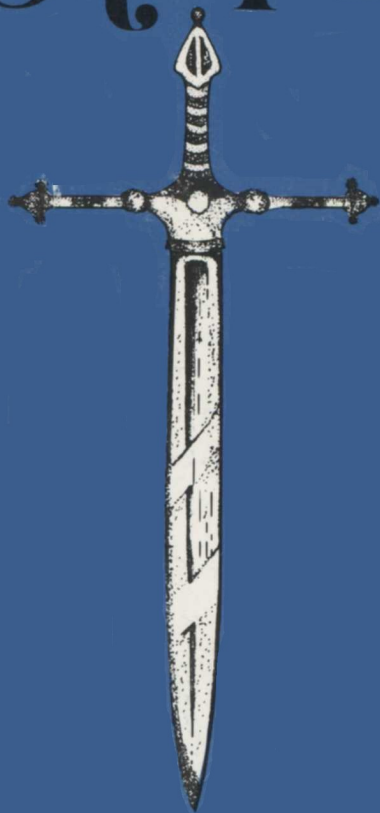
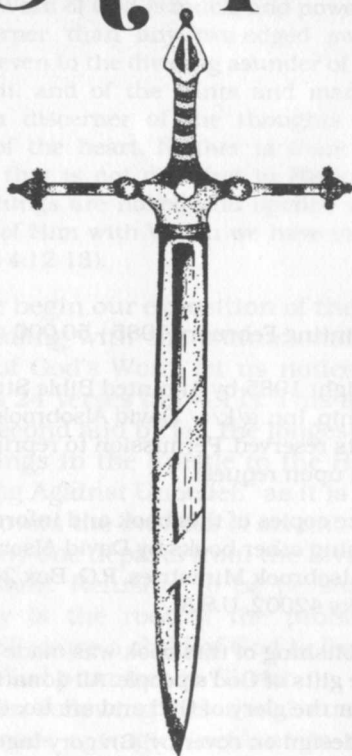


Living Powerful & Sharper



BY DAVID ALSOBROOK

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Living, Powerful, And Sharper

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with Whom we have to do" (Hebrews 4:12-13).

Before we begin our exposition of the gem of scripture dealing with the *characteristics* and *operations* of God's Word, let us notice briefly the previous 24 verses (3:7-4:11). This admonition is the second and by far, the longest, of five major warnings in the Epistle to the Hebrews. "The Warning Against Unbelief," as it is usually termed, uncovers the evilness of an unbelieving heart and why one departs from the Living God in such a state. Refusing to be persuaded of God's ability is the root of the problem, we learn, and will cause a child of God to forfeit the inheritance God promises in Christ.

The writer, following his usual custom in this letter, uses a tragic incident in ancient Israel for a precedent and example which his Hebrew readers will do well not to follow. Their forefathers had an evil heart of unbelief which caused them to depart from the Living God. In refusing to believe God could bring them into the Land of

Canaan, they provide the Christian era a vivid lesson of the dangerous results of unbelief: *Failure To Receive The Promised Inheritance*.

The entire wilderness generation, with the exception of two hardy souls, died in unbelief as they wandered a year for each day the twelve spies had searched the land. Except for Joshua and Caleb, all the adult population failed to enter God's rest. Their children, who they thought would be a hindrance to them, grew up to take the land that flowed with milk and honey. The initial recipients of this letter were Hebrew, both in ethnic origin and religious heritage. The writer warns them that they, too, would fail to enter the rest provided in the Messiah for the same reason their ancient predecessors failed to enter into the flowing land. He concludes his warning with this admonition: "Let us labor, therefore, to enter into that rest lest any man fall after the same example of unbelief (4:11).

Immediately he continues, "For the Word of God..." The word "for" means "because" and is explanatory of the preceding statement. Essentially he says: "Let's labor to enter into our inheritance because the Word of God is able to bring us into it!"

