

Beware the Adversary

(1 Peter 5:8-14)

Expository Lessons from the First Letter of Peter

I. Background and Overview

- a. In this letter, Peter is primarily focused on teaching Christians to be prepared to face suffering in this life.
- b. They should expect, as followers of Christ, to follow the same pattern as He did:
 - i. Sufferings first, in this life; followed by
 - ii. Glory in the end (after this life).
- c. Therefore, we should not think it strange when we face trials of suffering, to test and purify our faith.
 - i. We must persevere in the face of suffering in this life.
 - ii. Also, we must make sure that we are suffering for righteousness' sake. There is nothing noble about suffering for doing something wrong!

II. Peter's Close: Greetings from Babylon, Greeting with a Kiss of Love

- a. Re-read **1 Peter 5:8-14**.
- b. Overview of this passage.
 - i. After talking about suffering according to the will of God, Peter now addresses *suffering at the hands of Satan*.
 - 1. Christians often wonder in the face of suffering: "Is God putting me through this, *or is it Satan* who is behind the suffering I am now going through?"
 - 2. If we are suffering for righteousness' sake, it is possible that our suffering is coming BOTH from the hand of God and from the hand of Satan.
 - a. Consider the case of Job. Satan asked to put him through suffering, but God, in His sovereignty, agreed to the request and allowed it to happen. Both God and Satan were involved. (**Job 1-2**)

- i. Satan hoped that Job would abandon God if the protection was removed; however, God refined the faith of Job through the suffering he endured.
 - b. Satan entered Judas (**Luke 22:3, John 13:27**) and was involved in having Jesus betrayed, tortured and crucified. However, Jesus also was “made perfect (= *complete*) through suffering”. (**Hebrews 2:10, 5:8-9**)
 - c. Likewise, Peter speaks both of God refining us through suffering in this life and Satan also putting us through suffering (desiring to pull us away from God and into sin).
- ii. Peter refers to “she who is in Babylon” sending greetings. Since the original city Babylon (in modern-day Iraq) had been largely destroyed and abandoned before the time of Christ, most people have assumed that Peter used ‘Babylon’ figuratively to refer to Rome.
 1. Rome was the headquarters of a great pagan empire, as Babylon had been, and likewise was a powerful and corrupt city.
 2. According to early church historian Eusebius (*Ecclesiastical History*, book 3, chapter 1), Peter spent time in Rome and ultimately was martyred there.
- iii. Peter, in the closing verse, says, “Greet one another with a kiss of love”. (**1 Peter 5:14**)
 1. Similar statements about greeting other Christians with a holy kiss are found in Paul’s letters (**Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:20**, etc.)
 2. **Question:** Should Christians today be putting this into practice, or was it just something based on their culture?
 3. From my own cultural background, growing up in the U. S., primarily of northern European (English/Irish/German) descent, the idea of kissing other people as a normal greeting struck me as rather odd.
 4. After being exposed to French customs through a friend, and then living overseas in Albania, I gained exposure to some southern European cultural customs. There, it was not unusual to greet others in a social or business setting with a kiss on each cheek (man-to-man, woman-to-woman, and even man-to-woman).

