Thus by proving these things by both Scriptures and physical facts we are not accepting any private interpretation, but God's.

Phonograph Lecture No. P-63-C "Exposed"

Q. What is the correct definition of *soul*? (Page 9 ¶1)

A. The soul is the union of the body and the breath of life (in earthly creatures), and not something separate and distinct from the body. God did not give Adam a soul, but breathed into his nostrils the breath of life and he *became* a living soul. (Genesis 2: 7; 1 Corinthians 15: 45) "Soul" also refers to the very existence (as distinguished from the organism). Only God can permanently destroy the existence of the individual. (Matthew 10: 28) Numbers 31: 28 and Genesis 1: 20, margin, refer to animals lower than man as "souls".

The word "soul" refers not merely to living, breathing creatures on earth, but also and primarily to God, who says, "If any man draw back, my soul [that is, I, the Being] shall have no pleasure in him."—Hebrews 10: 38.

Q. Where did the teaching originate that man has a soul that cannot die? (Page 9 ¶2)

A. In the garden of Eden, where Satan said to Eve that even if she ate of the forbidden fruit she would not die.—Genesis 3: 4.

Q. Prove from the Scriptures that the soul of man does die. (Page 9 ¶2)

A. Ezekiel 18: 4; Ecclesiastes 3: 19; Isaiah 53: 12; Acts 3: 23; Numbers 23: 10, margin; Revelation 16: 3; Psalms 116: 8; 78: 50; 22: 29.

Q. How can one determine from the Scriptures that the "departed" are not conscious anywhere? (Page 9 ¶2, 3; page 11, lines 4-11)

A. The use of the word "departed" is an ecclesiastical one, and is misleading, giving the idea that the dead are alive elsewhere. The following citations show that the dead are unconscious: Psalm 146: 4 (145: 4 *Douay*); Genesis 3: 19; Ecclesiastes 3: 19; Psalm 6: 4, 5; Job 14: 21. See either King James or Douay translation.

Q. Since man or a soul is mortal, can we properly speak of a corpse as a dead soul? (Page 9 ¶3)

A. When Adam was created he became a living soul. He sinned, was condemned to death, and died, and then was a dead soul. The Scriptures speak also of a dead body as a dead soul. The Hebrew, in the following verses, uses that expression: Leviticus 21: 11; Numbers 6: 6; Numbers 19: 13; Haggai 2: 13.

Q. Why does the scripture say, at Luke 21: 19: "In your patience possess ye your souls"? (Page 9 ¶1, 3)

A. One who agrees and in patience continues to do the will of God possesses and holds on to the right to life and the promise of a resurrection.

Q. When man dies the dust returns to the earth as it was, and the spirit returns to God who gave it. (Ecclesiastes 12: 7) Does not this show there is something immortal about man? (Page 9 ¶3)

A. No. The spirit is not the soul, but the breath or power of life. The Hebrew word is *ruach*, and is

also used in Genesis 6: 17 and 7: 15 with reference to beasts. In Ecclesiastes 3: 19-21 are seven statements showing there is in this respect no difference between man and the beasts. Verse 21 asks "Who knoweth?" or "Who can prove" there is a difference?

Q. If the dead are not in "purgatory", are they in heaven? (Page 10 ¶1)

A. No; "the dead praise not the Lord."—Psalm 115: 17; John 5: 28; John 3: 13; Matthew 11: 11; Acts 2: 29, 34.

Phonograph Lecture No. P-64-D "Exposed"

Q. Does not the fact that "the Fathers of Christendom" taught the doctrine of "purgatory" prove that it is true? (Page 12 ¶1)

A. No; for the same reason that what 'all the scribes and Pharisees' taught was not therefore true, but contrary to Scriptures. Besides, many of the early Christian "fathers" did not teach the doctrine of "purgatory". The Catholic Hierarchy excludes their testimony. (See questions and answers on the subject of tradition, already considered.)

Q. Does not 2 Thessalonians 2: 15 (*Douay*, 14) and 3: 6 show that Paul received and handed on "traditions"? (Page 13 ¶1)

A. Paul refers to written and unwritten "traditions". Doubtless the unwritten ones were in entire harmony with those written, and of which we have a record. Paul's responsibility toward the churches made it proper that he should issue certain instructions and that these should be observed. There is here no reference to anything like "purgatory" or other teachings in direct contradiction of the Word of God. (Matthew 15: 1-6) Paul's teaching was not received

from men; for he conferred not with flesh and blood.
—Galatians 1: 10-16.

Q. What warning did Paul give concerning the traditions of men? (Page 13 ¶1)

A. Colossians 2: 8; Galatians 1: 8.

Q. Who was Saul's guide when he was a religionist? (Page 13 ¶1)

A. The Devil was his guide, as is shown by what he did.—1 Timothy 1: 13; Romans 6: 16.

Q. How has the teaching of "purgatory" affected many sincere persons? (Page 14 ¶1)

A. It has turned many away from God and his Truth, keeping them from learning of Jehovah's gracious purposes and bringing them into bondage to Satan's representatives through fear.

Q. If Satan is responsible for misleading the people, does that exonerate the Roman Hierarchy? (Page 11 ¶3; page 14 ¶1)

A. No; because they have been *willingly* ignorant.
—2 Peter 3: 5.

Q. Are religion and the traditions of men one and the same thing? (Page 12 ¶1; page 14 ¶1)

A. No; religion is a form of worship based upon the traditions of men, and not upon the testimony of God's Word. Paul profited in the Jews' religion *because* he was zealous of the traditions of the fathers.
—Galatians 1: 14.

Phonograph Lecture No. P-65-E "Exposed"

Q. If the doctrine of "purgatory" is not true, how did it come to be so nearly universally accepted? (Page 15 ¶1)

A. Because the Devil is the great deceiver of the whole world and has deceived it into believing in the

immortality of the human soul. (Revelation 12: 9; 2 Corinthians 4: 4; 1 John 5: 19) He found ready instruments in the so-called "church fathers", who advanced his lies and misrepresentations, such as "purgatory", in an authoritative manner, thus keeping the people in mental darkness.—Isaiah 5: 20; 60: 2.

Q. Can the Catholic *Douay Version* Bible be used to support the "purgatory" doctrine? (Page 16 ¶1)

A. No; nor any other version of the Bible. A few texts, such as Job 19: 21, 1 Corinthians 3: 15, and, in the Apocrypha, 2 Machabees 12: 43-46, are misapplied in an effort to support that doctrine, but these texts have no bearing on the subject. The Douay Version itself is very definite in stating that the dead are dead. See Ecclesiastes 3: 19-21; 9: 5, 10; Ezekiel 18: 4, 20; Psalm 91: 8, 9.

Q. What does the name "Apocrypha" mean? (Page 16 ¶1)

A. It means something "hidden" or spurious, hence not genuine, false, and not to be accepted as part of the inspired Scriptures.

Q. What would be implied by the Roman Catholic Hierarchy's having to go to the Apocrypha books to try to prove "purgatory"? (Page 16 ¶1)

A. This: that they are forced to go outside the inspired Holy Scriptures for support of their unscriptural "purgatory" theory. The Apocrypha books were not accepted by the Jews or Israelites as inspired and part of the Hebrew Scriptures, nor did Jesus and his apostles once quote from the Apocrypha books, and they are therefore not included in the Hebrew Bible of today. Not until 1546, at the fourth session of the Council of Trent, did the Roman Catholic church

accept the Apocrypha books as part of the Bible, and first 300 years later, at the Vatican Council, were these books declared to be inspired and placed on an equal footing with the inspired Scriptures or canonical books: this was in 1870. The implication is therefore that the only support for the "purgatory" theory is outside of the inspired Word of God. Even 2 Maccabees 12:43-46 says nothing of it.

Q. What does the word "Catholic" mean? (Page 16 ¶1)

A. Universal or general. It is the opposite to "Roman", because what is Roman is not catholic or universal, but is national. The expression "Roman Catholic" is at disagreement with itself.

Q. If the dead are not conscious in a "fiery hell", "purgatory" or heaven, where are they? Is there any hope for them? (Page 16 ¶2)

A. In the King James or *Authorized Version* Bible "hell" and "grave" are both used to translate the Hebrew word *sheol*, and mean the same thing. The *American Revised Version* leaves *sheol* untranslated. The dead are unconscious in *sheol*, or the grave, waiting to be awakened and brought forth at the resurrection. All earthly creatures that die go to hell; even Jesus at death went there, that is, to the Bible "hell", which is the grave. Where the Common Version Bible translates *sheol* as "grave", the Catholic Douay Version translates it "hell". Compare both versions at Genesis 37:35; 42:38; Job 14:13; Psalms 6:5, 6; 49:14, 15 (48:15, 16 *Douay*); also the margin of Isaiah 14:9; Jonah 2:2 (2:3 *Douay*); Revelation 20:13. "Purgatory" does not exist. (*Psalm 145:4, Douay*) Therefore the hope for the dead is the resur-

rection. (Acts 24: 15) Only a few, to wit, the faithful Christians, will ever go to heaven, having a resurrection to life there.—John 5: 28, 29; Revelation 14: 3, 4; 7: 1-8.

Q. What does "resurrection" mean? (Page 17 ¶1)

A. It means a "raising up to life; a causing or making to stand up again to life". Jehovah does this by Christ Jesus.—John 6: 44; 5: 21.

Q. How does the doctrine of the resurrection demonstrate the falsity of the "purgatory" theory? (Page 17 ¶1)

A. The "purgatory" theory teaches the dead are alive, conscious. Jesus' own words show the dead are dead, unconscious as in sleep. (John 11: 11-14) Hence, if there were no resurrection, the dead would be perished. (1 Corinthians 15: 17, 18) The Scriptures are emphatic in stating there shall be a resurrection of "the dead", and that evildoers shall come forth to a resurrection of or by judgment. (John 5: 28, 29; Acts 17: 31; Isaiah 26: 9) The resurrection doctrine proves that the deceased are dead and awaiting an awakening, and not alive in some unseen place undergoing purification.

