

SABBATH SCHOOL.

Bible Lessons.

Studies in the Old Testament.

THIRD QUARTER.

Lesson VI. August 5. Lev. 1:1-9.

THE BURNT OFFERING.

GOLDEN TEXT.

"The Lord hath laid on him the iniquity of us all."—Isa. 53: 6.

I. THE SYSTEM OF SACRIFICES. The sacrifices of the Jews may be divided into two general classes.

First Class.—Sacrifices of Expiation or Atonement. (1) The whole burnt offering, expressing atonement and dedication;

(2) the sin offering, for the general sinfulness of nature, breaking out in various ways; (3) the trespass offering, for particular sin; (4) the regular daily offering (a whole burnt offering) for the people as a whole; (5) occasional offerings; (6) national offerings; (7) voluntary offerings by individuals.

Second Class.—Sacrifices of Thanksgiving. The peace offerings, which were usually food and drink offerings, and animal sacrifices, part of the animal being burnt to express expiation, parts eaten by the priests, and parts eaten by the offerer of the sacrifice and his friends, in social communion with one another and with God.

II. THE BURNT OFFERING. This is the most important of the whole class of burnt offerings, but only one kind, that voluntarily presented.

The Offering. 1. And the Lord (Jehovah) called unto Moses, and spake unto him. "My servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, and apparently" (Num. 12: 8). The Levitical code of laws, therefore, was delivered to Moses in his ordinary mental state, not in trance, or dream, or ecstasy. Out of the tabernacle of the congregation. The tabernacle had just been set up by Moses (Ex. 40: 16).

2. Speak unto the children of Israel. This was a voluntary offering on the part of the worshipper, but the mode of doing it was in every point defined by the law.

The Offering. Ye shall bring your offering of the cattle... herd... flock; i. e., those animals that were not only tame, innocent, and gentle, but useful, and adapted for food. In case of poverty the offering might be of turtle doves or young pigeons (Lev. 1: 14). Three conditions met in the sacrificial quadrupeds: (1) they were clean according to the law, (2) they were commonly used as food, and, being domesticated, (3) they formed a part of the home wealth of the sacrificer.

Teachings. 1. Separation from the ungodly. By this means the Jews were undoubtedly excluded from partaking in the feasts of the heathen around, who ate those animals which were forbidden to them.

2. An expression of devotion by giving something valuable. It was a first principle, that every sacrifice must be of such things as had belonged to the offerer. None other could represent him or take his place before God. 3. To vary also as the finest representation of both Christ and of true Christians, as being gentle and harmless and patient and most useful to men. 4. They were also common that men might never want a sacrifice when they needed, or God required it.

3. A burnt sacrifice. The original term for burnt offering comes from a root which signifies to ascend. It is so called because it was laid whole on the altar, and then, with the exception of the skin, being consumed by fire, the greatest part of it ascended towards heaven. Let him offer a male without blemish; i. e., having neither deformity, defect, nor superfluity of members, and free from distemper. He shall offer it of his own voluntary will: thus expressing what was in his heart.

Teachings. 1. The main idea of the burnt offering was consecration to God's service as the necessary condition of preaching him; also including the idea of expiation, without which sinful men might not draw near to God at all. 2. That the victim must be without blemish was a prefiguration of the perfect excellence of the sacrifice of Christ, who was "without blemish and without spot" (1 Pet. 1: 19). 3. It was doubtless designed to intimate that we are to offer to God the best of all we have.

4. And he shall put his hand upon the head of the burnt offering. This was a significant act, it signifies that he devoted the animal to God, but confessing and conscious of his sin, he prayed that his guilt and punishment might be transferred to the victim whose life was now offered in place of his own. And it shall be accepted for him to make atonement (literally, covering) for him. It is not the sin that is covered, but the sinner. Owing to his sin, the latter is exposed to the wrath of a just God, but something intervenes whereby he is covered, and he ceases, therefore, to attract the divine punishment.

The covering provided by a sacrifice is by means of the blood of an animal, symbolically representing the offerer's own life freely surrendered by him for his acceptance, and typically foreshadowing the blood of Christ.

