

the divine Spirit, who uses the record of the Scriptures as the means by which he makes Jesus Christ known to us.

Of course, there are (several conditions) upon which one is able to come and get a clear vision of Jesus Christ.

First of all, he must (think about him), occupy your minds with Christ. If men in the city walking upon the pavement with their (eyes fixed upon the gutters). What does it matter, though all the glories of the sunset cover the western sky. They will see none of this. And if Christ stood beside

you, closer to you than any others, if your eyes were fixed upon the trivialities of this poor presence, you would see not him. If you want to see Christ honestly, meditate upon him. Then if you would see Jesus, (shut out competing)

objects, those things that cross your path. There must be a locking off unto Jesus. There must be a rigid limitation, if not the distraction of all other objects if we are to grasp him. If we would see and have our hearts filled with the calm of Christ, then we must gaze toward him and turn aside from other things that would side-track us.

Third, if you want to see Jesus, (then do His will.) One act of obedience has more power to clear a man's eyes than hours of idle contemplation. One act of disobedience has

Introduction: Perhaps at first we do not see the connection between the preceding promise of the Spirit who is to guide the disciples into all truth, but these verses do not stand isolated and apart from that, because the first words of our text are really the climax and crown of the promise of the spirit. That the Spirit is to guide into all truth by declaring to the disciples the things that are Christ's. And in consequence, they will be able to see their unseen Lord.

### I. The Key Phrase (A Little While, verse 16)

That they should shortly lose sight of Jesus. A little while and you that have seen me so long, will see me no more. Therefore, if they had any (good questions) to ask him, they must ask quickly for he was now taking his leave of them. It is good to consider how near to a period our seasons of grace are, that we may be quickened to improve them. The words, a little while, are repeated seven times over, as if they were of real, special significance. From the fact of our Lord in explaining the meaning of them,

he used a parable later on which we shall consider. "A little while and ye shall not see me." These words seem to have a three-fold meaning, (Historically), it was but a little while, a few hours, and Christ was buried out of their sight, though in a borrowed tomb, yet sealed with the royal signet. The interval between his death and his resurrection was indeed to them a time of sorrow and lamenting, but to the world it was a time of rejoicing. Luke 24:17. He used this phrase to tell them in a little while they would see him again and there would be rejoicing. We know that this took place after the resurrection. "And they worshipped him and returned to Jerusalem with great joy." John 20:20. It was very much as on a dark cloudy day after the sun breaks through in all of its glory and majesty, and then there comes rejoicing.

These words were also personal. Ye shall be sorrowful, but I will see you again, he said, We shall discuss this later on in the message. We do not want to overlook the fact that they were to look upon his glorious face again.

Where are the limits of these times of which the Lord

speaks. First of the little whiles (is the few hours that  
 1 intervened between his speaking and the cross), which was shortly to come to pass. There is another period when he  
 2 was buried and was out of their view before the resurrection. The second period being during which time they are to not  
 be able to see him. It is at his resurrection or at his  
 3 ascension when he proceeds to the Father. So there are several little whiles wrapped up in this statement. The time between this message and the cross, the time that he is in the tomb and then the time after his death between his death and his ascension, and then the time which will be the final period which we are now in when he is with the Father before he comes back to receive his own again. Therefore, the little while soon passed and the coming of  
 4 the Spirit could take his place at their side. How it would lift them up above temptation. What should terrify us if Christ stood before us? What should charm us if we saw him? It would make all life full of a blessed companionship. Who could feel dreary if that friend was at his side? It would fill our hearts with joy and strength. Therefore, we come to realize that it is with the visible eye of faith, the shortest direct road to the vision of Christ in submitting our hearts and minds and spirits to the teaching of

to thank God that everything is not easy, even in that which is meant for a revelation of all truths to all men. Instead of being defeated of the pledge that the first fence or truth that comes before us, let us learn that it will do us good to climb the fence and to use some effort. These disciples are uncommonly like the rest of us, and that is that they have no basis to wait for time and growth to solve the difficulties. They want to know all about it now, or not at all. If they would wait for six weeks they would understand as they did. Because Pentecost would explain it all to them. We, too many times, are often in too big a hurry. We are not content to wait awhile. There is nothing like time and patience to settle some of the mysteries of life. The mysteries that plague us when we are children seem to fade away when we grow into adulthood. Any questions which trouble us today, through prayer and patience, will be understood tomorrow. We grow into our best and deepest convictions by waiting upon him. So the disciples' weakness was that they could not understand such a plain saying of Christ. You will remember that many of them had a notion that Christ's secular kingdom was to be the kingdom which he intended to establish. And it would seem what puzzled them was

more power to dim his eyes than anything else beside. It is a dusty road of common experience that the disciples on the way to (Emmaus) received burning hearts, because they looked his way and sought to do His will. Is this your experience? You professing Christians, do you see Christ? Do you have your eyes fixed upon Him? Do you go through life with Him consciously nearer to you than any beside. Is He closer than the fleeting presence of other things? Is He a constant companion, or do you have some far-off view as of a planet in the midst of the sky.

