

Ephesians 15-02-01b

Let's pick up our study now in Acts the end of chapter 4 and moving into chapter 5. We've seen the background and I don't have to tell you all how important it is to look at any particular episode in Scripture with the surrounding material that God inspired and uses as a setting so that we don't just dive in and grab one cracker off the table, and we don't know what meal it's a part of. So we have seen that in the early church which is the beginning of a new thing, God is dealing with and establishing the structure. What is the authority? How does it work? What is the nature of this new incarnation of God's people? It's not going to be the nation of Israel.

It's not the king, and it's not the priests, and it's not the scribes, and it is not the old Levitical order anymore. There is a new authorized structure, an authorized leadership authority that God has ordained, and he is making a splash out of this change by granting the Apostles healing power, signs and wonders, just as he did the Lord Jesus, to mark out this is the one who has God's authority. Remember in John chapter 9, the blind man says, Who could do this unless he was from God? I mean, come on Pharisees.

Can you not figure this out? You know, since the world began, people can't heal the blind. This guy does it. Where do you think he came from? You know, I haven't got a degree, but it looks to me like this guy's from God, and well, you're all together born in sin.

Get out of here. You know, it's a typical ad hominem response. Well, so we've seen this background, and we've seen this context.

It's about to get really interesting because they're sharing in all things, and as was helpfully asked during the break, when you read verse 32, you think, well, it sure looks like they're just, they have all things in common, and nobody claims anything, but again, this is so typical of Semitic in general and Hebrew Israelite Jewish storytelling in particular. You get a summary that is the broad brush, and then you get the details. In Genesis chapter 1, on the sixth day, God created man.

In the image of God, created he him. Male and female, created he them. Right, and that's, you would think, well, it sounds like he just made the male, made the female, and it's done.

Then in chapter 2, you get the details. Adam is alone for an extended period of time. He's naming animals and wandering around, and he says, well, look, there's, you know, these two by two, two by two, and I'm a one.

Where's the help meet for me? God puts him to sleep, takes the structural thing out of his side, creates the woman, brings the woman, this is bone of my bone, you know, this is big, detailed account. You would never even begin to suspect that that was the way female created he her, from from what it says in chapter 1. Male and female created, well, it sounds like they were just created the same way. Stamp, stamp, male, female.

There you go, and you get these details. Same thing here. The summary statement is, nobody said that any of the things he possessed was his own.

People are not making an issue out of their possessions. Lay up not for yourself treasure on earth where moth and rust corrupt, thieves break in and steal. Lay up for yourselves treasure in heaven.

These people are of one accord and one mind. They are looking at the Lord Jesus Christ and that coming kingdom of which he is the king and the new way of things emphasized by these miraculous signs. That's what's in their mind.

They're no longer thinking, well, let me just remind you that I'm the rich guy in the congregation and be sure and give me a good seat and you know, I'd like the poor people sitting behind me in a in a in a nice cross draft because I want to be comfortable in the assembly. Nobody says anything. Nobody makes an issue out of their possessions.

And when it says they had all things in common, this is an attitude. The details of how that attitude works itself out is given in verse 34 and 35. This is how they had those things in common.

It's not just, hey, you want it? You got it. I want to eat off my plate. Here you go.

Nothing like that. It is organized. It is administrated.

It is occasional. Given by the the heiress tenses here. It's not a present tense deal where it's constantly taking place.

It's episodic. Wow, this guy just got deprived. This woman just got widowed and the state confiscated her stuff.

Somebody says, hey, look, I can take care of that. And as far as I'm concerned, we are one in the Lord. We're family.

And so it's just as though we were all under the same roof and I'll make sure, I'll give this to the Apostles. They can make sure this woman or this man or whoever it is, need is met. And it was the attitude that, what do I have that I did not receive? I think God probably gave this to me so that I could be a benefit to the group or to someone in the group.

So you have this attitude. You have this commonality of mind and heart and purpose. And so then in verse 36, you have Joseph, Joseph, who was also named Bar-Nabas, son of Nabas, which is translated son of encouragement.