Exactly he says "For the Word of God is quick, and powerful, and sharper than any twoedged sword..." By this he tells us that the promise God had given the ancient people was more powerful than any two-edged sword wielded by the giants of Anak. True, he says, the

wilderness generation did not have standard war weapons and the Canaanites did have them. In addition, their foes were giant-like and they were but grasshoppers by comparison (see Numbers 13:32-33). Notwithstanding, had they only believed the Word of God they would have found it more quick, powerful, and sharper than any of the swords in the land of their inheritance. They could have gone right into the land God gave Father Abraham and possessed their inheritance. They would have known rest from continual wanderings in the desert. But, the sad truth is, Israel did not believe God's Word was stronger than their foes and they perished in their unbelief. The writer to the Hebrews is telling them that just as Israel fell short of God's ideal for them, the Jewish believers reading his letter may likewise come short of God's rest in Christ.

What the author does in 4:12-13 is to define three characteristics and three operations of the Word of God. Here the Scripture describes God's Word in two short verses. The Bible comments on itself and describes its three chief characteristics as: *Quick*, *Powerful*, and *Sharper*. The three distinct operations of the Word of God are piercing, dividing, and judging. Before we examine these three characteristics and operations, however, let's study the subject itself:

Understanding The Logos

In the original the "Word" is *logos*. The Epistle to the Hebrews and the Gospel of John use *logos* more than any

other two books in the New Testament. John uses the term in reference to the Person of Jesus Christ, the Word made flesh, whereas the writer to the Hebrews uses the term in its alternate meaning: "the sum total of all God has spoken." The full meaning of the Logos is both the living embodied Word in a Person, and the sum total of all God has said in a Book. John reveals the Word in Jesus; Hebrews uses the Logos as the revelation of recorded truth. Hebrews refers to Jesus in His role as "Son" rather than the Word. "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God..." (verse 14). In chapter two he used the sonship of Jesus at least five times.

Isn't it interesting, and clearly the Holy Spirit's work, that each of these books (John and Hebrews) use the term "logos" often throughout their letters? Obviously it was given to us this way to reveal both sides of the same coin.

The Logos of God, the sum total of revealed truth, is quick, powerful and extremely sharp. Let us look at these three descriptive adjectives.

Living

The word "quick" is literally *zon* and means "living, alive, full of life." The word is used to denote a higher realm of life than the natural plane. The King James Version uses the obsolete word "quick" in a number of places to denote the living. The newer translation is, of course, "living," but God's Word is "quick," too! The

psalmist said, "His Word runneth very swiftly" (Psalm 147:15). It is quick, speedy and fast! Why? *BECAUSE IT IS ALIVE!!*

The Word God speaks is alive, which I why I disagree with the commonly heard evangelical statement: "Jesus is the Living Word; the Bible is the written Word." I said that a few times, also, until I read Hebrews 4:12 with my eyes anointed with eyesalve! The writer clearly tells his readers that the Word of God, concerning which he means the sum total of the inspired writings, is living. Jesus is surely the Living Word personified. The Scriptures, which reveal Him throughout, are alive, too! People who refer to the Bible as boring are only describing themselves. When you hear it said the Bible is dead you are hearing people describe their own sad condition, not the Word of God!

In the Bible we find several references in which God's Word is compared to a seed. Is it not correct that seed which is sown into the ground has the life principle within it? "The seed is the Word of God" (Luke 8:12). The life of God is in His Word. This explains why His Word quickens us when it gets inside our hearts. "I will never forget Thy precepts: For with them Thou hast quickened me" (Psalm 119:93). Jesus promised us that our prayers will be answered when His Word lives inside us. "If ye abide (live) in Me, and My Words abide (live) in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Some reply with 2 Corinthians 3:6 in refutation: "...the letter killeth, but the Spirit giveth life." The context shows Paul is referring to the letter of the Law and not to the new covenant. The principle is true even out of context: the black and white printed characters upon a page are not the Word, *per se*, as they would not be living or powerful if the same words were rearranged. I speak of the Word that came forth out of God's mouth as that which cannot return to Him void. This is what we have recorded for us and revealed to our hearts by the same Holy Spirit who moved upon the ancient prophets to speak it. "It is the Spirit that quickeneth; the flesh profiteth nothing: the Words that I speak unto you, they are spirit, and they are life" (John 6:63). The divine thought communicated by the Spirit of God contained in 66 books is sharper than any two-edged sword. It is powerful enough to judge the world in the last day.