Q. Matthew 22: 31, 32 reads: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Does not this scripture show the body dies but the soul remains alive? (Page 17 ¶1)

A. No. When God uttered those words to Moses, other scriptures show, Abraham, Isaac and Jacob were dead, unconscious in the grave. Those men had

all died in faith, looking for a city or kingdom whose builder is God. (Genesis 25:8; 35:29; 49:33; Hebrews 11:10, 13, 39, 40; John 3:13; 8:56) Jesus was here arguing with the Sadducees, who did not believe in the resurrection (Matthew 22:23), and his statement at verses 31 and 32 corroborates Psalm 45:16, Isaiah 32:1, Matthew 8:11, and other scriptures, that these faithful patriarchs would live again, through the resurrection, and hence, as far as God is concerned, "all live unto him" (Luke 20:38), and God was then 'calling those things which be not, as though they were' (Romans 4:16, 17), and hence spoke of himself as "the God of the living", of all whose right to life he would provide through Christ Jesus.

Q. John 20:23 reads: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Do these words support the Catholic doctrine of the remission of sins by the Hierarchy? (Page 18 ¶1)

A. No. In fulfillment of Jesus' above words there were cases where, as the record shows, the apostles both wrote and took direct action regarding sins; as at Acts 5:1-10; 8:18-20; 1 Corinthians 5:1-5; 1 Timothy 1:19, 20; and 1 John 5:16, 17. But such do not apply to the true Christians at the present time. The Scripture record is complete, and the Lord *inspired* the apostles to publicly testify and write as to what sins were forgivable and how forgiven, and what sins must be retained or not be forgiven, and why not.

Phonograph Lecture No. P-66-F "Exposed"

Q. What is the so-called "sacrifice of the mass"? (Page 19 ¶1)

A. According to the claim of the Hierarchy, it is a "bloodless sacrifice", in which their consecrated bread or wafer is transformed into Christ's flesh, and the wine into his blood, and in which the Catholic priest indulges. According to this theory, Christ dies every time the priest officiates at mass, whereas the Holy Scriptures say that Christ died once, and dies no more, and offered just one sacrifice for sins. To make a distinction between his dying once on the tree on Calvary and his supposed repeated dying at the mass is unscriptural.—Romans 6: 9, 10; Hebrews 9: 12, 25-28; 10: 10, 12-14, 18.

Q. Could the "sacrifice of the mass" result in the remission of sin? (Page 19 ¶1)

A. Never. There is no remission of sin by a "bloodless sacrifice"; only by the shedding of blood. (Leviticus 17: 11; Hebrews 9: 22) Under the law of Moses this shedding of blood was of animal sacrifices. (Leviticus 16: 6, 7) This foreshadowed Jesus Christ, the true sacrifice, who offered his blood for the sins of many.—Revelation 1: 5; 1 John 1: 7-10; 2: 1, 2; 1 Peter 1: 18, 19.

Q. What does the Roman Catholic Hierarchy's refusal to debate indicate? (Page 21 ¶1)

A. That they are not sincere; else they would be eager for such an opportunity to make known their doctrines. Their refusal shows they are afraid to have the light of truth turned on them, lest their doctrines be disproved.—John 3: 19-21.

Q. Why must the issue between the truth and the error be brought to the fore now? (Page 21 ¶1)

A. Because the Scriptures and physical facts show it is the time of judgment upon the church (1 Peter

4: 17) and upon the nations (Matthew 25: 31-46), and that every hidden thing shall be revealed and that the great refuge of lies behind which the Hierarchy operates shall be swept away by God's hail of cold, hard truths. (Isaiah 28: 17) The time is here for the release of all who will from their mental and spiritual imprisonment in Satan's visible organization, religious, commercial and political.— Isaiah 61: 1; Matthew 24: 14; John 8: 32.

Q. If the "purgatory" doctrine is a fraud, what may be said concerning eternal torment of the dead? (Page 21 ¶1)

A. That it is as false as "purgatory", being based upon the Devil's lie of the immortality of the human soul and that the soul is alive and conscious after death. God's punishment is not eternal torment after death of the willfully wicked; it is their everlasting punishment or destruction.— Romans 6: 23; Isaiah 66: 15, 16, 24; Matthew 25: 46; 2 Thessalonians 1: 9; Psalms 37: 20, 38; 145: 20.

Phonograph Lecture No. P-67-G "Exposed"

Q. In examining the Scriptural teaching bearing on the pope's supremacy, why is it necessary to do so without prejudice? (Page 22 ¶2)

A. Prejudice means that one prejudgetes something according to his likes or dislikes or opinions and traditions of men without first examining all evidence pertaining to the subject. According to the Scriptures this is a foolish and shameful course, preventing one from learning the truth. Proverbs 18: 13: "He that answereth a matter before he heareth it, it is folly and shame unto him." We must not judge according to our own or other creature's ideas, but base our

decisions on God's written Word. Proverbs 3: 5, 6 instructs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." See Romans 3: 4.

Q. According to Roman Catholic doctrine Matthew 16: 18, 19 proves the supremacy of the apostle Peter and the popes. But does it? and are the popes Peter's successors? (Page 23 ¶1)

A. No. Because the expression there "this rock" does not refer or apply to Peter, hence not to any "pope", but to Christ Jesus himself. The Scriptures nowhere speak of the need or authority for appointing a successor to the apostle Peter. The Scriptures definitely show that Peter finished the apostolic work assigned for him to do, hence he did not need and did not have and has not had any successors to carry on and complete Peter's special work or position. The account of Acts 1: 15-26 shows that the unfaithfulness and death of Judas left only eleven apostles, and hence Matthias was chosen to complete the original number of twelve apostles. The Revelation (The Apocalypse) 21: 14 speaks of "the twelve apostles of the Lamb", only twelve.

Q. In Matthew 16: 18, in speaking to Peter, why does Jesus refer to himself as "this rock" on which his church is built? (Page 23 ¶1, 2)

A. Because Jesus is the only-begotten Son of the living God, and the Holy Scriptures refer to Jehovah God as the great Rock. The Catholic *Douay Version* Bible, at 2 Kings 22: 2, reads: "The Lord [that is, Jehovah] is my ROCK, and my strength, and my saviour." Isaiah 51: 1 (*Douay*): "Give ear to me,

you that follow that which is just, and you that seek the Lord: look unto the ROCK whence you are hewn."

In the Hebrew or original text of the Bible the word *tsur* means *rock*, and is so translated in Deuteronomy 8: 15; 32: 13; 2 Kings 21: 10; 1 Paralipomenon 11: 15; Isaiah 8: 14; 42: 11, of Douay Version. This same Hebrew word for *rock*, *tsur*, is applied to Jehovah God at Deuteronomy 32: 4, 15, 18, 31; 1 Kings 2: 2 (1 Samuel 2: 2, *Authorized Version*); Psalm 61: 2, 3 (62: 1, 2, *A.V.*); Isaiah 26: 4; and many other scriptures. This is clearly shown by the *Authorized Version* translation, and particularly the American Revised Version, as quoted by Judge Rutherford, and which renders the word *tsur* as "rock" where it applies to Jehovah God. The Hebrew word "selah" means "rock" or a lofty crag or cliff, and is applied also to Jehovah. See Psalms 17: 2, 3 (18: 2, 3, *A.R.V.*); 30: 4 (31: 3); 41: 10 (42: 9); 70: 3 (71: 3). The symbolic thought of "rock" is 'strength', as of a strong foundation.

Q. With regard to Matthew 16: 19, addressed to Peter, the like words are addressed to Jesus' disciples, at Matthew 18: 1, 18, to wit, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." What does this tend to show? (Page 23 ¶1)

A. This, to wit, that there was no church supremacy intended for Peter in what Jesus said to him at Matthew 16: 17-19, but that the other apostles shared with him in the privilege of binding and loosing. (See page 17 ¶1, 2 of this booklet.) The verse just preceding, to wit, Matthew 18: 17, shows that the entire Chris-

tian church, as represented by its local congregations, would have certain authority from the Lord in binding or loosing brethren at disagreement with one another; and being guided by and exercising the spirit of the Lord the decisions of the church would be in harmony with the "higher powers" in heaven, namely, Jehovah God and Christ Jesus, and hence the binding or loosing would be approved in heaven. Hence Jesus' words to Peter and the other apostles do not serve to establish Peter in the supreme place in the church.

Q. Referring to the Seed promised in Eden, the *Douay Version* of Genesis 3: 15 reads: "I will put enmities between thee and the woman, and thy seed and her seed: SHE shall crush thy head, and thou shalt lie in wait for HER heel." Does not this show that the virgin Mary is the main one, rather than Christ Jesus her "seed"? (Page 24 ¶1)

A. In the Hebrew the word for "seed" is masculine in gender. Hence the first Bible translation, the *Septuagint*, renders the text: "He shall crush thy head," and the *Authorized Version*: "It [the seed] shall bruise thy head"; and both translations render the text: "his heel." All the Scriptures show it is Christ the Seed that bruises the Serpent the Devil's head, and it is Christ's heel that is bruised by the Serpent the Devil. Hence the *Douay Version*, "she shall crush" and "her heel", is a mistranslation, and it follows the rendition of certain of the Roman Catholic "fathers" (so called), as marginal notes in Catholic Bibles themselves state. "The woman" mentioned in this text does not mean Mary the human mother of the man Jesus, but means God's organization,

which is joined to him in devotion and which is symbolized in Scripture by a pure woman, and from which pure organization Jehovah God brings forth his Seed, the woman's seed, the Christ. It is this Seed that is designated in other Scriptures under the symbolism of a "stone" or "rock". Compare Revelation (or Apocalypse) 12:1-5.

