

The Offerings

Part 1

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[00:00:01] Well, to those of you who have not had the privilege yet of greeting, I would indeed convey my greetings. May the Lord bless you all. Now, as you understand, of course, my exercise is to say something, the Lord helping me, about these wonderful offerings that we can have in Leviticus chapter 1. As we sought to indicate in the Bible reading this afternoon, they speak of Christ in a very unique and precious and wonderful way. And before we look at them in depth, I think it's very helpful to see the setting, the context in which they are brought before us. And that's why I, first of all, had read Exodus 29, not particularly to go into it in any great depth, but to use it to set the scene.

Because there we see that blessed setting up of this instruction to the children of Israel, [00:01:08] that there would be a continual burnt offering, morning and evening. The day would end with it, and the day would begin with it. The memorial would ever be before them, of in this supreme and blessed way of the work of Christ. And with it, associated with it, the meal offering, speaking of his pathway here. The two are pretty well inseparable in scripture. And in fact, by the time we get to Elijah's day and first Kings, it becomes the oblation. And on that occasion, it is the meal offering, the word for it being oblation, which is predominant there, and it speaks about the evening oblation. But God set it up as the occasion of the burnt offering. And there, you see, it was that God would speak to [00:02:02] them. He said, to the entrance of the tent of meeting before the Lord. From their point of view, that was before the Lord at the entrance of the tent of meeting. And it says, there I will speak with you, Moses, in particular, and there I will meet with the children of Israel. And, you see, dearly beloved, and particularly young brethren, I want you to get a hold of this, that there is a meeting place here on earth today. God hasn't just left us as individual units to go our own, according to our own whims and fancies. There is a place in this earth today, where he has set his name, and it's the place of meeting. It's the assembly. And on one occasion, Paul could say, forsake not the assembling, the assembling of yourselves together. There is that place where God would have us together. The Lord Jesus says, where two or [00:03:04] three are gathered together in my name, are assembled in my name, there am I in the midst of them. And there is that place, this place, in this scene today, where every blood-bought saint, it's their right, they have a title and a privilege to be there. The shame is, of course, today, there are so very few that exercise that blessed privilege. But nonetheless, if God has so enlightened you, dear saint of God, as to the truth of this wonderful fact, that there is a centre in the scene today, God's gathering place, the place where he will meet with you, then no matter, you may not know much about it, but at least be there and enjoy the blessed truth and the reality, and act in the light of it. And Christ, of course, is the gathering point, the centre that we gather around, the blessed one. So that's where it begins. In the previous chapter of Exodus 40, [00:04:04] it said, a cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses could not enter into the tent of meeting, for the cloud abode upon it, and the glory of the Lord filled the

tabernacle. And then, you see, in Leviticus 1, the Lord, Jehovah, called to Moses and spoke to him out of this tent of meeting, this gathering ground, and that is the place from which God would speak to us today. And, of course, in these offerings, he is speaking to us primarily as a company of worshipping priests, and that is God's great thought for us, to be a company of worshipping priests today. His purpose for Israel, his desire for Israel, was that they would be a nation of priests, a kingdom of priests, and sadly they failed in that. But God ever had before him, even in that past age of eternity, [00:05:06] that it would be a company that would serve him in worship and praise. The children of Israel set forth three aspects of the believers' pathway today. They were warriors, weren't they? They were warriors. They had an occasion to take up the sword and put down the enemies. They were warriors. And then there was the tribe of Levi, the Levites, and they were the workers.

They were the workers, and their great aim was that the testimony might be maintained and sustained here, the testimony to the truth of God. And, of course, every one of us, we are called to be warriors for the Lord Jesus today, in every simple way, to pass on a word for the Master, to proclaim the fame and name of Jesus, to tell it abroad in a quiet way, not necessarily from a platform. It wouldn't do if everyone was on the platform preaching his name. But all God needs, [00:06:06] though his servants, is to go out into the highways and the byways, to drop a word over the wall to your neighbor, to visit the sick, in every way to pass on a word for the name of the Master, to teach the children in the Sunday school as warriors. But, oh, that there might be more of us exercised to be workers for the Lord, to maintain the truth of the testimony, because these Levites often prepared the offerings, they brought them in, they brought them along, that there might be the service maintained. They dismantled the tabernacle and they folded it up and covered it in various ways and carried it forward. And, in fact, one section of these Levites, they even bore it upon their shoulders. They were fully identified with the full weight of the testimony. But here in these offerings, the great thought is that we might be worshipers, [00:07:03] warriors, workers, but here as worshipers, a company of priests. And my desire is that we might have our affections, our desires more in this way to be worshiping, to be a company of priests serving God in this wonderful way within the sanctuary.