5. In reading the early Christian writers in the Ante-Nicene Fathers set, I noticed that they also practiced giving one another the holy kiss.
 - a. My impression from most of the references was that the Christian men would kiss other Christian men, and the women would kiss other women (only). For example:
 - i. "Then let the men give the men, and the women give the women, the Lord's kiss. But let no one do it with deceit, as Judas betrayed the Lord with a kiss."
 - ii. (Source: *Constitutions of the Holy Apostles*, book 2, section 7; found in Ante-Nicene Fathers vol. 7, p. 422)
 - b. On the other hand, at least in some places and times, the custom appears to have allowed Christian men and women to exchange a *chaste, holy* kiss (as one would with a physical brother, sister or mother). For example, from Athenagoras, writing c. 175 AD:
 - i. "But we are so far from practising promiscuous intercourse, that it is not lawful among us to indulge even a lustful look. 'For,' says He, 'he that looks on a woman to lust after her, has committed adultery already in his heart.' Those, then, who are forbidden to look at anything more than that for which God formed the eyes, which were intended to be a light to us, and to whom a wanton look is adultery, the eyes being made for other purposes, and who are to be called to account for their very thoughts, how can any one doubt that such persons practise self-control?"
 - ii. "For our account lies not with human laws, which a bad man can evade (at the outset I proved to you, sovereign lords, that our doctrine is from the teaching of God), but we have a law which makes the measure of rectitude to consist in dealing with our neighbour as ourselves."
 - iii. "On this account, too, according to age, we recognise some as sons and daughters, others we regard as brothers and sisters, and to the more advanced in life we give the honor due to fathers and mothers."

- iv. “On behalf of those, then, to whom we apply the names of brothers and sisters, and other designations of relationship, we exercise the greatest care that their bodies should remain *undefiled and uncorrupted*; for the Logos again says to us, ‘If any one kiss a second time because it has given him pleasure, [he sins];’ adding, ‘Therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life.’”

- 1. (Source: Athenagoras, *A Plea for the Christians*, chapter 32; found in Ante-Nicene Fathers vol. 2, p. 146)

- v. See also the discussion by Tertullian in *To His Wife*, book 4, chapter 4; found in Ante-Nicene Fathers vol. 4. p. 46.

III. Resist Satan, Our Enemy

- a. Let us recognize who our real enemy is: *Satan*.
- b. Satan is mentioned *all over the New Testament*.
 - i. **Question:** How far do you need to read in any book before running into a reference to the devil, or Satan?
 - 1. In the gospels:
 - a. **Matthew 4**
 - b. **Mark 1**
 - c. **Luke 4**
 - d. **John 8** (Jesus provides an extensive discussion)
 - i. Also, Jesus refers to Judas as “a devil” in **John 6**.
 - 2. In the parables:
 - a. The first parable: **Matthew 13/ Mark 3/ Luke 8** - Parable of the Sower
 - i. In the first of four examples of soils/hearts, Satan snatches away the seed so they never believe.

- b. The second parable: **Matthew 13** – Parable of the Wheat and Tares
 - i. “The field is the world, the good seeds are the sons of the kingdom, but the *tares are the sons of the wicked one*. The enemy who sowed them is *the devil*, the harvest is the end of the age, and the reapers are the angels.” (Matthew 13:38–39, NKJV)
 - c. The last parable: **Matthew 25** – Parable of Sheep and Goats
 - i. “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for *the devil and his angels...*’” (**Matthew 25:41**, NKJV)
 - 3. Jesus’ teaching on how we should pray.
 - a. This prayer has five or six petitions to God.
 - b. The final petition or request:
 - i. “And do not lead us into temptation, but deliver us from the evil one...” (**Matthew 6:13**, NKJV)
 - c. In the version of this prayer in **Luke 11**, Jesus says:
 - i. “When you pray, say: Our Father in heaven, Hallowed be Your name...” (**Luke 11:2**, NKJV)
 - d. This is intended to be a daily prayer, where we actually say (and mean) these words and where we daily ask for these same basic things.
 - i. **Question/Challenge:** Do you pray this prayer, meaning every word of it, and do you ask God every day to lead you out of temptation and to deliver you from the evil one?
 - 1. *Do you* take Satan as seriously as Jesus, on a daily basis, as Jesus said we should?
 - 4. Understanding the mission of Jesus, why He came into the world.
 - a. Jesus saw that the world was under the control of Satan, and that He had to suffer and die in order to *liberate us* from that bondage.

