

The Watchtower

Announcing Jehovah's Kingdom

September 1, 1988

IS SATAN REAL?



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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they 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 the 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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SATAN

Is He Real?

DO YOU believe that Satan exists? If so, it seems you are part of a dwindling minority. "By the 1980s belief in the Devil had disappeared except among conservative Catholics, charismatics, conservative Protestants, Eastern Orthodox, Muslims—and a few occultists." So states the book *Mephistopheles—The Devil in the Modern World*, by Jeffrey Burton Russell.

Not everyone, though, has stopped believing that Satan is real. "The devil is still alive and at work in the world," said Pope John Paul II in a recent speech in Italy.

Is the pope correct? If so, Satan is in a good position to do what he wants in the world. If people do not believe in his existence, they will not oppose him. No wonder Cardinal Ratzinger, a foremost Vatican authority on doctrine, stated: "The devil can take refuge in his favorite element, anonymity."

Does Satan *really* exist? If we believe the Bible, we have to answer yes! Satan is referred to many times by name in that inspired record. For example, the Bible writer Paul, warning of "false apostles" and "deceitful workers" in the ranks of the Christian congregation, wrote: "And no wonder, for Satan himself keeps transforming himself into an angel of light." Paul viewed Satan as an intelligent, deceptive personage.—2 Corinthians 11:13, 14.



A Buddhist portrayal of a satanic "hell"

Why is it, then, that Satan's existence is not taken seriously by most people today? Likely, it is a reflection of the spirit of the age. Living as we do in what some have called the post-Christian era, atheism, hedonism, materialism, and communism have replaced religious faith in many societies. Millions of people no longer believe in God, viewing his existence as unnecessary to their personal philosophies. And they have discarded Satan along with God. Some religious people in Christendom, even though they claim to believe in God, feel that belief in Satan is out-of-date in this 20th century.

It is noteworthy, however, that rejecting God is by no means new. Some 3,000 years ago, the Hebrew poet David wrote: "The senseless one has said in his heart: 'There is no Jehovah.' They have acted ruinously, they have acted detestably in their dealing." (Psalm 14:1; 53:1) In

another place he stated: "The wicked one according to his superciliousness makes no search; all his ideas are: 'There is no God.'" (Psalm 10:4) Even back then, people acted as if God did not exist. And the logical conclusion must have been that if there is no God, there can be no Satan.

Some Still Believe

As already noted, however, some do still accept the belief in a literal Devil. There are those who believe the ancient Zoroastrian teaching of dualism, saying that good and evil, God and the Devil, must always have existed side by side. Others even say that good and evil are both facets of the Godhead. And there are still many

in Christendom and Islam who believe in Satan's existence. Indeed, for many of these, he still exists as a winged spirit entity with horns and tail who supervises the destiny of those "immortal souls" assigned to "hellfire," much as depicted in works by the famous French illustrator Gustave Doré.

In fact, for some, belief in Satan goes even further. They *worship* him—either by name or by means of satanic or demonic rites. For millenniums, witchcraft and sorcery have been identified with Satan worship. Even in our modern, skeptical age, Satanism still flourishes. Hence, before we discuss what the Bible says about Satan himself, let us consider some facts about modern Satanism.

Satanism is not exclusive to any particular group in society. Intelligence gathered by the Calgary Police Service and the Royal Canadian Mounted Police reveals that in Calgary alone there are supposedly 5,000 practising Satanists."

Other press reports show that the Satan cult, in different forms, is surfacing across the United States and Europe. Even the police show an interest in Satanism. Why? Because in many cases they are finding links between crimes and satanic cults. Just recently, a police detective was quoted as saying: "What we are dealing with is a religion and people who believe in it as others believe in Christianity, Judaism or Islam. What you are seeing are not crimes for crime's sake, but crimes for the sake of a religion."

One outstanding example was the murders by the Manson clan in California back in 1969. According to history professor Jeffrey Russell, "Manson claimed to be both Christ and Satan. . . . Manson's follower Tex Watson announced, when he

SATAN WORSHIP in Our Time

THERE is no doubt that Satan wants to be worshiped. When tempting Jesus, he offered to give him a huge reward on just one condition: "If you fall down and do an act of worship to me." (Matthew 4:9) Jesus, of course, refused, but not everyone has followed his example. Satan worship is widespread in our modern world.

For example, in Canada *The Calgary Herald* ran a series of articles under the title "Devil's Disciples." The paper quoted a police investigator's report, saying: "Through interviews I have learned that

came to murder Sharon Tate, 'I am the devil; I'm here to do the devil's work.' But Satanism is not always as overt as this.

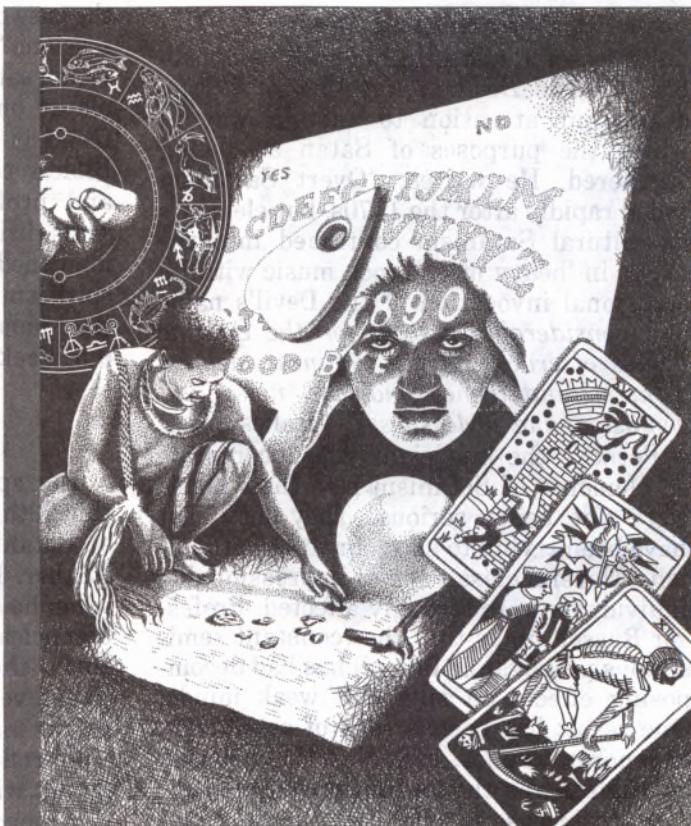
Witchcraft, Spiritism, and Sorcery

Indeed, Satan worship is not limited to direct worship of Satan by name. The apostle Paul warned: "The things which the nations sacrifice they sacrifice to demons." (1 Corinthians 10:20) And demon worship is really the same as Satan worship, since Satan is called "the ruler of the demons." (Mark 3:22) What practices of "the nations" can be identified as demon worship, or worship of Satan? God's words to Israel give us some examples: "There should not be found in you . . . anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah."—Deuteronomy 18:10-12.

Thus, we are warned against the blood sacrifice and spirit communion practiced by the voodoo priests in Brazil or by the *houngans* and the *mambos* of Haiti. And we are warned against the very similar practices of *Santeria*, observed by some exiled Cubans in the United States. We are warned, too, against sorcerers who claim to communicate with dead souls to inspire fear in the living.—Compare 1 Samuel 28:3-20.

Witchcraft is prevalent in different parts of Africa. In South Africa, for example, witch doctors exert great power, and people take them very seriously. Recent cases reported in the press were of mobs burning alive people who were accused of causing lightning to strike fellow villagers! The local witch doctors accused innocent victims of these "unnatural" acts and then tied them to a tree to be burned. Such belief in sorcery or magic is likewise a worship of demons.

However, witchcraft is not confined to Africa. In 1985, Herbert D. Dettmer, serving a prison sentence at a correctional center in Virginia, U.S.A., was granted the right by the District Court for the Eastern District of Virginia to have access



to clothing and articles so that he could practice his religion in prison. And what was his religion? According to the court record, he was a member of "the Church of Wicca (more commonly known as witchcraft)." Consequently, Dettmer had the legal right to use in his worship sulfur, sea salt, or uniodized salt; candles; incense; a clock with an alarm; and a white robe.

Yes, according to the indications, witchcraft is widespread in the West. The British newspaper *Manchester Guardian Weekly* reported: "Five years ago, there were thought to be some 60,000 witches in Britain: today [1985] the number is estimated by some witches to have grown to 80,000. Prediction, the monthly magazine for astrology and the occult, has a circulation of 32,000."

Satanism and Music

Professor Russell, in his book *Mephistopheles—The Devil in the Modern World*, draws our attention to another way in which the purposes of Satan are being furthered. He writes: "Overt Satanism faded rapidly after the 1970s, but elements of cultural Satanism continued into the 1980s in 'heavy metal' rock music with its occasional invocation of the Devil's name and considerable respect for the Satanic values of cruelty, drugs, ugliness, depression, self-indulgence, violence, noise and confusion, and joylessness."—Italics ours.

Perhaps the musicians who incorporated elements of Satanism into their music were not being serious. They may just have been trying to shock or to be outlandish. Nevertheless, some impressionable individuals were strongly affected. Professor Russell notes that the "constant semi-serious propaganda for evil has had decomposing effects on silly and weak minds. One result has been a rash of appallingly degenerate crimes, including the violation of children and the mutilation of animals."