We have a blessed privilege today to enter into it. In the Hebrews chapter 9, it said that the priest went in but once a year, while as yet the first was standing. But the first has been put away and the first and the second place have become one. And now in this day of grace, there is that one place of approach to God, that one sphere and center. And so it says, speak unto the children of Israel and say to them, when any man of you, when any man does this individual exercise, [00:08:05] first of all, when any man, no matter what your condition, you can be so exercised, any man presents an offering, just a simple word, a present, a gift, a present to the Lord, ye shall present your offering. This individual appreciation that one has, there must be that wrought upon you in personal experience with God, that would give you to respond to him in that way. It's what you have gained under the hand of God as an appreciation of the work of Christ, of his blessed work, of the glorious worth of that blessed man. It would exercise you to bring forward that offering, and here it says, of the cattle, of the herd, and of the flock. The cattle were the large beasts, the large animals, the herd [00:09:01] was dealing with sheep, and the flock was dealing with the sheep. Now he says, if his offering, if his offering be a burnt offering, speaking generally about the exercises, it would give some response to God with regard to the work and person of the Lord Jesus Christ, and then here it's dealing specifically with a burnt offering of the herd. He shall present it, he shall present it a male, without blemish, without blemish, and most of these offerings had to be males. It, of course, the male, it cost more than the female, so there was more of a sacrifice in bringing that forward, and the male, of course, would seem to bring out the idea of energy, of power and energy, and no weakness at all in the offering.

[00:10:08] There must be full, mature appreciation of the Lord Jesus Christ in his great work on Calvary's cross, because you see, that burnt offering brings before us the wonderful work of the Lord Jesus Christ supremely culminating in that work upon Calvary's cross, where he offered himself without spot to God. He came here not only to deal with our sins, to cleanse us from our sins, but he came here to settle once and for all that great question of sin, to deal with it once and for all, and in so doing to glorify, to vindicate, to bring honor and majesty to the glory of God in that place of sin, and there we see him subjecting himself to the will of the Father. I must be about [00:11:04] my Father's business. He ever did the will of the Father. My meat is to do the will of him that sent me, and that was tested supremely there at Calvary's cross, where he went into death, and that the death of the cross, there supremely in that place bearing and giving answer to God for this great question of sin, and so the worshiper comes in an appreciation of that work to see that the great question of sin is settled once and for all, and as a result of that one is accepted before God.

One has a full appreciation of the acceptance, the standing that we have before God, taken into favor in the beloved in that glorious place because of the great work of Christ upon Calvary's cross. [00:12:03] At the end of that verse you see it says, at the entrance of the tent of meeting shall he present it for his acceptance. I know it says in the authorized version of his own voluntary will, but the new translation says for his acceptance before the Lord, and that is the thing that is comes out here first and foremost, that the appreciation of that great work of the Lord Jesus Christ, giving answer to God for sin, one consequence of that work is that the believer stands in all the acceptability of Christ before the Father's face. But however, don't let us miss this wonderful preciousness we thought of the mail, but it's without blemish, without blemish. Remember in the Exodus 12, in the Paschal Lamb, there that was to be likewise without blemish, no mark, no stain, no defect, no spot. If you turn to chapter 22 of Leviticus, [00:13:08] you'll see it's explicitly set out there, all the various defects that could be in animals, and none of these were acceptable at all before God in an offering, except one thing in a particular case of a peace offering. But for a burnt offering, there was nothing at all, no weakness at all, no stain, no spot. And of course, every believer in the Lord Jesus Christ, even the babe in Christ appreciates the wonderful glorious perfection that is in that blessed man, who indeed came here, he said, the prince of this world comes and finds nothing in me. There was not a weakness, not a defect, perisheth not, there was nothing there. He was absolutely, completely perfect in every facet, and supremely, of course, when we view him in the garden, in his agony of blood. Father, if it be possible, let this cup pass from me, nevertheless, [00:14:05] not as I will, but as thou wilt. There we see him in the garden supremely, and then on to Calvary's cross, laying down his life in our room instead. It says in John 10, therefore doth the Father love me, therefore doth my Father love me, because I lay down my life. No man taketh it from me, I have power to lay it down, I have power to take it again. This commandment have I received of my Father. Oh, what a blessed fullness there is in that one who went into death and glorified God, offering himself without spot to God, securing everything for God's eternal glory and satisfaction. We, in measure, and perhaps feebly, but we enter into the appreciation of that, we stand with wonder and gaze and amazement. Verse four, you see, it says, he shall lay his hand on the head of the offering. And the idea is that he really leans on the offering, it's his support almost, he leans, [00:15:01] he identifies himself fully with the offering, with the acceptability of the offering. And so today, isn't it wonderful that we can come and come to God in all the blessed acceptability of his glorious person, the glories of his worth we bring, the glorified we see, his deep perfections gladly sing and tell them forth to thee. We can lean with our hand, how precious, it's a challenge to my heart. Very often do I, am I in the full reality of what it is to lean with my hand upon Christ as the burnt offering, to be identified here in presenting him in all his blessed acceptability as the one who has been into death supremely for the glory of God there upon Calvary's cross. Dearly beloved, it's for every one of us to enjoy that, to get into it and into the enjoyment of that, to lean with

