

# From Sanctified Sorrow To Sanctified Joy

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**Bible Text:** John 16:22  
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If you will this morning, turn with me to our text that is in John 16 this morning. It can be found in John 16:22. These are the words of Christ that you see that they are in red.

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.

Let us pray.

*Dear heavenly Father, we thank thee, Lord, for this time that thou has sanctified, that thou has set apart for thy holy use. O Lord, may it be glorifying to thee. May you provide food for thy sheep. May your name be glorified today. May it be honored. May it be praised as a name above all other names. Lord, may you humble us today before thee. May you empty us, Lord, and may you fill us as you are pleased to fill us at thy table. O Lord, may you come with power in this message and come with peace and comfort and may thy grace and peace be upon thy people in this hour and the hour to come. In Jesus' name I pray. Amen.*

John 16:22 says, "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." What a false idea the world has today what religion is. It seems to be an idea that all sorrow has been banished from life and that our journey here is always with unclouded sunshine and always happiness, but this passage today tells us something about the child of God's walk in this life.

I've been reading from days past whom the Lord has great blessed and so I won't take what he termed this passage, sanctified sorrow, his name was Walter Brook. The Lord blessed him tremendously with an understanding of Christ and I think as we come to this passage today, that's really what sets it apart in the child of God's life in those in the world. The Lord has sanctified a sorrow for the people of God as well as he sanctified joy. Sanctified means that the Lord has ordained this path, he has set it apart, he has chosen it for his children, he has chosen it for their good. He has set it apart and he has called it holy for it is his way. It is the way of the cross. It is the way of the resurrection. It is the way of life. This text today asks us the question as it asked them, the disciples, at this moment in their life, it asked them the question: is he our all? Is he your all? And that question is what Jesus resonates to them in this passage.

It says, "you now therefore have sorrow," and we're going to explain what this sorrow is and hopefully the Holy Spirit explains it to us and puts us in the same mindset and testifies that these children of God that had this sorrow is the same sorrow you and I have today, somewhat different but yet the same by faith. Is he our all? And if he is, if he truly is our all, then when he is with us, there is joy. When he is not with us, there is sorrow. That's what he's telling them. "You now therefore have sorrow. You will have sorrow but when I see you again, when my manifested presence is revealed to you, your heart," and look at that, don't miss that word, "shall rejoice." That means it is written in the heavens, it is written in the decree of God. Your heart, child of God, shall rejoice and that joy that the Lord Jesus Christ gives his children, that joy that is Christ himself, "no man can take it from you." That's the difference between the joy that's in this world. We can have joys in riches, we can have joys in experiences, we can have joys in relationships, we can have joys in the things we do on the weekend, but one little thing that goes wrong in providence takes that joy from us. For the child of God, there is a sanctified joy that the Lord Jesus Christ has ordained for his people and that joy is in himself and there is equally a sanctified sorrow that the Lord Jesus Christ has ordained for his people.

Now, Paul said it this way in 2 Corinthians 6:10, he says, "As sorrowful," he was right in the middle of explaining what a minister of himself was called to preach the Gospel and his testimony in 2 Corinthians 6:10 says, "As sorrowful, yet always rejoicing." There is a balance in the child of God's life. Christ is that balance. Sometimes I think that we as the children of God are told that we should feel guilty because there is sorrow in our life.

I remember one time some people came and they came and they sat with us for a while to worship and I remember one of the things they came and told me as a reason why they didn't feel comfortable here and I asked them why and they told me, "Because the ladies that attend your fellowship, they seem to have sorrow in their life." And I thought about that and I remember at that moment that the Lord gave me the words, "Yes, there is a sorrow for the children of God but the world will never see that." The Lord himself has sanctified it. It is part of that Romans 8:28, those things that the Lord has given us in our life that work together for them that love God, that are called according to his purpose. And as Jesus walked this way, as Jesus had this trail of tears here in this life, we too will have it also. We too will walk in it because he is the firstfruits of his children in all things.