This is really interesting because Bar is son in Aramaic, right? Simon Bar-Jonah and so on. You have Bar-Sabbath and Bar-Jesus and a whole bunch of other people. Bar this and Bar that.

Well, Bar-Nabas, you think, okay, well in Aramaic, Nabas means encouragement because it's translated son of encouragement. There's no such Aramaic word. They can't figure out where this name came from.

Son of Nabas, it's, it's got no root in Hebrew or Aramaic and they can't even, can't even find anything close. They don't know where this name came from. But thankfully it is translated for us son of encouragement because if it wasn't translated for us, nobody would know what the heck it meant.

But it means son of encouragement. Maybe, maybe there was some local Cypriot dialect on Cyprus where he was born and maybe, maybe somebody else from Cyprus is in the congregation. Well, you know, back home in Cyprus, we've got this dialect of some lost language and Nabas means encouragement.

We just don't know. But we do find out a little bit about the very famous Bar-Nabas who's going to travel with the Apostle Paul later on. This is that Bar-Nabas.

This is that Joseph. His name is Joseph. And he is a Levite of the country of Cyprus.

Two helpful identifying pieces of information. He is a Levite and he's from Cyprus. How much land do Levites inherit in Israel? They don't.

Yet, mysteriously, Joseph the Levite, born in Cyprus, has got a piece of land. It's called Agras. It's a farm.

It's some place where they grow crops. So he sells it and brings the money and lays it at the Apostle's feet. Now, why doesn't it just say, gave it to the Apostles or gave it to Lucy the needy widow? Why does it say he laid it at the Apostle's feet? And by the way, this is pros.

This is before, face-to-face with. It's a very interesting preposition. He lays it pros, the podos of the Apostoloi.

He's face-to-face with the feet of the Apostles and he lays the proceeds of this farm, this piece of agricultural land, at their feet. And that's just given to us as an example. It's interesting because Luke knows how prominent Barnabas is going to be a few chapters later on in his account and he establishes Barnabas as one of the original members of the Jerusalem Church.

It's a reflection of his heart, of his change of mind, not only away from dead works and faith toward God, but he's a Levite. Think of the opportunities that he's got in Israel as a Levite. And whether by marriage or because he's from Cyprus and it's outside the land, where was this land? We don't know.

It could have been on the outskirts of Jerusalem. It could have been back in Cyprus. He could have sent back to a servant that was managing the land and said, sell this and send me the

shekels.

We don't know how long it took or whatever else, but he sells this land and he brings the price of the land and gives it to the disciples. That's just another background detail. But chapter 5, verse 1, a certain man named Hananiah.

Hanan, grace. Yah, Yahweh, the Lord. This is the grace of the Lord.

The Lord is gracious. Hananiah, Hananiah. Very common name in both its male and female forms.

You have Hannah in the Old Testament. You have Ananias and Hananiah all over the place. There is a high priest named Ananias.

There's going to be somebody later on in Acts named Ananias. So common name. Hananiah with Sapphira, his wife.

Sapphira, it's like where we get the gemstone name, Sapphire. It just means beauty. It means beautiful.

Grace and beauty. You think, wow, what a combination. Grace and beauty.

Married. They're a couple. Sold a possession and he kept back part of the proceeds, his wife also being aware of it, and brought a certain part.

Part, by the way, there. A certain part. That's meros.

Our word for portion. Kept back a certain meros, a part, and laid it at the apostles feet. What's interesting to me here is there is a change in preposition.

Do you remember the preposition? Remember your Greek here? What preposition did I talk about when Joseph laid his land proceeds before the Apostles? What was the preposition? Pros. Face to face with the Apostles feet. He's laying it down.

It doesn't use pros here. It looks the same in English, but this is para. What does para mean in Greek? Beside.

It's like he came in sideways and brought it. He's not in front of them. It's not honest.

It's not recognizing what is right before your face. It's alongside. He's coming in sideways and laying it.

It's just amazing to me what you see in Greek. Para. Alongside.

You know paraclete, the helper that comes alongside. I call you alongside to help me. So you get the idea that that recognition, and by the way, I forgot to talk about feet.