Teachings. It is not at all probable that the Israelites understood the full meaning of this service, nor how the sacrifice could avail to atone for their sin. But with all its mystery it helped to educate the people (1) into a deeper own consciousness of their sinfulness and imperfection; (2) as the sacrifice was for general sinfulness, and not for any particular sin, it led the thoughts to an earnest desire to escape from sinful nature, to a holy heart and life. (3) It is necessary to own and accept the sacrifice and its atonement, in order that it may avail us and be pleasing to God.

5. He shall kill the bullock. This was performed, in the case of private sacrifices, by the offerer himself, and by the priests and Levites in that of the national and festival offerings. Before the Lord, i. e., in immediate view of the place where his presence was especially manifested.

6. He shall sprinkle the blood upon the altar. The word translated sprinkle here means rather to throw or fling. The meaning is, not that some of the blood was to be sprinkled upon the altar, but that the whole of the blood was to be dashed all over the altar.

Teachings. 1. What, then, does the shedding of blood signify? Death? No. It signifies the giving of life. This is a symbolic act, and the meaning is, we pour out our life in one libation of love. The Israelites were by this rite most impressively taught that without the shedding of blood there was no remission of sins.

5. He shall flay (skin) the burnt offering. The offerer skinned the animal, and the skin belonged to the officiating priest. Cut it into his pieces. It was cut in pieces, signifying the laying-open to the eye of God of the inmost being of the offerer (Heb. 4: 12, 13).

6. He shall put fire upon the altar: that is, stir or expose the fat; for the fire made use of there descended from heaven (9: 24), and all other fire was prohibited (10: 1).

8. Lay the parts... in order. The parts of the victim were then salted by the priest, in conformity with the rule (2: 13; Ezek. 43: 24; Mark 9: 49), and placed "in order" upon the wood.

9. To be a burnt sacrifice, an offering made by fire. There is no antithesis in the original, which might be rendered, "an offering set upwards, a sacrifice made by fire."

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

The Power of Weakness.

Phillips Brooks, in one of his published sermons, said the necessary power that the weaker has over the stronger, the lower over the higher, and says: "It is a power which develops as all life grows higher, and which comes to its completeness when we get up into the region where man has to do with God. The divine conditions of life hardly know it at all. Think of the masteries that are strongest and most imperative in two communities at the opposite extremes of social life. Into a village of savages comes some ruffian, more big and brutal than any other who is there; stronger in limb, bolder in arrogant courage; and all the savage village owns him as its master; all its people are at his feet in admiration and obedience. What he bids them they will do. Then turn to the other extreme. In some civilized village of England or America there is heard the cry of a suffering infant; the story of some wrong done to a little child comes to men's pitying ears; and all the village is stirred, and will not rest until the wrong is righted, and the little child is relieved. The little child, who is weak in strength, is stronger in love than the master of those strong and busy men; his cry of pain summons them from their work; a bugle calls the soldiers to the field."

This power of weakness is the basis of faith. The more fully we realize it, the stronger is our trust in God, and the more in God. Listen to that man in the harbor whose boat has capsized, and who is struggling in the water. He knows that he cannot reach the shore unaided, and he cries for help. He cries, expecting the men on the pier, though all strangers to him, will come to the rescue; and his faith is not in vain. See! they launch their boats, and row with all their might. They do not expect a reward. The drowning man may be too poor to give them anything but thanks. No law or civil authority compels them to go; yet they go. They cannot be deaf to that cry. The man's danger and his need give him power over them.

Two children were lost in the woods. When they found that they had missed their way and that night was coming on, one of them began to cry bitterly. But the other said, "Don't be afraid, sister; as soon as they know we are lost all the folks will come with lanterns and hunt for us." And they did. Just because the children were lost in the woods, and the neighborhood rallied to try and find them. This is the spirit that the gospel inspires. It is the spirit of Christian civilization. In Bible lands we have hospitals, asylums, and infirmaries, because we recognize the claims of the poor on the rich, of the sick on those who are well, of the homeless on those who have homes. There is a power in want and suffering which we appreciate and obey, and sufferers who are conscious of their power appeal to their fellow-men, expecting to be heard and helped. One of the glories of our land and age is that the weak rule the strong. We build palaces, not for kings and princes, but for the poor, the aged, the sick, the widow, the orphan, the deaf and dumb, the blind, the insane.