Some in this life today inordinately wallow in sorrow. They inordinately do, meaning everyday they get up and, "Woe is me! Woe is me!" That's not what I'm talking about. But equally on the other side there are those that get up every morning and everything is just bright and cheerful. There is not an understanding, as the Psalmist says, there is no changes in them. There is no realization of sin. There is no conviction of sin which the Holy Spirit does to the elect children of God. And I use that word "children" a lot because that term puts us in our rightful place: dependent. Dependent upon the Father. Dependent upon the Son. Dependent upon the Holy Ghost. This sanctified sorrow, the elect are brought to prize it and to cherish it above the frivolity in this life, above some of the saddest hours that the children of God here are so filled with Christ that we come and

we're brought to cherish those times above all of the things the so-called joy that we have in this poor dying world that we live in.

Let's turn over real quickly to Hebrews 12. A familiar passage to us. We know it talks about chastening and some of us like to shy away from that and some of us don't have ownership in that but that's what the Lord said. This is of him. Hebrews 12:6 says, "For whom the Lord loveth." Now get that, there is a qualifying statement there. That's what we just talked about, Romans 8:28. "Whom the Lord loveth," whom the Lord has communion with, whom the Lord has union with, those who are in Christ, "he chasteneth." He chasteneth. He brings down the rod at times in our life and it does bring sorrow.

Now listen, don't run away from the next word, "he scourgeth," and he scourgeth. It seems like a harsh word, doesn't it? Why is it so needful in the child of God's life? Well, we sing that song many times about wandering sheep. We are wandering sheep. We do need that leg broken at times because we do wander to the pastures that we believe are greener for us. We don't commune with our soul. We don't have that realization or the power of the Lord in us at that moment to tell us, no, this isn't good for us. That's the whole point. When the Lord's presence is with us, there is great joy and when it is hidden, there is great sorrow. As we know, the word of God examines the people of God and as we sit, as we profess today to be the church of God, the elect body, this is a question to us: do we experience the sorrow of the withdrawn presence of the Lord? Do we experience the joy when the Lord's presence is brought back to us?

Now read this passage, "he scourges every son whom he receiveth. If ye endure chastening," and you will if you are a child of God because chastening is an ordained, I don't want to call it a thing, it's an ordained purpose of God in the child of God's life.

"If you endure chastening, God dealeth with you as with sons." He deals with you as you are his child. He is your Father. He is correcting you. And listen, we're going to see here in a minute in verse 11 it tells us that this isn't a joyous time for us. We're not running around going, "O Lord, chasten me some more! O Lord, listen, this is good for me!" When the Psalmist said it was good that he's afflicted, that was under the chastening hand of the Lord, the revelation of the Spirit that this was good for him. He wasn't giddy. He had sorrow and this sorrow was turned to joy.

"But if ye be without chastisement, whereof all are partakers," all the children of God are partakers, "then are ye bastards, and not sons." Strong words. As I told you, this is how the Lord exercises his children. They are brought to value the furnace of the Refiner who brings and talks all this dross out of them and puts it down and mortifies that sin and conforms them to the image of his Son and he does this because he is faithful to ready his children. We are conformed to the image of Christ daily as the Lord puts down the flesh, puts down the sin and reveals himself. That is what growing in the grace and knowledge of the Lord Jesus Christ is. It's growing in what he's done.

Then verse 11 tells us, "Now no chastening for the present seemeth to be joyous." It doesn't seem to be joyous. "But grievous." There is the sorrow. It's grievous to us. "Nevertheless afterward it yieldeth the peaceable fruit of righteousness," there is the joy, "unto them which are exercised thereby." It's ordained for the children of God and these are the times I tell you and I hope you've experienced it, I hope the Holy Spirit is speaking to you right now and saying, "Yes, that is what I testify of. The Lord has shown me the value of his chastening hand upon me to humble me before him. to remove that pride; to remove those things in this life that I depend upon and to bring me to him." And how does he bring me? Like he did Mary, to his feet for instruction. Humbled.