- i. Read **John 12:23-33**.
 - ii. Jesus describes Satan as “the ruler of this world”.
 - 1. **Question:** Do you see the world around you this way, or are you surprised when you hear about all kinds of evil things going on in the world?
 - iii. Jesus had to die in order to “cast out” Satan from his position of ruling this world.
- b. Read **Luke 11:14-23**.
- i. Satan is the “strong man” who is fully armed and guarding his own palace.
 - ii. Satan’s “goods” (us, his prisoners) are in that palace, unable to escape.
 - 1. This sounds more like a *prison*, from the perspective of the captives.
 - iii. Jesus is the “stronger man” who overpowers Satan and plunders his goods (releasing us from being captive in Satan’s well-guarded palace).
 - iv. In the parallel account in **Matthew 12**, Jesus says:
 - 1. “Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.” (**Matthew 12:29**, NKJV)
- c. “...For this purpose the Son of God was manifested, *that He might destroy the works of the devil*.” (**1 John 3:8**, NKJV)
- d. “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, *that through death He might destroy him who had the power of death, that is, the devil*, and release those who through fear of death were all their lifetime subject to bondage.” (**Hebrews 2:14-15**, NKJV)
5. Consider what Jesus said to Paul when He first encountered Paul on the road to Damascus. Paul recounts that interaction to King Agrippa.

- a. Read **Acts 26:12-18**.
 - b. Jesus told Paul at the beginning that Paul would be sent to the Gentiles, to open the eyes of those who were spiritually blind.
 - c. He would turn them from *darkness to light* and *from the power of Satan to God*.
 - i. That is what it means in the Scriptures when it talks about light and darkness (spiritually).
 - d. This is the essence of evangelism, *in the words of Jesus Himself*.
 - i. Jesus *didn't say* it was about helping people "find their purpose".
 - ii. Also, He certainly *didn't say* it was so they could have a happier, more wholesome life in this world.
- c. **Questions:** Why is it that so many churches today never preach or teach about Satan? Why is it that most Christians don't speak about Satan anywhere near as much as Jesus and the apostles did? Why is it that when someone hears 'the gospel', there is rarely any mention of Satan at all?
- i. I have to look to the shepherds, who were entrusted with leading and teaching the flock. The good shepherd is always vigilant in guarding the flock against the wolf.
 - 1. Peter warns the church in **1 Peter 5** that we have an adversary, the devil, who walks about like a roaring lion, seeking those to devour.
 - a. Recall that Peter, who warned us about Satan, had himself been warned by Jesus: "And the Lord said, 'Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat.'" (**Luke 22:31**, NKJV)
 - 2. **Question:** What would you think if you were going for a walk in the woods, and your mentor/protector told you about all the daffodils, lilies and chipmunks, but DIDN'T BOTHER TO TELL YOU there was a *ravenous, man-eating lion* roaming that forest? What kind of mentor is that? What kind of friend is that?

- a. Living along the eastern coast of the U. S., I can relate to the danger of *sharks* much more than to the danger of lions.
 - i. While lions have roamed many parts of the earth (Africa, Europe and Asia), they have never been present in North America.
- b. So this reminds me of the famous series of shark attacks along the Jersey Shore in New Jersey (the most famous incident being in Matawan, the town where I grew up), in July of 1916 (mentioned in the movie '*Jaws*'). A few people were brutally attacked. When people discovered this was a real threat, everyone was terrified. People avoided the water along the Jersey Shore, and hundreds were on the lookout to hunt down this 'monster'.
- 3. The leaders and teachers of most churches need to repent and stop peddling the modern humanistic, watered-down 'feel-good' messages that don't call people to repent and don't warn them about the work of Satan.
- 4. Let us get back to preaching the 'Old Time Religion' of Jesus and the apostles, the same faith that we read about in the New Testament. If we do that, we will start talking about Satan *as much as Jesus and the apostles did*.
 - ii. If we are reading the Bible every day and reading through it regularly, we will be constantly reminded about Satan.
 - iii. If we are praying the Lord's prayer daily, we will be constantly reminded about Satan.
- d. **Question:** What do you think *Jesus would say* to the church today, if he was to address us directly?
 - i. **Best Place to Look:** Consider what Jesus said to the seven churches of Asia Minor, in **Revelation 2-3**.
 - 1. If you think about which church (or churches) are most like the one you are in, that would be *the best place to start*, it seems to me!
 - ii. **Question:** In **Revelation 2-3**, Jesus gives seven brief mini-sermons (maybe 10-12 sentences or so, each), one to each of the seven churches. In how many cases does He mention *Satan*? **Answer:** Four out of seven, as follows:
 - 1. To the church in Smyrna:

