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THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



**Who Has
God's Favor?**

THE WATCHTOWERTM

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in God's now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. *The Watchtower*, published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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What Kind of People Do You Favor?

**"BRIDE WANTED. Should be fair and slim, graduate or preferably postgraduate.
Must be from good family with properties. Same caste preferred."**

SO READS a typical matrimonial advertisement that you might see in a newspaper in India. Likely, you could see something similar in many other parts of the world. In India the notice is usually issued by the parents of a prospective groom. Replies may include a photograph of a girl dressed in a bright red sari and wearing a lot of gold jewelry. If the boy's family approves, negotiations with a view to marriage would begin.

Common Standards of Value

In India requests for a fair bride are very common. This is due to a deep-rooted belief that the so-called lower castes of Hindu society are dark skinned. Recently, a program on Indian television told a story of two girls, one fair and the other dark. The fair girl

was cruel and ill-mannered; the dark girl was kind and gentle. A magical reversal took place, and the fair girl became dark as punishment, while the dark girl was made fair. The moral of the story obviously was that while goodness eventually triumphs, fair skin is a desired reward.

Such racial feelings are often far more deep-seated than one may realize. For example, an Asian may visit a Western country and complain that he was mistreated because of the color of his skin or the slant of his eyes. Such actions disturb him, and he feels discriminated against. But when he returns to his native land, he may treat persons of a different ethnic group the very same way. Even today skin color and ethnic background play a major role in many people's estimation of another person's worth.

"Money is what meets a response in all things," wrote King Solomon of ancient times. (Ecclesiastes 10:19) How true that is! Wealth also affects how people are viewed. The source of the wealth is rarely questioned. Has a man become rich because of hard work or careful management or dishonesty? That hardly matters. Riches, ill-gotten or not, lead many people to curry favor with the possessor.

Higher education too has been placed on a pedestal in this competitive world. As soon as a child is born, parents are urged to start putting aside large sums for education. By the time he is two or three years old, they worry about getting him into the right nursery school or kindergarten as a first step on the long journey to a university degree. Some people seem to think that a prestigious diploma carries with it the right to favor and respect from others.

Yes, skin color, education, money, ethnic background—these have become the standards by which many people judge or, rather, prejudice another person. These are the factors that determine to whom they show favor and from whom they withhold it. What about you? Whom do you favor? Do you consider someone with money, fair skin, or higher education more deserving of favor and respect? If so, you need to consider seriously the basis for your feelings.

Are These Sound Standards?

The book *Hindu World* observes: "Any one of the lower castes killing a brāhmin could be tortured to death and his property confiscated, and his soul was eternally damned. A brāhmin who killed anyone could only be fined and never punished with death." Though the book is speaking of ancient times, what about today? Racial prejudice and communal tension have caused rivers of blood to flow even in the 20th cen-

tury. And this has not been confined to India. The hatred and violence perpetuated by apartheid in South Africa, racial prejudice in the United States, nationalist prejudice in the Baltics—the list goes on and on—are all caused by feelings of innate superiority. Certainly, such favoring of one person over another because of race or nationality has not produced good, peaceful fruits.

How about wealth? Undoubtedly, many become rich through honest, hard work. However, enormous wealth has been amassed by underworld criminals, black marketers, drug traffickers, illegal-arms dealers, and others. True, some of these donate to charities or support schemes to help the poor. Nevertheless, their criminal acts have brought untold suffering and misery to their victims. Even comparatively small-time operators, such as those who take a bribe or share in shady business practices, have caused frustration, injury, and death when their products or services fail and malfunction. Indeed, possession of wealth in itself is no basis for favorable judgment.

What, then, about education? Does a long list of degrees and titles after a person's name guarantee that he is honest and upright? Does it mean that he should be looked upon with favor? Granted, education can broaden one's horizons, and many who have made use of their education to benefit others are deserving of honor and respect. But history is replete with examples of exploitation and oppression of the masses by the educated class. And consider what is happening on the college or university scene today. Campuses are plagued with problems of drug abuse and sexually transmitted diseases, and many students enroll solely in the pursuit of money, power, and fame. A person's education alone is hardly a reliable indicator of his true character.

No, skin color, education, money, ethnic background, or other such factors are not a sound basis on which to judge another person's worth. Christians should not be pre-

occupied with these matters in an effort to gain favor from others. What, then, should a person be concerned with? What standards should one go by?

Who Has God's Favor?

ALL of us want to be liked by our associates. To a Christian a far stronger desire is to find favor with God. Of Jehovah God, it is stated at Psalm 84:11: "Favor and glory are what he gives. Jehovah himself will not hold back anything good from those walking in faultlessness." At the birth of Jesus, the joyful cry of the heavenly angels promised "peace on earth for men whom he favours!"—Luke 2:14, *Moffatt*.

But whom does God favor? Are God's standards the same as man's? Understandably, they are not, as indicated by what was discussed in the previous article. In fact, since Christians are admonished to "become imitators of God," each of us might well ask, Do I show favor to persons whom God favors, or am I inclined to follow worldly standards in my judgment of people? (Ephesians 5:1) To gain Jehovah's favor and approval, we must take care to see things from his viewpoint.

God's Higher Standards

"God is not partial," said the apostle Peter, "but in every nation the man that fears him and works righteousness is acceptable to him." Further, the apostle Paul testified that God "made out of one man every nation of men." (Acts 10:34, 35; 17:26) It is only reasonable to conclude, therefore, that all humans are equal in God's sight no matter

what their physical characteristics are. That being the case, it would not befit a Christian to favor someone unduly simply because that one comes from a particular region or is of a certain skin color or belongs to another race. Rather, he would do well to follow his Exemplar, Jesus Christ, about whom even enemies admitted that he showed no partiality.—Matthew 22:16.

The expression "skin-deep" is at times used to describe something that is shallow or unimportant. Skin color is just that; it is only skin-deep. The color of a person's skin in no way reflects his personality or inner qualities. When it comes to choosing people with whom to associate, to eat, or to shake hands, we should certainly not look particularly at skin color. Remember, the maiden who inspired some of the most beautiful and romantic poetry ever written said of herself: "A black girl I am, but comely, . . . I am swarthy, because the sun has caught sight of me." (Song of Solomon 1:5, 6) Neither race nor color forms a proper basis for showing favor. Much more important is whether a person fears God and works righteousness.

How does God feel about the possession of material wealth? Of all the persons whom God loves and favors, his Son, Jesus Christ, is the foremost. Yet, when on earth, Jesus had "nowhere to lay down his head." (Matthew 8:20) He owned no landed property,

houses, fields, fruit trees, or animals. Still, Jehovah honored him and exalted him to a position that is above everyone else in the universe except God himself.—Philippians 2:9.

Jesus Christ found favor with God because he was rich not in material goods but in fine works. (Compare 1 Timothy 6:17, 18.) He admonished his followers: “Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal.” (Matthew 6:19, 20) Thus, rather than showing favor only to those who are rich in this world’s goods, Christians will make no distinctions on the basis of worldly belongings. They will seek out those who are rich toward God irrespective of whether they are rich or poor in a material way. Never forget that “God chose the ones who are poor respecting the world to be rich in faith and heirs of the Kingdom.” (James 2:5) If you maintain God’s viewpoint, you will never fall prey to the common practice of favoring or catering to the materially rich.

As for education, the Bible clearly shows that God urges us to seek knowledge and wisdom and that Jesus Christ was the greatest teacher ever to walk the earth. (Proverbs 4:7; Matthew 7:29; John 7:46) But it is not worldly wisdom or education that finds favor with God. On the contrary, Paul tells us that “not many wise in a fleshly way were called, . . . but God chose the foolish things of the world, that he might put the wise men to shame.”—1 Corinthians 1:26, 27.

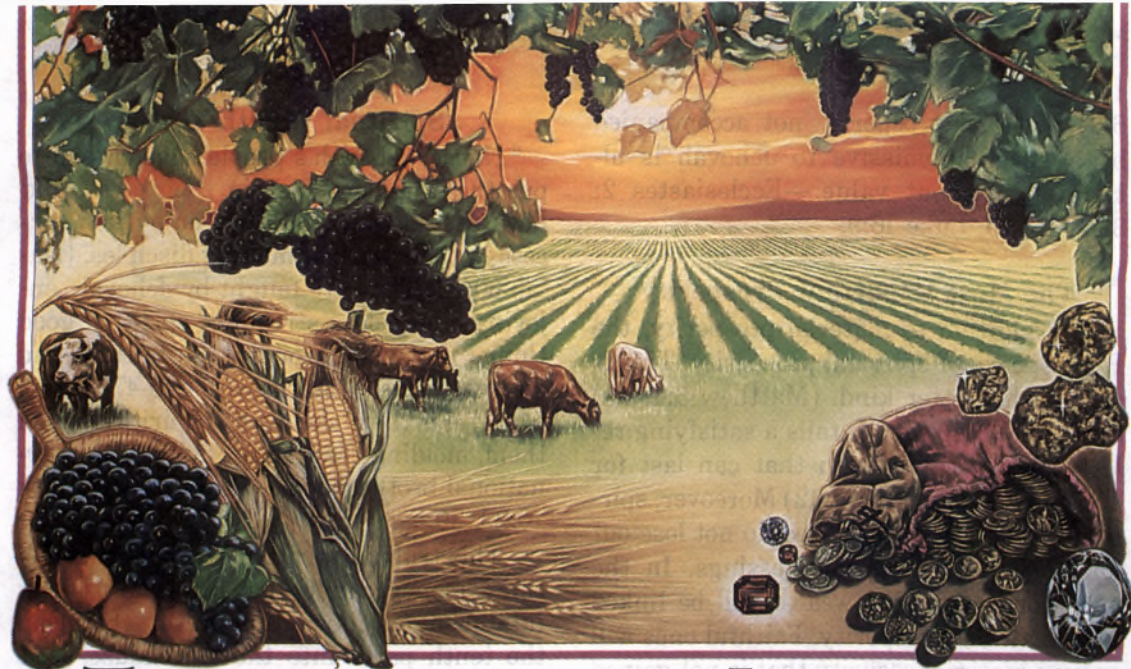
God favors those who are well educated, not in the secular subjects taught in institutes of higher learning, but in the “pure

language” of truth as found in his Word, the Bible. (Zephaniah 3:9) In fact, Jehovah himself is teaching his people today by means of an educational program that extends to the far corners of the earth. As foretold by the prophet Isaiah, people of all nations are responding by saying: “Let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.” Therefore, instead of glorifying secular education, Christians will seek out those who prove by their words and deeds that they are really “persons taught by Jehovah.” By so doing, they will enjoy the ‘abundant peace’ that God gives.—Isaiah 2:3; 54:13.