his hand on the head of the offering. And it says it shall be accepted for him to make atonement for him. Oh, you know, the great fullness has been brought in as a result of that [00:16:06] work, that we who were by nature and by practice far, so very far away from God, that nature of ours and by the man of sin and shame owned and his plaything. And that has been answered once and for all supremely in the death of the Lord Jesus Christ. And we stand accepted in the place that none but Christ can claim. Our willing hearts have heard his voice and in his mercy we rejoice. Yes, taken into favor, taken into favor in the beloved, in the beloved, that unique word in the whole of scripture, certainly in the New Testament, the beloved, the beloved, unique expression, declaration of all that in the heart of God the Father, for his beloved son. And you and I, dear saint of God, because of that work, that finished work upon Calvary's cross, where he secured everything for God the Father's glory, gave answer to the great question of sin, delivered us [00:17:05] from the man of sin and shame, that we can now stand accepted in the place that none but Christ can claim. It shall be presented to make an atonement for him. And then it says he shall slaughter the bullock before the Lord. He shall slaughter the bullock before the Lord. That's the offerer, the offerer. And then notice that the priests looked at as Aaron's sons, Aaron's sons.

It doesn't say the priests, it says Aaron's sons. And of course we enjoy the thought, don't we, that we are sons of God. Oh the blessed enjoyment we have as sons of God. Privilege there is that connected with it, responsibility. And here's one of our blessed privileges as the sons of God to and to come and present Christ in all his blessed worth and acceptability. It says they shall present the blood. It's already been slain. They shall present the [00:18:06] blood and sprinkle the blood round about on the altar. The altar that is at the tent of meeting, the brazen altar, but often called the altar of burnt offering. There was other offerings were presented on that altar, but it very often God's prime thought, great thought is that it's the altar of burnt offering. That is first and foremost what God sees in the work of Christ. He sees there that he did that work for God's glory. Yes, there was man's need, but first and foremost there was that the glory of God might be maintained. And surely we have that in Ephesians 5, don't we? An offering and a sacrifice to God, to God, offering and a sacrifice to God for a sweet smelling savour. There was that which accrued supremely and first of all to God in the death of the Lord Jesus Christ. And this precious [00:19:06] blood, the blood actually here speaking to us of that greater and more precious blood was sprinkled round about the altar that is at the entrance of the tent of meeting. It brings it out specifically, links it with a place where we approach to God. That is the ground and basis of our approach is that shed and sprinkled blood round about the altar. And then it says he shall flay the burnt offering that was to skin it and cut it up into its pieces. And oh, you know, isn't it precious for us to spiritually meditate on the Lord Jesus Christ and without really being demeaning in any way, but to figuratively cut up into its pieces the offering to meditate on the Lord Jesus Christ, [00:20:01] to take every blessed aspect of his love, his grace, his holiness, his righteousness, his tenderness, his compassion, every step of his pathway, to see in every blessed feature of him all that accrued to God, to think of the various ways in which he did and acted, to think of these blessed hands of his and the way he acted. There was, you know, one gospel writer says that he took Peter's wife's mother by the hand. Another gospel says that he stood over her and spoke. And then another one says that he stood by her and spoke. And oh, the gospel writers bring out these various scintillating facets of our blessed Lord and all the moral greatness and glory that comes out there, but supremely leading on his devotion, his devotion to the Father's will, but that the world may know that I love the Father arise, let us go hence. And he moved on to Calvary's cross and there to view him [00:21:03] on as the victim nailed to the accursed tree, but to look at Christ and all these blessed aspects and facets. What a meditation for our souls to cut it up into its pieces. And no matter which way, which point, which facet, which aspect of the blessed Lord we view and contemplate, and we see it pure and perfect and spotless. It can stand the searching light of the truth