What do feet represent? When you bow at someone's feet. When God makes Jesus' enemies his what? Footstool. What does it say at the end of Ephesians chapter 1? He's put all things under his feet.

Authority. Dominance. Oversight, right? When Joseph comes, when Barnabas comes with his stuff, he is right in front, face-to-face with the feet.

And in both cases, why doesn't it say he gave it to the Apostles? He lent it to the Apostles. He sent it to the Apostles. It says he laid it at their feet.

It is a recognition of their authority. He is at their feet. They are the ones who are authorized by God and they can decide how this should be used.

Feet. It's not an accident. So Joseph comes and brings part of what he got for this land and comes alongside the Apostles' feet and drops it there.

But Peter said, Hananiah, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? You see part is in italics there. Meros doesn't actually occur but it's the way Greek works, it's strongly implied in the context and that's a good English addition. We kind of need that word there.

It's that's what it means. It means you have kept back of. Well, that's in English.

We say kept back part. So you don't worry about the italics. That really needs to be there.

While it remained, while it was still your land, was it not your own? And after it was sold, wasn't it under your control? Wasn't it at your behest? The proceeds. Why have you conceived this thing in your heart? You have not lied to men but to God. Then Hananiah, hearing these words, fell down.

Hearing these words is a present participle. While Peter is still speaking, then fall down is an aorist participle. What do you know about an aorist participle? Action of the aorist participle precedes the action of the main verb.

What is the main verb? Fell down. And ek suce, ek psyche. He expired.

He ek. Ek means out, suce is soul. His soul went out.

We talk about inspiration and expiration. We say, well, he expired. That's literally what the Greek means here.

He out with the soul. He piptoed, he fell down, and he ek suced, expired. Having fallen, this is the aorist participle, and then you have an aorist.

He out with his soul. Having fallen down, he expired. So what's going on here? What is the reason that he falls down dead? By the way, there was some speculation, and it's mostly been ignored, that Peter killed him.

But since he's the Pope, you know, it kind of got whitewashed and there's no grounds for thinking this. You know, well, I'm the Pope. You didn't give me all your money.

You fall down, and of course, your soul comes leaking out. No. Why has Satan filled your heart? To lie to the Holy Spirit.

You have not lied to men, but to God. Having fallen down, he died. And the young man arose and wrapped him up, carried him out, and buried him.

They did not waste time in the days of no refrigeration and no embalming. Apparently, it was summertime, and no time to be lost. And also, someone's body judged by God, you know, cursed is everyone who hangs on a tree.

Don't let the sun go down on it. They had to get Jesus in the tomb before the sun went down for multiple reasons, not the least of which is over in Deuteronomy, it talks about you don't leave an expired body laying around. You get it buried in the ground.

There's been some question. Why didn't somebody go notify Sapphira? Look, Sapphira doesn't have an iPhone. She doesn't have email.

She's not, you know, people would be out of touch. She's elsewhere. She may be down in the Agora shopping.

She may be figuring out what to do with the part of the proceeds that they kept back, but she's just not available, and they can't wait. Nobody knows when she's going to come. People would come and go.

The assembly was kind of a come and go place all week long. There appears to have always been somebody there, and this, however, seems to have been a scheduled meeting. How do I know that? There's a bunch of young men there, and the whole congregation appears to be there, and we glean this as you keep reading, because it was about three hours later when his wife came in, not knowing what had happened.

Peter answered her, tell me whether you sold the land for so much. She said, yes, for so much, the amount that Anna and I had brought. Is that what you sold the land for? Yes, it is.

Peter said to her, how is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out. Immediately, she fell down at his feet and expired, exuded. And the young men came in, found her dead, carried her out, buried her by her husband, so great fear came upon all the church and

upon all who heard these things.

Now, the young men were there when Ananias came, and three hours later, they're still there. So, do they belong to the family that owns the house? Was there an ongoing meeting? It doesn't tell us how many people were there. It has been assumed that Ananias came in and made a big deal out of behold, here is my gift and and you know that this was a bid for honor he wanted to be thought of like Barnabas and this was deceit before the assembly, and that's why there were so many guys available.