We Can Gain God’s Favor

Yes, God’s standards for bestowing favor on others are very different from man’s. Nevertheless, we must endeavor to be guided by his ways if we want to gain favor in his eyes. That means we must learn to see others from God’s point of view and not by human standards, influenced as they may be by selfishness and prejudice. How can we do that?

Jehovah God examines a person’s heart and favors those who display such qualities as love, goodness, kindness, and long-suffering. We should do likewise. (1 Samuel 16:7; Galatians 5:22, 23) We need to look at the inner person, to the extent we as humans can, and not at his skin color or ethnic background. Rather than seeking out those rich in material things, we do well to bear in mind God’s view of riches and strive “to be rich in fine works, to be liberal, ready to share.” (1 Timothy 6:18) To gain God’s favor, we must continue to seek accurate knowledge of God and of his Son, Jesus Christ, becoming well educated in the pure language of truth. (John 17:3, 17) In so doing, we too will be among those whom God favors.



THE BLESSING OF JEHOVAH MAKES RICH

"The blessing of Jehovah—that is what makes rich, and he adds no pain with it."
—PROVERBS 10:22.

SOME people never stop talking about money—or their lack of it. Unhappily for them, in recent years they have had much to discuss. In 1992 even the affluent West experienced a recession, and executives as well as rank-and-file workers found themselves out of work. Many wondered if they would ever again see a time of stable prosperity.

² Is it wrong to be concerned about our material well-being? No, to a degree it is only natural. At the same time, there is a basic truth that we must recognize about

1-3. While many are concerned about material things, what fact about material wealth should all recognize?

wealth. Ultimately, all material things come from the Creator. He is "the true God, Jehovah, . . . the One laying out the earth and its produce, the One giving breath to the people on it, and spirit to those walking in it."—Isaiah 42:5.

³ Although Jehovah does not foreordain who is to be rich and who is to be poor, all of us are answerable for the way we use whatever share we have of "the earth and its produce." If we use our wealth to lord it over others, Jehovah will hold us accountable. And any who slave for riches rather than for Jehovah will find that "the one trusting in his riches—he himself will fall." (Proverbs 11:28; Matthew 6:24; 1 Timothy

6:9) Material prosperity not accompanied by a heart submissive to Jehovah is ultimately without value.—Ecclesiastes 2: 3-11, 18, 19; Luke 16:9.

The Most Important Prosperity

⁴ In addition to material prosperity, the Bible speaks of spiritual prosperity. This is clearly the better kind. (Matthew 6:19-21) Spiritual prosperity entails a satisfying relationship with Jehovah that can last for eternity. (Ecclesiastes 7:12) Moreover, spiritually rich servants of God do not lose out on wholesome material blessings. In the new world, spiritual wealth will be linked with material prosperity. Faithful ones will enjoy a material security that is not gained by bitter competition or the sacrifice of health and happiness, as is so often the case today. (Psalm 72:16; Proverbs 10:28; Isaiah 25:6-8) They will find that in every way “the blessing of Jehovah . . . makes rich, and he adds no pain with it.”—Proverbs 10:22.

⁵ Even today those who value spiritual things feel a certain tranquillity as far as material things are concerned. True, they work to pay their bills and feed their families. Or some might even lose their jobs in times of recession. But they are not overwhelmed by such concerns. Rather, they believe Jesus’ promise when he said: “Never be anxious and say, ‘What are we to eat?’ or, ‘What are we to drink?’ or, ‘What are we to put on?’ . . . For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.”—Matthew 6:31-33.

4. Why is spiritual prosperity better than material abundance?

5. What promise did Jesus give regarding material things?

Spiritual Wealth Today

⁶ Hence, Jehovah’s people have chosen to put the Kingdom first in their lives, and how blessed they are! They enjoy rich success in their work of making disciples. (Isaiah 60:22) They are taught by Jehovah, enjoying a ceaseless stream of spiritual good things provided through “the faithful and discreet slave.” (Matthew 24:45-47; Isaiah 54:13) Further, Jehovah’s spirit is upon them, molding them into a delightful international brotherhood.—Psalm 133:1; Mark 10:29, 30.

⁷ This truly is spiritual prosperity, something money cannot buy. It is a striking fulfillment of Jehovah’s promise: “‘Bring all the tenth parts into the storehouse, that there may come to be food in my house; and test me out, please, in this respect,’ Jehovah of armies has said, ‘whether I shall not open to you people the floodgates of the heavens and actually empty out upon you a blessing until there is no more want.’” (Malachi 3:10) We today have seen this promise fulfilled. Why, though, does Jehovah, the Source of all wealth, ask that his servants bring in a tenth part, or a tithe? Who benefits from the tithe? To answer these questions, consider why Jehovah spoke these words through Malachi in the fifth century B.C.E.

Tithes and Offerings

⁸ In Malachi’s time God’s people were not prospering. Why not? In part it had to do with offerings and tithes. Back then, Israel was under the Mosaic Law covenant. When Jehovah made that covenant, he promised

6, 7. (a) Describe some aspects of the spiritual prosperity of God’s people. (b) What prophecy is being fulfilled today, and what questions does this raise?

8. According to the Law covenant, on what would Israel’s material prosperity depend?

that if Israel kept their part of it, he would bless them spiritually and materially. In effect, Israel's prosperity depended on their faithfulness.—Deuteronomy 28:1-19.

⁹ Part of Israel's obligation under the Law was to bring offerings to the temple and to pay tithes. Some of the offerings were burned in their entirety on the altar of Jehovah, while others were divided between the priests and the ones presenting the sacrifice, with special portions being offered to Jehovah. (Leviticus 1:3-9; 7:1-15) Regarding tithes, Moses told the Israelites: "Every tenth part of the land, out of the seed of the land and the fruit of the tree, belongs to Jehovah. It is something holy to Jehovah." (Leviticus 27:30) The tithe was given to the Levite workers at the tabernacle and later at the temple. In turn, nonpriestly Levites would give a tenth of what they received to the Aaronic priests. (Numbers 18:21-29) Why did Jehovah require Israel to pay tithes? First, so that they could show in a tangible way their appreciation for Jehovah's goodness. And second, so that they could contribute to the support of the Levites, who could then concentrate on their obligations, including the teaching of the Law. (2 Chronicles 17:7-9) In this way pure worship was also supported, and everyone benefited.

¹⁰ Although tithes and offerings were later used by the Levites, they were really gifts to Jehovah and so were to be of good quality, worthy of him. (Leviticus 22:21-25) What happened when the Israelites failed to bring their tithes or when they brought inferior offerings? There was no punishment prescribed in the Law, but there were consequences. Jehovah withheld his blessing, and

9. In the days of ancient Israel, why did Jehovah require Israel to pay tithes and bring offerings?
10. What happened when Israel failed to bring tithes and offerings?

the Levites, deprived of material support, left their temple duties in order to support themselves. Thus, all Israel suffered.

"Set Your Heart Upon Your Ways"

¹¹ During the course of Israel's history, some were exemplary in trying to keep the Law, including the paying of tithes. (2 Chronicles 31:2-16) As a general rule, though, the nation was neglectful. Again and again they broke the covenant with Jehovah, until he finally allowed them to be conquered and, in 607 B.C.E., to be deported to Babylon.—2 Chronicles 36:15-21.

¹² That was hard discipline, but after 70 years Jehovah restored his people to their homeland. Many of the Paradise prophecies in Isaiah were to have their initial fulfillment after that return. (Isaiah 35:1, 2; 52:1-9; 65:17-19) Yet, the main reason Jehovah brought his people back was, not to build an earthly paradise, but to rebuild the temple and restore true worship. (Ezra 1:2, 3) If Israel obeyed Jehovah, material benefits would follow, and the blessing of Jehovah would make them rich both spiritually and materially. Accordingly, as soon as they arrived in their homeland in 537 B.C.E., the Jews built an altar in Jerusalem and began work on the temple. However, they encountered strong opposition and stopped. (Ezra 4:1-4, 23) As a result, Israel did not enjoy Jehovah's blessing.

¹³ In the year 520 B.C.E., Jehovah raised up the prophets Haggai and Zechariah to urge Israel to return to the work of temple building. Haggai showed that the

11, 12. (a) What resulted when Israel neglected to keep the Law? (b) What commission did Jehovah give Israel when he brought them back from Babylon?

13, 14. (a) What followed when Israel failed to rebuild the temple? (b) How was the temple finally rebuilt, but what further lapses on Israel's part are reported?



