

## **A time for everything... is nigh... Believe !**

*September 6, 2012*

**Joh 16:17** 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?

**Joh 16:18** They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

**Joh 16:19** 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?**

**Joh 16:20** 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.

**Joh 16:21** 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.

**Joh 16:22** 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.

**Joh 16:23** 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.

**Joh 16:24** Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

**Joh 16:25** 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.

**Joh 16:26** At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

**Joh 16:27** For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

**Joh 16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

**Joh 16:29** His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

**Joh 16:30** 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.

**Joh 16:31** Jesus answered them, **Do ye now believe?**

**Joh 16:32** 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.

**Joh 16:33** 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.

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**Joh 16:17** 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?

**Joh 16:18** They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

**Joh 16:19** 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?**

As we learned in our last study, the condition that God has us, prior to receiving the holy spirit, leaves us with a lot of unanswered questions, all of which Christ has told us the holy spirit will show us, as we're guided into all truth and shown things to come.

The 'little while' of not seeing Christ as we discussed last week, is when we don't have the spirit of God within us to give us eyes to see him, as Philip and all of us have done prior to having our heavens open by way of the holy spirit ([Joh 14:8-9](#))

[Joh 14:8](#) Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

[Joh 14:9](#) Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?**

This is an important part of scripture that Christ is now reiterating for us, preparing our hearts to receive an answer for which the flesh just naturally doesn't want to remember ([2Th 2:5-8](#)). These verses are centred around the reason why we can't see and then we can, at our appointed time begin to see, because that man of sin which is within us, blinding us, is being destroyed by the brightness of His coming.

[2Th 2:5](#) Remember ye not, that, when I was yet with you, I told you these things?

[2Th 2:6](#) And now ye know what withholdeth that he might be revealed in his time.

[2Th 2:7](#) For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

### **(comments)**

**[Joh 16:20](#) 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.**

We weep and lament when we come to see ourselves for who we are. We weep and lament when we are brought to see that we are guilty of the blood of all the prophets and the crucifixion of Christ. We weep and lament because we see that we are indeed cast out into the outer darkness, and are not of Him, with our filthy raiment. But we are first blind to all that which is within us.

Let us eat drink and be merry today ([Luk 12:18-21](#)) and let's not die daily today ([1Co 15:31](#)) , are some of the verses that give us the reason why the world shall rejoice, while we are sorrowful, keeping in mind that our sorrow is going to be turned into joy.

[Luk 12:18](#) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

[Luk 12:19](#) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

[Luk 12:20](#) But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

[Luk 12:21](#) So *is* he that layeth up treasure for himself, and is not rich toward God.

**1Co 15:31** I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

It is the end result of knowing that it is better to be in the house of mourning (**Ecc 7:2**) and that after that rejoicing over the two witnesses is completed, which we've been guilty of in our time, then God exalts His elect as shown in these verses in Revelation (**Rev 11:10-12**)

**Ecc 7:2** *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

**Rev 11:10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

**Rev 11:11** And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

**Rev 11:12** And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

### **(comments)**

**Joh 16:21** **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.**

**Joh 16:22** **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.**

Now Christ is likening the previous thoughts about our persecution in the earth to that of a woman giving birth. This is an amazing parable for us all to consider.

There is the nine months of gestation for the development of the child, and we know that 'nine' represents judgement for the first fruits (**1Pe 4:17**)

**1Pe 4:17** For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

There is the much tribulation spoken of by Paul in (**Act 14:22**) that we must endure if we are going to inherit the kingdom of God. These are the birth pangs that we're promised (**1Pe 4:12**).

**Act 14:22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

**1Pe 4:12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

There is 'making straight the ways of the Lord' in the wilderness of Babylon as we hear John the Baptist's words who is a shadow of the elect, and this reminds us that just before a child is born of a woman, that child aligns itself for that moment of birth (**Joh 1:23**, **Heb 12:13**).

**Joh 1:23** He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

**Heb 12:13** And make straight paths for your feet, lest that which is lame be turned out of the way; but

let it rather be healed.