Q. In Daniel 2: 34, 35, what is the mountain out of which there is cut the "stone", which symbolizes God's kingdom, of which Christ Jesus is King and Head? (Page 24 ¶1)

A. The mountain pictures the same as "the woman" mentioned in Genesis 3:15, to wit, God's universal organization, out of which he carves or brings forth his chief organization or capital organization, "the kingdom of heaven," of which Christ Jesus is the chief one and his faithful followers are the members. That capital organization is called Zion, in the Scriptures, and is thus named after its mother organization, the symbolic "mountain". The "stone", cut out of the mountain, is, in the original Hebrew text, the same word (*eben*) as that occurring in Psalm 118:22, which text Jesus applied to himself as the stone (Matthew 21: 42, 44), and as occurring in Isaiah 8: 14 and 28: 16, which texts both the apostle Paul and the apostle Peter apply unto Christ Jesus, the King. (Romans 9: 33; 1 Peter 2: 6-8) Also Zechariah 3: 9; 4: 7. This "stone" also becomes a "great mountain", symbolic of God's kingdom under Christ, and which fills the whole earth with its control.

Phonograph Lecture No. P-68-H "Exposed"

Q. In Jesus' words to Peter: "And I say ALSO unto thee, That thou art Peter; and upon this rock

I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18), what is the force of the word "also"? (Page 27 ¶1)

A. The context shows that the matter under discussion was not the identity or position of Peter, but the identity and position of Jesus. Jesus' words "this rock" show he had in mind the old Hebrew Scriptures foretelling himself as the stone or rock foundation. Peter's confession that Jesus was "the Christ, the Son of the living God", was in harmony with such prophecies concerning Jesus as the Rock. Hence remembering such prophecies and remembering also that at their first meeting Jesus had called Peter by that name instead of Simon (John 1:42), therefore Jesus said to Simon Bar-jona, "I say ALSO unto thee, that thou art Peter [a stone or small rock]." That is to say, 'Besides the prophecies referring to me, Christ, as the Stone or Rock, you also are a stone; yet, not upon you, but upon this Rock, myself, the Christ, I will build my church, and you, Peter, being a stone or member of my church, will likewise be built upon me together with all other members of my church.' That Peter so understood is proved by his words in his First Epistle, chapter 2, verses 3-8, where he refers to himself and all other Christians as merely "living stones", but refers to Christ Jesus himself as the one Foundation and Chief Corner Stone of the church.

Q. The Roman Catholic Hierarchy's teaching is that Christ Jesus is the main foundation of his church, but that Peter is laid as a secondary foundation on Christ Jesus, and that hence directly upon Peter the

church is founded and built and rests. Is this Scripturally correct? (Page 28 ¶1)

A. No. All scriptures pertaining to the subject mention and allow for only the one Foundation, Christ Jesus himself, whom Jehovah God has laid. Christ Jesus the Son of man did not presume to lay any other foundation. First Corinthians 3: 11 states: "For other foundation can no man lay than that is laid, which is Jesus Christ"; and 1: 11-13 and 3: 3-5 show that the apostle Paul was certainly not trying to lay Peter also as a foundation, a secondary one upon Christ Jesus. See also Psalm 118: 22; Isaiah 28: 16; Zechariah 3: 8, 9; 4: 7; Romans 9: 33; Ephesians 2: 20-22; 5: 23; 1 Peter 2: 6-8. The Revelation (Apocalypse) 21: 14 says that in the foundations of the New Jerusalem are written the names of the twelve apostles of the Lamb; the name of Peter is not given supreme, singular or exclusive mention above that of the other apostles. Contrary to Peter's own statement at Acts 4: 8-12, the Roman Catholic Hierarchy claim that there is another name under heaven whereby men must be saved, besides Christ's name, to wit, Peter's, as being another foundation. As further evidence against this see Colossians 2: 6-8 and 1 Timothy 2: 5.

Phonograph Lecture No. P-69-I "Exposed"

Q. Who is referred to as the Rock in Peter's epistles as well as in Paul's? (Page 28 ¶2; page 29 ¶1)

A. The Lord Jesus Christ alone is designated the Rock in all cases where that term is specifically applied.—1 Corinthians 10: 4; Romans 9: 33; 1 Peter 2: 6-8.

Q. Is the designation of Simon as Peter or "a stone" exceptional? (Page 29 ¶1)

A. Only in that this name was given to Peter as a personal one. Other members of the body of Christ are also referred to as stones, though the term does not apply to each as a personal name.—1 Peter 2:5.

Q. What proof have we that Peter was never a pope? (Page 29 ¶2)

A. The title "pope", "papa," or "pappas" (*Greek*), is not found in the Bible. Long before the bishop of Rome claimed the exclusive use of this title, it was used by many bishops and priests, and particularly the Greek bishops, who used the title "pappas", meaning father. For 300 years the title was distributed among many priests and bishops.

Paul does not recognize Peter as pope or supreme head. He refers to him as one of the "chief apostles", withstood him and corrected him, wrote far more of the Biblical writings than did Peter, including things Peter found "hard", did not receive ordination from Peter, and shows that Peter was not given "universal jurisdiction", by referring to him as the apostle to "the circumcision", i.e., the Jews.—Galatians 2:9; 2 Corinthians 11:5; Galatians 2:11-15; 2 Peter 3:16; Galatians 1:15-18; Acts 9:3-22; Galatians 2:7-9; Ephesians 3:8; 1 Timothy 2:7; 2 Timothy 1:11; Romans 11:13.

Peter did not claim to be the chief shepherd, but refers to himself as "also an elder [ancient (*Douay*)]".—1 Peter 5:1,4; John 21:15-17.

[There is no proof that Peter was ever in Rome. The fact that he was the 'apostle to the circumcision' or Jews makes this most unlikely. Besides, even to-

day it is not necessarily the bishop of Rome that becomes "pope", but the man elected "pope" becomes bishop of Rome, whether he was previously there or not.]

Phonograph Lecture No. P-70-J "Exposed"

Q. What does the expression "key" mean in the Scriptures? (Page 31 ¶2)

A. Keys are used to unlock or open. A key gives entrance to a privilege or condition of favor. The scribes had "the key of knowledge" but took it away from the people. (Luke 11:52) They "shut up the kingdom of heaven against men" (as the priests do today), and would not go in themselves nor admit others. (Matthew 23:13) These scriptures show that the keys entrusted to Peter were keys of knowledge. "The just shall be delivered by knowledge."—Proverbs 11:9, *Douay*.

Q. When and how was the first key used? (Page 32 ¶1)

A. At Pentecost, when Peter, by his preaching of the truth, unlocked the mystery of the Kingdom to the Jews.—Matthew 13:11; Acts 2:14-41.

Q. When was the second key used by Peter? (Page 33 ¶1, 2)

A. When God, by a vision, directed Peter to preach the truths of the Kingdom to Cornelius and other gentiles. God confirmed his action by sending the holy spirit upon Cornelius and his gentile companions.—Acts 10, 15.

Q. What act of Peter's on this occasion shows he did not claim to be "pope"? (Page 33 ¶2)

A. The fact that Peter would not permit Cornelius to bow or kneel to him.—Acts 10:25, 26.

Q. To what, specifically, do the words of Jesus to Peter apply: "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven"? (Page 34 ¶2)

A. These words, in Matthew 16: 19, were spoken in connection with the statement that to Peter were given the keys of the kingdom of heaven, and would therefore have specific reference to Peter's use of the keys. In confirmation of his divinely directed use of these keys the holy spirit came upon them that heard and believed.—Acts 2: 38; 10: 44-48.

When Peter "loosed" the knowledge of the kingdom to the Jews no one could keep back that knowledge from going out, but during the period that the gospel of the kingdom was going solely to the Jews such knowledge was "bound" or held back as far as Gentiles were concerned until God gave the signal to Peter to "loose" the knowledge of the kingdom to the Gentiles. Thereafter none could "bind" or restrain the kingdom message from going to the Gentiles.

Q. What is the meaning of the word "whatsoever"? (Page 34 ¶2)

A. It should be noted that the Lord did not say "Whosoever" thou shalt bind, or loose; but *whatsoever*. Jesus did not mean that Peter could bind and loose anything he had a mind to, or keep anyone "out of heaven" if he felt so disposed. He could bind or loose whatsoever, that is, in keeping with the commission given to him, and in the use of the keys. Similarly, when Jesus said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive,"

he did not mean that his disciples could ask for anything under the sun. He plainly stated the condition upon which they might receive whatsoever they asked, and that was, ‘if my word abide in you, and ye abide in me.’—Matthew 21:22; John 14:13; 15:7.

Q. What is the Roman Hierarchy’s claim regarding the keys and the power of the popes? (Page 34 ¶2; page 35 ¶1)

A. That the pope may admit or exclude from heaven whomever he pleases, and that he may remit the temporal punishment due to sins by means of indulgences.—*The Faith of Our Fathers*, pages 100, 101.

Phonograph Lecture No. P-71-K “Exposed”

Q. Does John 21: 15-17 show that Jesus conferred upon Peter the primacy in the church, hence Popedom? (Page 35 ¶2)

A. No apostle was singled out as chief apostle, chief pastor or prince of pastors. (1 Corinthians 12: 26-28; Ephesians 4: 11, 12) In 1 Peter 5:1-4, he says he is an elder (ancient, *Douay*) like the others, exhorting them to “feed the flock”, and that *Christ Jesus* is the “chief Shepherd” or “prince of pastors” (*Douay*). Note also Acts 20: 28. The scriptures at John 17: 20 and Revelation 22: 17 show that ALL who really love the Lord will tell others of the Kingdom.

Q. How do we know the Roman Catholic Church is not the true church? (Page 36 ¶2)

A. Christ, and not some man, is the head of the true church (Ephesians 4: 15, 16), which church is a virgin and not yet a “mother church” with children of the church (2 Corinthians 11: 2, 3) and is no part of the world (1 Peter 2: 9; James 4: 4; 2 Corinthians 4: 4, 5).