"Ye now therefore have sorrow." That's what the Lord said, "and ye now therefore have sorrow." Who is he addressing? Well, if you back up to 13:1, we're told exactly who he's addressing, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." The Lord is addressing to his own. He would have the time that he would wash their feet after the supper and it would just be him and his 11 and all of this 14, 15 and 16 that I love to call deep union when the Lord reveals what he has done for his children, what they have in him, these he has saved by grace. He speaks to them and he saw nothing in them but what he has done in them.

Understand that. That's what grace teaches the child of God, that we indeed are the chiefest of sinners. It wasn't a flippant statement that Paul made in 1 Timothy 1:15. He said this is a faithful saying. Do you know what that means? It's a faith. It must be of the faith of the Son of God that must be imparted to you to say these words, to say that, "I am the chiefest of sinners." It comes from Christ being revealed in you.

"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." That whole last part there, that's what faith reveals to the child of God, that he has come to save sinners; that he didn't come to call the righteous. He came to save sinners and Paul says faith, the faith of Christ, convinces him, the Holy Spirit convinces him that he is the chiefest one. And I hope that same power of the Holy Spirit convinces us of that today. We don't have a rag to call our own; that we are without might and that he must perform all things for me. There is not one person here or anyone else in this world that has one little atom of willingness in them to come to the feet of Christ. Not one little atom of willingness without the day of his power, without the Lord's power.

We are in dire need of him. We are in dire need of that new nature to be washed in his regeneration, to be renewed by the Holy Ghost. Paul said it this way in 2 Corinthians 4:16, "For which cause we faint not; but though our outward man perish," I feel that almost every day, my outward man is perishing, it seems to be breaking down every day and that's okay, "yet," in contrast to that outward man perishing, "the inward man is renewed day by day." It's renewed by him. We live every day as children dependent upon our Lord to reveal himself. He brings us to see that we have no wisdom or goodness or anything in ourselves and that all that he requires is in himself; that, yes, he has performed all things; that, yes, that when he said, "It is finished," that he has done all

things for his children. He brings the child of God to see that he is nothing, that he can do nothing, that we're empty vessels waiting to be filled by him and his faithfulness to do so. He receives from us the work of his own mighty hand. It's his work. We are his workmanship. We are his work and all that he counts as good is because he has done it.

David was given a very deep understanding of our place before the Lord in Psalm 103:13-14. He said, "Like as a father pitieth his children, so the LORD pitieth them that fear him." Well, praise be to God that he has put his fear in our hearts. Once again, his work.

"For he knoweth our frame." Do you understand that? Do you understand that the Almighty Lord who has done all things knows your frame? Knows how you were made? Knows everything about you? Knows all of the things that you flesh gets caught up in every day?

"He knoweth our frame; he remembereth that we are dust." Have you ever really sat and thought about that? He remembers that we are dust. I mean, I don't know, maybe that offends some of you in here to be called that or as the Psalmists in the word called themselves worms and so unworthy to have the worthiness of the Lord, to be shown them. Has that been shown to you, your unworthiness? That that's what we are, we're created from the dust of the ground and everything we have is because he has opened his mighty hand and he has allowed whatever consists in him, the grace of faith, the grace of love, the grace of mercy, the God of all grace has allowed that to fall to you as an elect vessel to receive all that he has done and to be energized and to live by his faith, working out in you what he has put in you because of his presence in you. That's what the Holy Spirit teaches us. He never ever empties a sinner that he has not intentioned to fill. He doesn't leave us. He empties us to fill us.

Now, all of this is done to keep us in one place, at his feet. I tell you, this life, there is so much in it to puff up the child of God. The Lord says pride puffeth man up. He says knowledge puffeth man up. Listen, we could sit behind a box and we can click things and we can get knowledge at our fingertips in seconds and we can read those things and we can feel so empowered like we know everything and that pride just wells up in us. Wow, I don't know about you, I don't know if the Holy Spirit has convinced you or ever emptied you this way to see how wretched we are without his presence and he brings us to see that one thing needful, he brings us to cry out to the Lord who performs all things.

