

Such Men are Dangerous

*Yond Cassius has a lean, hungry look. He thinks too much; such men are dangerous.*¹

So is this true, that men who think too much are dangerous?

Nun — It depends on what a man is thinking.

Kharash — In the context of our life, anyone dwelling on his own plans, his own selfish ambitions, is going to prove to be dangerous.

Hymenaeus and Alexander were examples of “thinking too much” (1 Tim 1:18-20). Seemingly, they had faith, they were “believers,” but they didn’t *keep* faith and a good conscience. They had blasphemed by standing against the qahal² (2 Tim 2:17-19; 4:14-16). I wonder what Alexander was doing? He was an oppositional thinker, at least.

Acts 5:1-10 — Ananias and Sapphira pretended to give all, in contrast to Ben-Nabiy (Acts 4:37). Were they believers? Will we ever see them again? You might think that they weren’t believers, but actually they were, since they were disciplined (Heb 12:7). Somehow, their faith was shipwrecked, as 1 Tim 1:19 says. They didn’t *fight the good fight*.

Eph 6:10-12 — There is a fight going on. We can’t stop fighting *the good fight* as Eph 6:13-17. We just cannot afford to throw our helmet away. This is what Alexander must have done, because he started thinking wrongly and coming against Paul. And we can’t give up using our sword, or our shield, either.

So Paul *delivered him to Satan* to learn not to blaspheme. What is blaspheming?

Blaspheme — to speak impiously, impudently, or irreverently of God or sacred things; to speak evil of; to slander views.

Paul had to deliver some men over to Satan in order for them to learn; others he didn’t. Some people need to be turned over, and some people don’t. Some people can repent beforehand, though others will not repent, and can’t, until they have been “turned

¹ From the play “Julius Caesar” by William Shakespeare. Cassius was conspiring to kill Julius Caesar.

² It was not the sin of blaspheming the Holy Spirit in Mk 3:29 (1 Cor 5:5).

over to Satan.” According to Heb 12:6-8, only those who are *sons of God* are disciplined by our Father. Obviously, the person in 1 Cor 5:1-5 was a son, since he was disciplined by God. Paul didn’t discipline anyone; he gave that one over to the tempter, to learn.

So such men as these, though believers, had to be excluded from the Edah until they would learn not to do this. We need to understand this, so as to know how to deal with certain people in our midst who deliberately go against certain commands and traditions. We have traditions which we must obey in order for our culture to form corporately, and for each member to “grow in all aspects, into the head” (Eph 4:15-16; 1 Jn 2:27,25).

If we see someone going against our traditions, and we don’t say anything, we will be ruined. For example, we say that modesty is a part of our culture, and yet some people don’t dress modestly. Some even think it is fine to wear certain types of worldly clothing. We cannot be like the world in any way. So if you see someone in our midst who is starting to dress like the world, following its fashions, or certain “looks,” then he or she has obviously been *enticed* by the things of the world, and you have to do something about it. Fashion is just one thing; there are other kinds of self-consciousness — concern with how you look in the eyes of people in the world. It is just another form of selfishness.

Disciples dress modestly, without looking “strange” in this present-day society. We don’t wear long robes, which would be absolutely strange. We look good, normal, and modest, having dignity. People who are drawn to our Master are convicted by just that.

Alexander had to be excommunicated, expelled, and excluded from the Edah. But if he had said, “*Look, I’m so sorry I have been this way,*” in a heart-felt way, with tears, which anyone who still has any human worth left in him would do, then he could have been brought back into fellowship. Even King David greatly sinned, but received mercy. According to the Law, David should have been executed; but, obviously, our Father saw that he still had enough human worth in him, and that is why he found repentance.

So what will be the outcome of Alexander, Hymenaeus, Ananias, and Sapphira? They had to experience death, like anyone. They are still in death, right now, all of them. As believers, they do have the hope of the resurrection, but they still have to be judged. They have to go to judgment, so yes, they will be resurrected (1 Ths 4:15-16).