The Roman Catholic Church teaches lies in the name of the Lord (Ezekiel 22: 25-28; Malachi 2: 1-3; Psalm 62: 4; Jeremiah 9: 3), is pictured as a whore (Revelation 17: 1-5), and is known 'by its fruits'. (Matthew 7: 15-20) See Isaiah 61: 3 in contrast.

Phonograph Lecture No. P-72-L "Exposed"

Q. What points prove that Peter could not have a successor? (Page 38 ¶1)

A. Christ, as the true and living head of the church (Colossians 1: 18), is able to take care of it without any visible head; and even if Peter had to have a successor, why, after Peter's death, was not John chosen instead of one who was not even an apostle?

The claim that Peter had supremacy and successors is entirely unscriptural: The apostles "sent" Peter and John, etc. (Acts 8: 14) Compare also Matthew 16: 19, John 20: 21-23, and Acts 6: 2, 3. Peter acted as spokesman most of the time (Matthew 14: 27, 28; 15: 15, 16; 16: 15, 16; Acts 2: 14, 15), but it is worthy of note that after Peter's death John wrote his three epistles and The Apocalypses and never once mentioned Peter's name nor any successor to him.

James who was killed by Herod (Acts 12: 1, 2) had no successor, and the only record of one taking the place of an apostle is where Judas proved unfaithful, and Matthias was appointed in his stead as one of the twelve apostles.—Acts 1: 26.

Q. How is the world to be converted unless the church enters into politics? (Page 39 ¶2)

A. To be converted means to be turned in the right way—away from, instead of into, polities. The church's commission is to witness to, not to convert,

all nations (Matthew 24:14; Isaiah 62:10; Jeremiah 50:2; Psalms 19:7; 51:12, 13) and give warning that the wicked world shall be destroyed (Psalm 2:8, 9) but they themselves be not entangled again in the pollutions of the world.—2 Peter 2:20-22.

The church must always be separate from the world and its politics, which are unclean.—John 15:19; Isaiah 52:11; 2 Corinthians 6:17.

Q. How can it be claimed that the Jesuits of the Roman Catholic Church rule Germany, when the pope and Hitler have been fighting each other? (Page 40 ¶1)

A. The Devil's whole outfit is tottering to the fall foretold by the Lord. (Isaiah 28:8, 13, 18, 21, 22; Psalms 2:1-5; 9:17; Isaiah 8:9, 10) The rulers of Satan's great political and religious organization rage and quarrel amongst themselves but are in full agreement to destroy all who serve Jehovah. Jesuits operate in an underground way, even though their Jesuit Society may be forbidden in a country.

Phonograph Lecture No. P-73-M "Exposed"

Q. In view of the Second Commandment, not to make an image or likeness of anything and bow down to and serve such, how can God's instructions to Moses to make cherubim images on the mercy seat of the ark of the covenant, for the most holy, be harmonized? (Page 43 ¶1)

A. Jehovah also commanded Moses to design figures of cherubim on the tabernacle veil. (Exodus 25:16-22; 26:30-34) Also Solomon, in the temple he built and which Jehovah blessed, had the temple lavers adorned with figures of lions, oxen, and cherubim. (1 Kings 7:25-36) Also on his throne steps he had twelve golden lions. (1 Kings 10:18-20) How-

ever, none of these images or likenesses was to be worshiped, bowed down to or served; they were merely symbolic. In the Scriptures Jehovah's power is symbolized by strong bulls or oxen; his love, by a cherub, or man; his wisdom, by an eagle; and his justice by a lion. (Ezekiel 1: 10; Revelation 4: 7) In the wilderness God commanded Moses to make a "serpent of brass" and hang it upon a pole, as a type of Christ Jesus (Numbers 21: 8, 9; John 3: 14, 15); but years later King Hezekiah "brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it".—2 Kings 18: 4.

Q. Is not the use of images in Catholic churches good and allowable as being a help to the eye and mind of the one who worships before such images? (Page 43 ¶3)

A. Such an argument does not change the use of images from being a breaking of God's express command to his people. (Exodus 20: 3-5) Christians have a higher order of service of God than did the Jews, the Jews having merely the typical service, but the Christians the antitypical or heavenly. (Hebrews 10: 1-22) Hence if God's law did not allow images to be made and bowed down to in the typical, much less would he allow such in the antitypical or heavenly service by Christians. (1 Corinthians 10: 14; 1 John 5: 21) The apostle Paul says making images and bowing thereto make men foolish and corrupt. (Romans 1: 22-32) Images do not help in true worship of God, but turn the mind and heart from God and Christ to creatures. 2 Corinthians 5: 7 reads: "For we walk by faith, not by sight." Hebrews 11: 6:

"Without faith it is impossible to please him," that is, Jehovah God. An image is not of faith.—Deuteronomy 4: 15-18.

Phonograph Lecture No. P-74-N "Exposed"

Q. How do we harmonize Jesus' command, "Call no man your father upon the earth," with the numerous scriptures the Hierarchy quote in support of calling priests "fathers"? (Page 46 ¶3)

A. Such Catholic citations are 1 Peter 5: 13; 1 Timothy 1: 1, 2, 18; Acts 16: 1-3; 2 Timothy 1: 1, 2; 2: 1; 1 Corinthians 4: 14, 15; 2 Corinthians 6: 13; Galatians 4: 19; Titus 1: 4; Philemon 10; 1 John 2: 1, 12, 28; 3: 7, 18; 4: 4; 5: 21; 4 Kings 2: 12; 13: 14. The citations from the "Old Testament" are cases before Christ Jesus spoke God's command concerning "fathers". As for the citations to the apostles' writings, their use of the terms "father" or "son" and "children" are expressions of endearment and show the part they played in bringing the Lord's message to others; but the apostles' writings, including these texts, contain no command, and do not imply any command, for Christians to call the apostles or other men in the church "fathers". The record of the Acts of the Apostles shows no case where Christians thus addressed them.

Q. What motive is shown by accepting and looking for such form of address as "father", "holy father"? (Page 47 ¶1)

A. To be highly esteemed of men (Luke 16: 15); to gain glory and honor of men. (Matthew 23: 5-10; John 5: 41-44) It enables one to exercise power and influence selfishly over others, and shows the love of flattery in the one accepting such titles.—Job 32: 21, 22.

Hence the motive cannot be to glorify God and Christ Jesus. Therefore the faithful apostles did not give or receive such titles. The apostles' use of the term "fathers" in Galatians 1:14 and 2 Peter 3:4 refers to forefathers or ancestors, not to titled Christians.

Q. Should servants of the Lord wear peculiar or special garments or styles to distinguish themselves from others? (Page 47 ¶2)

A. No. Jesus said that the scribes and Pharisees did so to be seen of men, to attract undue attention to themselves and to pamper their pride and self-importance, and not to draw men to God. It certainly was not to invite persecution upon themselves because of appearing to serve God. The Catholic priests claim their peculiar garments to have great religious meanings, and refer to the Jewish high priest and his special garments. (Exodus 28) Jehovah God commanded such special garments for the Jewish priests. Christ Jesus did not order such for his true and faithful followers, nor did he himself wear distinctive garments. The garments of the Jewish priests were worn only in the tabernacle or temple while at service, not outside, and were typical, shadowing forth greater things to come. (Hebrews 10: 1; Colossians 2: 16, 17) Now, since the true High Priest, Christ Jesus, has come and brought in the realities which were foreshadowed in the typical things, there is no use nor justification to display the shadows or the types. To do so would be to deny that the substantial realities or antitypes had come and were here. As well perform the old Jewish sacrifices as to continue wearing their priestly garments. The special garments of the

Roman Catholic Hierarchy are neither Jewish nor Christian, but borrowed from the Devil-worshiping heathen.

Phonograph Lecture No. P-75-O "Exposed"

Q. Is any more than one text needed to prove the existence of a trinity of gods, and is not such a proof text found at 1 John 5:7, which says "The Father, the Word, and the Holy Ghost, and these three are one"? (Page 49 ¶2)

A. No. This text is spurious, a fraud, as is shown by the fact that it does not appear in the Vatican Manuscript, the Sinaitic Manuscript, and the Alexandrine Manuscript, the three oldest Bible manuscripts in existence. Hence the modern and revised Bible translations omit this verse in their renderings; which see.

Q. What Scripture texts or truths prove 1 John 5:7 (*Authorized Version* and *Douay Version*) to be spurious? (Page 49 ¶2)

A. John 1:1, according to the above three manuscripts, word for word translation of the original Greek text, says that Christ Jesus as the Logos was with The God and was himself only a god. It does not say that the so-called "Holy Ghost" was either a god or The God. Jehovah God created or gave life to the Logos his Son. (John 5:26) They are two separate and distinct persons. (John 8:17, 18) They are one only in work that is purposed to be done. (John 10:29, 30) The Logos could not have become flesh, the man Christ Jesus, and could not have died, if he were Jehovah God. (John 1:14, 18; 1 Timothy 6:16; 1:17; Exodus 33:20) Jehovah God is Head over Christ Jesus, and Christ Jesus is his elect serv-

ant, hence not equal with Jehovah God. (1 Corinthians 11: 3; Isaiah 42: 1; Matthew 12: 18-20; John 14: 28) Jehovah is God unto Christ Jesus his Son. (Psalm 22: 1; Matthew 27: 46; John 20: 17; 1 Peter 1: 3) Matthew 3: 16, 17, describing Jesus' baptism and what there occurred, mentions God and his holy spirit or power and Christ Jesus as there being manifested together, but does not say they are one in person. To Christians there is "but one God, the Father", and Christ Jesus is their Lord. (1 Corinthians 8: 6) At the end of his 1,000-year rule over mankind Christ Jesus will express his subjection to Jehovah God. (1 Corinthians 15: 27, 28) That Jehovah God existed before Christ Jesus and created him, see further Proverbs 8: 22; Colossians 1: 15; Revelation 3: 14.