But now we get back to our text, "And ye now therefore have sorrow," well, what is the nature and the cause of this sorrow? Well, the disciples had a peculiar sorrow. As they sat and the Lord was right in front of them, they were quickly and very soon going to lose his personal presence. It was only hours from this time that the Lord would not be with them anymore. He was everything to them. I don't say that to exalt the disciples. I say that to exalt the faith of the Son of God. He was everything to them. They said, "You know, Lord, we have left everything to follow you." They said to him, "Lord, where will we go? You have the words of eternal life." And now the Lord is saying that he is going to leave

them. His presence will be withdrawn from them. They will lose his personal presence being right there before them.

Look at verse 16. Jesus says, "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." He told them. He told them he was going.

"Then said some of his disciples among themselves, What is this that he saith unto us? What is this? What does this mean 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? They said therefore, What is this that he saith, A little while?" Do you hear the desperation in their voices? Do you hear the inquisitiveness in, "What does this mean, Lord?" And the shakiness? I've just said their testimony was, "Lord, you're everything to us. What do you mean you're going to leave?" Jesus had told them many times prior to this that he was going to leave but now that hour is so near and they felt the presence and they felt that that hour was near.

"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?" He looked into their heart. He knew their desire was to have it answered for them. They were crying out in sorrow and the Lord says,

"Verily, verily, I say unto you, That ye shall weep and lament." This is the difference between the child of God and the elect and the world. This is the difference, the sanctified sorrow that the child of God has.

"You shall weep and lament, but the world shall rejoice." In the frivolity of this world, in the false religion of this world, in the duty of this world, in the things that they do for God in this world, but the child of God sorrows and laments.

"And ye shall be sorrowful." There's another "shall." It is sanctified. The Lord has said this day has been since the foundation of the world. I have ordained this for the souls of each one of you 11. You shall sorrow. It is for your good that you will lament. He has already told them at the beginning of this chapter that the Holy Spirit will be sent and he will be a Comforter to them. They don't understand that yet. How can anything replace the presence or anyone? They didn't understand that Triune Lord yet. How could the Holy Spirit replace Christ's presence with them?

"And you shall sorrow," when the presence of the Lord is taken from you. "You shall be sorrowful, but your sorrow shall," there it is again, "shall be turned into joy." Your sanctified sorrow will be turned to sanctified joy. I've ordained both of them. That's the difference between the children of God and the world. The world doesn't sorrow over Christ's crucifixion. They don't sorrow over the withdrawn presence of the Lord.

"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." And all you ladies can attest to that. You men also in those times of

trepidation at those times and then when it's all over with, you feel a great joy that the Lord has delivered that one. It's a metaphor. It's a picture. It shows us that this sorrow that we have and the anguish of time, it will be turned to his sanctified joy.

They desired his presence to be with them forever. He leaves for a season and there will be great sorrow. And when he leaves for a season with you and I, there will be great sorrow because without him we can do nothing. Without him we can't love the love of Christ. We can't believe. We can't have faith, the faith of Christ, without him. We can't have peace, the peace of Christ, without him. Great sorrow.

"And ye now therefore have sorrow," but that wasn't all their sorrow. Soon in those hours, even after they scattered which later after the day of Pentecost, after the Holy Spirit was poured out, after the Lord came to their souls to show them that they all scattered as a fulfillment of what was written in the prophets. They had great sorrow. They had great sorrow when they saw him nailed to the tree. I cannot even begin, well, I guess I can. I've experienced those three days, those three days that they saw him nailed on the tree, those great days of sorrow to believe that the day of evil won; that darkness overcame light. To have those thoughts like the two on the road to Emmaus that were so saddened, "Haven't you heard? We thought this was the Messiah. Look at all the unbelief. Look how sorrowful we are without his presence." And if we only see him dead in the tomb, we're going to have sorrow because he's not triumphant there. He had to deal with our sin and he did and he perfectly paid the price for it but at that moment in those three days, the great sorrow to see that the wicked one was triumphing, could you imagine the depth of the hiddenness of Christ there? And I hope you can. I hope there are times in your life where it is hidden from you what Christ has done in his finished work so that when he reveals it to you, you cherish it. All by him. All of him.