The messenger of the covenant, Jesus, representing Jehovah, came to the temple for judgment in the first century C.E.

salem and found that Israel had again become neglectful of Jehovah's Law. He corrected this. But on a second visit, he found that things had again deteriorated. He reports: "I got to find out that the very portions of the Levites had not been given them, so that the Levites and the singers doing the work went running off, each one to his own field." (Nehemiah 13:10) This problem was corrected, and "all Judah, for their part, brought in the tenth of the grain and of the new wine and of the oil to the stores."—Nehemiah 13:12.

Robbing Jehovah

¹⁵ Likely, the prophesying by Malachi was in this same general time period, and the prophet tells us more about Israel's unfaithfulness. He records Jehovah's words to Israel: "If I am a father, where is the honor to me? And if I am a grand master, where is the fear of me?" Jehovah of armies has said to you, O priests who are despising my name." What was wrong? Jehovah explains: "When you present a blind animal for sacrificing [you say]: 'It is nothing bad.' And when you present a lame animal or a sick one [you say]: 'It is nothing bad.'"—Malachi 1:6-8.

¹⁶ In this graphic way, Malachi shows that while the Israelites were bringing in offerings, the poor quality of these betrayed gross disrespect. Malachi also wrote: "From the days of your forefathers you have turned aside from my regulations and have not kept them. Return to me, and I will return to you," Jehovah of armies has said." The Israelites wondered what specifically

15, 16. For what failings does Jehovah, through Malachi, reprove Israel?

nation was suffering material hardships and related this to their lack of zeal for Jehovah's house. He said: "This is what Jehovah of armies has said, 'Set your heart upon your ways. You have sown much seed, but there is a bringing of little in. There is an eating, but it is not to satisfaction. There is a drinking, but not to the point of getting intoxicated. There is a putting on of clothes, but it is not with anyone's getting warm; and he that is hiring himself out is hiring himself out for a bag having holes.' This is what Jehovah of armies has said, 'Set your heart upon your ways. Go up to the mountain, and you must bring in lumber. And build the house, that I may take pleasure in it and I may be glorified.'"—Haggai 1:5-8.

¹⁴ Encouraged by Haggai and Zechariah, the Israelites set their hearts upon their ways, and the temple was built. Some 60 years later, though, Nehemiah visited Jeru-

they had to do, so they asked: "In what way shall we return?" Jehovah answered: "Will earthling man rob God? But you are robbing me." How could Israel rob Jehovah, the Source of all wealth? Jehovah answered: "In the tenth parts and in the contributions." (Malachi 3:7, 8) Yes, by failing to bring in their tithes and offerings, Israel was robbing Jehovah!

¹⁷ This historical background shows the importance of tithes and offerings in Israel. They were a demonstration of appreciation on the part of the giver. And they helped support true worship in a material way. Thus, Jehovah went on to encourage Israel: "Bring all the tenth parts into the storehouse." Showing what would follow if they did, Jehovah promised: "I shall . . . empty out upon you a blessing until there is no more want." (Malachi 3:10) The blessing of Jehovah would make them rich.

Judged by "the True Lord"

¹⁸ Jehovah through Malachi also warned that he would come to judge his people. "Look! I am sending my messenger, and he must clear up a way before me. And suddenly there will come to His temple the true Lord, whom you people are seeking, and the messenger of the covenant in whom you are delighting. Look! He will certainly come." (Malachi 3:1) When did the promised coming to the temple take place? At Matthew 11:10, Jesus quoted Malachi's prophecy of a messenger who would prepare the way and applied it to John the Baptizer. (Malachi 4:5; Matthew 11:14) So in 29 C.E., the time for judgment had arrived! Who was the second

17. What purpose did tithes and offerings serve in Israel, and what promise does Jehovah make regarding tithes?

18. (a) Of whose coming does Jehovah warn? (b) When was there a coming to the temple, who was involved, and what was the result for Israel?

messenger, the messenger of the covenant who would accompany Jehovah, "the true Lord," to the temple? Jesus himself, and on two occasions he came to the temple in Jerusalem and dramatically cleansed it, casting out the dishonest money changers. (Mark 11:15-17; John 2:14-17) Regarding this first-century time of judgment, Jehovah prophetically asks: "Who will be putting up with the day of his coming, and who will be the one standing when he appears?" (Malachi 3:2) In fact, Israel did not stand. They were inspected, found wanting, and in 33 C.E., they were cast off as Jehovah's chosen nation.—Matthew 23:37-39.

¹⁹ However, Malachi also wrote: "[Jehovah] must sit as a refiner and cleanser of silver and must cleanse the sons of Levi; and he must clarify them like gold and like silver, and they will certainly become to Jehovah people presenting a gift offering in righteousness." (Malachi 3:3) In harmony with this, while most of those claiming to serve

19. In what way did a remnant return to Jehovah in the first century, and what blessing did they receive?

Can You Explain?

- ☐ Ultimately, who is the Source of all wealth?
- ☐ Why is spiritual prosperity better than material wealth?
- ☐ What purpose did tithes and offerings serve in Israel?
- ☐ When did Jehovah, "the true Lord," come to the temple to judge Israel, and with what result?
- ☐ Who returned to Jehovah after he came to his temple in the first century C.E.?

Jehovah in the first century were cast off, some were cleansed and came to Jehovah, offering acceptable sacrifices. Who? The ones who had responded to Jesus, the messenger of the covenant. At Pentecost 33 C.E., 120 of these responsive ones were gathered together in an upper room in Jerusalem. Strengthened by holy spirit, they began to present a gift offering in righteousness, and quickly their numbers grew. Soon, they spread throughout the Roman Empire. (Acts 2:41; 4:4; 5:14) Thus, a remnant returned to Jehovah.—Malachi 3:7.

²⁰ This remnant of Israel, which came to include Gentiles grafted, as it were, into the rootstock of Israel, was a new “Israel of God,” a nation made up of spirit-anointed Christians. (Galatians 6:16; Romans 11:17) In

20. When Jerusalem and the temple were destroyed, what happened to the new Israel of God?

70 C.E., a “day . . . burning like the furnace” came upon fleshly Israel when Jerusalem and her temple were destroyed by Roman armies. (Malachi 4:1; Luke 19:41-44) What happened to the spiritual Israel of God? Jehovah showed “compassion upon them, just as a man shows compassion upon his son who is serving him.” (Malachi 3:17) The anointed Christian congregation heeded Jesus’ prophetic warning. (Matthew 24:15, 16) They survived, and Jehovah’s blessing continued to make them spiritually rich.

²¹ What a vindication of Jehovah! How, though, is Malachi 3:1 being fulfilled today? And how should a Christian respond to the encouragement at Malachi 3:10 to bring the whole tithe into the storehouse? This will be discussed in the next article.

21. What questions remain about Malachi 3:1 and 10?

“BRING ALL THE TENTH PARTS INTO THE STOREHOUSE”

“Test me out, please, in this respect, . . . whether I shall not open to you people the floodgates of the heavens.”—MALACHI 3:10.

IN THE fifth century B.C.E., the Israelites had been unfaithful to Jehovah. They had withheld tithes and brought unfit animals to the temple as offerings. Nevertheless, Jehovah promised that if they would

1. (a) In the fifth century B.C.E., what invitation did Jehovah give his people? (b) In the first century C.E., what resulted from Jehovah’s coming to the temple for judgment?

bring the whole tithe into the storehouse, he would pour out a blessing until there was no more want. (Malachi 3:8-10) Some 500 years later, Jehovah, represented by Jesus as His messenger of the covenant, came to the temple in Jerusalem for judgment. (Malachi 3:1) Israel as a nation was found wanting, but those individuals who returned to Jehovah were richly blessed. (Malachi 3:7) They were

anointed to become Jehovah's spiritual sons, a new creation, "the Israel of God."—Galatians 6:16; Romans 3:25, 26.

² Almost 1,900 years after this, in 1914, Jesus was enthroned as King of God's heavenly Kingdom, and the divinely inspired words at Malachi 3:1-10 were due to have a second fulfillment. In connection with this thrilling event, Christians today are invited to bring the whole tithe into the storehouse. If we do so, we too will enjoy blessings until there is no more want.

³ Regarding his coming to the temple, Jehovah said: "Look! I am sending my messenger, and he must clear up a way before me." (Malachi 3:1) As a first-century fulfillment of this, John the Baptizer came to Israel preaching repentance of sins. (Mark 1:2, 3) Was there a preparatory work in connection with the second coming of Jehovah to his temple? Yes. In the decades before the first world war, the Bible Students appeared on the world scene teaching pure Bible doctrine and exposing God-dishonoring lies, such as the Trinity and the hellfire doctrines. They also warned of the coming end of the Gentile Times in 1914. Many responded to these light bearers of truth.—Psalm 43:3; Matthew 5:14, 16.

⁴ The year 1914 began what the Bible calls "the Lord's day." (Revelation 1:10) Momentous events were to take place during that day, including the identifying of "the faithful and discreet slave" and the appointing of that one "over all [the Master's] belongings." (Matthew 24:45-47) Back in 1914,

2. When was Malachi 3:1-10 to have a second fulfillment, and what are we invited to do in connection with this?

3. Who was the messenger preparing the way before Jehovah (a) in the first century? (b) before the first world war?

4. What question had to be settled during the Lord's day?

thousands of churches claimed to be Christian. Which group would be acknowledged by the Master, Jesus Christ, as his faithful and discreet slave? That question was to be settled when Jehovah came to the temple.

Coming to the Spiritual Temple

⁵ To which temple, though, did he come? Clearly not to a literal temple in Jerusalem. The last of those temples was destroyed back in 70 C.E. Jehovah does have, however, a greater temple that was foreshadowed by that at Jerusalem. Paul spoke of this greater temple and showed how grand it truly is, with a holy place in heaven and a courtyard here on earth. (Hebrews 9:11, 12, 24; 10:19, 20) It is to this great spiritual temple that Jehovah came for a judgment work.—Compare Revelation 11:1; 15:8.