- a. "...I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested..." (**Revelation 2:9-10**, NKJV)
- 2. To the church in Pergamos:
 - a. "I know your works, and where you dwell, where Satan's throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells." (**Revelation 2:13**, NKJV)
 - b. **Questions:** Do you think Satan, "the ruler of this world" still has thrones here on the earth, in his 'palace'? If so, where do you think they would be? Where are his greatest strongholds today?
 - i. China, Saudi Arabia, Iran?
 - ii. In the US: NYC, Washington DC, LA/Hollywood, Silicon Valley, Boston?
- 3. To the church in Thyatira:
 - a. After addressing the immorality of Jezebel and others.
 - b. "Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden." (**Revelation 2:24**, NKJV)
- 4. To the church in Philadelphia:
 - a. "Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie..." (**Revelation 3:9**, NKJV)
- e. Defending against the attacks of Satan
 - i. The first step is to recognize we have an adversary who is heavily armed, powerful, and dangerous who wants to devour us (like a lion or shark).
 - ii. We then need to study and know the strengths, weaknesses, tactics and patterns of our enemy.

1. This life is a war against an enemy, like a championship boxing match, not a ballet performance.
2. We should be like a team going into the Superbowl, constantly reviewing the films of their adversary prior to the big contest.
 - a. See how our powerful adversary has been defeated in the past.
 - b. Also, learn from the mistakes of others who have been defeated by this enemy. Don't make their mistakes.
3. Some of the most important reasons to study Scripture:
 - a. To learn as much as we can about our real adversary, Satan.
 - b. To learn from the examples of others who overcame Satan (Jesus, Joseph in the Old Testament, etc.); as well as to learn what *NOT* to do when tempted (learning from the failures of Balaam, Judas, Eve, David, etc.).
 - c. We have all the 'game videotape footage' from centuries of conflict. However, it does us no good unless we diligently *study* them; then learn *and apply* the lessons.
 - d. This is a lifetime, ongoing study - one of the most important things we need to be growing in and adding to.
- f. The fear of a *lion* or *shark* can be debilitating, tempting some to feel defeated and to just give up.
 - i. However, think about how you would feel in the woods if you were (or were accompanied by) an expert marksman with a high-powered rifle and heat-sensing goggles. Or if you were swimming in the ocean within a completely secure steel shark-proof cage.
 - ii. If we are armed and prepared, then we need not be afraid!
 - iii. "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand." (**John 10:27-28**, NKJV)
 1. This is not an unconditional guarantee of salvation.
 2. Jesus said, "My sheep...*follow me*." What if someone stops following Jesus? Are they still His sheep? What if they jump out of His hand?

- iv. How about the marksman who got lazy or left his weapon at home? Or a swimmer who got bored in the shark cage, opened the door and explored far from safety? What of the one who voluntarily and willfully *jumped out of Jesus' hand*?