The delivery/ance of the child is promised from God in so many verses!  
([1Sa 26:24](#) , [Php 1:6](#) , [Rom 9:28](#)).

[1Sa 26:24](#) And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

[Rom 9:28](#) For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

We have sorrow due to this process that we are all a part of, as mentioned above, however we are learning to rejoice always in the Lord ([Php 4:4](#)) as we grow in our ability with Christ in us to bear each other's burden ([Gal 6:2](#)). (Think of each of us as being each other's spiritual midwife and consider these verses ([Gen 35:17](#) , [Gen 38:28](#), [Exo 1:16](#))!

[Php 4:4](#) Rejoice in the Lord alway: *and* again I say, Rejoice.

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Gen 35:17](#) And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

[Gen 38:28](#) And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

[Exo 1:16](#) And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

[Exo 1:17](#) But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Our hearts rejoice when we are held up by seeing Christ in each other, "**but I will see you again**", and 'no man can take away our joy', is another way of saying this verse ([Rom 8:39](#)). We will come to full term ([Luk 12:32](#) , [Zec 4:9](#), [Php 1:6](#), [Eph 1:4](#)).

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Luk 12:32](#) **Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

[Zec 4:9](#) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Now we have sorrow, and hereunto we are called to suffer ([1Pe 2:21](#)). But it is nothing compared to the glory that will be revealed ([Rom 8:18](#)) "**and your heart shall rejoice**" and "**and your joy no man taketh from you.**"

[1Pe 2:21](#) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

[Rom 8:18](#) For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

### **(comments)**

**[Joh 16:23](#) 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.**

**[Joh 16:24](#) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.**

So which is it, are we asking nothing, or are we asking for things in Christ's name? The answer is both, just like the above verses where we learn that we don't see the Father when he is right in front of us and then we see him when he goes away and sends the comforter. In like manner we don't ask amiss, or not see the Father when we are led by God's spirit ([Rom 8:14](#)), and when we are not asking amiss we are not asking for anything but rather we are fulfilling our Father's will which is what Christ did and which is what we are learning to do ([Heb 10:7](#), [Psa 40:7](#)).

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Heb 10:7](#) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

[Psa 40:7](#) Then said I, Lo, I come: in the volume of the book *it is* written of me,

In other words, we learn to ask no longer in the sense that we no longer ask to consume things upon our own lust but rather we ask what is the perfect will of God that is never selfish and consumed upon our own lusts ([Jas 4:3](#)). This also is a process as we are being brought to bring every thought into captivity unto Him ([2Co 10:5](#), [Rom 12:1](#)). John says it this way: ([1Jn 5:14](#)).

[Jas 4:3](#) Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

[2Co 10:5](#) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[1Jn 5:14](#) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

Our joy will be full, we will rejoice always when we are given to be about our Father's business, which is a very joy filled business ([Luk 2:49](#), [1Jn 4:17](#)). We are in the business of laying down our lives so we can find them ([Mat 16:25](#)), and we know that it is more blessed to give

than to receive ([Act 20:35](#)) and that the ultimate reward for those who are given to remain on that Isle of Patmos ([Rev 1:9](#)) will be to be blessed and holy in the first resurrection ([Rev 20:6](#)), which is the prize of the mark of the high calling ([Php 3:14](#)).

[Luk 2:49](#) And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?**

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[Mat 16:25](#) **For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

[Act 20:35](#) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive.**

[Rev 1:9](#) I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

We are blessed because it is more blessed to give than to receive, and we are holy, simply because God has deemed that we learn first that we are guilty of all first ([1Ti 1:15](#)), and that all things are ours, good and evil ([1Co 3:21-22](#)) which is why we need to be sanctified first to be first fruits ([1Co 6:11](#), [1Co 1:2](#), [Rom 8:30](#)).

[1Ti 1:15](#) This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

[1Co 3:21](#) Therefore let no man glory in men. For all things are yours;

[1Co 3:22](#) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

[1Co 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[1Co 1:2](#) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

We are called to give an account today ([Mat 12:36](#), [1Pe 4:17](#)) as we come to see and understand that 'fulfilling' ([Rev 1:3](#)) is what will sanctify us in advance of the world ([Rev 4:8](#), [Rev 22:9](#)) that will have their common one event in the future ([Ecc 9:3](#)).

[Mat 12:36](#) **But I say unto you, That every idle word that men shall speak, they shall give account**



thereof in the day of judgment.

**1Pe 4:17** For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

**Rev 1:3** Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

**Rev 4:8** And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

**Rev 22:9** Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

**Ecc 9:3** This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

### (comments)

**Joh 16:25** **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.**

Everything that Christ spoke was a parable G3850 (Mat 13:34), even the **proverbs** G3942 were parables.

**Mat 13:34** All these things spake Jesus unto the multitude in parables;<sup>G3850</sup> and without a parable spake he not unto them:

**Joh 16:25** **These things have I spoken unto you in proverbs:<sup>G3942</sup> but the time cometh, when I shall no more speak unto you in proverbs, <sup>G3942</sup> but I shall shew you plainly of the Father.**

#### **G3850** παραβολή parabolē

From G3846 [*liken*: - arrive, compare.]; a *similitude* ("parable"), that is, (symbolically) *fictitious narrative* (of common life conveying a moral), *apoth gm* or *adage*: - comparison, figure, parable, proverb.

**Total KJV Occurrences: 50**  
**parable, 31**

Mat 13:18, Mat 13:24, Mat 13:31, Mat 13:33-34 (2),  
Mat 13:36, Mat 15:15, Mat 21:33, Mat 24:32,  
Mar 4:10, Mar 4:13, Mar 4:34, Mar 7:17,  
Mar 12:12, Mar 13:28, Luk 5:36, Luk 6:39,  
Luk 8:4, Luk 8:9, Luk 8:11, Luk 12:16, Luk 12:41,  
Luk 14:6-7 (2), Luk 15:3, Luk 18:1, Luk 18:9,  
Luk 19:11, Luk 20:9, Luk 20:19, Luk 21:29  
**parables, 15**  
Mat 13:3, Mat 13:10, Mat 13:13, Mat 13:34-35 (2),  
Mat 13:53, Mat 21:45, Mat 22:1, Mar 3:23,

#### **G3942** παροιμία paroimia

From a compound of G3844 [properly *near*,] and perhaps a derivative of G3633 [to *make like* (oneself), that is, *imagine* (*be of the opinion*): - suppose, think]; apparently a state *alongside of supposition*, that is, (concretely) an *adage*; specifically an enigmatical or fictitious *illustration*: - parable, proverb.

**Total KJV Occurrences: 5**  
**proverb, 2**

Joh 16:29, 2Pe 2:22  
**proverbs, 2**  
Joh 16:25 (2)  
**parable, 1**  
Joh 10:6

<a href="#">Mar 4:2</a> , <a href="#">Mar 4:11</a> , <a href="#">Mar 4:13</a> , <a href="#">Mar 4:33</a> , <a href="#">Mar 12:1</a> , <a href="#">Luk 8:10</a> <b>figure, 2</b> <a href="#">Heb 9:9</a> , <a href="#">Heb 11:19</a> <b>comparison, 1</b> <a href="#">Mar 4:30</a> <b>proverb, 1</b> <a href="#">Luk 4:23</a>	
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The disciples asked Christ ‘why do you speak to them in parables G3850’ [Mat 13:10-13](#).

[Mat 13:10](#) And the disciples came, and said unto him, Why speakest thou unto them in parables?

[Mat 13:11](#) He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

[Mat 13:12](#) **For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.**

[Mat 13:13](#) **Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

We have abundance now because we see that all of God's words are a parable about the kingdom of God which is within ([Luk 17:21](#)), and that the entire bible is about two men within this kingdom within, and actually only one man will stand ([Mal 3:2](#), [Rev 6:14](#), [Eph 6:13](#)) at the end of the story, and that man is Christ, and we are the first redeemed part of His body ([Rev 14:4](#)).

