The
WATCHTOWER
Announcing
JEHOVAH'S
KINGDOM
DECEMBER 1, 1967
Semimonthly
SAVING THE WORLD OF MANKIND BY BLOOD
BY MAN'S WAY OR BY GOD'S WAY —WHICH?
WHAT IS NEEDED FOR SALVATION?
AN INVITATION IS EXTENDED TO YOU
©WTB&TS
"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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Announcing JEHOVAH'S KINGDOM
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What Is Needed for SALVATION?

SO YOU want life! You can sense that this whole system of things is headed for its Armageddon end, and you do not want to die. You want to survive and gain everlasting life under a new and righteous system of things. You want to know what you must do. In effect, you are posing the same question put to the apostle Paul and his companion nineteen hundred years ago: "What must I do to get saved?" —Acts 16:30.

That question needs a clear and positive answer, and that is just what the Bible furnishes. Indeed, God's Word plainly sets forth the steps that must be taken by each one who desires salvation. There is need first to cast aside any attitude of complacency or idea that, if you sit tight, all will be well. There is no easy road to salvation. It is gained only by strenuous endeavor, for the Bible's exhortation is: "Keep working out your own salvation with fear and trembling." (Phil. 2:12) And Jesus Christ counseled those who would be saved: "Exert yourselves vigorously."—Luke 13:23, 24.

Such vigorous endeavor is altogether in contrast with the easy view many persons take of Christianity. They feel that what they learned in their younger days in Sunday school is all they need to know about the will of God. They reason that if they lead a blameless life from the human viewpoint, that is all that is required of them. They have not even taken the first step essential to salvation.

BIBLE STUDY VITAL

Taking in knowledge is the first essential, and on this point Jesus Christ declared: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) So the first step on the way to salvation is study of the Bible, because it is God's book and in

it he tells us what he, the Provider of salvation, requires of us if we are to benefit from his provision.

There is need for intensive reading of the Bible, along with the giving of serious consideration to it, before you can fully grasp the fact that it is truly of divine authorship, an authoritative guide for you in all the affairs of life. The apostle Paul refers to the Bible as "the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus," and adds: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." —2 Tim. 3:15, 16.

To make time for personal study of the Bible will take determination and genuine desire to know God and Christ. Perhaps nonessential activities such as some relaxation time, time spent watching TV programs or going to movies will have to be redeemed in order to carry out a well-scheduled program of personal Bible reading and study. Time, too, should be found to discuss the Bible with other mature and knowledgeable Christians, preferably having someone come and conduct a Bible study with you in your home for an hour each week.

The objective of such Bible study is not merely knowledge, but faith. Multitudes today are aware of much that appears in the Bible, can even quote it fluently, but few have faith that the Bible is the Word of the Sovereign God who has it in his power to grant or deny salvation. If people truly believed this they would be anxious to bring their lives into harmony with God's requirements.

EXERCISE OF FAITH

A mental acknowledgment of the truths learned from the Bible, therefore, is not enough to bring one's salvation. A man may be reported as having good judgment, but unless he exercises it, how can we know? Likewise, faith based on Bible knowledge cannot be distinguished unless it produces results. "As the body without breath is dead," said Bible writer James, "so also faith without works is dead." (Jas. 2:26) So, whatever knowledge we gain from Bible study should be applied in a practical manner to our lives.

The effect of Bible study should be to convince one that he has been a selfish sinner, wandering far from the requirements of the righteous God. (Rom. 3:23) It should impress one with the need to be genuinely sorry about his past course of heedlessness, his indifference to the will of God. It should bring home to the reverent student that forgiveness and restoration to divine favor are possible only through the ransom sacrifice made in behalf of sinful mankind, the sacrifice of Jesus' perfect human life.—Rom. 5:8; Heb. 2:9; 1 John 4:10.

Faith in Jesus Christ as the ransom for our release from sin means that the Christian must recognize he has been "bought with a price" and now belongs to Christ as his slave. (1 Cor. 7:23) He is therefore duty bound to please his Master in everything and seek to imitate Jesus' example of complete submission to the Father in heaven.—Heb. 12:1-3.

There are other works of faith to be considered and acted upon. For instance, some of the practical questions that should come to the mind of the seeker after salvation are: What kind of companionship shall I seek? Upon self-examination, what habits, customs, practices and attitudes must I change? Apart from my living a life of godliness, does God have some particular service for me to perform at this time? The sincere life seeker will be anxious to have the Scriptural answers to these questions.

RIGHT ASSOCIATION

Certainly one would not want to keep company with wicked persons, ridiculers of God and his Word. (Ps. 1:1) It may be that till now you have associated with "passive Christians," those who take the name "Christian" but who are not willing to undertake the responsibilities of the Christian. Their attitude could rub off on you. Truly, as the apostle Paul warned: "Bad associations spoil useful habits." —1 Cor. 15:33.

Association with the congregation of Christians who recognize that God is pleased, not with rites and meaningless ceremonies, but with worship that is offered "with spirit and truth," is vital to your salvation. (John 4:23; 1 Sam. 15:22) If at all possible you should gather with, train with and serve with those who put God's kingdom first in their lives. (Matt. 6:25-34) Even if you are a shut-in, confined to your home by reason of age or infirmity, you should seek to be in regular communication with God's congregation, for through it he is instructing and directing his worshipers on earth.

Companionship of the right kind is all the more urgent now since we are living in the "critical times hard to deal with" foretold by the apostle Paul. (2 Tim. 3: 1-5) The same apostle was also inspired to write these words of timely advice to fellow Christians: "Let us consider one another to incite to love and fine works, not *forsaking* the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) This kind of healthful, spiritual association you can find at the Kingdom Halls of Jehovah's witnesses. As one seeking salvation, you will be welcome there and aided in your quest.

A NEW PERSONALITY

Another indispensable requirement for salvation is pointed out by the apostle Paul in these words: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will." (Eph. 4: 22-24) So the fleshly, materialistic aims so common to worldly people need to be put away, and the Christian's mind filled with thoughts that are in harmony with Jehovah's will.

This great changeover will not come easily. It will take time. It will be a gradual process. It will also take much effort and unremitting vigilance so as not to slip back into the old way of thinking and acting. The Bible is explicit about the practices of the "old personality" that must be put away by those who would gain salvation: "The works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. . . . those who practice such things will not inherit God's kingdom."—Gal. 5:19-21.

Only with the help and encouragement of good Christian associates will you be able to adopt the Bible's counsel on how to go about 'putting on the new personality': "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Gradually this kind of thinking will crowd out wrong thoughts and desires and replace them with

thoughts producing fine fruitage, namely, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." —Gal. 5:22, 23.

How vital, then, for each one who wants eternal life to clean up his life and "quit being fashioned after this system of things [controlled by Satan, its god], but be transformed by making [one's] mind over"! (Rom. 12:2; 2 Cor. 4:4) The "new personality" is a must for salvation.

THE PREACHING REQUIREMENT

Having begun to make his mind over through study and application of God's Word to his life and by means of godly companionship, the seeker after salvation next needs to turn his attention to the service commanded by Christ Jesus: "Go therefore and make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

COMING IN THE NEXT ISSUE

- "In All the Nations the Good News Has to Be Preached First."
- What Now Distinguishes the Good News to Be Preached.
- What Do Children Owe Their Parents?
- Searching for the Bible Principles.

Participation in preaching and teaching God's Word is vitally related to your salvation. This is why the apostle Paul could declare: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) True, the weakness of the flesh may incline you to shrink back from making such "public declaration" of your faith. But call to mind the justice of Jesus' words at Mark 8:38: "Whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father."

To help you combat that tendency to shrink back, call to mind the strengthening example of the apostle Paul, for he could truthfully exclaim: "I am not ashamed of the good news; it is, in fact, God's power for salvation to everyone having faith." (Rom. 1:16) However, to gain that same boldness and fearlessness you need to undergo training in the Christian congregation. (Eph. 4:11, 12) Is it not most loving and considerate of Jehovah that he has made such provision, so that you do not have to step out on your own to make public declaration of his message? He has organized his congregation of witnesses for this very purpose.

THE STEP OF DEDICATION

After you have studied the Bible diligently and applied its principles toward making a great change in your life, and after you have been meeting and studying regularly with others of the same faith, and after you have tasted and appreciated the privileges of the preaching and teaching work, your faith should lead you to take another important step necessary to your salvation. Yes, it is the step of dedication. What does it mean? It means that gratitude to Jehovah for all his loving provisions for your salvation moves you to offer yourself to him, without any restrictions, to do his will.

In taking this course you follow the perfect example of God's beloved Son, Christ Jesus, who also offered himself to the heavenly Father, ready to carry out the special will of God for him. (Matt. 3:13-17; Heb. 10:5-10) And as he did, so you also mark this offering of yourself to God for his service by an outward ceremony, giving testimony to others of your decision. You offer yourself for baptism. That symbolic act speaks eloquently of your be-

coming dead to your own selfish former course of action (when dipped below the water), and henceforth to live in harmony with God's will (coming up out of the water). Many others before you have taken this step of dedication and baptism.—Acts 2:41; 8:12; 18:8.

Of course, for the dedicated one there is now no turning back. "Whenever you vow a vow to God, do not hesitate to pay it," is the inspired counsel, "for there is no delight in the stupid ones. What you vow, pay." (Eccl. 5:4) Jehovah takes no pleasure in those who go back on their word. That dedicated relationship to God must always be kept in mind. What worldlings do or fail to do is no longer the Christian's guide. He must seek to be guided by God's written Word in everything.

ENDURE FOR THE REWARD

The reward of salvation in all its fullness surpasses our fondest imagination. It means more than survival through the fast-approaching end of this wicked system of things. It embraces the marvelous joys of living in a New Order here on earth under the beneficent rule of the heavenly Kingdom. Imagine a thousand years during which the King, Christ Jesus, will be wiping out all the dreadful effects of sin and selfishness! (Rev. 20:4; 1 Cor. 15:25, 26) Yes, you will be privileged to behold even the dead arising from the tombs at his command! (John 5:28) And finally, there will be the opportunity to withstand the final test of integrity after the close of the thousand-year reign and, if faithful, you will receive salvation, yes, everlasting life as God's gift through Christ!—Rev. 20:5, 7, 8.

With such a glorious reward ahead, there is reason to suffer, if need be, and to endure patiently. This wicked system of things under Satan is arrayed against God's true worshipers. It will seek to have you break integrity with God, to treat your dedication vow lightly. Persons near and dear to you may even be used as its instruments to pressure or persuade you to turn aside from the narrow way of true worship. (Matt. 10:35-37; 7:13, 14) But hearken to this divinely inspired word of counsel: "You have need of endurance, in order that, after you have done the will of God [taken all these vital steps], you may receive the fulfillment of the promise."—Heb. 10:36.