It does not say, it doesn't remark on how many people were there. We know Peter was there, we know enough young men to carry a body out and bury it were there, and beyond that we don't know. The entire church hears about it very quickly, and everyone who hears about it, great fear comes upon them.

Okay, so here's the question. Why does God strike Ananias and later Sapphira dead? Didn't they own the property? Couldn't they give all or any part of the money? And as Peter says, look, the property is yours. You could have kept it, after you sold it, you could do whatever you want to with the money.

What have they done wrong? Well, Peter tells us, and Luke tells us, this is a double error on their part. This is a double sin, and it's actually a triple sin. But there are two things that are really emphasized here.

Did you notice as we went through? One thing is mentioned three times, and the other one is mentioned twice. Everybody says, well, you've lied. It was the lie.

It was the deceit. Because they said they were given the whole thing, and they only gave part. That's mentioned twice.

Peter tells Ananias, why have you lied to the Holy Spirit? He tells Sapphira, he gets her to tell the price, and of course, it's a falsehood, because they sold it for more than that and kept part back. So it's implied in the second thing. And he says in verse four to Ananias, you have not lied to men, but to God.

Okay? Now, that's mentioned twice. What's mentioned three times? They sold the possession, and in verse two, kept back part of the proceeds. Last part of verse two, brought part and laid it at the apostles' feet.

Verse three, Peter says, why has Satan filled your heart to lie and do what? Keep back part. He doesn't say, why has he filled your heart to lie, and that's it. Part of the sin that Peter identifies, and part of what the account identifies, is keeping back part was sinful.

Not, well, if you had said that this is half the money, you would have been okay. Do you see what I'm saying? Keeping back part is identified by Peter. You have done two wrong things.

You have lied to the Holy Spirit, and you have kept back part. And I ask myself, what? You mean you can't split the proceeds and give part to God and keep part? In this context, that was a part of the sin, and the bigger part. It's mentioned three times.

And it is emphasized by Peter when he talks to Sapphira. Tell me whether you sold the land for so much. She said, yes, for so much.

And that's only part. It is a lie, but it was the division of the proceeds. That's a part of the sin.

And it's really kind of a stunning thing when you look at me and say, well, it's harsh enough that they told a little lie here. They were sort of a bid for grandeur, maybe, or they wanted to be well thought of. You know, really? They wanted to be well thought of, and they got struck down for it.

But part of what they got struck down for is holding back part of the proceeds. And you say, whoa. How does that figure? Well, you can break this down a lot of different ways.

The first thing Peter says is, why has Satan filled your heart? Why has Satan filled your heart? You can talk about Satan a lot. What do we know about Satan? Just very quickly. In Genesis 3.15, God says, I will put enmity between you and the woman and between your seed and her seed.

He shall bruise your head and you shall bruise his heel. Why? Because he tells a half-truth to the woman. Hath God not said you may eat of every tree? Well, yes, he did, but that's not the whole truth.

That's a part truth. You have told the truth. What's the oath? I swear to tell the truth, the whole truth, and nothing but the truth.

I don't leave part of the truth out, and I don't mix falsehood with the truth. Truth, whole truth, nothing but the truth. That's what our country's justice system used to strive to ascertain in a courtroom and to get from a witness.

Well, that is God's standard. Not just truth, but the whole truth. This is why we're so careful to observe context.

This is why we study categorically. We don't take one scripture and build a doctrine out of it. We try to find the whole witness of scripture.

We want to find everything about that truth so that we fully understand it and we don't have a part truth or an admixture of truth with error. This is where every Christian that goes astray goes astray, is goofing up the truth. That is why studying verse by verse and taking these things as they come in context is so important.

That's why we study categorically, to try to find all of the other witnesses of scripture, and that is why we study isagogically. We try to understand these things as they are said in their cultural context, their historical context, the way they would have been understood when they were originally set down. It's so important to do that.

Why? We need the whole truth. Satan begins the tragic story of man's fall with a part truth and gets Eve to bite on the part truth and to ultimately disobey in the light of a partial truth. Well, he did say all the trees and you know, who's to say? Well, it's actually a good thing.