A recent case startled New Yorkers. Ac-

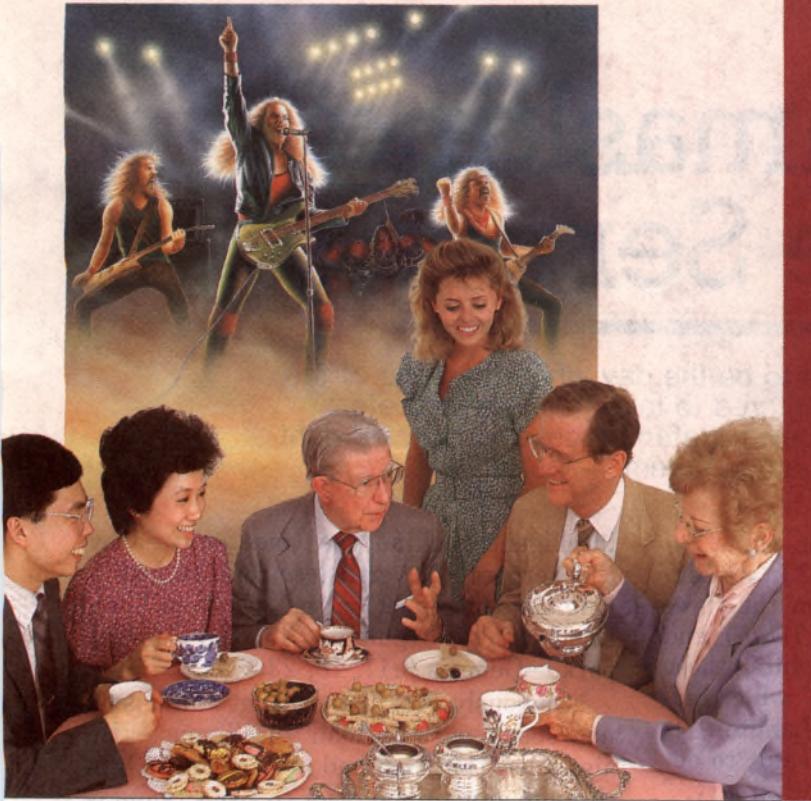
cording to a newspaper report, a 14-year-old boy, "obsessed by Satanism," stabbed his mother to death and then committed suicide. A Canadian family counselor stated, as reported in *Maclean's* magazine, that a growing number of troubled teenagers confessed to practicing "satanism, often in combination with drugs and the more oppressive varieties of heavy-metal rock music."

Not Just a Fad

A fad sweeping the United States right now is called channeling. People often pay several hundred dollars to participate in sessions in which a "channel," that is a medium, claims to put herself (channels are usually women) in communication with the spirit of a long-dead person. In the case of one channel, the press reported, sessions "are periodically relayed by a television satellite hookup to thousands of people at once in half a dozen cities." This trend is in manifest disobedience to the Bible's counsel to avoid spirit mediums and professional foretellers of events. Thus, it is the kind of worship that can be identified as demon worship. And like all spiritism, it is based on the satanic lie that the human soul is immortal.—Ecclesiastes 9:5; Ezekiel 18:4, 20.

The Devil's Influence in a World Full of Hate

The appalling situation of mankind in this 20th century makes us wonder whether Satan's influence does not reach even further. Professor Russell touches on this when he states: "At present, with arsenals of nuclear weapons estimated at seventy times the quantity needed to kill every living vertebrate on earth, we are stubbornly making preparations for a war that will profit no individual, nation, or ideology but will condemn thousands of millions to a horrible death. What force urges us



Shunning satanic music, God's people seek wholesome entertainment

down a path that is daily more dangerous? To whose advantage is the nuclear destruction of the planet? Only that force which from the beginning has with infinite cruelty and malice willed the destruction of the cosmos."

Who or what is that force? The professor gives his own answer in these words: "The Devil has been defined as the spirit that seeks to negate and destroy God's cosmos to the extent of his power. May not the force urging us to deploy nuclear weapons be the same force that has always striven to negate being itself? In this uttermost crisis of our planet, we cannot dismiss the possibility." Christians certainly do not dismiss the possibility! Jesus himself showed Satan's great influence on this world when He called him "the ruler

of this world." (John 12:31) Describing Satan's mental attitude today, the book of Revelation says that he has "great anger, knowing he has a short period of time." (Revelation 12:12) Referring to what Satan is trying to accomplish in our time, that same book says that he is using demonic propaganda to gather the rulers of this world "together to the war of the great day of God the Almighty." (Revelation 16:14) No, we cannot rule out the influence of Satan the Devil when we try to understand the reason for mankind's insanely self-destructive course.

The apostle Paul called Satan "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience," and "the god of this system of things." (Ephesians 2:2; 2 Corinthians 4:4) Little wonder that many ask if all the atrocities of this "enlightened" scientific age—two world wars, genocides in Europe and Kampuchea, politically motivated famine in Africa, deep worldwide religious and racial divisions, hatred, murder, systematic torture, the criminal subversion of mankind by drugs, to name just a few—could not be following the master plan of some powerful, evil force that is bent on driving mankind away from God and perhaps even to global suicide.

Who, then, is Satan? What is he really up to? What can we as individuals do about it? We invite you to consider the discussion of these questions in the following two articles.

Unmasking the Serpent

"Now it came to be the day when the sons of the true God entered to take their station before Jehovah, and even Satan proceeded to enter right among them."—JOB 1:6.

WHAT is the origin of the name Satan? What does it mean? In its Biblical setting, it is formed from the three Hebrew characters ס (Sin), ת (Teeth), and נ (Nun). With their vowel points, these letters form the word "Satan," which, according to scholar Edward Langton, is "derived from a root which means 'to oppose,' or 'to be or to act as an adversary.'" (Compare 1 Peter 5:8.) Although the name Satan appears more than 50 times in the Bible, it occurs only 18 times in the Hebrew Scriptures and then only in the books of 1 Chronicles, Job, and Zechariah. So the questions arise, When did man become conscious of Satan's rebellion and activity? When is Satan first clearly revealed in the Hebrew Scriptures?

² The Bible explains in simple but profound terms how sin and rebellion came to exist on earth, in what was a paradise garden in the Middle East. (See Genesis, chapters 2 and 3.) Although the promoter of the disobedience of Adam and Eve is identified as a serpent, no immediate clue is given as to who was the real power and

1. (a) What are the origin and the meaning of the name Satan? (b) How many times does "Satan" appear in the Scriptures, and what questions arise?

2. What question was not answered immediately after the rebellion of Adam and Eve?

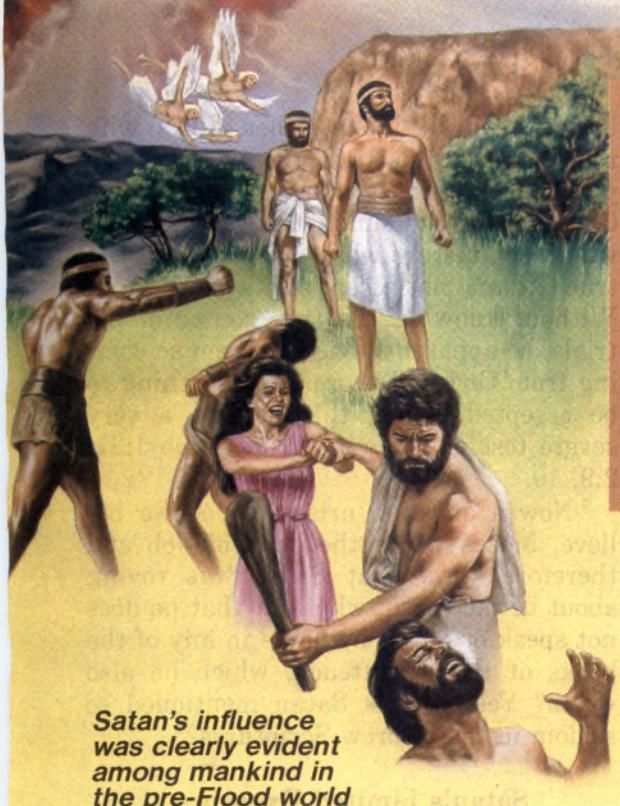
intelligence behind the voice emitted by the serpent. Nevertheless, Adam had a long time to reflect on the events in Eden that led to his expulsion from the paradise park.—Genesis 3:17, 18, 23; 5:5.

³ Obviously, Adam knew that animals do not speak with human intelligence. He also knew that God had not spoken to him through any animal prior to Eve's temptation. So who had told his wife to disobey God? Paul says that even though the woman was thoroughly deceived, Adam was not deceived. (Genesis 3:11-13, 17; 1 Timothy 2:14) Perhaps Adam realized that some invisible creature was offering an alternative to obedience to God. Yet, although he himself was not approached by the serpent, he chose to go along with his wife in disobedience. Adam's deliberate and willful act of disobedience broke the mold of perfection, introduced the defect of sin, and led to the foretold condemnation of death. And thus, using the agency of the serpent, Satan became the original manslayer.—John 8:44; Romans 5:12, 14.

⁴ The rebellion in Eden resulted in a

3. Although not deceived, how did Adam sin, and what was the result to humankind?

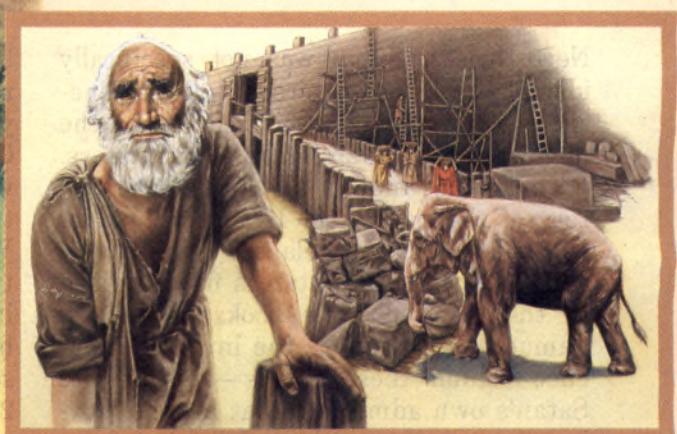
4, 5. (a) What prophetic judgment was given against the serpent? (b) What enigmas were embraced by that prophecy?



Satan's influence was clearly evident among mankind in the pre-Flood world

prophetic judgment from God. That judgment involved a "sacred secret" that it would take thousands of years completely to unlock. God said to the serpent: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Ephesians 5:32; Genesis 3:15.

⁵ This vital prophecy embraces several enigmas. Who was really meant by "the woman"? Was it Eve, or was it a symbolic woman of greater significance than Eve? Also, what was meant by 'the seed of the woman' and the 'seed of the serpent'? And who really was the serpent whose seed would be at enmity with the woman's seed? As we will discuss shortly, Jehovah evidently determined that these questions would get a fuller answer in his due time.—Compare Daniel 12:4 and Colossians 1:25, 26.