Phonograph Lecture No. P-76-P "Exposed"

Q. How can Isaiah 9: 15, 16 be applied to the Roman Catholic Hierarchy, seeing it is addressed to Israel? (Page 53 ¶1)

A. The Roman Catholic organization claims to be the successor of Israel, and to occupy a similar position. It professes to be God's organization, and since the same conditions exist in that organization as did in Israel the scripture would fit their case exactly.

Q. Could an organization that holds to the lies pointed out in this booklet still be the Lord's organization? (Pages 53-55)

A. It could not; and for the same reason that Israel was rejected. God sent his prophets to correct Israel, and Israel refused to heed his warnings. Similarly "righteous men" have warned the professed

Christian church, of which the Hierarchy is the chief part, and that organization has refused to heed his warnings, as did Israel.—Jeremiah 7:25, 26; Luke 11: 49; Matthew 23: 34.

Q. Is it true that the chief men of the Hierarchy are arrogant and scornful men? (Page 53 ¶3)

A. Their attitude toward the message of Truth and those who are bearing that message to the people shows that they are scornful and arrogant. Their bearing toward the people and lesser clergy is generally that of "lords"—1 Peter 5: 3.

Q. Why discuss the doctrines of the Roman Catholic Hierarchy? Why not teach what one believes and let the Catholic doctrines alone? (Page 55 ¶1)

A. It should be remembered that the Roman Catholic Hierarchy has accused Judge Rutherford and Jehovah's witnesses of misrepresenting its teachings and fomenting religious hatred and bigotry. This booklet is in part a reply to that false charge, and also a statement of related facts which the people have a right to know. The Hierarchy has misrepresented the truths of the Bible, and Jehovah's witnesses are commanded to preach the truth. This would necessarily expose falsehood.

Phonograph Lecture No. P-77-Q "Exposed"

Q. The Roman Catholic Hierarchy and its supporters claim to be persecuted. How distinguish between the "persecution" of the Roman Catholic Hierarchy supporters and that of Jehovah's witnesses? (Page 56 ¶1)

A. Jesus said, "Blessed are they that suffer persecution for justice' sake . . . Blessed are ye when they shall revile you, and persecute you, and speak

all that is evil against you, untruly, for my sake." (Matthew 5: 10, 11, *Douay*) The Hierarchy's so-called "persecution" results from the fact that it meddles with the polities and other affairs of the world. Jehovah's witnesses suffer persecution because they preach the truth of the Scriptures. Peter says, 'Let none of you suffer as a thief, or as a murderer,' etc. (1 Peter 2: 20; 3: 14; 4: 15, 16, 19) It is freely admitted that the Hierarchy in Spain has incited the rebellion, and in Mexico has opposed the republic. Further, the Hierarchy does not hesitate to take up carnal weapons or urge others to do so, contrary to the instructions of God's Word.—2 Corinthians 10: 4.

Q. Why doesn't the Roman Hierarchy come out and fight for its teachings, to show the public it has the truth? Why doesn't it accept the petition to debate? (Page 57 ¶1, 2)

A. The Hierarchy's failure to debate this question indicates its unwillingness to have its teachings examined in an open and fair discussion. They are not ready with a Scriptural answer.—1 Peter 3: 15, 16.

Q. Does not the claim that the Hierarchy "never debates" account for their refusal to discuss the question at issue? (Page 57 ¶2)

A. It would show that their course of action is contrary to that of the Scriptures, to which appeal is to be made. The Scriptures show that Stephen, Paul, Peter, and even Jesus, were ready to answer those who questioned or opposed them.—Acts 6: 9; 19: 8; 9: 29; 17: 17; 2: 14; Luke 20: 22-40.

Q. Is the Hierarchy justified in resenting the work of Jehovah's witnesses or the petition for a debate? (Page 57 ¶2)

A. No, not according to the Scriptures. Paul said he rejoiced even when Christ was preached of contention. Further, John's gospel shows that those who are of the light do not refuse to have their words or works discussed and brought to the light.—Philippians 1:15-18; John 3:19-21; Matthew 5:14-16.

Q. Why are the officials of the Roman Catholic church opposed to a discussion of their doctrines? (Page 57 ¶2)

A. For the reason that their doctrines will not stand investigation in the light of the Scriptures. The Scriptures are diametrically opposed to the fundamental doctrines of the Hierarchy organization. As the scribes and Pharisees tried to prevent the people from following Jesus, so the Hierarchy now prevent them, or try to prevent them, from learning the truth.—John 12:19.

Q. Is this day of great distress not a bad time to stir up discussion and controversy? Should we not rather follow the 'good neighbor' policy? (Page 57 ¶2)

A. The truth must never be compromised to please men. (Galatians 1:10) The Devil would like to hush up the truth to keep his errors going. It is not a question of agreeing with one another, primarily, but of seeing that our position is in harmony with God's Word; and the truth should be freely discussed, but without animosity.—2 Corinthians 6:14-16; 1 Corinthians 10:19-21.

Phonograph Lecture No. P-78-R "Exposed"

Q. What is the object of the publication of this and other Watch Tower literature? (Page 60 ¶1)

A. "To open the blind eyes, to bring out the pris-

oners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42: 7.

Q. If a Catholic's refusal to listen to or read the truth is the result of his priest's instructions, does that excuse him? (Page 61 ¶1)

A. Although the priest would have the greater responsibility, the individual following his lead would not be without responsibility in the matter. God's Word instructs the Christian to "prove all things; hold fast that which is good". Ezekiel states that if a watchman fails to give the warning, he would be held accountable, but the one who failed to hear (or heed the warning if given) would suffer also. If a blind man follows a blind leader, both leader and follower come to grief. Exclusive confidence may never be placed in men. Leaders should be willing to give credentials. Those that do not are properly rejected.—1 Thessalonians 5: 21; Ezekiel 33: 5, 6; Matthew 15: 14; Jeremiah 17: 5; 1 Peter 3: 15; Isaiah 9: 16.

Q. What advantage comes to those who study the truth for themselves? (Page 61 ¶1)

A. They have confidence that they are right, and are delivered from fear. (Psalm 34: 22; Hebrews 13: 6) They may have the assurance of Jehovah's protection in the approaching day of his anger upon the world.—Zephaniah 2: 2, 3; Proverbs 14: 15; 22: 3; 27: 12.

QUESTIONS AND ANSWERS

ON THE BOOKLET

PROTECTION

Phonograph Lecture No. P-79-A "Religion and Christianity"

Q. How does James 1: 26, 27 harmonize with the statement that "religion finds no support in the Word of God" and that it is diametrically opposed to Christianity? (Page 6 ¶3, 4)

A. The word "Christian" is used in the Bible to designate the followers of Christ, and Christianity means their faithful obedience to God's law as Jesus taught and exemplified such obedience. (Acts 11:26; 26:28; 1 Peter 4:16) Religion is based on the teachings and traditions of men. The *Syriac* translation of James 1: 26, 27 does not use the word "religion", but translates it "worship".

Q. How can it be said that Satan introduced religion in Eden? (Page 9 ¶1)

A. Satan introduced religion when he lied to Eve concerning God, telling her "doctrinal" lies, and causing her to turn away her worship from Jehovah.

Phonograph Lecture No. P-80-B "Religion and Christianity"

Q. How could Abel offer to God an acceptable sacrifice, avoiding the "religion" of his parents? (Page 9 ¶2)

A. Abel did not consider his parents' religion "good enough for him". He maintained an unselfish desire to please Jehovah, having faith in God's word,

and acted accordingly. He "obtained a good report through faith".—Hebrews 11: 4, 39.

Q. If God had destroyed Satan at once, would that not have proved his supremacy, without waiting six thousand years? (Page 11 ¶1)

A. No. The immediate destruction of a disobedient creature would not prove that God was able to put human creatures on earth who could and would maintain their integrity, remaining faithful to Jehovah under test. (Job 1: 11; 2: 5) It required time to fill the earth with human creatures and to permit Satan to test them in an effort to prove his contention and to show that he is a liar and that God is supreme. God purposed to let the wicked show their wickedness, and the righteous their integrity, and to vindicate His own name at Armageddon.—Psalm 145: 20; Revelation 16: 16; 19: 11-16, 19-21.

Q. What is the difference between religionists and worshipers of Jehovah? (Page 12 ¶1)

A. Religionists, following the traditions of men, have been deceived by Satan. (Matthew 15: 1-9; Isaiah 29: 13; Colossians 2: 8) Worshipers of Jehovah have followed his Word. (John 15: 3; 6: 45; Isaiah 30: 20) Religionists have used God's name hypocritically and in vain.—Genesis 4: 26, *margin*; Isaiah 54: 15; Jeremiah 14: 14, 15.

Q. What objection is there to making things beautiful and attractive, as is done in the practice of religion? Are we to conclude that the service of Jehovah lacks beauty? (Page 12 ¶1)

A. Jehovah makes "everything beautiful in his time". (Ecclesiastes 3: 11) His organization has true beauty. (Psalm 48: 2) God's people are beautified

with salvation. (Psalm 149: 4) Jehovah will also, in his own way and time, "beautify the place of [his] sanctuary." (Isaiah 60: 13) His obedient creatures worship him "in the beauty of holiness". (1 Chronicles 16: 29; Psalms 29: 2; 96: 9) Satan employs a superficial and fraudulent "beauty" to deceive, such as imposing edifices, lofty spires, lavish adornment, figures, images and symbols, stained-glass windows, drapes, altars, candles, organs, choirs, pictures, ostentatious ceremony, mysterious words and signs, dead languages to create mystery, chanted prayers, charms, beads, crosses, ornaments, medals, amulets, parades, ornate garments, sanctimoniousness, popular traditions of men, so-called "character building", sweetness and light platitudes, and publicly executed and proclaimed works of charity and uplift, such as the Legion of Decency and outward patriotism.

