

Dig-a-bit Month 8 Episode 1

Conversations: On The Porch

[00:00:00] Good morning. I hope that you're enjoying this study. We are studying the Impertinent women, the conversations that our Lord Christ had with them we're, I'm looking today in Acts chapters three through five as we're talking about this, idea of persecution and. Salome coming to Christ and saying, can my sons have a place on your right hand and on your left hand?

And the answer that Jesus gave, of course, was those who are chosen of my father, those who are appointed of my father, or those who have those places, that's not mine to give. But can, can they, can your sons be baptized with the baptism? Wherewith? I will be baptized. Can they drink of the cup? That I'm drinking of.

And of course, Jesus was talking about his suffering, those who really wanted to be on his right [00:01:00] hand and on his left hand, of course would have to endure the suffering. And they were unaware of what Jesus was talking about. Their priorities were on the here and now, the earthly kingdom that they thought Jesus was going to establish.

And they said, oh, we can, we can drink the cup that you're going to drink of. And you know, there's really, a lot of evidence that the sons of Salome, James and John were right there. I mean, they were right there because in Mark 10 we have the account that they were the ones who asked the question.

So this was, not just Salome, but her sons were involved as well. And they asked Jesus that question. And of course when Jesus said, can you be baptized with the baptism with I am baptized. Can you drink of the cup? He was talking about his suffering and his impending death on the cross, and they didn't realize exactly what Jesus was talking about.

And then [00:02:00] we skipped a few chapters forward. Into the Book of Acts, just after the establishment of the church, and we see that persecution coming on John. Peter and John already in Acts three to five, and I had you list some of the ways we see that persecution. Of course, we saw them put in custody.

We saw them interrogated before at adversarial leaders. We saw them threatened. We saw them commanded not to speak in the name of Jesus, further threatened. We saw, them put in the common prison interrogated before the

council. And the council being furious at them and then them being beaten and still they're praising God and praying for more and more boldness.

And every time they get the chance to open their mouths, their mouths are open, proclaiming Jesus. In fact, we see John here actually. Drinking of the cup of persecution about which [00:03:00] Jesus had spoken and Jesus told him he would. He said, you will be baptized with my baptism and drink of my cup, but the place at my right hand and left hand is not mine to give.

So that prophecy there that Jesus foretold is coming true in Acts three to five. The interesting verse that I just wanna look at for a second here. As we're considering, this is when they were, let me make sure. Oh, in five 12, let's look at five 12.

And when I looked at five 12, it says, and through the hands of the apostles, lots of signs and wonders were done among the people, and they were all with one accord in Solomon's porch. Well, we're talking about the apostles there, and they were all with one accord in Solomon's porch. I'm gonna say that that's something like the same crowd that was with one accord in Acts two, and they were all with one accord [00:04:00] when the Holy Spirit came upon the apostles in Acts two, and then it says, yet none of the rest dared join them.

But the common people, esteemed them highly. So in my mind I thought, well, who is this? That doesn't dare to join them? And my only recourse really here, it's not the faithful Christians, because they were all with one accord in Solomon's porch.

And it's not the nonbelievers, of course, because it wouldn't even need to be said that they weren't going to join them. But here, there are some people who believe, but yet are not going to be seen with those who are being persecuted. There's some class of people here in verse 13.

Who believing Christ but are ashamed. Or afraid to join [00:05:00] those who are the faithful, who are fellowshiping with the apostles on Solomon's porch. Barnes thinks that it's the, some of the leaders of the people who acknowledge that Jesus was the Christ kind of like, Nicodemus did when he went and got the body of Jesus.

He was, of course, he was one of the rulers of the Jewish people, but yet he believed in Christ and he had come to him secretly by, by night. And then by the time Jesus was buried, he went and begged the body of Jesus so that he

could. Give Jesus body a proper burial. I believe it has to be some important people believed on Jesus at that time.

It says the people esteemed them highly. So I think that, the common people were hearing him gladly, and we know that some were bringing people to fall under the shadow of Peter and John so that they might be healed. So we do know, because that's [00:06:00] in this context right here. So we do know that some people were not ashamed, were bringing their people and the because of their lack of shame and their lack of fear in bringing the people that were sick for Peter to be healed.

That was confirmation. That was what was Rowling up the leaders of. The Jews at that time, the council, the Sanhedrin, and the elders of the people were getting very antsy here because people were being healed. So we have people who were actually with Peter and John on the porch. Those are the people who are brave, the people who are sticking with Jesus no matter what.

Then we have the people who are bringing their sick people to be healed and their faith has to be increasing. We have the people who were angry at. Peter and John who were beating them and [00:07:00] interrogating them and who disbelieved in Jesus Christ, although they had to acknowledge the miracles. So we have all of those groups of people, those who are angry, those who are on the porch, those who are bringing the sick people to be healed.

And yet there's still another class of people who don't dare to join them. Well, I think it indicates that these people believed. But they didn't dare to join Peter and John on the porch. I believe it was probably some of the leaders of the people who were, not those who were arresting or interrogating Peter and John, but there were more important Jews, I believe, who were standing by looking on saying, Hmm, Judaism is in trouble.

Our leaders are in trouble because the works. That this mighty man is doing, show that he is the fulfillment of prophecy, that he is the Messiah. I believe there were [00:08:00] important people who believed, but yet were afraid to join Peter and John on the porch. After I read from Barnes and after I thought about it a little bit, I believe that there were some leaders of the people who were afraid to join on the porch.

I'm just gonna say that today there's a porch. There are people who are standing with Jesus on the porch in America today. There are those who are willing to stand up for Jesus as the song says no. No matter what comes, come what May.

And then there are some other people and sometimes those are people who are influential, who believe.

But they are afraid. They are afraid of the society in which we live, that denigrates Jesus and the Bible that refutes the authenticity of the scriptures. And there are people who believe, [00:09:00] but they're afraid to on the porch. I just want us to make that analogy in our hearts all the time and decide. That we're gonna be on the porch, that we are going to be where Christ is working through the word today in lives where he is changing people and bringing people out of sin where there is boldness to continue to declare his word, whether it's popular or not.

We're gonna be on the porch. So in your life, make that analogy and constantly ask yourself, am I on the porch or am I one of those who believes, but dares not go to the porch with the apostles where the work is being done in the name of the savior. Let's get on the porch. I hope you have a good day.