⁶ When did this happen? According to substantial evidence available, in 1918.* What was the result? As for Christendom, Jehovah saw an organization whose hands dripped with blood, a corrupt religious system that had prostituted herself to this world, allying herself with the wealthy and oppressing the poor, teaching pagan doctrines rather than practicing pure worship. (James 1:27; 4:4) Through Malachi, Jehovah had warned: "I will become a speedy witness against the sorcerers, and against the adulterers, and against those swearing falsely, and against those acting fraudulently with the wages of a wage worker, with the widow and with the fatherless boy." (Malachi 3:5) Christendom had done all of this and worse. By 1919 it was clearly seen that Jehovah had condemned her to destruction along with the rest of

* For further information, see the June 15, 1987, *Watchtower*, pages 14-20.

5, 6. (a) To which temple did Jehovah come for judgment? (b) What judgment did Christendom receive from Jehovah?

Babylon the Great, the worldwide edifice of false religion. From then on, the call went out to rightharted ones: "Get out of her, my people."—Revelation 18:1, 4.

⁷ Who, then, was the faithful and discreet slave? In the first century, it began with the small group that responded to the witness work of John the Baptizer and of Jesus, the messenger of the covenant. In our century, it was the few thousands who responded to the preparatory work of the Bible Students during the years leading up to 1914. These ones endured harsh trials during the first world war, but they demonstrated that their heart was with Jehovah.

A Cleansing Work

⁸ Even this group needed cleansing, however. Some who had attached themselves to them turned out to be enemies of the faith and had to be cleared out. (Philippians 3:18) Others were unwilling to shoulder the responsibilities involved in serving Jehovah and drifted away. (Hebrews 2:1) Apart from that, there were Babylonish practices remaining that needed to be eliminated. Organizationally too the faithful and discreet slave had to be cleansed. A proper position of neutrality toward this world had to be learned and applied. And as the world became more and more corrupt, they needed to put up a hard fight to keep moral and spiritual uncleanness out of the congregations.—Compare Jude 3, 4.

⁹ Yes, cleansing was needed, but Jehovah had lovingly promised concerning the enthroned Jesus: "He must sit as a refiner and cleanser of silver and must cleanse the sons of Levi; and he must clarify them like gold

and like silver, and they will certainly become to Jehovah people presenting a gift offering in righteousness." (Malachi 3:3) Starting in 1918, Jehovah, through this messenger of the covenant, has fulfilled his promise and cleansed his people.

¹⁰ The anointed brothers of Christ and the great crowd who later joined them in Jehovah's service all benefited from Jehovah's acting as a refiner and a cleanser of silver. (Revelation 7:9, 14, 15) As an organization they came, and still come, presenting a gift offering in righteousness. And their offering is "gratifying to Jehovah, as in the days of long ago and as in the years of antiquity." (Malachi 3:4) It was these that Jehovah prophetically invited: "'Bring all the tenth parts into the storehouse, that there may come to be food in my house; and test me out, please, in this respect,' Jehovah of armies has said, 'whether I shall not open to you people the floodgates of the heavens and actually empty out upon you a blessing until there is no more want.'"—Malachi 3:10.

Offerings and Tithes

¹¹ In Malachi's day God's people brought in literal offerings and tithes, such as grain, fruit, and livestock. Even in Jesus' day, faithful Israelites made literal offerings at the temple. However, after Jesus' death all that changed. The Law was abolished, including the command to present specific material offerings and tithes. (Ephesians 2:15) Jesus fulfilled the prophetic type of the offerings under the Law. (Ephesians 5:2; Hebrews 10:1, 2, 10) In what way, then, can Christians bring in offerings and tithes?

7. Whom did Jesus acknowledge as his faithful and discreet slave?

8, 9. Back in 1918, in what ways did the faithful and discreet slave need cleansing, and what promise had Jehovah made in this regard?

10. What kind of offering did God's people bring, and what invitation did Jehovah give them?

11. Why are offerings according to the Mosaic Law system no longer required?



**Our spiritual tithes include
offering our strength and resources
to build Kingdom Halls**

¹² For them, offerings are outstandingly of a spiritual kind. (Compare Philippians 2:17; 2 Timothy 4:6.) For example, Paul spoke of the preaching work as an offering when he said: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." He pointed to another spiritual kind of sacrifice when he urged: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Hebrews 13:15, 16) When parents encourage their children to enter the pioneer service, they may be said to be offering them to Jehovah, much as Jephthah offered his daughter as "a burnt offering" to God, who had given him the victory.—Judges 11:30, 31, 39.

¹³ What about tithes, though? Are Christians obligated to put aside a tenth of their material income and give it to Jehovah's or-

12. What kind of spiritual offerings and sacrifices do Christians make?

13. Why are Christians not required to give a literal tenth of their income?

ganization, comparable to what is done in some churches of Christendom? No, that is not required. There is no scripture stating such a rule for Christians. When Paul was collecting contributions for needy ones in Judea, he did not mention a specific percentage that should be given. Rather, he said: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Corinthians 9:7) In speaking of those in special ministries, Paul showed that while some were quite properly supported by voluntary contributions, he was prepared to work and support himself. (Acts 18:3, 4; 1 Corinthians 9:13-15) There were no tithes assigned for this purpose.

¹⁴ Clearly, for Christians the tithe symbolizes, or represents, something. Since it is a tenth and the number ten often symbolizes earthly completeness in the Bible, does the tithe symbolize our giving of our all to Jehovah? No. When we dedicate ourselves to Jehovah and symbolize this by water baptism, that is when we give our all to him. From the time of our dedication, we have nothing that is not already Jehovah's. However, Jehovah allows individuals to dispose of what is theirs. So the tithe represents the portion of what is ours that we bring to Jehovah, or use in Jehovah's service, as a token of our love for him and of our recognition of the fact that we belong to him. The modern-day tithe does not have to be just a tenth. In some cases it will be less. In others it will be more. Each individual brings what his heart impels him to bring and what his circumstances permit.

14. (a) Why does bringing in a tithe not represent our giving of our all to Jehovah? (b) What is represented by the tithe?



¹⁵ What is included in this spiritual tithe? For one thing, we give Jehovah of our time and energy. The time we spend at meetings, in attending assemblies and conventions, in the field service, all of this is something given to Jehovah—a part of our tithe. The time and energy we spend visiting the sick and helping others—again, these are part of our tithe. Assisting in constructing Kingdom Halls and sharing in the work of maintaining and cleaning the hall are likewise a part.

¹⁶ Our tithe also includes our financial contributions. With the extraordinary increase of Jehovah's organization in recent years, financial obligations have increased. New Kingdom Halls are needed, along with new branch facilities and new Assembly Halls, together with the upkeep of those already built. Covering the expenses of those who have made themselves available for special service—often making great personal sacrifices to do so—also constitutes a formidable challenge. In 1991 the cost of maintaining missionaries, traveling overseers, and special pioneers alone amounted to more than 40 million dollars, all of which was provided by voluntary contributions.

15, 16. What is included in our spiritual tithe?

Because of Jehovah's blessing on his people, much construction has been needed, including Kingdom Halls and Assembly Halls

¹⁷ Just what should we give as our spiritual tithe? Jehovah does not set a percentage. Nevertheless, a sense of dedication, a genuine love of Jehovah and the brothers, as well as a sense of urgency from realizing that there are lives to be saved, encourage us to bring in our whole spiritual tithe. We feel impelled to serve Jehovah to the greatest extent possible. If we were to stint or give grudgingly of ourselves or our resources, this would be tantamount to our robbing God.—Compare Luke 21:1-4.

Blessed Until No More Want

¹⁸ Since 1919, Jehovah's people have responded generously with their time, energy, and financial resources to the needs of the preaching work. They have truly brought the whole tithe into the storehouse. As a result, Jehovah has fulfilled his promise and poured out a blessing until there is no more want. This has been seen most dramatically in their numerical growth. From the few thousand

¹⁷ Just what should we give as our spiritual tithe?

18, 19. How have Jehovah's people been blessed for bringing in their whole tithe?

anointed ones serving Jehovah when he came to his temple in 1918, they have grown until today the anointed along with their companions, the other sheep, number many more than four million in 211 different lands. (Isaiah 60:22) These have also been blessed with a continuing growth in understanding of the truth. The prophetic word has been made more sure to them. Their confidence in the outworking of Jehovah's purposes has been firmly established. (2 Peter 1:19) They are truly a people "taught by Jehovah."—Isaiah 54:13.

¹⁹ Through Malachi, Jehovah foretold a further blessing: "At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." (Malachi 3:16) Of all the organizations claiming to be Christian, only Jehovah's Witnesses both think upon his name and magnify it among the nations. (Psalm 34:3) How happy they are to be assured that Jehovah remembers their faithfulness!

²⁰ The anointed remnant are Jehovah's special people, and the great crowd, flocking to associate with them, reap with them the blessings of pure worship. (Zechariah 8:23) Through Malachi, Jehovah promises: "'They will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him.'" (Malachi 3:17) What a blessing that Jehovah has such tender regard for them!

²¹ Indeed, more and more the difference between the true Christians and the false is becoming manifest. As Jehovah's people

20, 21. (a) What blessed relationship do true Christians enjoy? (b) As to Christianity, what distinction is becoming clearer and clearer?

strive to keep to his standards, Christendom sinks further and further into this world's morass of uncleanness. Truly, Jehovah's words have proved true: "You people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him."—Malachi 3:18.