Endeavoring to understand the Word of truth apart from a relationship with the Spirit of truth through Jesus Christ is futile and confusing. When one's heart is open to the Lord, the hearing of the Word ministers life and faith. The Word can be meditated in the mind, but understood only in the heart. Mental comprehension is the culprit behind the complicated religious theology which divides the Church and causes the world to wander in bewilderment. "Thus have ye made the commandment of God of none effect by your tradition" (Matthew 15:6). "Every Word of God is pure" (Proverbs 30:5), yet it can be polluted in our minds by an insincere heart. By not

loving the truth our minds can twist the Scriptures to our own ruination (see 2 Peter 3:16).

Powerful

The second characteristic of the Word of God in Hebrews 4:12 is: powerful. Life denotes energy, so "powerful" naturally follows "living." The living Word is "powerful" which is *energes* in the Greek text. Our word "energy" comes from this word! The word is used about eight times in the New Testament where it is translated as "effectual" and "worketh" as well as "powerful." The full translation from a host of Greek dictionaries defines *energes* as the following; "to energize; to set into motion; that which is able to achieve its own goal; self-fulfilling." "...no Word from God shall be without power or impossible of fulfillment" (Luke 1:37, *Amplified*).

Wuest comments on its use here as meaning "the ability contained within it to make good." This is the essence of both Jeremiah 1:12 and Isaiah 55:11. God will hasten His Word to its fulfillment and promises it cannot return to Him unaccomplished. He specifically said, "*it shall accomplish* that which I please." Heaven and earth will pass away before one jot fails to accomplish God's pleasure (see Matthew 24:35).

Often I have found physical strength and health to my flesh from the power of God's Word energizing my mortal body.

Sharper

The Greek word for "sharper" is the same word "anatomy" is derived from: *tomos*. Anatomy is the study of the various parts of the body. *Tomos* means "to place into parts." The Word is "sharper (*tomos*— able to place into parts) than any two-edged sword." *GOD'S WORD IS SHARP ENOUGH TO DIVIDE INTO PIECES!* Sometimes it has cut me into little pieces! It is precise and specific down to the minutest detail. It can separate the smallest of things. It is full of power, making the sharpness exceed sharp, able to pierce into the immaterial realm with exact precision. It is all penetrating and sharpened on both sides, cutting when it goes in and comes out!

At the beginning of this lesson I told you the phrase "sharper than any two-edged sword" had reference to Israel's initial entrance into Canaan. Historically, the writer told the Hebrews the Word of God is sharper than any two-edged sword their ancestors ever faced. The original recipients of this letter related to an additional application. This epistle was written about 62 or 63 A.D. —just a few years before the Roman general, Titus, swept down upon Jerusalem to crush the Jewish rebellion in A.D. 70. The Romans literally fulfilled the Olivet prophecy in Mark 13 and Luke 21. Jesus predicted that "not one stone" of that beautiful Herodian temple would remain upon another. Before a generation had passed, it was fulfilled, as the parents' rejection of the Messiah was

visited on their children (see Matthew 27:25).

Several years before the Roman army attacked Jerusalem, the Holy Spirit inspired this epistle to the Hebrews to warn Jewish Christians who were contemplating a return to Moses. The temple and its sacrificial system were still functioning when the Jewish believers received this letter of exhortation. Their understanding of "the two-edged sword" was, in fact, the standard sword of the Roman army. A common historical fact is that the Roman soldier not only fought with his sword, but shaved with it as well. He kept it razor sharp on both sides. The underlying thought to the initial readers of Hebrews may have been that God's Word was more powerful than oppressive Rome. Yes, the Word is surely greater than any government of man and will shake them until the government of God is visibly established (see Hebrews 12:27-28).

