

Know Your Bible

Latin	English	Saxon
Dies Solis	Sunday	Sun's day
Dies Lunae	Monday	Moon's day
Dies Martis	Tuesday	Tiw's day
Dies Mercurii	Wednesday	Woden's day
Dies Jovis	Thursday	Thor's day
Dies Veneris	Friday	Frigg's day
Dies Saturni	Saturday	Seterne's day

The Encyclopedia Britannica, 11th edition, article, "Calendar."

William Mead Jones published "A Chart of the Week: Showing the Unchanged Order of the Days and the True Position of the Sabbath, as Proved by the Combined Testimony of Ancient and Modern Languages." On this chart he has given the names of the days of the week in 160 ancient and modern languages, and 108 of these 160 languages call the seventh day "the Sabbath."

Thus is it clearly evident that all over the world there is absolute uniformity in the recognition of the several days of the week. Furthermore, does it not appeal to you as a subterfuge designed to parry the clear evidence in the inspired Book regarding the day that should be observed sacred to Jehovah as His holy Sabbath, when anyone tells you that he does not know which is the seventh day of the week? If we believe in the all powerful God, if we believe Him to be the Creator of the starry universe, if we believe Him to be the Author of the Bible, if we believe that He gave the Sabbath as a blessing to mankind and commanded its observance-then we must also believe that He has power to cause His creatures here on earth to keep definite account of a day that He has so unmistakably and clearly set apart as holy and to be sacredly observed.

The above arguments, based on the Bible and on history, all agree in proving that the septenary succession of weekdays and the Sabbath come down to us unchanged from creation. Our Saturday, the seventh day of the week, is therefore the original seventh day in succession from creation, which was then consecrated for the worship of the Creator. And from Sabbath to Sabbath will all flesh come to worship God on the new earth throughout eternity. Isaiah 66:22, 23.

21. THE DIVINE COMFORTER

THE church's greatest need today is spiritual power. A power from beneath is exercising a bewitching, strange influence everywhere. The cares of the world, the love of money and worldly pleasure, and the icy chill of skepticism are felt everywhere. A Pentecost is needed. The church needs the fire of the Holy Spirit, enabling her to fulfill the commission of the Master to carry the saving power of the gospel to a lost world.

Before starting His disciples on their lifelong, world-wide mission, the Savior bade them tarry until they were endued with spiritual power. They were not to depend upon any training they had received, any talent they might have, or any particular method of labor, but upon the anointing of the Holy Spirit. Without this, the preaching of the gospel would be powerless.

Our blessed Lord, when on earth, made frequent mention of the work of the Holy Spirit. Having announced to His disciples that He was going to return to His Father to prepare a place for them, He made them this cheering promise: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:16.

Notice the words, "I will pray the Father, and He shall give you another Comforter." "Another" implies that they had one who was to them a "comforter," or helper. He was now to leave them; but "another" would take His place so that they might not be left comfortless.

"I will not leave you orphans: I will come to you." John 14: 18, margin. An orphan is one who has been bereaved of a parent. Jesus had been a helper, a protector, a parent, so to speak, to them. He was now to leave them; but He said: I will not leave you bereaved, with none to care for you, but will pray the Father, and He will send another Helper, who will take My place.

Again He says: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. "If I

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depart, I will send Him.” Jesus has taken His departure; and as surely as one Comforter ascended, the other Comforter descended. As surely as the one Comforter is with the Father on the throne, the other Comforter is with the church on earth.

The word from which “Comforter” is translated in this text is the Greek word *paraclete*. This is the first instance of its use in the Bible. The word is used five times in the New Testament—four times by Jesus in this discourse to His disciples (John 14:16, 26; 15:26; 16:7), and once in 1 John 2:1, where it is translated “Advocate” and refers to Christ: “My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate [*paraclete*] with the Father, Jesus Christ the righteous.”

Much light is thrown on the subject of the position and work of the Holy Spirit by a study of the word *paraclete*, here translated “Comforter.” I will send another *paraclete*,” said the Master. “If any man sin, we have a *paraclete*,” says the beloved disciple. In the revised versions, although the word “Comforter” is given in John 14:16, the margin reads, “Or Advocate, or Helper, Gr., *Paraclete!*”

“*Paraclete* is composed of two words, *clete*, which means ‘called,’ and *para*, which means ‘along with.’ It thus means exactly ‘one who is called along with another,’ or ‘one who is called to another’s aid.’ More definitely, the *paraclete* is one who is called along with the *clete* to aid him. And to understand the work of the *paraclete*, we need to understand the position of the *clete*.

“A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or ‘called.’ But he is ignorant of the law, and unable to plead well before his judges, therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is ‘called to help’ the former; he is *para-clete*. In this case, the word ‘advocate’ corresponds both in etymology and in meaning with the Greek word, and expresses the function which the *paraclete* is expected to perform.