But what is the other element in the fall, in the eating of the fruit? She looked at it and saw that it was good-looking and desirable to do what? To give her an advantage. There is a personal advantage here. I will gain if I eat the fruit.

There is a unity of mind. There is a commonality of purpose. There is one heart and one mind in the congregation.

And when anyone sees a need and they have an ability to meet that need, not everybody does, but there are some well-off people, there are some people that have assets, and when they see a need, they will sell like Joseph does, like Barnabas does, and lay the proceeds at the apostle's feet. And when it says lay at the feet, how is the altar in Israel pictured? You have God in the Holy of Holies, the train of his robe as Ezekiel sees it in vision, comes and fills the temple. So where is the altar? Where is the altar of presentation for God's people? It's at God's feet.

That's where the altar is. That's where you bring... Now, what if you decided to bring two-thirds of a bullock? What if you decided to bring half a lamb? What if you decided to bring, you know, all of the pigeon except his left foot before the Lord as an offering? It's an all or nothing thing, right? Well, it's all perfect except that one spot. This lamb is perfect except for this.

He's got a rip in his ear. But other than that, he's perfect. The offering you bring before God is wholly perfect.

It is entire. It is lacking nothing. It's missing nothing.

You couldn't even serve as a Levite if you had any defect. When you stand before God, you are entire and you are whole. It is complete and undiluted, unmixed.

What does Jesus want to present to himself in terms of a church? A glorious church without spot, without wrinkle, without any such thing, but holy and without blemish. Entire, complete. This is a big part of the problem with Ananias and Sapphira.

It isn't just that they said this is all of it when it's not. It is the fact that they brought a partial offering at all. Peter doesn't say, you know, you could have told us that you're just bringing half.

He says the property was yours before you sold it. The proceeds were yours after you sold it.

That was all under your control.

Peter never says, if you just told us it was half, it would have been fine. It's your lie that's the problem. No, it is representing as a whole offering that which is partial.

That's the lie to the Holy Spirit. And they vindicated and justified themselves in this. Well, it's our land.

Why can't we just bring part? It is the admixture. The Bible has a lot to say about that. You can look at, for example, going back to Exodus chapter 12 verse 15.

For seven days you are to eat bread made without leaven. On the first day remove the leaven from your houses. For whoever eats anything with leaven in it from the first day through the seventh must be cut off from Israel.

A little leaven leavens the whole lump. What's the what's the idea in leaven? This is an admixture of something unhealthy and a little bit of it once admitted is going to grow. The idea at the beginning at the beginning for seven days, this is a symbolic event.

Remember the giving of the law at Sinai? Thou shalt have no other gods before me. Thou shalt not make into the graven image. Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor into all thy work. The seventh is a day of rest.

On it you will do no work. What happened right after that? What immediately follows that in Exodus? They found a guy out. What was he doing? Gathering sticks on the Sabbath.

And what happened to him? He is stoned. Now is this common practice ever after in Israel? Anytime you break the Sabbath you're stoned to death? Why that guy? It's within the shadow of Sinai. They did the ink isn't even dry so to speak.

The scratches haven't even fully cured on the the law the tablets of the law. And this guy says well, yeah, I'm not doing any I'm just gathering a few sticks. By the way when you think about how many people there were in Israel and the need for sticks and the availability of sticks and the guy says what a great day for gathering sticks.

Everybody else is in their tent. Nobody's got I've got first crack at the sticks. No competition.

I I've got the run of the stick range here. These other poor slob can sit in there and you know, God says no sticks on the Sabbath. I'm just going to go out there and get a few you know beat the rush.

Ahead of the game get let in early. Self-interest. He's mostly obedient.

It's just one little part of the law. But what does the Bible say? If you transgress in one part, you've broken the whole thing. God looks at it as an entirety.

Your obedience has to be entire. Your dedication has to be entire. Your garment is not to be made out of mixed linen and wool.

You don't mix two different kinds of grain in your bread. Remember that? In Leviticus 19.19 Do not plant your field with two kinds of seed. Do not mate two different kinds of animal.