At his (death when he withdrew from the world) and never afterward showed himself openly in it, the most to our Christian friends is to take them out of our sight, not out of being, not out of not out of all relationship to us, only out of sight, and then not out of mind. At his ascension, when he withdrew from them, from those who, after his resurrection, had for some time been with him. Out of their sight a cloud received him. Acts 1:9-10. II Kings 2:12. They were to make a speedy recovery.

6.

The (sending of the Holy Spirit). The Spirit's coming was Christ's visit to his disciples. At his resurrection, soon after his death, he showed himself alive by many infallible proofs. This is a very little while, not forty hours. And then by pouring out of the Spirit soon after His ascension. The Spirit's coming was Christ's visit to His disciples and was a permanent one. They saw him again and he promised them that at the second coming He shall come in the clouds and every eye shall see him.

## II. The Perplexed Disciples, verse 17 - 18

The disciples seemed to have been ordered to silence. "None of you askest me, whither goest thou". Truths that He had spoken seem to have gone clear over their heads. Repetitions of the "little whites" and so passing by all the great words, they fastened upon the minor things, began to (whisper) among themselves saying, what does he mean by these little whites. This is representative of some of the common faults which we have today in dealing with our Lord's words. How many times we pass by the greatest truths in order to fasten our thoughts upon smaller points. They have no questions to ask him about the gifts of the

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Spirit, nor the unity of Christ, nor what He said in reference to the (vine and the branches). And He tells them of His love, how that He will lay down His life for His friends. Now, is this not exactly like us? We pay most attention to the greatest truths and let the little difficulties fall into their subordinate places. The central truths of Christianity, the incarnation of Christ, the atonement of Christ, and yet outside of these questions and in comparison with them, we fill our attention with some of the most unimportant things. And there is a great danger to pass the central truths by. The truth that Christ is the Son of God who has died for our salvation is the heart of the Gospel.

What would you think of a man in (a fire) who had someone to bring him a fire escape, and he would say, "I decline to trust myself in it until, first of all, you explain to me the principles of its construction. Tell me about who made it. Inform me about the materials of which it is made." That is very much like a number of people today. In reference to the Gospel of our salvation, when they demand to know so many of the smaller questions. These are the same blunders made by the disciples. We ought

### V. The Parable Explained, verse 21

Jesus in talking about their grief and how they would weep and lament for that which others make light of, their own sins and the sins of those about them, they mourn with sufferers that mourn and mourn for sinners that mourn not for themselves. He talked about the world at the same time which would go on its merry way. They laugh now and spend their days in shallow living. But he gives us a parable here that their sorrow will not only be followed by joy, but will be turned into it, and he uses the parable of a woman. He says, you know of the (travail) of a woman because her hour has come, the hour which nature and providence have fixed, which she has expected and cannot escape, provided she be safely delivered and the child be well. I Chron. 4:9. Gen. 35:18. Then he says, she will remember no more the anguish. Her groans and complaints are all over and the after-pains are more easily borne for joy that a man is born into the world. That is, one of the human race, a child, be it a son or a daughter. We know that this is the curse that is part of the sorrow and the pain of a woman in travail, according to Gen. 3:16. "In sorrow shalt thou bring forth." These pains are extreme. The greatest griefs and pains are compared to Psalms and in

this "little while". However, there was a willingness in their hearts to be instructed. When they were at a loss as to the meaning of Christ's words, they conferred together upon it. They asked help of one another.