Immediately after describing the Word of God as sharper than any sword of man the writer proceeds to describe what it cuts: the area of the soul and spirit. No sword of man can pierce into the immaterial realm of the soul and spirit. There is a sharper device than glittering steel and it can cut right through the temporal into the eternal. It can pierce deeper than a laser. In fact, the Word of God is the only device that can pierce into the immaterial realm and prick the heart, dividing the soulish from the spiritual.

So, these are the three characteristics of the Word of

God given in our text: Living, Powerful, and Sharper. Next the writer describes three operations of this powerful Word: It Pierces, It Divides, and It Judges.

Piercing

"...piercing even unto the dividing asunder of soul and spirit..." The word "piercing" literally means "to pass through." Hallelujah! The total penetration of the Word can pierce through the stony heart, breaking it into pieces. Jeremiah 23:29, "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" The Word passes through from one area into another. It goes from one realm to another realm. The Word of God can minister to your flesh, yes, it is "health to all thy flesh." But it can continue its intended course into the realm where it does you even more good: the realm of the soul. Then it continues to pass through the soul reaching the spirit—the very realm of God in you—from which it passes back into the soul and into the body out of the mouth to others. It is double edged; it is sharper than a razor. It cuts on both sides— when it goes in you and when it comes out your mouth—nothing can withstand it. *"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'"* (Acts 2:37).

Dividing Asunder

Next, we see the Word of God "divides asunder" the soul and the spirit. "Dividing asunder" literally means "to cleave apart; to separate one from the other." Under divine inspiration the author gives us a tangible comparison to the soul and spirit in the realm of nature: "...and of the joints and marrow..." In comparing the relationship of the bone to the marrow we see a beautiful correlation to the relationship of the soul to the spirit. I believe the Pentecostal/Charismatic movement has been so delighted to discover the fact we believers have a spirit in us birthed by God, we have minimized the importance of the soul.

When God made man He made "a living soul" (Genesis 2:7). We have looked at the valid principle that "man *is* a spirit, *has* a soul, and *lives* in a body" to the point we forget what the soul is: YOU! That's right...YOU ARE A SOUL! You are also a spirit and you are also a body. If your body was nothing more than a shell, why did Jesus redeem it and promise its eternal glorification? You will eternally live in the same body you are now inhabiting—in a different (changed) state.

Some have gone to such extremes on the spirit realm they have almost altered the plain teaching of Scripture that the soul is the real personality. For example, Jesus did not say "what shall a man give in exchange for his *spirit*?" John did not see "the *spirits* of them that had been beheaded for the Word of God."

Nor did James say that he who converts the sinner

from the error of his way "shall save a *spirit* from death." To put it another way, we could observe that God is in your spirit and you are in your soul! The soul (*psuche*) is the seat of the emotions; the personality, will and intellect. The spirit (*pneuma*) is that which is joined unto the Lord who is a Spirit (compare 1 Corinthians 6:17 with John 4:24).

Have you ever wondered what the departed saints look like? Their bodies have not yet been resurrected. So how do they appear? I believe the soul is to the regenerated spirit what the bone is to the marrow within it: A CONTAINER. The soul is the covering for the spirit which means if you saw Peter he would still look like Peter and Paul would appear as Paul...minus the marks (scars) of the Lord Jesus in his body (see Galatians 6:17). Jesus told us Abraham still looked like Abraham and Lazarus was easily identifiable in his bosom (Luke 16:22-26).