Do not wear clothing woven of two kinds of cloth. Why? I think I think my t-shirts are, you know polyester and cotton you get strength out of one and softness out of the other and Is that a sin? Why did God say don't mix two kinds of thread in your clothing? Why? There is a principle of wholeness and entirety. It needs to all be one thing.

A big part of the problem here when Ananias brings his part offering. The standard is all or nothing. Don't bring part and pretend like it's all.

This is a very sobering lesson for us. God doesn't want well, my left foot's on the straight and narrow way. But my right foot is off over here.

The feet of the apostles are the feet of the Lord Jesus. Who washed those feet that they're laying these offerings at? Who took a towel and wrapped it around his waist and washed those feet? Who authorized the apostles to be his representatives and his witnesses on the earth? And if you're going to come and lay something at the apostles feet, they are the proxies. They are the representatives of the Lord Jesus not in the pope sense.

But symbolically speaking, are you going to bring part and keep part for yourself? It is it's a different kind of heart than what has characterized this group ever since the Holy Spirit fell ever since the Holy Spirit re-energized them and shook the building after Peter and John gave their testimony. We are dedicated to God. We are dedicated to following the authority that God has ordained and I'm not doing it part.

I'm not doing it sometimes. I'm not doing it when I feel like it and I'm not reserving certain things to myself when I feel like it. Why did Ananias and Sapphira drop dead in the presence of Peter and whoever else is at the church? It is not just the lie.

It is the partiality of the offering. They kept back a part. They gave part.

And symbolically speaking, this is the equivalent of picking up sticks on the Sabbath. This episode is often compared to Achan. Where God says all of the spoils are Corban.

They're dedicated to God. They belong to God. But Achan says, well, God's got a lot.

I can get a couple of pieces of gold and some garments. I'll just hide them in my tent. And his

family, like Sapphira, agreed and colluded and participated and cooperated.

And yeah, most of it is God's, but I'm going to keep a little for myself. And what happens? There is sin in the camp. People die because of Achan's sin.

The next time they go into battle, people die. And God allows them to die to make the point that you cannot have an admixture of dedication, an admixture of motivation. Now, here's the thing.

God's justice is absolute. He is perfectly fair. He is equally fair with every person.

So why is it that some people drop dead when they give a partial offering and when they lie about it and other people don't? This didn't happen anytime somebody brought a partial offering or lied in the early church. It happens to Ananias and Sapphira like every time somebody broke the Sabbath by working on it. They didn't get corralled outside.

God didn't speak from heaven and they get out there and stoned. Now, is it unfair to the guy with the sticks? Is it unfair to Ananias and Sapphira? Is God more lenient to others who do the same thing and worse? You think about somebody that, you know, commits adultery and isn't that a worse sin? Why don't we have an example of that? Somebody going out and stoning them. Why is it something so trivial at the beginning of the law? You think, well, here's somebody that murdered and they took him outside the camp and stoned him.

There's the example of the execution of punishment for breaking God's law. It's the most trivial thing in the world. The guy picked up a few sticks and it's shocking.

But it is a reminder that same judgment and that same penalty will be inflicted on every single person who violates God's law in that way. That's just the visible example. God says, let me show you the penalty.

You're not going to always see it. It's going to be exacted much later for most people. But let me make sure you understand this is the penalty.

Same thing in the church. Ananias and Sapphira are the exemplar. This is God's attitude toward partial offering.

Toward coming alongside instead of in front of the authority and bringing apart offering instead of the whole thing. Impure heart. Leavened motives.

Well, it's a win-win. I'll give God some money and I'll keep some money. It's advantage for God and it's advantage for me.

This is God's attitude and he is equally unhappy with me as he was with Ananias. He is equally unhappy with you as he is with Sapphira when we exhibit this lack of 100% dedication. And it's a sobering thing.

Examine yourselves and see if you are in the faith. What is our attitude specifically here? Looking at the context? Toward authority. Are we dedicated to obedience? Are we dedicated to understanding? Are we dedicated to unity as a group? Single-mindedness.