“Or again, a man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is ‘called to aid’ him in that work; he is his *para-clete*.

“The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding a fellow worker, or in some other way according to the needs of the case. The name does not belong to him till the office or work is assigned him, and the office or the work depends on the requirements of those whom he is called to aid.” - *The Holy Spirit the Paraclete*, pages 6, 7.

Having found that the Spirit has a place in the church, we shall find it interesting to notice briefly a few instances recorded in the book of Acts which clearly indicate His presiding presence in the early church.

After Pentecost, Ananias and his wife, Sapphira, members of the church at Jerusalem, having sold a possession, conspired together to withhold “part of the price.” When Ananias came to make his gift, Peter said to him: “Why has Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?” Acts 5:1 ARV. And a little later, when Sapphira came in, Peter said to her: “How is it that you have agreed together to tempt the Spirit of the Lord?” Verse 9. The lie was “to the Holy Spirit.” Back of the visible church to which the vow was made, there was One presiding over the church as Christ’s representative, who by an awful act of judgment made known His presence in the church. This lesson is for the church for all time. It stands as a solemn warning against the sin of breaking vows and thus lying to the Holy Spirit. The Holy Spirit is in the true church now as surely as at Pentecost.

Again, we read that in what has been called “the birth hour of early missions to the Gentiles.” “as they ministered to the Lord, and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Spirit., went down to Seleucia; and from thence they sailed to Cyprus.” Acts 13:2-4, ARV.

“I have called them.” The Spirit speaks, calls by name, and sends forth chosen missionaries. As the vicar of our ascended Lord, the Spirit is present, directing the affairs of the church. The personality and activity of the Spirit of God in the direction of the church could hardly be any more clearly shown than it is here. We should not overlook the obvious lesson this teaches. The Holy Spirit is present in the church today the same as in apostolic times, and should be recognized. Those today who go forth in the work of saving souls should be “sent forth by the Holy Spirit.”

Speaking of the Holy Spirit on another occasion, the Savior said: “If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture has said, from within him shall flow rivers of living water. But this spoke He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.” John 7:37-39, A. R. V.

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Are we thirsty? Then we are to drink. It will not satisfy our thirst to stand and look at a flowing stream; we must stoop down and drink. We must desire the Spirit. We must hunger and thirst for it. We must long for it above, all things else on earth. Those who do, the Lord has promised to fill. "He has filled the hungry with good things; and the rich He has sent empty away." Luke 1:53.

I once heard a man relate how he had experienced real thirst. He was lost on the plains. He wandered about, seeking to find his way. The earth was parched; the sun was hot. He grew thirsty. His tongue began to swell, and every pore in his body cried, "Water! Water!" He finally reached the condition where he would gladly have given all his land and money for a drink of water. This was real thirst, such as the psalmist describes: "As the hart pants after the water brooks, so pants my soul after Thee, O God." Psalm 42:1.

When our thirst for the fullness of the Spirit becomes so intense that we are willing to yield all to God in order that we may drink from this refreshing spring, we shall be filled.

Some, I fear, do not recognize the work of the Holy Spirit in their hearts, even when the Lord answers their prayers and gives them the Spirit. The idea prevails with many that, when their prayers are answered and the Spirit comes upon them, some great feeling of ecstasy, some joyful, hallelujah spirit, will take possession of them, lift them above temptation, and banish all trials forever. This is a great mistake. There may indeed be joy and happiness. But notice the first work of the Spirit in the heart: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:7, 8.

The Spirit strives with sinners. Genesis 6:3; Acts 7:51. When He comes to us, He reproves us of sin. He convicts us of wrongdoing. He convinces us that we have in our hearts things that we must give up. His first work is to point out sin and show where the temple is unclean and not a fit place in which to take up His abode.

Have you prayed for the Holy Spirit? After praying for God to send Him into your heart, did you have a deeper sense of your sinful condition? Did your sins begin to trouble you as never before? Did a sense of your lost condition almost overwhelm you? If so, be of good courage; the Spirit of God has drawn near and is seeking admission into your heart. As you continue to seek God for the fullness of the Spirit, your prayerless life, your poor Sabbath keeping, your cold, formal profession, your envy, jealousy, and hatred of the brethren, your unkind words, your backbiting and scandal mongering, your cherishing of darling sins, your impurity of thought and your unchaste language, your robbing of God in tithes and offerings, your unkindness and fretfulness in the home, your harsh words to those you love, your sharp, critical disposition, your inclination to scheme and drive a sharp bargain—all come up before you like a mountain. You seem to be the "chief of sinners" and almost beyond hope. This is God's answer to your prayer. The Spirit has come to you. He is convicting you of sin, pointing out in your life things which, if you do not give them up, will lead you at last to the lake of fire. These things must be put away before the Spirit can abide in the soul-temple.