But that's not all. They also would witness great blasphemy against Jesus. They would hear people rend him and ridicule him and say things. For the child of God, it is very sorrowful, very sorrowful to hear those things take place; to hear people speak amiss of Christ whether it's in the world or whether it's with the brethren. It is a sorrowful, sorrowful thing to see, for lack of a better term, to see Christ's finished work trampled. David said it this way in Psalm 119:158, he said, "I beheld the transgressors, and was grieved; because they kept not thy word." There is great sorrow for the child of God when he hears false religion, when he is encamped around with false religion. There is great sorrow in the soul. It's like a wilderness.

The Lord must truly come with power in his presence to teach us to love everything he loves and to hate everything he hates. That begins and is empowered by the fear that he puts in our hearts. Psalm 119:104 says, "Through thy precepts I get understanding: therefore I hate every false way." Do you hear that? Through the word, through the Lord's presence, through the fear of God, through his work. That's the only way we can hate the false way is when the Lord reveals to us it is sin. Every child of God here on this earth is brought to hate sin. To hate it because of not only what it did to Christ in separating him from his Father, but all that he went through to pay that debt. But they are shown to hate the evil of it. The children of God must see the evilness of it. The Holy Spirit must

convince us of sin and without that convincing, never have joy. You'll never have joy in the Lord. What are you joying in? What is there to joy in if he hasn't emptied you? Hasn't humbled you?

Paul tells us something, though, he tells us that the same measure of sorrow that the Lord gives us, he meets that sorrow with the same measure of joy. You see, we can't harp on the sorrow because like this passage, he says, "And ye now therefore have sorrow," it is sanctified sorrow, "but I will see you again." This is the joy, the manifested presence of Christ. Paul said it this way in 2 Corinthians 1:5, he says, "For as the sufferings of Christ abound in us," as the sufferings of Christ abound in us, as the Holy Spirit takes the sufferings of Christ and he causes the child of God to enter into those sufferings, to feel them in the soul, to be exercised in them, to take part in the sorrow of the sufferings of Christ, as he does that Paul says, "For as the sufferings of Christ abound in us, so our consolation," our peace, "also aboundeth by Christ." You see, he doesn't give one without the other in his time. And I have to stress that last one, "in his time." The times that I have gone days, days without feeling the Lord's presence, those are very empty, dark days because I am left to myself to grope in the dark.

Last night as we were saying goodnight and we had Bible study before, I challenged my family as they went to sleep at night to see if they could find some worthiness in themselves. I didn't ask them this morning if they did because worthy is the Lamb. And I pray to God when you walked in these doors today that he was worthy and that you were unworthy to be here. Your worthiness is in Christ and Christ alone and what he has done, his presence in you, and that's the peace and that's the joy that Christ brings to the children of God because the world doesn't have it. The world may have a consciousness for sin at times, they may even sorrow over it, but not sanctified sorrow. It's not meant for God's holy use, it's meant for destruction, and if you don't believe me, ask Esau. He sought repentance with tears. He did. Judas brought those 30 pieces of silver back and he said, "Here, take these back! What have I done? What have I done?" That's not sanctified sorrow, that's for judgment, and the Holy Spirit must convince us of that too.

"But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Why did Jesus have to go? To lay down his life for his friends. To pay the debt that sin had accumulated. To save his people from their sins. To finish the end of the law. The Lord Jesus Christ when Paul said he was his all-in-all, I don't know what that means to you, I believe it meant to Paul that he was life, he was his very existence and he too like the disciples said, "Lord, where would we go? Lord, we've left all. We've suffered all to follow you." I wonder how many of us today have that testimony in your soul? Your sorrow was great because of the loss of his presence but his joy was even greater because of his presence being restored.

"I will see you again." And the Lord did appear to them again after the resurrection and then as he said goodbye to them and ascended into heaven, we have that time again where he told them to go and wait. Wait for the promise of the Holy Spirit. And when the Holy Spirit came and led them to a depth that they had never seen before, they saw Christ and his finished work and what he did for them even greater and much more.

John 20:20 tells us, "And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." That was when the Lord appeared to them. Then were they glad. They had great joy when they saw the Lord. That sorrow was taken away. They were filled with his joy because, once again, of his presence, his manifested presence.