Keep in direct communication with your Refuge and your Shield, Jehovah. (2 Sam. 22:2, 3) Pray that God may support you by his spirit, for he is able to make you stand. (Rom. 14:4) And Christ Jesus, the faithful Leader and Commander of his followers, encourages you: "He that has endured to the end is the one that will be saved."—Matt. 10:22.

Effects of Rebellion

It is often claimed that through the efforts of science the life-span of humans will be lengthened greatly. But the Bible states that because of Adam's rebellion, mankind has been degenerating and actually has a shorter life-span today than he did several thousand years ago. Will science eliminate the effects of Adam's rebellion? The New York *Times* of October 30, 1966, in the article "Medicine: The Mystery of Why We Grow Old," stated: "At the moment, efforts to lengthen the life span seem to have broken down. . . . it is now generally agreed that no single factor is involved in aging. . . . the conquest of cancer, heart disease and the like will not lead to a dramatic increase in the life span. Too many weaknesses are built into the human frame to be overcome." Only in God's new order will this be reversed so that man can grow back to the perfection of mind and body that Adam enjoyed before his rebellion.

SAVING The World of Mankind BY BLOOD

"'Blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins."
—Matt. 26:28.

"THE life of the flesh is in the blood." Who first said those words? It was not Hippocrates, the Greek philosopher and physician of the fifth century before our Common Era, whom *The Encyclopædia Britannica* calls "Father of Medicine." Neither was it Mohammed, the prophet of Islam, of the seventh century of our Common Era, who had something to say about eating.* Nor was it Moses, the Hebrew prophet of the sixteenth and fifteenth centuries before our Common Era. It was no one else but the Giver of life himself, the Creator of mankind's blood and the One who put the life in that blood. He himself is the One that said it, more than a thousand years before Hippocrates was born on the Island of Cos.

[2] How appropriate it was that the Creator of this red stream of life of mankind should make such a scientifically correct statement! The prophet Moses merely wrote

* In the book entitled "The Koran: Commonly Called The Alcoran of Mohammed," a translation published by William Teggs & Company, London, England, in 1850, under the heading "Chapter II. Intitled The Cow; Revealed Partly at Mecca, and Partly at Medina. In the Name of the Most Merciful God," we read, on page 20, in lines 18-23, the following: "O true believers, eat of the good things which we have bestowed upon you for food, and render thanks unto God, if ye serve him. Verily he hath forbidden you to eat that which dieth of itself, and blood and swine's flesh, and that on which any other name but God's hath been invocated. But he who is forced by necessity, not lusting, not returning to transgress, it shall be no crime in him if he eat of these things, for God is gracious and merciful."

In a footnote on the word "invocated" the book says: "For this reason, whenever the Mohammedans kill any animal for food, they always say *Bismi''llah*, or *In the name of God;* which if it be neglected, they think it not lawful to eat of it."

1. Who first said the words "The life of the flesh is in the blood"?

2, 3. Why was it appropriate for him to say those words, and to whom did he dictate them?

down this statement as God dictated it to him in the wilderness of Sinai in Arabia in the year 1512 B.C.E. In the Third Book of Moses, or Leviticus, as it is also called, the record (*American Standard Version*) says:

[3] "And Jehovah spake unto Moses, saying, Speak . . . For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life."—Lev. 17:1, 2, 11.

[4] Who will dispute the divine statement that there is life in this vital fluid of our human bodies? No one successfully will. This is why, as the medical profession has established, this precious stream courses through our bodies normally once every twenty-three seconds to bring life-sustaining elements to the various tissues of the body. The life-giving qualities of this fluid in our arteries, veins and capillaries were early recognized, for we are informed that "transfusion of blood dates as far back as the time of the ancient Egyptians." If such a practice was going on there in Egypt at the time that the prophet Moses led his people out of the land of Egypt in 1513 B.C.E., it did not escape the notice of the God of Moses. Not inconsistently, God would have this Egyptian practice in mind when he gave his law to the people of Moses concerning blood and the correct disposing of it.—*The Encyclopedia Americana,* Volume 4, page 113, edition of 1929.

[5] The life-giving, life-sustaining property that plays its part in this matter was well recognized by the writers of the Bible, from the first one (Moses) to the last one (the apostle John). That was why the lawless taking of another person's life was spoken of as a shedding of one's blood, since this is where the life resides. Take, for example, the murder of the God-fearing Abel by his jealous brother Cain. When identifying Cain as being the murderer, God said to Cain, who was trying to cover up his crime: "What have you done? Listen! Your brother's blood is crying out to me from the ground." (Gen. 4:10) That crime, which was committed over the matter of religion or of the right form of worship to God, has been imitated millions of times over by the world empire of false religion that the apostle John calls Babylon the Great. Showing the responsibility of this long-lived world empire of false religion for the worldwide taking of human life in the name of religion, the last book of the Bible pictures that religious empire as an immoral woman and says:

[6] "Upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.' And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." "Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth."—Rev. 17:1-6; 18:24.

[7] This prophetic picture presents this symbolic woman Babylon the Great as being cannibalistic inasmuch as she is said to be "drunk" with human blood. And yet the Babylonish religion of the world claims to have as its purpose the saving of human life for all eternity. But has God's Word overdrawn the picture of cannibalistic Babylon the Great? Not at all, when a person honestly considers the sacrificing of human life that has been carried out

4. The life-giving qualities of blood were recognized how far back anciently, as shown by what practice, and did God take note?

5, 6. (a) How is the relationship of blood with life shown in the account of Abel's murder? (b) By whom has this crime connected with religion been repeated many times, and how is this shown in the last book of the Bible?

7. Why can Babylon the Great be said to be cannibalistic, and what question does her sacrificing of human life arouse?

in the name of religion, even God's name being presumptuously attached to such death-dealing conduct. So we ask, Will God never call religion to account for all this bloodshed?

[8] Both inside the Bible and outside in the world, blood is associated with life and is used to represent life. Because of its having this quality and value, even in God's sight, human blood could reasonably be used to impart life to others, yes, even to the whole world. But how is this to be done? Who will do it by this means? In the opinion of many people today, the followers of Hippocrates, who take what is called "the Hippocratic Oath,"* are the ones to do this, using all kinds of modern professional techniques, even squirting the "liquid of life" directly into a patient's body. This confidence in the modernly trained professional medics ignores the Bible's word of caution. This is set out in a case of nineteen centuries ago that is cited by a physician, a Bible writer named Luke, whom the Christian apostle Paul calls "Luke the beloved physician." (Col. 4:14) Luke writes of this as the case of a "woman, subject to a flow of blood for twelve years, who had not been able to get a cure from anyone."—Luke 8:43-48.

[9] A fuller description of this same case is given by Luke's friend named Mark, who writes: "Now there was a woman subject to a flow of blood twelve years, and she had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse." But Mark and the physician Luke report how this desperate woman was cured miraculously by merely touching from behind the outer garment of the great Healer, Jesus Christ. Says Mark: "Immediately her fountain of blood dried up, and she sensed in her body that she had been healed."—Mark 5:25-34.

"SAVE-LIFE DOCTORS"

[10] Today, however, the public press gives out the idea that God's law on blood is death-dealing and speaks of modern professional physicians as "save-life doctors." The London (England) *Daily Herald,* under date of February 26, 1965, says regarding the British Medical Association: "The society said a doctor has the 'supreme duty' of saving a patient's life. Any doctor, faced with legal proceedings for trying to save a life by operating against parents' wishes could count on the societies' support."

[11] Hailed as lifesavers, and impressed with their professionally assumed role of saving the present life of other humans, these men, for the most part, think that the advance of modern medical science has made God's law in the Holy Bible out-of-date, unscientific, and having no force today because of its great age. "Look!" say they, "the Bible was written and finished nineteen hundred years ago. So what did those Bible writers know about medical science, to compare with our know-how today, our combining of technology with medicine to save human lives?" If they are evolutionists, who reject the Bible teaching of creation and willfully grab at the evolution theory, they have no respect for God's law but establish their own medical ethics. In their view, blood evolved;

* In the Hippocratic Oath one clause says: "Never will I give a deadly drug, not even if I am asked for one, nor will I give any advice tending in that direction."
Another clause in the Hippocratic Oath reads: "I will not at any time give to a woman any drug or instrument for the purpose of causing abortion."
See Dr. Immanuel Jacobovits' book entitled "Jewish Medical Ethics," published in 1959 (third printing 1967), pages 124, 172, 208-210.

8. (a) Because of its association with life, how could human blood be reasonably used with benefit? (b) How is a word of caution regarding the healing profession given by Luke?
9. What does Mark have to say on this same case?
10. How did the British Medical Association's statement of 1965 show that it regarded God's law on blood as death-dealing?
11. How do many medical men compare God's law in the Bible with modern medical science, and what do evolutionists think of blood?

it was not created by the Creator of man.

12 However, free persons are entitled to hold opinions and to express them. There are those who hold the opinion that blood is not the product of impersonal, blind, brainless, accidental evolution, but is the matchless work of an Almighty God. Their opinion is really a fine logical conclusion, based upon irrefutable facts. We are reminded of an article, written before gory World War I, by William Hanna Thomson, M.D., who was outstandingly connected with New York City hospitals for years. As published in the New York *Times,* Doctor Thomson's article said:

13 "But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin. Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ('masked' as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe. I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

14 "But the complexity of hemoglobin is thrown into the shade by those chemical substances which chemical research has discovered in the investigation of the mechanism of immunity against infectious diseases. . . . Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject."—*The Watch Tower,* as of July 1, 1911, pages 198, 199.

15 The very nature and makeup of the blood and the marvelous fact that it bears life rule out its being the product of lifeless, mindless, purposeless evolution. Overwhelmingly these features of the blood call for the creative activity of a living, intelligent, constructive, purposeful God, the Maker of man.

16 Just take into account the shape and the functional performance of the red blood corpuscles. Only a highly mathematical mind could design and arrange them. Hence every one of the thirty trillion red blood corpuscles in the vessels of the average man is an unbeatable argument and proof that there is a Creator, who is also man's Maker. He knows better than the most advanced medical practitioner the vital need, the properties and the purpose of this red fluid of life. Why, more than five thousand eight hundred years before the first use of stored blood in making transfusions, by the professor of medicine of the University of Chicago, in the year 1918, God was talking about blood to the first man born, Cain, after he secretly slaughtered his younger brother Abel. (Gen. 4:10, 11) Ever since then God has had much to say about blood. In fact, in his written Word of sixty-six books, 1,189 chapters, blood is mentioned 447 times, from Genesis to Revelation (*AV*).*

17 Since God empowered his Son, Jesus

12. What opinion do others hold as to blood, and on what is their conclusion based?
13, 14. (a) What about the hemoglobin of our blood shows whether a molecule of it could come by chance? (b) How is the complexity of hemoglobin thrown into the shade, and what is modern science finding as to the problem of the origin of life?

* Omission of the word "blood" in Acts 17:26 in the most ancient Greek manuscripts reduces the number to 446 times in most modern translations.