IV. The Character of Satan

- a. I encourage you to embark on a lifelong study of Satan. Here we will just touch on a couple of aspects of Satan's character.
- b. Satan is not an impersonal force. Satan is a being with a will and a personality.
 - i. He spoke to Eve in the garden and deceived her.
 - ii. He asked to sift Peter "as wheat".
 - iii. He spoke to Jesus and tempted Him.
 - iv. He is the "strong man" who has taken the world captive.
- c. Satan was created with free will, was originally with God, but fell.
 - i. Jesus said, "I saw Satan fall like lightning from heaven." (**Luke 10:18**, NKJV)
 - ii. He has other angels with him. (**Revelation 12:9**)
 - iii. Early Christian writers saw the **Ezekiel 28** description of the 'king of Tyre' as allegorically speaking about Satan, His origins and His fall.
- d. Satan is the great deceiver and liar.
 - i. "So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him." (**Revelation 12:9**, NKJV)
 - ii. He deceived Eve in the beginning (**2 Corinthians 11:3**, **1 Timothy 2:14**).
 - iii. Read **John 8:42-47**.
 - 1. Satan was a *murderer* and a *liar* 'from the beginning'.
 - a. I presume Jesus here is referring to the beginning of the human race.
 - 2. There is no truth in him.
 - 3. He is a *liar* and the *father of lies*.
 - 4. In sharp contrast, Jesus *always speaks the truth*.

- a. Those on the side of truth will hear what He says and recognize it as the truth.
 - b. “Then Jesus said to those Jews who believed Him, ‘If you abide in My word, you are My disciples indeed. And you shall know *the truth*, and *the truth* shall make you free.’”
(John 8:31-32, NKJV)
- 5. The choice we face all boils down to:
 - a. Truth or lies.
 - b. Spiritual freedom or spiritual slavery.
 - c. The kingdom of darkness or the kingdom of light.
 - d. Jesus or Satan.
- e. The greatest weapon against a liar is the truth.
 - i. Jesus always told the truth. He used the truth of the Scriptures when tempted by Satan.
 - ii. Satan distorts the Scriptures, twisting them and taking them out of context to pull others into sin.
 - 1. Satan tried this with Jesus, but Jesus responded three times with “It is written...” and then quoted Scripture.
 - 2. Jesus responded to the liar with the weapon of pure truth: the word of God.
 - iii. This is why we need to know and use the Scriptures always.
 - iv. We are living in a world *full of lies*, ruled by the *father of lies*.
 - 1. It is as if all the street signs have been switched, to confuse everyone.
 - 2. When lost in the forest, I need a sure compass that will always point *north*.
 - 3. Likewise, we need a spiritual compass to know what the truth is.
 - a. Look to Jesus and the Scriptures.
 - b. Jesus came to bring “grace (favor) and *truth*”. (John 1:17)

- c. "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth."
(**John 17:14-19**, NKJV)
 - d. In the spiritual battle, we need to be protected by the *belt of truth*. (**Ephesians 6:14**)
 - f. Aleksandr Solzhenitsyn wrote a famous short article, *Live Not By Lies*, in which he pointed out that the Marxist system he was living under in the U.S.S.R. in the mid-1970s was a giant system of lies.
 - i. The Communist government spread lies through all possible means (education, books, newspapers, TV, etc.), and virtually everyone went along out of fear. No one wanted to risk losing their modest privileges by speaking up.
 - ii. Solzhenitsyn explained that the most dangerous and effective way to bring down a system of lies was for people to stop participating in lies. They had to individually decide to only tell the truth, stop listening to lies, and speak the truth whenever someone tried to tell them a lie.
 - 1. He said this would be hard to do; hard for the body, but easy for the soul (since this is what the soul really wants to do anyway – to live by the truth).
 - 2. Like in the story of the famous children's story *The Emperor's New Clothes*, the emperor would be exposed as being naked.
 - 3. He said this would be more powerful and effective than any other approach (more effective than Gandhi-like nonresistance, self-immolation protests, hunger strikes, etc.)
 - 4. A system of lies cannot hold up when people start telling the truth.
 - iii. To defeat Satan, in all forms and at all fronts, let us commit to fighting back with the greatest weapon against a liar: *the truth*.

