

Solidarity Sunday

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Date: 13 November 2022

[0 : 00] While Jesus and his disciples were about to cross over the Kidron Valley and make their way up to the Mount of Olives, into the darkness of Gethsemane's garden, Jesus resumes a conversational style of communication with his disciples.

The conversation brings in a lot of concern for the disciples because in verse 16 Jesus says, A little while you will see me no more, and a little while you will see me.

The disciples immediately pick up the phrase, a little while, and the imperative tense here says that they kept on asking themselves as to what Jesus meant by these words.

The key to understand verse 16 is found in the Greek language. A little while you shall not see me.

The Greek for see in this phrase is theorite, meaning to be a spectator, to view mentally, to view attentively.

[1 : 18] During the interval between Jesus' death and resurrection, the disciples lost their faith, spiritual vision, and thus could not see Jesus attentively.

Secondly, a little while, you shall see me. The Greek word for see in this phrase is obseste, meaning to comprehend.

The disciples after the resurrection began to comprehend Jesus more in a spiritual sense. So Jesus is actually telling his disciples, as you are not aware of the times, you shall not attentively view me.

But when you later realize the times, you will comprehend me. Jesus explains to his disciples that they would experience a time of mourning and grieving, while the world will rejoice to see the end of Jesus.

However, Jesus says, Your sorrow will be turned into joy, after bearing all the hardships, the trials, and tribulations.

[2 : 39] Two things have to be noted here. Number one, nowhere does Jesus say that their sorrows would be replaced by joy.

Rather, they will have sorrows and then follows joy. The experience, secondly, the experience of joy is based on Jesus seeing his disciples.

Jesus seeing them after the post-resurrection appearances. And here, the kind of atmosphere that is created between Jesus and the disciples.

For the disciples, Jesus happens to be or begins to be the person who they could have comfort. Jesus, through his name, through his understanding, becomes a source where he touches them, he holds them, he gives them the assurance of grace, and he loves them.

Yes, in his name, Jesus becomes the means of joy. And to pray in Jesus' name means an acceptance of the process by which God works, and in which Jesus relied upon.

[4 : 03] That process is the cross and the resurrection. That is, a cross which represents the end, the hopelessness of everything else, and a resurrection beyond it, to bring in victory.

As Jesus teaches these, he tells his disciples that the hour has come, when they in the world will have tribulations. Tribulation, the Greek word, thilipsis, has the idea of pressure.

[5:13]

[6 : 23]

[7 : 28]

[8 : 34]

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[9 : 43] Today we need to ask ourselves, have we not analysed the times to attentively consider Jesus? Or have we understood the times to comprehend Jesus?

Or how does the church, the very body of Christ, tend to see Jesus? Or how does the church see the world?

When Jesus sees his disciples, he brings joy in the midst of sorrow. Let us ask ourselves, has the church left?

Or is the church still present in this society, allowing the Holy Spirit to dwell and breathe through to say, take courage.

The peace of Jesus Christ is given to you in the midst of sorrow and suffering. Eleanor Roosevelt says, it isn't enough to talk about peace.

[10 : 53] One must believe in it. And it isn't enough to believe in it. One must work at it. There is more that needs to be done.

There are many more who still need to realise to shift from being a mere spectator to being a provider of peace of Jesus Christ, for which it is imperative to dwell in Christ, in the midst of a hostile situation, in the midst of other powers and tribulations.

Therefore, it is compulsory that we need to pray to the Father in Jesus' name, which gives us wisdom to walk in the ways of the Lord and to be strengthened to experience joy in our tribulations.

The assurance lies in Jesus' very own victory over suffering and death. The peace of God, which passes all understanding, come through the Church by touching, by holding, by praying, by being there, giving the assurance of grace, loving them, comforting them, so that the ever-transforming power of Jesus Christ may prevail in the many lives of those experiencing tribulation.

My peace, I give to you. Have courage in this world. May the good God be with us and bless us.

[12 : 47] Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.