15. How is the theory that blood is the product of evolution overwhelmingly ruled out?
16. (a) What about red blood corpuscles proves the need for a Creator? (b) How early did God talk about blood, and to what extent?
17. (a) Who, as illustrated through Jesus Christ, must be the greatest Physician of them all? (b) How does he speak authoritatively to us today?

Christ, to perform miracles of healing, not with drugs, medicine, or surgical operations, but instantaneously, stopping chronic blood flows, giving sight to the blind, making the deaf and dumb hear and talk, restoring the crippled, healing the lepers, even raising the dead, repairing the brain, God the Creator is the greatest Physician of them all. He knows more about the human body and its makeup and how to repair it and restore it and revitalize it than the most highly educated medic of today. He is the infallible, absolute Authority on the subject. Let Him speak! Let Him be heard! We all stand to learn and to benefit when He speaks. He now speaks to us through his inspired, unchanged written Word. What does it say?

[18] Mankind eats to live. For how long, then, has mankind been authorized by God the Creator to eat the flesh of animals? Not from the creation of the first man, but for the last 4,335 years of mankind's existence. In the paradise Garden of Eden the perfect man and woman were authorized to eat and live on fruits, nuts and vegetable products of the ground. (Gen. 1:29, 30) There was thus no need for a law against living off the blood of animals.

[19] Even when God drove man out of the Garden of Eden because of rebelliously sinning against Him by eating the forbidden fruit, God did not say that from then on man should eat animal flesh. God said to man: "You must eat the vegetation of the field. In the sweat of your face you will eat bread until you return to the ground, for out of it [not out of some lower animal by evolutionary process] you were taken. For dust you are and to dust you will return." (Gen. 3:18, 19) Years later, when Adam's second son Abel offered the sacrifice of sheep to Jehovah God, there was the shedding of blood of such sacrificial victims, but Abel did not drink the blood. So God accepted his sacrifice.—Gen. 4: 3-11.

18. Why was there no need for a divine law against eating blood in the Garden of Eden?
19. (a) On expelling Adam from the Garden, did God authorize the eating of blood? (b) What shows whether Abel drank the blood of sacrificial victims?

DIVINE LAW AGAINST EATING IT

[20] More than fifteen hundred years later, in the days of the God-fearing Noah and his three married sons, came the great deluge. For at least one hundred and eighty days the earth and its mountains were completely covered with the floodwaters. (Gen. 7:11 to 8:5) Months later, when the eight human survivors of the deluge came out of the flood-proof ark, Noah at once offered a sacrifice from among all the clean animals and birds to Jehovah God. But Noah and his family drank none of the blood of the sacrificial victims, nor even ate any of the flesh of them.

[21] God was pleased at this. He blessed them and told them to fill the whole earth with their offspring. Then, as with Adam and Eve in Eden, God established a law regarding the food of the whole future human family, including us today. He said: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back." (Gen. 8:18 to 9:5) After that the first rainbow appeared, and God made an everlasting covenant never again to bring a global flood upon mankind.—Gen. 9:8-17.

[22] There were then no Hebrews, no Israelites, no Jews and no circumcision. There were just the forefathers of the Semitic, Japhetic and Hamitic branches of the hu-

20. When Noah came out of the ark, what did he at once do?
21. What law did God then establish and state to Noah?
22. (a) Thus how is it evident that God's law against blood did not come into force through the Law of Moses? (b) Why does God's law against blood still apply to all of us even since 33 C.E.?

man family present. That was in the year 2369 B.C.E., or eight hundred and fifty-six years before Jehovah God gave the law to the prophet Moses, including the Ten Commandments, to deliver to the nation of Israel. Consequently God's law forbidding the taking of animal blood into our human bodies did not come into existence through the divine law delivered through Moses in 1513 B.C.E. This makes it certain that God's law on this vital matter was not and is not restricted to the Hebrews, Israelites or Jews. This particular law did not pass out of existence or out of force in the year 33 of our Common Era, when God nailed the Law of Moses to the death stake of Jesus Christ and abolished it. (Col. 2:13, 14; Eph. 2:13-15) That law of Noah's day still applies to all mankind just as surely as mankind still continues to eat the flesh of beasts and birds and as surely as mankind has failed to return to the Garden of Eden and to an exclusively vegetarian diet.—Gen. 1:29, 30; 2:15-17.

[23] Yes, Christian as well as Jew, non-Christian as well as non-Jew, are under that law about eating as given to our common forefather Noah after the flood. Apostolic Christians of the first century of our Common Era recognized that fact and insisted on it. Sixteen years after the Law of Moses was, figuratively speaking, nailed to Christ's death stake as fulfilled and abolished, the Christian disciple James recommended to the Jerusalem Council of the apostles and other older brothers to write to the non-Jewish Christians, namely, "to abstain from things polluted by idols and from fornication and from what is strangled and from blood." That recommendation to abstain from "the meat of strangled animals, and the tasting of blood" (*AT*) was not just the idea of the disciple James but was also dictated by God's holy spirit. This serious fact is emphasized in the way that the official decree to the non-Jewish Christians was worded. It read as follows:

[24] "The apostles and the older brothers to those brothers . . . who are from the nations: Greetings! . . . For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!"—Acts 15:19-29.

[25] Years later, after the third missionary trip of the apostle Paul, the disciple James spoke to him about that same decree of the Jerusalem Council as still being enforced toward non-Jewish Christians. (Acts 21:18-26) According to early religious writers of the first three centuries this inspired decree against taking blood into a person's body was held to by Christians for centuries after it was published. Especially from the days of the Roman Catholic saint named Augustine, Christendom has ceased to observe that inspired decree, and the medical profession of Christendom has ignored it as not binding upon Christians.* But who abolished that decree? Not God, forasmuch as he himself inspired it and published it through his faithful organization in Jerusalem. It certainly was not abolished with the abolition of the Law of Moses. For that Scriptural reason Jehovah's Christian witnesses of today continue to keep that decree, abstaining not only from fornication and idolatry but also from blood.

23, 24. (a) What did the disciple James recommend that would show that apostolic Christians still insisted on God's law to Noah? (b) How did the wording of that decree show the holy spirit's part?

* See pages 333-335 of the book *Life Everlasting—in Freedom of the Sons of God*, published in 1966 by the Watch Tower Society.

25. (a) How long does history show that true Christians observed that Jerusalem decree? (b) Why do Jehovah's witnesses keep it today?

A TYPICAL PICTURE OF SAVING BY BLOOD

26 That Jerusalem Council's decree came many years after Jesus Christ shed his blood on the death stake at Calvary. But by the decree God made it plain that he was still holding to what he had stated in his law given through Moses, namely, that the blood of man and animals belongs to God the Creator. This is right, inasmuch as he is the Fountain of life and he has put the life of man and of animals in the blood and made it the chief conveyor of life. That is why, if a man in Israel slaughtered an animal for sacrifice and did not present it to Jehovah, it was as if he had committed murder: "Bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people." He was to be killed. (Lev. 17:3, 4) That is why, too, Jehovah commanded that the priest should pour the blood of sacrificial victims at the base of the altar of sacrifice. (Lev. 4:7, 18, 25, 34; 8:15; 9:9) The blood was a sacred thing, like life, and must be treated as such.

27 In God's law to ancient Israel, as well as in the case of his law to faithful Noah, this sacred quality of the life stream was accounted not only to animals that were offered in sacrifice but even to the clean animals that men hunted for food. In any case, lifeblood that is sacred was involved, and hence it could be used for a sacred purpose. Since the penalty for sin is death and since the soul or life is in the blood, it can be used for the cancellation of sin and the turning aside of sin's penalty, death. We do not need to argue about what this law means; it plainly reads:

28 "The soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul [or, life] in it. That is why I have said to the sons of Israel: 'No soul of you should eat blood and no alien resident who is residing as an alien in your midst should eat blood.' As for any man of the sons of Israel or some alien resident who is residing as an alien in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel: 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.' "—Lev. 17:11-14; compare Deuteronomy 12:16, 23-27.

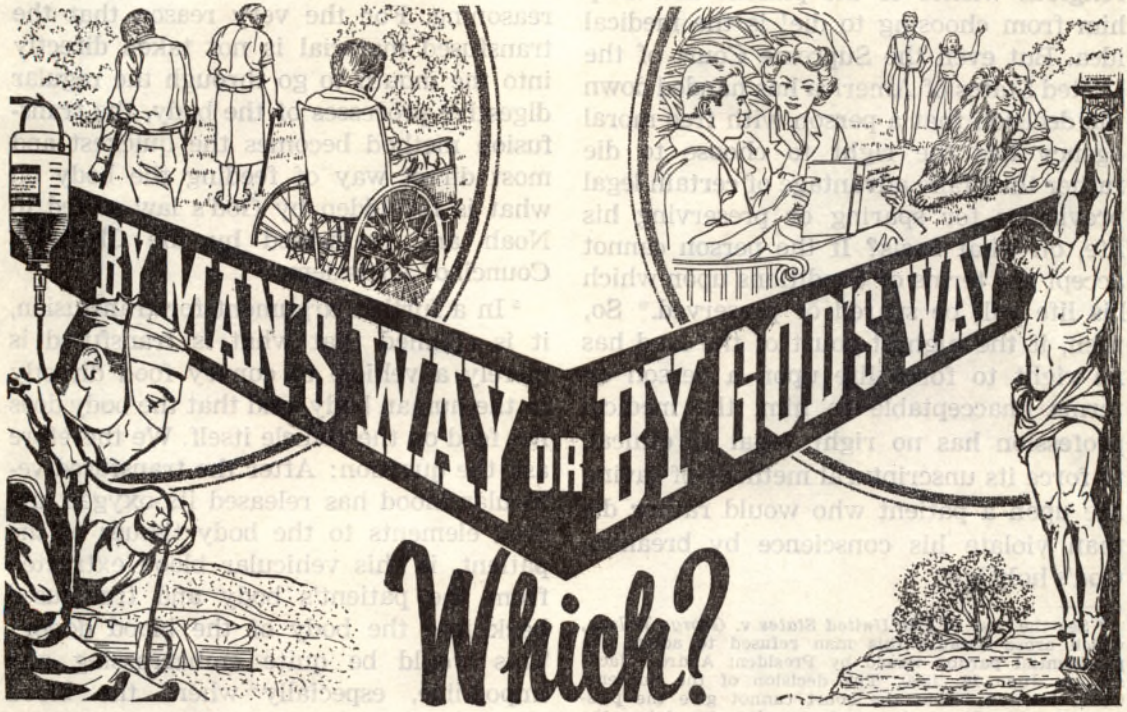
29 Because of the life value that is contained in the red stream that the heart pumps through the body, Jehovah God can use the blood in a marvelous way in saving the world of mankind for eternal life. So this is a matter that has to do with the eternal life of all mankind. It has such a serious meaning that in the typical nation of Israel the person who partook of blood as food was to be killed or had to fulfill a special program of cleansing. (Lev. 17:15, 16; 7:26, 27) The use of this precious life stream in any way other than God's way is a misuse of it, a perversion of its use. This principle applies to the medical use of blood from the days of ancient Egypt down to our day. Why so? Because the medical practitioners are not God's ordained priests serving at his holy altar

26. (a) How did the Jerusalem decree agree with the Mosaic law on the question of to whom blood belonged? (b) Of what was a Jew guilty when he shed sacrificial blood but did not present it to Jehovah?

27, 28. (a) In God's law to Israel, what quality was accounted to blood, and so what can be done with the lifeblood? (b) How did Leviticus 17:11-14 show this?

29. (a) In what marvelous way can God use the life stream of the human body? (b) What does use of blood in any way other than God's way amount to, and why does this apply to the medical use of it?

and offering to him blood of mankind according to God's directions. Long ago God took care of saving the world of mankind by blood, and he does not need their so-called scientific use of blood. Their use of it in the name of medicine is not God's will.



NO ONE may be excused or justified for breaking God's sacred law on the plea that he is saving human life or prolonging it. With the exception of some conscientious individual members the medical associations treat God's law as a myth of the Bible or as no longer having force. They put the life of imperfect, condemned, dying men above the law of God and break it on the claim of trying to save a human life, not for eternity, but for the short uncertain period of the present lifetime. This has resulted in an *epidemic* of blood transfusions that they claim are lifesaving.

[2] Convinced in their own minds of their obligation to save human lives in *this* manner, they will go even so far as to force transfusions on dedicated Christians who conscientiously object to breaking God's law in order to try to preserve their lives. They try to procure a show of legality for doing this, although it denies the patient not only his God-given right but also his national constitutional rights according to an established Bill of Rights in certain countries. To protect themselves because of this the medics appeal to judges and lawmaking bodies of the land to authorize them to override the freedom of religion with its right to worship the living and true God Jehovah according to the dictates of conscience. *In this case,* according to such medical views, religion

1. The breaking of God's sacred law on the claim of saving life puts human life on what level?
2. How have some medics recently violated the basic rights of a free human creature, and how do they try to protect themselves when doing this?

is a menace to life and must be brushed aside to enact an atheistic violation of God's law on the sanctity of blood.

[3] Save life in a manner contrary to the religious wishes of the patient and keep him from choosing to die! is the medical idea. But even the Supreme Court of the United States of America has handed down the decision that a person with free moral agency has the right to choose to die rather than take advantage of certain legal provisions for sparing or preserving his life, on what basis? If the person cannot accept the terms or conditions upon which his life will be spared or preserved.* So, then, if the highest court of the land has no right to force life upon a person on terms unacceptable to him, the medical profession has no right, legal or ethical, to force its unscriptural methods of saving life upon a patient who would rather die than violate his conscience by breaking God's holy law.

* See the case of *The United States* v. *George Wilson*, which arose because this man refused to accept the presidential pardon issued by President Andrew Jackson on June 14, 1830. The decision of the Supreme Court insisted "That the court cannot give the prisoner the benefit of the pardon, unless he claims the benefit of it, and relies on it by plea or motion. The form in which he may ask it is not material to this inquiry; but the claim must be made in some shape by him. It is a grant to him; it is his property; and he may accept it or not as he pleases. . . . A pardon may be granted on a condition precedent or subsequent, and the party remains liable to the punishment if the condition is not performed. . . . Suppose a pardon granted on conditions, which the prisoner does not choose to accept? Suppose the condition is *exile*, and he thinks the sentence is a lighter punishment? Suppose he thinks it his interest to undergo the punishment, in order to make his peace with the public for an offence committed in sudden temptation? . . ."

Mr. Chief Justice Marshall delivered the opinion of the Supreme Court, reminding the United States Government that "A pardon may be conditional; and the condition may be more objectionable than the punishment inflicted by the judgment. . . . This court is of opinion that the pardon in the proceedings mentioned, not having been brought judicially before the court by plea, motion or otherwise, cannot be noticed by the judges. . . ."

Hence the pardon that would have spared the life of George Wilson was not allowed to affect the judgment of the law against him.—See 32 U.S. (7 Peters), page 150 *ff.*

3. (a) In acting that way, what is the idea of the medics? (b) Consistent with the decision of the U.S. Supreme Court regarding a grant of life, what have medics no right to do to a conscientious person?

[4] However, as a further justification for their course, what do medics claim? This, that transfusion is not a feeding of blood to a patient and hence is not a violation of God's law. But really this is unscientific reasoning. For the very reason that the transfused material is not taken directly into the mouth to go through the regular digestive processes of the body, the transfusion method becomes the quickest and most direct way of feeding the body on what is forbidden by God's law stated to Noah and reaffirmed by the Christian Council of Jerusalem.

[5] In a further argument for transfusion, it is claimed that what is transfused is merely a vehicle to convey food directly to the human body, and that the body does not feed on the vehicle itself. We therefore ask the question: After the transfused vehicular blood has released its oxygen and food elements to the body tissues of the patient, is this vehicular blood extracted from the patient's body and transfused back into the body of the blood donor? This would be quite embarrassing and impossible, especially where the blood donor or donors are not known or if the blood has been taken from a newly dead cadaver. So the transfused vehicular material is left in the patient's body. What then? Well, in the course of the years during which the human body renews itself into a new body, this vehicular blood is used or consumed by the patient's body, the same as any other transplant of an organ. In what way, then, does this outworking of things differ essentially from feeding on the transfused blood? The results are the same: the patient's body does sustain itself by transfused stuff.

4. How do medics claim that transfusion does not break God's law against blood as food, but what is really the case?

5. What is the medical argument about transfused blood as being, not food, but merely a vehicle, but how does this really work out?

6 If the Christian disciple Luke were back here on earth by a resurrection of the dead, what would he do? Luke accompanied Paul, who called him "Luke the beloved physician." Would he join medics today in giving transfusions? The Bible answer must be No! This very Luke was the Bible writer who reported for us the decree of the Christian Council of Jerusalem, quoting from it three times.

7 This decree, as reported by Luke, said to non-Jewish Christians "to keep yourselves free . . . from blood." It made no exception for Physician Luke or medical doctors. It did not say, Keep yourselves free from blood except in the case of a transfusion administered by a competent medical doctor; or except on orders from a lawmaking body or from a legal judge who shoves aside the required "due process of law" and becomes a law to himself and arbitrarily declares a state of emergency and orders the appealing doctor to give a transfusion over the religious objections of the patient. The Apostolic Christian Council forbade "blood," without differentiating human blood from animal blood, unqualified!

8 Doctor Luke, who traveled with the apostle Paul through ancient Greece, doubtless knew that the Greeks drank blood in order to have a blood relationship with the demons for the sake of learning what the future held for them. Doctor Luke must have observed that drinking animal blood served to infuse into the drinker beastly qualities like those of the animal donors. But better than Doctor Luke, Jehovah God knew the effect of taking another creature's blood into one's body, whether by eating or drinking it or by transfusing it. He doubtless forbade it for *more* reasons than that the life is in the blood and that taking blood means taking life to at least some degree. This was suggested by the *Watch Tower* magazine long ago. Its article "Settling Doctrinal Differences," under date of April 15, 1909, on page 117, said regarding the decree of the Jerusalem Council on blood:

9 "To the Jew it was forbidden, and under his covenant it was made a symbol of life—to partake of it would imply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol representing the sin-offering; for by the blood atonement for sins was effected. To emphasize these typical lessons the Jews had been forbidden to use blood. And there may be other, sanitary, reasons connected with the matter, which are not yet known to us."*

10 Today, fifty-eight years since then, those reasons are becoming more and more known because of medical experiences with the widespread use of transfusions. Now, what would you think of a modern medical practice that, in one year, directly kills 16,000 in a land, and leaves still more thousands infected with deadly diseases, while at the same time other thousands survive the process? That is the case with the practice of blood transfusion.† But does the national government pronounce it poisonous, dangerous, and forbid it? Does the government treat it as it does a drug or pill or medicine that results in a high number of fatalities and remove it

6. If Luke were back here on earth today, what would he do about blood transfusions, and why?

7. In the Jerusalem Council's decree, what exceptions, if any, were made regarding keeping free from blood?

8, 9. (a) As doubtless observed by Luke, why did ancient Greeks drink blood, and with what effect? (b) Back in 1909, what did *The Watch Tower* say about God's reasons for forbidding Jews to eat blood?

* Compare this with the article "The Apostolic Council," in the *Watch Tower* issue of November 15, 1892, page 350.

† That blood transfusions are dangerous and can kill is pointed up by an article published in the New York *Times* under date of September 11, 1962, by Harold M. Schmeck, Jr., under the heading "Transfusions Are Said to Cause More Deaths than Appendicitis."

10. Among such reasons now becoming known, what harmful results are there, in one land alone, from blood transfusions, and yet what do men propose about it?

from the market as too risky? No, but, to the contrary, men suggest and attempt to take steps to make it compulsory by law for a person, under force, to submit to transfusion despite his conscientious Christian objection to it. Why does this inconsistency on the part of the government occur?

[11] Why is it that, when Nazi war criminals pleaded that they were not responsible for the mass killings that they carried out, because they were merely obeying the orders of superiors, the trial court reminded them that they should have obeyed the dictates of conscience against killing innocent persons?* And yet today, when intelligent, dedicated, baptized Christians exercise their conscience in harmony with the Bible, their conscience is overridden by lawmakers, judges and medical men and they are forcibly compelled to take transfusions of blood that represents the life of one or more persons.

RIVERS OF IT SQUANDERED

[12] Blood should be treated as sacred, for it stands for life. It is precious to God, that of a human creature being more so than that of an animal. By the "epidemic of transfusions" during and since World War II, what a wastage of this precious human life stream there has been! The New York *Times Magazine* of March 29, 1964, page 38, under the title "6,000,000 Pints of Blood Is Not Enough" said the following: "Each year a small river of blood —five or six million pints—is run into the veins of the sick in the United States; in New York City alone 1,000 pints a day are consumed. Because of blood transfusions tens of thousands of lives are saved." But the article does not mention how many thousands of human lives are killed. Why such silence, such one-sided reporting?

[13] As measured in life value, what does a "small river" of six million pints represent? Well, calculate it on the basis that the average adult has twelve to thirteen pints of blood coursing through some 60,000 miles of arteries, veins and capillaries to serve his body tissues. At thirteen pints to a body, this "small river" of six million pints would represent 461,538 adult human lives. But not that many lives are "saved" or, more correctly said, survive the blood transfusion with fairly normal bodies.

[14] Think of what a wastage of the precious life stream goes along with the use of those millions of pints of it, in the United States alone. A mere one pint of it is unnecessary to a person. There must be at least three or four pints of it, and in some cases as much as from twenty to thirty pints, or even forty pints of it. And yet after receiving so many pints of it the patient will die, as in the case of the wounded American soldier in a portable hospital in South Vietnam, whose life the doctors fought to "save." The New York *Times* of February 25, 1967, reports: "The pile of empty blood bags grew higher. By the time the operation was over, the soldier had received 28 pints." And yet he died! What a waste of precious liquid! True, a transfusion with good *intentions*, but wasting the equivalent of more than two adult human lives. It did not work!

[15] Think, also, of the wastage of hundreds of thousands of pints of the vital life stream in the cases of where the blood

* In connection with the Nuremberg (Germany) trial of Nazi war criminals after World War II, the Nuremberg Law that was followed was this: "Patriotic obedience in crime does not establish innocence."

11. What contrast is there in the matter of conscience as brought up against Nazi war criminals on trial and Christians objecting to transfusions?
12. Because blood is precious to God, should it be wasted, and yet what use of it in the United States allows for great waste?
13. As to life value, what does a "small river" of 6,000,000 pints represent, and does transfusion "save" that many lives?
14. What wastage of precious liquid is there when the recipient of the transfusion dies in spite of it?
15. What other wastage of blood results from adverse effects of transfusions?

transfusions directly kill. A horrible waste, in that the very reverse was produced from what was intended by the transfusions! Think of the wastage of other hundreds of thousands of pints in the cases in which the transfusions produced fatal aftereffects that sooner or later brought on death! And if the transfusion leaves a person with a crippling or disabling infirmity of the body, has the quantity of liquid transfused been wasted or not?

[16] Finally, think of the waste that occurs in banks that traffick in blood, buying it at a low rate or getting it free and then selling it at the rate of from ten dollars to sixty dollars a unit. In these banks blood does not keep indefinitely. It tends to spoil. It gets out-of-date. In some banks the spoilage by outdating has amounted to 10 percent of the whole quantity in bank. All this was not used for its intended purpose! What a wastage of precious life fluid this means.*

[17] Is this terrible wastage of precious human fluid pleasing to the Great Creator, who put it in the human body to sustain life? Does the medical motive for transfusing it justify such wastage before God? Positively not, according to his Word, the Bible. Will God hold men responsible for spilling blood in this way in peacetime or in wartime, spilling it, not at the base of God's altar like the blood of sacrificial victims, but in a medical experiment contrary to God's supreme law? Evidently yes, especially if we take as a pattern the fact that in ancient Israel the person willfully violating the divine prohibition concerning blood was to be cut off from God's *people* in death. There is really no valid excuse for such gross modern violations in view of the fact that there are a number of efficient blood substitutes today. Why, even delicate operations, such as open-heart surgery, can be successfully performed if the doctors will only make the effort and take the time and use their skill, without blood transfusion.

[18] God's law to Noah after the flood, forbidding the using of blood as food, was accompanied by God's law against murder: "Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:4-6) Just as certainly as God's law against murder is still in force today, so too his prohibition against taking the blood of other creatures into one's body is still in force in this twentieth century and should be respected for one's own good. Noah's family was obligated to teach that prohibition law to their descendants.

[19] In God's law to the nation of Israel through Moses God gave instructions about the animal sacrifices and said: "All the fat belongs to Jehovah. It is a statute to time indefinite for your generations, in all your dwelling places: You must not eat any fat or any blood at all." (Lev. 3:16, 17) This obligated one generation of Israelites to teach the next generation not to eat blood. The father was obliged to teach his children that it was against God's law to eat blood, and, consistently with this, he would see to it that his minor children did not eat it and that there was no eating of it within his household, or inside his home, of which he was the master, over-

* As to what it takes to compensate for blood lost, every minute about 180 million red blood cells die. The bones of the body must replace these with healthy young cells, or else the person faces anemic death. It requires six to eight weeks for the bone marrow to restore the red blood cells after a pint of blood has been removed, as in the case of a blood donor.—See *Awake!* as of February 22, 1963, page 20, under the title "You Are Wonderfully Made."

16. What further wastage is there in connection with blood banks?
17. Is this wastage pleasing to God, or will he hold men accountable for it, and why?
18. God's law against murder being in force still, it argues that what other law to Noah is in force, and whom did Noah's family have to teach that law?
19. What obligation did the Israelites under Mosaic law owe to the next generation with respect to God's law against blood?

seer and guardian.—Deut. 6:6, 7; Ps. 78: 5, 6.

[20] Today Jehovah God has a spiritual Israel, a Christian Israel. (Gal. 6:16) Just as the natural, fleshly Israelites were Jehovah's witnesses, so these Christian spiritual Israelites are His witnesses. Whereas the Mosaic law with its provisions about fat was abolished when Christ died as a sacrifice, the Apostolic Christian Council of Jerusalem reaffirmed God's law to Noah and applied it to the true Christian congregation. Christian fathers are obliged to teach this law and enforce it with regard to their minor children, for by God's law the fathers are the spiritual, religious guardians as well as the domestic parental caretakers of their underage children. The Christian witnesses of Jehovah today recognize that fact and follow the divine rule of conduct. They endeavor to keep their children from violating God's law to Noah and also the Jerusalem Council's decree. (Eph. 6:4) Rightly they try to protect their children from taking foreign blood into them.

[21] Do parents who are Jehovah's witnesses really have the right to do this? Certain doctors, judges and lawmakers blind themselves to God's law and to religious liberty and to Christian conscience and say No! These flouters of God's law that applies to Christians claim that, when Jehovah's witnesses refuse to let their children have a blood transfusion when a mere human doctor orders them to have it, Jehovah's witnesses are dangerous parents to have over children and they lose their right to the guardianship of their own flesh-and-blood children. Such children must therefore become the wards of the political State, even in States where there is a separation of Church and State.

20. What similar obligation rests upon Christian Israel, and what do Jehovah's witnesses of today do about it?
21. Who today deny that Christian parents have that right, and how do they argue to get possession of children involved?

[22] Thus it comes about that judges have had children taken from their own Christian parents and placed in the hands of appointed guardians that believe in transfusions. These have had the bodies of these seized children assaulted with a transfusion in shameful disregard of God's law and conscientious objections of the Christian parents. If a child survives such a forced transfusion, such violators salve their consciences for having "saved a life."

DO YOU HAVE A RIGHT TO YOUR OWN BODY?

[23] In this very connection a serious question has been raised: "To whom does the body belong?" That question headed an article by a columnist writer who was irked at the transfusion forced upon a pregnant woman, one of Jehovah's witnesses, under Court order. The article concludes, saying: "Some day . . . maybe . . . we will conclude, like Dickens' Beadle, that very often the law is 'a idiot, a ass,' —and do something about it."*

[24] To whom does the body belong? That same question was raised in a somewhat related case by natural circumcised Israelites because of the vast increase in the number of autopsies of dead bodies of Jews in Israel, in spite of repeated protests. In the land of Israel "the doctors have been interpreting the law in a manner not intended by the legislators" of Israel.† Finally, on April 7, 1967, the American Committee for Safeguarding Human Dignity in Israel published "An Appeal to the Government of Israel: Do Not Dese-

* See the New York *Journal-American*, under date of June 20, 1964, page 19. The "Beadle" was a character in a novel by Charles Dickens of England.

† See the New York *Times* as of September 23, 1966, under the heading "Groups in Israel Fight Autopsies."

22. Consequently, what shameful procedure has resulted with judicial approval?
23. In this connection, what question was raised by a columnist writer, and with what concluding comment?
24. What caused the like question to be raised recently in Israel, and what appeal did American Jews make?

crate the Dead!" In discussing "Human Dignity and Jewish Tradition" the appeal said (in part): "In deference to these hallowed, universally accepted attitudes and in consideration of the sacred rights of man to determine the fate of his own body, governments throughout the world (including the United States) legally require the written consent of the deceased and/or his next of kin before an autopsy may be performed. In Israel, unfortunately, the situation is drastically different."

[25] Commenting on the tragic situation, the appeal went on to say: "As a consequence, many Jews in the Holy Land, should have to refuse to enter hospitals for necessary treatment because they fear that if they do their bodies will be mutilated. . . . These are matters of strong religious conviction to the Jews—and they are accustomed to giving their lives for their faith. But must this be? Must a man be refused hospital treatment because he is asked to pay a price greater than his conscience can allow? *Israel's existing autopsy law is a threat not only to the dead but to the living as well.* . . . It would seem that certain elements in Israel are so obsessed with their antipathy to anything that smacks of religion, that they do not hesitate to even go to the extreme of trampling upon the rights of the dead. . . . At stake is not only a religious issue but what all civilized countries recognize as a basic human right: that the wishes of the deceased and/or his next of kin—and not *the State*—determine the disposition of his body."*

[26] In this protest against arrogant practices by members of the medical profession, fear is expressed that, not only dead bodies, but also living human bodies will be mutilated presumptuously in behalf of the progress of medical science. God's law is against the mutilating of the God-given human body unnecessarily. (Lev. 19:28; 21:5; Deut. 14:1; 1 Sam. 31:4) Since our bodies are God-given, that principle should be respected, and much more so if we have dedicated our lives to God through Jesus Christ and have symbolized this dedication by water baptism. So do our bodies belong to ourselves, or to God, or to modern science?—Rom. 12:1.

[27] Outraged Jews are appealing in behalf especially of dead bodies, but, in the case of blood transfusions, it is the living body that is concerned. And when the body of a minor child is violated by a forced transfusion with the aid of a Court-appointed guardian against the religious and Constitutional protests of the natural parents, the question becomes very serious, To whom does the child's body belong—to the political State or to the flesh-and-blood parents? God's law places the responsibility for the care of minor children and their religious upbringing upon the Christian parents. These are charged with bringing up their children in the same faith and religious practices as the parents follow, to obey God as ruler rather than man or State in this regard.—Eph. 6:4; Titus 1:5, 6; contrast Matthew 2:13-21.

* The Appeal adds: "We demand that anyone, whether out of religious conviction or humanitarian feelings, be legally allowed to insist that no autopsy or dissection be performed on his—or his relative's—body after death (granting the exceptions practiced in the United States, such as in cases of suspicious death or dangerous epidemics.)"

On May 4, 1967, the New York *Times* published, on page 6, an article headed "American Rabbis in Israel Ask U.S. Protection on Autopsies," the article being datelined "TEL AVIV, Israel, May 3."

See also Dr. (Rabbi) Immanuel Jacobovits' book entitled "Jewish Medical Ethics," edition of 1967, pages 97, 98, on the subject of "mutilation," mentioning also the rite of circumcision and the boring of the ear of a faithful slave.

25. For what conscientious reason have Jews in Israel declined to enter hospitals for treatment, and what does the Appeal say about the disposition of the body?

26. What justification for the Jews' Appeal is there in God's law, and what question must Christians ask with regard to their bodies?

27. In the case of blood transfusions forced upon children, what kind of bodies are concerned, and to whom does God's Word assign the care of the minor children?

GOD'S WAY OF USING BLOOD FOR ENDLESS LIFE

[28] We, as Jehovah's witnesses, advocate the saving of the world of mankind by blood, not by medical blood transfusions, but by God's way of using it for endless life. When his Son, Jesus Christ, set up the Lord's Supper, shortly before he shed his blood on the death stake nineteen centuries ago, he blessed a cup of wine and handed it to his faithful apostles, and said: "Drink out of it, all of you; for this is my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins." (Matt. 26:27, 28, *margin* [1950 ed.]) Jesus did not there change the wine into blood; and on drinking from that cup the apostles did not drink human blood, cannibalistically. Jesus' words meant merely that the wine stood for his blood. By drinking of the wine that had that symbolic meaning the apostles pictured how by faith in Christ they would absorb, appropriate, assimilate the benefits of his shed blood. The shedding of Jesus' blood meant the pouring out of his human life in behalf of the world of mankind.

[29] Since the life is in the blood, Jesus' blood had a value. It was perfect, undiseased blood, for Jesus had been born as a perfect human, through a virgin mother. His shedding his blood was in reality his laying down his perfect human life as a sacrifice to God in behalf of all sinful mankind. (1 John 2:1, 2) Jehovah God first transferred the perfect life of his heavenly Son from heaven to earth in order that he might partake of blood and flesh and might provide a perfect human sacrifice. (Gal. 4:4; Heb. 2:14, 15) Because Jesus died as an innocent man faithful to God, Jehovah God raised him from the dead on the third day. Because of being raised up as a spiritual Son of God, Jesus still retained the value of his sacrificed human life. Hence, in Hebrews 13:20, we read:

[30] "The God of peace . . . brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus."

[31] With the equivalent of his perfect human blood, that is, with the value of his human life, Jesus Christ ascended to heaven and appeared in the presence of Jehovah God.—Heb. 9:24.

[32] Up in heaven Jesus presented to God the value of his sacrificed human life. He acted thus as God's High Priest, just as it is written: "He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. For if the blood of goats and of bulls . . . sanctifies to the extent of cleanness of the flesh, how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?"—Heb. 9:11-14.

[33] God specially sanctified the blood of animal creatures by having their blood applied to his altar in an atonement for the sins of ancient Israel. Likewise, God's acceptance of the blood shed sacrificially by his Son as a perfect man, gives a special sanctity to human blood, in addition to the fact that the life of mankind lies in its blood. (Lev. 17:11, 12, 14) For that reason the using of this life fluid in medi-

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28. (a) In what way do Jehovah's witnesses advocate the saving of the world by blood? (b) By drinking from the cup at the Lord's Supper, what were the apostles doing and indicating?

29, 30. (a) How and why did God have his Son partake of blood and flesh? (b) How did Jesus still retain the value of his human life at his resurrection?

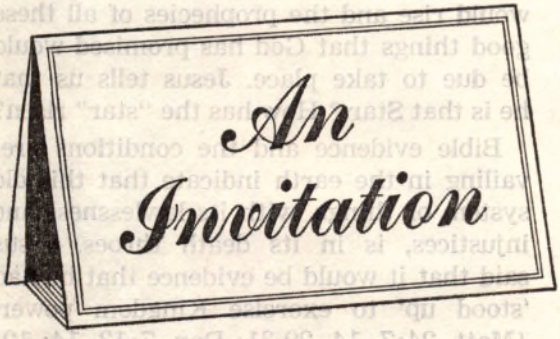
31, 32. (a) With what, therefore, did Jesus Christ appear in God's heavenly presence? (b) Why was Jesus' acting as High Priest of God more effective than that of Israel's high priest?

33. (a) How did God give a special sanctity to animal blood in Israel? (b) How has God given a special sanctity to human blood, and what does the medical use of it mean?

cal transfusions under the pretext of saving lives is a desecration of blood. It draws man's attention away from the fact, yes, belittles the fact, that God the Creator will save the world of mankind by means of the sacrificial blood of his perfect, faithful High Priest, Jesus Christ.

[34] Knowing these vital Scriptural truths, we are under obligation to treat the blood of humans as well as of animals as something sacred. Transfused human blood can never give us everlasting perfect life on a paradise earth. Even medical records prove that such transfusions can kill us and our minor children. For eternal salvation to human perfection, obedient Christians, who look forward to an earthly paradise under God's kingdom, will look to the shed blood of Jesus Christ, administered in God's sacred way.

34. Our knowing these truths puts us under what obligation, and to what will Christians look who expect human perfection in an earthly paradise?



IS EXTENDED TO YOU

YOU are kindly extended an invitation, and it is free. It is not offered in a "take it or leave it" spirit, but is accompanied by a warm personal appeal. You have probably received the invitation in written form but you may not have yet experienced the personal touch. What the invitation is and how the personal as well as the written extension of it is available to you is the subject of our discussion.

The invitation is one to partake of something that will give you life. Of course, you are alive, or you would not be reading *this*, but would you like to continue living endlessly? If so, then you will be interested in the invitation. But if you are inclined to respond negatively, please first exercise the kindness to see what kind of life is offered and on what terms. Then, as with any other invitation, it can be easily accepted or rejected.

You very possibly have a Bible in your home. So you have the written invitation. You have the full right and privilege also to a personal one, the kind of invitation that only a friend would take the trouble of carrying to you. It is free in the fullest sense of the word. It is concerning a life that you can live perpetually, not in some unreal, shady world, but right here on earth in the flesh, without the ills and pains with which mankind is now afflicted and in association with those whom you love and have loved, in perfect health. It is life under a peaceful arrangement, guaranteeing security to person and property and with human rights fully acknowledged and protected. It is a life free of prejudices and with constructive thinking and work for all.

The Source of this invitation is God the Creator. He is a God who is near, not one far off. More than a million persons in our time have accepted the invitation and are, in turn, sent by God to *extend the* invitation to yet others. They are Jeho-

vah's witnesses. God has a warm personal love for people. Jehovah's witnesses have received of it and, in the way that they can best do it, they extend this love to you, by calling at your home and spending time to help you, free of charge.

Now, pick up your Bible, please, and look at the invitation. It is likely not to be the first time that you have seen it. Turn to the Bible's very last book, Revelation or Apocalypse, to the final chapter, and read verse seventeen. Have in mind that it is a most sober, sincere and serious invitation. It reads: "And the spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."

THE SPIRIT AND THE BRIDE

The Bible was written by human servants of God under inspiration of his spirit. It contains the invitation, and more than 90 percent of the world's population have access to the Bible in their own language. So, in that way, the spirit says "Come!" But that is not enough. Just as Jesus personally, warmly spoke to the people when he was on earth in the flesh, so he has those dear to him now on earth to extend the invitation to life. He knows we need the personal association of others who serve God. It is the "bride," the members of the Christian congregation, who also heartily say "Come!"

GIVEN TO THIS GENERATION

But being in the Bible, is not the invitation nearly 1,900 years old? True, this invitation was written about 96 C.E., but its application is *now*. In the preceding verse (sixteen) you will see that Jesus Christ is there speaking, and he calls himself the "bright morning star." This helps us to see that the invitation is really extended for acceptance at *this time*. How is this? You will remember that the apostle Peter told Christians: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." (2 Pet. 1:19) For centuries people have had the prophetic word, but, until the time for it to be completely fulfilled, they were to let it guide them and be a source of hope to them, keeping it in their hearts until "day dawns and a daystar rises." Well, in time that daystar would rise and the prophecies of all these good things that God has promised would be due to take place. Jesus tells us that he is that Star.* How has the "star" risen?

Bible evidence and the conditions prevailing in the earth indicate that this old system of things, with its lawlessness and injustices, is in its death throes. Jesus said that it would be evidence that he had 'stood up' to exercise Kingdom power. (Matt. 24:7, 14, 29-31; Dan. 7:13, 14; 12:1) Jesus was to rule "in the midst of [his] enemies" for a while, but he would consummate this period with destruction of this system of things before that generation passed off the scene. It would follow that some of these could survive this system's end and live instead of dying. (Ps. 110:1, 2; Luke 21:25-33) So the invitation would apply to the generation living in the "time of the end." That explains why it is now set before you.

THOSE WHO ARE INVITED

The "star" is therefore a King, like David was—a Shepherd King. When Jesus Christ was on earth he said that as a shepherd he would gather together first a "little flock" who would be Kingdom heirs with him. (Luke 12:32) He went further to say: "And I have other sheep, which

* See *The Watchtower* of November 15, 1967, for a fuller explanation.

are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) It is to these that the invitation is extended now. If you have a teachable, 'sheeplike' inclination, you will be pleased to listen. Revelation 7:9-17 calls these of the "other sheep" on earth today a "great crowd" (in contrast to the "little flock" of Kingdom heirs) and says: "The Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."

Maybe for some time now you have observed this invitation being personally offered by Jehovah's witnesses. Well, it has been done constantly since 1931, the year when the Scriptural name "Jehovah's witnesses" was embraced by those on earth who are serving God with hopes of being in his heavenly kingdom. They saw then, from the understanding of Ezekiel, chapter nine, that it was the time to put a "mark on the foreheads" of the "other sheep," that is, that they should give sincere God-seeking persons the invitation, to gather them to the one unified "flock." This meant a worldwide teaching work, to be done without cost to those being taught.

It is true that before this, on February 24, 1918, the public talk entitled "Millions Now Living May Never Die" had been delivered and widely publicized by both favorable and unfavorable comment. This talk expressed the Bible truth that some would survive the "war of the great day of God the Almighty" right here on earth and then would be able to gain eternal life in the paradise earth under God's Messianic kingdom. But this message did not definitely show the way into this survival privilege, except by righteousness in general. It was first in 1931 that concentrated effort was put forth to inform everyone of the invitation. Then from 1934 onward, those of the "bride" class, with heavenly hopes, spoken of as the "anointed remnant" of Christ's brothers, plainly pointed out that these "other sheep" must now make a full dedication of themselves to God and symbolize this dedication by water baptism and then become associates and fellow witnesses of Jehovah with his remnant class.*

Some may feel that from 1931—thirty-six years back—is a long time to 'keep on saying come.' But the work of inviting was not something to be done so quickly that people would not have time to consider and to act on it. It had to be done thoroughly, world wide, without partiality as to a person's race, religion or circumstances in life, with as much personal contact as possible. It had to become public knowledge, the truthfulness of it presented fully, the issues discussed, weighed, and those who accept it taught. That is what Jehovah's witnesses have been working hard to accomplish.

The invitation is timely, too, from another viewpoint. The Bible shows that the Father of Jesus Christ at this time would provide the wedding for his Son. (Rev. 19:7) He would resurrect those faithful footstep followers of Christ Jesus who had died, to join him in the heavens as a bride would join her husband. (1 Thess. 4:15, 16) There would still be some of these on earth, namely, the remnant, who are prospective attenders at the marriage feast in heaven. (Rev. 19:9) Why would they be left here for a while? One of the reasons was so that they could extend the invitation to the "great crowd" to rejoice over the marriage. The marriage time would

* *The Watchtower and Herald of Christ's Presence*, August 15, 1934, pages 249, 250.

be the time for the "bride" and "bridegroom" to turn attention to their earthly family of "other sheep," over whom they rule as kings and priests.—Rev. 20:6.