But what did they see in him? They saw in him one who fulfilled the law. They saw in him one who did it perfectly, one who obeyed in every jot and tittle. That's what they were revealed. They were revealed one who came up out of that grave and he defeated death and in him they were triumphant. That's what the Holy Spirit revealed to them and there would be no power of the grave and there would be no power of hell and Satan would be put in his place, under the foot of an Almighty God who crushed him in his due time.

That is the revealed purpose that the Holy Spirit comes to the child of God to reveal to him what Christ has done for him and you and I today are no different than they were. We are in need of the same revelation, to see the everlasting righteousness that Christ has brought in because of him. That everlasting righteousness is a triumph over our righteousness which should be filthy rags as the Lord is pleased to reveal that. They were revealed by him as a Conqueror, a mighty Conqueror who delivered them from all of this bondage that they had. And none of us know what it was like to live in that time with that kind of bondage, and even after Christ went, the same bondage was present. Paul wrote in Galatians, he says, "Who has bewitched you?"

People, they still came into the churches and they still preached a mixture of the law and grace and they still do today and we are in dire need to hear the Shepherd's voice, to hear what he has done, to hear that he is triumphant and that when he sees us again, when he reveals to us his presence, our heart shall rejoice. That's because it's his work. It's not dependent upon us and that joy, that joy of what Christ has done, no man can take it from us.

Psalm 119:142 says, "Thy righteousness is an everlasting righteousness, and thy law is the truth." He magnified it. Do you know what that means? He made it honorable for the children of God to look at it and say, "Yes, Lord, you're holy. I see your holiness. I see your goodness in it, to reveal that I'm a sinner." I need that. I have to have the Lord to apply that to show me what he has done perfectly; to show me that he is my salvation.

And this joy that we have here today, this joy that the Lord Jesus Christ fills his people with, this joy that no man can take from us, this joy that makes our heart rejoice, is not, not in the things of this world. It's not in the pleasures of this world. It's not in the meat and drink of this world. Paul said it in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The joy for the child of God is Christ and the only way, the only way that we can be brought there is by the faith of him.

This joy reveals to us our great high priest. I want to read two passages in closing. Let's go to Hebrews 4, at the end of Hebrews 4, beginning in verse 14. These two passages are, Lord willing, to magnify this joy that we have in Christ because he is our great high priest and because of the faith that he gives us to live, the faith of himself.

Hebrews 4:14 says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities." He went first in all of them. His sorrow is our sorrow. His joy is our joy. "But was in all points tempted like as we are, yet without sin." Because of him, "Let us therefore come boldly unto the throne of grace." And dear ones, he's faithful to bring us there, "that we may obtain mercy, and find grace to help in time of need." And for me, I don't know about you, that's every hour. Every hour I need the Lord's grace to reveal his joy in me.

The last place I'd like to go this morning is in 1 Peter 1:7-9. Peter writes, "That the trial of your faith," and we talked about faith, how important the gift of faith is to see everything that has been said today is by the faith of Christ, and the trial of that faith "being much more precious than of gold that perisheth." Do you hear that? The trying of that faith. That thing that brings us sorrow, it's more precious. Remember at the beginning I said that the child of God is brought to value those times that the Lord comes in power that way in sorrow, to value them much better than the frivolity of this life. That's what Peter says here, it's much more precious than of gold that perisheth "though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." There is the joy when we see him, when he is manifested. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." By faith. We see him by faith. We don't see the personal presence that they did, we see Jesus by faith and it's just as powerful in our souls and the Holy Spirit testifies that he truly is Lord of lords and King of kings. "Receiving the end of your faith, even the salvation of your souls." There is the sanctified joy and there is the sanctified sorrow.

Our text one more time, John 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."

*Dear heavenly Father, most gracious and holy Lord, add thy power. May you come. Reveal that sorrow, reveal that joy. They both come from thee. They are sanctified of thee and, Lord, may they bring you glory and honor and praise. In Jesus' name I pray. Amen.*