of God, of the work of the Holy Spirit. These offerings you see were washed within and without because they had to be cleaned, but the blessed Lord Jesus Christ, figuratively, the water of the Holy Spirit coming upon him, the truth of the word of God. And indeed he alone could say, isn't he? Yea, thy law, thy law is within my heart. I come to do, O God, thy will, to do, O God, thy will, thy law is within my heart. And so in every blessed aspect of his life here, [00:22:07] put to the searchlight of the truth of the word of God, and there was glory supreme. There was nothing, no fault, nothing could be found lacking at all. And so as we meditate on the Lord Jesus Christ and present him to the Father in all his blessed acceptability in every single aspect, and this is why, of course, no one of us can really do it alone. There are far too many, a multitude of aspects of our blessed Lord Jesus Christ, as it requires indeed many, many priests to come together on occasion to indeed in any small measure give full justice to the glory and the splendor of that blessed man who went into death on Calvary's cross. And so they're cutting up into the pieces and then it says, the sons of Aaron the priest shall put fire on the altar, put fire on the altar. And the fire here I feel, you know, in this particular case is a testing, [00:23:06] is a testing. And it's the work of the Holy Spirit as in the testing of the Lord and showing to the fool that he is the one that can fully endure the wrath of God against sin. And the fire is there.

And so as priests, we indeed, as we contemplate the Lord, as we read his precious word, we are figuratively bringing the testing of the Holy Spirit to bear upon him. And as we meditate on this, we see supremely that the Lord Jesus Christ secured it all and went through it all in accordance with the will of the Father. And there was the wood there, laying it in order, wood, not very, one might not think very much of wood, but at least that was the thing that the fire would burn and cause the flames to come. And oh, surely there must be that appreciation as led by the Spirit. There is that in our appreciation of Christ that [00:24:05] the Holy Spirit can kindle and bring to light so that we are able to give that offering, that praise to God that ascends to him acceptably. And it's laying it in order. Oh, the godly order that's needed to set things in order, not giving flights of fancy or any woolly thoughts, but no, as directed by a pure and proper appreciation, meditation on that blessed one, there is that in our appreciation of him that the Holy Spirit can take and use as that which will give praise and bring out in glorious wonder our appreciation of Christ that ascends to the God, the Father's glory as we appreciate him. So no matter in which way we look at Christ, there is that, there is that that goes up to God and we indeed appreciate it and bring it forward in praise and worship. And it said they lay the pieces, the head and the fat in order once again, this laying [00:25:07] things in order on the wood, on the fire, this is on the altar, the fat. And this fat here of course is not very often mentioned, we get fat mentioned with the other offerings, but this, the fat here is only used with regard to the burnt offering and in one other occasion. And the fat would seem to convey the energy, the fat is that which is the energy of the animal and the Lord Jesus Christ could say to God, all my springs are in thee. He was activated, motivated, the great energy of his will was to do the Father's will and God appreciated that and supremely we see that fat being set out, separated and set in order and tested by the fire and as that would be burned by the fire, there was this sweet odor went up to God and the rest of it, the inwards, the legs [00:26:07] washed in water and the priest burning all in the altar. There was the separation of the fat, ascending the energy of the will of the Lord going to the Father and then all his glorious person, all holy consumed, giving himself unreservedly, as we've said already, offering himself without spot to God, supremely for God the Father's glory, his will tested to the ultimate by that great death on Calvary's cross. And the priest shall burn all on the altar, every single part burned all on the altar, he gave himself completely to God, nothing held back, a burnt offering, an offering by fire to the Lord of a sweet odor, the preciousness, there was that that ascends to the Father, the Father's full delight from him, there's that indeed in the death of Christ, [00:27:04] supremely and first and foremost which went up to God as a sweet smelling savor. There was much else we know that

