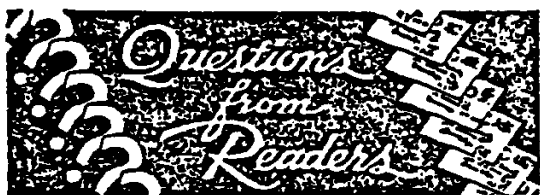


trines. No one can serve two masters, claiming to be a worshiper of God and meddling with the politics, the radical movements and other schemes of this world. (Matt. 6:24) Jehovah's chief representative, Jesus Christ, said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

It is of importance to every individual on earth to identify the group that Jeho-

vah has commissioned as his "servant" or messenger. We must recognize and understand the warning that he brings. We need to take action on the warning to safeguard our lives, for they are in a danger as grave as that of the lives of Jerusalem's citizens as that city neared destruction. For this reason forthcoming issues of The Watchtower will further discuss the identity and work of Jehovah's commissioned messenger as revealed in His vision to Ezekiel.



● Why did the Mosaic law prohibit the eating of fat?—U.S.A.

Under the Law given to the Israelites, both the blood and the fat were considered as belonging exclusively to Jehovah God. The Law stated: "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. 3:17.

The blood represents the life of a person or an animal. For this reason the Bible speaks of the "soul" as being "in the blood." (Gen. 9:4; Lev. 17:11, 14) Since only Jehovah God can give life, life or that which represents life, the blood, rightly belongs to him.

The fat was regarded as the best or richest part. This is evident from such figurative expressions as the "fat part of the land," "the best [literally, the fat] of the oil," and "the best [literally, the fat] of the new wine and the grain." (Gen. 45:18; Num. 18:12) Thus the prohibition against eating fat evidently served to impress upon the Israelites that the "first" or best parts belong to Jehovah, to be offered up to him in sacrifice. The eating of fat would therefore have been an illegal appropriation of something that had been sanctified to Jehovah. It would have been an invasion of his rights. However, in the case of

an animal that died of itself or was killed by another beast, fat could be used for other purposes.—Lev. 7:23-25.

Many Bible commentators believe that the command about fat pertained only to animals acceptable for sacrifice. But there are indications that this prohibition against eating fat applied to the fat of all animals. The injunction respecting fat is linked with the one regarding blood. And the blood of all animals was prohibited for food. (Lev. 17:13, 14; Deut. 12:15, 16) Reasonably, therefore, the regulation regarding fat likewise embraced the fat of all animals.

It may also be noted that proper bleeding did not remove every molecule of blood from the meat, and yet the residue of blood remaining did not make the meat unfit for consumption. Similarly, the prohibition on the eating of fat did not render meat with traces of fat unsuitable for food.

Of course, the prohibition on fat did not rule out the feeding or fattening of sheep or cattle for the table. The Scriptures even mention "fattened cuckoos." (1 Kl. 4:23) In view of the restriction on the use of fat for food, evidently the "fattening" was not for the purpose of producing layers of fat, but that the animals might become full-fleshed, not skinny.

At Deuteronomy 32:14 the reference to the "fat of rams" as being given to the Israelites is figurative. It designates the best of the flock (similar to the English expression "the cream of the crop"). Hence *The Jerusalem Bible* reads, "rich food of the pastures." The words of Nehemiah 8:10, "Go, eat the fatty things," are to be understood similarly. The "fatty things" figuratively denote rich, luscious