²² Soon, the day of reckoning will come for the false Christians. "'Look! the day is coming that is burning like the furnace, and all the presumptuous ones and all those doing wickedness must become as stubble. And the day that is coming will certainly devour them,' Jehovah of armies has said." (Malachi 4:1) Jehovah's people know that he will protect them at that time, as he protected his spiritual nation back in 70 C.E. (Malachi 4:2) How happy they are to have that assurance! Hence, until that time let each of us show our appreciation and love for Jehovah by bringing the whole tithe into the storehouse. Then we can be confident that he will continue to bless us until there is no more want.

22. What blessings can we be confident of enjoying if we continue to bring in the whole tithe?

Can You Explain?

- ☐ In modern times, when did Jehovah come to the temple with his messenger of the covenant?
- ☐ Who is the faithful and discreet slave, and what cleansing did they need after 1918?
- ☐ What kind of spiritual offerings do true Christians bring to Jehovah?
- ☐ What is the tithe that Christians are invited to bring to the storehouse?
- ☐ What blessings do God's people enjoy by offering spiritual tithes?

The Blessings of Gilead Education Spread Worldwide

EDUCATION in this old world has only limited value. Since it is based mostly on human ideas instead of on God's truth, it cannot impart true purpose in life. But the Gilead School is different. In his introductory comments at the graduation of the 93rd class of Gilead, Theodore Jaracz of the Governing Body brought out that this school provides education with true substance. As Psalm 119:160 says, "the substance of [God's] word is truth." So it was with great excitement

that an audience of nearly 6,000 listened to the graduation program on September 13, 1992.

The first talk of the morning, delivered by Lon Schilling of the Watchtower Farms Committee, was entitled "Go On Conquering the World and Its Ruler." Brother Schilling focused on Revelation 12:11 and pointed out that the verse shows three ways of conquering: (1) through the blood of the Lamb, (2) by means of witnessing, and (3) by having a self-sacrificing spirit.



93rd Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row. (1) Hitesman, C.; West, P.; Evans, D.; Hipps, M.; Simonelli, N.; Wood, S.; Corkle, M.; Flores, C.; Thomas, J. (2) Jones, M.; Nissinen, J.; Sponenberg, M.; Zachary, K.; Ravn, G.; Backman, M.; Wettergren, A.; Evans, D.; Flores, R.; Caporale, G. (3) Simonelli, N.; Rechsteiner, M.; Rechsteiner, M.; Ruiz-Esparza, L.; Gerbig, B.; Simpson, C.; Zanewich, C.; Zachary, B.; Ricketts, L.; (4) Simpson, J.; Backman, J.; Corkle, G.; Gerbig, M.; Ricketts, B.; Bagger-Hansen, L.; Jones, A.; Zanewich, K.; Ravn, J.; Hipps, C. (5) Sponenberg, S.; Hitesman, A.; Caporale, L.; Ruiz-Esparza, S.; Thomas, R.; Bagger-Hansen, B.; Wood, M.; West, M.; Wettergren, C.; Nissinen, E.

He reminded the students that many of Jehovah's servants have shown such a spirit and have even faced death willingly in order to preserve their loyalty and integrity.

"Guard Your Fine Trust" was the theme developed by John E. Barr of the Governing Body. In his characteristically warm tones, he compared the mutual trust between Jehovah and his servants to the trust developed in a good marriage. Using points from 2 Timothy 1:12, 13, he urged the students to guard their trust by holding dear "the pattern of healthful words" in the Bible. He emphasized making personal study a vital part of the daily schedule and kindly admonished the students never to let their comments at meetings become a matter of course but always to make them meaningful.

William Van De Wall of the Service Department Committee gave the next talk, "Demonstrate Loving Concern for Sheeplike Persons." He asked the students what they would look for in a family doctor and urged them to cultivate the same empathy, compassion, and mercy that they would value.

Daniel Sydlik of the Governing Body spoke rousinglly on the theme "All Things Are Possible With God." He reminded the students that Abraham and Sarah had laughed at the seemingly impossible prospect of having a son in their old age. Many of God's promises seem impossible from a human standpoint; but as the angel asked Abraham, "is anything too extraordinary for Jehovah?" (Genesis 18:14) Brother Sydlik exhorted the students to show faith in God's ability to do the impossible, never to let that faith fade or waver, no matter what trials they might encounter.

Instructors Offer Counsel

The two Gilead instructors spoke next. First, Jack D. Redford developed the theme "Making a Good Name With God." What makes a name good or bad, he reasoned, is the person who wears it. He contrasted such names as Adam, Nimrod, Jezebel, Saul, and Judas with such names as Noah, Abraham, Ruth, Paul, and Timothy. Each name carries a wealth of associations due to the life course of its bearer. He asked the students what kind of name they would have 10, 100, or even 1,000 years hence—that of a quitter or a complainer or that of a faithful missionary? Focus on solutions and objectives rather than on problems, he counseled them.

"How Well Do You Guard Your Faith?" was the thought-provoking theme developed by Ulysses V. Glass. He likened strong faith to a good compass that always points the right way. A compass in an automobile may be affected by other magnetic fields besides that of the earth, and such fields need to be neutralized. Likewise, this old world produces many influences that can sway or weaken our faith if we let them. As he cautioned the class against such influences, Brother Glass also commended them for their delicate awareness of the attitudes and feelings of others.

Class Statistics

Number of countries represented:	7
Number of countries assigned:	18
Number of students:	48
Number of married couples:	24
Average age:	32.8
Average years in truth:	15.3
Average years in full-time ministry:	10.4

The final talk of the morning was delivered by Albert D. Schroeder, a member of the Governing Body. He encouraged the students to "Maintain the Missionary Spirit," commending them for showing the same missionary spirit as the first class did back in 1943, when he was serving as the registrar for the school. He noted that they were people-oriented, preachers by nature, who like to be guided by God's spirit. Keep developing that spirit, making full use of the *New World Translation* in personal study, he urged. He concluded with a verse-by-verse discussion of Psalm 24 as an example.

Next, the Gilead students became Gilead graduates! They were handed their diplomas as their missionary assignments were read aloud, to much applause from the audience.

In the afternoon, Calvin Chyke of the Factory Committee conducted the Watch-

tower Study. A delightful student program followed, which touched on the students' experiences in the field during the five-month course and also featured slides of some of the countries to which they were assigned. In addition, an older couple was interviewed, and they shared some of the wisdom and experience they had gained from many years as missionaries. The afternoon concluded with a timely drama entitled *Do Not Be Misled or Mock God*.

The audience left exhilarated, thrilled to see what education in God's truth can do and delighted to know that the benefits of such education will continue to be felt worldwide. As these 48 missionaries disperse to their assignments, many prayers follow them, expressing heartfelt hope and confidence that these faithful ones will be a blessing to God's people wherever they go.

GILEAD EXTENSION CLASS GRADUATES

On June 21, 1992, a group of 24 missionaries graduated from the fourth class of the Gilead Extension School in Selters/Taunus, Germany. The class, composed of 11 married couples and 2 single sisters hailing from seven countries, averaged 32 years of age, 14 years since baptism, and 8.5 years of service in the full-time evangelizing work. Over 2,000 attended the graduation.

Brother Jaracz opened the program with a discussion of Proverbs 11:24, which states: "There exists the one that is scattering and yet is being increased." He noted that the students were about to be scattered and would certainly promote increase.

Encouraging scriptural talks were delivered by Richard Kelsey, coordinator of the German Branch Committee; Wolfgang Gruppe of the Service Department; Werner Rudtke and Edmund Anstadt, also members of the Branch Committee; and the two instructors, Dietrich Förster and Lothar Kaemmer. Albert Schroeder of the Governing Body gave the interesting feature discourse entitled "Continue to Be Searchers for Spiritual Gems." The climax of the program was the handing out of assignments to 11 countries in Africa, Central America, and Eastern Europe, after which one graduate read a letter from the class to the Governing Body expressing heartfelt appreciation.

THE JOY THAT SERVING JEHOVAH HAS BROUGHT ME

AS TOLD BY GEORGE BRUMLEY

I had just finished teaching a radio class to Emperor Haile Selassie's young police cadets when one of these told me privately that he knew I was a missionary of Jehovah's Witnesses. "Would you study the Bible with me?" he asked eagerly.

SINCE our work was then banned in Ethiopia, I would have been expelled from the country, as other Witnesses had been, if the authorities had learned about me. I wondered if the student was sincere or if he was a government agent sent to entrap me. As a family head with three small children to rear, the thought of losing my job and being forced to leave the country and the friends I had grown to love frightened me.

'But,' you may ask, 'how did an American with a family to support come to prefer living in northeastern Africa, far from home and relatives?' Allow me to explain.

Growing Up in the United States

In the 1920's, when I was still in grade school, my dad subscribed to the *Watchtower* magazine and obtained a set of *Studies in the Scriptures*. Dad enjoyed reading, and he devoured the books. He had a witty and mischievous personality, as evidenced by the way he would set up visitors that he had invited over on Sundays. He had a beautiful leather-bound book with "Holy Bible" in gold letters on the front and on the spine. He would initiate a conversation by saying, "Well, it's Sunday. Would you read a few verses for us?"

The visitor always agreed, but when he

opened the book, none of the pages had any printing on them! Of course, the person was surprised. Dad would then say that 'preachers don't know anything about the Bible,' and then he would get a copy and read Genesis 2:7. There, describing the creation of the first human, the Bible says: "Man became a living soul."—Genesis 2:7, *King James Version*.

