first referring merely to physical, the  
second also to spiritual sight. So before,  
ch. xiv. 19, where see note. It is   
important to observe the distinction between  
the two verbs, which the A. V. has  
obliterated by rendering both “*see*.” The  
“*beholding*” implies the long, constant,  
usual sight of Him which they then had  
in the flesh: the “*seeing*” the glimpses  
obtained by occasional appearances and  
visions, and the dimmer and more interrupted  
spiritual sight gained by faith.

The promise of seeing Him after a  
little while, *began to be fulfilled* at the  
Resurrection ;—then received its *main fulfilment*

at the day of Pentecost ;—and shall  
have its *final completion* at the great  
return of the Lord hereafter. Remember  
again, that in all these prophecies we have  
a perspective of continually-unfolding

fulfilments presented to us: see note on  
ch. xiv. 3.

**17, 18.**] {17}The disciples  
are perplexed by this **little while**, as

connected with what our Lord had before  
asserted ver. 10, “*I go to my Father*.”  
*That* seemed to them a long and hopeless  
withdrawal: how was it then to be reconciled

with what he now said of a short  
absence? What was this **little while**?  
This connexion not being observed, has  
led to the insertion by the copyists of the  
clause **because I go to the Father** in ver.  
16.

**19.**] The real difficulty being in  
the “*little while*,’ our Lord applies himself

only to this, not noticing the other  
part of the question: which confirms the  
view of the connexion taken above.

**20.**] The words **weep** and **lament** are to  
be literally taken: see Luke xxiii. 27.  
They would mourn for Him as dead :—  
see also ch. xx. 11.

**ye**, emphatic, as  
opposed to **the world**. And the joy of the  
world found its first exponent in the scoffs  
of the passers-by at the crucifixion.

**ye shall be sorrowful**] ‘This goes deeper  
than the weeping and wailing before: and  
plainly shews that the whole does not *only*  
refer to the grief while the Lord was in  
the tomb, but to the grief continually  
manifesting itself in the course and conflict

of the Christian, which is turned into  
joy by the advancing work of the Spirit of  
Christ ;—and, in the completion of the  
sense, to the grief and widowhood of the  
Church during her present state, which  
will be turned into joy at the coming of  
her Lord.

**shall be turned into joy**]  
not merely *changed for joy*, but **changed**  
**into** so as *itself to become*,—so that the  
very matter of grief shall become matter  
of joy; as Christ’s Cross of shame has  
become the glory of the Christian, Gal. vi.  
14.

**21.**] The object of comparison is,  
*grief which is turned into joy*: but the  
comparison itself goes far beyond this mere  
similitude.

**A woman**] The original