What will the judgment be, for unfaithful believers such as Ananias and Sapphira? Will they go to a second death? They are in the first death, right now. Believers do not go to the second death for unbelievers. Believers have to be judged “*according to their works, whether good or bad*” (2 Cor 5:10). The man in Jms 5:19 had sinned, but didn’t confess it, and so had a multitude of sins piling up, until someone loved him enough to go and speak the truth to him. Obviously, if he received that sent one, all the rest of his sins after that sin were forgiven. A lot of people think this “sinner” is an unbeliever; but this is not the case. You can be a sinning believer.

Ananias and Sapphira, obviously, will not be worthy to rule with our Master; so they will have to go to the second death for believers, which is to miss the millennial reign, the thousand years. As our Master said, unworthy servants will be “*assigned a place with the unbelievers*” (Lk 12:46). That death is *a place of torment*. They had sinned, but they were trying to hide it, instead of exposing and confessing it. The Holy Spirit revealed to Peter that they were being deceitful. If that sin in them had not been exposed right then and eliminated through their death, what was next? The Edah would have disintegrated due to the terrible precedent set by their bad example.

Ananias and Sapphira had their own way of life. What was their motive for holding onto their own money? If they had given all, just as Ben Naby had, they would have accomplished so much. Instead, they went sub-government, lying to the Holy Spirit. How were they lying to the Holy Spirit?

Shemiyah — They had made a covenant with our Father, that they would no longer live for themselves. And yet they were presenting themselves as if they were giving up everything, which was a flat-out lie. The only way you could lie to the Holy Spirit is if you *have* the Holy Spirit.

Ps 33:13 — Individually, each person's heart is *fashioned* by the choices he or she makes, according to their knowledge of good and evil. Our Father doesn't just do this apart from their will, but *they* fashion their hearts when they go against Him in their heart. Every human being is judged according to his own works. Pharaoh was going against Moses and against the truth, so it says our Father *hardened his heart*. Actually, Pharaoh hardened his own heart. God fashions the heart of men according to their own selfish desires, to suit the way they *are* (Rom 1:28-31).

In the same way, we as believers have our hearts fashioned, toward good or evil, according to the way we are. But we don't have to be given over to evil if we are praying to be delivered from the evil one. But since some do not pray to be delivered from the evil one, then they place themselves in the evil one's hands, while still functioning in the Community. Later, it becomes evident that they are under the direction of the evil one, as they begin to come against the direction of their local governments, and even the apostles.

Ps 33:11-12; Eph 1:13,14,18 — We are *His* inheritance, the people He has chosen. Isn't that amazing? He has no inheritance, except us. So then how could you possibly have a bad thought about yourself, after reading this? He is going to inherit us, as a possession. Right now, our hearts are being fashioned, made like Him, through how we obey Him.

Our rulership for the eternal age is being developed, fashioned in us, right now. This process is taking place, and is called *sanctification*. You could say we are "fashion designers" in that sense. "*As a man thinks, so he is*" (Pr 23:7). What do we do about our thoughts? Are they ours? What do we do, to fight the good fight of Eph 6:13? We have to put our helmet on, and we must take every thought captive (2 Cor 10:3-5). If we are going to rule in the eternal age, we have to start by ruling now, in our thoughts.

Shemiyah — An inheritance is something that comes to you. Our Father is the ultimate giver of all. He gave us sunlight, He gave us trees, and air, and

water — it all came from Him. And yet, here we are, “His inheritance.” The human heart has the unique ability to give back something to Him. Everything else comes from Him. He gave us life, and it is ours, but now we have the authority to lay it down, giving it back to Him.

If we give everything to Him, then we are His inheritance. We want Him to get the best and greatest, the most precious thing we have. We don’t want to cause him NOT to say, “*Well done, my good and faithful servant.*” We built the *Yellow Deli*, but now we have to go and get our reward — those disciples we built it for — to be worthy to rule with Him.