The Spirit is as free as air-free for the asking; yet there are certain conditions upon which the Holy Spirit takes up His abode in the temple of our bodies. Is He asked to share the throne with another, or is He to be the sole occupant? We must settle this question. Christ, through the Spirit, will be Lord of all, or He will not be Lord at all.

There are conditions upon which we can be filled. Only a few will be mentioned here:

1. Prayer. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, You art My beloved Son; in Thee I am well pleased." Luke 3:21, 22. Prayer first, then the open heaven, the descending Spirit, and the voice of approval!

When Jesus was transfigured, He had gone "up into a mountain to pray." Luke 9:28. There is a close connection between transfiguration and prayer. Doubtless, as we look back in our experience we all remember that the time when we obtained a real victory, when the heart was changed, was when we were engaged in earnest prayer for deliverance from the powers of darkness. A prayerless life is a Spiritless life.

2. Unity. "Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4:3. The Lord will never baptize with His Spirit strife, hatred, variance, and discord. His curse, instead of His blessing, has always been directed against these things.

3. Right motives. Sometimes because our motives are wrong we do not receive a fullness of the Spirit. "You ask, and receive not, because you ask amiss, that you may consume it upon your lusts." James 4:3.

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The Spirit testifies of Christ. It exalts Him not self; and asking for the Spirit that we may be endowed with power and thus exalt ourselves reveals a wrong motive. This was the trouble with Simon the sorcerer. Acts 8:9-24.

4. Hatred of sin. "You have loved righteousness, and hated iniquity; therefore God, even Thy God, has anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9.

The difficulty with many is that they want power without purity and holy living. Then the Spirit reproves them for doing unclean and unlawful things; and because they do not renounce these things, they make it impossible for the Spirit to control them. We are admonished to "abhor that which is evil" (Romans 12:9), to "abstain from all appearance of evil" (1 Thessalonians 5:22).

5. Obedience. "We are His witnesses of these things; and so is also the Holy Ghost, whom God has given to them that obey Him." Acts 5:32.

When all is laid on the altar, we shall assuredly not have to wait long for the fire to descend and consume the sacrifice. When we surrender all to God and become willing to obey the voice of the Holy Spirit by yielding every sin, performing every known duty, and making any sacrifice, though it be at the expense of our most cherished plans, God will fill us with the power of His Spirit for service.

6. Faith. "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangs on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Galatians 3:13, 14.

The Spirit is received by faith. We therefore receive power through believing. Having received righteousness from God by faith, we are to lay hold of the Holy Spirit by the same faith for power in our personal experience, and to enable us to labor for the salvation of others. Having complied with the condition laid down in God's word and earnestly prayed for His Spirit, we should believe we have the promised blessing and accept it with thanksgiving. This is the only way we can ever receive the fullness of the Spirit. Unbelief hinders our receiving the Spirit.

Like our Master, we are to go forth "in the power of the Spirit." Pompey is said to have boasted that, with one stamp of his foot, he could rouse all Italy to arms. But with us is the great and mighty God, who, with one word, can summon the inhabitants of heaven and sinless worlds to His aid and is able to bring new creatures into being to do His will. There is nothing too hard for Him.

When a lecturer wishes to show a human body surcharged with electricity, he places someone on a stool with glass legs, to insulate him from the earth, and then turns on the electric current. We see no fire; we hear no noise. But presently someone is asked to come near and hold his hand close to the person on the stool. When he does this, we see sparks of electricity shoot out toward him. In like manner the fire of God's Spirit should surcharge us, so that those whom we come near will feel a mysterious, invisible power drawing them away from earth to heaven.

Shall we not go alone before the throne of God and there await the promised baptism of the Spirit, that we may labor for God and battle against the powers of darkness, not in our own strength, "but in demonstration of the Spirit and of power"? 1 Corinthians 2:4.

22. THE BIOGRAPHY OF SATAN

HOW many different opinions there are concerning the identity of the devil, no one knows. That multitudes talk of such a being, everyone knows.

The Bible teaches us that "the secret things belong unto the Lord." Deuteronomy 29:29. But the devil's biography is not one of God's secrets, and it is our purpose here to trace his career as we find it in the Holy Scriptures.

Starting our study with the last book in the Bible, we find this statement: "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:9. This may be called a "Who's Who" of this infamous character. It gives his name as "the devil, and Satan;" his business, "which deceives the whole world;" his place of activity, "the earth;" and his agents, "his angels."

How shall we identify him and his working organization in this earth? Is it to be associated with the material or the spiritual world? The Bible gives the answer: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness