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Vaccinations

The Golden Age, February 4, 1931, p. 293

“Vaccination is a direct violation of the everlasting covenant that God made with Noah after the flood.”

The Watchtower, December 15, 1952, p. 764

“Is vaccination a violation of God’s law forbidding the taking of blood into the system?... After consideration of the matter, it does not appear to us to be in violation of the everlasting covenant made with Noah, as set down in Genesis 9:4, nor contrary to God’s related commandment at Leviticus 17:10-14... Hence all objection to vaccination on Scriptural grounds seems to be lacking.”

The Watchtower, November 1, 1961, p. 670

“Since the Bible forbids the eating of blood, how are Christians to view the use of serums and vaccines? Has the Society changed its viewpoint on this?...However, vaccination is a virtually unavoidable practice in many segments of modern society, and the Christian may find some comfort under the circumstances in the fact that this use is not in actuality a feeding or nourishing process, which was specifically forbidden when God said that man was not to eat blood, but it is a contamination of the human system.

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Awake!, August 22, 1965, p. 20

“There can be little doubt that vaccinations appear to have caused a marked decrease in the number of people contracting certain contagious diseases.”

The Watchtower, October 1, 1994, p. 31

“Would it be proper to accept a vaccination or some other medical injection containing albumin derived from human blood? Witnesses have long realized that this is a matter for private decision in accord with each one’s Bible-trained conscience. Some Christians who feel that they can in good conscience accept such injections have noted that antibodies from the blood of a pregnant woman cross into the blood of the baby in her womb.”

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on the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

What About Armageddon?

When we see these scriptures, and note the emphasis with which these commands not to mingle human blood and animal blood are repeated over and over, we can but wonder what part the violation, the general and impudent violation, of the spirit of this command will play in the battle of Armageddon. Will those who have made and injected and suffered the injection of calf and horse serums into the human blood stream go scot free? We doubt it.

Quite likely there is some connection between the violation of human blood and the spread of demonism. We cannot suppose that the Creator had no reason for associating the two, and He has done so at least twice in His Word. One of these passages is in Leviticus 19: 26 and reads: "Ye shall not eat any thing with the blood; neither shall ye use enchantment, nor observe times."

Can it be that the general corruption and vio-

lation of human blood by serums of various sorts has provided a garden out of which, in Armageddon, will grow, and do now grow, the most monstrous conditions of accord with the Devil and his angels, with their vibrations, their ways of doing things, if you please, that have ever taken place on this planet? It looks as if it might be so, and as if we were just beginning to find it out.

Let no one hide behind the thought that the laws given to the Jews have no application to anybody now. In the New Testament it is deserving of particular notice that at the very time when the holy spirit declared by the apostles that the Gentiles are free from the yoke of circumcision, abstinence from blood was explicitly enjoined (Acts 15: 28, 29), and the action thus prohibited was classed with idolatry and fornication. This plainly suggests that much of the looseness of our day along sexual lines may be traceable to the easy and continued violation of the divine commands to keep human and animal blood apart from each other. With cells of foreign blood racing through his veins man is not normal, not himself, but lacks the poise and balance which make for self-control.

The Sacredness of Human Blood *By Charles A. Pattillo (Va.)*

(REASONS WHY VACCINATION IS UNSCRIPTURAL)

SINCE vaccination has become a topic for discussion, I cannot restrain myself from writing you in regard to this great evil. The vaccination law cannot be a just law. Every father and mother ought to have a right to say what should be done to the body of their own child; yet the vaccination law reduces the father and mother to mere slavery, almost as bad as the colored people were in, when their children were put upon the block and sold. In many slave-sale cases the mother and father were even forbidden to shed tears.

Vaccination is a direct violation of the everlasting covenant that God made with Noah after the flood. In Genesis 9: 1-17 we read: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every mov-

ing thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you: and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I



● Is vaccination a violation of God's law forbidding the taking of blood into the system?
—G. C., North Carolina.

The matter of vaccination is one for the individual that has to face it to decide for himself. Each individual has to take the consequences for whatever position and action he takes toward a case of compulsory vaccination, doing so according to his own conscience and his appreciation of what is for good health and the interests of advancing God's work. And our Society cannot afford to be drawn into the affair legally or take the responsibility for the way the case turns out.

After consideration of the matter, it does not appear to us to be in violation of the everlasting covenant made with Noah, as set down in Genesis 9:4, nor contrary to God's related commandment at Leviticus 17:10-14.

Most certainly it cannot reasonably or Scripturally be argued and proved that, by being vaccinated, the inoculated person is either eating or drinking blood and consuming it as food or receiving a blood transfusion. Vaccination does not bear any relationship to or any likeness to the intermarriage of angelic "sons of God" with the daughters of men, as described in Genesis 6:1-4. Neither can it be put in the same class as described at Leviticus 18:23, 24, which forbids the mingling of humans with animals. It has nothing to do with sex relations.