Further Evidence of Rebellion in the Heavens

⁶ As Bible history develops, another indication of a rebellion at a higher level of life than that of humans is revealed just before the Flood, some 1,500 years after man's fall into sin. The Bible account tells us that "the sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose." The hybrid offspring of these unnatural unions were known as "Nephilim," "mighty ones who were of old, the men of fame." (Genesis 6:1-4; compare Job 1:6 for the identity of "the sons of the true God.") Some 2,400 years later, Jude briefly commented on this event when he wrote: "And the angels that . . . forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day."—Jude 6; 2 Peter 2:4, 5.

⁷ At this point before the Flood "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time."

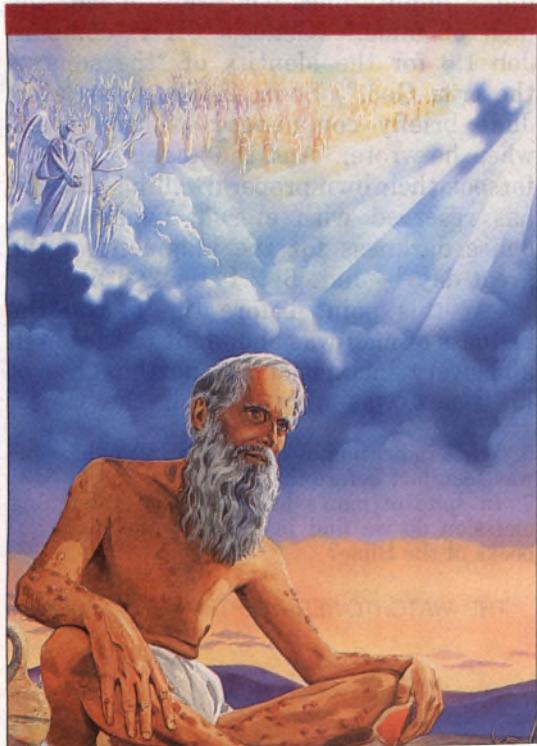
6. What indication of a rebellion in the heavens was seen just before the Flood?
7. In spite of man's badness, what intriguing omission do we find in many of the historical books of the Bible?

Nevertheless, Satan was not specifically identified in the inspired book of Genesis as the powerful influence behind the angelic rebellion and man's wickedness. (Genesis 6:5) Indeed, all through the history of the nations of Israel and Judah, with their constant relapses into idolatry and false worship, Satan is never named in the inspired Bible books of Judges, Samuel, and Kings as the invisible influence behind these events—this despite Satan's own admission that he was "roving about in the earth."—Job 1:7; 2:2.

⁸ Even when we consider the significant account of Job and his trials, we see that Job never attributes his tests to the adversary, Satan. Evidently, he was unaware at the time of the issue that hung on the outcome of his conduct. (Job 1:6-12) He did not realize that Satan had precipitated the crisis by challenging Job's integrity

8. Was Job initially aware of the part played by Satan in his suffering? How do we know?

It was Satan—a real person—that challenged God as to Job's integrity



before Jehovah. Thus, when Job's wife reprimanded him with the words: "Are you yet holding fast your integrity? Curse God and die!" he simply answered: "Shall we accept merely what is good from the true God and not accept also what is bad?" Without knowing the true source of his trials, he apparently viewed them as coming from God and therefore something to be accepted. Thus, this became a very severe test of Job's integrity.—Job 1:21; 2:9, 10.

⁹ Now a question arises. If, as we believe, Moses wrote the book of Job and therefore knew that Satan was roving about in the earth, why is it that he does not speak of Satan by name in any of the books of the Pentateuch, which he also wrote? Yes, why is Satan mentioned so seldom in the Hebrew Scriptures?*

Satan's Limited Exposure

¹⁰ Even though denouncing demon-inspired activities, Jehovah in his wisdom evidently had good reasons for ensuring that his Adversary, Satan, should be given only limited exposure in the Hebrew Scriptures. (Leviticus 17:7; Deuteronomy 18:10-13; 32:16, 17; 2 Chronicles 11:15) Thus, although the Hebrew writers must have had some knowledge of Satan and his rebellious role in the heavens, they were inspired only to define and expose the sins

* Professor Russell states in his book *The Devil—Perceptions of Evil From Antiquity to Primitive Christianity*: "The fact that the Devil is not fully developed in the Old Testament is not a ground for rejecting his existence in modern Jewish and Christian theology. That would be the genetic fallacy: the notion that the truth of a word—or a concept—is to be found in its earliest form. Rather, historical truth is development through time."—Page 174.

9. What reasonable question can be raised regarding Moses?

10. How was Satan given only limited exposure in the Hebrew Scriptures?

of God's people and of the nations around them and to exhort against their wickedness. (Exodus 20:1-17; Deuteronomy 18:9-13) Satan's name was rarely mentioned.

¹¹ In view of the events in Eden, the degradation of "the sons of the true God," and the record in the book of Job, the inspired Hebrew Bible writers were not ignorant of the evil, supernatural influence of Satan. The prophet Zechariah, who wrote in the late sixth century B.C.E., had a vision of the high priest Joshua with "Satan standing at his right hand in order to resist him. Then the angel of Jehovah said to Satan: 'Jehovah rebuke you, O Satan, yes, Jehovah rebuke you.' " (Zechariah 3:1, 2) Also, the scribe Ezra, writing the history of Israel and Judah in the fifth century B.C.E., stated that "Satan proceeded to stand up against Israel and to incite David to number Israel."—1 Chronicles 21:1.

¹² Thus, by the time of Zechariah, holy spirit was letting Satan's role become clearer in the Scriptures. But another five centuries would pass before this evil creature would be totally exposed in the Word of God. With Bible basis, what reason can we deduce for this timing in fully exposing Satan?

The Key to the Enigma

¹³ For the Christian with faith in God's Word, the basic key to these and previous questions we have raised is not to be found in higher criticism, as if the Bible were merely a literary masterpiece, solely the product of human genius. The key is

11, 12. How do we know that the Hebrew Bible writers were not ignorant of Satan and his influence?

13-15. (a) What basic truths are the key to understanding why Satan was given limited exposure in the Hebrew Scriptures? (b) With the coming of Jesus, how was Satan brought out into the open?

revealed in two basic Bible truths. First, as King Solomon wrote: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." (Proverbs 4:18; compare Daniel 12:4; 2 Peter 1:19-21.) Truth is revealed gradually in God's Word at God's time, in accordance with the need and his servants' ability to absorb such truth.—John 16:12, 13; compare 6:48-69.

¹⁴ The second basic truth is contained in what the apostle Paul wrote to the Christian disciple Timothy: "All Scripture is inspired of God and beneficial for teaching, . . . that the man of God may be fully competent, completely equipped for every good work." (2 Timothy 3:16, 17) God's Son, Jesus, would expose Satan, and this would be recorded in Scripture, thus equipping the Christian congregation to stand fast against Satan in support of Jehovah's sovereignty.—John 12:28-31; 14:30.

¹⁵ On these grounds the enigmas of Genesis 3:15 have been slowly unveiled. Under the direction of God's holy spirit, or active force, the Hebrew Scriptures supplied glimmers of light on the forthcoming Messiah, or Seed. (Isaiah 9:6, 7; 53:1-12) Parallel to this, they have contained brief flashes of light on the role of Satan as the Adversary of God and the enemy of humankind. But with the coming of Jesus, Satan was brought completely into the open as he took blatant and direct action against the promised Seed, Jesus Christ. As events developed in that first century of the Christian era, the roles of "the woman," Jehovah's heavenly spirit organization, and of the Seed, Jesus Christ, were clarified in the Christian Greek Scriptures. At the same time, the role of Satan, "the original serpent," was brought more fully into the open.—Revelation 12:1-9; Matthew 4:1-11; Galatians 3:16; 4:26.

Sacred Secret Unveiled

¹⁶ The apostle Paul wrote extensively about "the sacred secret of the Christ." (Ephesians 3:2-4; Romans 11:25; 16:25) This sacred secret had to do with the true "seed" that would eventually crush the original serpent, Satan the Devil. (Revelation 20:1-3, 10) The secret involved the fact that Jesus was the first and primary member of that "seed" but that he would be joined by others, "joint heirs," first from the Jews and then from the Samaritans and the Gentiles, to complete the number of that "seed."—Romans 8:17; Galatians 3:16, 19, 26-29; Revelation 7:4; 14:1.

¹⁷ Paul explains: "In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit." And what was that secret? "Namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news."—Ephesians 3:5, 6; Colossians 1:25-27.

16, 17. What did "the sacred secret of the Christ" involve?

Do You Remember?

- What enigmas in relation to Genesis 3:15 needed to be explained?
- What evidence of rebellion in the heavens is there in the Hebrew Scriptures?
- What two truths help us to understand why Satan is seldom mentioned in the Hebrew Scriptures?
- What does "the sacred secret of the Christ" have to do with the revealing of Satan and his role?

¹⁸ Paul was impressed that he of all people should be used to declare "the good news about the unfathomable riches of the Christ and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things." Or as he put it to the Colossians: "The sacred secret that was hidden from the past systems of things and from the past generations. But now it has been made manifest to his holy ones." Logically, if the secret regarding the "seed" was finally revealed, it would also involve the complete unmasking of the great Adversary, "the original serpent." Evidently, Jehovah did not choose to make the issue with Satan paramount until the coming of the Messiah. And who better to unmask Satan than the Seed, Christ Jesus himself?—Ephesians 3:8, 9; Colossians 1:26.

Jesus Exposes the Adversary

¹⁹ Early in his ministry, Jesus roundly rejected the Tempter with the words: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" (Matthew 4:3, 10) On a different occasion, Jesus exposed his slanderous religious enemies who had murderous intent toward him by denouncing their promoter and exposing him as the power behind the serpent in Eden, saying: "You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie."—John 8:44.

18. (a) How does Paul show that time was needed to reveal the meaning of "the sacred secret"? (b) How would this revealing affect the understanding about "the original serpent"?

19. How did Jesus expose the Adversary?

²⁰ How could Jesus be so sure in his denunciation of Satan? How could he know him so well? Because he had coexisted with Satan in the heavens! Even before that one had proudly rebelled against the Sovereign Lord Jehovah, Jesus, as the Word, had known him. (John 1:1-3; Colossians 1:15, 16) He had observed his crafty actions through the serpent in Eden. He had seen his subtle influence upon the fratricidal Cain. (Genesis 4:3-8; 1 John 3:12) Later, Jesus was present in Jehovah's heavenly court “when the sons of the true God entered . . . , and even Satan proceeded to

20. What basis did Jesus have for exposing Satan?

enter right among them.” (Job 1:6; 2:1) Oh, yes, Jesus knew him to the core and was ready to expose him for what he was —a liar, a murderer, a slanderer, and an adversary of God!—Proverbs 8:22-31; John 8:58.