came out of the death of Christ but first and foremost God at his blessed portion in that the Lord Jesus Christ in being made sin, secured everything for his glory and satisfaction, there there indeed he had the appreciation from his beloved son, the one who went and died on Calvary's cross, there's that which ascends to the Father as a sweet odor. Now of course we notice from verses 10 to 13 as many of you are perhaps aware that there was another a lesser grade of animal, the sheep, something from the sheep or the goats for a burnt offering and of course we are inclined to think of this as a obviously a cost less [00:28:06] but nonetheless it was appreciated by God and perhaps you know this is where there are there is development in our spiritual appreciation and understanding of the Lord Jesus Christ of his person and his work of that great work in Calvary's cross and sometimes we cannot fully enter in to all that there is in the death of whose to God from it and it doesn't say you see without the case of the sheep or the goats that it was for his acceptance for his acceptance come the the worshiper here the offerer comes with an appreciation of Christ but he doesn't seem to really be enjoying the fullness of acceptance before the Father's face. He is accepted but it doesn't mention it here from verses 10 to 13 but he comes perhaps with [00:29:04] a somewhat lesser appreciation of Christ but notice nonetheless it says it is a burnt offering an offering by fire to the Lord of a sweet odor and then the next one from verses 14 to 17 this time it was a of the turtle doves or young pigeons and obviously something of much less value a sacrifice but something of much less value and the there again there wasn't the same skinning of the animal and the cleavage putting it into parts in fact there was that that came along that was extraneous matter and had to be put to one side the crop and its feathers and this this person coming with the offering he had to leave it to the priest and you know as perhaps as young believers we come along to praise the Lord at his supper and we come along with an [00:30:06] appreciation of Christ something which is really wrought on our hearts by God the Holy Spirit we come along and there may be some brother who has a deeper appreciation of Christ in his giving of praise he expresses the very thoughts that was before our that we had and so that that offering that we were coming with has been translated by the Spirit of God into something which is a deeper and fuller appreciation of Christ but of course you see that doesn't set us back that gives us a greater desire to learn more of Christ to meditate more on him to enjoy his blessed life and to enjoy that what comes from his death and so as we go on and grow in divine things then we enjoy Christ and we're better able to present a bullock or a greater offering [00:31:02] you see there is of course Christianity is a sacrificial system and perhaps you know we should challenge our hearts are we ready are we prepared for the sacrifice that we might have that greater appreciation of Christ to present to God I challenge you more in heart along with yours are we are we really prepared for the cost of what it is to have that deeper and fuller appreciation of Christ we don't get it in an easy way no but it comes from a heart given up to God as you know as we meditate on the Lord Jesus Christ as the burnt offering it's a wonderful meditation for our hearts but surely the end should be that there might be a response in our hearts are we prepared in that same way to be devoted unto him a life devoted to him is that the response that there should be surely every heart here from the youngest to the oldest as we contemplate as we meditate upon the great love of our blessed Lord [00:32:05] going even unto death and what he did there in in securing everything for God of giving answer to the great question of sin and maintaining the glory and honor and majesty of God surely there would be a response in our hearts and lives that we would likewise seek to be here for the glory of God and there might be that which would go up in praise to him and so you see the law of the offering is very much the the sort of the rules the procedures connected with it and that's why I read it and refer to it and it's particularly what is bearing upon the priest it's you see in verse 9 of that chapter 6 it's command Aaron and his sons saying this is the law of the burnt offering it shall be on the hearth on the altar all night unto the morning and the fire of the [00:33:01] altar shall be kept burning on it and we already mentioned the bearing the force of the fire that that which tasted the blessed Lord even unto death and you know it says it's to be burning all night and are we this is the