If men living in the morning twilight of the steps of our new law are to have the old law of selfishness and brutality, it is because they have begun to learn something of the Spirit of God. And if with God weakness is power, then how broad and firm is the basis of faith! When we go to our heavenly Father for anything that we need, we need not feel that plea that prevails. He gives not because we are worthy, but because we are unworthy. He gives not because we can repay Him, but because we are utterly poor, weak, and helpless. He gives because he must. Of lowliest dominion His strength is the deep valley draws the stream. The law of gravitation brings water down to the lowest level, and the law of love brings grace down to the humblest heart. Hence, we read as the first of the Beatitudes, "Blessed are the poor in spirit: for theirs is the kingdom of God." Their poverty is their crown; it gives them power; it enthrones them as princes in the realm of grace.—The Interior.

Two Tiger Stories.

Comedy and tragedy go hand in hand in Hindu tiger hunts. An amusing example of the former is given by a traveler. A tiger had been wounded, but although one of his hind legs was broken, it made its way into a patch of high grass, and hid there. Guided by the Beesle, the elephant entered the grass patch for the purpose of drinking water. The cunning animal allowed the party to pass, and then sprang at one of the Beesles, a little, hairy, bandy-legged man, more like a satyr than a human being. The Beesle dashed to the nearest tree, and owing to the broken leg of the tiger, was able to climb out of reach.

5. He shall kill the bullock. This was performed, in the case of private sacrifices, by the offerer himself, and by the priests and Levites in that of the national and festival offerings. Before the Lord, i. e., in immediate view of the place where his presence was especially manifested.

6. He shall sprinkle the blood upon the altar. The word translated sprinkle here means rather to throw or fling. The meaning is, not that some of the blood was to be sprinkled upon the altar, but that the whole of the blood was to be dashed all over the altar.

Teachings. 1. What, then, does the shedding of blood signify? Death? No. It signifies the giving of life. This is a symbolic act, and the meaning is, we pour out our life in one libation of love. The Israelites were by this rite most impressively taught that without the shedding of blood there was no remission of sins.

ally he varied his insults by roaring in imitation of the tiger and at last, when fairly exhausted, he leaped forward till he appeared to be within the grasp of the enraged animal, ended this inimitable scene by spitting in his face." Sometimes the tragic element prevails. In one of these too numerous instances a man-eater, which for six months had been the terror of the neighborhood, had been traced down, and was seen to creep in a ravine. The hunters were at once ordered off, as they could not be of any service, and might be charged by the tiger, which had already been rendered furious by the wound. Unfortunately these men are in the habit of half intoxicating themselves with opium before driving the tiger from its refuge, and one of them having taken too large a dose refused to escape and challenged the tiger, drawing it defiantly. In a moment the animal sprang upon him, dashed him to the ground with a blow of his paw, and turned to bay. After a series of desperate charges he was killed. The hunters then went to the assistance of the wounded man, but found that he was past all aid; the lower part of his face, including both jaws, having been carried away as if by a cannon-ball. The terrific effect of the single blow indicates the power of the limb which struck it. Had the blow taken effect a few inches higher the whole of the head would have been carried away. By a similar blow a man has been known to crack the skull of an ox so completely, that when handled the broken bones fell as if they were loose in a bag. The wonder at this terrible strength diminishes when the limb is measured. The tiger which killed the foolhardy man was by no means a large one, measuring 9 feet 5 inches from the nose to the tip of the tail; yet the girth of the fore-arm was 2 feet 7 inches. The corresponding limb of a very powerful man scarcely exceeds a foot in circumference. I have not had the opportunity of dissecting a tiger, but I have helped to dissect a lion, which is possessed of similar powers, and was struck with wonder at the tremendous development of the muscles of the fore-legs.—Good Words.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.

Teachings. 1. What does that smoking heap mean? It means that all about me that is fleshly, impure, earthly, unworthy, is being consumed. This is the divine sanitation: the life given, and the mean part handed over to the fire to be turned into inspiration in limb, form in arrogant flesh can pray. 2. No one can imagine that the smell of burnt bones and flesh is pleasing to God. It is the spirit which the sacrificer shows.