In the spirit realm the believer is one with his Lord. Paul explains, "He that is joined unto the Lord is one spirit" (1 Corinthians 6:17). It does not read "two spirits" but "one spirit." The part of you that was born anew at conversion was the spirit part of you which contains God's nature (see 1 John 3:9). I used to teach that the deadened spirit (which was fathered by Satan according to John 8:44) was made alive to God in regeneration, but have recently discovered that the deadened spirit is taken out of the person confessing Christ and a new spirit is birthed within him or her. About seven different places in

the Old Testament we find where God promised a heart transplant in the new covenant. Repeatedly He said, "I will take out of you the stony heart and put within you a new heart" (paraphrased from Ezekiel 36:26). Satan's nature cannot change; the heart of stone is taken out and a new heart from God is put in its place. In the miracle of the new birth the Holy Spirit gives birth to a new spirit. Jesus explained it this way: (*interlinear*) "That which is born out of [the] physical body is [a] physical body and that which is born out of [the] Spirit is [a] spirit" (John 3:6). A mother gives birth to a body out of her body. The Holy Spirit gives birth to a spirit out of Himself—the offspring of God—crying, "Abba, Father."

Paul did not tell the Ephesians "*your spirit* which was deadened in sins hath He quickened," but rather, "...*you* hath He quickened who were dead in trespasses and sins" (Ephesians 2:1). The Holy Ghost gave birth to a new spirit in me and by so doing made me alive to God! My soul is now saved, or rather, now being saved, because of the regeneration which occurred in the innermost part of my being.

What I am trying to say is this: THE SOUL IS TO THE SPIRIT WHAT THE BONE IS TO THE MARROW.

What is marrow? It is the life-source for the blood which, in turn, is the life-source for the physical body. "The life of the flesh is in the blood thereof" (Leviticus 17:11). The life-principle (called *nephesh* in the Hebrew

Old Testament) is in your blood which is replenished by the marrow. I can paraphrase "joint" for soul and "marrow" for spirit. Allow me to give the following understanding: if the marrow (spirit) inside the bone (soul) has been born of God, then that bone (soul) is saved. If you received a new spirit from the Holy Spirit then your soul is saved. If your spirit has not come from above your soul is lost. Your soul looks like you (without the extra poundage, ha!). Inside every redeemed soul is a regenerated spirit.

The Tabernacle teaches this same point. The Holy Place and the Holy of Holies were not actually two different buildings. They were one unit separated inside by a curtain. The Inner Tent was a single structure housed within the Outer Court. When a person enters a room which is divided by a curtain, one usually does not think of two separate rooms, but of one partitioned room. Is this not true? The Outer Court and the Inner Tent of the Tabernacle compare to the believer (see 1 Corinthians 6:19). The Outer Court speaks of the body, whereas the Inner Tent corresponds to the heart of man. The "heart" refers to the single unit of the Inner Tent. Sometimes it is used in a verse where it can only mean the Holy of Holies (the spirit realm). In other places it obviously refers to the functions of the Holy Place (the soul). If the Shekinah presence is behind the veil, then that soul (the Holy Place) is saved.

Let's come back and notice that the Word of God "divides asunder the soul and the spirit." It is not clear

whether the Greek verb is active or passive. Scholars are divided almost equally on this phrase. If the verb is active, it means to divide the soul from the spirit, separating each from the other. If the verb is passive, it simply means that the Word cuts through the soul and spirit lengthwise dividing so as to show what is contained in each area. I believe both views have merit. The Word of God cuts lengthwise and widthwise. The Word cuts right down the middle to uncover the hidden areas of the soul and the spirit. When the Holy Spirit illuminates the Word to us, it cuts widthwise, dividing into two separate parts, the soul from the spirit. We can thus clearly discern what was soulish from what was spiritual. In either the active or passive, the verb teaches we can know what is in our soul as compared to what is in our spirit.