²¹ With such a powerful enemy influencing mankind and its history, the questions now are: To what further extent is Satan exposed in the Christian Greek Scriptures? And how can we resist his crafty schemes and maintain our Christian integrity?—Ephesians 6:11, *Kingdom Interlinear*.

21. What questions remain to be answered?

Stand Firm Against Satan's Machinations

“Put on the complete suit of armor from God that you may be able to stand firm against the machinations [Greek, “crafty acts”] of the Devil.”

—EPHESIANS 6:11.

DOES Satan really exist? Some people argue that in the Bible, “Satan” refers only to the evil within man. They deny his existence as a creature. But what do the Scriptures tell us? The Gospel accounts of Matthew and Luke show that Christ Jesus was directly tempted three times by Satan, and each time Jesus rejected him, using Scripture. Why did Jesus answer him from the Hebrew Scriptures? Because Satan came to him misapplying those very Scriptures in order to make him sin and fail as the Son of God, the promised Seed.—Matthew 4:1-11; Luke 4:1-13.

1. What evidence that Satan exists is provided by the temptations of Jesus?

² Obviously, Jesus, a perfect man, did not imagine these encounters. (Hebrews 4:15; 7:26) He was confronted by the same one who was the power behind the serpent in Eden, his own former angelic brother who ages before had rebelled and now was out to thwart the fulfillment of Genesis 3:15. Satan wanted to break the integrity of the promised Seed. Wise to his crafty acts, Jesus firmly rejected the Tempter. What was Satan's reaction? “So the Devil, having concluded all the temptation, retired from him until another convenient time.” Clearly, Jesus did not retire from himself! Satan, frustrated, left him, “and,

2. How do we know that Jesus did not imagine his encounters with Satan?

look! angels came and began to minister to [Jesus].”—Luke 4:13; Matthew 4:11.

³ Reasonably, one historian comments: “To deny the existence and central importance of the Devil in Christianity is to run counter to apostolic teaching and to the historical development of Christian doctrine. Since defining Christianity in terms other than these is literally meaningless, it is intellectually incoherent to argue for a Christianity that excludes the Devil. If the Devil does not exist, then Christianity has been dead wrong on a central point right from the beginning.”* That conclusion presents a challenge for every person on earth today. Do you recognize the existence of an invisible enemy who is out to subvert God’s sovereignty and man’s allegiance?

Satan’s True Identity

⁴ Satan is a powerful spirit creature, originally created by God as an angel, a spirit son with access to Jehovah’s heavenly court. (Job 1:6) However, Satan exercised his free will in opposition to God; with cunning he led Eve and, through her, Adam into disobedience and death. (2 Corinthians 11:3) Thus, he became Satan, meaning “Adversary”—a rebel, a demon, a manslayer, and a liar. (John 8:44) How appropriate is Paul’s expression that “Satan himself keeps transforming himself into an angel of light,” when in actual fact he is a ‘world ruler of this darkness’! (2 Corinthians 6:14; 11:14; Ephesians 6:12) By enticing other angels to rebel, he led them out of God’s light into his own darkness. He became “the ruler of

the demons.” Jesus also identified him as “the ruler of this world.” Obviously, in order to be a ruler, he has to exist as a created spirit person.—Matthew 9:34; 12:24-28; John 16:11.

⁵ While Satan is rarely mentioned in the Hebrew Scriptures, he is fully exposed in the Christian Greek Scriptures—so much so that we encounter the name Satan there 36 times and the word Devil, 33 times. (See *Comprehensive Concordance of the New World Translation of the Holy Scriptures*.) He is also identified under other names and titles. Two of these were used by John at Revelation 12:9: “So down the great *dragon* was hurled, the *original serpent*, the one called Devil and Satan, who is misleading the entire inhabited earth.”—See also Matthew 12:24-27; 2 Corinthians 6:14, 15.

⁶ Here in Revelation appears the Greek word *di-a-bo-los*, translated “Devil.” According to Greek scholar J. H. Thayer, it literally means “a calumniator, false accuser, slanderer.” (Compare 1 Timothy 3:11; 2 Timothy 3:3, *Kingdom Interlinear*.) W. E. Vine describes the Devil as “being the malignant enemy of God and man.”**

⁷ The great Adversary is not idle. (1 Peter 5:8) Perhaps that is why a proverb says, “The Devil finds work for idle hands to do.” He is out to subvert all genuine Christians. (2 Timothy 3:12) And he can concentrate on Jehovah’s people for one simple reason—he already has the rest of the world in his power! (1 John 5:19) Today’s world is Satan’s world. He is its ruler and god, whether people recognize it

* *Satan—The Early Christian Tradition*, by Jeffrey Burton Russell, page 25.

3. What does one historian say about the significance of the existence of the Devil to Christianity?
4. How did a perfect spirit creature become Satan?

* *An Expository Dictionary of New Testament Words*.

5. How clearly is Satan identified in the Christian Greek Scriptures?
6. What is the meaning of the word “Devil”?
7. Why can Satan concentrate his efforts on Jehovah’s people?

or not. (John 12:31; 2 Corinthians 4:4) As a consequence, he will resort to every crafty or subtle act or suggestion in order to subvert Jehovah's people, either individually or collectively. Let us examine some of the ways he operates.—Mark 4:14, 15; Luke 8:12.

Satan's Subtle and Crafty Acts

⁸ Satan has had a long time to study human psychology, to analyze human nature with all its inborn and acquired defects. He knows how to play on our weaknesses and our vanity. Now, what is the situation if your enemy knows your weaknesses and you fail to recognize them yourself? Then you are ill-equipped to defend yourself, since you are not aware of the chinks in your spiritual armor. (1 Corinthians 10:12; Hebrews 12:12, 13) How appropriate the words of a Scottish poet: 'O would some power the gift give us to see ourselves as others see us! It would from many a blunder free us.'

⁹ Are we willing to see ourselves as others see us—especially as God or Satan might see us? That requires honest self-analysis and appraisal and the will to make a change. Self-deception is so easy. (James 1:23, 24) How we sometimes rationalize to justify our course of action! (Compare 1 Samuel 15:13-15, 20, 21, 24.) And how easy it is to say, "Well, nobody is perfect, you know!" That is just what Satan knows, and he takes advantage of our imperfection. (2 Samuel 11:2-27) How sad to reach middle age and come to realize that because of the despotic, impersonal, or unkind way one has dealt with others over the years, one has become friendless; or to realize that one has done

8. With what advantage may Satan be working against us?
9. What may be the unhappy result if we fail to analyze ourselves and change?



One way to resist Satan's influence is to be outgoing, helpful, loving

little or nothing to make other people happy. With subtlety Satan has perhaps led us through life using our inborn selfishness to blind us. We have failed to capture the essence of the true mind of Christ—love, compassion, and kindness.—1 John 4:8, 11, 20.

¹⁰ Therefore, in order to resist Satan, we must examine ourselves. Do you have a weakness that Satan could exploit or is exploiting right now? Do you have an ego problem? Must you always be number one? Is pride your hidden motivating force? Does jealousy, envy, or love of money distort your personality? Do you have a chip on your shoulder? Are you cold and cynical? Or are you hypersensitive when offered suggestions or criticism? Do you

10. What questions might we ask ourselves, and why?



We should guard against being like Ananias and Sapphira, who yielded to Satan

resent or even refuse counsel? If we know ourselves, we can rectify such problems, provided we are humble. Otherwise, we are leaving ourselves open to Satan.—1 Timothy 3:6, 7; Hebrews 12:7, 11; 1 Peter 5:6-8.

¹¹ Satan can also undermine our spirituality in a subtle, insidious way. Perhaps we get upset about the way things are being done in the congregation or the organization. Often we do not have all the facts, but we easily jump to conclusions. If our relationship with Jehovah is weak, then it is a short step to negative thinking and doubts about the truth. Some may look for a self-justifying way out of the responsibilities that the truth entails. Sa-

11. By what subtle means might Satan try to undermine our spirituality?

tan then puts disloyalty and treason into their hearts. Soon they are victims of apostasy, and Satan rejoices.—Luke 22:3-6; John 13:2, 27; 2 John 9-11.

¹² Others are emboldened by Satan not only to commit gross sins worthy of disfellowshipping but even to resort to lies and deception in order to try to fool the congregation elders. Like Ananias and Sapphira, they think they can deceive the angels and God's holy spirit. (Acts 5:1-10) Many thousands in recent years have fallen into Satan's trap of immorality. The Devil knows that mankind's sexual impulses are powerful, and through his world system, he highlights, perverts, and distorts the role of sexuality. (Numbers 25:1-3) Unmarried Christians may be tempted into fornication or other sexual abuses. (Proverbs 7:6-23) If married Christians allow their minds and hearts to wander, they can easily fall into treasonable conduct, betraying the spouse to whom they vowed fidelity.—1 Corinthians 6:18; 7:1-5; Hebrews 13:4.

¹³ We live in a world in which lies, deceit, and violent anger are commonplace. Satan makes full use of the media to put across this degraded mentality. Television serials or soap operas portray attractive-looking people living in a web of mutual deceit. If we allow that thinking to affect us, we can soon start giving way to "minor" sins, which become the thin edge of the wedge for "major" ones. Satan's subtle suggestions easily insinuate themselves into our thinking. How can we resist such influences? Never "allow place for the Devil," as Paul counseled. That also means to control whom you allow into your home

12. (a) How have some been emboldened by Satan? (b) How does Satan trap many into immorality?

13. (a) How could television shape our thinking? (b) How can we resist such influence?