Phonograph Lecture No. P-81-C "Religion and Christianity"

Q. How was Babylon or Babel a religious organization? (Page 12 ¶2)

A. The Bible shows that religion was the most prominent feature of Babylon even down to the days of King Nebuchadnezzar and Belshazzar. (Daniel 1-5) Cities built before the Flood were named after men (Genesis 4: 17), but the name Bab-el or Babylon refers to the mimic god, the Devil. Its builder, Nimrod, the so-called "mighty hunter", was highly esteemed by the Babylonians as "before the Lord [Jehovah]", that is, as superior to Jehovah the true God, for Nimrod defied Jehovah by wantonly violating Jehovah's everlasting covenant concerning animal life. Babylon was built to make a name for creatures, and

to provide safety and salvation (presumably to heaven) by other than Jehovah's provided way.—Genesis 11: 1-4.

Q. Did Jehovah's confusing the tongues of the builders of Babel break up religion? (Page 12 ¶2)

A. That was not Jehovah's purpose. But it did bring Jehovah's name and supremacy to the fore lest men should forget his name and power, and it showed that he was against religion, and against one central government on earth under one religious head and which government would exercise a world-wide tyranny in defiance of Jehovah God and against mankind's interests.

Q. How can God's confusing the tongues at Babel be harmonized with 1 Corinthians 14: 33, that God is not the author of confusion? (Page 14 ¶1)

A. By their course of action the builders of Babel showed they were God's enemies, defying and bringing reproach upon his name. Hence Jehovah confused them and blocked their selfish purpose, as a demonstration of his almighty power and for a vindication of his name and for the good of obedient creatures. However, Jehovah does not confuse those within his organization, but blesses the faithful with peace, "as in all [the] churches of the saints."—1 Corinthians 14: 33.

Phonograph Lecture No. P-82-D "Religion and Christianity"

Q. How did God's covenant with the nation of Israel protect them from the devil religion? (Page 16 ¶1)

A. That covenant brought them into relationship with Jehovah God through the mediator Moses and taught them the truth concerning God and set before

the Israelites God's perfect commandments and his acceptable form of worship; it exposed and warned them against the Devil and his organization and religion, and forbade their having anything to do with such. Faithfulness to this covenant would guarantee to Israel Jehovah's guidance, protection and preservation through his angels, until the true Seed of Abraham, Christ Jesus, should come.—Jeremiah 31: 31-34; Exodus 20: 1-21; Deuteronomy 18: 9-22; Galatians 3: 19-24.

Q. Did not the numerous sacrifices, feasts and celebrations and other performances by the Jews about the holy tabernacle or temple constitute a religion? (Page 17 ¶1)

A. No. Because such when exactly and faithfully done were in harmony with and in obedience to Jehovah's commandments, and were typical foreshadowings of the truths due to be brought to pass in the future by the sacrifice and kingdom of Christ Jesus, Jehovah's great High Priest and Vindicator. All this was distinct from the so-called "Jews' religion" as later developed by self-seeking, unfaithful Israelites, who set up the rules and traditions of men.—Colossians 2: 16, 17; Hebrews 10: 1; 5: 1-5; Galatians 1: 13, 14.

Phonograph Lecture No. P-83-E "Religion and Christianity"

Q. Seeing that Jehovah gave the Israelites his law and sent his prophets to them, how came the "Jews' religion" to be developed? (Page 18 ¶1)

A. Because the Devil continually assaulted the Israelites by the heathen religionists from without and by unfaithful Israelites, particularly false prophets, from within. (2 Peter 2: 1; Deuteronomy 13: 1-5;

Jeremiah 23: 9-34) After the Jews returned from captivity in Babylon self-wise men tried to add to the Word of God and several sects arose among the Jews, particularly the Pharisees, and these taught for precepts the doctrines of men, traditions, instead of the Lord's Word, which was thereby made void. (Isaiah 29: 13, 14; Matthew 15: 1-9; Acts 23: 6-10) The "fear of men" and the holding of such religionists in high esteem brought the nation of Israel as a whole into the snare of the Devil and his deceptions.

—Proverbs 29: 25.

Q. Did the "Jews' religion" foreshadow the religion of the Roman Catholic Hierarchy today? If so, how? (Page 18 ¶1)

A. The "Jews' religion" consisted of the traditional teachings and practices of imperfect men, and so does the Hierarchy's religion, in contradiction of the Word of God. The Jews as a nation had entered into a covenant with God to keep his commandments; likewise the Hierarchy is, because of its claims, in an implied covenant with God and thus under self-obligation to do his will and commandments, but, like the Jewish clergy, does not do so. Compare the Bible description of the Jewish clergy, especially the Pharisees, with their modern counterpart, the Roman Catholic Hierarchy, and note how the former foreshadowed the latter, by similarity.

Q. When an organization, such as the Jewish nation, founded by Jehovah God, becomes religious, does or can such organization continue to be identified with God's organization? (Page 18 ¶1)

A. No; as is proved in the very case of said Jewish nation. That nation was God's typical organiza-

tion previous to Christ. (Amos 3: 2; Psalm 147: 19, 20; Exodus 19: 3-8) Because they later turned to religion, "the Jews' religion," and practiced it about the house or temple at Jerusalem, they rejected God's anointed King, Christ Jesus, and therefore Jesus said to them: "Behold, your house is left unto you desolate." (Matthew 23: 37, 38) Only a remnant were saved from that organization. (Romans 11: 5; Isaiah 10: 21, 22) The Roman Catholic Hierarchy never were God's organization or even part of it. They are wholly out of harmony with God's Word in their claims that in spite of their heathenish religious teachings and ceremonies and in spite of the self-exaltation, self-enrichment and wicked deeds of the popes and other members of the Hierarchy yet the succession of the apostles continues on unbroken down through them and God continues to hold on to them as his organization from the beginning. They are false apostles.
—2 Corinthians 11: 13-15.

Phonograph Lecture No. P-84-F "Religion and Christianity"

Q. Why did the Jewish clergy hate Jesus and persecute him? (Page 20 ¶1)

A. The clergy hated Jesus and tried to kill him because he told God's truth and exposed their hypocrisy and deceit. They used "religion" as a cloak for their greed, and Jesus tore away the disguise.—Matthew 23: 25-27; 1 Thessalonians 2: 5; Isaiah 29: 13.

Q. Why did Jesus say that the clergy were of their father, the Devil? (Page 21 ¶2)

A. He told them this because they were such in spirit, though according to the flesh, or naturally, they were Abraham's seed. As Satan misrepresented

Jehovah for selfish ends, so the clergy in Jesus' day (and today) misrepresented Jehovah by substituting religion for obedience and tradition for truth. The Jewish clergy had the Scriptures, and the present-day clergy have the Scriptures; but both philosophized away from the Word of God by traditions and precepts of men. They took advantage of the desire of men to worship the "higher powers" and transferred this worship from Jehovah to things of their own fabrication. Further, the clergy sought to kill Jesus, which was in direct opposition to the terms of the everlasting covenant, with which they should be familiar and which they were bound to observe.—Genesis 9: 5, 6; Isaiah 24: 5; Colossians 2: 8.

Phonograph Lecture No. P-85-G "Religion and Christianity"

Q. What does the enlightenment of Saul indicate? (Page 23 ¶1)

A. Saul (later Paul) needed enlightenment, being blinded by "religion". His case shows that if a person is really sincere he will be brought to a realization that religion is of the Devil, and that it is necessary to turn away from it completely in order to serve Jehovah in spirit and in truth.—1 Timothy 1: 13, 14, 16.

Q. Saul obtained "authority" from the high priest to persecute the disciples. Do priests, today, have authority from the pope to carry on their persecution of Jehovah's witnesses? (Page 23 ¶1)

A. Undoubtedly they act in harmony with what they know to be the pope's wishes. His instructions are conveyed to them and the other subjects of the church through the cardinals, bishops and other offi-

cials, as well as through the Catholic press. In Europe Catholics were forbidden to listen to Judge Rutherford's radio lecture from a French radio station; and in this country radio stations and their sponsors are boycotted and in some cases threatened with violence if programs by Jehovah's witnesses are broadcast.—Acts 9:1, 2; 1 Timothy 1:13.

Q. Why was Ananias rather than Peter used to baptize and instruct Saul and restore his sight? (Page 24)

A. This fact is one of the evidences that Peter was not the "prince of the apostles" and one who was supreme. It shows he did not occupy a position of authority like that claimed by the popes.—Acts 22: 12-16; Galatians 1: 17.

Phonograph Lecture No. P-86-H "Religion and Christianity"

Q. In Galatians 1: 13, 14 the word "religion" does not occur in the Greek, the term being "Judaism". Can we say, then, that Saul was practicing "religion" before he became a Christian? (Page 25 ¶1)

A. Jehovah provided the Truth for his creatures to follow, and did not authorize the introduction of any "ism". The use of that expression indicates that Saul was following, not God's Word, but an "ism", based upon "tradition", hence "religion". The fact that the words "Jews' religion" are "Judaism" in the original, and so translated in the *Rotherham*, *Weymouth*, *Emphatic Diaglott* and *Syriac* versions, does not alter the further statement that Saul was governed by 'the tradition of the fathers', and therefore practicing religion. He "worshipped according to a sect".—Acts 26: 5.

Q. How does the Devil employ religion to make good his challenge to Jehovah? (Page 26 ¶1)

A. The Devil's attitude, as shown in Job (chapter 1), is that even the most faithful and righteous among men can be alienated from and turned against God if sufficient pressure or inducement is brought to bear against them. Religion has been the means of more wicked persecution of honest and upright persons than anything else, and has brought tremendous pressure to bear upon them to turn them away from the truth and cause them to fail to maintain their integrity. (Revelation 2: 10) All other means employed to turn people against Jehovah God do not begin to compare with religion in viciousness and wickedness.