Let me illustrate this truth from a practical viewpoint. Have you ever heard or perhaps said something like this? "A few weeks ago I was praying about a particular problem and I heard the Lord say such-and-such in my spirit. However it turns out that I heard incorrectly because of this or that." The only thing wrong with such a statement is the believer should have said, "...I thought I heard the Lord say such-and-such in my spirit, however, it turns out that I actually heard the voice of self in my soul because it wasn't God after all." If you hear in your spirit, you cannot hear any voice other than the Lord's. God is a Spirit and He communicates with us in the spirit realm. Man is a living soul and unless he discerns the inward voices correctly (his voice or the Spirit's voice) he will

confuse the two.

"Jesus Christ is in you" (2 Corinthians 13:5) which is in the spirit part of you (see 2 Timothy 4:22). Often we mistake what we hear on the inside!

The soul must be submitted to the new spirit. Often it is translated "self" in our English translations. Let's notice one or two places:

"Submit yourselves therefore to God" (James 4:7). The word "yourselves" here is actually "your souls" in the Greek.

"Humble yourselves (literally, *your souls*) therefore under the mighty hand of God" (1 Peter 5:6).

Christ is born in your spirit; He is formed in your soul. "My little children, of whom I travail in birth again until Christ be formed in you" (Galatians 4:19).

James said, "A double minded man is unstable in all his ways" (1:8). The words "double minded" are actually "two souls" in the original. Perhaps "two souled" would be better to say since no one can have two different souls but can certainly behave as though he did! Romans 8:6 teaches us how this malady occurs. The phrase "to be carnally minded" literally says "to set the mind upon the flesh." This is the carnal mind (soul) which leads to death. To set the soul upon the spirit, which is the literal meaning of the phrase "to be spiritually minded" results in life and peace. The soul can be submitted to the spirit realm and enjoy life and peace. Or, the believer's soul can

continue to yield to the lower nature of the flesh producing death. A Christian can behave like a person with two souls (i.e., two minds) by setting the soul on the flesh one day and on the spirit the next.

We Christians must learn to let the Word of God show us what is in our souls as opposed to what is in our spirits. Only then can we accurately distinguish that which comes out of ourselves from that which proceeds from God. There are many good things we can do and miss God's will for the best thing—His will—by following our minds instead of our spirits. The problem in Judges was "every man did that which was right in his own eyes" (21:25). Compare this to the answer of the apostles concerning the Gentiles: "It pleased the Holy Ghost (first) and us (second)..." (Acts 15:28). In Judges the people were excused for their behavior because "there was no king in Israel in those days," but we have a King in our hearts whom we must obey.

It takes time in God's presence to consistently discern His voice. "He that hath an ear, let him hear what the Spirit saith..." (Revelation 2:7). As we spend time in prayer and devotionally meditating God's wonderful Word we can accurately separate the soulish from the spiritual. We can then order our footsteps according to His Word, our lamp, and no iniquity will have dominion over us. The Word is living, powerful, and sharp enough to pierce deep inside our hearts, revealing the truth about ourselves to us. It is a mirror that shows us what we're really like. That's why we cannot read the Bible without

the Bible reading our hearts. James tells us that any man who looks into the perfect law of liberty is like a man who contemplates his face in a mirror (see James 1:23-25). The Word is able to divide asunder the soul and the spirit because it reveals the properties of each: "For the Word of God...is a discerner of the thoughts and intents of the heart."

Discerner

This word is literally *kriteekos* from which our words "critic" and "criticism" are derived. A form of this word is used only one other time in Hebrews where it is rendered "judge" in reference to "God the judge of all" (12:23). In like manner the Word of God is the "judge" of our motives and intentions. As we daily expose ourselves to the Word, our thoughts (literally, "motives") and intents (or, "intentions") will be purified by the cleansing water of the Word. By keeping God's Word before us, our thoughts are clearly revealed, sifted, analyzed, and weighed. Paul referred to "the washing of water by the Word" in Ephesians 5:26. The word "washing" in this verse is literally "laver"! What does he mean?