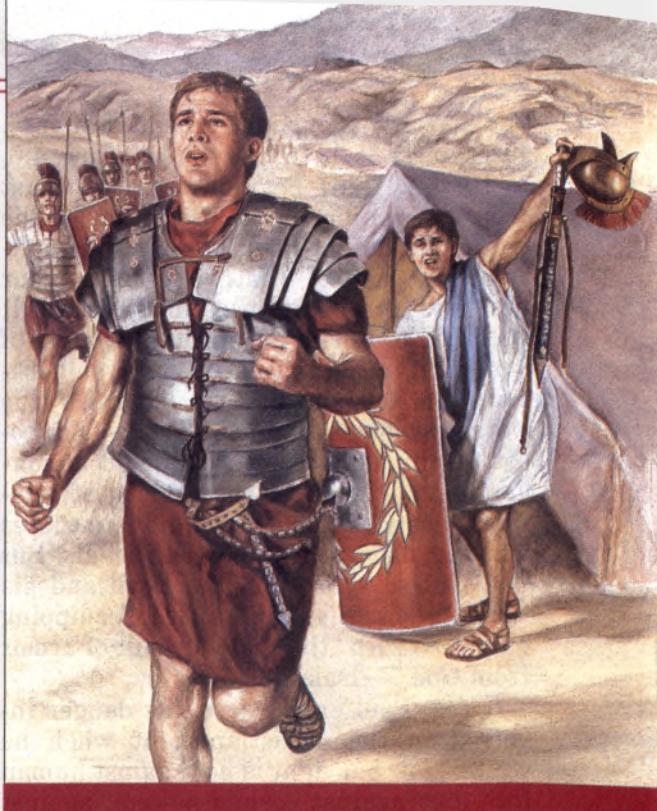
through the television. Should we not abhor the intrusion of violent, immoral, foul-mouthed persons who bring pollution into our living room?—Ephesians 4:23-32.

How Can We Resist Satan and Remain Faithful to God?

¹⁴ With such a powerful, superhuman enemy ranged against us imperfect human creatures, how can we keep our integrity? The key is found in James' words: "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you." (James 4:7) Notice that James' counsel is twofold. While we oppose the Devil and his will, we must subject ourselves to God's will. That involves loving God's will and hating Satan's. (Romans 12:9) Thus, James says: "Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones." (James 4:8) Yes, in our resistance to Satan, there is no room for halfheartedness and indecision. We cannot afford to risk our integrity by seeing how close we can come to the line of demarcation from wickedness. We must thoroughly "hate what is bad."—Psalm 97:10.

¹⁵ Outstanding counsel on resisting Satan is found in Ephesians chapter 6. How does Paul say we can resist Satan's "craftiness," "schemes," or "tactics"? (Ephesians 6:11, Phillips, *New International Version*, *The Jerusalem Bible*) "Put on the complete suit of armor from God," he counsels. This expression "complete suit" leaves no room for a sloppy attitude toward Christianity, any more than a Roman soldier could afford to be sloppy when preparing for battle. How would the soldier fare if he prepared himself with the

14. What twofold resolve is needed in order to resist Satan, and what does this require?
15. Why is "the complete suit of armor from God" essential? Illustrate.



To repel Satan's missiles, we cannot omit any part of our spiritual armor

entire suit of armor except the shield and the helmet? He could have thought, 'That really is a large shield, and the helmet is so heavy. They weigh a lot, and I don't really need them.' Imagine the situation—a Roman soldier armed to fight but without his main items of defense. —Ephesians 6:16, 17.

¹⁶ Imagine, too, a soldier without his sword. "The sword of the spirit" is a fine defense, as it is used to slash away the weaponry that Satan brings against the Christian. Our "sword" should be ever at the ready. It will be that way if we do not neglect our personal and family Bible study. But preeminently, this "sword" . . .

16. (a) How must we follow Jesus' example in using our "sword"? (b) How may we keep up our guard against Satan's "burning missiles," and with what result?

God's Word" is our instrument of offense. Jesus used it both ways. (Matthew 4:6, 7, 10; 22:41-46) So must we. We must keep sharpening our appreciation of the truth. We cannot maintain our spirituality on the basis of what we learned in our first few months or years in the truth. If we failed to renew the spiritual circuits of our mind, our spiritual vision would become dimmed. Our zeal for Jehovah's true worship would diminish. We would become spiritually feeble. We would no longer be able to repel the attacks of relatives, friends, companions, and apostates who may heap scorn upon our beliefs. But God will save us from the Devil and his "burning missiles" if we keep equipping ourselves with "the complete suit of armor from God."—Isaiah 35:3, 4.

¹⁷ Yes, Paul emphasized the danger involved in the Christian fight when he wrote: "For our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens." (Ephesians 6:12, *The New English Bible*) How can we puny humans resist and win in such an uneven battle? Paul reiterates his point: "On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm." (Ephesians 6:13) The key expression is: "After you have done all things thoroughly." This again leaves no room for halfhearted or distracted Christianity.—1 John 2:15-17.

¹⁸ Therefore, let us stand firm in the truth, loving Jehovah's righteousness, preaching the good news of peace, holding fast with a strong faith in the salvation that Jehovah gives through Christ Jesus, while we rely on God's Word as our main-

17, 18. Against whom is our fight, and how can we win?

stay. (Ephesians 6:14-17) Remember, God cares for us and will help us to triumph over the trials and anxieties that come our way in Satan's system of things. May all of us heed the warning: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." Yes, "take your stand against him, solid in the faith."—1 Peter 5:6-9.

¹⁹ Let us not forget Paul's essential addition to the "suit of armor." He says: "While with every form of prayer and supplication you carry on prayer on every occasion in spirit. And to that end keep awake with all constancy and with supplication in behalf of all the holy ones." (Ephesians 6:18) Our invisible enemy is so powerful that we need "every form of prayer and supplication." How genuine and varied, then, our prayers must be! Our total reliance on Jehovah is vital if we are to win the fight and maintain integrity. Only he can supply "the power beyond what is normal" that will enable us to resist our relentless Adversary. What a comfort it is to know that our great Adversary will soon be abyssed and then finally annihilated forever!—2 Corinthians 4:7; Revelation 20:1-3, 10.

19. (a) What further essential provision must we use in order to resist Satan? (b) What will eventually happen to Satan?

Can You Answer?

- How do we know that Satan is a real person?
- Why are Satan's other names and titles fitting?
- What self-analysis might help us to resist Satan's subtle attacks?
- What counsel will help in overcoming Satan, and why?

A Pioneer Partnership for Life



In a neat and simply furnished room in Cardiff, Wales, the Congregation Book Study has just concluded. The study conductor thanks the two pioneer sisters, Maud Clark and Mary Grant, now in their 90's, for their hospitality and encourages them to reminisce . . .

Maud: It is now 65 years since Mary and I first met and started pioneering together.

Mary: Yes, it was in 1923, on a cold, snowy January night! Do you remember, Maud? I took you straight from Much Wenlock railway station to my accommodations. We had a bite to eat, and then we studied *Tabernacle Shadows* together. Next morning we set off on our bicycles to preach to the Shropshire farmers.

Early Contacts

Maud: Of course, we were ready for this. You see, we had both been pioneering for some time. Even when I was a young girl, God's Word always interested me. Why, I can remember reciting seven psalms at church so as to obtain a free Bible! It was in 1908, when I was 11, that my eldest sister read the book *The Divine Plan of the Ages* and left the church we attended, be-

coming a Bible Student. Bible truths became the topic of our conversations at home. But when my father died, I began to wonder, 'Where are the dead?'

What a thrill to find the answer when I went to see *The Photo-Drama of Creation*, presented in my hometown of Sheffield! In those moving pictures, synchronized with the phonograph records, I saw portrayed the raising of the Shunammite woman's son. Yes, I learned that the dead are unconscious until resurrected.—2 Kings 4: 32-37.

I promptly resigned from the Anglican Church and took up what we called pastoral work, offering Bible literature right in the very same area where I was known for distributing church magazines. I symbolized my dedication to Jehovah in August 1918 at an assembly in the nearby city of Leeds.

After spending happy vacation times

with two colporteur sisters in Derbyshire, I made up my mind to make the pioneer service my life's work. In August 1922, I took up my first assignment: Biggleswade in Bedfordshire.

One of the colporteurs said to me: "If you can stick it out for the first six months, you will be all right." Those initial months were not easy. I had an accident on my bicycle. Then my first pioneer companion returned home. But I was determined to continue, so I wrote to the Society asking for a partner. And Jehovah gave me Mary!

Mary, you took a stand for the truth earlier than I did, didn't you?

Mary: Yes, Maud. At the time we were living in Cardiff, South Wales. When I was 16, my grandmother invited me to read the book *The Divine Plan of the Ages*, which she had obtained at a public meeting organized by the Bible Students. I had always wanted to understand the Bible and be a missionary when I grew up. As I read this volume, I knew I had found the truth.

I began to attend the Bible Students' meetings, in spite of my mother's great disapproval. You see, my parents were well-to-do, and as they did not allow me to work, I found conditions at home very restrictive. Nevertheless, I managed to obtain the rest of the set of Bible study aids. When my mother found out, she angrily burned the books and told me I was too young to know about such things. To replace them I had to smuggle books into my home one by one, after early morning visits to the home of one of the Bible Students some two miles away. I used to read these avidly before the rest of the household awoke, hiding them in the garden shed during the day.

In 1913, when I was 17, I traveled to London for a sight-seeing vacation. Happily, this coincided with a visit by Brother Russell to an assembly held at the Kings-

way Hall. There I expressed my desire to be baptized. The colporteur sister who worked in Cardiff approached Brother Russell to ask him if he thought I was too young. He asked me how old I was and questioned me to see if I understood the Scriptures and to determine whether I had dedicated my life to Jehovah. As a result, I donned a long black gown and joined the other candidates for immersion at the London Tabernacle. I remember so well the words we sang as we came out of the water:

"Buried with Christ

and raised with him too,

What is there left for me to do?

Simply to cease from

struggling and strife,

Simply to walk in the newness of life."

Afterward, a brother approached me and said: "You must be the last one of the 144,000 to come in; you only have such a short time left to make your calling and election sure." Such were the thoughts of many who viewed the approaching year, 1914, with great expectation. For me, though, this proved to be a time of testing as I put up with great opposition at home. I attended the meetings as often as I could. In 1916, I enjoyed the privilege of serving as an usherette at the showing of *The Photo-Drama of Creation* in Cardiff. After completing my nurse's training in Manchester, I started the full-time pioneer service in 1922.