### III. The Patient Teacher, verse 19

Jesus knew that the disciples were desirous to ask Him. He knows all of our difficulties and perplexities. He saw them (whispering) among themselves and so inferred their wishes. He knew not only the whisperings of the disciples and their inquiry among themselves about the sense of His words, but also their secret desires to ask Him concerning it. The (knots we cannot untie) we must bring to Him who alone can give understanding. Before we can find all the answers, as these disciples, they canvassed among themselves concerning the matter. And Jesus said, do you inquire this among yourselves. Well, I will make it easy to you. He had not a word of (rebuke) for the slowness of their apprehension. He might well have said of them, Oh, fools and slow of heart to believe. But that word was not addressed to them. He never rebukes us either for our lack of understanding or for our carelessness, but has long patience with us. He does give them, however, a kind rebuke, "Do

you enquire among yourselves." That is a hopeful source to go to for knowledge. Why did they not ask him instead of whispering. Inquiring among yourselves is folly. To ask him is wisdom. We can do much for one another. Jesus Christ does not explain to the disciples the precise point that troubled him, that of Olivet and Pentecost were to do that. But he gives them that will that he will explain this to them, but if we will keep close to him and speak plainly to him in prayer about our difficulties, he will give us understanding and hope. Much that must remain dark through life will be lightened when we get yonder, for the vision here is not perfect and the knowledge here is imperfect.

#### IV. The Promise Declared, verse 20

This is a good text for Easter Sunday for their one theme is the joy which began upon that day. Our Lord promises that this sadness, this pain, this perplexed condition, is but for a moment and it will turn swiftly into continual joy. He pledges his word for that and bids us believe, and he goes ahead and illustrates further that here is a wonderful promise of joy. Your sorrow shall be turned into joy. Not merely that there will come a

substitute, but here is a reverse of action. For part of three dreary days it was an occasion of their sorrow. They were in despair, but when the resurrection dawned there was rapture beyond their dreams and a joy that they could not explain. What was it that lifted them out of the pit? What was it that revolutionized that moment. It was the one fact, the resurrection of Jesus Christ. The resurrection was what made the death of Christ no longer the occasion of perplexity for the disciples, but bound them closer together to him and to each other. A dead Christ was the church in despair, but a dead risen Christ was a church triumphant. This is the ground without which men sorrow and calamities. Every thunder-cloud has a rainbow lying in the depths when the sun smites upon it. The sorrow of contrite hearts becomes a gladness and . . . The sorrow of bereaved empty hearts may become the gladness of hearts filled with joy. Every stroke of the brightness sharpens the plowshare that goes through the ground. Every dark winters day of pulverizing frost and howling wind represents that in the days ahead there will be acres of waving golden grain.

again. "Ye shall see me" fixes attention upon us. I will see you fixes attention rather upon him and his beholding us. Ye shall see me speaks of our going out after him and being satisfied in him. I will see you, he speaks of his perfect knowledge of his loving care, of his tender, compassionate, ever watchful eye resting upon us. It requires a loving heart on our part in order to find joy in such a promise. His eyes are as a flame of fire and he sees all men. We think of the churches in Asia where it is recorded Jesus said, (I know thy works.) It was no joy to the lukewarm professors at Laodicea, nor to the church at Ephesus which had lost the freshness of its early love, that the Master knew them, but to the faithful souls in Philadelphia and to the few in Sardis who had not defiled their garments, it was blessedness and life to feel that they walked in the presence of Christ. Is there any joy to us in the thought that the Lord Christ sees us. If only our hearts could grasp the reality that he lives with us. That is the foundation of true joy. There be many that say, who will show us any good. Lord, lift up thou the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time when their corn and their wine abounded. One look toward Christ will more

Isaiah and in Jeremiah. They are inevitable. But he says the fruit of the blessings is the joy that is for a child born into the world. If God had not preserved the blessing in forced after the fall, be fruitful and multiply, parents could never have looked upon their children with any comfort. But what is the fruit of the blessings, is matter of joy. The birth of a living child is the parents' joy. It makes them very glad. Jer. 20:15. Though children are certain care, uncertain comfort, and often prove to be great crosses, yet it is natural to us to rejoice in their birth. Could we (be sure) our children, like John, would be filled with the Holy Ghost, we might indeed, like his parents, have joy and gladness at their birth. Luke 1:14-15. But when we consider not only that they are born in sin, but as it is here expressed, that they are born into the world, a world of snares and a vale of tears, we shall see reason to rejoice with trembling, lest it should be better for them that they had never been born.

It is such joy as makes the anguish not to be remembered, or remembered as waters that pass away. Job 11:16. Christ's disciples in this world, they are like travailing pains, sure and sharp, but not to last, in order

to be a joyful product. Rev. 12:2. Their joys, after their sorrows, which will be wiped away in Rev. 21:4. And they will not be remembered any longer.

As the pains of a woman in travail are very sharp and severe and the distress of her mind about the issue of things respecting herself and her offspring is very great, so would be the grief and trouble of the disciples on account of the death of their Lord and Master. But as when a woman is safely delivered of her child, she is so filled with joy that her sorrow is remembered no more. So should it be with them when Christ shall appear unto them. This sorrow is real but fleeting with permanent joy following. The parable, of course, points to the resurrection of Jesus which would change the grief of the disciples to gladness, once they were convinced that Jesus had risen from the dead.

