

CHAPTER 16

THESSE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7. 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.

8 And when he is come, he will

reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say

unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea,

is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER 17

THESSE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were,

and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word;

and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which

gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask

them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto

him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the

Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

DEVOTIONAL COMMENTS

Chapter 16 centers around the ministry of the Holy Spirit. The disciples could not understand why Christ must leave them, so He was showing them that His return to the Father would make possible greater blessings in the coming of the Holy Spirit. The Christian life cannot be lived in the energy of the flesh. We must have the Spirit of God living in us if we are to grow spiritually and live the life that glorifies Christ. In this great chapter the Lord describes the work of the Holy Spirit through the believer.

In verses 1-11 Jesus tells us that the Holy Spirit convicts the world of sin, of righteousness, and of judgment; in verses 12-15 He tells us that the Holy Spirit instructs the Christian; in verses 16-22 that the Holy Spirit encourages the Christian; and in verses 23-33 that the Holy Spirit helps the Christian pray.

Chapter 17 contains Christ's High Priestly Prayer, and has often been called "The Holy of Holies of John's Gospel." In it we have the privilege of hearing the Son of God in conversation with God the Father. In verses 1-8 Christ prays for Himself; in verses 9-19 He prays for His disciples; and in verses 20-26 He prays for His Church.

In chapter 18 Jesus leaves the place of prayer for His meeting with His enemies. The chapter is divided into three parts: The arrest of Jesus is covered in verses 1-14; the denial of Jesus is covered in verses 15-27; and the rejection of Jesus is covered in verses 28-40.

Much has been written about how unfair and illegal Jesus' trial was and about Pilate's cowardly indecision. Note several aspects of His trial: It was held at night and Jesus was assumed to be guilty; Jesus was mistreated while bound and false witnesses testified against Him; and after the secret night trial, Jesus

was led to Pilate for the final death sentence. Note that the Jews would not enter the Gentile's hall for fear they "should be defiled"; yet they condemned an innocent Jesus to death. Then, at least seven times Pilate went from the hall to the Jews outside, trying to work out a compromise with them.

Jesus' trial was a picture of Christless religion—people straining at gnats and swallowing camels!

PROVERB FOR TODAY

"In the way of righteousness is life: and in the pathway thereof there is no death" (Proverbs 12:28).

BIRTHDAYS TODAY

JACQUELINE JACKSON
BUELAH EMBRY

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 36: For today's memory verses, follow instructions on page 10.

ON THIS DATE IN HISTORY

1836

THE BIRTHDAY OF SAM HILL.

Hill was one of the three founders of the Gideons and was the first president of the Gideon organization, elected in 1899. This Bible distribution by laymen to hotels, motels, and school rooms has been significant in America's church history. Let us pray today for God's blessings to rest upon the Gideons and their fine work. Some marvelous conversions have taken place because of this Bible distribution work.

1522

MARTIN CHEMNITZ WAS BORN AT

EVENING STAR DAILY BIBLE

TREUENBRIETZEN, BRANDENBURG.

He was a learned successor of Martin Luther. He was a Lutheran Reformation preacher and theologian. Some Catholics have said, "If Chemnitz had not come, Luther would not have stood." In other words, he built upon Luther's foundation. Let us pray today for the Lutheran churches. Would God all of our churches and denominations would get back to believing and teaching the Word of God and the deity of Jesus Christ. Let us pray for the Lutheran churches to stand true and that God will give them souls for their hire. In fact, let us pray for all fundamental groups. We might not agree on everything, but if we can agree on the fundamentals of the faith, let us thank God for each other and pray for each other.

**ON THIS DATE IN
AFRICAN-AMERICAN HISTORY****1731**

Benjamin Banneker, black inventor, mathematician, astronomer, and one of the planners of Federal City (now Washington, D.C.), born in Ellicott's Mills, Maryland. Death in 1806.

1868

Arkansas Governor Powell Clayton declared martial law in ten counties and mobilized the state militia in Ku Klux Klan crisis.

Medical school at Howard University opened with eight students.

1970

Death of William L. Dawson (84), Democratic congressman and party leader, in Chicago.

Hymn of the Week

“THE BATTLE HYMN OF THE REPUBLIC”

Julia Ward Howe

Very seldom do the people of the world pick a sacred song, done in its simplicity and yet in a beautiful way, and make a “hit” of it; but, such has been the case with Julia Ward Howe’s “The Battle Hymn of the Republic.”

This song, born out of the Civil War and set to the tune of “John Brown’s Body,” was a great contribution by a noble woman.

Julia Ward was born in 1819. At a very early age (seventeen) she showed signs of great literary ability, even publishing a book of poems and essays before twenty-one.

In 1843 she married Dr. Samuel G. Howe. They, together, wrought many wonderful works for mankind. They, among other things, helped the abolitionist cause and edited a paper called *Commonwealth*, published in Boston.

During the war the soldiers used the song, “John Brown’s Body,” as a marching tune. It has a snappy rhythm. Mrs. Howe heard this tune many times and often prayed that she might write more suitable words for such a melody.

With her husband and some friends, she rode just out of Washington one day to watch the reviewing of some army troops. During the course of the day she heard the soldiers singing the song mentioned above. One of her companions turned and asked her why she didn’t write some good words to that tune.

In recounting the story of her song, she said

that she awakened the next morning before dawn thinking of the tune and framing verses in her mind. She sprang out of bed and quickly wrote the verses on a piece of paper.

The *Atlantic Monthly* published her song in 1862. Since that time it has become a favorite of people everywhere.

She, after the war, became a very famous woman, traveling to and fro, speaking in defense of women and for the cause of woman suffrage.

She lived nearly a century and did some wonderful things for which she is still remembered—but, nothing so marvelous as the writing of “The Battle Hymn of the Republic.”

The music composition that has done so much for the verses was written by William Steffe.

*Mine eyes have seen the glory
Of the coming of the Lord;
He is trampling out the vintage
Where the grapes of wrath are stored;
He hath loosed the fateful lightning
Of His terrible swift sword;
His truth is marching on.*

Chorus:

*Glory! glory, hallelujah!
Glory! glory, hallelujah!
Glory! glory, hallelujah!
Our God is marching on.*

Treasure Path to Soul-Winning

MEMORY VERSE TOPIC FOR THIS WEEK:

EVIDENCE OF DIVINE INSPIRATION:

Divine inspiration evident in that the scriptures correct those who are trapped in error.

C. THE ERROR THAT GOD IS TOO KIND TO DAMN ANYONE

(Assignment 36)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see “The Treasure Path to Soul Winning” link back on the DailyKJV page.)

() Psalms 9:17

The wicked shall be turned into hell, and all the nations that forget God.

() II Thessalonians 1:7

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

() II Thessalonians 1:8

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

() II Thessalonians 1:9

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

() Revelation 20:10

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.