WORLD'S RELIGIONS NOT OFFERING THE INVITATION

Another way to discern the time that the invitation is open and to identify the bringers of the invitation is by asking yourself the questions: Have I ever received the invitation elsewhere in the past? When and from what other source have I ever had it extended and explained? What religious organization has invited me to start now on a course that provides the possibility of living through the destruction of a system of things, right here on earth, into a new arrangement under God's kingdom, where real life can be an accomplished fact? It is impossible for one of the religions of Babylon the Great to extend the invitation, for they do not believe in the Kingdom as now established in the heavens, soon to crush out the present system of things. They do not believe that Christ and his Bride will have as a family the earthly "other sheep." (Rev. 21:1-4) And the members of these organizations are not trained to go to the homes of the people and study the Bible with them, proving this hope to them. No, rather, it is just the opposite. Babylon the Great has established a clergy-laity system and has advocated involvement in the affairs, politics and wars of the nations, claiming that these represent the kingdom of God. She has made all the earth's inhabitants drunk with the wine of her fornication.* (Rev. 17:1-5; compare James 1:27; 4:4.) So the invitation has not been extended in past generations, but only now, by Jehovah's witnesses.

* For more information on the identity of Babylon the Great, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*

WHAT "LIFE'S WATER" IS

What is "life's water"? Figurative speech is used here, water being one of the prime essentials for life. Water is refreshing; to the one who is parched with thirst it gives immediate revival and vigor. It stands for the entire provision that God makes for obedient, believing mankind to have everlasting life through Jesus Christ. At the present time those who hear and accept the invitation to drink do not get their life's physical powers renewed, but it awakens them spiritually and enlivens and invigorates them. They can visualize and almost taste the good things to come in the paradise earth. Since the day of Pentecost, 33 C.E., those with heavenly hopes have had a "token of what is to come, that is, the spirit." (2 Cor. 5:5) The spirit has strengthened them with the realization that the hope of heavenly life is open to them, a "taste," as it were, of the good things God purposes for them. (Heb. 6:4, 5) In a parallel way God's spirit gives the "other sheep" a wonderful foretaste of perfect life in a peaceful, beautified earth.

While the waters of life are free, the acceptance of them does bring responsibility on the receiver, for the Scriptures say: "Let anyone hearing say: 'Come!'" This is being obeyed as tens of thousands of persons accept the invitation each year. They take up the responsibility of extending it more widely and have done so at this date to the very ends of the earth, in 197 lands. Many speak to their friends, relatives and neighbors; some devote full time, others study a foreign language, sacrificing a life of comfort to give the personal invitation to people in lands thousands of miles away, for this must be done with absolute impartiality toward every kind of person in the inhabited earth.

IN NO WAY COMMERCIAL

There is no commercializing of this message. The profit that Jehovah's witnesses get is the joy one has in extending an invitation that betokens the finest of things for the receiver. In fact, God's Word forbids commercializing, and anyone who commercializes the Word of God is like the hireling who has no interest in the sheep. (John 10:12; 2 Cor. 2:17) What there is available of "life's water" at the present time, this Jehovah's witnesses invite you to take, free!

God demands that the invitation be carried in its fullest clarity and purity to the people. He says to those to whom the invitation has been committed, namely, the congregation of the members of Christ's bride, to whom the Revelation was primarily written: "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll." (Rev. 22:18, 19; 1:4, 5, 19, 20; 2:1, 8; 3:1, 7, 14) Therefore, not only must the "words of the prophecy of this scroll" be unsealed for all thirsty, sheeplike persons, but it must not be withheld, added to in any part, adulterated or softened down to counteract the things it says or to dull its clarity and sharpness. This would contaminate the "water" and would bring no life to the receivers. (Ezek. 34:19) The "prophecy of this scroll" must be treated like the entire book of Moses—not added to nor taken from, not even a word.—Deut. 4:1, 2; 12:32; Prov. 30:5, 6.

It would not only be extremely misleading and detrimental to those who hear the invitation if it should be altered in any way, but to the "bride" class it would mean that they would have their own heavenly hopes disappointed, their hoped-for portion taken away from the "trees of life" that are "in the [heavenly] paradise of God," "out of the holy city," the heavenly New Jerusalem. The faithful remnant do not want this. They appreciate the issue of integrity and the vindication of Jehovah's name and that they represent him in the earth; therefore, above all things they desire to "let God be found true" by declaring everything that he says, that he may be declared righteous, justified, vindicated, but men proved liars.—Rev. 22:15; Rom. 3:4.

Now, if you are one who accepts the invitation, you will see as one of the "great crowd" of sheeplike companions of God's anointed remnant that you must be equally faithful, that the invitation, so delightful to you, so refreshing and life-giving, with everlasting life as a future hope, is to be given unadulterated to others. By this same faithful attitude to God's holy Word in its entirety, the portion that these life-giving waters offer you—life in a paradise earth—will not be disappointed, and your place will not be taken away.

INVITATION SOON TO CEASE

The apostle John, who saw the vision about nineteen hundred years ago, next records something that may at first seem strange. He writes: "He that bears witness of these things says, 'Yes; I am coming quickly.'" "Amen! Come, Lord Jesus." (Rev. 22:20) This is the fifth time in the Revelation that Jesus Christ says that he is coming quickly. His coming accompanies Jehovah God, who also said: "I am coming quickly." (Rev. 2:5, 16; 3:11; 22:7, 20 and 12) This does not mean that Jesus Christ is not present in Kingdom power, gathering his bride and the "great crowd"; rather, the emphasis here is on

the word "quickly"; and it is in connection with the "war of the great day of God the Almighty" that the Lord Jesus Christ warns that he is coming "as a thief." —Rev. 16:15.

Jesus Christ had earlier said: "Do not seal up the words of the prophecy of this scroll, for the appointed time is near." (Rev. 22:10) The fulfillment of the things in this scroll, Revelation, is what is near, as evidenced by the fact that you are receiving the invitation. There is something to be acted on now. It is not a time for anyone who claims to serve God or who wants to serve him to be spiritually asleep, drowsy or indifferent, for regardless of one's attitude Jesus Christ is bound to come quickly. This means that in quick time now the religious harlot, Babylon the Great, the worldwide empire of false religion, will be destroyed. Those who act on the invitation have the opportunity of witnessing this destruction and seeing a new epoch of Jehovah's reign begin, that is, his reign without a religious rival, when true worship will be the only religion existing. Then we can say: "Hallelujah! because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:1-6, *margin* of 1950 edition.

DO YOU SAY "AMEN"?

John replies to Jesus' warning of the quickness of his coming: "Amen! Come, Lord Jesus." John was one beloved of Jesus Christ and he earnestly looked for his coming. If we love him and the things that he stands for we will certainly be eager for his return and the destruction of those things that are against him and will pray, with the apostle John, "Amen! Come, Lord Jesus." In saying this "Amen!" it means that we are fully in harmony and agreement with it and are carrying out those things that the Revelation transmitted to John. This we must do until he comes.

Those who love this world's system of things will not be inclined to accept the invitation, even though it would mean life to them. They are so involved in this world's affairs and imbued with its selfish spirit that they either do not believe the invitation or do not want life forever in a righteous new order. But others hate the corruption in the present system of things, even in worldly religions. When they see also that the plagues of God's anger are being poured out upon this world,* that its organizations and supporters are writhing in pain and actually decaying away, they will surely accept the invitation gladly.

We must remember that John was an apostle of the Lord Jesus Christ, filled with his spirit and a member of the governing body of the Christian congregation. Therefore, the prayer that he makes is sure of fulfillment. (Jas. 5:16-18) It is in behalf of, not only the remnant of the 144,000 "holy ones," but certainly also the "great crowd" of temple servants who have earthly hopes and who are associated with the remnant of "holy ones," that the apostle John continued in prayer in the closing words of the prophetic scroll: "May the undeserved kindness of the Lord Jesus Christ be with the holy ones."—Rev. 22:21.

It is certainly a most wonderful expression of the undeserved kindness of Jehovah God and of the Lord Jesus Christ to make understandable to us so much of God's Word and to extend to hundreds of thousands of sheeplike ones the invitation to come and drink of "life's water" free. If you appreciate this undeserved kindness, then you can have more of these waters of life, of which you have had a taste, served personally to you along with the

* See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watchtower Bible and Tract Society, Brooklyn, New York, and *The Watchtower*, issues of July 15, 1966, to January 15, 1967.

loving help of Jehovah's witnesses. They are more than glad to assist you in free home Bible study and to bring you into association with others who hold out the hand of friendship to you. You may have as real friends those to whom God's undeserved kindness has already been given and through the help of Jehovah's spirit come closer and closer to him, enjoying an ever-increasing hope of everlasting life now and finally benefiting fully from these waters of life in his righteous new order under Christ's kingdom.

(This is the last of a series of eighty-three articles dealing with the Bible's account of Babylon the Great, long a mystery, but now unveiled in the light of God's Word and the facts in fulfillment of prophecy. The entire matter is covered in the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, 704 pages, [printed in the English and German languages] by the Watchtower Bible and Tract Society, Brooklyn, New York.)

Jealously Guard Liberty-giving Worship

THE worship of Jehovah God is truly liberty-giving. This fact Jesus Christ made clear when he said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." Having been made free, Christians must jealously guard that freedom, even as the apostle Paul admonishes: "For such freedom Christ set us free. Therefore stand fast."—John 8:31, 32; Gal. 5:1.*

The truth that sets Jesus' followers free is not just truth in general. In fact, secular truth may well do the opposite; it may lead one into bondage if not used in the right way. Thus nations today are facing a bondage to the "scientific elite," because of the advantages that scientists have by reason of their possessing many secular truths. In medicine this has resulted in a "medical priesthood" that seeks to force judges and lawmakers to do their bidding even to the extent of robbing patients of their God-given and Constitutional rights to heed their consciences in accepting medical treatment. Clearly, secular truth can lead men *into bondage*.

The truth that sets Jesus' disciples free is the truth that comes from God. It is the truth that is found in his Word. By accepting it, by exercising faith in it, by letting it make progress in your life, you can be set free. Free from what? Free from even the greatest slavery of all, to sin and death. Yes, by reason of Christ's sacrifice and God's kingdom, all who exercise faith in the truth of God's Word can hope to gain freedom from sin and death and enjoy the glorious freedom of God's sons eternally. —Rom. 6:23.

But God's truth offers Jesus' followers freedom from bondage to Babylon the Great, the world empire of false religion. Even as the truth taught by Jesus enabled the Jews of his day to get free from bondage to Judaism, and the Gentiles to get free from pagan religion, so today this truth enables all lovers of God and of his Word to get free from bondage to Babylon the Great, thereby keeping from sharing in her sins and receiving her plagues.—Rev. 18:4.