#### VI. The Permanent Joy Proclaimed, verse 22

In a nutshell now, Jesus tells them that you will have sorrow but I will see you again. He tells them of their sorrow, but Christ draws near to them in their grief. If they hide their face they cannot but be troubled. When

the sun sets, sunflowers will hang their heads. Three things are recommended in the joy. Because of it I will see you again. I will make you a kind and friendly visit, he said. Christ's returns are returns of joy to all his disciples when clouded evidences are cleared up and interpreted. (Cordially) of it, your hearts shall rejoice. Divine consolation put gladness into the hearts. Joy into the hearts of solitude. The (continuance) of it; your joy no man taketh from you. Man will attempt to take your joy from you. They would if they could, but they shall not prevail. Some understand it as eternal joy. Our joys on earth are liable to be robbed of us by fires and accidents, but heaven's joys are everlasting. The spiritual joys of those that are sanctified, as the apostle says, "Thanks be to God who always causes us to triumph." 2 Cor. 2:14. When we remember how he was in (bonds), how he was tortured, how he was put to death, then surely he would lose this joy, but he says, they could not rob him of this joy, that nothing could separate him from the love of Christ or rob him of

(Prodigal Son) "It is not that we should thank Mary & be glad: for this thy brother was dead, & is alive again, & was lost, & is found." Luke 15:32

(Christ's eye is upon us.) Here Christ lays hold of the thought by the other handle and he says, I will see you



Waiting for me will be worth it James said →

than repay and abolish earth's sorrow. One look from Christ will fill our hearts with sunshine. All tears are dried when we meet eyes with him. It is like an (iceberg) leaving the North Pole and flowing down south where it melts. And so we come unto the race of the righteousness of Christ and all of our sorrows disappear. And our joy is not beyond ~~the~~ reach and on the other hand they are beyond the reach of externals. No man taketh it

Permanent Joy - JACOB - Joseph sold, etc. - James - Bro. sent for the Royal Father proof. Gen 45:27 - "When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived."

We see here that there will be opposition, actual hostility of the persecuring world. These men were soon to face the powers of the devil working through the world. Much of our joy, of course, (depends upon our fellows) and disappear when they fade away from our sight. There are many whose joys depend upon the goodwill and help of our fellows and there it is snatched away. They can put up our road and make it uncomfortable and sad for us, in many ways, but no man but myself can put a roof over my head to shut me out from God and Christ. As long as I have a clear sky overhead, it matters very little how high may be the walls that the foes or hostile circumstances pile around me. And much of our joy necessarily depends upon and

So. Mary - May 31, 59 8 AM

changes with external circumstances of a hundred different kinds. As we all know, but we do not need to have all our joys fed from these surface springs, we need to dig deeper. If we are Christians we have a joy that no man can take from us. As long as we have Christ we cannot be desolate. If he and I were alone in the universe, then there would be joy. Let us dig deep enough for the foundation of our blessedness, and that it is on Christ and nothing left eternal, left unchangeable, then the inward blessings which we possess from him. (External) things should have no power to rob us of our joy, even we live in the midst of all of these things and they try to force us away from Christ and tempt us away. This joy, (my friends) is a joy that is promised to us by Jesus Christ himself. He tells these men who have nothing but his bare word to rely upon that the astonishing thing which he is going to promise them will certainly come to pass. Then why is it that so many professing Christians have such (joy-less lives) as they have. Simply because they do not keep the conditions. If we will love him so as to set our hearts upon him, his joy will be poured into our soul. The (out and out) Christian is a joyful Christian. The (half and half) Christian is the kind of Christian that a great many of the people are

today and they are little acquainted with the joy of the Lord. Why should we live half-way up the hill when there are such blessings ahead.

8:16  
Esther 9:22 "was turned into them from sorrow to joy"

Dramatic - Before a wedding in England -  
 Bridegroom, (Wm M. Byke) had been blinded by accident five 10 yrs of age -  
 won university honors & did a beautiful  
 bride's

shortly before marriage - operation.  
 When Bridegroom cut away & a  
 ray of joy he sprang forward to  
 meet his bride - "at last, at last"  
 he cried, as he gazed for the 1st time  
 upon her face - what a meeting for  
 quarters will be the joy of the redeemed  
 in the presence of this glory -  
 1 Peter 1:6-8