

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.

Being pressed hard, the disciples of Jesus were called on the carpet by the Jewish Sanhedrin, and put under immense pressure.

They were pressed hard to stop teaching in Jesus' name. They were arrested more than once and beaten up. Except for the elder John in exile, all the disciples were martyred.

This was the tribulation of the disciples. So does it mean that the end result of being a disciple of Jesus is failure?

[5 : 13] Not so. Jesus says, Take courage, for in me you have peace. Verse 33 He promises a peace which passes all understanding.

An understanding to coexist with tribulations and disturbances. It is a peace which is realized in and through conflict and struggle.

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