God's truth also sets Jehovah's witnesses free from bondage to the political systems and ideologies of this world. It gives them a basis for neutrality in regard to all political and national conflicts. And while they recognize the nations of this world as the "superior authorities," their subjection to them is only relative, not absolute, obeying such only so long as their laws do not run counter to the liberty-giving worship of Jehovah.—John 18:36; Rom. 13:1.

However, God's people do not all enjoy freedom to engage in this liberty-giving worship without hindrance. In many places their worship is interfered with, calling to mind the words of the apostle Paul: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

The "faithful and discreet slave" organization is taking the lead in safeguarding liberty-giving worship. (Matt. 24:45) It fights *court battles* for liberty to refuse blood transfusions, to preach and to assemble in obedience to God's

* For details see *The Watchtower*, December 1, 1966.

commands. It instructs Christians as to how they can continue to maintain their integrity: how to proceed as cautious at serpents, yet as innocent as doves, by discreetly preaching underground.—Matt. 10:16; 2 Tim. 4:2.

What about Christians individually? An unbelieving husband may try to pressure his wife not to attend any of the congregation meetings of Jehovah's witnesses and not to take any part at all in the Christian ministry. Will she jealously guard her liberty-giving worship, by putting God first? A schoolteacher may be pressured to engage in political activity or nationalistic exercises, or not to preach from house to house. Will she put worship of God first? At a hospital, physicians may try to pressure a Christian to accept blood transfusions. Again, will he stand firm, resisting any infringement of his liberty-giving worship? The right course is obvious.

In particular must all Christians be on guard against being intimidated by threats, so that fear of physical harm or economic loss does not keep them from engaging in their freedom-giving worship. They must remember that their suffering for rightousness is pleasing to God, and, should they lose their lives, they have hope of an early resurrection. So let all Christians follow the example of "the faithful and discreet slave" as it heeds the counsel of the apostle Paul: "For such freedom Christ set us free. Therefore stand fast."—Gal. 5:1.

Papyrus in the First Century

Papyrus was the material upon which the Christian Greek Scriptures were written. Made from the white pith of the papyrus plant, it was tough yet relatively inexpensive. For this reason it was universally used in the days of Jesus and his apostles. Camden M. Cobern in his book *The New Archeological Discoveries* noted some interesting facts about papyrus at that time. He said: "The ordinary size of a papyrus sheet in the days of the apostles was about five by ten inches, and the ordinary grade was often sold in rolls of perhaps twenty sheets, the price of a sheet being little more than twenty-five cents. While the width of the cheaper papyri was only about six inches, a better quality called *Charta Livia*... reached a width of eight inches or more; and the highest grade, called *Hieratica* ..., ran about nine and a half inches in width.... It is doubtful whether any New Testament writer had ever in his life used the higher grades of papyrus, and it can be counted as absolutely settled that every book of the New Testament was written upon the medium or poorer qualities. But in all the years since linen paper came into common use—in the eighth or ninth century of our era—it has never been honored as was the humble papyri of that first century which received the autographs of the apostles and evangelists as they told the story of the Man of Nazareth, 'A poor man toiling with the poor.'"

● What should a Christian wife do if her unbelieving husband asks her to visit his family for a meal on a worldly holiday?—B. S., U.S.A.

This puts a Christian wife in a difficult situation, because a number of factors come into play. Probably she will immediately think of two factors involving subjection. She has a Scriptural obligation to be in subjection to her husband. (Titus 2:4, 5) Yet, she also has the responsibility to be obedient to Jehovah, who exercises supreme headship over her.—Heb. 12:9.

The Christian position on worldly holidays such as Christmas is quite clear. The only day for special observance as far as Christians are concerned is the anniversary of Christ's death. (Luke 22:19, 20) It would be wrong to share in religious celebrations that, although associated with Scriptural events, are saturated with paganism, as with Christmas and Easter. (2 Cor. 6:14-18) But as long as we live in this old system of things we probably will have some contact with individuals who celebrate

holidays based on pagan worship. (1 Cor. 5:10) These may include relatives.

If, at her husband's request, a Christian wife did go along to visit relatives on a worldly holiday, her conduct would undoubtedly make it plain that she was not celebrating the holiday. The relatives might bid welcome with a special holiday greeting, but she would not say a holiday greeting in return. They might use the visit as an occasion to give gifts, but she would not be giving gifts. In fact, she would not even share in the festive spirit of the holiday season. Thus it would be evident that her visit to have a meal was not something special on her part because of the holiday.

If she tactfully and respectfully spoke to her husband in advance, explaining the embarrassment that might occur if the relatives did have some holiday activities and she did not share in them, he might decide to schedule the visit for another day. (1 Pet. 3:15) Once he fully understood her Scriptural position, he would likely be more inclined to decide on a course that would be more suitable for all concerned.

If, after hearing her explanation, he still insisted that she accompany him, the wife would have to make a personal decision as to whether she should do so. She might conclude that as head of the household he has the responsibility to provide food for the family. (Col. 3:18) In this case her head, her husband, might be arranging for her meal in this way, at the home of his family, because both families are free from secular work and a visit is possible. Just because it is the date of a worldly holiday does not make it wrong to have a meal with one's relatives. She could witness during such meal.

Note the principle at 1 Corinthians 8:8: "Food will not commend us to God; if we do not eat, we do not fall short, and, if we eat, we have no credit to ourselves." The food is not contaminated just because it is eaten on a worldly holiday. The Christian would view it as a common meal; she would not be joining in any holiday greetings, songs, toasts, and so forth. So just eating the meal would not be a sin.

Another factor to be considered, though, is the effect that sharing such a meal might have on others. The apostle Paul added in 1 Corinthians 8:9: "Keep watching that this authority of yours does not somehow become a stumbling block to those who are weak." While the apostle was discussing food sacrificed to idols, this does highlight the possibility that others who learn of her visiting worldly relatives on that day might be stumbled.—1 Cor. 10:23, 24.

Also, she faces dangers as to maintaining her Christian integrity if the family puts pressure on her to compromise. The desire to avoid any embarrassment might exert a powerful influence on her and lead her to share in some apostate religious activity. Surely she would regret it if she did something that displeased Jehovah. So, it would be important to think the matter through in advance, taking these factors into consideration when making the decision.

In the final analysis she can weigh the factors and then make an individual decision. (Gal. 6:5) She would do well to decide in such a way as to retain a clear Christian conscience, to be able to say, as did Paul: "I am exercising myself continually to have a consciousness of committing no offense against God and men." —Acts 24:16.

● Does Jesus' prophecy at Matthew 24:12 about the cooling off of the love of the greater number find fulfillment in Christendom or among Jehovah's Christian witnesses?—P. A., U.S.A.

The things that have occurred in this generation show that both Christendom and God's true servants are involved in the fulfillment of this prophecy. In the twenty-fourth chapter of Matthew Jesus Christ was describing to four of his disciples different aspects of the composite sign that would be observed during his second presence. After mentioning wars, food shortages, earthquakes and persecution of true Christians, he added: "Many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off."—Matt. 24:11, 12.

The various aspects of this composite sign have been in evidence since the establishment of God's kingdom in 1914, including the leading of people away from the Bible and fundamental Christian beliefs. The clergy of Christendom joined the trend to label the Bible as mythological; then they mixed in among their teachings human theories such as evolution, and now they spread the "God is dead" idea. Whereas people in Christendom claiming to be Christian used to read the Bible and view it as God's inspired Word, many have now been led away from it by their 'false prophet' religious leaders. And some of the leaders have as much as admitted this. One clergyman told a Baptist convention: "A spirit of lethargy has overcome the people ... and it is our fault." Another minister told the same group: "We have drifted away from

the practice of scriptural Christianity."—Houston *Post*, December 5, 1964, page 15.

With millions of persons in Christendom rejecting the Bible as the standard to follow, morals have been adversely affected. There has been an increase of lawlessness. Some think that if there is a God he is not concerned with what they do. The people in general are frightened by the resulting crime and lawlessness, but, instead of their turning to God, they drift farther away from Him. As the aforementioned clergyman noted, they become lethargic and what love for God and fellowman they had diminishes; it cools off.

Some wonder how these can be the "greater number" referred to in this text, since they are not even true Christians. But they *claim* to be so. Of all the people professing to be Christians, these having little love for God and neighbor constitute the majority, the greater number.

However, those who are actually Christians can also be involved in this prophecy. For a time following the setting up of the Kingdom in 1914 Jehovah's servants were in a state of spiritual captivity. There was persecution from the outside, and even within the organization of true Christians there were problems. Some had allowed their love for God to grow cold and they tried unlawfully to seize control of the organization. When they failed, they fell away and became an "evil slave" class, opposing those who continued to show true love for God. (Matt. 24:48-51) And over the years others have been influenced by the lawlessness of the world or have let their love die down for some other reason. The cooling off of their love caused them to abandon true worship and to join the imitation Christians, thus adding to the "greater number."

Yet there appears to be no reason to conclude that the greater number of those in Jehovah's organization of Christian witnesses now are going to lose their love for God in the future. The lawlessness and lack of love in the world is already well advanced, but most of Jehovah's witnesses are remaining devoted to God and with strong love. Even so, we each need to be concerned with our own spirituality so that our love for God remains strong. (Matt. 22:37) If that is the case with each one of us, Jesus' words in the next verse of Matthew chapter 24 will be fulfilled in us: "He that has endured to the end is the one that will be saved."—Matt. 24:13.

ANNOUNCEMENTS

FOR SOMEONE YOU WISH TO REMEMBER

Do you know someone who does not have his own copy of the Bible? No one should be without it. Especially now that this best book of all times can be read in the modern language of our day. The *New World Translation of the Holy Scriptures* is a complete Bible, printed on thin Bible paper and bound in a beautiful gold-embossed green cover. Concordance, appendix, maps and diagrams. Available in English and Spanish. Send only $1.

FIELD MINISTRY

The theme that the apostle Paul develops right from the beginning of his letter to the Galatians is that God through Jesus Christ has *delivered* his people from this present wicked system of things. The apostle stresses the fact that Christians have been made free for the new system of things, and now they are to stand fast for that freedom, zealously guarding their liberty-giving worship. (Gal. 1:3, 4; 5:1) One of the main ways Jehovah's witnesses guard their liberty-giving worship is by sharing it with others. But for others to experience this grand deliverance and to attain to liberty-giving worship they need the Word of God, the Bible. To meet this need, Jehovah's witnesses, during the month of December, are offering to all persons a copy of the *New World Translation of the Holy Scriptures*, along with a booklet for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 24: Saving the World of Mankind by Blood, ¶1-22. Page 712. Songs to Be Used: 23, 29.

December 31: Saving the World of Mankind by Blood, ¶23-29, and By Man's Way or by God's Way—Which? ¶1-11. Page 717. Songs to Be Used: 65, 64.

January 7: By Man's Way or by God's Way—Which? ¶12-34. Page 722. Songs to Be Used: 62, 47.