Q. How is religion a means of oppression? (Page 27 ¶1)

A. Religious ceremonies always stress the importance of men and things under their control, such as "holy" buildings, and "holy" candles, and other "holy" things, so called. A compensation or stipend is always expected for the use of such religious equipment. The observances of religion are such as place the burden upon one class and give the benefits to another, a priestly class. (Jeremiah 6: 13; Micah 3: 11; Ezekiel 34: 1-3; Matthew 23: 4) Christ said that the greatest was to be servant of all. (Matthew 20: 25-28) Paul did not make himself burdensome to the brethren.—2 Corinthians 12: 13-18.

Phonograph Lecture No. P-87-I "Religion and Christianity"

Q. How was 'Organized Churchianity' developed? (Page 28 ¶1)

A. The word 'Churchianity' resembles 'Christianity' although it means the very opposite. Webster's 1935 *New International Dictionary* first uses this unscriptural word which has reference to the system of church organizations that cover the earth today but which are not "the church of the living God". (1 Timothy 3: 15) Churchianity is the result of a falling away which began even while some of the apostles were still alive (1 John 2: 18), men setting up their own teachers (2 Timothy 4: 3), not having the spirit of Christ (Romans 8: 9), whose sacrifices were, and are, an abomination to the Lord. (Isaiah 66: 3, 4) Who have become entirely blind to the truth (Isaiah 56: 10), with the result that "gross darkness" is upon the people today.—Isaiah 60: 2.

Q. In the parable spoken by Jesus, do the words "I am the vine; ye are the branches" (John 15: 5) show that there would be amongst men many church organizations which would be the means or channels of salvation? (Page 29 ¶1)

A. No, the branches are a picture of the individual members of the body of the one true church, the head of which is Christ, and such branches are known by their fruits. (Matthew 7: 16) Every branch that fails to bring forth good fruit suffers destruction. —John 15: 6; James 3: 12.

Q. What is man-made doctrine? and what is formalism? (Page 29 ¶1)

A. "Purgatory" is one of the best examples of man-made doctrine; invented by men and not based on Bible. Formalism is applicable to all the routine practices indulged in throughout the so-called "Christian churches" in particular. One example might be

the calling of the "stations of the cross" (practiced in the Catholic church), in which one has to say a few words at each station, picturing the incidents in the way of Jesus from Pilate's judgment hall to Calvary. Such practices are of no value, and only tend to keep the people from advancing in the knowledge of the truth and doing the real work of the Lord.—Hebrews 6: 1; Proverbs 4: 18; John 8: 32.

Q. Can Matthew 23: 1-3 be taken to mean that one must obey the Catholic priests in what they say? (Page 29 ¶1)

A. Jesus, in Matthew 23: 2, states that "the scribes and the Pharisees sit in Moses' seat". How? Today, for instance, in a university, one speaks authoritatively on history during the term he occupies the "chair of history". Likewise, the scribes and Pharisees, sitting in Moses' seat, obligated themselves to tell what Moses wrote, and in thus doing they would be speaking wholesome words from good authority whether or not they actually believed such teachings and were guided thereby. Therefore Jesus was not referring to the traditions of "the Jews' religion" when he said, "Whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Not all scribes, however, were unfaithful. (Ezra 7: 6; Nehemiah 8: 1; Jeremiah 36: 26) Neither priests nor other religionists should be obeyed when speaking and teaching contrary to God's law.

Q. Do those who take their stand on the side of Jehovah have a religion? (Page 30 ¶1)

A. No. Religion is defined (page 6 of *Protection*) as formalism and practice which finds no support in

the Bible. A religionist is one who ignores the Word of God and is guided, either blindly or willingly, by doctrines, customs and practices supposedly organized by Jehovah, and authorized by his Word, but which are of men and have been handed down from generation to generation.—2 Timothy 3: 5-7; Romans 16: 17, 18; Jeremiah 23: 32.

Phonograph Lecture No. P-88-J "Religion and Christianity"

Q. What has been the Devil's method of contaminating sincere persons at all times? (Page 31 ¶1)

A. Religious leaders generally have said, "We are the only ones who can understand the Bible, and if you want to know anything about it, ask us." In this way they have been able to mix in some truth with their lies, thus blinding humble seekers after truth and turning them away from God. The same applies regarding the Talmud in the Jewish religion. (2 Corinthians 11: 13-15) When, to prove God a liar, Satan tempted Jesus by misapplying scripture, Jesus adhered to the Scriptures, replying with the words "It is written".—Matthew 4: 4-10.

Q. Is it true the Catholic priests "withhold the Bible from the people"? (Page 31 ¶1)

A. It is common knowledge that few Catholics have a Bible, many have never even seen one, and that the prayer books and catechisms are put forward to take the place of the Bible. The *Douay* Bible endorsed by that organization is usually sold at a prohibitive price, discouraging the poor from obtaining one. Catholics often, when asked "Do you have a Bible?" say "Yes", and bring out a prayer book. Colporteurs of the American Bible Society were ar-

rested in Quebec for carrying Bibles to the people. The priests are very shrewd in this matter. In strictly Catholic lands the Bible is practically unknown, whereas in "Protestant" sections and among the better-class people they make it appear as though they really encouraged Bible study. The priests neither teach the Bible truths nor permit reading Watch Tower literature explaining them.

Q. Who is responsible for the present woes upon the earth? (Page 34, top)

A. Revelation 12:12 is emphatic in stating that the Devil is responsible and uses wicked men on earth as his agents in charging God with the responsibility therefor and in carrying out his wicked schemes. (Isaiah 3:14; Colossians 2:8; Psalm 94:20; Matthew 24:48) Generally, when a great catastrophe comes it is said that such was "an act of God". Soon, such statement will for once be true (Isaiah 28:21), at Armageddon, and all will then know it.—Ezekiel 7:25-27; 14:22, 23.

Phonograph Lecture No. P-89-K "Religion and Christianity"

Q. Does the Bible speak of a "capital organization" of God? (Page 34 ¶1)

A. Not in just those words; but that organization may properly be called *capital* because it is Jehovah's organization that is highest and head over all other parts of his universal organization. This is due to the fact that Jehovah has exalted Jesus far above all other creatures and unites with Jesus and under Jesus 144,000 of his footstep followers who prove faithful unto death. Jesus is Head or Chief over them.

—Psalm 2:6; Isaiah 2:2; Psalm 89:27; Ephesians 1:20-23; Philippians 2:5-11; Revelation 14:1.

Q. What is the "temple of the living God"? (Page 34 ¶1)

A. It is not a material building made up of lifeless stones. It is a spiritual organization, being made up of the faithful anointed footstep followers of Christ Jesus, who are therefore spoken of as "living stones". They are a habitation of God by his spirit which dwells in them and carries out his will through them. Christ Jesus is the Chief Corner Stone of this temple.—1 Corinthians 3: 16, 17; 2 Corinthians 6: 16; Ephesians 2: 20-22; 1 Peter 2: 3-6.

Q. What are the Scriptural proofs and the physical facts that Christ Jesus came to Jehovah's temple in A.D. 1918? (Page 35 ¶1)

A. Since Christ Jesus is now a divine spirit and his coming must therefore be invisible to human eyes, the visible physical facts in fulfillment of Bible prophecy immediately before and since 1918 prove his coming and presence. Malachi 3:1-3 foretold this event and its purpose: the foretold sifting and cleansing out of all disapproved ones from among Jehovah's witnesses on earth, and their purification from all improper, religious teachings and practices, taking place from 1918 on. First Peter 4:17 foretold that judgment would begin at God's house or temple. Jude 14, 15 foretold that this judgment would extend to the religionists of "Christendom", as now being fulfilled. When at his temple Jesus, according to Matthew 25: 31-46, would separate the people of the nations as "sheep" and "goats"; and this separating work is now taking place, due to proclama-

tion of "this gospel of the kingdom". (Matthew 24:14) Revelation 11: 19, and context, shows that when God's heavenly or spiritual temple should be opened the nations would be angry against God and Christ's taking power over the world and the proclamation of God's kingdom by Christ, and that God's wrath would come; and international opposition to Jehovah's witnesses and the Kingdom message fulfills this. Matthew chapters 24 and 25, concerning events or signs proving his coming, is being fulfilled since 1914, and the knowledge or information concerning it is shining forth to all, like lightning. (Matthew 24: 27) In the typical kingdom of Israel, King Solomon started building the temple in the fourth year of his reign. (1 Kings 6:1) The Greater than Solomon, Christ Jesus, was anointed of God's spirit after baptism, to be King of the world; and three and one-half years later, or in his fourth year, he cleansed the temple at Jerusalem and gave the prophecy on his coming again to the temple. (Matthew 3: 16, 17; 21: 12-16; 24: 1-3) In A.D. 1914, prophecy and fulfillment show, Christ Jesus was placed on the heavenly throne to rule amidst his enemies, and three and one-half years later, the fourth year therefrom, to wit, in 1918, spring, the time correspondencies were fulfilled by his coming to the temple.—See *Vindication* (Book Three) for full discussion.

Q. What is the relationship of God's faithful and true witnesses to his temple? (Page 36 ¶1)

A. Christ Jesus both was "The Faithful and True Witness" and also gained that title, and God made him the head of His temple. All the living stones of such temple must be and are, like Christ Jesus, faith-

ful and true witnesses of Jehovah.—Psalm 29: 9; John 18:37; Revelation 1:5; 3:14; 1 John 4:17; Acts 1:8; Revelation 12:17.