Hence all objection to vaccination on Scriptural grounds seems to be lacking. The only proper objection that some persons could raise to it would be on the matter of the health risks involved or of keeping their blood stream clean from diseased matter coming from a foreign source, whether from an animal sore or from a human sore. Medical science, in fact, claims that vaccination actually results in building up the vitality of the blood to resist the disease against which the person is inoculated. But, of course, that is a question for each individual concerned to decide for himself and as he sees it to be Jehovah's will for him.

We merely offer the above information on request, but can assume no responsibility for the decision and course the reader may take.

"WATCHTOWER" STUDIES

Week of January 25: The Voice of Jehovah.
Week of February 1: Harkening to His Voice.

food to an idol does not bring about any change in the meat itself that would make it unfit for use. So if part of an animal that was offered in sacrifice were sold in a meat market it would be just as good as any other meat. Certainly a Christian would never ask for this meat in preference to other meat, feeling that it was "holy meat," but, on the other hand, he was not under obligation to make inquiry to find out if the source of supply was a religious temple or a regular slaughterhouse. So the point under discussion in 1 Corinthians 10:25 was the purchasing of meat in a market that obtained some of its supplies from a religious temple.

Christians are also commanded to abstain "from blood and what is strangled." (Acts 21:25) The Scriptures do indicate that one may eat meat but that he must not do it as an act of idolatry; however, nowhere does the Bible say that believers may eat blood under any circumstances. Furthermore, the prohibition on the consumption of blood is directed, not only to those who do their own slaughtering, but to all "the believers." Therefore those believers who do not do their own slaughtering may have to make inquiry to find an acceptable source of supply if they want to eat meat. If you know from your own experience or from inquiry that it is customary in your locality to drain the blood from butchered animals and from fowl killed for food, and you are doing business with a reliable person, then it may not be necessary to ask further specific questions on the matter when meat is purchased. However, one who purchases meat from worldly persons in those communities where Caesar's laws do not specify that blood must be drained from slaughtered animals would not be able to avoid eating "blood and what is strangled" without making inquiry.

So the points of counsel are harmonious and are in agreement with the rest of the Word of God.

● In view of the Bible command on abstinence from blood, how are fish and insects to be prepared in order to be acceptable for food?—B. F., U.S.A.

Fish was a common food among the Jews. Jesus himself ate it, and on different occasions he directed successful fishing operations, both with a net and with a hook. (Num. 11:5; Matt. 14:17; 17:27; Luke 5:1-11; 24:42, 43) Some insects, too, were used for food. (Lev. 11:21; Mark 1:6) Of course, the amount of blood

contained in these creatures may be very small, so that it is impossible to *pour out* their blood; yet that is what was required to make the meat of a creature acceptable for food. (Lev. 17:13) It was not required that the meat be squeezed or that it be soaked; simply that the blood be poured out. If there is not enough blood to pour it out, Christians are not under obligation to take extreme measures to be sure that some blood is extracted. Of course, if, on cutting the creature open, an accumulation of blood is clearly in evidence, this can easily be removed, and it would be proper to do so.

● Since the Bible forbids the eating of blood, how are Christians to view the use of serums and vaccines? Has the Society changed its viewpoint on this?—J. D., U.S.A.

The Bible is very clear that blood could properly be used only on the altar; otherwise it was to be poured out on the ground. (Lev. 17:11-13) The entire modern medical practice involving the use of blood is objectionable from the Christian standpoint. Therefore the taking of a blood transfusion, or, in lieu of that, the infusing of some blood fraction to sustain one's life is wrong.

As to the use of vaccines and other substances that may in some way involve the use of blood in their preparation, it should not be concluded that the Watch Tower Society endorses these and says that the practice is right and proper. However, vaccination is a virtually unavoidable practice in many segments of modern society, and the Christian may find some comfort under the circumstances in the fact that this use is not in actuality a feeding or nourishing process, which was specifically forbidden when God said that man was not to eat blood, but it is a contamination of the human system.

So, as was stated in *The Watchtower* of September 15, 1958, page 575, "It would therefore be a matter of individual judgment whether one accepted such types of medication or not." That is still the Society's viewpoint on the matter.—Gal. 6:5.

However, the mature Christian is not going to try to find in this a justification for as many other medical uses of blood substances as possible. To the contrary, recognizing the objectionableness of the entire practice, he is going to stay as far away from it as he can, requesting other treatment where such is available.

have received an injection of horse serum, and have become sensitive to it, are given another injection of it at some later time.

Use of a serum can often be avoided by being inoculated with a vaccine well in advance of trouble. An injection with a tetanus vaccine, for example, gives a person protection from the danger of the lethal poison of tetanus organisms, should he receive a wound from something that has tetanus spores on it. A vaccination for tetanus could mean that tetanus serum would be unnecessary. This is a factor a person might want to consider since tetanus serum presents a greater risk of bad side effects than the vaccine and also is produced from blood.

In view of the hazards accompanying vaccinations, persons opposing them should be given the right to decline to take the risk of those hazards. Some public officials have shown a disregard for these hazards, possibly because of not being aware of them, and have tried to compel people to be vaccinated. Parents often are confronted with such officials in public schools, who may refuse to let unvaccinated children stay in school. When such officials adamantly refuse to respect their right to refuse vaccinations for their children, the parents must decide whether to let their children be vaccinated so as to remain in school or to find some other way to get them educated. The issue for such persons is not a religious one but one of health risks.