Dad would explain that a man does not *have* a soul but *is* one, that the wages of sin is death, and that when a man dies, he is truly dead, conscious of nothing at all. (Ecclesiastes 9:5, 10; Ezekiel 18:4; Romans 6:23) Even before I could read well, I had memorized Genesis 2:7. These are the first recollections I have of the real joy it is to know Bible truths and share them with others.

Since we were then receiving *The Watchtower* in our home, the whole family began to enjoy this spiritual nourishment. My maternal grandmother was living with us, and she became the first publisher of the good news in our family. There was no congregation in Carbondale, Illinois, where we lived, but informal meetings were held. Mom would take us five children to the other side of town where elderly ladies conducted a *Watchtower* study. We also began to participate in the field ministry.

From Radio Work to Prison

I married in 1937 when I was only 17. I tried to make a living repairing radios and also taught this skill. After the birth of two children, Peggy and Hank, my marriage ended. The divorce was my fault; I was not living a Christian life. The fact that I did not get to rear my two older children has been a lifelong heartache to me.

World War II came along and got me thinking about a lot of things. Military groups offered me the opportunity to become a lieutenant and teach radio to draftees, but my concern about what Jehovah thought of war prompted me to start praying daily. My subscription to *The Watchtower* had expired, and Lucille Haworth received the expiration notice and visited me. Perry Haworth, who was Lucille's father, and most of her large family had been Witnesses since the 1930's. Lucille and I fell in love, and we married in December 1943.

In 1944, I was baptized and joined my wife in the full-time ministry as a pioneer. Soon I was called up in the military draft but refused induction. As a consequence, I received a sentence of three years in the federal reformatory in El Reno, Oklahoma. It was a joy to suffer for Jehovah. Each morning when I awoke and realized where I was and why, I felt great satisfaction and thanked Jehovah. After the war those of us who were over 25 years of age began to be paroled. I was released in February 1946.

The Full-Time Ministry

When I rejoined Lucille, she was pioneering in the little town of Wagoner, Oklahoma. We had no car, so we walked everywhere, covering the entire town. Later we moved to Wewoka, Oklahoma. Soon I obtained a job at a nearby radio station and started work in broadcasting. Working six hours a day and putting in pioneer time was not easy, but we rejoiced at the privilege we were having

serving Jehovah. We managed to purchase an old car just in time for the convention in Los Angeles in 1947. There we began to think about applying for the Watchtower Bible School of Gilead for missionary training.

We realized this would be a big step, and we did not want to be hasty in making the decision to leave the United States. I was still anguishing over losing my children, so we tried once again to get custody of them. Because of my former life-style and prison record, it was to no avail. Therefore we decided to try to become missionaries. We were invited to the 12th class of Gilead.

We graduated from school in 1949, but at first we were assigned to visit congregations in Tennessee. After three years in the traveling work in the United States, we received a letter from the office of the Watch Tower Society's president asking if we would be willing to teach school in Ethiopia in addition to doing the preaching work. One of the requirements of that government was that missionaries teach. We agreed, and in the summer of 1952, we left for Ethiopia.

When we got to Ethiopia, we taught grade-school classes in the mornings and conducted free Bible classes in the afternoons. Soon so many began coming for the Bible studies that we were often teaching the Bible three or four hours each day. Some of the students were policemen; others were teachers or deacons in missionary schools and Ethiopian Orthodox schools. At times there were 20 or more in each Bible study class! Many of the students left false religion and started serving Jehovah. We were ecstatic. Again, when I awoke each morning, I gave thanks to Jehovah.

Parenthood and Preaching Under Ban

In 1954 we learned that we were to become parents, so we had to decide whether to go

**George Brumley with
Ethiopian emperor
Haile Selassie**

back to the United States or remain in Ethiopia. Remaining would, of course, depend on my getting secular work. I obtained a job as a broadcast engineer, operating a radio station for Emperor Haile Selassie. So we stayed.

On September 8, 1954, our daughter Judith was born. I thought I had job security because of working for the emperor, but after two years I lost that job. However, in less than a month, I was hired by the Police Department—and at a higher salary—to teach a class of young men to repair two-way radios. Within the next three years, our sons Philip and Leslie were born.

In the meantime our freedom to engage in the preaching work was changing. The Ethiopian Orthodox Church had persuaded the government to expel all missionaries of Jehovah's Witnesses. On the Society's advice, I changed my visa from missionary work to secular work. Our missionary work was banned, and we had to be circumspect and discreet. All congregation meetings continued, but we met in small study groups.

The police searched various homes of suspected Witnesses. However, unknown to them, a police lieutenant who was a worshiper of Jehovah always advised us when raids were scheduled. As a result, no literature was confiscated in those years. We held our *Watchtower* Studies on Sundays by going to restaurants at the edge of town where picnic tables were available for outdoor eating.

It was during this time, while I was teaching radio to the police cadets, that the student I mentioned at the outset asked me



for a Bible study. I assumed he was sincere, so we began. After only two studies, a second student came with him, then a third. I cautioned them never to tell anyone that they were studying with me, and they never did.

In 1958 the Divine Will International Assembly was held in New York's Yankee Stadium and Polo Grounds. In the meantime Peggy and Hank, as well as many other members of my large family, had become active Witnesses. How delighted I was to be able to attend! Not only did I enjoy a reunion with my two older children and other family members but I was also thrilled to see that vast throng of over a quarter of a million people assembled on the last day of the convention!

The following year the Society's president, Nathan H. Knorr, came to visit us in Ethiopia. He had fine suggestions for carrying on the work under ban and was also interested in our family and how we were doing spiritually. I explained that we were teaching the children to pray. I asked if he would like to hear Judith pray. He said yes, and afterward he told her: "That was very good, Judith." Then at mealtime I asked Brother Knorr if he would say our prayer,

and when he finished, Judith said: "That was very good, Brother Knorr!"

Rearing Our Children in the United States

My contract with the Police Department ended in 1959. We wanted to stay, but the government would not approve any new contracts for me. So where could we go? I tried to get into other countries where there was a great need for brothers but was unable to do so. Somewhat saddened, we returned to the United States. Upon arriving, we had a joyous family reunion; all five of my children got acquainted and loved one another on sight. They have been close ever since.

We settled in Wichita, Kansas, where I found work as a radio engineer and a disc jockey. Lucille adjusted to domestic duties, and the children attended school close to home. I conducted a family Watchtower study each Monday night, always trying to make it lively and interesting. We checked daily to see if there were problems at school.

As the children each joined the Theocratic Ministry School, this training helped them with their schooling. We trained them from infancy in the field service. They learned to offer Bible literature at the doors, and they went with us on home Bible studies.

We also tried to teach the children basic things about life, explaining that each of them could not always have what one of the others had. For example, the same gift was not always available for all. "Should your brother or sister receive a toy," we would reason with them, "and one is not available for you, is it proper for you to complain?" At other times, of course, the other children received something, so no one was neglected. We always loved all of them, never favoring one over the other two.

Other children were sometimes allowed to do things our children were not permitted to do. I frequently heard, "So-and-so can do it,

why can't we?" I tried to explain, but sometimes the answer simply had to be, "You're not in that family; you're a Brumley. We have different rules."

Serving in Peru

Ever since returning from Ethiopia, Lucille and I had longed to share in the missionary work again. Finally, in 1972, the opportunity came to go to Peru, South America. We could not have selected a better place to rear our children during their teenage years. The association they enjoyed with missionaries, special pioneers, and others who had come to Peru to serve helped them to see firsthand how joyful those are who truly seek Kingdom interests first. Philip called his association positive peer pressure.

After a while some old friends from Kansas learned how much success in the Kingdom ministry we were having, and they joined us in Peru. I organized our home like a missionary home. Each one had assigned duties so that all would have time to enjoy the field ministry. We had a discussion of a Bible text at the table each morning. It was such a happy time for all of us. Again, as I awoke each morning and realized where I was and why, I silently gave deep thanks to Jehovah.

In time Judith married and returned to the States, where she continued in the full-time ministry. After three years of special pioneer service, Philip applied and was accepted for Bethel service in Brooklyn, New York. Finally, Leslie also returned to the United States. They left with mixed emotions and have often told us that taking them to Peru was the best thing we ever did for them.

As the economy of Peru worsened, we realized that we too would have to leave. Upon returning to Wichita in 1978, we found a group of Spanish-speaking Witnesses. They asked us to stay and help them, and we gladly did. A congregation was formed, and



George Brumley and his wife, Lucille

quickly it became as beloved to us as the ones we had previously served.

Ecuador Beckons

Despite a stroke that left me partially paralyzed, I wistfully hoped that Lucille and I could serve again in another country. In 1984 a traveling overseer told us of the growth in Ecuador and the need there for Christian elders. I pointed out that I could do little in the field ministry because of my lameness, but he assured me that even a 65-year-old, partially paralyzed elder could be helpful.

After he left we could not sleep all night, talking about the possibility of going to Ecuador. Lucille had the same burning desire to go that I had. So we advertised our little pest-control business and sold it in two weeks. We sold our house in only ten days. Thus, in our golden years, we again returned to our greatest joy, that of foreign missionary service.

We settled in Quito, and field service was delightful, with each day bringing a new experience or adventure. But then, in 1987, I was diagnosed as having colon cancer; I

needed immediate surgery. We returned to Wichita for the operation, which was successful. We were back in Quito only two years when cancer was again found, and we had to return to the States permanently. We settled in North Carolina, where we presently live.

A Rich, Rewarding Life

My physical future is unsure. I had to have a colostomy in 1989. Even so, I'm still able to serve as an elder and conduct several Bible studies with ones who come to my home. Over the years, we have helped literally hundreds by planting, watering, or cultivating seeds of truth. That is a joy that never pales, no matter how many times it is repeated.