Q. How does one become a witness of Jehovah? (Page 36 ¶2)

A. By becoming a Christian and receiving the anointing, that is, the commission from Jehovah God through Christ Jesus and by His spirit to serve as a witness that Jehovah is God. Faithfulness unto death in giving the testimony is required, to be approved as true and faithful.—Isaiah 61: 1-3; 43: 10-12; Luke 4: 17-21; Acts 2: 1-6; 5: 32; 1 John 2: 20, 27.

Phonograph Lecture No. P-90-L "Religion and Christianity"

Q. What is the difference between "Jehovah's witnesses" today and a sect or cult? (Page 37 ¶1)

A. The word "sect", being derived from a foreign word meaning 'to follow', applies to a religious group that follows man or men and their teachings and practices. "Cult," a heathen word meaning "worship", applies to a group that goes through a form of worship, not of God nor in obedience to his commandments, but of the Devil or of men or other creatures. Jehovah's witnesses are neither of such, because they follow the Lord Jesus and no man or human organization, and they worship only Jehovah God according to his commandments as taught and exemplified by Christ Jesus.

Q. How did the group known today as Jehovah's witnesses come into existence? (Page 38 ¶1)

A. Since A.D. 1918 Jehovah God has revealed through his Word of prophecy then undergoing fulfillment that the time had come for his name to be

published and exalted and vindicated and for his purposes concerning his name and kingdom to be proclaimed. The faithful Christians who since 1918 devoted themselves to this service and whom Jehovah approved and anointed or commissioned thereby became his active witnesses and, continuing faithful as such, the "new name" Jehovah's witnesses was given to them. (Isaiah 65: 15; Acts 2: 17; Isaiah 62: 2) It was in 1931 that Jehovah revealed the new name to them, which name they immediately adopted and thenceforth confessed to, and the responsibilities of which name they now strive to faithfully fulfill.—John 15: 16, 19.

Phonograph Lecture No. P-91-M "Religion and Christianity"

Q. Millions today claim to be Christians but are not associated with nor engaged in the work with Jehovah's witnesses. Are such really Christians? (Page 41 ¶2)

A. No. Because now the time has come, according to the Scriptures, for Jehovah's name to be declared throughout the earth (Exodus 9: 16; Romans 9: 17), and Christians were taken out of the nations or Gentiles in order to be a "people for his [Jehovah's] name". (Acts 15: 14) First Peter 2: 21 says Jesus left an example, that Christians should follow his steps, and Jesus was a faithful and true witness for Jehovah God his Father. Romans 8: 29 declares that spiritual Christians must be conformed unto the image of Christ.

Q. According to Matthew 24: 14, will the testimony or witness work and the opportunity to engage

therein end when the battle of Armageddon begins? (Page 41 ¶2)

A. Yes. The testimony of Jehovah's witnesses and their companions has served as a warning of what impends. At Armageddon there will be no more need of testimony by earthly witnesses, because then and there the controversy between Jehovah and Satan will be for ever settled. This will be by Jehovah's rising up to give his own decisive testimony by the open manifestation of his supremacy and power against Satan and Satan's wicked organization, spiritual and earthly. (Zephaniah 3:8, *Rotherham* and *Septuagint*) At this Jehovah's witnesses will continue to sing his praises.—Habakkuk 3:3-19.

Q. Do the practices of "organized Churchianity" today agree with the method of preaching the gospel by Christ Jesus and his apostles? If such do not agree, could "organized Churchianity" be the representative of God and be having his approval (blessing)? (Page 43 ¶1)

A. No; because God directed Jesus and his apostles how to preach, to wit, from house to house, and to witness for Jehovah and his purpose through his kingdom. (Matthew 10:5, 12-15; Acts 5:42; 20:20) Of such God approved, adding his blessing. "Organized Churchianity" does not conform to this, but opposes and reproaches those thus engaged, and builds costly buildings to preach and hold ceremonies. Hence God does not bless them with his truth and the understanding thereof.

Q. Did not the Jews build synagogues in all parts of the earth in addition to having the temple at Jerusalem? (Page 43 ¶1)

A. Yes, wherever there was a settlement of Jews. (Luke 4: 16; Acts 17: 1-10, 16, 17) But Jehovah God commanded the temple, and only one, to be built, and that the Jews should attend the temple; but not so the synagogues. Jesus and his apostles did not build synagogues, but merely attended meetings there as convenient in order to find an assembly of Jews to preach to them the gospel. The apostles and fellow disciples used the homes of Christians for meeting places.—Romans 16: 5; Philemon 2.

Q. Does it not honor God and befit his glory and dignity to build costly, gorgeous cathedrals and like buildings dedicated to him and his worship? (Page 43 ¶1)

A. No; because Jehovah does not so command Christians, and in all such buildings God's name has been blasphemed and dishonored and reproached by the doctrines therein taught and by the practices therein performed. Building such costly edifices has caused oppression and defrauding of the poor, and also blinds the people to God's true spiritual temple, and overlooks and hides the fact that He does not dwell in houses made with men's hands.—Acts 7: 48, 49, 50; 17: 24, 25; Psalm 127: 1.

Phonograph Lecture No. P-92-N "Religion and Christianity"

Q. What is meant by fighting against God? (Page 46 ¶1)

A. Fighting against God means not merely "immorality" or following a sinful course of action, but to directly oppose the purposes of God and to set oneself against the preaching of the Truth and the proclamation of the Kingdom message.—Acts 5: 39; 18: 6.

Q. Why does Jehovah tolerate any that fight against him? (Page 46 ¶1)

A. To show his own power and to permit the opposers to fully reveal themselves, so that all may know that they are enemies of God and of righteousness.—Exodus 9:16; Romans 9:17-24; Malachi 3:18.

Q. Can it be said that God provided protection for the faithful prophets and others who maintained their integrity toward God and yet suffered persecution and even death at the hands of God's enemies? (Page 46 ¶2)

A. In the case of Jesus, his enemies could not take him until his hour had come. (John 7:30; 8:20; 12:23; 13:1) Paul was delivered from his enemies until he finished his course. (2 Timothy 4:6-18) Jeremiah was delivered from the dungeon and continued his testimony, and even escaped when Jerusalem was destroyed. (Jeremiah 38:13; 39:11,12) Jesus tells his disciples and followers not to fear them that may kill the body but cannot affect their hope of everlasting life.—Matthew 10:28.

Q. Who has been the chief agent of the Devil at all times in the persecution of Jehovah's servants and opposing his purposes? (Page 48 ¶1)

A. The religionists (and particularly the Roman Catholic Hierarchy) have been the chief instrument of Satan in fighting against God. Saul, as a religionist, fought against the Christians, but when he found he was fighting against God he changed his course, and became Paul the apostle. The priests, scribes and Pharisees of Israel conspired to put Jesus and also his disciples to death. They professed to be serving

God, but were actually fighting Him.—Acts 9:1; John 11:43, 47-53; 19:6, 15.

Phonograph Lecture No. P-93-O "Religion and Christianity"

Q. Does not the fact that the persecution of Jehovah's witnesses now is condoned and backed up by courts of law prove that Jehovah's witnesses are not really being persecuted for righteousness sake? (Page 49 §2)

A. No; for also in the case of Jesus Christ and the apostles and early disciples the religionists got the courts to carry out their will. The same is done with Jehovah's witnesses today. Jesus was given a "trial", and so were several of the apostles, but these trials were a farce and perjured witnesses gave testimony against those arrested. In the case of Daniel they could think of no charge that would "get him", so they framed a law with the express object of making his arrest and execution "legal".—John 18: 28-30; Matthew 26: 59-62; Acts 4: 15-18; 5: 27-42; Daniel 6: 4-13; Psalm 94: 20.

Q. When Jesus said "the scribes and the Pharisees sit in Moses' seat", did that mean that they had been charged with the obligation of teaching the Jewish people? (Page 49 §2)

A. Those of the scribes and Pharisees that were Levites were under obligation to teach the people. Apparently, however, many of them were not Levites, but had assumed a position of leadership, and were therefore in an implied covenant to instruct the people. (Deuteronomy 33: 8-10) Jesus said, 'Whatsoever, therefore, they bid you observe, observe and do; but do not ye after their works: for they say, and do not.'

(Matthew 23: 3) The people were told to observe the things that were told them from the Word, or according to Moses, regardless of what the course of the teachers might be. The scribes and Pharisees then, and the clergy today, are responsible because of their profession. They profess to serve God, and will be held responsible.—Psalm 50: 16.

Phonograph Lecture No. P-95-Q "Religion and Christianity"

Q. How may the people flee from organized religion?

A. Organized religion is a part of "Babylon the great", and God's people and all people of good will are told to come away from it. (Revelation 18: 4) They must put God first, and recognize his Son, Christ Jesus, as Savior, Redeemer, Teacher and King, must study the Bible, and serve God in harmony with its instructions. They must assemble themselves with other faithful servants of God, Jehovah's witnesses. Jehovah's witnesses have no membership rolls and are not a religious organization carrying out certain religious forms. They serve God, not by outward forms, but by obeying His commandments.—John 5: 39; 2 Timothy 2: 15; Proverbs 3: 5; Romans 10: 9; Hebrews 10: 25; Zephaniah 2: 2, 3.

Phonograph Lecture No. P-96-R "Religion and Christianity"

Q. Since most of those who now take their stand on Jehovah's side as people of good will are destined to inherit eternal life on the earth, instead of being joint-heirs with Christ in heaven, can such be called "Christians"?

A. The term "Christian" or "Christians" is found but three times in the Bible, and appears to have been applied by nonbelievers to the followers of Christ. It does not necessarily and strictly apply merely to the members of the body of Christ, but to all believers in Christ who show their belief by consecration, faith and obedience, regardless of whether they will be in heaven or on earth.—Matthew 5: 6, 8, 10, 12.

In this study of the booklet *Protection* the terms "Christian" and "Christianity" are used in contrast to "religionist" and "religion". Hence the term "Christian" properly applies to anyone who is a believer in and sincere servant of God through Christ.