The view held by persons believing that a healthy body does not need vaccinations was presented by *Prevention* magazine of October 1958. It stated: "A basic element in the case against artificial immunization is this: just as outward sanitation has helped rid us of some basic causes of diphtheria, so internal cleanliness of the child's system would surely take care of the rest of the problem. A clean and healthy blood-

stream, achieved by a good diet of unrefined foods, healthful exercise and use of food supplements has a high immunity of its own to all infections. There is no need then to inject a new immunizing factor to combat each contagious disease, for the body will manufacture its own as the need to defend itself arises."

Are They Necessary?

There can be little doubt that vaccinations appear to have caused a marked decrease in the number of people contracting certain contagious diseases. During the first thirty years of this century there were thousands of smallpox cases in the United States. From 1920 to 1930 alone, they ran from 30,000 to 100,000 annually, but in recent years there have been only about 55 cases of smallpox annually, with no deaths. Vaccinations also appear to have caused a decline in polio.

Strange as it may seem, epidemic poliomyelitis seems to be a disease peculiar to this sanitary twentieth century. As late as 1887, it was unknown; and in places where the standards of hygiene are low it does not seem to be present. An explanation for this might be in what opponents of vaccination say. *Prevention* magazine of June 1964 mentions that a polio epidemic in one locality was stopped when the children there were put on a diet that eliminated refined sweets such as ice cream, soda, candy and pastry that caused a lowering of their blood sugar. Such things are not eaten to any great extent where standards of living are low.

The highest incidence of polio in the United States was in 1952, when there were 57,879 cases of it. After that the Salk polio vaccine began to be used. Since then polio cases have dropped precipitously. In 1957 they had fallen to 5,000, and for the years 1961 and 1962 there were fewer than 1,000 cases.

QUESTIONS FROM READERS

Would it be proper to accept a vaccination or some other medical injection containing albumin derived from human blood?

Frankly, each Christian must personally decide on this.

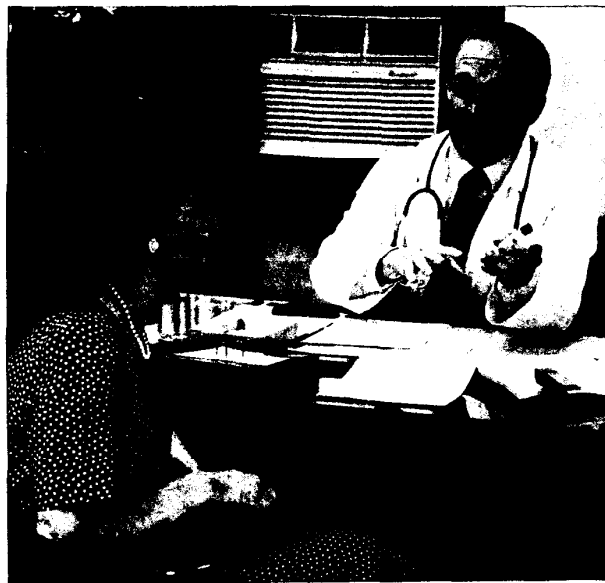
God's servants rightly want to obey the directive found at Acts 15:28, 29, to abstain from blood. Accordingly, Christians will not eat unbled meat or products such as blood sausage. But God's law also applies in the medical area. Jehovah's Witnesses carry a document stating that they refuse 'blood transfusions, whole blood, red cells, white cells, platelets, or blood plasma.' What, though, about serum injections containing a tiny amount of a blood protein?

Witnesses have long realized that this is a matter for private decision in accord with each one's Bible-trained conscience. This was pointed out in "Questions From Readers" of *The Watchtower* of June 1, 1990, which discussed serum injections that a physician may recommend if one is exposed to certain diseases. The active components of such injections are not blood plasma per se but antibodies from the blood plasma of those who have developed resistance. Some Christians who feel that they can in good conscience accept such injections have noted that antibodies from the blood of a pregnant woman cross into the blood of the baby in her womb. "Questions From Readers" mentioned this, as well as the fact that some albumin passes from a pregnant woman to her baby.

Many find this noteworthy, since some vaccines that are not prepared from blood may contain a relatively small amount of plasma albumin that was used or added to stabilize the ingredients in the preparation. Currently a small amount of albumin is also used in injections of the synthetic

hormone EPO (erythropoietin). Some Witnesses have accepted injections of EPO because it can hasten red blood cell production and so may relieve a physician of a feeling that a blood transfusion might be needed.

Other medical preparations may come into use in the future that involve a comparatively small amount of albumin, since pharmaceutical companies develop new products or change the formulas



of existing ones. Christians may thus want to consider whether albumin is part of a vaccination or other injection that a doctor recommends. If they have doubts or have reason to believe that albumin is a component, they can inquire of their physician.

As noted, many Witnesses have not objected to accepting an injection that contains a small quantity of albumin. Still, anyone wanting to study the matter more thoroughly before making a personal decision should review the information presented in "Questions From Readers" of *The Watchtower* of June 1, 1990.