Additionally, I have had great joy in seeing all my children serve Jehovah. Peggy has for 30 years accompanied her husband, Paul Moske, in the traveling work in the United States. Philip and his wife, Elizabeth, together with Judith, continue in special full-time service in New York. Hank and Leslie and their mates are active Witnesses, and my four brothers and sisters and their families, including more than 80 blood relatives, are all serving Jehovah. And Lucille has been an exemplary Christian wife for our close to 50 years of marriage. In recent years she has uncomplainingly performed many unpleasant tasks in helping me care for my degenerating body.

Indeed, my life has been joyful. It has been happier than words can tell. Serving Jehovah is so joyful that it is my heartfelt desire to worship him forever on this earth. I always remember Psalm 59:16, which says: "As for me, I shall sing of your strength, and in the morning I shall joyfully tell about your loving-kindness. For you have proved to be a secure height for me and a place to which to flee in the day of my distress."

Not Peddlers of God's Word

“WE WERE selling our ministry for money.” Those are the words of a former “telephone prayer minister” interviewed in an investigative report of American television evangelists late in 1991.

This program focused on three televangelistic ministries in the United States. It disclosed that people are fleeced of tens of millions of dollars every year by just these three. One “ministry” was described as a “state-of-the-art factory for donations.” All were implicated in numerous frauds. Does this shock you?

Religion Is Under Scrutiny

Not only television evangelism but even orthodox, middle-of-the-road religions are being given a searching look by governments, private watchdog agencies, and people in general. In some cases church stock portfolios, religiously financed political interests, and the sumptuous living of highly paid clergy have raised questions of propriety.

How do some religious leaders measure up to the noble description of the Christian min-

istry given by the apostle Paul nearly 2,000 years ago? He wrote: “We are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God’s view, in company with Christ, we are speaking.” (2 Corinthians 2:17) Who fit that description today?

To help you weigh matters, let us take a closer look at how the Christian ministry of Paul and his associates was financed. In what way was it different from others of his day?

Traveling Preachers of the First Century

As an itinerant preacher, Paul was not unique. In that day many took to the road to promote their views on religion and philosophy. The Bible writer Luke speaks of “certain ones of the roving Jews who practiced the casting out of demons.” (Acts 19:13) When Jesus Christ condemned the Pharisees, he added: “You traverse sea and dry land to make one proselyte.” (Matthew 23:15) Jesus himself was a traveling minister. He trained

At times, Paul earned his living by making tents



his apostles and disciples to imitate him by preaching not only in Judea and Samaria but "to the most distant part of the earth." —Acts 1:8.

During their travels, Jesus' followers met non-Jewish preachers. In Athens, Paul clashed with Epicurean and Stoic philosophers. (Acts 17:18) Throughout the Roman Empire, Cynics practiced persuasion by harangue. Devotees of Isis and Serapis expanded their influence over women and slaves with promises of religious and social equality with free men. Eastern fertility cults provided the springboard for the numerous mystery religions of the Greco-Roman world. A promise of expiation from sin and a desire to share divine secrets attracted followers to the false deities Demeter, Dionysus, and Cybele.

How Were Expenses Met?

However, travel was costly. Besides cartage, tolls, and sailing expenses, itinerants needed food, lodging, firewood, clothing, and health care. Preachers, teachers, philosophers, and mystics satisfied these needs in five main ways. They (1) taught for hire; (2) took up employment doing menial tasks and trades; (3) accepted hospitality and free-will donations; (4) attached themselves to wealthy patrons, often as pedagogues; and (5) begged. To prepare himself for rebuffs, the famous mendicant Cynic Diogenes even begged lifeless statues for alms.

Paul knew of certain preachers who claimed to be Christian ministers but, like some Greek philosophers, cultivated the rich and took from the poor. He chided the congregation in Corinth, saying: "You put up

HOW SOME MAKE DONATIONS TO THE KINGDOM-PREACHING WORK

☐ CONTRIBUTIONS TO THE WORLDWIDE WORK:

Many set aside or budget an amount that they place in the contribution boxes labeled: "Contributions for the Society's Worldwide Work—Matthew 24:14." Each month congregations forward these amounts either to the world headquarters in Brooklyn, New York, or to the nearest branch office.

☐ **GIFTS:** Voluntary donations of money may be sent directly to the Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, New York 11201, or to the Society's local branch office. Jewelry or other valuables may also be donated. A brief letter stating that such is an outright gift should accompany these contributions.

☐ **CONDITIONAL-DONATION ARRANGEMENT:** Money may be given to the Watch Tower Society to be held in trust until the donor's death, with the provision that in the case of personal need, it will be returned to the donor.

☐ **INSURANCE:** The Watch Tower Society may be named as the beneficiary of a life insurance policy or in a retirement/pension plan. The Society should be informed of any such arrangement.

☐ **BANK ACCOUNTS:** Bank accounts, certificates of deposit, or individual retirement accounts may be placed in trust for or made payable on death to the

Watch Tower Society, in accord with local bank requirements. The Society should be informed of any such arrangements.

☐ **STOCKS AND BONDS:** Stocks and bonds may be donated to the Watch Tower Society either as an outright gift or under an arrangement whereby the income continues to be paid to the donor.

☐ **REAL ESTATE:** Salable real estate may be donated to the Watch Tower Society either by making an outright gift or by reserving a life estate to the donor, who can continue to live therein during his or her lifetime. One should contact the Society before deeding any real estate to the Society.

☐ **WILLS AND TRUSTS:** Property or money may be bequeathed to the Watch Tower Bible and Tract Society of Pennsylvania by means of a legally executed will, or the Society may be named as a beneficiary of a trust agreement. A trust benefiting a religious organization may provide certain tax advantages. A copy of the will or trust agreement should be sent to the Society.

For more information regarding such matters, write to the **Treasurer's Office, Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, New York 11201**, or to the Society's local branch office.

with . . . whoever devours what you have, whoever grabs what you have.” (2 Corinthians 11:20) Jesus Christ never grabbed anything, and neither did Paul and his fellow workers. But Corinth’s greedy evangelists were “false apostles, deceitful workers,” and ministers of Satan.—2 Corinthians 11:13-15.

Jesus’ instructions to his disciples precluded teaching for hire. “You received free, give free,” he counseled. (Matthew 10:8) Although begging was common, it was looked down upon in those days. In one of his illustrations, Jesus portrays a certain steward as saying, “I am ashamed to beg.” (Luke 16:3) Hence, never in the Bible narrative do we find Jesus’ faithful followers soliciting money or goods. They lived by the principle: “If anyone does not want to work, neither let him eat.”—2 Thessalonians 3:10.

Jesus encouraged his disciples to care for their needs in two ways. First, they could, as Paul put it, “live by means of the good news.” How? By accepting hospitality that is willingly given. (1 Corinthians 9:14; Luke 10:7) Second, they could provide for themselves materially.—Luke 22:36.

Principles Applied by Paul

How did Paul apply the foregoing principles? Well, regarding the apostle’s second missionary tour, Luke wrote: “We put out to sea from Troas and came with a straight run to Samothrace, but on the following day to Neapolis, and from there to Philippi, a colony, which is the principal city of the district of Macedonia. We continued in this city, spending some days.” All the travel, food, and lodging involved was cared for by them personally.—Acts 16:11, 12.

Eventually, a woman named Lydia accepted “the things being spoken by Paul. Now when she and her household got baptized, she said with entreaty: ‘If you men have

judged me to be faithful to Jehovah, enter into my house and stay.’ And she just made us come.” (Acts 16:13-15) Perhaps at least partly because of Lydia’s hospitality, Paul could write to fellow believers in Philippi: “I thank my God always upon every remembrance of you in every supplication of mine for all of you, as I offer my supplication with joy, because of the contribution you have made to the good news from the first day until this moment.”—Philippians 1:3-5.

Luke cites numerous instances of persons welcoming these traveling Christian workers. (Acts 16:33, 34; 17:7; 21:7, 8, 16; 28:2, 7, 10, 14) In his inspired letters, Paul acknowledged and gave thanks for hospitality and the gifts he had received. (Romans 16:23; 2 Corinthians 11:9; Galatians 4:13, 14; Philippians 4:15-18) Yet, neither he nor his associates hinted that they should be given gifts or financial support. Jehovah’s Witnesses can say that this fine attitude is still seen among their traveling overseers.

Not Hospitality Dependent

Paul was not dependent on hospitality. He had learned a trade that required hard work and long hours but resulted in low wages. When the apostle arrived in Corinth as a missionary, “he found a certain Jew named Aquila . . . and Priscilla his wife. . . . So he went to them and on account of being of the same trade he stayed at their home, and they worked, for they were tentmakers.”—Acts 18:1-3.

Later, in Ephesus, Paul was still hard at work. (Compare Acts 20:34; 1 Corinthians 4:11, 12.) He may have specialized in working with *cilicium*, the rough, goat-hair tent material from his hometown area. We can imagine Paul sitting on a stool, bent over his workbench, cutting and sewing until late into the night. Since shop noise was likely

minimal, making it easy to talk while toiling, Paul may have had opportunity to witness to the shop owner, his employees, slaves, customers, and friends.—Compare 1 Thessalonians 2:9.

The missionary Paul refused to commercialize his ministry or in any way give the impression that he was living off the Word of God. He told the Thessalonians: “You yourselves know the way you ought to imitate us, because we did not behave disorderly among you nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us.”—2 Thessalonians 3:7-9.