[Luk 17:21](#) **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

[Mal 3:2](#) But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

[Rev 6:17](#) For the great day of his wrath is come; and who shall be able to stand?

[Eph 6:13](#) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

[Rev 14:4](#) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

Even what the world perceives to be the truth, which is really only God's gold wrapped around the idol of their hearts, will be taken from them. So again we see the world is serving us in their unbelief and the mercy that God is showing us by opening up our heavens ([Luk 8:10](#)) is being accomplished so that we can show the same mercy to the rest one day ([Rom 11:31](#)).

[Luk 8:10](#) And he said, **Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.**

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Luk 8:10](#) tells us why Christ spoke in parables and that those parables are about the kingdom of God and that those parables are still being used to blind the masses about the kingdom of God.



Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

"but I shall shew you plainly of the Father." of Joh 16:25 is reserved for those to whom it has been given of the Father to show the mysteries of the kingdom (Luk 8:10) (Mar 4:12-13).

Joh 16:25 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.

Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Mar 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Mar 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

So we can derive from Christ's own words that the parables are used to hide the mystery of the kingdom of God and used to reveal it to the few first. Each parable is about the kingdom of God which is within, and the hope of glory which is Christ in us (Col 1:27).

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

But why? The parable Christ was just talking about in (Mar 4:12) further explains Christ's words in (Joh 9:41). Christ reveals our sinful nature to us but not all at once. Mercifully, God's plan is to create from the first man the Lord from heaven (1Co 15:47) in a process that will destroy the giants of the land (Exo 23:30) (Deu 7:22) ([http://www.iswasandwillbe.com/Revelation\\_11\\_15\\_17\\_Introduction\\_of\\_7th\\_trump.php](http://www.iswasandwillbe.com/Revelation_11_15_17_Introduction_of_7th_trump.php)).

Mar 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Joh 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

1Co 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

Exo 23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Deu 7:22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

### **(comments)**

**Joh 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:**

**Joh 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.**

**Joh 16:28 I came forth from the Father, and am come into the world: again, I**

## leave the world, and go to the Father.

Why does Christ say “**At that day**” ye shall ask in my name: and I say **not** unto you, that I will pray the Father for you:” ?

“**At that day**” has to do when we are converted, and are no longer able to be sifted like wheat by Satan as Peter was the night that he betrayed Christ.

Notice in ([Luk 22:32](#)) right after Christ has just told Peter that Satan has desired to sift you like wheat, Peter goes on to tell Christ what he will do for him in his flesh.

[Luk 22:32](#) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Here in ([Luk 22:32](#)) we see that although Christ is saying that He prayed that Peters faith fail not, the timeline for Christ's prayer to be answered is established with His next comment in the same verse, “**and when thou art converted, strengthen thy brethren**”. This is same as saying “**At that day**” of [Joh 16:26](#) and the same as “because you have loved me, and have believed” of [Joh 16:27](#).

[Joh 16:26](#) At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

[Joh 16:27](#) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

None of us can keep God's commandment's which is what defines love ([1Jn 5:2](#)), and yet Christ in ([Joh 16:27](#)) says that we love him, when in fact at this time were not loving the Father or Christ (we aren't converted yet, we cannot 'believe', we cannot 'know' Christ and his Father) ([Joh 8:19](#) , [Joh 14:7](#)). But Christ was speaking of things that are not as thou they were ([Rom 4:17](#)), just as He did the night that He was betrayed ([Joh 17:6](#)).

[1Jn 5:2](#) By this we know that we love the children of God, when we love God, and keep his commandments.

[Joh 16:27](#) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

[Joh 8:19](#) Then said they unto him, Where is thy Father? Jesus answered, **Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.**

[Joh 14:7](#) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

[Rom 4:17](#) (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

[Joh 17:6](#) 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.

Christ also prays on our behalf (“**I will pray the Father for you**” vs 26). He was and is preparing his disciples and showing them how to pray as He prays:

When they asked how to pray, He told them in ([Mat 6:9](#)). So, when we pray we are praying to our Father. But we know that to come to the Father we go through the Son ([Mat 11:27](#)). But also that no man can come to the Son unless the Father drags us to him ([Joh 6:44](#)). And that Christ is the mediator for us ([1Ti 2:5](#)).

[Mat 6:9](#) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

[Mat 11:27](#) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[1Ti 2:5](#) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

So, now when we read "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: " and know what "at that day" means, we understand that when we pray to the Father, we are praying to Him by way of Christ who is the mediator ([1Ti 2:5](#), [Heb 9:15](#), [Heb 12:24](#)) and this will occur once that hope of glory within us increases ([Col 1:27](#), [Joh 3:30](#)) which enables us to come boldly before our God to obtain mercy, and find grace to help in time of need ([Heb 4:16](#)).

[1Ti 2:5](#) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

[Heb 9:15](#) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

[Heb 12:24](#) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Joh 3:30](#) He must increase, but I *must* decrease.

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

### **(comments)**

**[Joh 16:29](#) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.**

Sounds like the disciples have it now, they understand, it's clear as a bell, or is it?

**[Joh 16:30](#) 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.**

It looks like it, because their telling Christ, 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.

**Joh 16:31 Jesus answered them, Do ye now believe?**

Oh, oh! confidence is fading, storm clouds are gathering over the land, let's see what else Christ has to say about our saying to Him that we're getting it, and now we are sure!

**Joh 16:32 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.**

This is the hardest pill to swallow. You mean I'm going to forsake my best friend after walking with Him for three and a half years?

**Joh 16:33 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.**

And now Christ tells us why He is speaking these things! Why? "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

All of this part of scripture reminds us of these verses which talk about the patience and faith of the saints. ([Rev 13:1-18](#))vs 10 and ([Rev 14:1-20](#))vs 12.

[Rev 13:10](#) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[Rev 14:12](#) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

We are learning patience by seeing what we are and being brought through the fiery trials that are perfecting us in this age.

[Rev 1:9](#) I John, who also am your brother, and companion in tribulation, and in the kingdom and **patience** of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

[Rev 2:2](#) I know thy works, and thy labour, and thy **patience**, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

[Rev 2:3](#) And hast borne, and hast **patience**, and for my name's sake hast laboured, and hast not fainted.

[Rev 2:19](#) I know thy works, and charity, and service, and faith, and thy **patience**, and thy works; and the last *to be* more than the first.

[Rev 3:10](#) Because thou hast kept the word of my **patience**, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

[Rev 13:10](#) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the **patience** and the faith of the saints.

[Rev 14:12](#) Here is the **patience** of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

## Conclusion

In this study, we have learned that it is in “a little while” that God works this process of unbelief to faith, of betrayal to love of God, of sorrow to joy, of blindness to sight, of failure to overcoming, with Christ in us.

We have learned that yes, in that “little while”, it hurts to come to see ourselves for who we really are, blind and deaf; and it hurts to see ourselves spitting on Him, rejecting Him, forsaking Him, whipping Him, putting nails in His hands, piercing Him; and it hurts to know that we have crucified our Lord and Saviour. But through that bit by bit process of living by every word, we can bear it and He drags us through it.

We have learned that it is here that we learn the mercy of God for us, while we were yet sinners, so we can be merciful to them that do not yet believe. That is what a Saviour is and does. There is a time for everything and that time is nigh. Believe!

**Ecc 3:1** To every *thing there is* a season, and a time to every purpose under the heaven:

**Luk 21:31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

**Luk 21:32** Verily I say unto you, This generation shall not pass away, till all be fulfilled.

**Joh 14:29** And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

**Joh 13:19** Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

**Joh 13:20** Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

**Oba 1:21** And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.