V. Appendix: *Live Not By Lies*, by Aleksandr Solzhenitsyn

Live Not By Lies
Essay by Alexander Solzhenitsyn
Dated February 12, 1974

At one time we dared not even to whisper. Now we write and read samizdat, and sometimes when we gather in the smoke room at the Science Institute we complain frankly to one another: What kind of tricks are they playing on us, and where are they dragging us. Gratuitous boasting of cosmic achievements while there is poverty and destruction at home. Propping up remote, uncivilized regimes, fanning up civil war. And we recklessly fostered Mao Tse-tung at our expense - and it will be we who are sent to war against him, and will have to go. Is there any way out? And they put on trial anybody they want and they put sane people in asylums - always they, and we are powerless. Things have almost reached rock bottom.

A universal spiritual death has already touched us all, and physical death will soon flare up and consume us both and our children - but as before we still smile in a cowardly way and mumble with our tongues tied. But what can we do to stop it? We haven't the strength? We have been so hopelessly dehumanized that for today's modest ration of food we are willing to abandon all our principles, our souls, and all the efforts of our predecessors and all opportunities for our descendants - but just don't disturb our fragile existence. We lack staunchness, pride and enthusiasm.

We don't even fear universal nuclear war death, and we don't fear a third world war. We have already taken refuge in crevices. We just fear acts of civil courage. We fear only to lag behind the herd and to take a step alone, and suddenly find ourselves without white bread, without heating gas and without a Moscow registration.

We have been indoctrinated in political courses, and in just the same way was fostered the idea to live comfortably, and all will be well for the rest of our lives. You can't escape your environment and social conditions. Everyday life defines consciousness. What does it have to do with us? We can't do anything about it?

But we can - everything. But we lie to ourselves for assurance. And it is not they who are to blame for everything - we ourselves, only we. One can object: Gags have been stuffed into our mouths. Nobody wants to listen to us, and nobody asks us. How can we force them to listen? It is impossible to change their minds.

It would be natural to vote them out of office - but there are no elections in our country. In the west people know about strikes and protest demonstrations - but we are too oppressed, and it is a horrible prospect for us: How can one suddenly renounce a job and take to the streets? Yet the other fatal paths probed during the past century by our bitter Russian history are, nevertheless, not for us and truly we don't need them. Now that the

axes have done their work, when everything which was sown has sprouted anew, we can see that the young and presumptuous people who thought they would make our country just and happy through terror, bloody rebellion and civil war were themselves misled.

No thanks, fathers of education! Now we know that infamous methods breed infamous results. Let our hands be clean! The circle - is it closed? And is there really no way out? And is there only one thing left for us to do, to wait without taking action? Maybe something will happen by itself? It will never happen as long as we daily do not sever ourselves from the most perceptible of its aspects: Lies.

When Violence intrudes into peaceful life, its face glows with self-confidence, as if it were carrying a banner and shouting: "I am violence. Run away, make way for me - I will crush you." But Violence quickly grows old. And it has lost confidence within itself, and in order to maintain a respectable face it summons falsehoods as its ally - since violence lays its ponderous paw not every day and not on every shoulder. It demands from us only obedience to lies and daily participation in lies - all loyalty lies in that.

And the simplest and most accessible key to our self-neglected liberation lies right here: Personal nonparticipation in lies. Though lies conceal everything, though lies embrace everything - not with any help from me. This opens a breach in the imaginary encirclement caused by our inaction. It is the easiest thing to do for us but the most devastating for the lies. Because when people renounce lies it simply cuts short their existence. Like an infection, they can exist only in a living organism.

We do not exhort ourselves. We have not sufficiently matured to march into the squares and shout the truth out loud or to express aloud what we think. It's not necessary. It's dangerous. But let us refuse to say that which we do not think. This is our path, the easiest and most accessible one, which takes into account our inherent cowardice, already well rooted. And it is much easier - it's dangerous even to say this - than the sort of civil disobedience which Gandhi advocated.

Our path is to walk away from the gangrenous boundary. If we did not paste together the dead bones and scales of ideology, if we did not sew together the rotting rags, we would be astonished how quickly the lies would be rendered helpless and subside.

That which should be naked would then really appear naked before the whole world.

So, in our timidity, let each of us make a choice: Whether to remain a conscious servant of falsehood (of course, it is not out of inclination, but to feed one's family, that one raises his children in the spirit of lies). Or to shrug off the lies and become an honest man worthy of respect both by one's children and contemporaries.

And from that day onward he:

- Will not henceforth write, sign, or print in any way a single phrase which in his opinion distorts the truth.
- Will utter such a phrase neither in private conversation nor in the presence of many people, neither on his own behalf nor at the prompting of someone else, neither in the role of agitator, teacher or education nor in a theatrical role.
- Will not depict foster or broadcast a single idea which he can see is false or a distortion of the truth whether it be in painting, sculpture, photography technical science or music.
- Will not cite out of context, either orally or a written, a single quotation so as to please someone, to feather his own nest, to achieve success in his work, if he does not share completely the idea which is quoted, or if it does not accurately reflect the matter at issue.
- Will not allow himself to be compelled to attend demonstrations or meetings if they are contrary to his desire or will, will neither take into hand nor raise into the air a poster or slogan which he does not completely accept.
- Will not raise hand to vote for a proposal with which he does not sincerely sympathize.
- Will vote neither openly nor secretly for a person whom he considers unworthy or doubtful abilities.
- Will not allow himself to be dragged to a meeting where there can be expected a force of distorted discussion of a question.
- Will immediately walk out of a meeting, session, lecture, performance or film showing if he hears a speaker tell lies or purvey ideological nonsense or shameless propaganda.
- Will not subscribe or buy a newspaper or magazine in which information is distorted and primary facts are concealed.

Of course, we have not listed all of the possible and necessary deviations from falsehood. But a person who purifies himself will easily distinguish other instances with his purified outlook. No, it will not be the same with everyone at first. Some, at first will lose their jobs. For young people who want to live in truth, this will in the beginning complicate their young lives very much, because the required recitations are stuffed with lies, and it is necessary to make a choice.

But there are no loopholes for anybody who wants to be honest. On any given day one of us will be confronted with at least one of the above-mentioned choices even in the most secure of the technical sciences. Either truth or falsehood: Toward spiritual independence or toward spiritual servitude.

And he who is not sufficiently courageous even to defend his own soul - don't let him be proud of his "progressive" views, and don't let him boast that is an academician or a people's artist, a merited figure, or a general - let him say to himself: "I am in the herd, and a coward. It's all the same to me so long as I'm fed and warm."

Even this path, which is the most modest of all paths of resistance, will not be easy for us. But it is much easier than self-immolation or a hunger strike: The flames will not envelop your body, your eyeballs will not burst from the heat, and brown bread and clean water will always be available to your family.

A great people of Europe, the Czechoslovaks, whom we betrayed and deceived: Haven't they shown us how a vulnerable breast can stand up even against tanks if there is a worthy heart within it?

You say it will not be easy? But it will be the easiest of all possible resources. It will not be an easy choice for a body, but it is the only one for a soul. It is not an easy path. But there are already people, even dozens of them, who over the years have maintained all these points and live by truth.

So, you will not be the first to take this path; but will join those who have already taken it. This path will be easier and shorter for all of us if we take it by mutual efforts and in close rank. If there are tens of thousands of us, then we would not even recognize our country.

If we are too frightened, then we should stop complaining that someone is suffocating us. We ourselves are doing it. Let us then bow down even more, let us wail, and our brothers the biologists will help bring nearer the day when they are able to read our thoughts and that they are worthless and hopeless.

And if we get cold feet, even taking this step, then we are indeed worthless and hopeless, and the scorn of Pushkin should be directed to us:

"Why should cattle have the gifts of freedom?

Their heritage from generation to generation is the belled yoke and lash."