Twentieth-Century Imitators

To this day Jehovah’s Witnesses follow Paul’s fine example. Elders and ministerial servants do not receive a salary or even a

stipend from the congregations they serve. Instead they provide for their families like everyone else, most of them by entering the job market. Full-time pioneer ministers also provide for themselves, many working just enough to satisfy basic needs. Each year some Witnesses travel at their own expense to preach in distant areas seldom reached with the good news. If local families invite them to share meals or lodging, they appreciate this but do not abuse such hospitality.

All the preaching and teaching done by Jehovah’s Witnesses is voluntary, and they never charge for their ministry. However, modest donations toward their worldwide preaching work are accepted and forwarded to the Watch Tower Society for that purpose. (Matthew 24:14) The ministry of the Witnesses is noncommercial in every way. Like Paul each one of them can truthfully say: “Without cost I gladly declared the good news of God to you.” (2 Corinthians 11:7) Jehovah’s Witnesses are not “peddlers of the word of God.”

SHE WANTED TO HELP

ELEVEN-YEAR-OLD Tiffany is a schoolgirl in Baton Rouge, Louisiana, U.S.A. Recently, this young Witness of Jehovah prepared an essay on the theme “Education in America.” As a result, her Witness parents received this letter from the school principal:

“During American Education week, one outstanding essay for each grade is read over the intercom. I had the pleasure of using Tiffany’s essay this morning. She is truly a remarkable young lady. She is poised, self-confident, talented, and gracious. Seldom have I seen a sixth grader with so many of

these attributes. Tiffany is an asset to our school.”

Tiffany won first place in the essay contest. She thereafter wrote to the Watch Tower Society and said: “Probably I only won the contest because of the publication *Questions Young People Ask—Answers That Work*. . . . I used the chapters on education. . . . Thank you very much for publishing this useful and inspiring book. For my winning essay, I won seven dollars. I’m contributing this 7 dollars and 13 more, for a total of 20 dollars to the worldwide preaching work. . . . When I grow up, I also hope to volunteer for Bethel service.”

QUESTIONS FROM READERS

Does Matthew 28:17 mean that some apostles continued to doubt long after the resurrected Jesus had appeared to them?

No, we need not reach that conclusion from Matthew 28:16, 17, which reads: "The eleven disciples went into Galilee to the mountain where Jesus had arranged for them, and when they saw him they did obeisance, but some doubted."

Well in advance Jesus tried to help the disciples to realize "that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up." (Matthew 16:21) Nonetheless, his arrest and execution left the disciples disappointed and confused. His resurrection seems to have come as a surprise. And when he manifested himself in human form, at first some "were still not believing for sheer joy." (Luke 24:36-41) His postresurrection appearances did, though, help his close followers to accept the fact of his resurrection; even the apostle Thomas was convinced that Jesus had been raised.—John 20:24-29.

After that the 11 faithful apostles "went into Galilee." (Matthew 28:16; John 21:1) While they were there, Jesus "appeared to upward of five hundred brothers at one time." (1 Corinthians 15:6) It is in this setting that Matthew 28:17 mentions that "some doubted." So those who yet had doubts could well have been among those 500 followers.

Notice the interesting comment on this that C. T. Russell, first president of the Watch Tower Society, made:

"The ones who doubted we cannot reasonably suppose to have been any of the eleven apostles, for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. Those who doubted must, we think, have been of the 'five hundred brethren' present at this appointed meeting, who had had no previous intercourse with him since his resurrection, and

some of whom, we may reasonably suppose, were much weaker in the faith than the apostles and the special friends already communed with. The statement that 'some doubted' is an evidence of the candor of the Evangelist's record. It shows us, too, that the Lord's followers were not over credulous, but rather disposed to sift and weigh the evidences presented, and the subsequent zeal, energy and self-sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in him. If Christ be not risen our faith is vain and we are yet in our sins.—1 Cor. 15:17."—*Zion's Watch Tower and Herald of Christ's Presence*, May 1, 1901, page 152.

We might note in passing that the way Matthew mentions this point provides us with an evidence of the reliability and honesty of the Bible. If a person was fabricating an account, he would tend to supply details that would make his invented story seem believable; he likely would feel that omitted details or seeming gaps would cast doubt on his fabrication. What about Matthew?

He did not feel obliged to provide a detailed explanation of his remark that "some doubted." The accounts by Mark, Luke, and John say nothing about this, so Matthew's remark taken alone might seem to implicate the 11 apostles, of which he was one. Nevertheless, Matthew made the brief comment without providing any clarification. Some 14 years later, the apostle Paul wrote the book of First Corinthians. In the light of the detail that he provided at 1 Corinthians 15:6, we can reach the likely conclusion that those who doubted were not apostles but disciples in Galilee to whom Jesus had not yet appeared. Thus, Matthew's comment that "some doubted" rings true; it rightly has the sound of an honest writer presenting a truthful account without trying to explain every last detail.

KINGDOM PROCLAIMERS REPORT

Spiritual Liberation in Colombia



FROM the time of the Spanish conquistadores, Catholicism has had a religious stranglehold on South America. In Colombia it has long been the official State religion. For the past 105 years, the Vatican has had a concordat with the Colombian government that protected the church and granted it special privileges in the fields of education and marriage.

In December 1990 the Colombian people elected a commission to draw up a new constitution, which was accomplished by mid-1991. The new constitution changes the religious situation in Colombia. All religions now have equal rights before the law, and religious instruction cannot be forced on children in public schools. The concordat with the Vatican is up for revision with these constitutional changes in mind.

This greater religious freedom will reduce the influence of the Catholic Church, making it easier for honesthearted ones to gain Bible knowledge and attain spiritual freedom.

In anticipation of this spiritual liberation, the 51,000 Jehovah's Witnesses in the country have been making preparations to care for spiritual refu-

gees. Their new branch complex with expanded facilities, which includes a high-speed full-color offset press, is nearing completion. Temporary special pioneers have been sent into smaller towns in search of Jehovah's lost sheep and have accomplished a marvelous Bible educational work. In 63 towns, each with about 10,000 inhabitants, 47 new congregations and groups have been formed.

As Jehovah's spirit continues to move honesthearted people, many youths are also responding. The publication *Questions Young People Ask—Answers That Work* has proved to be an invaluable aid both to such young ones and to their parents. While going from door to door, a Witness met a man who had read portions of this book, a copy of which had been lent to him by a neighbor. He was very impressed by the practical wisdom it displays in discussing family problems. Chapter 4, "Why Did Dad and Mom Split Up?" especially impressed him, as he and his wife were on the brink of separation. He said the book saved him from a major tragedy. Now he and his family are studying the Bible with Jehovah's Witnesses and are attending all the congregation meetings. They are very grateful for the practical wisdom Jehovah provides through the Bible and his organization.

This experience illustrates the spiritual liberation that is taking place in Colombia as Jehovah's Witnesses help spiritually hungry ones to learn of Jehovah's wonderful purposes and his new world, now near at hand.—2 Peter 3:13.

In Our Next Issue

How Can the Gospel Benefit You?

Jehovah, the Doer of Wondrous Things

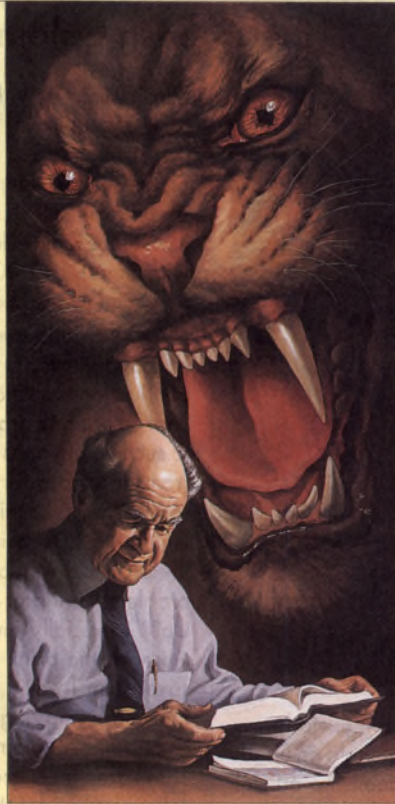
Why Is It So Easy to Lie?

“Like a Roaring Lion”

DO YOU believe that Satan exists? Today, many do not. It seems they view such a belief as “unscientific.” Even back in 1911, the *Encyclopædia Britannica* said: “Science has so explained many of the processes of outer nature and of the inner life of man as to leave no room for Satanic agency.” Theologians reason that Satan is just a symbol, a myth. *The World Book Encyclopedia* states: “Many modern theologians consider the Devil to be a symbol of the power of evil, of the worst qualities of human nature.”

What, though, are the facts? If you believe in the Bible, you *have* to believe that Satan is real. Jesus not only believed he existed but called him “the ruler of the world.” (John 14:30) The apostle Paul called Satan “the god of this system of things.” (2 Corinthians 4:4) And the aged apostle John said: “The whole world is lying in the power of the wicked one.”—1 John 5:19.

If you disagree with John, think of recent history. Consider the death squads



and the use of torture by governments. Remember the wars and genocides our generation has seen. And what about the vicious crimes headlined in our newspapers—the mass murders, the rapes, the serial killings, the sexual abuse of children, to name just a few? Could anyone but Satan be the god of this world?

The Christian apostle Peter warned: “Be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.” (1 Peter 5:8) If a lion was loose in your neighborhood, would you be discussing whether it existed or not? Or would you run for cover?

Be assured that Satan exists. He is merciless and vicious, and he is stronger than we are. So run for protection to One who is even stronger. “The name of Jehovah is a strong tower. Into it the righteous runs and is given protection.” (Proverbs 18:10) Take shelter with Jehovah God, and know that soon mankind will be freed from the influence of that evil one, Satan. What a joyful relief that will be!—Revelation 20:1-3.