In the old covenant during 40 days and nights in His presence, God instructed Moses to build Him a tabernacle. One piece of the temple furniture was the Brazen Laver which was placed between the Altar of Sacrifice and the sacred Tent. Before the priests could enter the Holy Place they were required, on punishment of

death, to stop at the Brazen Laver and wash both their hands and feet. The Laver was constructed out of the brass looking glasses of the Hebrew women who cheerfully donated them to the Tabernacle. The highly polished brass gave a mirror-like reflection to each priest as he washed both his hands and feet. The reflecting brass speaks of the revealing power of God's Word. We must look into the Word in order to see ourselves! As a mirror reveals a cosmetic need, the Word reveals spiritual spots and blemishes.

However, the Brazen Laver not only showed each priest his own reflection—the water in it enabled him to wash. Brass is the metal which typifies judgment. If we will look into God's Word, receiving daily correction as we judge ourselves, we will not be rejected by the Lord later and will receive His commendation at the judgment seat of Christ. There is cleansing power in the Word for our daily walk (please see *all* the following scriptures: Exodus 30:17-25; 38:8; 40:30-32; John 15:3; 17:7; 1 Corinthians 11:31-32; 2 Corinthians 5:10). The Laver finds its spiritual fulfillment in the practical application of God's Word to our lives. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezekiel 36:25).

God's people are to be a discerning people. By faithfully exercising our spiritual faculties of perception, we will be able more and more clearly to distinguish varying degrees of good and evil (see Hebrews 5:14).

Let's proceed to verse 13 and find a direct application of verse 12.

God's All Seeing Eyes

"Neither is there any creature that is not manifest in His sight..." The word "creature" means "creation" and "manifest" means "visible." The writer is telling us, of course, that there is no part of creation that is not visible in God's sight. "...but all things are naked and opened unto the eyes of Him..." Twice in verse 13 the writer refers to God's ability to view His creation in general and His children in particular.

How often we forget that God sees the inward as easily as men see the outward! (see Genesis 6:5-6). Our inspection is before "...the eyes of Him WITH WHOM WE HAVE TO DO." This phrase "with whom we have to do" is the same word translated "to account; to give account" elsewhere in the New Testament. We must account to God for the things He sees in our lives (also see Psalm 34:15; 2 Chronicles 16:9).

Naked And Opened

The phrase "naked and opened" is a hebraism*. It refers to bending the neck of the sacrificial victim and

*A "hebraism" is a term or phrase which appears in the Greek New Testament, but has a Jewish connotation (usually to a custom or practice).

applying the knife to the throat. Thus was it "opened." Following its death the animal's hide was pulled back, exposing the muscles and internal organs. Any muscle bruise or abnormal growth disqualified the dead animal from presentation on the altar. When everything within the animal was thus exposed, or "naked," it was halved and even quartered for sacrifice. The victim had to be without defect all the way through in order to be acceptable for sacrifice. The initial examination on the animal's exterior was not sufficient. The animal had to be clean all the way through.

The readers understood the inspired writer to mean that they, like the old covenant sacrifices, had to be thoroughly pure. God's all seeing eyes are not fooled by an outward conformity to proper standards. The heart must be pure before Him. God requires complete honesty and integrity of heart.

The Levitical priesthood continued the examination of the sacrificial animal throughout each phase of the sacrificial process. A spot on the intestinal wall rendered unfit a victim for sacrifice. Even though the animal had been killed, the internal defect prohibited its presentation to God.

God wants us clean all the way through. The "outward coat" may be spotless, but the heart blemished. If such is the case, we are certain to be rejected for an acceptable living sacrifice to God. Unless our heart motives are pure, we will not bring God the pleasure for

which He created us.

*"THOU ART WORTHY O LORD,
TO RECEIVE GLORY AND
HONOUR, AND POWER: FOR
THOU HAST CREATED ALL
THINGS, AND FOR THY
PLEASURE THEY ARE AND
WERE CREATED" (Revelation
4:11).*

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