Shemiyah — It is a voluntary thing we do, when we give from the heart. That’s why it was so serious what Ananais and Sapphira said and didn’t do. They voluntarily said they would give everything, but they didn’t.

Maybe they could have honestly said, “*We’ll give you \$10,000, but I feel obliged to give \$2000 back to this person I stole from, before I came in the Edah,*” or something like that. That would have been fine, if they communicated. But I’m sure they weren’t thinking to keep the money for anything but their own security or personal comfort. It would even have been better to have said, “*Well, I’m just going to keep this \$2000 for myself, as a safety net, in case it doesn’t work out.*” A lot of people have kept back and concealed just enough for a bus ticket back home, since their home wasn’t really in the Community.

Kharash — The people He chooses for His inheritance have the ability to recognize His counsel, and seek it over their own devices (Ps 33:10-11). Those who look to earthly things (verses 16-17) are thus *fashioned individually* according to their desires. Those who *fear Him* stand with *His counsel* and are fashioned together (verse 18). *He fashions the hearts* whether we work for Him or against Him.

He is with us, if we are with Him:

Yahweh is with you when you are with Him; if you seek Him, He will let you find Him, but if you forsake Him, He will forsake you. (2 Chr 15:2)

You can see in this how our Father has wanted to bring restoration to Israel, and He has been laboring for a very long time, because for a long time, Israel has been

without the one true God. Paul even labored with Him to do this. Noticing the Edah falling away from the original pattern, he spoke in 2 Cor 11:3-4 about how a different spirit was coming in — *another spirit, another gospel, another Christ*.

But when in their trouble they turned to Yahweh, the God of Israel, and sought Him, He was found by them. (2 Chr 15:4)

So we can know and understand that He is with those who are with Him. As long as we are with Him, He is with us. He is not going to be able to bless us if we are not “with Him.” 2 Tim 2:12 — He will forsake us now, if we forsake Him, but not eternally.³ He will deny us the Kingdom if we deny Him in this age; but 2 Tim 2:13 reveals what will be the outcome for believers in the eternal age: *He remains faithful* (2 Tim 2:14-15). So to enter the millennial kingdom, to be able to hear our Master Yahshua say to us, “*Well done, good and faithful servant,*” we have to do 2 Tim 2:19 — *depart from lawlessness*.

This is what we must do. And we can do it, if we call upon our Master Yahshua’s name. Otherwise, we’re going to be like everyone else who has to go to death.

Nun — The term *shipwreck* really made me consider what Paul was saying about not standing with the counsel of the apostles (2 Tim 2:14-17). Really, what could possibly shipwreck a ship more than throwing the captain overboard? That is what Alexander did, among others, to Paul. They didn’t take their thoughts captive, so it fashioned their hearts.

If we don’t stand with the apostolic direction and counsel of elders, then we make ourselves to be a law to ourselves. Ananias and Sapphira had to become a *proverbial object lesson*.

Yes, all those who witnessed these things received a right fear of our Father (Acts 5:11). I heard a preacher say one time, “*Boy, if today was like it was back then, then we’d all be dead.*” Ananias and Sapphira have to receive the consequences of their sin, but it also stands as a lesson for us.

³ As in Acts 5:1, Ananias and Sapphira were believers, deceived the Holy Spirit, but have eternal life.

Now, remember this: if someone comes to you with a grudge or a complaint against someone, don't believe it until you hear the other person's side of the story. Then you have to determine the judgment of our Father. Do you understand? We don't judge; He is the judge and He has to judge. We have to hear *His judgment*. So then, if we are in tune with our Father, we will judge rightly — according to how He is judging the situation (Jn 20:22-23).

Therefore, let's make sure we hear both sides of the story, or else we are found to make a judgment on our own, and then we are judged ourselves, because we made a false determination not based on the Holy Spirit. So we must wait before we make judgments — wait to see what our Father is saying. Especially remember how important it is to hear both sides of the story. If we do not do this, we will just turn against one another — *“bite and devour one another”* — and we will be destroyed (Gal 5:15).