One heart. One purpose. One Lord.

One faith. One baptism. One God and Father of us all.

We're going to see next time that God takes this seriously. Psalm 51. David praying in that penitential psalm, that repentant psalm.

You desire truth in the inward parts. Remember that? Psalm 51.6. Truth in the inward parts. Genuine dedication.

We have to ask ourselves this question because the judgment of God is right there with his mercy and with his righteousness. And we are his people. We are in the Lord Jesus Christ.

The role of Satan. All you have to do is think about how many times he is mentioned. What motivated Judas? Satan.

What motivated Peter? Does Peter know anything about what he's talking about here to Ananias? Why does Satan fill your heart? Does he know anything about the influence of Satan? Didn't Jesus tell Peter something about Satan? Satan has asked you that he may sift you like wheat and he does and boy did Peter get sifted. Peter knows what he's talking about. The attack of Satan on the heart.

Why did you give in? What it tells us is this is resistible. I prayed for you that your faith will not fail. Well, we have a lot more to explore in this to understand it, but keep in mind Sapphira comes in three hours later and she you could say well, she's just going along with her husband.

Isn't he her authority? Wives? Submit to your husbands. Isn't that what she's doing? Well, what do the apostles just make clear? There is a time to be submissive to duly constituted authority and there is a time to say we cannot but speak because we are operating under a higher authority and you oh Abused authority person are not in the lord You are contrary. You are outside what I can respect and obey and You judge whether it is more right for us to obey you or obey god in heaven And there is a time when we do not obey authority and if sapphira had any Genuine dedication if she was of one heart with the rest of the congregation She would have come in and said my husband Wanted to bring part I just can't go with that But she's fully in it and she cannot hide behind her husband's authority and she drops For the same reason he does and she expires for the same reason he does So there's a lot going on here that pertains to our passage.

It is about single-mindedness and unity It is about purity No admixture. No impurity. No partiality

No part obedience part dedication.

No partial offering The reason this is so heinous is it's like bringing half a cow to the altar At this time and in this place it is all or nothing And that's what the way we should think am I Am I Entirely dedicated or am I occasionally dedicated do I bring That offering of romans 12 1 and 2 Presenting myself a living sacrifice Holy and acceptable to god Not conformed to the world transformed my mind renewed and i'm seeking to understand The good and acceptable and perfect will of god the truth No mixture no deceit All of these things conspire together paul understood this when he wrote the letters to to laodicea and colossi Luke understood this when he wrote acts Peter understood it when he stood there and with sadness in his heart watched these believers in the lord. Jesus christ die For lack of understanding and for lack of dedication The penalty has not changed. It's only the timing of the judgment that is different for the rest of us We don't drop in the sight of all as an example.

We'll drop later at the judgment seat of christ We'll drop later when it comes time to apportion out that meros Of the spoils of the lord. Jesus christ in his victory The penalty is no less severe for us than it was for these two We just don't see it yet, but we're supposed to see it as we look at them Well, we'll pick this up next time the the rest of this account In particular the role of satan And lying to the holy spirit I'll just give you one quick final connection to ephesians chapter four and five What does peter say? Why has satan filled your heart? To lie to the holy spirit, wouldn't it be better if you could say why is the holy spirit filled your heart to push away satan Your heart is either going to be filled with the holy spirit or there's going to be an opening there for the influence and the lies And the deceptive half-truths of satan That's why it's so important for us to be filled with the spirit and to encourage one another in the truth Psalms and hymns and spiritual songs with our eyes on the lord recognizing that as we come before His feet and offer ourselves It's an entire dedication not Sideways let's close here in a word of prayer father. Thank you for the truth of your word how powerfully and how beautifully and how Skillfully these Accounts have been woven together to impress on us a divine truth that in the hands of the holy spirit can renew us and transform us and Enable us and equip us for every good work.

We pray that these things will will weigh on our conscience will Illuminate our souls and energize us to think and to act in accordance with your purpose with one heart with one soul uh In a way that pleases you that reflects the presence and power of the lord. Jesus christ We pray these things in his name. Amen