

The Back Alley of the Bible: Making Sense of Ananias and Sapphira (Part 1)

Introduction

The Text

³² Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. ³³ And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold ³⁵ and laid it at the apostles' feet, and it was distributed to each as any had need. ³⁶ Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, ³⁷ sold a field that belonged to him and brought the money and laid it at the apostles' feet.

¹ But a man named Ananias, with his wife Sapphira, sold a piece of property, ² and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. ³ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? ⁴ While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God." ⁵ When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. ⁶ The young men rose and wrapped him up and carried him out and buried him.

⁷ After an interval of about three hours his wife came in, not knowing what had happened. ⁸ And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." ⁹ But Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out." ¹⁰ Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. ¹¹ And great fear came upon the whole church and upon all who heard of these things. (Acts 4:32–5:11)

The Back Alley of the Bible

A. It's Christmas time.

1. You see the lights being put up around town. I just got mine up this past week.
2. There are Christmas trees in the windows and wreaths on the doors.
3. There are cookies on your counter.
4. Those same classic songs and carols are playing in the stores.
5. You've got colder air and warmer drinks.
6. You're anticipating getting together with family and friends and all this.
 - a. It's a great time of year. I love it!

- B. And so I thought: what better way to help get us in the Christmas spirit than to study a text in which God strikes people dead on the spot for their sin?
1. Doesn't that just get you vibing along with the holiday? Doesn't that just warm the cockles of your heart? I don't even know what cockles are. I'm not sure I want to know. But I know it's good when they're warmed.
 - a. And I also know this text probably won't do it. At least not initially, right?
- C. When you come to a text like this . . .
1. Perhaps a few of us are overly into it. We like the stories of judgment and execution and wrath and all this. We get this sort of morbid kick out of it.
 2. But most of us, I presume, we don't want to linger here. We want to pass right by as quickly as we can.
 - a. This text is the biblical equivalent of that back alley you walk by when you're heading out to your car after work. You see the alley. You know it's dark. You know some crazy stuff goes down in there.
 - i. So you don't linger out in front of it. And you certainly don't go for a stroll off down into its shadowy corridor.
 - ii. No, you clutch your purse a little tighter, you clench your teeth a bit, and you move, as quickly as your feet will carry you, right?
 - b. That's what this story is for most of us. It's the back alley of the Bible. Let's just get through it. It doesn't mesh with our understanding of God as loving and kind and we don't know what to do with it. So we want to pass right over it.
- D. But, of course, if you've been around Mercy Hill long enough, you know that's just not my style. My conviction is that every word in this book is inspired by God and, if he inspired it, he has good reason for doing so.
1. And it's my job, therefore, to hold our eyes to the text, however uncomfortable it may be at first, and help us see the hard truths, sure, but also the good news that's truly there.
 2. Or if you will, in this case at least, my job is to lead you on a tour of the back alley.
 - a. You don't need any flashlights, you've got the Holy Spirit.
 - b. You don't need any pepper spray, you've got the Son of God who conquered Satan, sin, and death for you. (And if he can't protect you, we've got Paul Walton here as well, so you're covered ;)
- E. So here's what we're going to do. I've got three stops for us along this tour, but it's going to take us two weeks to get to them all (you're welcome!).

1. With regard to this grave sin and offense committed by Ananias and Saphira here, I want to consider with you three things: (1) The Presence of It; (2) The Essence of It; and then next week (3) The Result of It. Let's go!

(1) The Presence of It

Considering Barnabas

A Pivot Point

- A. Now, before I really press on and make sense of what I mean by “the presence of it”, I first want to look more carefully with you at this man called “[Barnabas](#)” who makes his appearance there in the last verses of [Acts 4](#).
 1. If you recall, I wasn't able to get to those last time, and I really do think it was fortuitous, because, in one sense, I think Luke highlights him intentionally here as a sort of pivot point.
 - a. On the one hand, Barnabas serves as a particular example of the radical generosity that Luke describes in the verses that came before.
 - b. But, on the other hand, Barnabas really is set up as a contrast, a foil, anticipating what's up next with Ananias and Sapphira in the verses that come after. We're supposed to see and interpret Ananias and Sapphira in connection and in contrast with Barnabas.
- B. So he represents a sort of pivot point in the narrative. And I want to consider his story here for a moment. Look again at [Acts 4:36-37](#): “³⁶ Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus,³⁷ sold a field that belonged to him and brought the money and laid it at the apostles' feet.”
 1. So he counts his field not his own, sells it, and brings all the proceeds to the apostles to be distributed to any who had need in the Christian community. He was moved by the grace of the gospel to give freely as his Savior had so freely given to him.

His Name and Character

- A. And this seems to be the sort of thing that characterized his life as a whole. I think that's the reason for the name the apostles give him. You saw it, right? His actual name is “[Joseph](#).” But the apostles give him a nickname, as it were, “[Barnabas](#)”—which means “[son of encouragement](#).”
 1. Now, they could have given him this name simply because there were too many Josephs running about. It seems to have been a common name in and around Israel at this time. We already met a Joseph back in [Acts 1:23](#) when the apostles were trying to choose a replacement for Judas. And he too was called by a different name (“[Barsabbas](#)”)—again, presumably because there were many other Josephs around and it could get confusing.
 - a. I remember in my landscape architecture lab at Cal Poly there were two Nicks in the class, and so this other Nick would affectionately refer to me as #2. He was a very kind and humble man.

- i. So it could be that the only reason for this nickname is that there were too many Josephs already.
 - 2. But the fact that Luke highlights the meaning of this name in particular indicates, I think, quite clearly, that there is something more to it.
 - a. It's akin to what Jesus does with James and John when he calls them the “sons of thunder” (Mark 3:17). You remember, it was James and John who wanted to call fire down on their enemies and things. In other words, the name given was correspondent with their character.
 - i. And so it is with Barnabas . . .
- B. This is the first time we meet Barnabas in the book Acts, but he will show up quite prominently later on. And, in every instance, his name rings true to his person.
 - 1. So here he is in Acts 4 showing concern for the poor and needy, hoping to encourage them with his generosity towards them in the Lord.
 - 2. We'll see him later in Acts 9 standing up for Paul, the persecutor of the church—vouching for him before the apostles and other Christians that he's met Jesus and he's a changed man (cf. v. 27).
 - a. What an encouragement to Paul that must have been. Everyone else was afraid of him and had written him off as a monster, but not Barnabas. He hoped for him.
 - 3. And then again in Acts 11, at a time when everyone was first realizing that the gospel and Spirit could be granted to the Gentiles, and some were questioning this, Barnabas is there to encourage the Gentiles. He's excited about what God was doing with them, even when others might have been suspicious (cf. v. 23).
 - 4. And, of course, after this he's set apart by the Holy Spirit to go along with Paul on the first missionary journey. And he would have continued on it seems were it not for a disagreement they had over a man named John called Mark. Paul was done with him, because he left them during the course of the first journey. But Barnabas, true to his name, was hopeful for Mark and wanted him to come along (cf. Acts 15:37).
 - a. What an encouragement to Mark that would have been. According to tradition this is likely the same Mark who wrote Mark's gospel. So God still had great things in store for him and Barnabas could see it.
- C. This is why this Joseph came to be known as Barnabas, son of encouragement. It's who he was.
- D. I do wonder, if Jesus or the apostles were to give you a nickname, what would it be?
 - 1. Son of contention. Daughter of grumbling. Son of workaholicism. Daughter of materialism.
 - 2. Or could it be son or daughter of encouragement? Are you like this?

A Lesson for Us

- A. Now, before I press on towards Ananias and Sapphira, I do want to bring out one simple point from all this for us . . .
- B. A lot of us want to be used mightily by God, perhaps the way Barnabas was.
1. He was one of the first missionaries, bringing the gospel to so many who had never heard. What an amazing thing!
 2. But do you want to know where it starts? Right here in [Acts 4](#), with him letting go of his stuff.
- C. So many of us want God to use us for great things, we sign up to be leaders of big movements, but we're not willing to give up our comforts and stuff to serve the needy and lowly and the poor among us.
1. We want the flash and the fame. We're ready for the adventure.
 2. But listen, you're not ready to lead a ministry if you're not willing to wash feet.
 - a. You don't just wake up one day a prominent minister and missionary, used of God for magnificent things.
 - b. You get there by daily walking it out in less glamorous acts of kindness that hurt and cost you.
- D. So all that Barnabas will do, all that he'll be known for, it starts here, with the hard act of obedience—surrendering his stuff to help others in need; putting his life, literally, at the Lord's feet. "Here I am, whatever you want to do with me, God, is fine."
1. God can use that! God can take that surrendered man, like a lump of clay, and shape him into a son of encouragement, and a great missionary.
 2. But if you're telling him what to make. If you're telling him here's how it has to be, here's what you must do . . . you'll just sit there and harden on the wheel.
 - a. Put your life in his hands . . . and start with your stuff!

"But . . ."

There Is No Perfect Church

- A. So we close up [Acts 4](#) with this wonderful example of radical generosity. Everything in the early church seems to be humming, right?
1. The gospel is being preached.
 2. The Spirit has been poured out upon them.
 3. There's unprecedented generosity.
 4. They're all of "[one heart and soul](#)" ([v. 32](#)),
 5. You've got men like Barnabas leading the way in this, encouraging others in the Lord.

- a. What a church, right? It almost has the glow of a Thomas Kinkade painting at this point. Everything seems perfect.
- B. And then we come to that little word that opens up [Acts 5: “But . . .”](#) [“But a man named Ananias, with his wife Sapphira . . .” \(v. 1\)](#)—they come in and muck it all up.
 - 1. There’s an unwelcomed intrusion at this point into the perfect image we have of the early church. The glow starts to flicker and fade a bit. There are shadows in this painting. The canvas we see, upon closer evaluation, is a bit tattered and torn.
 - a. It’s not all great. There’s trouble in the early church. There’s “sin in the camp” as it were.
- C. And this is so important for us to see because I think a lot of us have this mistaken notion that the early church was perfect.
 - 1. There was this magic to it, and if we could just get back there, maybe we could get in on some of this. We want to try to find a church like this, and then we think we’d be good, it’d be awesome.
 - 2. And the reason it’s not awesome for us right now is we just haven’t found the right one yet.
- D. But I’m here to tell you, on the authority of Holy Scripture, even the early church was a mess.
 - 1. Here it is—and this is just the beginning of what we’ll see—but it’s just as jacked up as our churches are today in many ways.
 - a. Yes, there’s some inspiring stuff we all should strive for here.
 - b. But it’s still an assembly of broken, recovering sinners in a fallen world. And so it’s going to be messy.
 - i. In other words, if I could just make it as plain as possible for us: there is no perfect church this side of heaven. And that includes, of course, Mercy Hill. Some of you are like: “Amen! I can agree to that.” Well, it’s true. There is no perfect church.

The Bible’s Brutal Honesty

- A. And I love how the Bible is just brutally honest about this.
 - 1. They don’t brush this Ananias and Sapphira episode under the rug. They’re not hiding it. Luke gives more airtime to their deceit than he does to Barnabas’ integrity.
 - a. So there should be no confusion on this point. If you really read the Scriptures you don’t come in with an idea that things are going to easy and awesome all the time.
- B. I wonder if you’ve noticed, nearly every epistle written in the New Testament, to these early fledgling churches in different places, they’re almost all having to address serious problems—right there at the start.

1. It's not like: "Oh okay, the church in Jerusalem went south; but over in Corinth they're really thumping. We should all go there now."
2. No, as I'll show you, those dudes are even worse.

C. They're probably the clearest example of what I'm talking about:

1. These Corinthian Christians are fighting over baptism;
2. they're taking each other to court and suing each other;
3. a church member is sleeping with his mom, and I don't think the church is applauding it, but they don't seem to care too much either way, they're not calling him out, they're not dealing with the sin;
4. they're quarrelling over spiritual gifts and trying to leverage the power of the Spirit to show themselves as better than the others, like it's a competition;
5. they're using their Christian freedom in the gospel as an excuse for selfishness and hurting those with weaker consciences;
6. listen, they're even getting drunk on the wine they'd use to celebrate the Lord's Supper;
7. then in [2 Cor.](#) we see that they turn on Paul and they're talking down on him because he's not the kind of leader they wanted or whatever.

- a. I mean, I'll be honest, I suppose I do find this a bit encouraging. Mercy Hill really does almost look like a perfect church compared to this group of crazies.

D. But here's what's so amazing . . .

1. Even after all this, Paul doesn't say: "I'm done with you. You're too far gone. I don't want to be a part of this church. I don't want to be connected to you fools in anyway." He doesn't say that.
2. Instead, here's what we see . . .
 - a. He opens up his letter (knowing full well what he'd have to go on and address with them) and he writes: "[I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus \(1 Cor. 1:4\).](#)"
 - b. And then he comes in at the end and closes out the letter talking about how he longs to come visit them, writing: "[I hope to spend some time with you, if the Lord permits. . . .²³ The grace of the Lord Jesus be with you.²⁴ My love be with you all in Christ Jesus. Amen" \(1 Cor. 16:7, 23-24\).](#)"

E. Who does that?

1. I'll tell you who. Someone who knows there's no such thing as the perfect church. She's in process. And we don't leave her because she's broken. We lean in and try to help.

Unicorns and Donkeys

- A. Listen: If you leave a church looking for the perfect church, you're not just leaving a church, you're leaving the church. Do you understand that? Because this is the only church there is.

1. We're not going to escape this. They were dealing with it at the very beginning.
- B. So if I could just plead with you, before we move on:
1. Don't go off looking for a unicorn—called “the perfect church.” God isn't calling you to that.
 2. He's calling you to press into the church right in front of you, as broken and imperfect as it may be sometimes.
 - a. The church isn't going to be that unicorn until she shows up in glory in the age to come, in the new heavens and new earth.
 - b. Right now she's stumbling around looking more like a donkey—she's still great and all, and there's much to love; but she kind of stinks, and she's not always pretty!
 - i. But lean in, because that's where Jesus is—right here with the donkeys.

(2) The Essence of It

- A. As we consider the wrongdoing of Ananias and Sapphira here, we'll move from the outside in. I'm going to try to answer two questions: (1) What Did They Do?; and (2) Why Did They Do It?

Question #1: What Did They Do?

- A. What is the big deal here? Aren't you curious? Don't you initially feel like this was a bit of an overreaction on the part of Peter and God? What exactly did they do?
- B. Well, I'll first tell you what they didn't do.
1. They're not in trouble here because everyone is being forced to give and they tried to sneak some back for themselves. We looked at that last time. This was not some form of Christian Communism, where the apostles were demanding that everyone give all they have in this way.
 - a. Peter makes this abundantly clear in [v. 4](#): “[While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal?](#)” He says in essence: “You didn't have to do this. If you wanted your stuff, keep your stuff.”
- C. So you see, the issue isn't that they didn't give everything. It's that they didn't give everything, but they acted like they had. Therein is the offense.
1. And it seems to me there are three layers to this given in our text . . .

Layer #1: “Kept Back” (v. 2)

- A. First, we're told in [v. 2](#) about Ananias that “[with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet.](#)”
1. In English, the idea of keeping something back seems harmless enough.

2. But in Greek this is a much stronger word and it makes plain the sinister nature of the deed. It's the word *nosphizō* and it means to "steal" or "pilfer" or "swindle" or "embezzle."
 - a. They are stealing from God in this, stealing from the church in this.
- B. Interestingly enough, while the word only shows up a couple other places in all the Bible, the only place it makes an appearance in our Greek OT is in [Joshua 7:1](#) with regard to the sin of Achan. Do you remember the story?
1. Israel is coming into the Promised Land. A new venture in God's grace is just underway.
 2. And they had to make their way through Jericho. And in the battle there, God says: "Don't take any of the spoil for yourself, consider it all an offering to me."
 3. And yet Achan sees the silver and other things, and he hides it away—he "keeps it back" for himself.
 4. And this deed threatens the whole enterprise from the start. God's judgment comes upon the people.
 5. But Achan is identified and he dies for his sin.
 6. And God's favor returns.
- C. I don't have time to go into it. But I think you can see the parallels. Bottom line: There's swindling going on, idolatry. They're stealing from God. And it threatens the integrity of this new community from the start.

Layer #2: "Lie" (v. 3)

- A. But more than that, Peter rebukes Ananias in [v. 3](#) saying: "[You are lying] to the Holy Spirit . . ." And then again in [v. 4](#): "You have not lied to man but to God."
1. So not only are they stealing from God, they're lying to him about it. They're acting like they can pull a fast one on him—the one who is over all sees all. It's a perilous maneuver.

Layer #3: "Test" (v. 9)

- A. And this leads to the final layer to all this given to us down in [v. 9](#). Peter there is talking to Sapphira. And when he realizes she won't own up to it either, he seems exasperated with it all and says this: "How is it that you have agreed together to test the Spirit of the Lord?"
1. Peter says you're stealing from God and lying to him about it . . . and, in that, you're also testing him.
- B. In the Scriptures we get the sense that, on the whole, it is supposed to be God who is testing man. And yet here they are in their puffed-up presumption, turning things upside down: "What does he really see? What does he really know? Will he really do anything about it? I don't think so."
1. They're trying to see just how much they can get away with. They're playing a game of chicken with the Holy One of Israel, the Lord over heaven and earth. It's a fool's errand. It's insanity.

- C. And I daresay it's in us all. Aren't you tempted to flirt with sin? "It doesn't matter. It's just a little fling. Isn't God gracious after all."
1. It's as Paul says in [Rom. 3:18](#): "There is no fear of God before their eyes." And we must beware, brothers and sisters, lest such a thing settle into our own hearts and lives as well.

Question #2: Why Did They Do It?

- A. But now we have to ask perhaps an even more important question: Why did they do it? What are they after in this?
1. If Peter says, as we've seen, that they could have just kept the money for themselves without a problem, clearly there is more than money they wanted here. Well, what is it?
- B. Here is where I think that little bit about Barnabas plays such a critical role in helping us interpret things aright.
1. You see Barnabas does give it all as an overflow of his heart. And he's so well loved by the apostles it seems. That's why he gets a nickname. The "son of encouragement." Doesn't that have a nice ring to it?
 2. And I think Ananias and Saphira saw this sort of thing happening and thought to themselves: "Wait a minute. I want to be noticed. I want to be admired. I want a nickname. But, of course, I also still want my money. So let's try to straddle fence. Let's try to play both sides. Let's try to befriend the church while staying friends with the world."
 - a. In other words: they want the honor of Barnabas, without the sacrifice; they want the admiration, without the integrity; they want the nickname, without the corresponding character.
- C. And you know we can fall into the same sort of thing.
1. It's not lost on me that we're talking about this on the day of our All Church Appreciation Lunch—where we're going to identify folks who have been volunteering and serving a lot, and we're going to appreciate them and even give them a round of applause and a gift (I can give out nicknames if you want ;).
 2. And some might see that and think: "I want that . . . I need that." And you'll be tempted to shortcut things to try to get it. You play the religious game to get the people's praise, but you don't have love for Jesus and others in your heart. It's love for self at the end of the day.
 - a. It's not coming from a heart transformed by the gospel and the grace of God to you in Jesus. You may look all holy like Barnabas, but you're just as worldly as ever.
- D. So, then, here's the real problem, it seems to me: There's this gap forming for Ananias and Sapphira between who they are presenting themselves to be externally and who they truly are.
1. And they are not just okay with that gap, they are playing into it, encouraging it, working it, selling it.

- a. We all deal with this gap, but we're supposed to be closing it through confession, repentance, honest communication, bringing our sin out into the light so that, more and more, who we are on the outside is an accurate reflection of who we truly are on the inside.
 - b. But they weren't trying to close it, they were intentionally widening it.
- E. This is where you start to push into the biblical category of religious hypocrisy. And it invokes that image Jesus gives us of a wolf in sheep's clothing (cf. [Matt. 7:15](#)).
- 1. I'm presenting something soft and cuddly.
 - 2. But inside I've got some jowls, some teeth. And I'm hungry. I'm not satisfied in Jesus, I'm wanting something from you.

Closing the Gap

- A. But what about you? As I've been saying, we're all tempted to this in one way or another. Have you been playing the game? Pretending you're more than you are to get the praise of people? Be careful.
- B. Here's what you must understand . . .
- 1. When you give in to such things, you're not just widening the gap between your outside presentation and internal reality.
 - 2. You're also widening the gap between yourself and the gospel. Do you know what I mean?
 - a. You can't get grace if you're so busy pretending you don't need it.
 - b. If you're covering up your struggles and temptations and sins to save face and appear admirable, you don't just keep yourself looking good in the eyes of others, you keep yourself from the cross.
 - i. Because the only way you get access to the cross is if you're willing to get in the dirt underneath it, with all the other helpless sinners, coming in for mercy.
 - c. If you're not open about your junk he's not able to come in and give it a wash in his grace. It's just going to fester. Until it rots you from the inside out.
- C. This is what Jesus means when he says in the first beatitude: "[Blessed are the poor in spirit, for theirs is the kingdom of heaven](#)" ([Matt. 5:3](#)). And, similarly, later when he's pushing back on the Pharisees, he says: "¹² [Those who are well have no need of a physician, but those who are sick.](#) ¹³ . . . [For I came not to call the righteous, but sinners](#)" ([Matt. 9:12–13](#)).
- 1. The only people who get the kingdom are the people who come empty handed, like beggars for mercy—poor and destitute in spirit.
 - 2. The only people who get the healing are those who come and say: "Help, I'm sick. I'm a sinner and I need forgiveness. I can't fix myself."

- a. They're closing the gap. They're being honest about who they really are and what they really need. They're not walking in the darkness any longer, they're stepping towards the light.
- D. If you want a text that tells you how to close the gap, it doesn't get much better than [1 John 1:5-2:2](#):
 “⁵This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say we have not sinned, we make him a liar, and his word is not in us. ¹My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ²He is the propitiation [i.e. ‘the atoning sacrifice’] for our sins, and not for ours only but also for the sins of the whole world.”
- E. So . . .
- 1. Make no mistake, God will punish evil, as he does here with Ananias and Sapphira.
 - 2. But, make no mistake, he does not delight in the death of the wicked. He delights in showing mercy to any who would come and be real with him about their need for it: [“As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?”](#) (Ezek. 33:11).
- F. That's why he throws Jesus in between us and his wrath. That's the point of Christmas really. It's why he's come!
- 1. “I don't want you to die for your sin. I'll put my own beloved Son on that cross to be the [‘propitiation’](#) for your sin, to pay for your sin in full.”
 - 2. But, listen, you have to repent and receive it. You have to come and confess. You have to close the gap. The check is in on the table. But it's of no use to you until you pick it up, take it down to the bank, and cash it.
 - a. So many, like Ananias and Sapphira would test God in this. They try to steal from the light while they live in the darkness.
 - b. But that can't be us. So come on, let's get real with God today, and not only will [“the blood of Jesus his Son \[cleanse\] us from all sin”](#) . . . we will truly [“live”!](#)