Country Witnessing

Maud: We really had to take the initiative back then. We told everyone that we were engaged in a Christian work. People in those days were readers. We offered *The Harp of God* and the series *Studies in the Scriptures*. Of course, we needed quite a large case in which to carry all this literature. Mine was so big that when I arrived at an isolated farm one day, the farmer's

wife thought I was a relative coming from Canada to visit. How we laughed!

Since pioneering was our life, we received our livelihood from the work of distributing the books containing the Kingdom message. We used our resources carefully and lived frugally, exchanging books for butter and other farm produce and picking up potatoes, swedes, and cabbages that fell from farm carts on the rough, dusty lanes. We became skilled in mending the flat tires of our bicycles, and we developed into good seamstresses, making our own clothes.

As the brothers who served as itinerant speakers delivered Bible talks in the towns, Mary and I came along behind them to follow up the interest their preaching sparked. Small groups of interested ones sprang up in Shrewsbury and other towns. And how we looked forward to the assemblies! I think the 1926 London convention was outstanding. There we enjoyed the added privilege of distributing the booklet *The Standard for the People* on the streets of the capital. Then our excitement grew as we read the contents of a letter from the Society. It was a change of assignment for us: Northern Ireland.

Pioneering New Territories

We arrived in County Antrim, Northern Ireland, to pioneer among a religiously divided people. We stayed first at Greenisland. It was wet and cold, and we had no fires for weeks because of a coal strike in England. I can picture us now, sitting with our coats and gloves on in the evenings, trying to study while shivering from the cold. Then the summer came, and how we thanked Jehovah for the privilege of working in the beautiful surroundings of the Antrim glens. The people listened well to the Kingdom message. Oh, yes, they often argued, but they were kind. "Come awa' in," they would say, and they would put

the kettle on the *greesha* (red-hot peat) to boil, and our discussions continued.

Mary: Since we were now four pioneer girls together in our assignment, we stuck to a full theocratic schedule of meetings. Each morning we discussed a Scripture text and read "My Morning Resolve," which said, in part, 'Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, particularly the share that I myself am privileged to enjoy in that work, and the dear colaboreers at Bethel and everywhere.' Wednesday night we had our Prayer, Praise, and Testimony Meeting. Sundays we studied *The Watchtower* together, and we would gather around the small organ often found in people's homes to sing from the *Hymns of the Millennial Dawn*, such as:

"Ne'er think the victory won,
Nor once at ease sit down
Thine arduous task will not be done
Till thou hast gained thy crown."

Maud: What a change it was when we were assigned a special work that opened up—we became "business-house pioneers." How could we ever witness to businessmen, bank managers, and the like? Those big buildings in Belfast looked formidable. But we remembered Philippians 4:13: "For all things I have the strength by virtue of him who imparts power to me." And we

In Our Next Issue

■ Do All Good People Go to Heaven?

■ Listen—Jehovah's Watchman Speaks!

■ Christians—Firm yet Flexible

would not think of turning down our assignment. What grand experiences we had talking to those men and placing much literature with them! By 1931 we had finished the business houses and had spent five years in Northern Ireland. We wondered where our next assignment would be. To our amazement it was the business houses of Dublin.

To Tarshish or Nineveh?

We must admit that, at first, we felt like Jonah, who was assigned to preach to Nineveh and headed instead for Tarshish. We would have preferred a different assignment. We soon realized how we must rely on Jehovah. Yet, how daunting it was to stand by Nelson's Pillar in Dublin and see streets full of priests and nuns, men raising their hats and women crossing themselves in honor of 'the blessed Virgin.' At that time there were just four Bible Students in Dublin.

We managed to obtain rooms with a Roman Catholic household. Of course, we had to hide our literature under the bed, for the priest made regular visits to the house. One day a Dublin businessman called at our accommodations, saying: 'You left books at my bank.' He was so thrilled with them that he went to every shop to see if they sold Judge Rutherford's books. He then wrote to New York and was given our address. He arranged a party for all his friends to tell them about what he had learned.

Later that year, we attended a convention in Liverpool, England, where we learned of our new name, Jehovah's Witnesses. On our return to Dublin, we shared in the campaign to distribute the booklet *The Kingdom, the Hope of the World*, which contained the convention resolution. We made calls at all the monasteries, convents, and business houses, presenting

free copies of the booklet. All were accepted!

Mary: One day we saw a boat cruising down the river Liffey, and this gave us the idea of witnessing to the crews of the ships in dock. When we tried to enter the dock area, it was barred by a policeman, who asked what we were doing. On showing him the books, he said, "Go ahead." We found several ship captains from other countries who knew of the Witnesses. When we look back on those experiences, we marvel at the way Jehovah cared for us as we each went alone aboard the ships.

Witnessing During the Blitz

Maud: In 1939 when war broke out, we returned to Liverpool and joined 20 other pioneers who lived at the pioneer home. We now lived through air raids and bombings and witnessed wherever people would listen. We often found ourselves putting the records on our phonographs, discussing the Kingdom message, and then running back to the pioneer home, or dashing from one air-raid shelter to the next. Throughout this period, we were not frightened, for we were doing the Lord's work.

Many times as we went down the streets, people hurled abuse at us because of the neutral stand the Witnesses maintained during this time of conflict. I remember that at one house a young man listened to the recordings and accepted a regular Bible study. A difficulty arose. He had just volunteered to join the British Navy. He wrote a letter to the authorities stating his neutral position and received in return a complete exemption from military duty. He later joined us in the full-time service.

Mary: I will never forget those war days, Maud. Do you recall what happened when we moved to Knutsford in Cheshire in 1942? A lady shouted out to us, 'What

are you doing for the war effort?' Before we could answer, a passerby answered, 'She's doing work we haven't the courage to do.' An elderly man chimed in, 'They're doing a good work.'

Maud: Indeed, the Bible study work was the big thing. I had a grand experience when I called at a farm and met a lady who told me that her little boy had been killed in a road accident. I placed with her the booklet *Hope for the Dead* and started a Bible study. After just seven studies, this lady began to accompany me in the witness work. A few months later her husband accepted the truth, and within two years this couple sold their farm and began pioneering. Their daughter later joined them in the full-time work, and now she and her husband serve in the London Bethel.

At the 1941 Leicester assembly, Brother Schroeder announced that the special pioneers were to receive a small monetary allowance to help them with the necessities of life. For nearly 20 years, Jehovah had blessed our literature distribution work and in this way provided us with what we needed. Jehovah never let us down. We have proved that "there has not failed one word of all his good promise that he has promised."—1 Kings 8:56.

Finding "Sheep" in Wales

1954 found us in Milford Haven, Wales. Despite clergy opposition, we preached and found some sheeplike ones who responded. These we organized into a group and showed them how to conduct meetings and give short, meaningful comments. What a joyful occasion it was to see seven baptized in a sheep-dip filled with warm water carried there in milk churns!

In the Welsh valley town of Abercynon, a magazine-route call brought good results. Although the lady who regularly accepted copies of the magazines said, "I don't believe what you're telling me," she



Maud (left) and Mary still find their greatest treasure in full-time service to Jehovah

agreed to read the magazines. On a later visit, I found the husband busy decorating the house. After a friendly talk, arrangements were made to start a Bible study the next week. We made friends with the three sons who came to join in the study. Eventually, the mother and her sons dedicated their lives to Jehovah and were baptized. To date, 35 members of that family have accepted the truth, some serving as auxiliary, regular, or special pioneers, and some as elders.

Now here we are in Cardiff, reminiscing about our lives. We have no regrets. Jehovah has supplied our every need in a material way. We have had a wonderful life serving together as pioneers, and we still count the full-time service as our greatest treasure in life.

Now our hearts thrill to see the growing pioneer ranks. And all those young ones taking up this precious service—how we rejoice! Mary and I have pioneered together for 65 years. Our lives have been simple but busy, hard but rewarding. We really do recommend pioneering for life.

Dining With a Pharisee

FTER Jesus answers critics who question the source of his power to heal a man who could not talk, a Pharisee invites him to dinner. Before they eat, the Pharisees engage in the ritual of washing their hands up to the elbow. They do this before and after a meal and even between courses. Although the tradition does not violate God's written law, it goes beyond what God requires in the matter of ceremonial cleanliness.

When Jesus fails to observe the tradition, his host is surprised. Even though his surprise may not be expressed verbally, Jesus detects it and says: "Now you Pharisees, you cleanse the outside of the cup and dish, but the inside of you is full of plunder and wickedness. Unreasonable persons! He that made the outside made also the inside, did he not?"

Jesus thus exposes the hypocrisy of the Pharisees who ritually wash their hands but fail to wash their hearts from wickedness. He counsels: "Give as gifts of mercy the things that are inside, and, look! all other things are clean about you." Their giving should be motivated by a loving heart, not by a desire to impress others with their pretense of righteousness.

"Woe to you Pharisees," Jesus continues, "because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those

other things not to omit." God's Law to Israel requires the paying of tithes, or a tenth part, of the produce from the fields. The mint and the rue are small plants or herbs used in flavoring food. The Pharisees carefully pay a tenth of even these insignificant herbs, but Jesus condemns them for ignoring the more important requirement to show love, exercise kindness, and be modest.

Condemning them further, Jesus says: "Woe to you Pharisees, because you love the front seats in the synagogues and the greetings in the marketplaces! Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it!" Their uncleanness is not apparent. The religion of the Pharisees has outward show but no inner worth! It is based on hypocrisy.

Listening to such condemnation, a lawyer, one of those versed in God's Law, complains: "Teacher, in saying these things you also insult us."

Jesus holds these experts on the Law responsible too, saying: "Woe also to you who are versed in the Law, because you load men with loads hard to be borne, but you yourselves do not touch the loads with one of your fingers! Woe to you, because you build the memorial tombs of the prophets, but your forefathers killed them!"

The loads Jesus mentions are the oral traditions, but these lawyers would not so much as lift one little regulation to make it easier for the people. Jesus reveals that they even consent to the murder of the prophets, and he warns: "The blood of all the prophets spilled from the founding of the world [will] be required from this generation, from the blood of Abel down to the blood of

Zechariah, who was slain between the altar and the house.' Yes, I tell you, it will be required from this generation."