night of the Lord's rejection this is the night of the Lord's rejection and are we his people maintaining in our in our praises is our whole life maintaining that praise to God issuing forth in the night of his rejection is that that going up to God of praise and worship at full appreciation of his wonderful death there upon Calvary's cross says in psalm 134 doesn't it about the priest who by night stand before the Lord giving praise is that our portion dearly beloved are we are indeed as led by the spirit of God able to maintain that service of praise that supreme position into which you've been privileged by the grace of God to be [00:34:04] as worshippers a company of worshippers to offer up spiritual sacrifices a holy acceptor unto God is this is this indeed that are we maintaining this in the night of the Lord's rejection the fire of the altar be kept burning on it never to go out from verse 10 the priest shall put on his linen raiment and his linen breeches shall he put on his flesh and linen we know fine linen speaks of the righteousnesses of saints and you know there is a practical bearing in this offering too are we prepared to put on the practical righteousness of Christ today in answer to this great work of his upon Calvary's cross is there a response in our hearts are we prepared to put on these linen garments and take of the ashes and it says he shall put them beside the altar [00:35:04] and the ashes was what was left of the the offering to put them beside the altar the place where the sacrifice had been done and are we prepared i think in doing this action the priests were owning that the that there was a finish to the offering and are we saying today that we are finished and God forbid that I should glory the apostle Paul says save in the cross of the Lord Jesus Christ by which the world is crucified unto me and I unto the world are we prepared are we prepared for this figuratively to put the ashes beside the altar to say that we are finished that that old man has been done and dealt with once and for all and we're there in the death of Christ finished as the old man and that there is now a new man because it says he shall put off his garments and put on other garments there is this other exercise to put on [00:36:01] the other garments and come out now in testimony for the Lord as those that are in the full value the full appreciation of the great work of the Lord Jesus Christ upon Calvary's cross as that has it got it answered in us have we had the exercises of the true righteousness of God of owning our death with Christ and then putting on the other garments and going out in testimony to him here walking in holy separation from this evil world that nailed unto Calvary's cross are we prepared to take sides with the rejected Lord in this world today to be for him here it says they he shall put on other garments and carry forth the ashes without the camp unto a clean place Jesus also might sanctify the people with his blood suffered without the gate let us go forth therefore unto him unto him unto him without the camp bearing his reproach dearly beloved I challenge your hearts surely as we consider [00:37:06] as we contemplate as we gaze upon that blessed one that we were occupied this afternoon with the one who was who is in the bosom of the Father came from Godhead's fullest glory down to Calvary's depth of woe died there to put away sin to give answer for that great question of sin once and for all and secure everything with God the Father's pleasure and glory vindicated his honor and majesty as we contemplate that great love of his heart surely it would call for a response from each and every one of our hearts that we might know what it is they put on the other garments to come out outside unto the clean place and the fire upon the altar kept burning on it shall not be put out is there that going up from our hearts continually continually some appreciation perhaps feeble and faint but is there that great desire that it might be awakened and kindled and sustained more and more until the day when the night shall end and it gives way [00:38:07] the morning without the clouds when we'll see his blessed face yet savior thou shalt have full praise we soon shall see on the cloud yes we're waiting for that day every one of us let us be found here in this day in answer to that great work of his upon Calvary's cross that we might be found here as those that are put on the other garments carried the ashes out unto a clean place and that we might be here in the maintaining that fire the appreciation of the testing lord came into here in the scene and the burning of the wood on it is there that that we have that appreciation of Christ that will be suitable suitable material for the spirit of God to work upon and bring out some appreciation in our hearts and lives of the Lord Jesus Christ

so I leave it with you dearly beloved I trust that you it may have been a little bit faltering but I do [00:39:04] trust that by the help of the spirit of God tonight you've got something of what the Lord has laid in my heart that there might be a response to him because surely he is wonderfully worthy and that we might indeed in this night of his rejection there might be that continual fire kept burning from every one of our hearts there might be an appreciation as wrought upon by the blessed holy spirit of something of the wonders and the glories of that blessed man and what is secured for the pleasure of God in his death upon Calvary's cross may it be so for his name's sake I wonder if we could then sing the hymn number 98 hymn number 98 gazing on the Lord in glory while our hearts and worship bow there we read the wondrous story of the cross its shame and woe did thy guardian then forsake thee hide his face from thy dignity [00:40:08] in thy face once marred and spitted all his glory now we read the hymn number 98