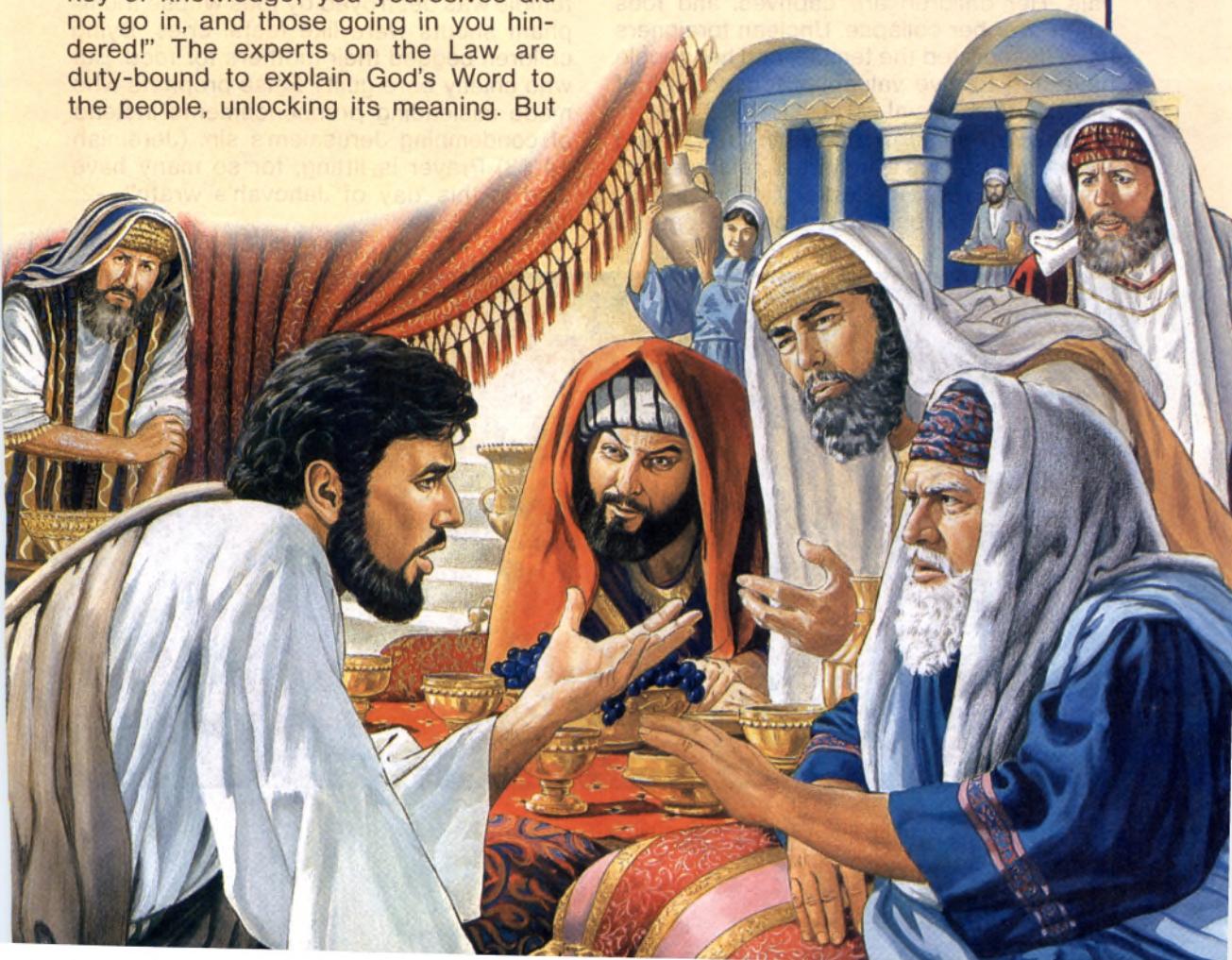
The world of redeemable mankind had its start with the birth of children to Adam and Eve; thus, Abel lived at "the founding of the world." Following the vicious murder of Zechariah, a Syrian force despoiled Judah. But Jesus foretells a worse despoiling of his own generation because of its greater wickedness. This despoiling occurs about 38 years later, in 70 C.E.

Continuing his condemnation, Jesus says: "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" The experts on the Law are duty-bound to explain God's Word to the people, unlocking its meaning. But

they fail to do this and even take away from the people the opportunity to understand.

The Pharisees and the legal experts are furious at Jesus for exposing them. When he leaves the house, they begin to oppose him fiercely and besiege him with questions. They try to trap him into saying something for which they can have him arrested. **Luke 11:37-54; Deuteronomy 14:22; Micah 6:8; 2 Chronicles 24:20-25.**

- ♦ Why does Jesus condemn the Pharisees and the experts on the Law?
- ♦ What loads do the lawyers place on the people?
- ♦ When was "the founding of the world?"



Jehovah Gives Hope Amid Sorrow

Lessons From the Scriptures: Lamentations 1:1–5:22

JEHOVAH is “the God who gives hope,” even amid sorrow. (Romans 15:13)

This is a point made clear in the book of Lamentations, completed by Jehovah’s prophet and witness Jeremiah in 607 B.C.E. But let us highlight some of the lessons it contains.

Jerusalem’s Plight

Sin brings no joy. Look! Sinful Jerusalem, once Judah’s teeming capital, sits solitary. Judah herself is like a weeping, widowed princess because she has been devastated. Such “lovers” as Egypt did not save her from Babylonian conquest in 607 B.C.E. People no longer stream to Zion for festivals. Her children are captives, and foes laugh over her collapse. Unclean foreigners have desecrated the temple, and her people have had to give valuables for food. All of this because of sin!—1:1–11.

Jehovah is righteous in punishing wrongdoers. This is admitted as Jerusalem herself speaks. She asks if there is any sorrow like the pain that God has caused

her. He sent fire that desolated the temple. The city’s sins became a yoke, and blood flowed like juice as God tread her “wine-press.” Zion spread out hands in sorrow and entreaty but found no comforter, and Jehovah was righteous in punishing rebellious Jerusalem. May he deal as severely with her exulting enemies.—1:12–22.

“The Wrath of Jehovah”

Responsible ones bear guilt if they do not condemn sin. God cast Jerusalem “from heaven to earth,” allowing her destruction and that of his “footstool,” the temple. (Psalm 132:7) He thus “profaned the kingdom” of Judah. As a mere booth, the temple was destroyed by foes whose triumphant shouts were like festal cries. Dying children begged their mothers for food. But who chiefly bore guilt? False prophets who made misleading pronouncements instead of condemning Jerusalem’s sin. (Jeremiah 14:13) Prayer is fitting, for so many have died in this ‘day of Jehovah’s wrath’!—2:1–22.



Jehovah's Mercy Endures

We should patiently hope in Jehovah. Jeremiah makes this point as he speaks representatively for the afflicted people. God hampers his prayer, and he has become the theme of his enemies' derisive song. His hope, or "expectation from Jehovah," seems to have perished. But he will have "a waiting attitude" because "good is Jehovah to the one hoping in him."—3:1-27.

True repentance brings divine mercy. Convinced of this, Jeremiah urges: "Do let us return clear to Jehovah." As with a cloud mass of anger, God has blocked approach in prayer because of the people's sins. But Jeremiah prays: "I have called out your name, O Jehovah. . . . Do not hide your ear to my relief." Of course, unrepentant foes will be annihilated.—3:28-66.

"Bring Us Back"

We can bring destruction upon ourselves through willful sin. Because of Judah's sin, "precious sons of Zion" were viewed as worthless broken pottery. In the siege, those slain by the sword were better off than others dying slowly of hunger. God

had, indeed, "poured out his burning anger." Polluted prophets and priests were wandering blindly, and King Zedekiah—"the anointed one of Jehovah"—had been captured. Now God would turn his attention to sinful Edom.—4:1-22.

Jehovah alone gives true hope amid sorrow. Jeremiah realized this, for he pleaded: "Remember, O Jehovah, what has happened to us." 'Foreigners occupy our houses. We bear the consequences of our forefathers' error, and mere boys carry firewood in forced labor.' Yet, Jeremiah hopes for mercy, praying: "Bring us back, O Jehovah, to yourself, and we shall readily come back."—5:1-22.

Reflect, then, on these lessons taught in Lamentations: Sin does not bring joy, God is righteous in punishing sinners, and responsible ones are guilty if they do not condemn wrongdoing. We should patiently hope in Jehovah, confident that divine mercy comes because of true repentance, whereas we can bring destruction upon ourselves through willful sin. This inspired book also convinces us that Jehovah alone gives true hope amid sorrow.

BIBLE TEXTS EXAMINED

□ 1:15—Jehovah had trodden the very wine-press belonging to the virgin daughter of Judah because he had decreed and allowed what happened. "The virgin daughter of Judah" was Jerusalem, thought to be like an inviolate woman. When the Babylonians destroyed that capital city of Judah in 607 B.C.E., there was great bloodshed, comparable to the squeezing of juice from grapes in a winepress. Jehovah will see to it that Christendom, antitypical Jerusalem, is similarly crushed.

□ 2:6—God's "booth" was the temple in Jerusalem. When that sanctuary was devastated by the Babylonians, he was allowing it to be 'treated violently,' like a mere hut in a garden. Such a temporary shelter from the hot sun is torn down.

□ 3:16—One calamity that Jehovah allowed to come upon unfaithful Jerusalem as a consequence of the city's fall to the Babylonians is described in the words, "With gravel he makes my teeth get broken." Apparently, when the Israelites were on their way into exile, they had to bake

bread in pits dug in the ground. Therefore, the bread came to contain grit, and a person eating such bread could break off part of his teeth.

□ 4:3—The cruelty of mothers toward their children is here contrasted with the maternal care provided by jackals. Though jackals may be considered savage beasts, even they 'present the udder and suckle their cubs.' Because of great food shortages in besieged Jerusalem, famished Jewish women became cruel in that they had no milk to give their offspring and actually ate their own children to stay alive. (Lamentations 2:20) Thus, the women also became like ostriches that lay their eggs and abandon them.

□ 5:7—The Jews of Jeremiah's day had to bear the errors of their forefathers, but this does not mean that Jehovah directly punishes children for the sins of their parents. Actually, the bad consequences of wrongdoing are felt by later generations. (Jeremiah 31:29, 30) We therefore do well to remember that we must personally render an account to God.—Romans 14:12.



CHILDREN 'ON LOAN'

How Wise Is the Practice?

AS YOU know, Daniel, I have many children," said Daniel's cousin. "So I have decided to distribute some of them among the relatives." Pointing to a young girl he had brought with him, the cousin said: "This one is yours."

"Thank you," said Daniel. Yet, inwardly, he sighed. He had enough children of his own and did not want or need any more. But according to local custom, to refuse the offer would have been considered a serious offense—unthinkable! Daniel now had another daughter to care for.

In many developing lands, particularly in Africa, it is not uncommon for parents to lend their children to relatives or friends for months, years—and sometimes indefinitely. The custom may sound

strange to Western ears, but in principle it is similar to the practice of sending children off to boarding schools or long-term summer camps. What, though, is behind the custom of children on loan? Is it a wise practice?

Why They Lend Their Children

Although traditional values are changing, to the African, children are not the exclusive property of parents. Rather, they belong to the extended family. Aunts, uncles, grandparents, and others are all thought to have rights and authority over youngsters. As one West African proverb states: "One person gives birth, but many mind the child."

As a result, when emergency situations

arise, such as the death of a child's parents, relatives are ready and willing to take in the orphaned youngster. The primary reason for lending children to relatives, however, is usually financial. When a family is poor and the children are many, the parents may feel that one or more of the youngsters will benefit by living with relatives who are better off. They reason that the relative will find it easier to afford school fees, clothing, medicine, and food. So it is not a lack of parental love but, rather, a desire to provide the best for their children that moves some parents to entrust them to others.

Another reason is a desire for children to get a good education. Perhaps the nearest school is far away from the family home. Since it may be difficult or impossible for the entire family to move, the parents may reason it would be best to send their child to relatives who live close to a school.

Relatives are generally happy to accept these children. Among other things, another mouth to feed also means another pair of hands to do domestic work around the house. And parents sometimes help with expenses by sending money or food.

Factors to Consider

While it is true that there may be certain educational and material advantages in lending a child to others, there are other factors that merit careful consideration. For one thing, how will the child adjust to his new guardians, and how will they adjust to the child? Sometimes such arrangements work well, and the new parents forge strong, loving relationships with their foster children. For example, one Christian elder in Sierra Leone took in his orphaned nephew. When asked years later about his foster son, he replied: "I don't consider Desmond to be a foster child—he is my son. He is my flesh and blood."

Not all, however, view their foster children in this way. To illustrate, in one West African city there was rioting. Bullets were flying. "Quick!" yelled one housewife to her two youngsters: "Arthur, take cover under the bed! You, Sorie, look out the window and tell us what's happening!" Arthur was her natural child, but Sorie, a foster child, or ward.

It is common for preferential treatment to be given the natural children in the family. As a result, the much desired material benefits often fail to materialize. All too frequently wards are overworked, denied education, and are the last in line to receive clothing as well as medical and dental care. Said a missionary who has worked in Africa for over 23 years: "Wards are almost always second-class children."

Another point to consider: When a child leaves home, there are usually emotional costs. Children's minds and hearts are sensitive and impressionable. From infancy they crave the comfort and security of a close relationship with their parents. For children to be uprooted from their home to go and live with virtual strangers can be extremely difficult.

In Sierra Leone a woman named Comfort was sent away to live with her aunt at the age of nine. She recalls: "The years I spent away from home were very difficult. I missed my family terribly—especially my brothers and sisters. It was as if they tore me away from where I was supposed to be and put me where I was not supposed to be. Although my aunt treated me very well, I could never talk to her as freely as I could to my own mother. . . . No matter how difficult our situation becomes, I will never send my children to live with someone else."

Francis, a West African who also grew up in foster care, had this to say: "I regret never having been able to develop a close

relationship with my real mother. Somehow, I feel we both missed out on something valuable."

Those Vital Spiritual Needs

The most crucial factor of all, however, is the child's spiritual welfare. And God in his wisdom directs that parents themselves care for the spiritual needs of their children. Addressing Israelite parents, God's counsel was: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deuteronomy 6:6, 7) The apostle Paul similarly instructed Christian fathers: "Do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah."—Ephesians 6:4.

But how can a child be raised "in the discipline and mental-regulating of Jehovah" if he has been sent to live with unbelieving relatives? How shortsighted it is, then, to sacrifice a child's spiritual interests for material or educational benefits!

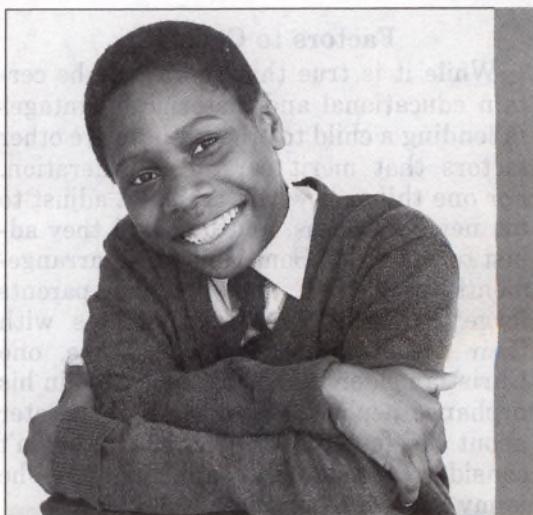
What about sending a child to live with fellow believers? While preferable to lending them to unbelievers, in many ways this too is undesirable. The child may still have to cope with major social, emotional, and psychological adjustments. Some children have become despondent or have fallen prey to delinquency and bad association. Some have lost all appreciation for spiritual things.

As parents well know, it requires skill, patience, and much time to instill in a child a love for Jehovah. If such a task is difficult for a child's natural parents, who intimately know him or her from birth, how difficult it must be for a couple to rear a child that is not their own! Since the everlasting life of a child may be at stake,

parents must seriously and prayerfully consider whether lending a child to someone else is worth the risks.

Nevertheless, Christian parents must decide for themselves how they will carry out the counsel of 1 Timothy 5:8: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." If they personally are not able to provide the child's material needs, they should see to it that their child's spiritual needs are met in the best way possible under the circumstances.

The psalmist wrote: "Children are a gift from God; they are his reward." (Psalm 127:3, *The Living Bible*) So cherish your young ones, and keep them close to you. Love them, and let them love you. Help them to become spiritual men and women, for doing so will result in their everlasting blessing. Perhaps you will be able to say, as did John of his spiritual children: "No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth."—3 John 4.



Questions From Readers

■ Did sick and crippled individuals actually get healed in the disturbed waters of Bethzatha, as John 5:2-7 suggests? And if so, by what power did those miracles occur?

Actually, the account at John 5:2-9 does not establish whether a number of miraculous healings occurred at a pool in ancient Jerusalem. The only miracle that we can be sure took place there was the one performed by Jesus Christ when he healed a man who for 38 years had been sick. We can accept *this* miracle, for the report of it is in the inspired Scriptures. (2 Timothy 3:16) But many in Jerusalem back then believed that other miracles had occurred at that spot, even as many today believe that miraculous cures occur at shrines.

Note what the Bible does say, and what it really does not say: "Now in Jerusalem at the sheep-gate there is a pool designated in Hebrew Bethzatha, with five colonnades. In these a multitude of the sick, blind, lame and those with withered members, was lying down. —— But a certain man was there who had been in his sickness for thirty-eight years. Seeing this man lying down, and being aware that he had already been sick a long time, Jesus said to him: 'Do you want to become sound in health?' The sick man answered him: 'Sir, I do not have a man to put me into the pool when the water is disturbed; but while I am coming another steps down ahead of me.' Jesus said to him: 'Get up, pick up your cot and walk.' With that the man immediately became sound in health, and he picked up his cot and began to walk."—John 5:2-9.

The pool referred to was near the "sheepgate," which evidently was in northeastern Jerusalem close to the temple mount. (Nehemiah 3:1; 12:39) Recent excavations

have uncovered evidence of two ancient pools, with fragments of columns and bases that indicate that a building having colonnades existed there in Herodian times, as John 5:2 says. But what did people back then think might occur here?

Observe the dash in the above quotation of John 5:2-9. Some Bibles include an extra passage that is numbered John 5:4. That addition says something like: "For an angel of the Lord would come down into the pool from season to season and disturb the water; the first one then to step in after the disturbance of the water would become sound in health from whatever disease it was by which he was afflicted."

However, a number of modern Bibles, including the *New World Translation of the Holy Scriptures*, omit this passage. Why? Because in all probability it was not in John's Gospel. A footnote in *The Jerusalem Bible* observes that the "best witnesses" omit this passage. The "best witnesses" meant are ancient Greek manuscripts, such as the Codex Sinaiticus and the Vatican 1209 (both of the 4th century C.E.), and early versions in Syriac and Latin. After mentioning 'the absence of verse 4 from the best manuscript texts,' *The Expositor's Bible Commentary* adds: "It is generally regarded as a gloss that was introduced to explain the intermittent agitation of the water, which the populace considered to be a potential source of healing."

So the Bible does not really say



Pictorial Archive (Near Eastern History Est.)

that an angel from God performed miracles at the pool of Bethzatha. Well, did miraculous healings occur when the water was disturbed? No one today can say for sure. Maybe a tradition somehow developed that ill or crippled persons had been healed there. Once stories of supposed healings spread, desperate persons hoping to be cured may have begun congregating there. We know that this has occurred at various locations in our time, even when there is no documented proof of divine healings.

We should not, though, be skeptical about the healing that the Son of God performed at the pool of Bethzatha. Why, without even entering the water, the man was instantly cured by the Great Physician. His documented ability to do this should give us reason to look forward to the healings that he will perform during the approaching Millennium. He will heal and help faithful humans back to perfection.—Revelation 21:4, 5; 22:1, 2.

No Further Complaints About the Music

Neighbors used to complain about the music played through the loudspeaker system at a junior high school in Fukuoka Prefecture, Japan. Then a youth took the *Kingdom Melodies* cassettes to school. After listening to them, the teacher said: "This is good music. You may play the tapes over the school loudspeaker system." Since then the students, teachers, and even the neighbors have been listening to the *Kingdom Melodies* for 10 minutes every morning and 25 minutes during lunch breaks. And there have been no further complaints about the music!

